

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

OLD Paths Advocate

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

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ORGANIZATION Barney Owens

The desire to restore New Testament Christianity is a most wholesome thought, a work which began in this country and has proved a blessing to men who are want to serve God unimpeached by creeds and doctrines of men. One thing that (so it seems to me) has been a thorn in the flesh to restore the God given way is the subject to which your attention is now directed. The world is now filled with organizations of every kind and purpose imaginable to mankind, some having noble ends others not so profitable, and of course some disrespectful. This thirst has found its way into the religious arena and even into the church. The harmony of the church has been disrupted, friendships ended, and brethren are no longer walking together as the Cause has been slowed for disagreement on organization.

Our lessons have been learned in a hard fashion, but are short in duration. Why can't we remember? Can we without difficulty look and learn the end to which the path of "devising our own way will lead?" Only a knave would think everyone receptive to the New Testament on this subject (or others), as it is so simple for many. However, trusting some will re-think this subject I wish to make suggestions.

1. The organization of the church is found in the New Testament. If it is not then we are left to our own wisdom in this matter. (II Tim. 3:16-17; II Pet. 1:3-4 etc.).

2. The organization of the church falls into two categories:

(a) The universal church is organized under the Head Jesus Christ. His will is law, and every member of the church must seek to please or praise Him (Acts 2:47). Christ as King in His Kingdom has the power within His hands only (Mt. 28:18) so, it is a monarchy. Every human being who has been saved by the grace of God, having the blood of Christ applied to his soul is a member of the universal church. There is no earthly head.

(b) The local church is ruled in an autonomous fashion with elders and deacons being appointed upon their qualifications. Each local church is made of those people who have been saved by the grace of God applying the blood of Christ to their souls, who meet regularly for worship God (Acts 20:7) in a "local" place. They're the church in that area. A local church, as per organization can exist in one of four ways:

(1) Scripturally organized. Such a church will have qualified men watch over and caring for the flock under Jesus Christ (I Pet. 5:1-4).

(2) Scripturally unorganized. These congregations have not reached the place that men within their membership qualify to be appointed as elders and deacons, so they work to that end (Tit. 1:5).

(3) Unscripturally organized. Such a church desirous or organization appoints elders and deacons who are not qualified by scripture. Perhaps their intentions are good, as they might feel these will grow into the qualifications, but nonetheless, they are unscriptural.

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ELDERS AND DEACONS A WARNING

By Paul O. Nichols

There is no doubt the church is in dire need of more elders (bishops) and deacons. The Lord wants them in the congregations or He would never have made them a part of the church government (Eph. 4:11). Some few brethren believe these offices passed away with the age of miracles, but if one closely examines the qualifications in I Tim. 3:1-6 and Tit. 1:5-9, he will see that there is not one of them that requires the power of the Holy Spirit or a miracle. The qualifications are attainable by men, who along with their families, diligently work toward that end. The same goes for the deaconship.

If men are qualified according to the scriptures and have the desire for the offices, they should be ordained as elders and deacons and allowed to serve (Tit. 1:5; I Tim. 3:1). I will go further than that. If men qualify themselves for these positions in a congregation and the church does not install them, the congregation is wrong. The apostle Paul says, "Ordain them elders in every church." If it were not the will of God, or there were no need for them, the apostle would not have advised, yea, commanded Titus to ordain them. Why was there a greater need for them than now.

While all this is true, and regardless of how much these officers are needed in the church, there is no excuse for our being stampeded into installing men in these positions who are not qualified, and who, therefore, would not be recognized by the Lord as elders and deacons, even if they were appointed.

Some in this day and time seem to be willing to lower the standard or minimize the importance of the qualifications in order to have bishops and deacons. I doubt the wisdom or the scripturalness of such practice. It can only provoke the displeasure of the Lord.

A congregation can function without elders and deacons. It can work and worship without them. They did in the days of the Apostles until men could be appointed, and they do now. However, it is bound to be better to have them, otherwise the Lord would not have wanted them. A congregation is not fully grown or fully mature until it has such officers. But it is far better to have none, than to have men claiming to be elders and deacons when they are not qualified and of whom the Lord does not approve.

Men should be honest enough to refuse to be ordained

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CAN A DIVORCED FORNicator REMARRY?

Jerry Cutter

In this article we wish to show that Christians divorced for committing adultery cannot remarry. We will base our understanding on Matt. 5:32, which says: "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and **WHOSOEVER SHALL MARRY HER THAT IS DIVORCED COMMITTETH ADULTERY.**" Of course, we believe a Christian who divorces his spouse for adultery can remarry (Matt. 19:9).

We know a Christian divorcing for reasons other than adultery cannot remarry (I Cor. 7:10-11). However, it is rather commonly believed that a Christian divorced for adultery CAN REMARRY. In short, it takes committing the greater sin, adultery, before one can receive the right to remarry. In this article I will be opposing the doctrine that WILL NOT allow one to marry a Christian divorced for trivial reasons (which is correct), but WILL ALLOW one to marry a Christian divorced FOR ADULTERY. This doctrine allows one to have what otherwise would be denied them, namely, ANOTHER PERSON'S SPOUSE.

The doctrine that I am opposing is built upon the idea that when the innocent divorces the guilty that they BOTH become free. The innocent cannot be FREE and the guilty BOUND. Thus, the one divorced (or dismissed) for adultery can repent, ask forgiveness, and then be completely free to remarry, EVEN A CHRISTIAN.

The question isn't so much concerning whether the guilty is still BOUND to the marriage, for they aren't, but rather whether they are FREE to remarry. Far too much emphasis is put upon BONDAGE and FREEDOM and not enough upon Scriptural RIGHTS. What are the RIGHTS of the innocent as opposed to those of the one guilty of adultery? As far as marriage is concerned, the guilty, by virtue of the adultery, destroyed the fleshly bond. Even though this bond is destroyed they are not FREE. What rights did the guilty forfeit by virtue of their destroying the fleshly bond? For one, they do not have the right to DISMISS (or divorce) the innocent. Everyone can think of cases of where the guilty divorced the innocent. However, we are not discussing what people have done; we are interested in their God-given rights. ONLY THE INNOCENT CAN SCRIPTURALLY DISMISS THE GUILTY. That is their RIGHT. Even if the guilty has divorced the innocent they are not free, for that last tie can be severed only when the innocent makes his intentions known formally and publicly. Of course he cannot go through the divorce court again, but he can put it in writing, and tell it to the church, removing all doubt for the present and the future.

After the innocent has exercised his right to the dismissing, where does this leave the guilty? Can they now repent, pray, receive forgiveness and MARRY AGAIN? All this could have been done BEFORE the divorce. In other words, they didn't gain the right of remarriage by exercising their right to repentance and prayer, no matter when they exercised this right.

We have shown that the innocent and the guilty do not have the same rights, and that the guilty remains in his same unhappy position even after the innocent exercises his rights.

It still remains a mystery to me as to how some can get the Scriptures to say it is sinful to marry one divorced for trivial reasons, but it is not sinful to marry one divorced for adultery. If one can commit adultery, be divorced, repent and pray for forgiveness, and then remarry, then what is the purpose of the exception to begin with? This position will allow every Christian to commit adultery, be very sorry for it, remarry, and REMAIN in good standing with the church. This, in fact, is not only believed but PRACTICED. However, a Christian who is divorced for adultery forfeits the RIGHT OF MARRIAGE, though not the

forgiveness of sins.

I have before me a diagram of Matt. 5:32 from six different sources, one being original Greek. Of those asked to diagram the verse, none was told the reason, or that anyone else was being asked. All the diagrams are in agreement. The verse makes TWO points, not ONE. Jesus said: 1) "But I say unto you, That whosoever shall put away (dismisses) his wife, saving for the cause of fornication, causeth her to commit adultery, 2) AND (I also say unto you) **WHOSOEVER SHALL MARRY HER THAT IS DIVORCED COMMITTETH ADULTERY.**"

Under the new law of grace and mercy, those guilty of adultery are spared the ignominy of being stoned to death. The old law says: "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death" (Lev. 20:10). We should not take advantage of God's forgiveness by sinning even worse than Israel.

We should neither teach nor tolerate sin. One of the tragic mistakes of Israel of old was their unholy, unscriptural marriages. Ezra told the people: "You have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore **make confession** unto the Lord God... **separate yourselves... from the strange wives.**" The priest "gave their hands that they would **put away their wives...**" "All these had taken strange wives: and some of them had wives by whom they had children" (Ezra 10:10-44).

In conclusion, as we have seen, there are two sides to the coin: 1) does the guilty have a right to remarry, and 2) does a Christian have a right to marry one put away for adultery? If the guilty is indeed free, then they are indeed free to marry anyone, and anyone is free to marry them. In the case of divorce for adultery, the basic rights of the innocent and guilty differ. If the guilty is as free to remarry as the innocent, then why did the Lord mention the exception? We have seen that it stretches the imagination to believe it sinful to marry one divorced for trivial reasons, but not sinful to marry one divorced for adultery. Jesus' second point is very clear: "WHOSOEVER SHALL MARRY HER THAT IS DIVORCED COMMITTETH ADULTERY." A Christian cannot marry a divorced woman, much less one divorced for fornication.

-Jerry L. Cutter
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ELDERS AND DEACONS A WARNING

By Paul O. Nichols

until they have fully studied the subject and are fully persuaded in their own minds that they meet the Lord's requirements. Preachers also should be honest enough and serious enough to be sure in their own minds the men they are asked to ordain are qualified according the scriptures before they do the ordaining, for fear of partaking of other men's sins and thus jeopardize their own salvation.

I wonder how long it will be before we become like our digressive brethren who have relaxed the standard to the point they ordain men as elders and deacons everywhere, even if they do not qualify, just to be sure they have them. Brethren, this cannot be the will of God. Paul, the apostle, instructed Titus to ordain elders "if" they qualified Tit. 1:5,6). Again, he said to Timothy, "A bishop then **must be**" qualified (1 Tim. 3:2).

Brethren, let's demand that men meet God's standard and qualify by God's word before they be ordained elders and deacons in the Lord's church. After all God does.

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"TAKE THE NAME OF JESUS WITH YOU"

By Paul Walker

It happened last Lord's Day. The number for the final song in our worship service was announced. It was number 224 -- "Take the Name of Jesus with You." The brother who led the song was not trained to lead singing, in a formal way. He didn't "pitch" the song, as we say; no hand gestures were seen; he simply started singing and we followed. Sometimes that works and sometimes it doesn't. Last Sunday it worked, for we all knew the song and it was easy to follow the leader. But the one thing that impressed me so, was the spirit with which the Brother in Christ sang as he led that lovely hymn. I must share with you what I saw and felt. First, I felt good about the fact that my fellow-worshipper had selected an appropriate song. He used wisdom. That is often not the case in our worship services. And having selected a fine closing song, he did not rush us through two stanzas as though the building was ablaze and we were in danger of burning to death. No -- he led all four stanzas! Approaching the chorus my brother did something that thrilled my heart; he lowered his songbook and lifted up his head, closed his eyes and with head swaying gently sang from memory, "Precious name, O how sweet! Hope of earth and joy of heaven; precious name..." Not for show. Not to be cute or clever! But because he felt the message of that song deep down in his soul. What a beautiful day, I thought, to end a Lord's Day worship service and a comforting message to leave with and to be benefited by as I faced another week on my path to heaven.

Paul, in I Cor. 14:15, expressed an attitude we should all possess in our Christian singing, "...I will sing with the spirit, and I will sing with the understanding also." To the Ephesians in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). Still determined to impress upon the hearts of Christians the importance of proper singing the same apostle wrote, (Col. 3:16) "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Two important things are suggested by the man who wrote to the church about singing: (1) Sing psalms, hymns and spiritual songs (2) Sing -- making melody in the heart. Is it possible for our singing to be "in vain" and displeasing to God? Yes, of course. Jesus, we remember, quoted the words of Isaiah to show some of his day the folly of vain worship: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:8-9). Since singing is part of our church worship, singing can be done in a vain manner -- if our heart is not in it!

Did Jesus sing? Yes, I believe he did. The record says, "And when they had sung a hymn, they went out..." In the 14th chapter of Mark (the above verse is part of that chapter, verse 26) we find Jesus eating the passover with his disciples for the last time before his suffering and death. There in the Upper Room our Lord, after observing the passover meal, took a loaf of bread and a cup of the fruit of the vine and set in order the Lord's Supper. After eating the supper with them they all, as the custom was, sang a hymn -- Jesus joining right in, I'm convinced. Did he sing bass? Tenor? Or did he lead, maybe? That we'll never know. One thing, though, I do know-- he sang that hymn (psalm, probably) from the depth of his loving and tender heart. O, to have been with that small band and their Master that day in the shadow of the cross! If not with them in that tiny upper room, maybe just outside the window -- to have heard the rise and fall, the swelling joy, the deep feeling of that male chorus!

Jesus found his earthly path hard and lonely. He needed all the encouragement he could get. His custom was to go into the synagogue on the sabbath day (Luke 4:16) and stand up and read the scriptures. That act, though, was

more than mere custom; he found strength in so doing. Too, when he stood up and sang with his close disciples back during his days of great heartache and suffering, it was more than mere custom -- it was affirming his and their faith and drawing from that ancient psalm a certain strength to go out into a hard, harsh, uncaring world! Some tend to think that singing offers nothing but nostalgia. That's not true; singing is for now. Singing helps us, as it helped our Lord and Master, in our immediate time -- to aid us today.

Deep in the South many, many years ago, a religious service was in progress at a black church. It was a hot, steamy, summer night and the worshippers were well into a beautiful, joyous song service when suddenly the front door of the church was swung open by a mean, angry mob of men who brutally beat the innocent worshippers. Later, after the mob had left, one brother with tears and blood mingled rolling down his face sobbed: "This is what I got for praising my dear Jesus." That scene is sad; it is one that happened too many times in America's past. Yet, a sadder scene still is the one Mark records: "...and they sang a hymn, and went out." Went out to face his enemies with a song in his heart. Soon our Master and Lord was mocked, hit, spit upon, forced to wear a crown of sharp thorns and finally crucified! Yes, the black brother said it right; sometimes we do get a raw deal for serving and following after our dear Jesus, but look what Jesus got after singing a song with his disciples then going out into the world. In comparison to what he suffered, our suffering is nothing. So, as our custom is, let us keep on singing -- for, like Jesus, we must leave the worship service to "go out" into a hard, cold, cruel world and we need all the encouragement we can get. As for me, I think I'll make it if my brothers in the church -- like the brother last Sunday -- will keep on leading "Take the name of Jesus with you, child of sorrow and of woe; it will joy and comfort give you: take it then where'er you go...Precious Name, O how sweet!"

--Paul Walker

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YOU WON'T HAVE ANY TROUBLE

By: Voyd N. Ballard

"Whom shall I fellowship?" seems to be a problem for many Christians. Some folks just can't seem to make up their minds whether or not they should try to fellowship those who have gone into error and false teaching. They say this gives them a lot of trouble. Eph. 5:11 is the solution to this problem. The verse says, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

If you will practice the last four words of this verse you will not have any trouble deciding whether or not you will fellowship those who have departed from the pure teaching of Christ. They will decide that for you. The denominations don't care what you claim to believe just so long as you keep quiet and do not reprove any of their practices. If you will just keep quiet and go along with whatever they want to practice most of them will fellowship you - but the minute you raise your voice in protest to their human practices and doctrines they will dump you. The same is true with the liberal and digressive churches. They don't care if you claim to be opposed to the social gospel, recreational church sponsored activities, cups, Sunday school, women teachers, instrumental music, etc., just so long as you keep quiet about them - but just raise your voice in reproof of these unscriptural practices, and brother you won't have to worry about whether or not you should fellowship them - they will do that for you. Reprove these works of darkness as Paul commanded and they will mark you off as an "Anti" with a capital A!

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**THIS AND THAT
By Don McCord**

"The common cup" --Recently, Brady, my youngest son, brought to my attention an article in *Time* magazine in which is mentioned "the common cup" and its use with the universal fear of contracting the AIDS virus. An Episcopal priest warned his followers that drinking from the cup is not really so important that it cannot be omitted; he suggested that taking the bread is sufficient. Once more it is underscored how lightly men consider precious, sacred things, and how so often they are profaned. Examples set, commands made, the authority of Christ speaking seem to make no difference. Sometime ago my wife and I attended what they called the Mass of a Catholic friend; there was one chalice and one loaf, but this was about the only similarity to the Lord's Supper that one could detect. Again, how men profane sacred things. As my wife astutely said, "What a mockery of the body and blood of Christ." I am thinking, though, dear reader, our brethren in error really do no better than is seen in the above instances. If our own brethren can leave the pattern and observe the communion with so little regard and respect for the pattern, why should be consider it such a strange thing that denominations do? After all, our brethren got their practice of individual cups and loaves from the denominations. If men want to change the pattern, one change is no worse than the other.

Abortion, and its aftermath -- A memorial service was held recently in East Los Angeles for 16,433 aborted fetuses; reader, did you notice that staggering number? More said indeed is the fact that this number is small in comparison to the number already documented and not documented. Of all the tragedies of our times, abortion surely is the most repulsive to the Maker. Six wooden coffins contained in the fetuses that were given a non-religious county burial, ending a 3-year legal battle over whether the county could give the fetuses to religious groups for burial. The president of this great Republic called them "the innocent dead". Surely, this is the way it is; where, oh where, are the men and women who are responsible for this? Their consciences must plague them day and night; the fires of hell surely will. "Works of the flesh" still are "adultery, fornication -- murder--" (Gal. 5:19-21).

Honor to whom honor -- Sometime ago I read an article by the song-writer and preacher L.O. Sanderson. He was opining the fact that so few members of the church generally are song writers. He mentioned along with Tillit S. Teddlie, Bro. Lynwood Smith as being prolific and leading as members of the church of Christ in song-writing. I thought this was great of Bro. Sanderson. I want to say this while both Lynwood and I are on time's side. We owe to this man a great debt of gratitude for what he has done and is doing for the church in the field of song. I think I counted 41 songs in the book we use at home that Bro. Lynwood Smith wrote; this is remarkable; what a blessing to him and others, and the church, is this talent. No group of religious people anywhere on earth can equal our brethren generally in beautiful spiritual singing. Much of this is due to the fact that many of our people know how to sing, but much of it, too, is due to Lynwood Smith's ability in keeping the church supplied with the best spiritual songs written. I hereby express my sincerest thanks and appreciation to this man; I know I express the sentiments of many others, too.

I often say that I work with, worship with, preach to and preach for the best people on earth, and I sincerely believe that I know we have our faults and failings, but in spite of them, without bias, I can say our people are the best. There are three families I want to accent here, please; there are more, but to me these, among others, have been such an inspiration to me and others, and such a blessing to the church. These are families I wish everyone could know. First, the Albert Cutter family, originating in Crescent, Okla. Nearly 40 years ago it was my privilege to go one dark, dreary night to the Cutter home with three older men, W.M. McLemore, Ray Meredith and John Spradley, Jr. The old 7th St. congregation, Oklahoma City, where we were members, had gotten word by way of someone in the Frank Everett family, by way of one Bro. Dolph Keener, who, as I remember had become a Christian from Catholicism, that the Cutter family in the country out of Crescent was standing firm against some who were advocating innovations in the worship, and deserved a visit by brethren who, too, were opposed to innovations. We found the big Cutter family reading the Bible, a Bible-reading scene I have never forgotten. Bro. and Sister Cutter with this big family wanted nothing from all accounts but the truth for themselves and those children. What a remarkable family this one is and has become over these years; from them have come preachers, elders in the Lord's church. One in this family, Bro. Jerry Cutter, has the distinction of having preached the gospel now on 5 of the 7 continents of the earth; I do not know of another man who has done that. I believe there are 12 of these children, all of them faithful in the church. What a blessing the Albert Cutters have been and are to this world and to the church of our Lord. Lord bless these two people and their posterity!!

The Calvin Prince family is another family that everyone needs to know. What a blessing these folks have been to me and others. They all are members of the body meeting at Napoleon, Alabama. Calvin and Jeannette have 8, and they are all faithful in the church; 6 of them are married to Christians; the other 2 are yet unmarried. What singers they are! At this writer's meeting at Napoleon last summer, I can remember just one night that all of them did not attend, and one had a responsibility that could not wait. We need Princes all over this land. Then, there is the Walter and Sylvia Wilson family all of Texas, with the family home now on the Medina River in the Texas hill country. There are 5 children, all faithful in the church, and scattered helping the church wherever they are. The two who are married are wed to stalwart men in the faith. Dear reader, some of you know these folks; I wish all of you know them. What a blessing they are to me! I want them to know, and want to tell you so.

The loaf -- That the loaf on the Lord's Table should be properly prepared is something we all agree upon; there

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OUR PREACHERS

Our preachers. "...How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:15)

Should preachers own their own homes? Should they have children? Should they drive a nice car? Should they wear nice clothes? Should they make more than minimum wage? Should they have hobbies? How sad it is that our wonderful preachers have been criticized and abused for these things and many, many more of similar nature.

Preaching is the chosen way of Jehovah God to bring salvation to those that believe (I Cor. 1:21). The preacher is the smell of death to those who are perishing and the fragrance of life to those who are saved (2 Cor. 2:16, NIV). Their responsibility is more than we will ever face in our daily walks of life. They are included as spiritual leaders in Hebrews 13:17 and they will have to give an account of themselves before Almighty God on the way that they have taught us and kept watch over our souls. The teachers of God's divine word will be judged with greater strictness according to James 3:1.

After considering these basic facts should we not raise our estimation and respect of those that have chosen such a serious vocation for their life's work?

This brings us to the subject of preachers and our financial support of them. Place yourself in this unenviable but often real life situation.

You receive a telephone call from a leader of a congregation several hundred miles away. The congregation feels that it would be a large spiritual benefit to them if you could come and hold a series of gospel meetings. How can you refuse? This particular member did not mention the financial aspects at this time and you dare not either for fear that it would be taken the wrong way. You gather your meager savings, say goodbye to your family and off you go. You really can't afford the luxury of motel accommodations so you drive directly to your destination, arriving practically penniless. You resolve yourself to being totally dependent upon others for the next ten days, eating when they eat and going when they go. By the middle of the week you would love to just be alone for a while, go for a short ride, eat a hamburger and just relax. By the time the last service is held you are really lonesome for your family so you decide to leave immediately after the last service has ended. When the time comes and the chosen member walks up to pay you, he gives you a check for a certain amount. Now where are you going to cash a check in a strange town at eight o'clock p.m. on Sunday night? What do you do now?

You have left your family at home for ten days plus travelling time. You have incurred expenses to arrive at your destination and they will be equalled on the return trip. Your primary goal is to spread the gospel of Christ yet these unnecessary concerns and worries are continuously forced upon you. Little do you know that when the monthly treasury report is posted at that congregation someone will inevitably say, "We paid him that much? I think I'll be a preacher."

If you think this situation is far-fetched, ask some preachers. You will more than likely find that this hypothetical case is a very small example of the inconsiderate actions that are so often faced by our preachers. You may speak to the one that had to pay late charges on his bills each month because he did not receive his support on time. Maybe you will talk to the preacher that had to practically beg for his wages every month. You may, but probably will not, speak to the preacher that moved his family several hundred miles to work full time with a certain congregation. His "full" support proved to be inadequate and his children's school lunch money was a major financial decision. Unable to obtain more support he found himself a secular job. All support was then dropped.

It is embarrassingly sad to have to mention examples such as these but it is absolutely needful in order to impress upon our minds the seriousness of this topic.

Jesus told the Apostles in Mark 16:15 to "...Go ye into all

the world and preach the gospel to every creature." In Luke 10:4 he told them not to carry a purse, scrip, nor shoes. We have been given the scriptural authority to send preachers into the world (Rom. 10:15) but we have neither the authority nor the miraculous powers of Christ to ask them to go without proper financial backing.

What can we as individual Christians do to help resolve this problem? First we must talk with our preachers periodically. Even though one may not need help at a particular time he may know of others that do. Next, let us be fully aware that some congregations cannot afford to pay as well as others. Let's help them whenever possible. Finally, make sure that the preacher's travelling expenses are paid when applicable. Remember that we can contribute as individuals as well as congregational.

"But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; If the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." (Eze. 33:6).

Being neither a preacher nor receiving financial support, I write this article solely for the benefit of our preachers.

Publishers Note: This article was sent in by a good brother who neglected to sign his name, an evident oversight. If he will notify us we will let you know next month who he is.

DLK

JAMES R. STEWART AND WIFE, MARY, NEW ADDRESS

This is to tell our brotherhood that Brother James R. Stewart, Evangelist Retired, and his wife, Sister Mary Stewart have given up residence at home and have moved into Room 121, Greenview Manor, 401 Owen Lane, Waco, TX., 76710. (They have no telephone in their room.)

He is at present unable to GO to church meeting, but what the future brings remains to be seen.

They have no telephone in their room, but she may be able to take emergency calls at another place. They are comfortably situated in their own one room. They are glad they are there, she told us yesterday, when we went to visit them. Others are going by to visit them, too. Correspondence may be addressed as given above. Owen Lane is between Sanger Boulevard and Richland Fashion Mall, at right angles to Sanger Boulevard.

Yours in Christ,

K.G. & Cora Wilks

SERMONS AND WRITINGS OF HOMER L. KING

This 221 page hardbound book has been in print since 1969. It contains many of Homer L. King's favorite sermons (outline form) which he preached during his nearly fifty years of preaching. There are also some essays which appeared in early issues of *Old Paths Advocate* which he published for many years. This book is a real bargain today at \$5.00 each plus postage. Order from *Old Paths Advocate*, 1061 N. Pilgrim St., Stockton, Ca. 95205.

DURANT CHURCH CLOSING

The congregation in Durant, Oklahoma, will be meeting for the last time on Sunday, January 12, 1986. Please mark this in your church directory.

SHOULD A CHRISTIAN FAST? David A. Stands

In the past several years fasting has become a popular form of protest. Those who wish to publicize their opposing views to the world around them have proclaimed that they would not eat until certain wrongs are righted. To the world this is what fasting is all about. So the question for Christians today is, Should a Christian Fast? Is it scriptural to fast? And is fasting for today?

The truth is many people in the Bible fasted. Moses fasted on mount Sinai in Exodus 34:28. According to I Samuel 1:7 Hannah fasted when she wanted a son from God. David fasted on several occasions. Many more examples of fasting are found in the Old Testament. But fasting is not just an Old Testament practice. Jesus fasted in the wilderness, Mt. 4. John the baptist taught his disciples to fast, Mk. 2:18, Lk. 5:33. Some found fault with Jesus' disciples for their failure to fast often, Mt. 9:14,15. Cornelius fasted before his Caesarean vision, Acts 10:30. The church at Antioch fasted when they sent Paul and Barnabas on their first missionary journey, Acts 13:3.

Fasting should be an important part of a Christian's life. Although we are never commanded to fast, "per se", it is very important for Christians to fast. I believe it is scriptural for Christians to fast, it is an act of faith. When we fast we deprive ourselves of the desire to "eat", and in so doing we help build up our ability to overcome sinful desires of the flesh. I think we should understand that fasting is to be done to be seen of God and not man, Mt. 6:16-18. Jesus was not condemning fasting, he was condemning those who were boasting of their fasting. Obviously, such is hypocrisy and would not be honoring to God.

WHY SHOULD A CHRISTIAN FAST?

When Jesus returned from the Mount of Transfiguration, a father approached the Lord concerning his son. The young boy was a lunatic, and on many occasions had harmed himself. The disciples had tried to rebuke the demon in the boy, but could not, Mt. 17:14-21. Now, although we are not going about casting out demons anymore, I think we can understand that the Lord was telling us that "Prayer and Fasting" increases spiritual strength. That, to me, is what fasting is all about (that is gaining in our spiritual power.) Fasting disciplines the body and makes it a useful instrument to God. Paul writes in II Tim. 2:21... "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

When we fast we determine that our god is not our belly, Philip. 3:19. Fasting gives us victory over fleshly desires. Paul says in I Cor. 9:27 "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." I am convinced that if you have a problem with a particular besetting sin, fasting, if done correctly can and will help you to overcome sinful desires. When you say "No" to your natural appetite (food), you are building up the willpower to say "No" to a fleshly appetite. Fasting builds your inner strength and diminishes the power of the flesh over you, Rom. 6:12-16.

Before our Lord began his ministry on this earth, he set aside time to pray and fast. In chapter 4 of Mt. verse 2 we read, "And when he had fasted forty days and forty nights, he was afterward an hungered". Since Jesus was also human, he prepared himself to combat the desires of the flesh by fasting, and was victorious over the devil, Mt.

4:1-11. The early church fasted before Paul and Barnabas went on a missionary journey. Acts 13:2-3... "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. V3) And when they had fasted and prayed, and laid hands on them, they sent them away."

WHAT IS THE BIBLICAL TEACHING FOR FASTING?

Lately there has been some confusion about fasting. Some women's magazines have suggested fasting for dieting. Others have advocated fasting to wash your intestines clean. A few people have done fanatical things when fasting. Of course none of these approaches to fasting represents the Bible's teaching on fasting. On the other hand, many preachers and teachers have said little or nothing about fasting. And many Christians have ignored fasting completely. Biblical examples of fasting teach us that it is totally refraining from food. The typical fast in the Bible did not involve abstinence from water. Although the account of Saul of Tarsus in Acts 9:9 says no drink. "And he was three days without sight, and neither did eat nor drink." This might be called a fast, but I don't think it was a typical fast. When Jesus fasted for forty days and forty nights in the wilderness, we read, "He was afterward an hungered". The scripture does not say anything about thirst. Most scholars of the Bible agree that Jesus drank water in the wilderness, but that he did not eat food.

I also find in God's word facts that included abstinence from sexual relationships between husband and wife. Paul writes in I Cor. 7:5... "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer;". Just as Christians abstain from the enjoyment of eating food, so may a married couple abstain from the joy of marriage. Paul exhorted, however, that when the fast is over the husband and wife are to "come together again, that Satan tempt you not, for your incontinency."

Often the fast in the Bible lasted only one day. It would range from sunset the first day until sunset the following day. A person would not eat the evening meal after the sun went down; nor would he eat throughout the daylight hours that would follow. Judges 20:26... "Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept and sat there before the Lord, and fasted that day until even, and offered burnt offerings and peace offerings before the Lord." Judges chapter 20 teaches us that the children of Israel went up to the house of God in the evening and then fought the Benjamites during the day.

There are certain dangers associated with fasting. Perhaps this is the reason why no explicit commands regarding how often or how long we are to fast are given. There are physical dangers associated with fasting and we should be careful during the fast and not harm our body. Another danger of fasting is the problem of spiritual hypocrisy. In His sermon on the Mount Jesus warns, Mt. 6:16... "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward." Elsewhere Jesus pointed to the pride of the Pharisee who stood in the temple and thanked God that he was not as other men. The Pharisee boasted, in Lk. 18:12 "I fast twice in the week...". When a person calls

SHOULD A CHRISTIAN FAST? David A. Stands

attention to his fast, he has missed the point of fasting. Fasting is not designed to get the eye of the world, but to get the eye and ear of God. It is to be a private matter between God and the Christian who is fasting. Brothers and sisters fasting must be done in the right spirit and for the right motives. Let us not be as Israel of old who said in Isaiah 58:3... "Wherefore have we fasted say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?" The fact that Israel complained after fasting shows that they did not have the right spirit during the fast. They fasted out of the wrong motives.

Joel tells us that outward grief is not the reason that God honors a fast. A Christian must fast out of humility and sincere repentance. He writes in Joel 2:12-13... "Turn ye even to me with all your heart, and with fasting and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness."

HOW TO FAST

Fasting is not merely abstaining from food. Many people do without food for health reasons, but they are not fasting, biblically speaking. Someone may miss a meal because they are too busy, but this is not fasting. Fasting involves prayer, repentance, and searching one's heart. Fasting involves the right motives and scriptural reasons. Isaiah described fasting as "afflicting one's soul". Fasting is to be done with a spiritual purpose in mind if it is to be a testimony to God. The Word of God does not tell us how often or how long we ought to fast. Nowhere are there specific commands. Yet this does not mean that fasting should be ignored. When one feels a need in his life to fast he should fast. I can only assume that since all Christians experience spiritual problems and difficulties, then all Christians should fast at some time. Remember fasting helps you build up your ability to say "No" to sin and "Yes" to God.

HOW TO BEGIN A FAST

1. Begin by Refraining From Food. Jesus fasted forty days and forty nights in the wilderness. The physical body is not capable of abstaining from water. We suggest drinking some liquids.

2. Begin by Repenting of Sin. The Psalmist David wrote in Psalms 69:10... "When I wept, and chastened my soul with fasting, that was to my approach." If a Christian doesn't repent with the right attitude in his heart, his abstinence from food is useless. God warned in Jeremiah 14:12... "When they fast, I will not hear their cry; and when they offer burnt offerings and an oblation, I will not accept them". Repent and search out all of your sin. Make sure that you are in the proper relationship with God and that you are not holding back any "hidden sin" in your life. David said in Psalms 19:12... "Cleanse thou me from secret faults".

3. Begin by Prayer. Paul taught us to "Pray without ceasing", certainly you should not commit yourself to fasting if you are not willing to commit yourself to periods of prayer during the fast. In II Cron. 7:14 God says... "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land". During fasting, why not set aside several periods of the day when you can pray to God. Since you are not eating any meals, why not plan to spend that time in prayer. Ask the forgiveness of God and for cleansing from your sin. John writes in I John 1:9... "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Jesus says to "Ask", Mt. 7:7, He said... "Ask, and it shall be given you; seek, and ye shall find, knock; and it shall be opened unto you..." James 1:6... "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

4. Begin by Reading Scripture. When you fast you should double your study of God's word. Perhaps you could read one, two, three, or more books of the Bible. Maybe you could study specific subjects. Perhaps some sin, or sins, that you are trying to overcome. Yes "Faith comes by hearing and hearing by the word of God." Perhaps you could memorize key verses that will help you to overcome. David said in Psalms 119:11, "Thy word have I hid in mine heart that I might not sin against thee."

We recommend fasting to bring the body into submission. The key to spiritual victory is self-control. The key to self-control is the putting to death one's evil desires and thoughts. Fasting was designed to help you do that. During a day of fasting I challenge you to feed upon Jesus Christ and the Word of God. As Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In John the 4th chapter, while the disciples were gone into Sychar to buy food, Jesus preached to a woman of Samaria at Jacob's well. Read John 4:25-34. No one had come and given him food, yet he said "I have meat to eat that ye know not of". The thing that satisfied the Lord was doing the will of his Father in Heaven, "My meat is to do the will of him that sent me, and to finish his work." (verse 34). As a result I do not believe that fasting is only giving up food for a season; but also a giving over of oneself to doing the will of God. If you are serious about overcoming sin (and certainly we all should be) try fasting.

-David Stands
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CHANGE OF TIME- WICHITA, KANSAS

The Church of Christ meeting at 2058 S. Water St., in Wichita, Kansas is now meeting at 10:00 A.M. on Sunday mornings. (the old time was 10:30). Other services remain the same: Sunday night at 6:00 and Wednesdays at 7:30 P.M.

-Bob Loudermilk

THE (ONE) GOSPEL

By K.G. Wilks

"And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders." Lk. 20:1. (Concerning Jesus).

"...Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Mark 14:9. "The beginning of the gospel of Christ, the Son of God." Mark 1:1 "...I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth..." Rom. 1:15, 16.

Please notice that the word "the" is a definite article, defined pp. 74 and 75 of Fernald's English Grammar Simplified as, (quote) "...always the same in all situations and under all conditions..." and (p., 75) as "...The' always indicates a definite object, either: (item 3) "An object emphatically designated, as if the only one worth of consideration..." In short, it means one and only one certain gospel in this study, or in the whole word of God.

The word "this" is a demonstrative pronoun, one that directly indicates its antecedent, as if pointing with a finger. It is singular in number. (Pp. 39 and 40 of the same grammar).

Therefore, "this gospel" means the one and only certain gospel under consideration. The definite article "the" means the one and only gospel. So, the Scripture being true, there is one and only one gospel of Christ. There is no authority for the statement "the four gospels". The proper title of each of the four accounts is properly, "The Gospel According to Matthew; The Gospel According to Mark; The Gospel According to Luke; and The Gospel According to John. They are four witnesses, each one testifying for Christ according to his concept of his life with The Christ, and each one for a different people. The first three, Matt., Mark, and Luke were written by inspiration about 27 to 30 years after the establishment of the church A.D. 33. Therefore, having been written by God inspired men through the Holy Spirit, John having written about A.D. 93 (about 60 years after the establishment of the church) they are reliable. For Jesus told them while he was yet on earth, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15:26. Again, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." John 17:13.

QUESTION: Since it is established that there is ONE AND ONLY ONE gospel, that Jesus preached it while living, and that Paul said "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth", the Holy Spirit delivered that one and only one gospel to all of the divine writers -- the same to every one of them. The Holy Spirit did not give one message of salvation to one divine writer, another message (gospel) to some other divine writer, and a third gospel (message) to a third writer. The epistle of the Romans was written about the year 53 or no later than 58 A.D. -- i.e. 20 to 25 years after the establishment of the church -- after Christ had ascended to heaven. It was written by Paul, the Apostle born out of due season as he described himself. (1 Cor. 15:8). He upheld the gospel delivered to the others. He is quoted in Acts as telling the Ephesian elders, 20:26,27, "Wherefore I take you to record this day, that I am pure from the blood of all men, For I have not shunned to declare unto you all the counsel of God." But do we have all of his words or even all his writings? Evidently not. So it was with the writers of the gospel according to the four recorded accounts of the gospel. Not all of the words the Lord Jesus spoke are recorded for us, for in John 21:24,25 we have recorded for us the evidence that this sentence is true. "This is that disciple which testifieth of these things, and

wrote these things; and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the word itself could not contain the books that should be written. Amen."

The evidence that Paul preached and wrote the same gospel that all of the others preached and wrote is found in his own writing to the Galatians. Quoting: "1:6, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7. Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 10. 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. 11. But I certify you, brethren, that the gospel which was preached of me is not after man. 12. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ...16... "To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: 17. Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 18. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19. But other of the apostles saw I none, save James the Lord's brother. 20. Now the things which I write unto you, behold, before God, I lie not. 21. Afterward I came into the regions of Syria and Cilicia; 22. And was unknown by face unto the churches of Judea which were in Christ: 23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. 24. And they glorified God in me."

The preceding quotation from Galatians chapter 1 was said to have been written in the A.D. 50's or later, which would put the writing about 17 to 20 years or more after the establishment of the church. From this epistle is perfectly clear that he was not inferior to any of the other apostles just because he came late in to the church, concerning which Jesus said, "I will build my church." (Matt. 16:18). For his conversion read Acts 9:4-20. In Gal. 2:11, "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Why? Because Peter was afraid to associate with the Gentiles when the Jews were around and withdrew from associating with the Gentiles. Herein Paul is shown to be the equal of any of the apostles.

Paul preached the same gospel -- the gospel -- that any of the other apostles preached. Furthermore, all of the other apostles or any other divine writers preached the same gospel -- the gospel -- "the power of God unto salvation to believers" -- that any other preached. It all began with the preaching of the gospel by Jesus during his life time. Just because a truth is not recorded by all of them does not mean there is a difference in what they all preached. They all preached the same thing whether it is recorded in the same words or not. Otherwise, the Holy Spirit would be guilty of favoritism, partiality, a respecter of persons. "God is no respecter of persons..." Acts 10:34. None else dare to be so, then, now or ever. Think about it! There was then, there is now, and there always will be but one gospel!

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:6.

"A moral, sensible, and well-bred man will not affront me, and no other can." (From Cowper in "Conversation", 1.193.

528 North Main,
McGregor, Texas, 76657
July 1982

THIS AND THAT

By Don McCord

Continued from Page 4

are some misconceptions about the loaf, however. I have heard it said and called "the pale loaf" that signifies the pale body; reader, that has nothing to do with the loaf being the body of Christ on His table. The color of the flour used simply makes no difference. I have heard it said that if we eat unworthily, we eat damnation or condemnation to our souls; the Bible does not say that, and I for one am glad it does not. Sometimes the loaf is over-cooked; sometimes under-cooked. Sometimes it is tough; sometimes it is brittle. This writer has made it a hobby for sometime to collect "loaf recipes" from sisters who will share them. Here are some of my gleanings for sisters' consideration. Sylvia Wilson, Medina, TX - 1 t. olive oil, 2 t. water and enough flour to keep from bubbling while baking. Cook slowly (Wanda, my wife, who makes a very good loaf says cooking slowly is one of the keys). Mary Lou McKinney, Indiana, PA - 1 t. oil, 3 t. boiling water, 7 t. flour. Add oil to hot water, and flour a little at a time. Bake 20 min. at 300 degrees. Agnes Nesbitt, Graham, TX - 3 t. oil, 1/4 t. salt (optional), 12 t. hot water; bake in pan on wax paper at 375 degrees for 15 minutes. Wilma May, Mt. Home, Mo. says bake at 300 degrees for 7 minutes beginning with a cold oven. Ida Garrett, Caldwell, ID says turn the loaf often to keep it from bubbling. Clara Hefley, Arvin, CA does not use oil, and her loaf is a good one. She uses water and mixes flour in very well, the secret to keep bubbles from forming while cooking. Alice Barrett cautions, too, that slow cooking is one of the secrets to a good loaf. Hopefully, this will be helpful to others whose responsibility it is to prepare the loaf for the Lord's Table, a more awesome responsibility than some may think.

The Sulphur, OK meeting -- Please be reminded once more of this meeting that has been so spiritually uplifting to so many for so many years. Exact dates and appropriate information will be forthcoming. It is the privilege of this writer to be able to conduct it in 1986 with Bro. Carl Johnson and the Sulphur brethren. Let us do all we can to make the Lebanon, MO meeting a great success for the good of the church, and the one at Sulphur, OK too.

ORGANIZATION

Barney Owens

Continued from Page 1

(4) Unscripturally unorganized. Such churches have qualified men but will not appoint them. This is a violation of God's will, and just as wrong as number 3. It is against scripture.

ORGANIZATION SMALLER OR LARGER THAN THE CHURCH

Within the brotherhood I have yet to meet anyone who does not accept the concept presented in regard to the **universal and local church**. Oh, we might not agree about elders and deacons, but about the organization of the whole church under Christ and the local church being autonomic we are in agreement. However, in recent years the church continually wars over organization and the questions attached to it. The "disciples of Christ" began largely over the organization of the "missionary society." Division again came to the body over "Herald of Truth" and the organization of it. What is wrong with these? Are they not wrong because they supplant the local church? Is the problem not to be found in the fact that they are smaller than the universal church, yet larger than the local church? Please take note brethren: When we organize or form a body or group that is not made up of all the saved on the earth "the universal church," and is yet larger than a single congregation, "the local church," are we not walking over territory which takes us to the same end as our brethren before us?

MEETING A NEED

Often it is pointed out that we can have a conglomerate of

congregations which will enable us to do work that needs doing. Granted, such many be the case, does not the same thing apply to the class system of teaching? "What's wrong with teaching the Bible to children on their own plane?" Can the application be made to missionary societies? "What's wrong with sending preachers to preach the gospel to heathens?" The end does not justify the means. Wisdom instructs "There is a way (singular) that seemeth right unto a man, but the end thereof are the ways (plural) of death." (Prove. 14:12) How can one way bring, equal many ways? Simple, the way is "theory or doctrine." The doctrine being false will bring forth fruit in many destructive ways. The doctrine that "the end justifies the means" or "that it doesn't matter HOW we do something as long as we sincerely try to do good God will accept it" leads to death in a variety of ways. Have not the denominationalists accepted this "theory?" Can we not testify to the fact that our digressive brethren promote this "doctrine?" Well, why should we think we are exempt?

THE NEW TESTAMENT CONCEPT

Each congregation should do its own work it is plainly taught in the word of God. If and when we abandon this truth consistency would demand that we allow others the same privilege. I ask brethren, in all fairness, "is it sin to pool our resources but right to pool everything else?" Does God care for resources?

I hope and pray that these few words will cause all to pause a moment and think seriously on this old subject. My desire is not to throw a wet blanket on everything but to encourage all to wrap in the cover of God's truth.

8782 Meadowview
West Chester, Ohio
45069

THE 1985 CHURCH DIRECTORY

WICHITA, KANSAS, 2058 South Water Street has changed the Sunday Morning Services from 10:30 A.M., to 10:00 A.M.

Add the following to the **1985 DIRECTORY, ANDERSON**, (McDonald County) **MISSOURI**, Highways 71 & 59 on Park Street, Sun. 10:00 A.M., & 5:00 P.M., Wed. 7:00 P.M., Nelson Nichols, Rt. 2, Box 2343, Anderson, MO. 64831, Phone (417) 845-6530, Derald Boman, Box 134, Lanagan, MO. 64847, Phone (417) 436-2211. Derald E. Boman, Rt. 2, Box 251, Goodman, MO. 64843, Phone (417) 364-7301.

Order all 1985 Directories which are \$1.50 postpaid, from Robert Strain, 9226 South First Avenue, Harrodsburg, Indiana 47434.

If you were not listed in the **1985 DIRECTORY**, I have no information to give anyone inquiring about you. Please send Name and location of the place of worship and any changes from the 1983 Directory. If you were not listed in the **1983 DIRECTORY**, I will need the (1). Name and location of the congregation (2). Time of the services, (3). Names, addresses and telephone numbers of no more than three of the leaders. If yours is a new congregation, I will need the above three items. Please send all Directory information to me: Ray Asplin, 2716 Allen Street, Sulphur, LA. 70663, Phone (318) 528-2347.

-Ray Asplin

LET HER BE COVERED

This tract (19 pages) dealing with the teaching of 1 Corinthians 11:2-16 on the covering for the Christian woman is still available. It was recently reprinted and is readily available at \$1.00 each postage paid. In it, I take the position that hair is the only covering defined by the apostle and the Christian woman must not cut it. Some space is also devoted to why the artificial veil is not required by God. **Order from: Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539.**

CAN YOU SEE JESUS THERE?

Gail Robinson - 9-85

Can you see Jesus there kneeling in prayer
In the garden of Gethsemanie?
He ask God to save to Him those He gave
And in love prayed for unity.
Can you hear Jesus plead, "Let this cup pass from Me,
Not My will, but Thine be done"?"
Feeling so alone, while His disciples slept on,
not realizing the fate of God's Son.
Can you see Jesus there when time came to bear
The sorrow when Judas betrayed?
The kiss of a friend bringing soldiers to Him
Who violently took Him away?
Can you see Jesus there, nobody to care,
Even Peter denying Him too;
Can you see the whip so cruelly equipped
with agony only our Savior knew.
Can you see Jesus cry with pain in His eyes
While nails were deep driven in?
Can you see Jesus' heart, slowly breaking apart
Bringing death to the Savior of men?
Can you see Christ entombed in dark dusty gloom
Until upon the third day?
An angel appeared and our Savior so dear
Arose from out of the grave!
Can you see Jesus there rising up in the air
While disciples behold His ascending?
Great love was shown; such deptness unknown,
By we, who are on Him depending.
But this I know, my heart overflows,
For His proof of love is complete;
And may I ever remember, my Lord and Redeemer,
The suffering that set my soul free!



Our Departed

OUR DEPARTED

Keesee— Sister Morene C. Keesee of Amarillo, TX was born December 3, 1934 and departed this life November 12, 1985. Morene was a faithful member of the Amarillo congregation. Her son, Gary Thompson is a member of the Amarillo congregation, as well as her sister, Betty Wright and her brother, Kenneth Curley. Morene suffered from cancer for many months, and although she grew increasingly weak physically, she was growing stronger spiritually (2 Cor. 12:10). Since September, when I first came to Amarillo, Morene was practically bedfast and unable to care for herself. She expressed concern about having to miss church services, but God knew, and so did we, that she was unable to attend. I understand some of her last words were words encouraging her son to be faithful in the church - what wonderful advice to leave with anyone! We all miss Morene. Our sympathy goes out to her family and her good example stands out for all of us to see.

-George Battey

Naylor— Helen Delores Fuller Naylor was born to Mr. and Mrs. Ed and Marossie Fuller, Dec. 24, 1924, at Waxahachie, Texas. One year later they moved to Dallas, Texas where her parents attended Romine Street Christian Church. When Helen became school age, she attended elementary school in Dallas; and later graduated from Lincoln High School. Helen obeyed the Gospel at Lawrence and Marder Street Church of Christ, at an early age. She

was married to Mr. Paul D. Naylor for many years. He preceded her in death. She was a devoted wife and homemaker. Helen was a faithful member of the Boulder Drive Church of Christ, Dallas, Texas; until her health failed her. She departed this life Nov. 2, 1985 at Dallas. She leaves to mourn her loss: three sisters, Mable Booty, Myrtle Fuller, and Marcy Lee Nixon, all of Dallas; two brothers, Vernon Fuller of Troup, Texas, and James Fuller of St. Louis, Mo.; also nieces, nephews and a host of other relatives and friends.

-R.B. Roden

Scott— John Willard Scott was born on January 14, 1912 at Racine, Missouri and entered into rest on October 26, 1985 in Joplin, Missouri at the age of 73 years. He was a lifelong resident of this area and was a member of the Burkhardt Church of Christ at Racine. He is survived by his wife: Anna Orlena; three sons: Larry C. Scott of Joplin, Roy W. and John R. Scott, both of Neosho; three brothers: Donald C. and Quinton O. Scott, both of Neosho, Clyde Scott of Modesto, Cal.; seven grandchildren; one great-grandson; other relatives and many friends. Were it not for Brother Scott's steadfastness over the years there probably would not have been a congregation at Burkhardt and I perhaps would never have known the true way leading to life eternal. We at Burkhardt miss him and owe him a great deal. Brother Roger Owens conducted the funeral, and although he stated that he felt inadequate for the occasion, I feel the job he did was as good as could be done. The family would like to thank the singers who gave their time and ability to sing so beautifully. I appreciate these brothers and sisters so much. May God bless them in His service.

-John W. Anderson

Webb— Porter Clint Webb, son of Isaih Glover Webb and Sarah Frances Davis Webb was born Nov. 23, 1889 in Wright County, Mo., and departed this life on Dec. 4, 1985, at the age of 96 years and 11 days, in the Cabool Nursing Home, after a five year illness. Clint was a life long resident of Wright County and resided most of his life on the Webb Family Farm, which was settled by his father in 1871. Clint was a farmer and cattleman. Bro. Clint was an active member of the Church of Christ for many years. He was united to Mayme May Jones on Oct. 28, 1926. His wife preceded him in death on July 15, 1948. This writer also conducted her funeral. He is survived by one daughter, Greta, of the home; one son, Wendell, who lives on a farm not too far from the old home place; two grandchildren; four great-grandchildren. I met Bro. Clint in Oct. of 1934 soon after I came to Missouri. Bro. Clint was a well read man on many worthwhile subjects. As other leaders passed on or moved away, Bro. Clint was left with the greater responsibility of leadership of the Claxton congregation. He was a conservative man, and believed that the earth is the Lord's, and the fulness thereof, so he did not believe in abusing the soil nor his livestock. He possessed an idomitable quality of life, and he applied his beliefs to the Church and it's work. He wanted everything done orderly and on time in the church services. Wendell said, his father had already preached his own funeral by his life that he lived. Bro. Clint told his daughter Greta, that he wanted a modestly priced funeral, and instead he wanted the extra money that would be spent on an elaborate funeral to go for preaching the gospel. The family will honor that request. A very large crowd attended the funeral which spoke well of him. I preached at Claxton last Lord's Day, at which service all his children and their spouses were present. All who were of the age of accountability are faithful members of the church. "And their works do follow them." He wanted the gospel plan of salvation presented at his funeral--this writer did his best to do so. He never spoke harm of any man nor did any man ever speak harm of him, to my knowledge. The Clint Webb Family are some of the most faithful members that I know.

WORDS OF ENCOURAGEMENT

"I love the paper. Keep it coming!"-Guy Harrison, Denver, Colo.

"We have been receiving the OPA for 45 years, you and the staff are doing a fine job"-Clayton Fancher, Galena, Mo.

"Here are 2 subs. I enjoy the paper very much"-Richard Frizzell, Ada, Ok.

"Here are 3 subs. I sure like the paper"-Mrs. A.S. Rollins, LaGrange, Ga.

"Here is my renewal and 2 more, don't want to miss a single copy"-Jessie Tobey, Council Hill, Ok.

"We enjoy the paper so much, God bless you all and keep up the good work"-Mrs. H.E. Holloway, Birmingham, Ala.

"Thanks so much for publishing the paper I look forward to reading it from month to month"-Lois Stephens, Washington, Okla.

"Renew our sub. We enjoy it so much"-The Ray Grider family, Climax Springs, Mo.

"Change our address, we enjoy the OPA so much"-Fred Pryor, Rockfield, Ky.

"Renew my sub. for 2 years, enjoy the paper very much"-Louis Arnette, Montgomery, Ala.

"Enjoy the paper, it is like a sermon from each of the brethren"-Madline Moberg, Alta Vista, Kn.

"Enjoy the paper, keep up the good work"-Louis Hopkins, Sentinel, Ok.

"The little poem 'It's Me God' was very touching, reminds us how frail we are. I appreciate the paper"-Mrs. Garnet Davis, Pontiac, Mi.

"Please continue doing the fine job you are now doing"-Michael Redmond, Mountain Home, Ark.

"We have always enjoyed the OPA. I still have old copies I reread sometimes"-M.M. Murphy, St. Albans, W. Va.

"We look forward and enjoy the OPA each month"-Marshall Davis, Pulaski, Ten.

"Surely do enjoy the OPA"-Terry Studdard, Piedmont, Ala.

"Really enjoy the articles each issue even though I have not heard many of the preachers in person"-Dorothy Neese, Kampsville, Ill.

"Thank you for all your efforts in putting out the OPA"-Murry & Gail Lesnansky, Antioch, Tn.

"You boys keep up the good work. Here are 3 renewals"-Barney Davis, Hartville, Mo.

encouraging things happen during the month of November, and I feel the fruits of our labors are reflected especially in a good increase in both interest and attendance. All during the month our Lord's day attendance ran from 31 to 35 in the morning assembly. We had three confessions of sins during the month. We are still making every effort we can to reach the unsaved and we are having non-members in attendance. We need to hear from you if you know of anyone we can contact in Tucson or Phoenix.

Jerry Cutter— P.O. Box 152, Armadale, W.A., Australia, 6112, Dec. 5— The Lord is blessing our work in the Perth area, and there has been good growth in the church. We will be giving a more complete report later. We especially want to report that both our address and phone number will change after January. We will be moving to Armadale, a suburb of Perth in a few weeks. Our new address will be the P.O. Box mentioned above. If you would like to call, first check with the 21st Street church in Oklahoma City, Oklahoma. Our best regards to the Lord's people everywhere.

Randy Ballard— 925 E. 9th, Ada, Oklahoma, 74820, Dec. 12— The annual Thanksgiving Young People's Meeting at Shreveport, La. was held Nov. 29-Dec. 1. As usual, the meeting was quite successful, drawing visitors from several states and the local community as well. Speakers for the occasion included Eddie Willis, Kevin Hornsby and Greg Branch, as well as several talented young men who spoke Saturday morning. The meeting resulted in five confessions of wrong and many more who will, no doubt, "remember their Creator" in their days of youth. We who attended appreciate the hospitality shown by the Christian families of Shreveport, and commend them for their good work in the meeting. I was privileged to have once again been asked by the brethren to participate in the meeting. May God bless His work everywhere.

Sanderfer Rd., congregation— Athens, Alabama, Dec. 4— This past November we had a good meeting with Richard DeGough. It was his first visit to the congregation here. Everyone enjoyed getting to know him and his wife. We had one non member come twice during the meeting. It was strengthening to learn about the things Bro. Richard endured because of his refusal to take part in the military service. We should take courage from those who were persecuted both physically and mentally because of their beliefs so that in our times of persecution we will remain faithful. We offer our thanks to all who have helped in the teaching here since Bro. Bobby Pepper moved to work with the church in Crawfordville, Fla. Bro. Johnny Fisher, of Chapel Grove congregation in Tenn. comes once a month and also Bro. Duane Fancher from Birmingham, Ala. In the past Bro. Elmer Stamper has also helped in the teaching. By the time you read this, the Ron Diamond family will have moved here from West Virginia. We look forward to having them be a part of the church here.

Paul O. Nichols— 9462 Blair Road, Shreveport, La. 71118, Dec. 9— In the meetings at Sharonville, Oh and Jonesboro, Ga we appreciated having all the brethren and sisters (including a number of preachers) who assisted and encouraged us from so many different places. I would not even attempt to name all the states represented in the services. We also had both digressive and non-members attend. I appreciate the hospitality and association at these places. We made our home with the Barney Owens family at Sharonville and the Don Snow family while at Jonesboro. They could not have been better to us. It is good to be back home working with the congregation at Flournoy-Lucas. Our attendance has increased some lately. We have had several visitors lately, and we appreciate them all. We leave for California next week, the Lord willing. The Lord help us all to be diligent in His service.



Barney Owens— 8782 Meadowview Ln., W. Chester, Oh. 45069— We were thankful to have Bro. Paul Nichols here for our fall meeting in November. Crowds were very good, and the church was strengthened by the preaching. It was a pleasure to have him here. My next meeting will be with the church at Fossil Creek, Tx. This will be my first visit to Ft. Worth for a meeting and I am looking forward to it. The dates are Feb. 8-16. Pray for us.

Voyd N. Ballard— P.O. Box 22231, Tucson, Arizona 85734, Dec. 6, 1985— I am happy to report that we continue to make progress in the work here in Tucson. We had many

FROM THE FIELDS

Continued from Page 11

Clovis T. Cook— 1503 E. Crestview, Springfield, Mo., Dec. 5th— I recently held a gospel meeting for the church at Washington, Okla., which was a joy and a delight. I held my first meeting for these brethren, to the best of our memories, about 1940. Of course, many of the members that were there then, have long since passed away, or moved away. However, there are still some there now that were there then— and others that I have known for years who have attended there for a long time— it was a joy to see and be with. We had very good cooperation from the area churches, which we appreciated beyond words of expression. Several preachers from the area were good to attend, to whom I express my gratitude: Bill Rowden, Edwin Morris, Paul Walker, Jerry Harris, and other local teachers and preachers (some attending more than once). I love this little congregation very much, but they like many other congregations in this country are suffering from the loss of membership. They are dedicated to the cause and are doing their best to please our heavenly Father. May God bless them.

Don L. King— 41931 Chadbourne Dr., Fremont, Ca., Dec. 14— We are making ready for the New Year's meeting at Stockton, Ca. As usual we look forward to the meeting and working with the brethren there. We hope for good weather and crowds. The church at Fremont is doing well. We continue in peace though Satan has tried hard to change that. The home church here is to be commended for their steadfast and dedicated interest in the Philippine work. This is a great work, God is blessing it daily, and it draws heavily on our finances yet we have been able to continue it and still be of help in other places. We thank God for his blessings which make it possible. I also wish to thank the brethren in other places who have decided to get involved in the work by sending directly to it. This is a tremendous help and your money could not be better spent. Filipinos are responding to the gospel rapidly. It is amazing, though, at the efforts Satan is expending toward us there. Opposition is coming from several forms of digression and factions even from within America. We take heart, however, that all opposition to the Truth will serve to strengthen the brethren in the long run. At first they were told, by the opposition, that our efforts in the Philippines would not be long lasting and we would just desert them. This, of course, has not and will not occur. Now, various other methods are being utilized but we have confidence that the Truth will prevail and the work will continue to progress as it has in years gone by. We need your prayers.

Jim Franklin— 550 Normandy #1410, Houston, Tx. 77015, Dec. 5— I express my appreciation to the Brotherhood for the prayers and financial support which made it possible for me to preach the Gospel in other lands this year. I left the U.S. on June 3rd and returned on Sept. 12th. The main purpose of my traveling overseas was to visit India once again. Enroute, I worshipped with the Wallace Stone congregation near Edinburgh, Scotland. It was an honor to be asked by the brethren to give the sermon during the Lord's Day worship service. Bro. and Sis. Grant extended to me the hospitality of their home where I experienced a most pleasant and enjoyable Christian fellowship. They were wonderful hosts. I thank them for

their kindness. From Scotland I flew to Stavanger, Norway where I conducted a meeting. This is where the Bill Page family now lives. Their objective is to start a congregation in the Stavanger area. They are to be commended for their effort. Please remember them in your prayers— they are worthy of them. The next phase of my work was India. My efforts were in three areas of the State of Andhra Pradesh: the twin cities of Hyderabad and Secunderabad, Kakinada, and Bitragunta. My objectives were to strengthen the brethren and to make new contacts— there was some success in both areas. (A more detailed report of the 1985 India trip is available to anyone who may be interested. A copy has already been sent to those who support the work.) After leaving India, I visited the congregation in Kuala Lumpur, Malaysia for a series of meetings and studies. I found these brethren determined to withstand those things challenging their faith and existence. It is such a pleasure to study with brethren like those whose desire is simply to serve the Lord according to the Word. May the Lord strengthen and keep them safe from all adversities. The final stop-over on my trip home was in the Philippines. I was met at the Manila airport by Bro. Samuel Aguinaldo of the Metro-Manila area, Bro. Remegio Bayaca from the province of Ilocos Norte, and Bro. Virgilio Danao from Roxas, Isabela. I spent three weeks laboring with these and other of the Philippine preachers on the Island of Luzon. Brethren, these men are busy and they are accomplishing a lot of good. The Philippine brethren are warm, friendly and hospitable. I cannot help but love and appreciate them. I extend a special thanks to Bro. Danao who interpreted for me. He is a true yoke-fellow; an able companion and one whom I feel honored to have labored with in the Cause of Christ. May the Lord bless all the faithful throughout this earth. Please note my new address.

Tony Melton— Box 20509, Haldton, Ok. 73438— We have been in Durant now for two and one half years. The work done in this area has been extensive. Since all of our leads came mainly through door-to-door work, we put forth much effort in this type of evangelism. We were able to knock practically every door in Durant, Calera, Colbert, Bokchito, Caddo, Kenefic, Silo, and Mead, Oklahoma. Also, we preached to several in the town of Boswell, but their reception of the gospel was so bad we kicked the dust off and started again in Durant. Since the work first began with a two week door-to-door personal work effort, we have baptized fourteen. All but two have fallen away. We have continued to knock doors regularly for the past year and a half. During this time, we have preached the gospel to many people, but we were not able to convert any. We now feel our efforts will be more fruitful in a different area. The two members left here in Durant can worship at Denison, Texas, which is only twenty miles south. We are most thankful for the many congregations that have faithfully helped us in this work. Even though the congregation did not remain, the gospel has been preached, and we know our labor has not been in vain. Also, Vaden and Lois Morgan, and Omi Campbell have been a great help to us. They drove far and assisted us in every way they could. Vaden was always ready to teach the gospel both publicly and privately. My Family and I will be moving back to Haldton, Oklahoma, where we intend to work with the churches in that area. Please pray for us. **Notice my new address.**



Advocate OLD PAPERS

FEBRUARY 1986

STRENGTHEN THE THINGS THAT REMAIN

By Johnny Elmore



Among the evangelists who traverse the country each year conducting gospel meetings, there is a real and genuine concern. Although there are some churches that are thriving and growing, there are many more that would fall into the "struggling" category. It seems that in some places all it will take is another funeral or two and the doors of the church building will be shut, perhaps forever. Who is to blame for this deplorable condition? Some may wish to blame the evangelists, and it may be that some of us will have to accept the responsibility. However there are others who share the responsibility.

Some years ago in the state of Oregon, an old, abandoned church building was put up for sale. There had been no services in it for years and the denominational heads decided it would be wisest to dispose of the property. But a storm of protest arose and the local paper was full of letters written by irate citizens objecting to the sale of a historical landmark. The man who had one time been its pastor remarked that, if people had shown that much interest in it while it was still alive, it would not have been abandoned.

In a religious journal that comes to my door, I recently read an article in which the writer charged that we are "preparing the soil for the planting of the seeds of Pentecostalism" in the churches of Christ. My first reaction was to deny it, but as the writer stated his case, I found myself inclined to agree. If we do not feed the spiritually sensitive souls of those who attend our services,

they will look elsewhere for spiritual satisfaction. Brethren, as distasteful and humiliating as it is for us to admit it, we need to own up to our responsibilities for dead, lifeless services and work and do what we can to correct the situation.

The Saviour warned the church at Sardis: "Be watchful, and strengthen the things which remain, that are ready to die" (Rev. 3:2). Williams renders this: "Wake up, and strengthen what is left, although it is on the very point of dying!" We have lost some ground, brethren! It is an undisputed fact that we have lost more young people than we have kept. In many places, we have lost our enthusiasm and zeal. We have lost our sense of purpose and direction. Jesus' words are so appropriate for us. We need to "wake up and strengthen what is left!" What can we do? How can we help?

CHANGE OUR ATTITUDES

I am convinced that some of us need an "attitude adjustment," as the country song suggests. Maybe we have been attending worship entirely out of a sense of duty, and we sit, watching the clock, or filing our nails, or worse, we sleep through the worship. Maybe we present our bodies completely uninhabited by the spirit, and our attitude is expressed: "Well, here I am; entertain me." I say to you - could we not bring some enthusiasm with us? Could we not open up and join enthusiastically in the songs? Could we not give the brother who is trying to teach our respectful attention? Could we not shake hands

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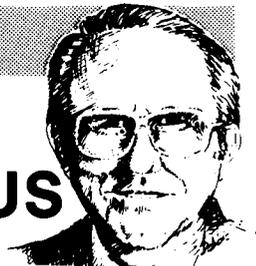
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PROSPECTUS

By Ronny F. Wade

With this issue of **Old Paths Advocate** we are making several changes in an effort to bring you a better paper. Our goal is to include as many timely articles in each issue as possible. While announcements and field reports are an important part of the paper it is easy, if we are not careful, to create an imbalance by including too many of these in any given issue. Space and its proper usage is of primary importance. Nothing is more distasteful than a "chopped up" issue of a paper. Often the reader gets lost trying to follow a particular article from one page to another. Type, readability, and arrangement are also considerations that impact on the over-all appearance of a journal. For all these reasons we are herewith publishing some guidelines for material sent in for publication. Our purpose is not be fussy or antagonistic, but to make it easier for all involved to produce a quality product.

1. Articles: Each article should be typed and double spaced. The length should be from 3½ to 4 pages. The shorter the article, the greater the chance of its being published. The longer the less chance that we can use it. If for some reason a subject demands six to eight pages, it should be divided into part I and part II for purposes publication. All manuscripts become the property of **Old Paths Advocate** and will not be returned. It is best to make a copy of the article before submitting it, in the event you want to use it elsewhere. **Field Reports and Announcements:** These should not exceed ½ of a page, typed - double spaced.

2. Pictures: All pictures sent become the property of **Old Paths Advocate**. It has become quite a job keeping pictures separated and their correct address with them. We realize this may inconvenience some, but it seems there is no other simple remedy for the problem. If you do not wish to lose the picture, we suggest having an inexpensive copy made to send us. All pictures should be in black and white if at all possible since color pictures do not print well.

All material intended for publication must be received by the 10th of the month if it is to appear in the next issue. Example: any item you wish in the March issue of **OPA** must be in our hands by Feb. 10. We hope you find the paper informative, challenging, and easy to read. When your subscription expires, please renew immediately, and if possible subscribe for a friend at the same time.

3. Filler: We will try, as much as possible, to eliminate all filler. It usually only holds space and few read it. On occasion, however, we will have need for such. If you have sayings, stories, quotations, poems etc. we will be glad to use them as we have opportunity. The staff of **Old Paths Advocate** expresses its thanks for your help and consideration in these matters. May we all work together to produce a quality paper.

A STUDY OF HEB. 6:1-6

By Clovis T. Cook



In these verses, I guess there has been, and still is, differences of opinion. When I was asked to give a talk on these verses at the Wichita Falls, study in Dec. of last year, I made plans to give a condensed report of my talk to this journal, which I will now do.

The writer of Hebrews says: "For when the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and have become such as have need of milk, and not of strong meat; (Heb. 5:12). I quote from Kenneth S. Wuest, *Untranslatable Riches*, P. 62. "Before leaving this point, the English reader should know that the expressions, the first principles of the oracles of God (Heb. 5:12), and the principles of the doctrine of Christ (Heb. 6:1), are quite different in the Greek. The word principles in these verses come from two different Greek words. The expression in 5:12 refers to the elementary teachings in New Testament truth, and the one in 6:1, to the teaching of the First Testament where Christ was first spoken of."

In chapter six verses 1 through 6, the Hebrew writer says: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God..." It is well that we understand that the writer uses the word "leaving" which means that whatever they were doing and holding to—they leave. If these verses have reference to gospel principles, surely, they were not being told to leave anything that was a part of the gospel. Adam Clarke says, "I am inclined to think that all the terms in this verse, as well as those in the former, belong to the Levitical law, and are to be explained on that ground" P. 723 of his Commentary.

The word "leaving" means: "send away, send forth, forsake, lay aside, let go, to put away" Strong's Concordance P. 17 who also says that the word is from the Greek "apo" translated "from," which usually denotes separation, departure, cessation" ect., P. 14, (Greek Dictionary).

Where the Bible says, "Then Jesus sent the multitude away..." and "And when they had sent away the multitude..." (Matt. 13:36; Mark 4:36), carries the idea of "departing" and the Expositor's Greek Testament, translates the word leaving "Let us abandon" while Alford explains it "Leaving as behind and done with in order to go on to another thing." To use the word "leaving" in the sense that a house leaves the foundation and yet

builds on it, as is done by some commentators, is a case of (reading into the text what is not there) and will not stand the scrutiny of Greek exegesis (taking out of the text what is there) -Wuest.

To go on to perfection after separating themselves once and for all from the Mosaic system, by which justification could not come (Acts 13:39) and since the Law made nothing perfect (Heb. 7:19), but the Lord, after He had offered one sacrifice for sins, sat down in perpetuity on the right hand of God (Heb. 10:12), having offered a perfect sacrifice. Therefore, these Hebrews were told to abandon that which was imperfect for that which was perfect.

"The foundation of repentance from dead works..." is a reference to the dead sacrifices of the law, which was faith toward God, because Christ had not come. The doctrine of "baptisms" referred to the washings of the Mosaic system. The "laying on of hands" was a reference to the Priestly ceremonies of the old law. The "resurrection of the dead" was not a reference to dead people but rather the reviving of dead ordinances of the Mosaic Law. "Eternal judgment" means that there was no forgiveness for sins under the old system—just suspension. The sins of the people were not completely forgiven and forgotten, for there was a remembrance made of them every year, with a view to the coming Redeemer who shed his blood for the redemption of them that were under the first covenant (Heb. 9:15), so that was eternal judgment. It was all these things which belonged to the Old Jewish System, that they were told to abandon. There is no chance to be renewed unto repentance by a system that was called "dead works." The writer said "...not laying again the foundation of repentance from dead works."

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost; and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance..." (Heb. 6:4-6). "If they shall fall away" should be rendered "And having fallen away" -Diaglott. The reason being that the Greek word "si" (if, in our English), is not in the original in this passage.

There are two key words in these verses that we must deal with. The word "leaving" which we have explained, and the other is the word "impossible" which we now explain. This word "impossible" does not mean as some contend, that it is difficult

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WORSHIP DEFINITION AND

By Jimmy Cutter

PURPOSE OF WORSHIP

The **American Heritage Dictionary** defines worship as "the reverent love and allegiance accorded a deity, idol, or sacred object." The Greek words for worship combine the ideas of "falling down before," "paying homage to," and "serving." From these definitions it is obvious that worship involves recognition of worth in God, and the offering of our honor, praise, and adoration to the One who is altogether worthy.

This definition leads us to consider the purpose of worship. This is important because it strikes at the very purpose of the church. The health of our personal and congregational worship reflects our personal and congregational relationship to God.

To worship genuinely is to know God. To know God genuinely is to be in a king/subject relationship with Him. In worship we acknowledge God's kingship in our lives and His right to rule over us. Worship is for God's benefit. He has the center stage. During worship we yield ourselves to God's rule and dominion. 1 Chronicles 29:10-13 gives us a biblical description and correct focus of worship:

Praise be to you, O Lord, God of our father Israel, from everlasting to everlasting. Yours, O Lord, is the greatness and power and the glory and the majesty and the splendor, for everything in heaven and earth is yours. Yours, O Lord, is the kingdom; you are exalted as head over all. Wealth and honor come from you; you are the ruler of all things. In your hands are strength and power to exalt and give strength to all. Now, our God, we give you thanks, and praise your glorious name.

Many Christians misunderstand the purpose of congregational worship. Many times our congregational worship has become an experience in which man is the focus. Worship has deteriorated into an "I didn't get anything out of that sermon" experience. Man has become the object of his own worship. He is there to be entertained and spiritually massaged. It hardly occurs to some that worship is primarily a matter of God receiving something from us - our praise, adoration, and confession of dependence on Him as our Sovereign.

Causes for Misunderstandings concerning Worship

In many churches Christians feel that they have been cheated at the services. Many Christians might say that a walk in the woods or a walk by a stream would have drawn them closer to God

than did the services of the church.

Misunderstandings about the real purpose of worship has contributed to sterile congregational worship and has devastated the potential for growth in many churches. What are some of the factors that account for our misunderstandings concerning worship?

1. Our culture. This is perhaps the first reason many misunderstand the real purpose of worship. We live at a frantic pace. We live in an "instant" age. Television has taught us to expect instant gratification of our every desire and need. Patience in our society is a scarce commodity. It is hard to be patient even in "fast food" restaurants; somehow they are not fast enough. This characteristic of our culture has carried over into our spiritual lives and particularly in our worship, and in insidious ways.

The Bible repeatedly teaches us that we must "wait" upon the Lord in order to be blessed by Him (Ps. 40:1; 37:7; Isa. 40:31). Many times we rush into our congregational worship services. Worship by its very nature demands a preparation of heart. It involves refocusing our mind and heart **from** self, others, and cares of this life **to** God.

Physically we may be quiet but our minds are still racing. They are occupied with what went on before the services.

When we do mentally adjust to a quieter atmosphere, we may not focus upon God. We may look around us to see who is there or not there, we determine whether or not the singing is "on" or "off," or we fight drowsiness. Then we settle down to listen to the "main event" the sermon. We may or may not follow the outline closely, but we do listen eagerly for the words "won't you come while we stand and sing." These words signal an end. We look approvingly or disapprovingly at our watches. We walk out. We greet people. We get in our car and discuss the merits or demerits of the sermon.

How tragic! We have gone and been sung to, preached at, and informed about coming events, but we have not worshiped because **God** did not receive anything from us. We were in a hurry. We were not prepared. We evaluated our experience by how much **we** received.

2. An imbalance. This is another factor that contributes in our misunderstandings concerning the purpose of worship. Worship involves a balance of our intellect, emotion and will.

a) Intellectual response. Worship involves knowledge. We must know about God. We must know something about who He is and what He has

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THE BOOK OF DANIEL

By Doug Edwards



One of the most remarkable books in all of the Bible is that of Daniel. It has an appeal that reaches out to all ages. Children enjoy the book because of its exciting stories - like Daniel being cast into the lions' den. Serious Bible students enjoy it because of its numerous prophecies - such as the Seventy Weeks prophecy. Even Bible critics and skeptics enjoy the book because of its alleged "textual and historical" problems. There is something in the book of Daniel for everyone. There are three areas of study that I would like to present in this article: an overview, a time span and a purpose of the book.

An Overview

There are two basic divisions in the book: (1) chapters 1-6 are basically narrative, and (2) chapters 7-12 are basically prophetic. In order to get an overview of the book I would like to present a brief summary of each division.

The first division deals with Daniel and his dealings in Babylon. He is captured and brought to Babylon (chapter 1). He interprets Nebuchadnezzar's dream of the four world kingdoms (chapter 2). Daniel's three friends are rescued from the fiery furnace (chapter 3). King Nebuchadnezzar suffers insanity because of his pride (chapter 4). Daniel interprets the hand writing on the wall at the feast of Belshazzar (chapter 5). Daniel is thrown into a lions' den because of his faith (chapter 6).

The second division is prophetic and thus more difficult. It is not my purpose to interpret these visions, only to briefly mention them. Daniel has a vision of four beasts rising out of the sea. The fourth beast has ten horns with another little one coming out (chapter 7). Another vision is then seen which involves a ram being destroyed by a he-goat (chapter 8). The coming of the Messiah is described in the prophecy of seventy weeks (chapter 9). The end of the Jewish nation is also discussed (chapters 10-12). It is important to keep in mind that the visions of the second division are in reality covering the same period of time as the vision of the four world kingdoms in chapter two.

A Time Span

It is my understanding that Daniel deals with the last days of the Old Testament and the beginning of the New Testament. It does not deal with a Millennial reign of Christ on earth. It does not deal with our future. The context in several places proves this to be true.

When Daniel was called in before Nebuchadnezzar in chapter two he told him the vision would deal with the "latter days" (chapter 2:28). When the phrase "latter days" is used in reference to the Jews as a nation it refers to the closing days of the

Old Testament and the beginning of the New Testament. Moses used the same phrase in Deuteronomy when warning children of Israel about their future (4:30, 31:29).

There are several passages in Daniel that remind us that these events would take place during this period of time. The vision of the ram and he-goat, which deals with Persia and Greece (8:20-21), would be at the "time of the end" (8:17). The seventy weeks prophecy would apply to the Jewish people and their holy city (chapter 9:24). The vision would deal with the Jewish people in the latter days (10:14). The power of the holy people would be scattered (12:6-7).

In all of these passages there is a consistency that is to be noted. Daniel is talking about the Jews and their last days. He is not talking about events in our future.

Purpose Of The Book

It is a little bit difficult to determine all of the reasons for a book. Daniel does not list the reasons for his writing the book. The careful reader, however, will be able to see some reasons.

First, God is in control of the world. Daniel told Nebuchadnezzar that God sets up kings and removes them (2:21). This was comforting to the Jew. No matter how dark the future may look God is still in control. He even controls the destiny of the pagan nations and will use them to accomplish His goals.

Second, the book of Daniel shows to the Jews that the Messiah would come and bring forgiveness of sins (9:24-27). The family of David had become corrupt since the time of Solomon, and God punished them through Babylonian captivity (Psalms 89). Daniel tells us that the Davidic line would be established again.

Third, the Jews and their last days are a major consideration of Daniel (10:14). For some the future is dark with the destruction of the city and scattering of the holy people. For others it is a time of hope with many being purified and raised to eternal life.

Fourth, Daniel discusses the establishment of God's kingdom on earth (2:44). This was fulfilled during the Roman Empire (Mark 1:14-15, Acts 2).

Conclusion

The book of Daniel is important in God's scheme of redemption. It discusses the fate of the Jews and the coming of the Messiah. It should not be neglected in our study of the Scriptures. It is true that it may be more difficult to understand than some books, but it is a book that contains many blessings for its readers.

OPA
205 West 5th Street,
Edmond, Ok. 73034

FEBRUARY 1986 5

STRENGTHEN THE THINGS THAT REMAIN

By Johnny Elmore

Continued from Page 1

and greet strangers with warmth and affection? And if we are filled with joy and gladness over being spared for another week of life, could we not notify our faces? David said: "I was glad when they said unto me, Let us go into the house of the Lord" (Psalm 122:1). Maybe we can't teach or pray or lead publicly, but everyone can be an encourager of those who do.

OUR SINGING

Most of the congregational singing that I have heard could stand improvement. Far be it from me to discourage anyone, for I believe that when anyone does the best that he or she is capable of, it will be acceptable to God. But are we doing our best? Is the worship the time and place to train song leaders? To me, the idea that everyone must be given an opportunity to lead songs is contributing to the death of good singing. Singing that is consistently pitched too low and with a tempo too slow and draggy is discouraging and uninspiring. Doing our best means trying to improve. Doing our best may mean finding someone who can teach us how to pitch songs correctly and how to sing them at the right tempo. And having the right tune would help, also. And how many song leaders would put up with the teaching giving the same lesson each service? But I have noticed that in many congregations the same five or six songs are sung at each service. If we want to lift spirits and inspire others, let us study to improve the singing.

OUR PRAYING AND TEACHING

Another area that could use attention is in our praying and teaching. What would be wrong with casting aside memorized prayers and addressing our peti-

tions to specific needs? And when the brother finishes his prayer, why not let every brother in the house audibly say "AMEN"? I do not get to hear much teaching in any local congregation except my own, but if what I hear is a specimen of teaching in general, I know we could do much better. Much of what I hear is dry and uninspiring. Some teach because they have to say something and some teach because they have something to say, and there is a big difference in the two. How long has it been since you have heard a lesson spoken with courage and conviction which calls upon the hearers to act and respond? And how long has it been since you have heard an "Amen" from one of the brethren? I realize that could be overdone but the last time I heard it, it was so rare and unexpected, I almost leaped out of my skin.

The great spiritual and political leader of India, Mohandas K. Gandhi, told of attending a church in South Africa when he was a young man. He said: "I attended church every Sunday. The church did not make a favorable impression on me. The sermons seemed to be uninspiring. The congregation did not strike me as being particularly religious. They were not an assembly of devout souls; they appeared to be rather worldly-minded, going to church in conformity to custom. Here at times I would involuntarily doze. I was ashamed, but some of my neighbors who were in no better a case lightened the shame. I could not go on like this and soon gave up attending the service."

We wonder what impact it might have had on the nation of India if he had found it inspiring and enthusiastic? And how often has that been the identical experience of young people in America?

Oh, brethren, let us "wake up, and strengthen what is left." Souls are at stake. The soul we save may be that of someone very near and dear, and it could be our own.

Old Paths Advocate

A STUDY OF HEB. 6:1-6

By Clovis T. Cook

Continued from Page 3

or hard to be renewed after having fallen away. It is the same word used in Heb. 6:18. For it to be impossible for God to lie, does not mean it is difficult or hard for God to lie. It means He cannot lie. In Heb. 11:6 the passage does not mean that it is difficult or hard to please God without faith, it means you cannot please God without faith. The word "impossible" in the preceding verses and Heb. 6:4, are all from the same Greek word, used of things impossible.

The apostate Hebrews, had turned back to the old way of life seeking renewal. They had come into the Church at an earlier date (verses 6 through 8). However, the old system of "renewal unto repentance" had been nullified and abrogated, and nailed to the cross. It was impossible to be renewed unto repentance by the law of dead works. So, they were told to leave, abandon and separate themselves from the dead works of the Law, and come back to the system made perfect by Jesus Christ, because it was absolutely impossible to find renewal and forgiveness under the first covenant. The difference between the system to which these Hebrews had gone back to, and the one they had left, is explained in verse 7 and 8. The writer's meaning is, "That as land which is unfruitful under every method of culture, will at length be deserted...and burnt up with drought; so those who apostize from the gospel, after having believed it to be from God on the evidence mentioned in verses 4-5 will be justly given up by God and man as incorrigible" -Macknight.

1503 E. Crestview,
Springfield, Mo.

Praise the Lord, all you nations,
extol him, all you peoples. For great
is his love toward us, and the
faithfulness of the Lord endures
forever. Praise the Lord. Psalms 117.

WORSHIP DEFINITION AND PURPOSE OF WORSHIP

By Jimmy Cutter

Continued from Page 4

done, before we can ascribe worth to Him. Unfortunately many often concentrate on an intellectual response. It is important but it is not the whole of it.

b) Emotional response. Emotional excess in some quarters has made many wary of any emotional expression. However, when we focus on the greatness, power, majesty, wisdom, and love of God it creates a joy, an exuberance, a liveness that is the opposite of dead, ritualistic services.

c) Volitional response. Worship also involves our will. We must constantly submit our will to His will. We must voluntarily place ourselves under His Lordship and Headship.

3. A lack of private worship. This is a third reason why our worship services are often more form than reality. If we are not thankful, praising, worshipping people in our private lives, we probably will not engage in meaningful congregational worship.

Our whole relationship to God is to be characterized by an attitude and practice of thanksgiving. It is impossible to instantly experience fellowship with God at precisely 10:30 a.m. Sunday morning. Congregational worship is a continuation of what has already happened, during week, in our lives.

Conclusion

God wants our worship more than anything else. Congregational worship is an expression central to the purpose of the church. Worship is so critical to congregational health that it needs to be emphasized. Congregations need to be taught what worship is, its purpose, its function, and its place in the life of the body.

OPA
3671 Barron
Memphis, TN. 38111

GOSPEL PREACHER TAKES STAND FOR TRUTH

On Wednesday night, October 30th, Bro. Tommy Action and his wife Linda came forward and confessed they had been wrong worshipping with the church of Christ who use the Bible classes and individual communion cups in the worship. Tom is 34 years old and has been preaching for about 15 years. He stood up before the congregation and let us know these were subjects he had just had to study out for himself and that he felt that many including himself had just let their emotions stand in the way of seeing the truth on the one bread and the one cup in the communion. Tom and Linda have three daughters and they will all be an asset to our work in this area. He also let us know in private conversation that the churches using the classes and cups are getting more liberal and going farther from the truth all the time. Tommy is my nephew by marriage and what a thrill to have him preach a double-header with me at Harrison, Ark. this past Lord's day.

--Miles King

A NEW WORK

A new work is scheduled to begin in the Shreveport-Bossier City, Louisiana area in February, 1986. This work has been in the planning stages for three years and now a suitable building has been located in the target area. The main thrust of this work is to expose the predominantly black community to the faithful church. At the present time there is no faithful congregation of blacks worshipping in the area. However, there are two (2) "digressive" congregations there.

The population of Shreveport is approximately 200,000 with almost 50% minority. Efforts have been made over the past six years to attract more blacks and other minorities to the worship with whites, but we have only had minimal success. The brethren in the area at both congregations, Midway and South Shreveport are 100% behind the effort and have agreed to support the work and attend the services to help us in our efforts to remove barriers that were centuries in the making. The two evangelists in the area will assist in helping the work. Bro. Paul Nichols and Bro. Wayne Fussell and I will be doing the teaching. We ask for your prayers in this effort and whatever assistance the brotherhood can render, financial

or otherwise.

At present we are in the process of raising 22,000 dollars to assume a mortgage balance of approximately 20,000 with a monthly note of \$245.00. We close on the building on January 20, 1986.

For more information contact: Bro. Paul Nichols (318) 688-9926; Bro. Wayne Fussell (318) 636-0272; Bro. Bobby Cunningham (318) 868-0470.

60 YEARS TOGETHER

Roy and Vera Barnes of Route 2, Green Forest, Ar. 72638 were married Oct. 18, 1925. Oct. 20th an open house was held in their home to honor them on this happy occasion. It was attended by well over 100 neighbors, relatives and brethren. It was especially gratifying that brethren came from Huntsville, Harrison, Cassville, Mtn. Home, and Springfield, to offer their congratulations. This couple was baptized into Christ, being converted from the Missionary Baptist church, in 1942 during a gospel meeting held by Bro. Joe Howard. The meeting was held in a brush arbor not far from where the Hale meeting house now stands. The work and worship of the church, personal bible study, hospitality, caring for the sick and concern for their neighbors has held top priority in their home throughout the years. We children, Marie Loftis and Leroy, who worship at Hale, Ark.; Ira and Irvin, who worship with the church on the north side of Springfield, Mo., are thankful beyond what words can say for such Godly parents.

SCRIPTURE SEARCH

Dear Reader: I am searching for scripture; when I say scripture, I mean book, chapter, and verse teaching that God does not recognize the marriage of alien sinners. By alien, I mean one who has not obeyed the gospel. Thank you. My address is: Merion L. Hays, Rt. 3, Box 191, Exira, Iowa 50076.

A NEW TRACT

W.G. Fulmer writes that he has written a new tract: **THE SUNDAY SCHOOL METHOD OF TEACHING**. Prices: \$1.00 each, \$8.00 per dozen, \$15.00 per 25, and \$30.00 per 100 all post paid. Send orders to W.G. Fulmer, Rt. 1 Box 932, Callahan, Fl. 32011.

ANNOUNCEMENTS

NEW LOCATION

The congregation that's been meeting at Lakemore, Oh. is happy to inform you that we are now meeting in our new (new to us) building and it's in a good neighborhood and proper location. Only ten miles from the former place we met, The Lions Club Bld. at Lakemore, Oh.

We asked the Brotherhood for help to purchase the Building. We were delighted in the response from both congregations and individuals. We were able to meet in the new building Dec. 22, 1985 and we sincerely THANK ALL that helped us in this much needed place to meet for Worship.

We had visitors from Greenville, and Flemington, Pa. at our opening day and Bro. Byron Kramer was our guest speaker. It was a great and happy day. We praise our wonderful Lord for his marvelous love shown to his disciples, for you have surely proved your love one toward another. We thank you from the depths of our hearts. If you are coming our way, we welcome you to come worship with us. **GOD BLESS YOU ALL...**

**THE NEW ADDRESS:
CHURCH OF CHRIST
3077 Mt. Pleasant St., N.W.
Mt. Pleasant, North Canton, Ohio
Zip 44720.
Worship: Sun. 10:30 AM and 6 PM**

MARRIAGE BONDS

MITCHELL-BURNS— On November 27, 1985, in San Antonio, TX., Bobby Lee Mitchell was united in marriage to Dana Ruth Burns. They were united before God and in the presence of many friends and relatives. This writer was very honored by being asked to officiate. The couple will make their home in San Antonio. We pray for them many years of happiness and fruitfulness in the Lord's service.

--Brian Burns

EASTERN BUS TRIP 1986 for Lebanon, Mo.

Several have expressed interest in the Chartered Bus Trip for July 4th meeting in Lebanon. Plans are being made for this trip. Anyone who is interested please let us know as soon as possible. Arrangements can be made for pick ups anywhere between here and Mo.

Mahlon Garrison
General Delivery

Avis, Pa. 17721
Phone 717-753-3319

THE SULPHUR, OKLA. MEETING

This annual meeting will be here before we know it. It is my honor this year to hold it with the Sulphur brethren and Brother Carl Johnson. It is our sincerest desire that the Lebanon meeting and the Sulphur meeting will be the best ever, and that our brethren and sisters across the land will make it so, with the Lord's blessings.

--Don McCord

OUR DEPARTED

WOOD— Sidney Cairl "Sid" Wood, Ada, OK, was born May 9, 1912, in the state of Oklahoma. He died Sunday, Dec. 22, 1985, at the age of 73 years, 7 months, and 13 days. He was married to Lora Mae Burns, July 5, 1952. He is survived by Lora Mae of the home; a son, Darrell Wood of Ada; a daughter, Glynnda Hudson of Ada; two sisters, Verna Eidson of Tecumseh, OK, and Murle Clower of Maud, OK; one brother, Oliver Wood of Tecumseh; three grandchildren, and four great-grandchildren. Brother Sid was certainly loved by his family and brethren here. He suffered for 14 months after a stroke had paralyzed half his body. His family was completely devoted to him during this difficult time. Before his illness, he never missed a worship service, to my knowledge. Not only could you always depend on him and Lora Mae to be present but, they were always willing to see to it that others had a way to services. I shall certainly miss the good-natured, conversational exchanges that we had. I felt it a privilege to be able to call Sid my friend and Brother in Christ. I assisted Bro. Joe Hisle in the conduction of the funeral service.

--Carl M. Johnson

DUCKWORTH— Norma Elaine Duckworth, age 50, passed away Friday, December 6, 1985, at the Hospice Unit of the Missouri State Rehabilitation Center, in Mount Vernon, Missouri. She was born near Edwards, Missouri, on August 27, 1935, the daughter of Jacob H. and Minnie Mae Cline Johns. She grew up and attended school at Edwards, Missouri. In 1951, she was united in marriage to Shelton R. Duckworth. Following their marriage they made their home in Kansas City for a short

time before returning to Benton County, Missouri. Norma had made her home near Edwards for the past 30 years and was employed as a sewing machine operator at the Unitog Company in Warsaw for 15 years. She left her employment 2 years ago due to her failing health. She was a member of the Cable Ridge Church of Christ. She was preceded in death by her father, Jacob Johns, and 2 brothers, Ronald and Charles Johns. She is survived by one son, Russell, and his wife, Samara, of Rogersville, Missouri, and one daughter, Shelena Vannattan, and her husband, John, of Edwards, and one granddaughter, Johnnie Belinda. She also leaves her mother, Mrs. Minnie Johns, of Edwards, one brother, J.L. Johns, of Kansas City, Missouri, and one sister, Mrs. Judy Davis, of Camdenton, Missouri, other relatives and a host of many friends who will sadly miss her presence. I had known Norma for about 11 years, and feel that I am a better person for having had the opportunity. Her cheerful attitude during her extended illness, her refusal to indulge in self-pity, and her genuine gratefulness for any kindness shown her, served to lift up, inspire, and teach us all. Her influence will not soon be forgotten by those who knew her. I felt honored to be called to conduct the funeral.

--Carl M. Johnson

POWELL— Leonard Perry Powell, 3097 Warrior River Rd., Birmingham, Al. passed away from this earthly life Nov. 14, 1985, being 66 years of age. He leaves to mourn his passing his loving and devoted wife, Idell Reynolds Powell, one daughter, Mrs. Jane Skinner. One step son, Douglas Reynolds, 2 step daughters: Mrs. Peggy Hogge, and Mrs. Debbe Logothety. I first met brother Leonard at the church in Birmingham in the spring meeting that I have held there for many years. He was dating his future wife at that time. Leonard came and heard many sermons and he listened well and weighed the matters that he heard. So it was a great joy to see him step forward and obey the Gospel and become a member of the church. He was faithful till the end. He was always ready to help in the services in the things that he could do. We will miss him and his place shall always speak well for him. The service was held in West Chapel. The beautiful singing was done by the members of the church and done beautifully. It was an honor for me to travel to Birmingham to conduct this service. Leonard was a quiet, humble

man and we shall miss him, but we believe the Lord has a better place for him.

--M. Lynwood Smith

GRAHAM— John Francis Graham was born July 7, 1899 at Longrun, MO and departed this life Dec. 28, 1985 at Norman, OK. He was married to Leona Mae Simpson on Aug. 7, 1925. Survivors include two sons, David and Paul, both of Washington, OK; five daughters: Versa Lowe, of Lexington, OK, Glessie Reeves, of Washington, Dorothy Trent, of Norman, Glennie Applegarth, of Norman, and Mae Roe, of Edmond; one sister, Gertie Meadows, of Springfield, MO; one brother, W.W. Graham, of Ava, MO; fourteen grandchildren and ten great-grandchildren. Bro. Graham was preceded in death by his wife, Leona, in 1966, and a daughter, Myrtle McDaniel, in 1983. Bro. Graham moved to the area around Lexington in 1948, and had been a member of the church for about 37 years. He was one of the leaders in the little church at Lexington for many years, being one of the teachers. He was in bad health for many years, but he was strong in faith. He loved good gospel preaching and the church for which Jesus died. During my meeting there last summer, he attended every night of the meeting, although frail in body. His death is a real loss to the family and the church. Services were conducted from the Primrose Funeral Home in Norman on Dec. 31, where a large crowd gathered to pay last respects. The writer conducted the services. We "sorrow not, as those who have no hope," for we expect to meet him in the resurrection of the just.

--Johnny Elmore

OGLETREE— William Henry Ogle-tree was born Nov. 23, 1909 at Fox, OK and departed this life Jan. 2, 1986 at Healdton, OK. He was married to Opal Smith on April 5, 1933 - a union which lasted over 52 years. He is survived by his wife, of the home; one son, Gerald, of Carrollton, TX; three daughters, Charlene Wilson, of Healdton, Pauline Hawkins, of Farmers Branch, TX, and Bobbie Sue Burckhalter, of Healdton; one brother, Debs, of Fox; three sisters, Vera Blevins, of Ratliff City, Jewel Stewart, of Marlow, and Gladys Blevins, of Ratliff City; 13 grandchildren, and 12 great-grandchildren. Henry was a member of the East Healdton congregation, and a good number of his children, grandchildren and other

relatives are members of the church, and thus his influence for good lives on and on. I have known him and Opal as long as I can remember and they seem like family to me. Services were held Jan. 4 from the church building in Healdton, where my brother, J.D. Elmore and I attempted to speak words of comfort and warning to a large crowd. Gary Cannon led the congregation in singing. Henry had been in poor health for several years, but we have hope of meeting in a place where there "shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

--Johnny Elmore

MITCHELL— Donita Sue (Bray) Mitchell. We have received word that Susie Bray Mitchell passed away November 19, 1985. She was born Feb. 5, 1953. Though young, the nature of her illness being so severe caused great suffering for a number of years. She leaves behind her husband, three children, mother and father, three sisters and two brothers. It was my privilege to have known her since she was a small child. My sympathy is extended to Glenn and Donna and all the others touched so deeply by her passing. Our prayer is that in the loving and tender arms of an eternal God, she may find rest and peace from all her suffering. Following is a poem written by her father, Glenn.

--Ronny F. Wade

TATE— Clarence L. (Bill) Tate was born Jan. 16, 1905 at Tussy, Indian Territory. He died Nov. 26, 1985 in Graham, Texas. He was the son of C.W. and Jessie Pruitt Tate. He was a long time resident of this area, having lived the most of his life in and around Healdton, where he was a long time member of the East Healdton church. The last several years he had been living in Ardmore, Okla.; he was a retired employee of the Oklahoma Highway Dept. On Jan. 18, 1925 he was married to Eva Elmore at Clemons, Okla. to this union these children were born: Billy Tate, Tulsa, Okla., Opal Wilson, Betty Cannon, both of Healdton, Cletus Nesbitt, Graham, Texas, Carolyn Briscoe, Ardmore, Okla. These all survive as well as two sisters: Emily Boker, Oklahoma City and Lucille Stradley, Lawton, Okla., one brother, Warren Tate, Porum, Okla., 12 grandchildren and 9 great-grandchildren. The first time I saw this man was at church and the last

time I saw him was at church. He was a "church man". His life revolved around the church. Years ago, with the help of his devoted and well informed wife he left the ways of the world and became a child of God. He never looked back. No one ever appreciated the joys of Christian life more than he. I shall always remember him as a staunch member of the church at Healdton where I first knew him and where he helped me and encouraged me and opened the doors of his home to me and treated me as one of his children. He later became an Elder in the church at Healdton. His family always seemed like family to me. Bill was a likeable and friendly man, given to hospitality. He was an honest man--his word was his bond--what he said you could count on. His name was an honored name. He was always ready to extend a helping hand and a kind word to those who needed it. After a long, strange sickness, well attended by his family and wife and his son-in-law, Dr. Lin Nesbitt, he left us. His worthy life proved there are some things better than gold! This service was held from the First Ave. Church of Christ in Ardmore where he was a member and an elder. An outpouring of friends and neighbors of the area came. The singing was congregational, led by his nephew, Stanley Elmore. Brother Johnny Elmore, a brother-in-law, began with scripture reading and prayer and Dr. Linn Nesbitt, his son-in-law, read the obituary. The writer spoke words of consolation and memory. We extend our love and sympathy to Eva and all the family. "Weeping may endure for a night, but joy cometh in the morning."

--M. Lynwood Smith

"Whoever corrects a mocker invites insult; whoever rebukes a wicked man incurs abuse. Do not rebuke a mocker" or he will hate you; rebuke a wise man and he will love you. Instruct a wise man and he will be wiser still; teach a righteous man and he will add to his learning. "The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding." Proverbs 9:7-10.



the fields are white already to harvest

ARKANSAS

HARRISON— *Jimmy Smith*— Since last reporting we've conducted meetings at Jamesville, Missouri; where we enjoyed the association and hospitality of the Tommy Shaws; at Whitt Springs, Ark. where there is a renewal of interest due to the efforts of brother Miles King; and another short meeting at Mountain Home, Ark. where we enjoyed the hospitality of many and made our abode with the Charles Howards. It was a real pleasure again to attend the annual Preacher's Study in Wichita Falls, Texas where I benefited as I have hundreds perhaps of times before of the hospitality of Sister Lena Mae Goodgion. Emotional to say the least, since it was my first trip back since the passing of W.D. Enroute I was privileged to preach again for the Galey, Ok. congregation, study privately with one who has fell away, and visit with Cindy's folks. We climaxed the year by attending the closing day of the Oklahoma New Year meeting. There are just not many meetings in our brotherhood that compare in size, in spirituality manifested, and in goodwill among brethren, as does the Oklahoma New Year Meeting. Brother Ron Alexander held us a good meeting here in November with one restoration. Ron did some mighty fine preaching. We begin "86" with our "cup running over". Here is our renewal for two years.

*Rt. 6, Box 199-A
Harrison, Ark. 72601*

ARIZONA

TUCSON— *Voyd N. Ballard*— We finished up the year 1985 with good interest and increased attendance in the work here in Tucson and have started the new year off in a good way. During the month of December we had several visitors present in almost every service. We also had two confessions of sin during the month. If any of you know of people we should contact in this area please write me.

*P.O. Box 22231,
Tucson, Arizona 85734*

CALIFORNIA

SANGER— *Gary Barrett*— The work here at Sanger continues and I really appreciate the support of my

brethren. There are some things money can't buy and that is knowing brethren stand behind you when you are preaching the Gospel. When we moved to Sanger the brethren asked us to come for 3 years and the 3 year time period is up in Aug. In Dec. we had a business meeting and the brethren asked us to stay another 2 to 4 years. I am praying and asking God to direct our paths in his work where we are most needed. To hear my brethren unanimously ask us to stay thrilled my soul. The brethren here are growing in a knowledge of God's word which will enable them to be good Church leaders. We are still conducting good Bible studies here and at Stockton. I appreciate Stockton for also standing behind us in our efforts. The Elders and Deacons have been a real source of encouragement to me. We just returned from Huntington, WV where I preached at 18th. St., Chesapeake, Ohio, and St. Albans, WV. Seeing all the brethren was wonderful. While in Huntington we assembled some folks together and had a wonderful Bible study at Brother Newton's house. It encouraged us all. It was also good to see the folks at 12 Pole congregation where I first started preaching. This new year starts out on somewhat of a low note with the passing away of Sister May Triplett. Ernie Triplett and Elsie Kennedy who are members of the Sanger congregation mourn the death of their mother. Her seat will be empty and she will be missed. We ask for your continued prayers for us in the Lord's work.

*420 Hawley Ave.
Sanger, Ca. 93657*

KANSAS

LAWRENCE— *Lonnie Kent York*— Another year has now passed and a new one offers its hope of better things. This past year has been a busy one for me in many ways. I want to express my appreciation to all who have encouraged me in my endeavors for the truth. I was able to attend a small portion of this year's study at Wichita Falls, and all of the New Year's meeting in Tulsa. Both were spiritual feasts, and I give God the glory for such occasions. I still continue to do what I can for the cause of our Lord, and seek the prayers of all. I am open to hold meetings this

summer, or weekend meetings within driving distance from Lawrence during the spring and fall. We were able to meet in our new building the end of November, for which we are thankful to the Lord. May God bless His saints and cause His name to be honored among all.

*1930 Maple Lane,
Lawrence, Ks. 66046*

LOUISIANA

SHREVEPORT— *Paul O. Nichols*— On our recent trip to California I had invitations to speak at a number of places, and I want to publicly thank the brethren for these opportunities. The first was at Tucson, Ar. This is where Bro. Voyd Ballard is doing a good work. It was a joy to visit with him and his wife and to speak for the congregation. We were happy to see Bro. Arthur Lynch and family who moved recently to Arizona from Shreveport. At El Cajon, Ca. I held a short weekend meeting (Dec. 19, 20). It was enjoyable to see so many that we have known for many years, and we were treated with kindness and respect. On Dec. 25, I preached at Bakersfield (Planz Road). We used to live at Bakersfield and had a part in the establishment of this congregation. We enjoyed being there; it brought back memories. Dec. 27-29, we were at Modesto for a weekend meeting. This was our home for almost nine and a half years while we worked with the church there. It was a memorable experience to be with them again and to see others who attended the meeting. We have some dear friends in this area. The invitations were just so many that we could not accept them all. Dec. 30, I shared the pulpit with Duane Permenter at Stockton before a crowd of about four hundred (estimated). On this trip we got to see many of our preaching brethren. Jan. 1, I spoke once again at El Cajon. We arrived home on January 4, tired but happy. Let us strive to accomplish more for the Master in 1986.

*9462 Baird Road,
Shreveport, La. 71118*

MISSOURI

HOUSTON— *Allen Bailey*— The New Year is underway and we are anxious to see what can be gained in the vineyard of the Lord. It has now been

over ten years since I moved to Missouri. The work in this area has resulted in about 100 baptisms and a number of confessions of faults. Some of those baptized were in response to the television program, bible correspondence course, and some were children of faithful members. From the dawning of 1975 to the eve of 1986 much has been accomplished, and God should receive all the glory. As with any work, we have had our highs and lows. Overall and without hesitation it is my opinion that the great moments have far outweighed the depressing ones. In 1985, as many of you have heard, the congregation here reached the important point of having men ordained as Elders and Deacons. We appreciate them and their wives very much. This decision was not done hastily but instead after months of hard work, prayers and cooperation of several spiritually minded and concerned christians. The brethren in this area have continued to support me and to send me out to do various works. I love, appreciate, and admire them greatly for their continued dedication to the Lord's work. In the past years while living in Missouri, I have been asked to conduct a number of revival meetings coast to coast. At this time I would like to personally thank all the congregations with whom I have been associated. Gospel Meetings are an excellent way to "strengthen the saved" and "save the lost" so please never discontinue these special events. Please pray for the work in this part of Missouri. We will continue to pray for the work of all true and faithful Christians everywhere.

611 Oak Hill Drive,
Houston, Missouri 65483

LEBANON— *Clyde Lamkins*— This has been a most enjoyable and profitable year's work for myself and the Lord's work. We just finished a very busy and happy month in Texas, where we held a week's meeting at the Hoyte congregation, and helped the Baker family add an addition on their home that was very badly needed. It was a pleasure to work with them. One confession of faults and one baptism there. We had good crowds all the time with a large number of outsiders at almost every service, and the interest was high. Brother Wayne McKamie was there to give much appreciated support. The work seems to be going very good there. We went over to McGregor, Tx. for a weekend meeting, one confession of faults

there. It was a pleasure to work with those brethren, and to see the zeal that they put forth for the Lord's work. I helped brother Waymond Coleman enclose his carport for a lot more room in his home and it was a pleasure to be of help to him and his faithful wife and helper. Brother Coleman is to be commended for his work with the brethren in old Mexico. He is like a bull dog. He never gives up; keeps wanting to do more.

Route 1, Lebanon, Mo.

ROLLA— *Gary D. Weaver*— Please note our new address and phone number. We have been living here in Rolla since September. Since our last report, we have had a meeting with Miles King. We appreciated his efforts here and enjoyed having him in our home. We also appreciated those attending from Lebanon, Bendavis, Niangua, North Side in Springfield, and Lee's Summit congregations; which included preaching brethren Terry Baze and Clyde Lamkins. We are very thankful for those who help support the work here. It shows their interest in the souls of those in a lost and dying world. If you know of anyone in the area we can contact, please let us know. As always, we solicit your prayers.

304 E. 1st Street,
Rolla, Missouri 65401
Phone (304) 364-0770

OKLAHOMA

ADA— *Carl M. Johnson*— Since my last report, I conducted the Southern Labor Day Meeting in Columbus, GA. This was a wonderful meeting with visible results including one baptism. We had capacity crowds with visitors from all over the southeastern part of the country. Several preachers also attended. The brethren at Columbus had planned carefully and worked hard to make this meeting successful. They are certainly to be commended for a job well done. My next meeting efforts were: Rogers, AR; Okemah, OK; Cedar Creek, AR; Davis, OK; Lubbock, TX; Springfield, MO; Olney, TX; and Seminole, OK. Each of these meetings were especially enjoyable for me. Good attendance, interest, and cooperation seemed to prevail at each place. I would say that overall the Lord has blessed our efforts in 1985 with one of the best years we have had in His service in awhile. We concluded this year by attending and participating in the year-end study at Wichita Falls, TX. I was grateful for the opportunity to participate in the

study and feel I was benefitted from hearing the other talks that were given. We then attended the Oklahoma New Year Meeting which was hosted by the Eleventh St. congregation in Tulsa. This too, was a wonderful meeting. Record crowds numbered 850. We now look toward the new year with renewed enthusiasm. We are confident that the Lord will bless our every effort for Him. The first part of my meeting schedule includes: Cedar Creek, AR (Jan. 4, 5); Tucker, OK (Feb. 14-16); Muskogee, OK (Mar. 22-30); Pleasant Grove, IN (Apr. 5-13); Levelland, TX (May 3-11); San Angelo, TX (May 31-June 8); and San Antonio (Vance Jackson), TX (June 14-22). That will bring us to the annual Sulphur Meeting (June 27-July 4). I am certainly looking forward to assisting Bro. Don McCord in that meeting. We continue to solicit your prayers.

1400 Northcrest Dr.,
Ada, OK 74820

ARDMORE— *Johnny Elmore*— Since last report, I held meetings at Capitol Hill, in Okla. City, Mtn. Grove, MO, Guthrie, OK, Collins, MS, and Harrodsburg, IN. There were confessions of faults and restorations in some of these efforts. We were privileged to attend all except one of the series of studies at Wichita Falls in December. I commend the Garden's Edge congregation for a work well done, as well as Ronny Wade and Ron Courter. All of the topics were well presented and showed evidence of much study. We were also able to attend some of the New Year meeting at Tulsa, OK. The church there went all out to make visitors welcome, and even the weather cooperated to make this one of the biggest meetings ever. Almost 900 people jammed the auditorium, and what a spiritual feast we had! The church here at home is doing very well and we are looking forward to another year of work.

419 K SW,
Ardmore, OK 73401

EL RENO— *Paul Walker*— The Wichita Falls, TX. Preacher's Study was a very enjoyable one. Many fine topics were presented and, as always, the Elders and members at the Garden's Edge congregation demonstrated Christian hospitality in its true meaning. While in Texas, I preached at Jacksboro, Bridgeport and Midland. It was wonderful to see our relatives and Christian friends again in the short time we had in Texas. We recently lost one of our charter

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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)

members here in El Reno, Bro. Oval Ayers (see Our Departed). Bro. Ayers was a fine Christian gentleman. Bro. G.V. Ayers recently preached for us; his lessons were good. The work continues here in El Reno with some progress. We always enjoy reading the OPA.

*P.O. Box 1385,
El Reno, Ok., 73036*

MOORE— R.B. Roden— Since my last report, I have preached at Sentinel, Sulphur, Norman, Washington, and Moore, Ok... also, at Dallas and Red Oak, Tx. - on weekends. I held meetings at various places this past year. My last meeting was in Dec., at Jerusalem, Ark. (Cedar Creek Church). We had good meetings throughout the year. My meetings for 1986 began in March. I will be at Jonesboro, Ga., March 9-16th. Those who can, make plans to be with the wife and me when we are there. I will have some time left in March 1986, for a meeting while I am in the South... if anyone is interested. I was glad to be at the new congregation in Irving, Tx., and to hear Bro. Wayne McKamie at the opening of This House of God, in Dec. This new building was full. The building is large enough to hold a good-size crowd. We pray this new congregation will produce other congregations in the years to come. The young men have been trained in leadership, by the Boulder Dr. Congregation in Dallas, Tx. The Boulder Dr. Church has been a good example in Mission Work for a number of years. They are to be commended for their work. We ask the prayers of the faithful as we travel from place to place in the Lord's Work. We pray the Church will prosper and each of us

will make plans "to do more" in 1986.
*112 Kelly Dr.,
Moore, Ok. 73160*

PRYOR— Edward Williamson— We have begun a new year here in northeastern Oklahoma. We pray that the work of the Lord both here and throughout the world will prosper greatly in this coming year. We are continuing to spread the gospel in this area. The congregation has begun Tuesday evening worship services at 7:30. I was with the Lone Rock congregation in Arkansas during November for a gospel meeting. We had several visitors from the community and good support from the nearby congregations. In December I held a meeting at the Bendavis congregation in Missouri. We had a very good meeting with quite a few visitors from the community attending. I appreciate the opportunity to conduct these meetings and the support, encouragement, and hospitality of the churches at Lone Rock and Bendavis. Also, since my last report I have been privileged to speak at the following locations: Council Hill, Jennings, Muskogee, and Tulsa all in Oklahoma. I was able to attend the last night of the New Years meeting in Tulsa which was a great spiritual, uplifting occasion. Continue to pray for us and the work here as we pray for you.

*711 S. Adair,
Pryor, Ok.*

TEXAS

WICHITA FALLS— Ted M. Warwick— The week of Dec. 23-27, more than 40 preachers, with elders, teachers and students of the Bible from 16 states and 3 countries

assembled in Wichita Falls, to study 19 Bible subjects. The speakers were well prepared and the question and answer periods that followed each session were conducted in an orderly and courteous manner. Ron Courter and Ronnie Wade did an excellent job in coordinating the study. The Gardens Edge congregation was made richer for having hosted the 1985 study. March 2-9, I am scheduled to be in Levelland, TX to present the series at the Deer Park congregation in the Houston area. July 13-20, I am to be with the Fair Oaks congregation in the Sacramento area. Jan and I look forward to the meetings we have scheduled for this year and hope to see many of our friends. Nov. 1, Heidi, our daughter, and Chuck Sears were united in marriage. Jan and I pray that their home may always be Christ centered.

*5 Gloria Circle,
Wichita Falls, TX., 76309*

Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen. Ephesians 3:20-21



MARCH 1986

“LEST WE FORGET”

By Don McCord

The above caption is the theme of a recent issue of a religious journal that periodically crosses my desk. It deals with the impact of several things on the church; such as, “Missionary and Benevolent Organizations”, “Instrumental Music”, “Church-supported Schools”, “Sponsoring Church Arrangements”, “The ‘Social Gospel’”, “Premillennialism”, “Located Preachers”; “Opposition to Cups and Classes”; “Calvinism on the Restorers”; “Calvinism on the Church in this Century”, and “Unity Movements”. No one who has been in the church for long would deny that all these things have had their impact on the church of Christ.

This writer is concerned with all of these things. This presentation, however, is concerned with the article entitled “The Impact of Opposition to Cups and Classes”. The writer manifested generally a good spirit. He makes some interesting statements to which I kindly direct the attention of my readers. He says, “I believe that opposition to ‘cups’ and ‘classes’ had and still does have an impact for good and bad.” And then, he so truthfully says, “An impact for bad is seen in the fact that contention resulted from both practices”. I repeat, how true!! This writer knows firsthand; o’ “lest we forget” -- the saddest Lord’s Day I ever spent was more than 45 years ago, when I was in my teens, that those advocating “cups and classes” divided the little congregation where a few months before I had obeyed the gospel; this, as is true with most divisions, was done with no regard for Scripture or the feelings of others. Some of us will never forget the heartbreak, the tears and the devastation that such innovations and their advocates are responsible for; I, for one, as long as I have breath will not let them forget. I am and others are, dedicated to telling “the generation following”, and this, Lord willing, we will do. The example mentioned is one of a multitude of them.

The brother recklessly says: “I am convinced that classes (group teaching) and cups (individual

containers) were utilized in the first century church”. Inexcusable is the man who will make such a statement and give not one Scripture to sustain it. For years, in the crucible of honorable controversy, brethren have begged these men to prove from the Scriptures their practice; let history testify - not one, I repeat, not one has done so. Such innovations were unknown to the first century church!

Under “Examples”, we read the following charge: “One of the basic mistakes of those opposing classes and cups is to demand an **example** (record of action) of the early church engaging in such practice”. -- They **demand** an example of **our** practice while refusing to produce one for **theirs**.” We kindly ask, where is the “basic mistake”, when we demand an example for cups and classes from the Scriptures; if this demand is a “basic mistake,” then it is a “basic mistake” for the brother, or any one, to demand an example for instruments of music, sprinkling for baptism, “missionary and benevolent organizations”, “church-supported schools, and all other practices the brother opposes. Certainly, we demand an example for their practice, but our brother is mistaken when he says we refuse to produce one for ours; our practice is exemplified in the following four places; Matt. 26, Mark 14, Luke 22 and I Cor. 11, I Cor. 14.

Our brother truthfully says, “A practice may be **authorized** without being **exemplified**”. This definitely will not apply to cups and classes though, and for this simple reason. The practice that is exemplified, one cup on the Lord’s Table, and one assembly with one man teaching at a time, is in direct opposition to cups and classes; the Scriptures do **not authorize** a practice that is contrary to the one **exemplified**. Please mark this well!!

The brother does not seem to understand when an example is binding. We dare not neglect an example or fail to follow or bind one, that is sustained by explicit command. More than one place in Scripture

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EDITORIAL

WE NEED YOUR HELP

*W*e offer our thanks for the many calls, letters, and words of commendation about the appearance of the paper. We shall continue to do our best to make it look even better. We need your help, however. When writing, please follow the guidelines given in last month's issue. Those sending in notices for "Our Departed" please try and keep the information concise and to the point. The first of January postage to mail out the paper rose forty percent. It now costs almost as much to mail the paper as to print it. We feel the rate of postage is outrageous, but there is little we can do about it. In order to overcome this expense without raising the price of the paper, we must get more subscriptions. Please renew promptly, and when sending in your money, subscribe for a friend. Better yet, make an announcement at church and encourage all to subscribe. Please send all material for the April issue of the paper to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.

EDITORIAL THINKING ALOUD (Phil. 4:8)

By Barney Owens

*C*up and sanitation. All the debating and talking about the New Testament authorizing individual cups would cease (in this writer's opinion) if it were not for the sanitation or lack of supposed sanitation connected with it. There was a little instance which was amusing this summer I wish to have you think about. As some will recall a public debate was reported in **Old Paths Advocate** between Irvin Barnes and James Wilson. One evening Brother Wilson was acknowledging some of the brethren present who believed in following Christ by communing with one cup, men he had known for sometime. Among these was Bro. Clovis Cook. After calling his name Bro. Wilson said "...a fine specimen of a man." Isn't that interesting? Here is a fine man by Bro. Wilson's own testimony, a man who has been a member of the church for better than 55 yrs. And upon inquiry I discovered that all of these except 3 Lord's Days Bro. Clovis has communed out of one cup, which means he has drunk as Jesus commanded in excess of 2,860 times. Add to this the circumstance of this country five decades ago it makes one think of how silly our brethren are becoming. They preach "faith" but lack the very thing they proclaim. I was just thinking about our relationship to the denominations who preach "faith without works." Now I think of my digressive brethren who have neither "faith or works." Which is the worse? I was just thinking aloud. **OPA.**

THOSE CHURCH LAWSUITS

By Jimmie C. Smith

Since the much publicized Collinsville, Oklahoma lawsuit, brethren and churches have been fearful and intimidated concerning litigation and discipline of errant members. There has been a tirade of lawsuits filed since the Oklahoma decision. At a later date I plan to report on the present lawsuit of a former deacon of the Sixth and Izard Church of Christ, in Little Rock, Ark. against the elders of that congregation. But I wish to present a newspaper article via "The Christian Chronicle".

LAWSUIT: LADY'S LETTER SAYS "SORRY"

Del Rio, Texas--The 'scarlet letter' charges against the Northside Church of Christ have been dropped after the plaintiff decided to settle out of court.

A Del Rio state district judge dismissed the lawsuit Aug. 12 after the plaintiff agreed to church stipulations that she apologize and pay \$4,500 in court costs.

Jane Murray, 45, a Del Rio furniture saleswoman, filed a \$300,000 lawsuit last September against the church and five male leaders. Later she increased her request for damages to \$1 million.

The church countersued, asking 1.3 million in damages from Murray and her attorney, charging they had conspired against the church and had violated its civil rights. All charges have been dropped.

Murray sued the church after a letter was read aloud at a 1982 worship service. The letter reprovved her extra-martial affair and withdrew fellowship.

Prior to that action, church leaders had met privately with Murray to urge her to repent. 'We entreated her not to continue her lifestyle and to return to her family,' said Rickie Jenkins, Northside minister.

Two years later, Murray, a former student of Freed-Hardeman College, married her lover and filed her lawsuit. Although she acknowledged she had left her husband and four children for another man, her suit alleged the church had invaded her privacy, caused her emotional distress, and damaged her reputation.

In their countersuit, attorneys for the church maintained that by her actions Murray had violated the church's rights to freedom of speech and religion.

They also contended her actions violated the contract she made to uphold the church's moral teachings when she became a part of the congregation.

'When we responded to her suit with a \$1.3 million countersuit... and she realized she was also running the risk of having her activities exposed... I think she had to confront some things she hadn't anticipated before' said Dallas attorney Donovan Campbell.

Campbell was one of the lawyers who represented the Northside church on behalf of the Rutherford Institute of Texas, a legal foundation established to help religious organizations defend their constitutional rights.

Church attorneys also pointed out that initiation of the dismissal occurred after damaging testimony was taken during the deposition.

Murray admitted to Rutherford Institute lawyers, said Campbell, that she did not initiate the lawsuit on her own. She testified that her lawyer had first called her and encouraged her to sue the church, proposing a contingency fee agreement.

Prior to Murray's move for dismissal, Campbell said church attorneys felt her statements might be ground for dismissal "if we could have shown that the lawyer had committed barratry and promoted litigation for his own benefit."

Since the Del Rio lawsuit did not go to court, it has no precedential value.

But Rutherford Institute attorneys believe it will have value in alerting potential plaintiffs and their counsel that there is a serious "down side risk" to filing a suit like this.

"Before this lawsuit," said Campbell, "I don't believe most plaintiffs and their lawyers thought there was any risk--they had nothing to lose. Now they at least have serious settlement fees they might not be expecting and the possibility of a civil rights countersuit..."

Church leaders of the 60-member Del Rio church are delighted with the outcome. They are also going to be "more cautious" about church discipline in the future, said Jenkins.

"We don't have elders, but it will make the men who make decisions even more cautious about the mechanics of disfellowshipping someone," said Jenkins. In the future, Jenkins said church leaders would probably handle any cases verbally.

He said the church is presently investigating church liability insurance policies and intends to purchase one "immediately."

The Rutherford Institute did not charge Northside for legal counsel.

"We are quite concerned with the Collinsville, Okla. case and the result obtained there at the trial stage, which is clearly erroneous under the law," said Campbell.

"So we were quite receptive when contacted by this church... since we believe if the case were handled properly it could be won and hopefully would establish a national precedent which would stop the great flood of these copy-cat lawsuits."

I have submitted the above in the hope of encouraging brethren to be faithful to the Lord in the practice of the discipline taught in His word and not

I CORINTHIANS

11:1-16

By Bill Roden

Titus 2:1-10

1. The Church is to be "An Example"...
2. The Church of Christ is to be "The Model Church"...
3. The Church of Christ is to be "The Pattern of Salvation"-- **Titus 2:7.**

As examples, our aged women have failed to do their duty, in most of the congregations. **Titus 2:4**--"The aged women are to teach the younger women". Both the aged men and women are under command to teach the younger men and women. Do they do this? The home is the best place for this to be done, and by example in public.

Our women are not the example they should be, in prayers or in teaching others to keep the sayings of the scriptures. Some women will cut their daughter's hair and think nothing about it. Husbands know this, at least some know it; but, will not speak up and tell the Mother, "she" has committed sin or caused their daughter to sin.

I CORINTHIANS 11:1-16 tells us: The Woman's Hair is:

1. For her glory...
2. For her covering...
3. For her subordination...
4. For her headship...
5. Because of the Angels...
6. Because she is the weaker vessel...
7. To show that Eve was the one who transgressed...

God placed the man over the woman.

Thus the Headship was established:

1. God is over Christ.
2. Christ is over Man.
3. Man is over Woman...

Arranged in order:

1. God
2. Christ
3. Man
4. Woman

I believe it is a sin for a woman who is a member of the Lord's Church to cut her hair. We preach that it is wrong for a woman to cut **any** part of her hair - to cut bangs or to trim **any** of the hair... front sides, top or back. Bangs are cut hair and trimmed hair is cut hair. If it is wrong to cut a woman's hair, then it is a sin to cut or trim **any** part of the hair. It can and has been asked over and over... What is long? "Long is as long as nature will let it grow." Cut or trimmed hair is **not** as long as it will grow!

A woman's hair is "Her glory". If she cuts off her glory, she has gone against nature... **I Cor. 11:15.** The man "by nature" has short (or cut) hair. The woman "by nature" has long (or uncut) hair. The woman's hair is her covering and shows her subordination to

man. The hair as her covering prepares the woman for her teaching (prophesying) and her praying "roll"... at home or privately. The woman is to show, by her long hair, that her "Headship is Man". Her hair is to show that man is the head of woman. Her hair is a glory to her and shows obedience to God.

I COR. 11:4-5--"Every man praying or prophesying, having his head covered, dishonoreth his head"... (Christ is the head of the man). "But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head:... (Christ is over the man - The man is over the woman)... "for that is even all one as if she were shaven."

I COR. 11:6-16--"Let her be covered"... "Let her be under command"... "Let the man be under command also". Men, you sin - if you do not cut your hair at some length... to signify honor to God, as your head. It should be cut, so as never to look effeminate.

VERSES 14, 15--"Doth not even nature teach you this?"... "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."

NOW...VERSE 16--"**WE HAVE NO SUCH CUSTOM**". We do not have any custom in the scriptures to teach against what Paul has just taught.

I COR. 1:1-2--Paul said...to all saints...in every phase.

CONCLUSION:

The woman has sinned when she cuts her hair. If she influences a girl or another member to cut their hair - she has caused them to sin. Just as Eve will answer for her sin...so will the woman who cuts her hair.

Yes, you can repent and get forgiveness - BUT, please let others know you believe you did sin when you cut your hair. **Then**, "be convinced" when you repent **AND** don't cut your hair anymore!

Brother, if you wish to live in sin...and your wife live in sin...and your daughters live in sin - That Is Your Business.

"But as for me and my house, we will serve the Lord"--**Joshua 14:15.**

I want to go on record, to be one to say: "It is a sin for a woman to cut **any** part of her hair". God said so...I believe it...and God's word settles it. **OPA.**

IMPORTANT--PLEASE NOTE

We are currently updating our subscription files, as we prepare to computerize our mailing list. There are a number of people we have continued to carry even though their subscription expired some time back. We cannot afford to do this any longer, because of the cost of printing and postage. If your subscription is past due, beginning in April you will be dropped from the mailing list. Please renew today. Don't miss a single issue of **Old Paths Advocate.**

THE WORK IN THE PHILIPPINES

By Don L. King

On Jan. 5th I departed San Francisco on my sixth trip to the Philippine Islands since March 1981. Bro. Jerry Cutter flew in from Australia to meet me and together we spent an enjoyable, and we pray profitable, time there. We covered approximately two thousand miles together in the company of Bro. Virgilio Danao who acts as guide, translator and fellow preacher.

The work has grown a great deal since 1981. There are now nearly fifty congregations on the Island of Luzon. The Lord has blessed the work with a number of faithful men who are doing a good job teaching the people. A few areas were considered "critical" this year, meaning the probability of political insurgents harming those who remained after nightfall was high. This hampered the work somewhat since the brethren felt it unwise for us to hold evening services in some places. We preached several times daily, however, and by the time it was time to return home on Jan. 26, thirty five had obeyed the gospel. We held a six day meeting in Manila preaching each evening to good crowds, many of which were outsiders. Too, in Tarlac we held a one day study with a group of denominational and digressive preachers where the truth was very well received. Two days after arriving home I received word that they had taken their stand with us against all innovations, etc. We look forward to great things in this area soon. The Ilocus Norte province (a northern area) now has nine congregations and is growing. Bro. Bayaca and others are doing a good work there. In the Isabela province, where the work began, there are many congregations now. The Roxas congregation where Bro. Danao lives is still growing. I preached to about two hundred there on a Lord's Day morning. Everywhere we went we were well treated and found the work growing. The Filipino people are honest but not gullible. They demand a doctrine to be proven before they will accept it. It is a real thrill to preach to such folk.

There have been a few setbacks along the way, as we knew would happen.

There have been efforts to destroy the work from many areas. Some are so eager to plant false doctrine that they have been willing to support men who are morally unworthy. Too, there have been efforts from various religious organizations through the years to lessen our credibility. Even after all this time some still tell that we will not last, that we will desert the Philippines. However, our brethren there know better.

It was a real joy to work again with Jerry Cutter. We made the first two trips together in March of 1981 and again in Jan. 1982. Then for the next three years,

Bro. Bennie Cryer went with me. This year, though it was difficult for him to arrange and required his wife, Pat, to be alone in a foreign land, Jerry made the trip. I know this was not an easy decision for them to make and thank God for their dedication to the Cause of Christ. His Bible knowledge, wisdom and experience in doing foreign work contributed a great deal to the success of our work together. Not a harsh word was spoken by either of us, as usual. We enjoyed having Bro. Danao with us. He did his usual job of both interpreting and preaching. He has learned a great deal of our American ways in the years we have known him and also contributes an enormous amount to the success of our yearly trips as well as to the Philippine work throughout the year. We have learned to love and appreciate him and all the Filipino brethren everywhere a great deal. They are a hospitable and lovable people.

The work in the Philippines deserves your support both morally and financially. It certainly deserves and requires your continued prayers. Those brethren are pressing the Lord's Cause. They make great sacrifices both financially (many preach without benefit of support) and in energy. The Lord is blessing them in their work and we give him the praise for it.

If you desire to become involved in a direct manner either in supporting preachers or radio work, feel free to contact me.

--Don L. King
41913 Chadbourne Dr.,
Fremont, Ca. 94539.
(415) 651-1842. OPA.

ERROR HAS NO DEFENSE

It is always amazing to watch people try and defend error. Many hold to points that have no merit. An example is when people read into the scriptures some created difficulty. Some point out that the place where Phillip baptized the eunuch was "desert", and then conclude that there is not enough water in the desert to immerse someone, so sprinkling is acceptable for baptism. Who gives us the right to decide that there was not enough water in this desert place? To make such an argument, we must disregard what is said in the text, what the word desert really means, and what the rest of the bible says about baptism. We have a responsibility to do what is right, not get ourselves in a situation where keeping God's word would be impossible or impractical.

--Delmer Lee
DeQueen, Ar.

"LEST WE FORGET"

By Don McCord

Continued from Page 1

exemplifies the use of one cup and one loaf on the Lord's Table, public teaching in the church in one assembly, with one man teaching at a time, singing with no instrument; but, for one reference, please go with me to Paul's first Corinthian letter. In this epistle, he exemplified singing, one assembly for public teaching, one loaf and one cup on the Table and in chapter 14:37, he by inspiration asserts: "—the things that I write unto you are the **commandments** of the Lord". Yes, examples sustained by explicit command are binding examples; let it never be disputed! Our brother tries to reason if one cup on the Lord's Table is a binding example, then the "upper room" is a binding example. Not so!! For the cup on the Lord's Table, there is example and explicit command, and a spiritual significance that we dare not overlook; whereas, the "upper room" has **no** explicit command, and **no** spiritual significance. The upper room was incidental as are many other things, therefore; this can not be said of the cup on the Lord's Table; it is not an incidental as the brother in this article tries to prove. When brethren stop scrambling their incidentals and essentials, and their figures, they will be able to better ascertain the truth on these issues.

In the article at hand, the brother has a difficult time trying to explain I Cor. 11:25, and really ends up by denying it means exactly what it says. Paul, in quoting Christ, in the verse says: "This cup is the New Testament in my blood". The brethren who use individual cups cannot explain this verse; why can they not admit it, and stop trying? The cup on the Table of course is never empty; Christ was talking about a cup of the fruit of the vine, the strongest one cup argument I know, when He said, "This cup is the New Testament in my blood". We no more separate the cup and the fruit of the vine on the Lord's

Table than we separate the Covenant and the blood that ratifies it. This is just how important it is to have one cup of the fruit of the vine on the Lord's Table. Our brother needs to learn, too, that for a volume of liquid to be called "a cup", "the cup", it of necessity is in a cup. This is logical; the scholarship of the world, religious and not, sustains this; Scripture does, too. And, dear reader, with that combination, you cannot be wrong in a practice. My mother's tea kettle used to boil; we would say, "The kettle is boiling", meaning the water in the kettle was boiling, but we never had a kettle boiling without the kettle; sometimes the radiator in my old car would boil, meaning the water was boiling, but my radiator never boiled without the radiator; just so, we never "drink the cup of the Lord" without the cup. Let none dare dispute it!!

One of the dangers of an article such as our brother wrote is that unwary readers are misled, will not study for themselves and will never learn the truth on the matter; they never see the other side presented, may never have the opportunity. Sad! Sad!

Innovations in the church have the greatest impact of anything I know, and by innovations I simply mean such things as instruments of music in the assembly, individual cups, and classes (Sunday School). The impact is so devastating because of the truth, for they (innovations) are errors of the rankest sort; because of the authority of Christ, for He does not authorize them (innovations increase human authority); because of true public worship, for they are essence of "will worship" and doctrines and commandments of men; because of the Bible, for they are anti-Biblical, unscriptural in every way; because of love, for they and their proponents oppose this, the greatest attribute; because of unity, for they and their proponents have historically caused division, rending the body of Christ; because of the soul, for they war against it; because of the very nature of the church, for they adversely effect her purity, unity

and mission; because of the very nature of God, for they are the essence of presumption, taking liberties not approved; because of the very nature of error, for they lead away from the truth, the church, unity, God and the Book.

Yes, dear reader, let us be "wise as serpents, harmless as doves"; let us "speak as the oracles of God"; let us seek out the truth that we may know it, "lest we forget" what innovations have done and will do to the Body of Christ. **OPA.**

THOSE CHURCH LAWSUITS

By Jimmie C. Smith

Continued from Page 3

be intimidated by the thought of damage suits, lawyers, courts, etc. (Acts 5:29; Rom. 8:31b). The size of the Del Rio congregation is about the size of a large number of congregations in our fellowship and who also do not have elders.

The Expository Review (Sept. 1985) carried some additional information. Concerning Don Campbell and Shelby Sharpe, Dallas attorneys who handled the case, "...They are members of the Rutherford Institute Foundation, which is a nationwide organization. The Rutherford Institute is set up as a 'Christian' legal defense organization. They are trying to protect what the A.C.L.U. is destroying. They are constitutional oriented and interested in preserving our rights as Christians. The foundation pays all lawyers' fees, and in our case agreed to pay all court costs. This is greatly appreciated. It is illegal for an attorney to finance his client's case, but the Rutherford Institute Foundation can, as a foundation, finance and assist in financial relief of cases..."

Brother Jenkins also wrote: "Brethren, I dare not try to tell others how to practice the scope of discipline, but be sure, God rewards the faithful. However, I do feel it expedient that I suggest that it is no longer good judgment for a church to give the disciplined one a letter concerning the

Continued on Page 7

THOSE CHURCH LAWSUITS

By Jimmie C. Smith

Continued from Page 6

discipline. For without the letter he or she would have nothing to show a lawyer."

I would say that a lot of brethren have learned the **hard way** about signing their name to letters. What we say has a way of being forgotten or forgiven. But letters can last a hundred years and never be forgotten, forgiven, torn, or burned!

--OPA.

MY POSITION ON CARNAL WARFARE

We cannot take part in military service in any form directly or indirectly, in combatant or noncombatant service. Below are listed some of our reasons:

1. Our duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 23:37).

2. Our God in the Bible forbids that we engage in carnal warfare in the following references: "Put up thy sword", "For all they that take the sword shall perish with the sword" (Matt. 26:52); "For the weapons of our warfare are not carnal" (2 Cor. 10:3,4); "Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39); "Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military service combatant or noncombatant we would be compelled to "swear" (take an oath), but the Bible forbids what we do so. "Swear not at all" (Matt. 5:34).

4. To enter any military service we would be compelled to be yoked with unbelievers, which is forbidden. "Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, we would be a part of an organization and would therefore have fellowship in the service but such is prohibited. "Have no fellowship with the unfruitful works of darkness but rather reprove them" (Eph. 5:11).

6. To serve in the military service in any way, we would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way at least part of the time, hence would disobey God. (Heb.

10:25; Acts 20:7; 1 Cor. 16:1,2).

Therefore, we cannot conscientiously engage in carnal war in any form or branch and for the above reasons we authorize our name to be listed in support of the above principles.

-Rachel Ann Cole, Box 318, Salida, Cal. 95368.

-Rebecca Alieen Cole, Box 318, Salida, Cal. 95368.

-Mark Fender, P.O. Box 209, Lytle, Tx. 78052.

-Joann Kelso, P.O. Box 105, Centerville, Ark. 72829.

-Steve Richards, 1462 E. Central, Miami, Ok. 74354.

-Edward Richards, 1462 E. Central, Miami, Ok. 74354.

-Karla Stephens Brown, 4935 Crosswinds Drive, Apt. 11, Huntsville, Al. 35816.

-Richard H. Long, Rt. 2 Box 393C, Ethridge, Tn. 38456.

-Mark A. Long, Rt. 2, Ethridge, Tn. 38456.

-Kristy D. Moore, P.O. Box 35, Summertown, Tn. 38483.

-Sheila D. Jackson, Rt. 1 Box 29, Summertown, Tn. 38483.

-Jana Calvert, Rt. 1 Box 116, Summertown, Tn. 38483.

-Annette Patton, Rt. 2, Ethridge, Tn. 38456.

-Phillip Patton, Rt. 2, Ethridge, Tn. 38456.

-Steven Patton, Rt. 2, Ethridge, Tn. 38456.

-Tracy M. Stephens, Rt. 2 Box 393, Ethridge, Tn. 38456.

-Jason D. Shaw, 500 Willow Creek, El Reno, Ok. 73036.

-Justin D. Shaw, 500 Willow Creek, El Reno, Ok. 73036.

-Joel Hill, Rt. 2 Box 19, Kinston, Al. 36453.

THE 1985 CHURCH DIRECTORY

The following additions and corrections may be made to the **1985 CHURCH DIRECTORY**:

TUCSON, ARIZONA, (1602 South Country Club Drive) has changed their midweek service from Wed. 7:30 P.M., to **Thurs. 7:30 P.M.**

Error was made in the listing of **ESCALON, CALIFORNIA**, for which we are sorry, Bro. Homer R. Sallee's telephone number should be **(209) 838-1570**.

We have a new congregation at **IRVING, TEXAS, 108 West Grauwylor Road**. They did not give the time of services. The leaders are: Mike Fall, 3515 Harvard Street, Irving, TX.

75062, Phone (214) 252-5973, Bruce Bailey, 1625 Trinity View, Irving TX. 75061, Phone (214) 438-7041. Ray Powell, 1200 Ross Drive, Irving, TX. 75061, Phone (214) 438-7733.

WACO, TEXAS, 1424 Washington Avenue (Spanish) has added **Wed. 7:30 P.M.** Also the new address for Bro. Johnny Hererra is now, **1207 Cloverdale (Bellmead), Waco, TX. 76705, Phone (817) 799-4173**. The services are in Spanish, but the Hererra family speak English.

Does anyone know of anyone meeting in **EAST CENTRAL TEXAS**, in the **JACKSONVILLE, RUSK**, or **PALESTINE AREA**? I know a brother that has property in that area, and would like to have a place to worship when he goes there. Please let me know.

There is no longer any place of worship in the **BOSTON, MASS. AREA**, as those at 40 Megansett Drive, **PLYMOUTH, MASS.** no longer meet. Also those that were meeting in **DURANT, OKLAHOMA**, on South Ninth Street and later on North 6th. Street are no longer meeting. The members are meeting at other congregations.

Changes of time of worship for **TUCSON, ARIZONA** (South Country Club Drive) has changed time of services. Sunday evening services from 7:00 P.M., to **6:00 P.M.**, and mid-week services from Wednesday at 7:30 P.M., to **Thursday at 7:30 P.M.**, Also **ST. ALBANS, WEST VIRGINIA** - has changed Sunday Evening Services from 7:00 P.M. to **6:00 P.M.**

Other corrections and changes: **NEOSHO, MISSOURI**, Bro. **Roger L. Owens, Rt. 3, Box 250, Neosho, Mo. 64850, Phone (417) 776-2482** should be put in place of Bro. E.B. Owens, who is deceased. Error in spelling, change the spelling of James A. Langford to **JAMES A. LANKFORD**, and add. **Box 109** to his Route 2 address at **NEOSHO**. Another correction, **HOUSTON, MISSOURI**. Change the spelling of Lloyd Langford to **LLOYD LANKFORD**.

The 1985 **CHURCH DIRECTORY** is available from **ROBERT STRAIN, 9226 South First Avenue, Harrodsburg, IN. 47434** at \$1.50 each, post-paid.

Send all corrections, changes and additions until Mid-March to Ray Asplin, 2716 Allen Street, Sulphur, LA. 70663, Phone (318) 528-2347. After the middle of March to Star Route 2, Box 67-A, Norfolk, AR. 72658, Phone (501) 499-7117.

ANNOUNCEMENTS

PROSPECT INQUIRY

Upon discovering that we were moving from the two year work at Durant, OK to Raleigh, N.C., many people have told us about friends, relatives, backsliders, etc. who live in and around Raleigh. If you have any friends, relatives or backsliders around Raleigh, N.C. or Florence, S.C. please send their full names, addresses and phone numbers. We wish to spend a considerable amount of time with these type of leads. We appreciate all the encouragement and prayers.

--Tony Denton
P.O. Box 1206,
Garner, N.C. 27529
(919) 553-3845

"THANKS TO ALL OF YOU"

The wife, daughter, and I want to say a "Hearty Thank You" to everyone while we were in the hospital... Jan. 22nd-31st. We each had pneumonia and other "individual" complications. Your prayers, phone calls, visits, cards and flowers are deeply appreciated - more than words can express. Your thoughtfulness helped to brighten our long, sick hospital days.

I came home from the hospital, Jan. 28th... Eunice came home, Jan. 29th... and Dortha Lynne came home the 31st. We are still restricted in our activities. We also want to thank our Granddaughter, Lynne, for the constant vigil and care she has given each of us - in the hospital and at home.

We trust, with the help of Our Lord, we will soon be busy in HIS WORK again. We are looking forward to the scheduled meetings and appointments I have for this year.

Remember us in your prayers.
--R.B. Roden

SPRING MEETING BIRMINGHAM, ALA.

The annual spring meeting in Birmingham, Al. will be Mar. 23rd through Mar. 30th conducted by M. Lynwood Smith. For additional information contact Lowell Hill, 1248 Montclair Road, Birmingham, Al. 35213. Phone (205) 591-1031.

CHRISTIAN FRIENDS

Many young people enjoy having pen pals and getting to know someone new. Making new friends can be

an interesting and encouraging experience. If you would be interested in writing to a Christian from another part of this country or the world, please send your name to the address shown below. There is no charge for this. All that we ask is that you include a self-addressed stamped envelope when you write us requesting a new CHRISTIAN FRIEND... No age limit.

CHRISTIAN FRIENDS
c/o Ed Gamble
1120 Slade Ln.,
Auburn, Calif. 95603

OUR DEPARTED

AYERS— Orval M. Ayers, age 82, was born Nov. 11, 1903, in Tribby, OK., and passed away Dec. 12, 1985, at his home in Calumet, OK. He is survived by his wife, Hazel Ayers, of the home; three sons, Flavil Ayers, Vance Ayers, and Altus Ayers; two daughters, Oleta Thompson and Theresa Rauh; two step-sons, Paul and James Gardner, three brothers, Wyman Ayers, Lawrence Ayers, E.E. Ayers; five sisters, Almeda Schook, Jewel Boyer, Buenos Cameron, Lottie Austin, and Sylvia DeFrance. Bro. Ayers was a member of the Parkview Church of Christ, El Reno, OK. I conducted his funeral service at the church building and the beautiful singing was done by the Jim Shaw family assisted by Jerry and Beverly Harris, Norman, Ok. Bro. Ayers was a kind, Christian gentleman. His influence for good is felt, not only in El Reno, but in many other places where his children and grandchildren live and are active church members and workers for the Lord. Bro. Ayers' son, Vance, a fine church leader and teacher, and grandson, G.V. Ayers, a gospel preacher, are two examples of the kind of influence Bro. Ayers has had upon our Brotherhood. He will be missed. He was laid to rest in the Red Rock Cemetery, near his Calumet, Ok. home.

--Paul Walker

JOHNSON— Bro. Earl Johnson was born Aug. 22, 1905 and passed from this life Feb. 2, 1986. Bro. Earl is survived by his wife, Nova; 4 sons and 3 daughters: Reford Baker, Ada; Benny Johnson, Victoria, Tx.; Raymond Johnson, Tishomingo; Carl Johnson, Ada; Nova Morgan, Broken Arrow; Rosa Gould, Ada; Velda Hill, Sulphur. Bro. Earl leaves a living legacy of friends and relatives as was indicated by the large crowd that attended his memorial service. To his tribute all of Earl's children have

obeyed the gospel as well as many of his grandchildren. Earl is the father of Evangelist Carl Johnson. Who can measure the influence for good that Bro. Earl had on the lives of so many both directly and indirectly. Bro. Johnson was one of the very first members of the church in Ada. He has just always been here. We are going to miss his ready humor and quick smile. Bro. Don Pruitt and I spoke words of comfort and warning.

--Joe Hisle

GASTON— Dana Lynette Gaston was born June 3, 1967 and died January 18, 1986 as a result of an automobile accident near Houston, Missouri. It had been only 1 year and 12 days since I had baptized Dana into Jesus Christ. I would like to express a special salute to Sister Bertha Hubbs who for the past three years has given Dana a place to live and instructions concerning spiritual matters. The church building in Houston, Missouri was filled with over 200 plus an additional 100 standing in the foyer and several outside unable to enter the building. All this mass of friends, family, and schoolmates came to pay respect to this sister in the faith. This should again remind us of the uncertainty of another day so let us prepare ourselves today. This writer was asked to speak words of consolation on this sad day and I hope that my efforts were successful. May God Bless All the Family, Friends, and Brethren and Sisters in the Faith.

--Allen Bailey

FRANK— Marion E. Frank, born March 10, 1910 in Frankfort, Illinois, departed this life Jan. 18, 1986 according to the attending physician as the result of a massive heart attack. He was united to Cornelia Fry, Sept. 2, 1934. To this union no children were born. He is survived by his wife Cornelia, of the home, and two sisters: Mrs. Lorine Messimer, of Johnson City, Tenn., and Mrs. Maxine Aten, of Oklahoma City, OK. He began preaching on May 18, 1927, and was ordained Sept. 13, 1931 and preached in the Christian Church for 43 years. He attended five major colleges. He was well educated. He was a smooth speaker and usually delivered his sermons without notes. Bro. Frank became acquainted with us through our television program. He liked our conservative plea. He started meeting with Ronny Wade and myself in May 1973. After several studies he took his stand with us on May 30, 1973 along with his wife. He collected a store-house of good

material, in his lifetime, some of which he wrote himself, such as articles, poems, etc. He wrote a beautiful poem about his wife, Cornelia, that she did not know about until I read it the day of his funeral. A very large crowd came to pay their respects that day. He had written out the order of his funeral including those who were to take part. He was a likable person with a strong personality. He will be missed by many.

--Clovis T. Cook

REEVES— Minnie "Big Mama" Reeves was born Jan. 18, 1897 in Hot Springs, Ark. She died Jan. 19, 1986 at the age of 89 years and 1 day. She was a member of the Garrett Road congregation in Monroe, La. She obeyed the gospel in 1925 and remained a faithful member of the body of Christ for 61 years. She leaves to mourn her passing: a daughter, Jessie Nugent; a stepson, J.M. Sewell Reeves; 2 half sisters, Lennie Coody and Mary Alice

White, 2 sisters, Lizzie McElmore and Eula Hartley; 3 half brothers, Marion A., Van, and James Phillips. The statement of Jesus in Matt. 23:11 is a beautiful description of her life: "But he that is greatest among you shall be your servant." Her entire life was one of service unto others. She was the

kind of woman who would sit up with the sick, all night long if necessary, and nurse them back to health. She was a family woman; to a great extent, her family was her life. Using our Lord's criteria for greatness, she was truly a great woman in the kingdom of God! About 5 years ago, her granddaughter, Sis. Cathy Bayles, paid her the following tribute in a speech written for a college class: "Nowhere on this side of heaven could another be found with her total devotion to my well-being and that of others, her kindness and unselfishness, and her overwhelming capacity to love. I am honored and privileged to know such a grand lady." She will be greatly missed by all who knew her. It was an honor to assist Bro. Billy Orten in speaking words of tribute, comfort and warning to all present.

--Billy D. Dickinson

DENHAM— Eddie "Grandma Edwards" Denham was born Dec. 5, 1898 at Farmerville, La. She died Feb. 3, 1986 at the age of 87 years, 1 month

and 29 days. She was a member of the Wallace Dean Road congregation in W. Monroe. She had been a faithful member of the church for about 54 years. She leaves to mourn her passing: 5 daughters, Willie Lee Sheppard, Mary Lucille North, Sarah Ann Fitzgerald, V.C. Burson Brister, and Eddie Marie Taylor, 2 sons, Roy Burson and Perry C. Edwards, a sister, Ezzie Lee Smith, and several grand and great-grandchildren. Grandma Edwards was a woman who loved her Saviour and His church. The one thing she looked forward to, more than anything else in life, was assembling together with her brethren for the purpose of worship. Unfortunately, for health reasons, the last few years of her life she was unable to attend. The words of Jonathan to David are so applicable to her: "Thou shalt be missed, because thy seat will be empty" (1 Sam. 20:18). Although she faced many trials in life and was often acquainted with grief, she never lost her faith in God! She lived and died with the hope that every child of God has-- the blessed hope of eternal life. Surely, we can say of her, as Martha said of Lazarus in John 11:24, "I know that he (she) shall rise again in the resurrection at the last day." Bro. Billy Orten assisted me in the service, as we both spoke words of tribute, comfort and warning.

--Billy D. Dickinson

WRIGHT— Sister Florence Elsie Wright was born July 11, 1910 in Genlin, Arkansas, the daughter of Benjamine and Myrtle Wright. She passed away Jan. 2, 1986 at Tehachapi, CA. From time to time when I would go to Arvin to preach, she would tell me she had driven from Shafter and that the fog didn't stop her. I spoke words of comfort to the members of the family, some of which are faithful members of the Church at Arvin. The sunshine of her presence will be sorely missed by all of us who knew and loved her. I would love to thank Mike Fox, Doyle Elliott, Jim Downum and the sisters from the Brundage home Church of Christ in Bakersfield who so beautifully sang the songs of Zion. This scribe was asked to speak the final words at the funeral. A good crowd gathered to pay their last respects.

--Weldon Buddy Brumley

LOVELL— Robert Lee Lovell departed this life on Jan. 25, 1986. Brother Robert was loved and respected by everyone who knew

him. His knowledge and love of the Bible was a great help to him and those about him.

--Alan Novotny, Okemah, OK.

McCLELLAND— Sister Nancy McClelland of Prairie Grove, Ark. was born April 16, 1903 and departed this life Jan. 11, 1986. She was a faithful member of the Union Star Church of Christ at West Fork, Ark. She is survived by her husband, John of the home and one sister, Jennie Frederick of Fayetteville, Ark. The place of interment was Prairie Grove, Ark. It was my honor to speak words of comfort and warning.

--Ed Bullard

TRIPLETT— Sarah May of Washington passed away Jan. 6th. May had been ill for quite some time and had undergone a number of major surgeries. May was in severe pain the last few days of her life and I tried comforting her with prayer. It seemed after the prayers she felt better. Even though our bodies ache with pain, prayer has a special effect on a Christian. May had lived in the Fresno, CA. area for 27 years. She was a homemaker and a member of the Sanger congregation. Surviving are her husband, Guy, two sons, Ernest of Fresno and Kenneth of Grass Valley, two daughters, Elsie Kennedy of Fresno and Violet Silva of New Mexico, 18 grandchildren, and 21 great-grandchildren. Our sympathy to Elsie and Ernie who are members of the Sanger congregation. The singing was supplied by Church members and was very much appreciated by the family.

--Gary Barrett

DOUD— Priscilla E. (Chastain) Doud was born July 3, 1909 west of Alva, Okla., on a farm in a sod house, only child of Samuel and Mary Chastain. Her father was a church of Christ preacher and she was baptized at the age of 16, and remained faithful during her life. She was married to Amos E. Doud, Oct. 26, 1933. She was a school teacher and spent many years in that profession. In 1936 they left Alva, Ok. and moved to Yakima, Wash. living there until 1955. She then moved to the Sacramento, Cal. area and spent her remaining years. She is survived by her husband of 52½ years, 3 daughters, several grandchildren and a host of friends. She was a wonderful wife and mother, a caring friend ready to help in every way. She died Jan. 11, 1986 at the age of 76.

--Jim Winchester



the fields are white already to harvest

FOREIGN

AUSTRALIA

ARMADALE— *Jerry L. Cutter*— For most of January I have been with brother Don King in the Philippines. This was my third time to be asked by Don to be with him for his annual tour. And what a change there has been in the work since my first visit in 1981. At that time there were three small congregations and now there are more than 40. The growth is the result of much hard work by many good preachers, led by brother Danao. But also it has come about because of the sacrifice and hard work of Don King and the Fremont, Calif. church. I know others are involved in the work, and whoever you are, you can be sure you are supporting one of the greatest works presently taking place in the world. We had three area meetings with church leaders, and preached for more than a dozen congregations. On some days we preached three times and had two baptismal services. At the time I left, Don was still meeting in Manila and so far 32 had been baptized. Our travel covered a couple thousand hard road miles. It was a real joy for me to see my old friends in the Philippines again. Especially, though, it was a joy for me to be with Don and to share in the work again. Don is a well organized, hard worker. And no one in America has done as much to make the work what it is than Don. Here in Australia Pat and I are preparing to move closer to our established work. Moving is a part of our lives, and this will be well over the 40th time since we married 32 years ago. The Lord has blessed our work in the Perth area, and we now have a very strong, young group to build around. Elaborate rules can be established for choosing, going and doing the Lord's work, but the simplest and best rule of all is to answer every OPPORTUNITY. Pray for us and the work everywhere.

P.O. Box 152,
Armada, W.A., Australia
6112

DOMESTIC

ARKANSAS

SCOTLAND— *Miles King*— We are so happy with the progress of our new

families in the church at Witts Springs and Cedar Creek. Bro. Tommy Acton is doing a lot of preaching and is a great help in our work in this area. He desires to preach on a full time basis. We appreciate all the brethren who support our work with love, prayers and financial support. I'm looking forward to a meeting at Piedmont, Ala. March 16-23. Bro. Clyde Lamkins and I look forward to working in two weekend meetings and personal work at Rolla, Mo. April 11 through 20th. We have waited a long time for a telephone at our home-- we now have it. Please take note of our number-- (501) 592-3956.

Rt. 1, Box 96,
Scotland, AR. 72141

MORRILTON— *Tommy Acton*— This past November my family learned the truth and came out of the church which uses the classes and individual communion cups. We are happy now to be associated with the Cedar Creek church near Jerusalem, Ark. It is my desire to preach the gospel full time. Different brethren and gospel preachers have given me much encouragement. Besides preaching at Cedar Creek I have preached at Pottsville, Witts Springs, and Harrison. At this time I have made a trip with Bro. Miles King to San Antonio and preached at Glendora Ave. and Vance-Jackson. Tomorrow I plan to be with the Nacogdoches Road congregation in San Antonio.

Rt. 2 Box 479,
Morrilton, AR. 72110
(501) 354-1265

ARIZONA

TUCSON— *Voyd N. Ballard*— I am happy to report that our attendance and interest here in Tucson continued to be real good during the month of January. We have had the opportunity to study with several people who are not members of the church, and several of them have attended our services. We are still making every effort to reach as many unsaved with the gospel as we possibly can. During the month I preached a Sunday morning series of sermons on the church and its work and worship, showing the difference between the true church and the denominations of men. Several non-members heard these sermons. Please write me if you know of anyone we should

contact here in the Tucson area.

P.O. Box 22231,
Tucson, Ariz. 85734

CALIFORNIA

ESCALON— *Ron Jordan*— Time has slipped away so quickly and it has been several months since I've written to the paper. We have begun a work with the Stockton and Lodi congregations. (Joint Effort) Our goal is to reach the lost, and build the church up from within. These congregations have several young people and young married couples. The future looks real good. Our goal is to root and ground them firmly in the truth and build upon the talents that they already have. We have some home studies going at this time, as well as development studies for any man who wishes to attend. Since the work began, the Lord has blessed the efforts with two baptisms in Stockton. One man obeyed the gospel, due to the efforts of the Bob Hansen family. The other man came to worship a few months ago for the first time. He was eager to study and through the efforts of Bro. Granville Mahurin and others, asked Granville to baptize him. Before and since his baptism he has attended the weekly bible study as well as each worship hour of the church very faithfully. This is true of both men. We give all praise and honor to God. We look forward to more positive results. Since last reporting we have had the privilege to preach in several congregations here in Calif., Lodi, Stockton, Atwater, Turlock, Modesto, Ceres, Sonora, Arvin, Fremont, Fair Oaks, and Escalon. We appreciate these brethren and the confidence they place in us. We ask your prayers on our behalf— that we might be worthy in some small way to preach the Greatest Story Ever Told. May the Lord bless the faithful everywhere. Please note change in address and phone number.

1446 Mitchell Ave.,
Escalon, CA. 95320
(209) 838-7246

COVINA— *Don McCord*— Our meeting in Dec. with Tommy Shaw was a real blessing. As my wife put it, "Tommy just preaches the gospel", and I deem her a good judge of preaching. Preachers that preach the gospel, wasting no time in the pulpit,

filling their sermons with "athus saith the Lord" are needed all over this world! We look forward to our meeting this May with Bro. C. A. Smith, and this Fall with Bro. Paul Walker, men who have not held us meetings before. The church is still blessed here with peace, unity and compassion; how good and pleasant! My brethren and sisters here are so good; they need only to know of a need to extend a helping hand; their support of preachers is almost unsurpassed. We are blessed with Bill and Melissa Costa and their sweet children having moved here; Bill is such a good song leader, so our singing is improving. Having Bob Smith, a finer singer and leader you will not find, in our midst from time to time is such a rich blessing. Our sister congregations are so good to us, too. We need the prayers of you who read this, please. May the Lord abundantly bless us all this new year.

Box 1773,
Covina, CA. 91722

GEORGIA

LaGRANGE— *Alton B. Bailey*— 1985 is history, but what a wonderful year it was in the Lord's work. My meetings were most enjoyable, seeing the spiritual strength and enthusiasm of the Lord's people throughout the country. We have experienced studies on major scales with the cups brethren. We have seen one congregation take a stand from the use of individual cups back to the use of one cup as the scriptures teach. Also a number of baptisms and restorations and many confessions of fault. Then to end the year, the study at Wichita Falls, Tx. with faithful brethren and the Earlytown, Ala. New Year Meeting. What a wonderful year it has been. We enter 1986 with a determination to see even greater things with the Lord's help. We look forward to our meetings and personal work and ask for the prayers of all the faithful. My last meeting in 1985 was in Dingess, W. Va. that ended Dec. 1. This year our meetings will begin at the Olivehurst, Calif. congregation, Feb. 14-23. We always look forward to visiting that part of the country. We have a full year planned in our meetings and work and will try through the O.P.A. to give a monthly report of where the meetings will be etc. Remember us when you pray.

909 Truitt Ave.,
LaGrange, GA. 30240

MISSOURI

HOUSTON— *Allen Bailey*— Please note my change of mailing address

and phone number. The work locally is going well. The future continues to look good for this congregation with some young talent being developed and excellent potential for new converts in the making. Please pray for our efforts in the Lord's work. We were saddened by the death of two special Christians last week. Dana Gaston, a young sister in the faith died in a car accident on January 18. Marion Frank died of an apparent heart attack on January 19th. Both will be greatly missed here in Houston. We have several revival meetings planned here in Houston. March with Ronny Wade; May with Orville Smith; June with Joe Lee Norton and October with Jimmy Smith. We anticipate much spiritual food and are confident spiritual strength will be gained by these preachers of the gospel. My personal schedule for the next few weeks are as follows: March 12-16 Pottsville, Arkansas; April 11-20 McGregor, Texas, May 11-18 Radnor, West Virginia; June 6-15 Burkhart, Missouri. We recently held a weekend meeting with the Oak Forest congregation near Alton, Missouri. Our love for those Christians grows continually. Please drop in on us here in Houston anytime you can. May God Bless all the Faithful everywhere.

P.O. Box 298,
Houston, MO. 65483
(417) 457-6594

NEOSHO— *John R. Scott*— The Burkhart congregation has suffered a great loss with the passing of sister Lorraine Anderson and brother Willard Scott. They were two of the five who kept the Church going in the 1940's and 50's, and because of their faith and steadfastness we still have a congregation. They are missed so very much, for their seat will be empty. The congregation is blessed to have Brother John Anderson, who we will soon appoint as an evangelist. We will let the Brotherhood know in the O.P.A. as soon after his appointment as possible. We were blessed with two Gospel Meetings the past year with Brother Ron Courter and Brother Barney Owens. We had a number of visitors from the community at both meetings. Our meetings this year will be with Brother Allen Bailey June 6-15 and Brother Lynwood Smith November 1-9. May the Lord be gracious to the faithful everywhere.

Rt. 2, Box 300,
Neosho, MO. 64850

OHIO

MIDDLETOWN— *Mark Robbins*— Our work continues on! Attendance

fluctuates between 6 and 20 here in Dayton. Our beloved Sister Karen Dix was recently restored to Christ. We will miss our good Sister Allen until March. She is in Arkansas. She is a real asset to any church. I, along with my grandfather, Bro. Jobe, and Bro. Prewitt are teaching for them. It is great that all of us share a unity of purpose and message! We need your prayers. We want to be strong in the service of the Lord. In everything you do—put God first, and he will crown your efforts with success! (Prov. 3:6).

4806 Kilkerry,
Middletown, OH. 45042

OKLAHOMA

ADA— *Joe Hisle*— I have enjoyed being at home for the winter, but now it is time to think about our schedule for 1986. Following is a portion of my schedule. If you can support these meetings it will be appreciated. Jerusalem, Ark., Mar. 1-2; London, Ky., May 18-25; Cable Ridge, Mo., May 31-June 8; Columbia, Mo., June 9-15; Bedford, Ind., June 20-29; Greenville, S. Car., July 6-13; Piedmont, Ala., July 20-27; Moore, Ok., Aug. 1-10. The Lord has blessed the work in Ada recently. It was my pleasure to baptize 4 precious souls into Christ in the last 2 months. I must also sadly report we have lost 2 of our most faithful brethren, Bro. Sid Wood and Bro. Earl Johnson. They are gone but not forgotten. To close my report let me invite you to our annual Young Peoples Meeting Mar. 7-9. This meeting has grown each year. We would be glad to have you attend. Please remember us in your prayers.

Route 4,
Ada, OK.

BROKEN BOW— *Jackie C. Lee*— Since last reporting to the O.P.A. I have been privileged to hear some good preaching, Don Pruitt at McAlester and all the many speakers at the New Year's Meeting at Tulsa, which was a very uplifting meeting. Brethren Delmer Lee, Randy Tidmore, and I have been doing a television program on the local cable channel which is viewed in Broken Bow and I'd label with possible viewing audience of approximately 10,000. If any of the readers of this journal have friends or relatives living in this area, let us hear from you so that we may contact them. The Lord willing, I am to be with the Brethren at Red Oak, Texas for a weekend meeting the third weekend in February and then in March at Corsicana, Texas to help Bro. Jimmy Vannoy knock doors with a weekend meeting the fourth weekend. We plan to close out the month of March in this

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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)

area in the city of Idabel with a door-to-door campaign followed by a meeting. If you can be of assistance with any of these endeavors your help would certainly be appreciated. Love to all the faithful in Christ Jesus. Pray for me in His service.

P.O. Box 447,
Broken Bow, OK. 74728

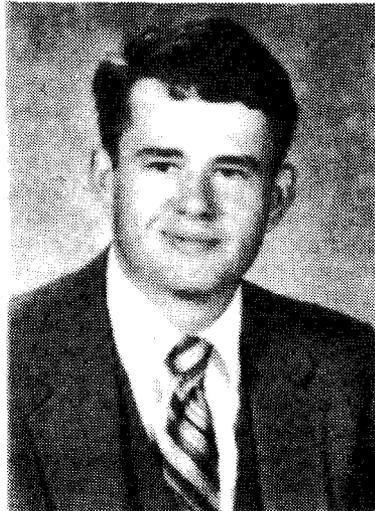
WEST VIRGINIA

HUNTINGTON— *Richard F. Nichols*— We enjoyed all the meetings last year and although we would love to have witnessed more results from the preaching, we rejoice in the Lord for those who did respond. We thank all who treated us royally as we visited them. At year's end we were privileged to speak for the Birmingham congregation twice and at New Salem once. We were making our way to the annual New Year's meeting at Earlytown, Alabama. I was honored to be asked to conduct this meeting again. We had a number of preachers to attend. Their preaching was very timely and well delivered. An exceptionally edifying morning service was conducted on Dec. 30 with several young men speaking. I think all were amazed at each one's devotion, capability, knowledge, and fine delivery. Their sermons were excellent. It is heartening to feel that tomorrow's church will be left in such good hands. The new work program for West Virginia is soon to begin, the Lord willing. We anticipate a fruitful work. I relish the opportunity to labor with brother Richard Bunner and possibly others in these mission efforts. We continue to live here in Huntington as we have for going on seven years. During this time we have conducted a radio broadcast on a 50,000 watt station supported by four area congregations. Also we have run a very large article in a local newspaper supported by the Garrett's Creek congregation. We are sure that these have been good works, but since the funds need to be directed

toward the new labors, and my having to be in other communities for this work, we plan to discontinue the newspaper and radio work soon. We are thankful for Huntington's good support. The congregation has had its ups and downs for years now, but we are hopeful that every member will, put his or her shoulder to the wheel and make advances in the cause of Christ. We appreciated the confession of sin made by brother Charley Ross from the pulpit today. We pray for him to fight the good fight of faith and to lay hold on eternal life. Brethren please pray for us.

4 Crump St.,
Huntington, W.V. 25705

TO THE FIELDS...



JOHN W. ANDERSON

The Burkhardt Congregation would like to acknowledge the appointment of an evangelist, John W. Anderson. With great pleasure we recommend him to the brotherhood. He has been reared in our congregation and was baptized August 14, 1974. For several years he has had his eye on this goal and may God bless him richly. John was ordained Sunday after services on February 2, 1986.

John is twenty-five and unmarried. He received his degree (B.S. AgEduc.) from Southwest Missouri State University and has taught for two years. He continues to prove his love and responsibility for the Church of Christ. Presently, he is working with the local congregation, conducts our radio program, and preaches in area congregations.

For further recommendation you may contact the following: Roy Criswell, Irvin Barnes, Bill Ferguson, and Ron Alexander.

**THE JULY MEETINGS
--LEBANON AND
SULPHUR**

These annual meetings need and merit the support, good-will, and attendance by all who can possibly attend. For many years the meeting at Sulphur, Okla. filled such a need for all of us - what preaching, what singing, hundreds and even thousands have heard there! In later years, the meeting at Lebanon, Mo. has filled the same need; some who could not get to the Sulphur meeting have been able to get to Lebanon, and thus be blessed. The meeting at Lebanon this year is June 27-July 3, with Brethren Barney Owens and Terry Baze working together with the brethren in conducting. It is this writer's privilege to work along side a dear preaching brother and esteemed friend, Carl Johnson, with the Sulphur brethren. The dates are June 27-July 4. Why not make plans to make one of these great meetings if not a part of both of them; I cannot promise you much, but I think I can promise that you will not be sorry. You can meet dear ones, those of like precious faith, that you likely will not meet this side of heaven. The singing and preaching you will not forget, and the friendships you make will brighten your life.

--Don McCord



APRIL 1986

“FELLOWSHIP- COMMUNION”

By Edwin S. Morris

In this article we are interested in a few places in the Word of God where these two words are the translation of the word “koinonia”. This Greek word is used in the marriage contract where husband and wife agree to a joint-participation in the necessities of life. The key idea in the word is that of partnership, a possessing things in common, a belonging in common.

In I Cor. 1:9 “God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ.” The word here denotes a collective participation. In this the saints partake “with all those that call on the name of the Lord Jesus.” This fellowship is a sharing in common on the part of the saints. Its content, namely, that which all the saints share in, is sonship to God, for it is a communion of His Son and this is with Christ, since He is the “First born among many brethren,” and heirship with Christ, for the saints are joint-heirs with Christ.

Again 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?” The Lord's Supper constitutes a “communion” centering in Christ. Such fellowship involves: (1) The ground of communion, the sacred object celebrated in common, (2) The association established amongst the celebrants, separating them from all others. The word “communion” denotes the fellowship of persons with persons in one and the same object. Thus in the Lord's Supper believers participate together in Christ, in recognition of His atonement on their behalf, and in remembrance of His death until He comes. I am afraid too many times we lose sight of this great fellowship or communion.

In 2 Cor. 8:4 “Praying us with much intreaty that

we would receive the gift, and take upon us the fellowship of the ministering to the saints.” Here the Macedonian Christians who gave the money for the saints, asked Paul to become their partner in its distribution. Thus we have the idea of sharing, a sharing in the work of supplying needy saints with money, the Macedonians, the givers, Paul, the distributor. May we remember that we all have a partnership in God's work. This is true in gospel meetings, in local church work, in foreign work, etc. I know of many congregations who have supported the Lord's work in areas other than their own. You that do this have a fellowship in the work. Many times you are not given the credit but God knows. The Macedonians wanted to be allowed to exercise the grace of liberality which God had put in their hearts, and that they might have fellowship in so worthy a work as ministering to the needs of God's people.

In Gal. 2:9 “And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.” The word “fellowship” here refers to the common interest which all had in salvation of the lost, and a mutual, active participation in that interest. When these five men shook hands as equals in the work of Christ those who were trying to make a difference between Jew and Gentile were brushed aside.

In Eph. 3:9 “And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.” It was given Paul “to make all men see what is the fellowship of this mystery.” That is the mystery is not known only to God, but He is now sharing it with

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EDITORIAL

O.P.A. THE NEW LOOK

For several months we had been discussing among ourselves the need to make some changes in the format of the paper. Bro. Ronny Wade and I had discussed this more than once by telephone. When I asked Ronny to publish a few issues while I was away, I told him to go ahead with any changes he thought best. He did, and I hereby register my public appreciation for all his good work. The paper is very attractive, easier to read and I agree with the policies he has mentioned in his editorials. I also asked him to take care of getting our mailing list changed over to a computerized system, and he has done this at a tremendous expense of his time and energy. We hope our readers can appreciate the great work and time it takes to make the paper possible, and this without any pay whatsoever. I thank the Lord for men who are willing to help make the paper better.

This new look is not just to satisfy our own vanities. We feel keenly the responsibility to accommodate and fill the needs of today's brotherhood. It is our hope that both young and old will see the need of **Old Paths Advocate**, both as a journal to provide spiritual reading for themselves and to help in the conversion of those who are lost. We desire for our preachers, both young and old, to think of the paper as their friend and helper in the Lord's work. The paper can provide a valuable service for you in your work, but it also requires a service from you in promoting it and being willing to ask for subscriptions either publicly or privately.

We believe the paper should be in every Christian home in our brotherhood. May we ask our readers everywhere to submit at least **three new subscriptions when you renew your own?** At only \$5 per year each subscription, you can renew your own and send it to three others for only \$20 per year. This would triple the number of readers this year! In every congregation there are several who are not receiving the paper. We will promise to do our best to make the paper interesting enough that you won't have to do this for them again. They will want to subscribe for themselves the next time.

Too, if men across the brotherhood would take the responsibility to remind their brethren of the paper periodically, the subscription rate would stay high. We need your help brethren. If you have suggestions and comments for the increase of our circulation we want to hear from you. We appreciate the encouraging comments from those who have written recently. We ask your prayers for us as we continue this work.--*Don L. King*

THE CIVIL WAR AND PACIFISM

By Jimmy Cutter

NOTE: This first article seeks to set out the church's attitude toward participation in the Civil War. The second article will deal with the American Christian Missionary Society during the Civil War. The final article will synthesize the first two articles and test the assumption that the Civil War was not divisive.

The Civil War was a grueling test as to whether the United States would remain united. Likewise, the war was a test of whether the church in the United States could remain united. Methodist and Baptist denominations had divided over the slavery question a decade and a half before the war. The Presbyterians, the Protestant Episcopalians, the Free Will Baptists, the Christian Connection, and practically every other Protestant denomination in America followed suit by dividing down the Mason-Dixon line and displaying tremendous hatred toward one another.

The three important histories which represent the major parties in which the Restoration Movement has fragmented - Garrison and DeGroot's **The Disciples of Christ: A History**, Murch's **Christians Only** and West's **The Search for the Ancient Order** agree in assuming that the church was not divided by the Civil War. In the following articles we will attempt to show however, that the Civil War shattered the brotherhood between northern and southern Christians in

such a way that they could never again be called "one people" in a meaningful sense. Let us begin by noticing the war and Christian pacifism.

Nearly all the early leaders of the Restoration Movement were pacifists. This helped make up for geographic weaknesses in the church. When the Civil War began the majority of preachers and editors admonished against participation. They included Alexander Campbell, Benjamin Franklin, J.W. McGarvey, Moses E. Lard, Robert Milligan, Tolbert Fanning, David Lipscomb and many, many others. Many of these men were pacifists while others preached non-participation so that the unity of the church might be preserved.

David Oliphant, a Canadian preacher, called on his fellow preachers in America to remember that they were peacemakers and that they should not "rush into carnal warfare." J.W. McGarvey said that he would rather die ten thousand times than to come home victorious with the blood of his brethren on his hands. McGarvey wondered what the disciples of Christ would have done if six had lived on one side of the Mason-Dixon line and six had lived on the other. "Would they, like the host of sectarian preachers on both sides, be urging on their brethren to war," he asked. The elders and preachers of several Tennessee churches wrote a letter to Jefferson Davis, president of the Confederate States, and to Governor Andrew Johnson, who later became President of the United States, asking that Christians be recognized as conscientious objectors.

On the other hand, there were many Christians on both sides of the Mason-Dixon line who did fight in the war. Both Alexander Campbell and Barton W. Stone had sons fight for the Confederates. Also, there were some preachers and editors that supported the war effort of their side. In the North, Issac Errett applied to the Governor of Michigan for a commission but was refused. When the war began James A. Garfield, earlier a pacifist, became a Colonel in the Union Army. He successfully recruited Christians to join his regiment. John Boggs edited the **Christian Luminary**, the only abolitionist journal in the brotherhood, and strongly supported the Union. The **Christian Record** was also pro-Union and was created to combat the pacifism of Benjamin Franklin's **American Christian Review**.

In the South, the **Christian Union**, published by Lewis A. Civill, urged non-participation, but a week after the South fired on Fort Sumter, Civill told northern Christians that they should stay

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WHICH BIBLE

By Jerry Cutter

There are so many Bible translations, each in some way claiming to be superior (else why exist), that people are becoming confused. Also, doubts are raised: do we really have the Bible, or can any translation be trusted?

First, yes, translations can be trusted and we do have the Bible. Translations are needed simply because the Bible was handed down in another language, Greek. New translations will always be needed because, among other reasons, English as a living language is always changing, and new translations make the original Greek current, or up to date. As an example, money, weights, distances etc., would generally be meaningless unless made current by translators. This may even be called interpreting, but it is necessary, and in a small way points to the difficulty in translating the Bible from a 2000 year old society.

Translators use a variety of Greek texts, each with slight variations, but none of which affects any vital doctrinal issue to the point of a misunderstanding concerning salvation. It is the method or means translators use that present problems with translations. Some translators use the eclectic approach. This is explained to mean selecting or selected from various sources. Here we have our first warning flag. Those who push the eclectic approach almost invariably prefer to ignore a word for word, or literal, translation, often **even where possible**. They tell us that they prefer to express the original Greek meaning in **natural English equivalents**. This is the method preferred, seemingly, by most modern translators. The danger is this is the method most likely to harbor (to the innocent, hide) the translators' religious bias (or error). This is done by "helping" the Greek say what no Greek text says or **was ever meant to say**. By using "natural English equivalents," one can easily see how much more difficult it becomes to detect a corrupted translation. This is also sometimes called the "dynamic equivalent approach." We are told that this approach makes for easier and more interesting reading, which is true, but we are not told it makes for **more accurate** reading.

Conversely, there is the literal approach to translating. With this approach the translators strive to preserve as much of the original language as possible. Some of those considered literal are the King James Version (KJV), American Standard Version (ASV), Revised Version (RV), and to a lesser degree the Revised Standard Version (RSV). Some of those using the dynamic equivalent approach are the New International Version (NIV), The New American Bible (NAB), The Good News Bible (GNB), The Jerusalem Bible (JB), and The New English Bible (NEB).

Also, among the latter is The Simple English Bible (SEB), translated for the churches of Christ.

Space will not allow me to comment much on any particular translation. However, I will give some specific examples of what happens when translators leave the original Greek and cover up their religious bias by using the dynamic equivalent approach. Especially on doctrinal points, I want to know what the original Greek said, as nearly as possible, and not what some translators say it meant. In short, we have every right to look the word up, or study the context, and make the decision for ourselves as to what is really being said.

We will use as an example the NIV translation. It is easy to read and generally correct. However, when one gets to the critically important book of Romans, I cannot recommend it. There the evil doctrine of Calvinism is promoted under the guise of translating - eclectic style. By Calvinism, I mean the doctrine of original sin. As one example, in Romans 13:14 the simple Greek word **sarx** or **FLESH** is found. It is so translated in the KJV, RSV, NASV, ASV and RV. The NIV translators changed **sarx** (flesh) to "the sinful nature." Put all your Greek texts together, use your eclectic approach, dynamic equivalent, or any other, and one cannot get it to say "the sinful nature." But one says that that is what it means. Let the translators translate faithfully, using whatever method best suits their purposes, but don't change the basic meaning of any word, and "sinful nature" is not what the text says. In this case the translators left out the original word, flesh, and put in **two new words** not found in the original texts, meaning different things. This is one of many examples that could be given showing the original Greek has been changed.

I now feel compelled to say something about **The Simple English Bible** (SEB), translated for the churches of Christ. As brother Ballard pointed out in his article, it is a very corrupted translation. It cannot be used as one's primary text, or Bible.

The translators of the SEB used the modern, eclectic approach. In other words, it does not qualify as a "literal translation." If one were to accept this as the true and only translation of the Greek texts into English, there would never be another baptism into Christ, or another church of Christ in the world, because neither of these words is used in the SEB. Notice the following from the introduction of the SEB: "In translating the original words of the Holy Spirit, great care was taken to find those exact English words which tell God's message both simply and precisely. Also, because some traditional 'religious' words (e.g. saints, baptism, church,

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"THEY SHALL TAKE UP SERPENTS"

By Billy D. Dickinson

In the Sept. 1, 1985 issue of **THE HOUSTON CHRONICLE** an article by Fred Brown (Scripps-Howard News Service) caught my attention and immediately aroused my interest. The caption read: **'THEY SHALL TAKE UP SERPENTS'--EVANGELIST FACES FINAL ENEMY AFTER SUFFERING FATAL SNAKE BITE.** The article reads in part: "Charles Herman Prince, a stocky, solid, smiling man, believed that taking up the serpent was a pronouncement of victory over evil. Evil won... Prince, 47, well-known and well-liked evangelist in the Holiness Church who criss-crossed the South delivering sermons to saints and sinners, died Aug. 19 after a rattlesnake bite in Greeneville, Tenn. He was a snake-handling preacher. He had been preaching to a floor-bouncing congregation in the Apostolic Church of God when a yellow timber rattler he was holding struck deeply into the second joint of his left thumb. Prince continued the sermon and even consumed some strychnine before he was carried away to Carl Reed's house in Limestone, Tenn. He died in the house two days later."

Jesus said in Mk. 16:17-18, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." But why did this man die from a snake bite? Do I hear someone saying it was because of a lack of faith? No, I doubt he was lacking in faith. I would say, even as Curtis Porter once did, he had more faith than many Pentecostals have, because most won't even attempt to take up serpents. As a matter of fact, the story says his friends said his faith was "as strong as blue steel"! No, it was miraculous power, not faith, he was lacking in. Pentecostals are always quoting Mk. 16:17-18 in an attempt to prove that miraculous "signs" should follow believers today, but just a casual reading of these two verses expose Pentecostals of their inconsistency, and according to their own explanation of these two verses, they are unbelievers!

If any of these signs are following believers today, ALL OF THEM ARE! There is no ground for claiming that some are for us today, but the others have ceased. Not everyone would have all the gifts of the Spirit or be able to demonstrate every sign mentioned in Mk. 16, but all of them should be manifested in their movement. Who today among them can be bitten by a viper without harm, as with the case of Paul (Acts 28:3-6)? No, when they are bitten, they either get sick or die!

Who among them can drink poison and it not hurt them? If speaking with "new tongues" must follow believers today, why mustn't these other signs follow believers today? Why place all the emphasis on speaking in tongues and ignore the fact that Jesus said "they shall take up serpents, and if they drink any deadly thing, it shall not hurt them"?

The truth of the matter is that the Bible teaches that the miraculous manifestations of the Spirit were to be temporary in duration and not permanent in the church! In I Cor. 13:8-10, Paul said tongues were to cease, the gift of prophecy was to fail, and supernatural knowledge was to vanish away, "when that which is perfect is come." "Perfect" means complete and is used in contrast to what is "in part." Verse 9 says "For we **KNOW** in part, and we **PROPHESY** in part." This has to do with **REVELATION** and the impartation of revelation. So, Paul is teaching that when the complete revelation of God's will was finally given, the miraculous gifts of the Spirit were "done away"! That's why Mr. Prince took up a serpent and DIED!--**OPA.**

A GODLESS DOCTRINE

By Tony Melton

A SCIENTIST'S VIEW

One of America's leading paleontologist, Stephen J. Gould said, "Human beings evolved from apelike ancestors whether they did so by Darwin's proposed mechanism or by some other, yet to be discovered" (**Discover** May 1981). As many as eight hundred Harvard university students waited in line last fall trying to enroll in professor Gould's class, which seats only about three hundred. An influential man I'd say.

AMOEBIA TO MAN

Many educated men, like Dr. Gould, are convinced that the human race evolved from other species. They teach that millions even billions of years ago that life sprang from a dead, inanimate world. Furthermore, they inform us that we were first an amoeba (a microscopic, one celled animal) which transformed into a fish, then to a frog, to a lizard, an ape, and lastly man. But we must ask, where does God and His word fit into this doctrine? It doesn't.

INTERPRETING GENESIS

Some evolutionists say, "Just because one believes in the 'amoeba to man' theory doesn't mean

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"FELLOWSHIP-COMMUNION"

By Edwin S. Morris

Continued from Page 1

believers. The word "sharing" expressing what the word "fellowship" here means. Until Christ came man did not understand the complete will of God, but now God has given all things freely whereby we do not have to wonder.

In Phil. 1:5 "For your fellowship in the gospel from the first day until now;" Paul thanks God for the joint-participation of the Philippians in the progress of the gospel. They were joint-participants with Paul in the work of the gospel in that they helped supply his needs as he preached. They had been helping him from the first day when Lydia the purple dye seller had opened her home for the preaching of the gospel until that present moment when they had sent a gift to the great apostle in prison. They supported him with prayers and finances.

In I John 1:3 "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." Thayer says--"Which fellowship consists in the fact that Christians are partakers in common of the same mind as God and Christ, and of the blessings arising therefrom." In vs. 6-7 "If we say that we fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ cleanseth us from all sin." God and His child have things in common. The "if" we (who profess to be Christians) say that we have fellowship with him (have things in common with Him), and walk in darkness, we lie and do not the truth. The things possessed in common here are a like nature, and thus the same **likes and dislikes**. The thing possessed in common here both by God and the saint is light. In the case of God, He is the essence,

light. In the case of the believer, he lives in the sphere of the light which God is. In vs. 6 John identifies those who do not have fellowship with God. In vs. 7 John tells them who does have fellowship with God.

In conclusion dear reader let us enjoy the fellowship we have and can enjoy and dwell less on trying to figure out ways we can dis-fellowship on matters of opinion.--**OPA.**

WHICH BIBLE

By Jerry Cutter

Continued from Page 4

justification, redemption, etc.) do not teach the root meanings of the original Greek text, a special effort was made to translate these terms into expressions which can be understood by everyone, especially by those who have never read the Bible." Let me ask: Is "I will build my community..." (SEB), simpler than "I will build my church" (KJV) (Matt. 16:18)? My guess is that the very brethren who put out this translation still preach concerning baptism, the church, saints, justification etc., just as they always have. They cannot even preach from their own translation.

I now give some simple advice. You will never be a successful Bible student until you settle on one (and only one) translation as your basic text. For your basic text you should use one of the more **literal translations** (several are mentioned above), and use all others as study helps, along with the Greek lexicons (dictionaries). (As a rule, you will not even be able to tell where to begin looking for a word in the Greek by using a modern, eclectic translation.) Also, for teachers in the church, if you use an eclectic translation you will made it very difficult (not easier) for most to follow your lesson, unless every member settles on the same translation. The literal translation are enough alike that anyone can easily follow along.

Finally, as a student of the Bible, I usually use at least two Greek texts (interlinear), and many translations. When I get ready to teach I always use a literal English translation. Other translations may help explain difficult texts. I use Greek words publicly rarely. I want to know what the Greek says, thus the lexicons, but my audiences are English, and thus I speak in English.

I hope I have written something that will help you better understand, appreciate, and use translations.--**OPA.**

COMMENDS ARTICLE

I want you to know that my wife and I and some others, too, are solidly behind the sentiments of the great article in the **Old Paths Advocate**, page Three, January 1, 1986, with reference to "**Take The Name Of Jesus With You**", the song service of the Church of Christ, the church that Christ built.

Some of our songs are plainly sacrilegious-- not worthy of the name "sacred songs". It all started when gospel songs so-called went commercial on radio, before television was known. I remember that in our radio area, San Antonio, when we lived on the Mexican border, we heard or read that a gospel song program was to be aired at 1:30 AM on a certain date. I set my alarm clock to wake me up to hear that program. It was good -- the same songs we heard regularly in any protestant or assembly of the Church of Christ. Within about two years commercial interests had taken gospel song programs to run with their advertising. New songs were being written especially for the commercial programs, faster and faster, special parts, the flippity-flops, which no longer met the Lord's specifications of Psalms, Hymns and Spiritual songs -- more and more of them adopted into the Churches of Christ. Sacred songs speak of God, Christ, The Holy Spirit and of the Gospel. "TAKE THE NAME OF JESUS WITH YOU!"--K.G. Wilks.

MISCELLANEOUS

A debate will take place April 4 and 5 at the Church of Christ, 7300 Prospect Ave., Kansas City, Mo., between Brother Keith Brown and Larry Guidry. Friday night Brother Brown will affirm the use of one cup, Saturday night Brother Guidry will affirm the scripturalness of a plurality of cups.

The church in Patterson, N.Y. is no longer meeting. Please make a note of this.

Additional support in the amount of \$500.00 per month is needed for Brother Wilson Kees, who will be working with the church in Omaha, Ne. If you can help please contact Brother Tony Martinez, 12145 S. 27th St., Omaha Ne. 68123. Ph. 402-292-9019.

1986 Tennessee Labor Day Meeting will be held again this year at the Chapel Grove congregation near Lawrenceburg, Tn. These hospitable christians invite all who can to plan and be with them. The meeting begins Aug. 27 and closes Aug. 31. Brethren Carl Johnson and Johnny Fisher will conduct the meeting. For information regarding motels or other details contact Dwight Patton 615-829-2485.

You are invited to a public discussion of the "marriage question" on May the fifth thru the ninth (there will be no discussion on Wednesday the seventh). Brothers Terry Baze of Niangua, Mo. and Darrel Cline of Marshfield, Mo. will be preaching their respective positions each evening. There will not be a typical debate format followed. Everyone is invited to attend. Two nights will be held at the Niangua church of Christ, and two nights will be held at the Marshfield church of Christ. For information call Terry Baze at (417) 473-6681, or Darrel Cline at (417) 468-4973.

Available is the tract, "The Passover, The Crucifixion, and The Supper", by Alfred Newberry. The charge for this tract is 30 cents per copy.

Also available is the J.G. Thomas communion service patent and Alfred Newberry's reply to that patent. The cost per copy is 10 cents.

To obtain these materials, send orders in the United States to: Leawood Village Church of Christ % Jim Stockam or Chase Curley Route #2 Box 404 Joplin, Missouri 64801.

It is time to begin making plans for the annual Fourth of July meeting held in Lebanon, Missouri, in the beautiful Ozarks. This is truly a spiritual feast which you will not want to miss. The meeting continues to grow each year, but you can be sure of enough motel and restaurant accommodations. The city of Lebanon has been very receptive to our brethren and we know you will thoroughly enjoy this wonderful meeting with an abundance of fine preaching, beautiful singing and wonderful Christian fellowship. It will be my pleasure to be assisting brother Barney Owens in conducting this great meeting and I encourage you to attend if at all possible. The dates for this meeting are June 27 thru July 3. If there are any questions please contact any of the Lee's Summit church of Christ brethren in your church directory, or contact me at (417) 473-6681.--Terry Baze

A new book, "**DEACONS: SERVANTS OF THE CHURCH CHRIST BUILT AND SPIRITUAL GIFTS**" will be ready soon. The price is yet to be determined, but it will be about \$4.00 plus postage and if sold in Texas, tax \$.22.

NOTICE: The book, "**ELDERS, BISHOPS, OVERSEERS**" is still in plentiful supply. Over 230 of them have gone out to students of the Bible. The price is still \$4.00 plus \$.69 postage. If the sale is in Texas add \$.22 sales tax. One church ordered 23. Order from K.G. Wilks, 528 N. Main St., McGregor, TX., 76657.

In the future, please send all changes, corrections and information on old and new congregations to the **O.P.A.** and I can get my information from the **O.P.A.** I think it would be better done this way. In the past you have sent information to me and the **O.P.A.** and we have a duplication. No one has complained, but I think this would make it more simple. So in the future send it to the **O.P.A.**--Ray Asplin, Star Route 2 Box 67-A, Norfolk, AR. 72658 Phone (501) 499-7117.

LAWRENCE, KANSAS. The congregation that was meeting at 1520 Haskell Avenue - in the Odd Fellows Hall, now meet in their own building known as **EAST LAWRENCE CHURCH OF CHRIST, 1919 East 23rd. Street 66046.** The time of the services are the same. One change in leadership address. Bro. Gene Schimmel now lives at **229 Deerfield Street,** in Lawrence. The zip and telephone numbers are the same.

WITT SPRINGS, ARKANSAS. Change Bro. Miles King's telephone number to **(501) 592-3956.**

OUR DEPARTED

MORROW— Sister Bertha May Morrow was born Oct. 20, 1896, the daughter of Rebecca McKay and John Elmer McKillip. She departed this life Jan. 10, 1986 at the age of 89 years, two months and twenty-one days. Bertha came to Okla. from Texas at the age of one year. She resided in the Cordell and Sentinel areas for the remainder of her life. She was united in marriage to John Sherman Morrow on Jan. 29, 1919. To this union three children were born - Leota, Juanita and Marvin. She was preceded in death by: her husband; one daughter, Leota; her parents; three brothers and two sisters. Bertha was baptized into the Church of Christ at an early age and has been a faithful member of the Third Street Church of Christ for many years. She attended the services regularly as long as her health permitted...then she continued to support the church financially as long as she lived. The writer spoke words of comfort to the large crowd assembled at the Sentinel Church of Christ.

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ANNOUNCEMENTS

OUR DEPARTED

ERICA BOWEN— the infant daughter of Brother and Sister John Bowen of Pansey, Alabama was born August 24, 1985 and lived for only a short time was buried August 25, 1985 at Pansey, AL. Members of the Body of Christ sang beautiful songs and the writer spoke words of comfort (Words from God's Word) and pointed out that she is safe (Mt. 19:14) and that we can be being faithful till death (Rev. 2:10) rejoin her in that place of no more death, tears, sorrow, etc.--
Ladon Croom

DAVID L. CRAIG ODOM— the infant son of Brother and Sister Craig Odom of the Hickorywood Congregation (White Bluff, TN) was born August 16, 1985 and died December 3, 1985. The writer spoke words of comfort to the parents and members of the Body of Christ, also spoke words of warning and admonition to those who were not members of the body, in an effort to encourage them to make ready to meet their maker. That the one taken away by reason of death can be rejoined if we obey, live, and die in faithfulness to God Word.--
Ladon Croom

BURKHART— Wilford A. (Bill). Brother Bill Burkhart was born Nov. 4, 1925, in Lincolnville, Okla., and passed away March 6, 1986 at Springfield, Mo. He is survived by his wife Merle, a daughter, Neva, a son, Neal, two brothers, Denver and Harold, two sisters, Orlena Scott and Barbara Johnson, and a granddaughter, Neely Burkhart. Bro. Bill attended the Jamesville congregation and took an active role in the public services. His talent as a singer made him especially valuable to the church. He was always present at services, a man to be depended on. He will be missed by everyone who knew him.--
Tom Shaw

PARKER— Albert "Pete" Parker was born October 11, 1922 in Troup County, GA. and passed away February 7, 1986. He is survived by his wife, Lavelle; a daughter, Elaine Graves of Jonesboro, Ga.; a brother, William of Palmetta, GA.; three sisters, Marian Gay of La Grange, GA., Kate Roye of Phoenix City, AL., and Nora Nelson. Pete was the son of A.M. Parker Sr. and Mary Ella Dulin Parker. The memorial service was held in the meeting house at Temple where he faithfully attended with his devoted wife. Interment was in La Grange, GA. Bro. Charles Hurst and Jim Hickey attempted to give words of comfort to the family and the host of friends and brethren. The Church in this area has lost a fine christian and a gentleman. The children of Calvin Prince of Napoleon, AL. beautifully sang songs of inspiration and hope. Pete will be sorely missed.--
Jim Hickey

PETTY— Ura Lillian was born Jan. 12, 1906 and departed this life Jan. 13, 1986. She was a faithful member of the church having opposed all innovations to the work and worship of this sacred body. Four sons and three daughters survive. She was preceded in death by her husband and three children. Bro. Robert Phillips conducted the funeral service, with burial in the Brashear, Texas cemetery.

PATTON— Raymond Lee, was born Sept. 16, 1923 and departed this life Jan. 19, 1986. He is survived by his wife, June, one son Dwight, and three daughters, Lyndia Giles, Jane Staggs, and Ruth Jones. Raymond was afflicted with sickness and suffering during the latter part of his life, spending much time in hospitals. His earthly remains were laid to rest in the beautiful cemetery next to the Chapel Grove meeting house. He will be missed by all, especially his family.--
Johnny Fisher

MARRIAGE BONDS

PADGETT-BURKETT— On March 8, 1986, at 3:30 P.M., in Birmingham, Alabama, James Michael Padgett and Joy Angela Burkett were united in marriage. A large gathering of family and friends witnessed their pledges to each other and set them forth with prayer and Christian greetings. The setting was lovely. The singing was beautifully done by Jeff Burkett; Keith, Kevin and Brad Hill; along with Duane Fancher. Mike and Joy will make their Christian home in Birmingham. May God richly bless their life together, in Christ. This writer was honored by being asked to officiate.--
Gerald Hill.

ALMOST INTIMIDATED

In the Feb. edition of the **O.P.A.**, an article appeared entitled "Scripture Search", in which our brother (I presume) requested book, chapter, and verse, teaching 'God does not recognize the marriage of alien sinners'.

Upon pondering this request (regardless of one's position), I noticed I was "almost intimidated" by it's seeming authority, until I realized our brother failed to produce any more scripture than he requested.

Again, regardless of one's position on this or any other issue, let us not be guilty of 'putting words in God's mouth without a scripture'. (1 Pet. 4:11, Eph. 5:6).--
Rod Martin, 6937 W. 70th Ave., Arvada, Colo. 80003.

The Church of Christ in Scott City, Missouri is no longer meeting. We have moved to Brodhead, Kentucky and are meeting with the congregation there.

THE CIVIL WAR AND PACIFISM

By Jimmy Cutter

Continued from Page 3

home and mind their own business. But he warned, if they forget their Christian obligations and "invade our homes with arms in their hands, we do not know but what, for the protection of our wives and children, the devil might tempt us to fight a little." The **Christian Intelligences**, published by John G. Parrish was an aggressive supporter of the Confederacy. He told his readers in 1864 when time was running out, "If our cause be holy and just, then in serving our country we are serving our God."

Two of the most popular and influential preachers at the time of the war were Benjamin Franklin and Tolbert Fanning. Franklin was perhaps the most popular preacher in the North, while Fanning was in the South. They both strongly believed that their side was right, but at the same time believed the Christian could not participate in the battle. They had both aired their pacifist views when it was unpopular for them to do so - during the Mexican War. In 1847 Franklin said that "all war" was at variance against the teachings of Christ and no Christian can participate in what is called a "civil war" righteously. Fanning was more extreme. In 1846 he said Christians were to pay taxes, obey magistrates, pray for those in authority, but nothing more. For Fanning, war and capital punishment were "too unholly for Christian hands."

Franklin was unhesitatingly for the North and loved it "next to the government of God." Fanning was a true son of the South. He felt death was better than the "subjugation and the rule of the sword" of the North. If people were ever justifiable in resisting invaders, he believed that the Confederate States were, but added he spoke that as a citizen of the world and not a member of the family of God. He also felt that if Lincoln ever had any sense that he had lost it and that God had turned his advisors and soldiers into blinded demons.

Despite these strong sectional loyalties, both Franklin and Fanning were very much against Christians fighting in the war. Franklin said he would not fight against and kill the brethren he worked for twenty years to bring into the church. Fanning pleaded with Christians in the South not to fight in the "unnatural, ungodly, cruel, barbarious, unnecessary, meaningless, fruitless, and

disgraceful" Civil War.

Franklin counseled Christians not to introduce sectional strife into the papers and missionary meetings. He said that they should have no Democrat or Republican churches. Fanning likewise advised that brethren should not violate the purpose of Christ and support political faction.

If the urgings of Franklin and Fanning had been observed the church might not have divided. However, "passions of war can lead even good men to act rashly" and the appeals of these men went unheeded.

(Next: The Civil War and the Missionary Society.)--**OPA**.

A GODLESS DOCTRINE

By Tony Melton

Continued from Page 5

one denies the Bible." Such statements are made by people who view the book of Genesis as poetry or myth, denying the literal interpretation of Genesis. What does the Bible teach? "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea (Man was never a fish!), and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 2:26, 27). Jesus Christ believed in the Genesis' account of the creation of man. He asked, "Have ye not read, that he which made them at the beginning made them male and female" (Matt. 19:4). Therefore, those who believe that humans evolved from some other species are forced to deny the inspiration and infallibility of the scriptures.

WHAT TO DO

Parents must continually teach their children the truth of God's word, because Satan and his angels are continuously hacking away at the roots of their faith. Many high school and university instructors are teaching the theory that man was derived from a less complex creature. Most, however, don't teach it as "theory," but as "fact." The best way to fight this humanistic doctrine is to saturate our children with God's divine precepts. "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7).--*Rt. 1, Box 59, Caddo, Ok 74729.*

FROM THE FIELDS



the fields are white already to harvest

FOREIGN

AUSTRALIA

KALGOORLIE— *Bruce Word*— The work of the Lord goes forward in Western Australia. We give God all the praise for his many blessings. We were recently blessed with a visit by my wife's sister and her husband, Martha and Chuck Morris, of the Trentman congregation in Ft. Worth, Texas. They are special people, and we are not unaware of the time and expense it took for them to come and be with us. Chuck was able to experience first hand the work in this part of the world. Their visit coincided with Jerry having to go to the Philippines, and so Chuck was able to lend a hand in this work. He taught both here, and in Perth, which was a big help to us all. We thank them for coming. We have decided to move to the city of Perth in April of this year. The work of the church looks the most promising in that city. There are those, we believe, who are waking up to the error that exists in the associated churches of Christ in this area, and we feel that much good can be done among them. Interest has already been expressed in what we are all about, and this gives us much encouragement. All here are in agreement that the greatest growth will come from that city, and there is much work to be done there. The congregation here in Kalgoorlie will continue to meet and we will assist them in this. The young men are taking more of an active role and are coming along in their spiritual growth. We feel that they are the future of this work in Kalgoorlie. The Lord has certainly blessed this work in that we now have two small congregations worshipping faithfully, and the future, I believe, holds great promise. We believe there is a real potential harvest in Perth and this is one of the things that has prompted our move. Please continue to pray for the work and the workers. Lord willing, my family and I will be coming home for an 8 week visit beginning in December of this year. This coincides with summer vacation here, and our children will be out of school. We look forward to this visit. The exact dates have not been set, but it is our hope to arrive around the first of December. If you have any questions about this,

please write and I will do my best to answer. After our visit home, Lord willing, we will return to continue this work.--P.O. Box 966, Kalgoorlie, W.A. 6430 Australia.

ZIMBABWE

HARARE— *J.E. Ndelema Madzulo*— The work of the Lord goes well in Zimbabwe. I left for Malawi on the 24th of Oct. and preached at Chikapa church where a large crowd gathered. We had a good meeting. From here I went to Monkbay and then on to Blantyre. I preached here for four days. Then on to Lilangwe where we had a nice meeting. Went door to door preaching the Word of the Lord. I left Lilangwe for Zimbabwe on the 21st of Nov. The work at Murial church is also going well. We had a meeting there in December. Brethren gathered from many places. We ask your prayers so that Christ may bless our work.--P.O. Box 3216 Harare, Zimbabwe.

DOMESTIC

ARDMORE— *Johnny Elmore*— I have been around home mostly since last October, but gospel meeting time is upon us. I look forward to these meetings this year: Hillcrest, near Brookhaven, MS, March 26-30; Denver, CO, April 6-13; Claxton, near Competition, MO, July 13-20; Birmingham, AL, Aug. 10-17; and Galey, near Ada, OK, Aug. 23-24. I encourage anyone who might be near these places to be with us in these efforts. We look forward to having Don Pruitt in a meeting here April 23-27. We expect to have singing here on the fourth Sunday afternoon in both March and April, a custom in this area of many years standing.--419 S.W., Ardmore, OK. 43401.

FLORIDA

CRAWFORDVILLE— *Bobby Pepper*— I enjoyed being with the Church at Slocomb, Al. in a gospel meeting. We had more outside visitors than I have seen in some time. It was good to see others from surrounding congregations support the meeting, in which, we knew they would, but we don't take such people

for granted. I conducted a meeting here in Crawfordville, Fl. where we are making our home, in that meeting we had visitors from the neighborhood, from Slocomb, Al., Jacksonville, Fl., Mt. Pleasant, Fl. I am so thankful for all who worked so hard in these meetings. In our business meeting here at Oyster Bay this month, we made plans to have at least four mission meetings in Florida each year. The first one to be in Tallahassee this May. If you know of anyone we could visit in this area let us hear from you. Our family is looking forward to the fourth of July meeting. It has been three years since we have been able to attend. Please continue to pray for all the faithful.--Rt. 2 Box 382-23, Crawfordville, FL. 32327.

LOUISIANA

SHREVEPORT— *Paul O. Nichols*— At the time of this report I am in a meeting at Cottage Grove, or with good crowds and interest. Several outsiders and digressives are attending. Bro. Jim Franklin and I flew together from Dallas, Tx. where we met to Oregon. Besides Jim, other preachers who have been attending the services are Gayland Osburn, David Stands, Glen Arnett, and Dale Offill. The hospitality and fellowship in the meeting thus far has been wonderful. The Lord willing, from here I go to Seattle, Wa. next and then back to Albany, or for meetings. I hope to be home in time for our meeting at South Shreveport, Mar. 26-30, with Richard Nichols. Let us be busy now, "for the night cometh when no man can work."--9462 Baird Rd., Shreveport, La. 71118.

MISSISSIPPI

JACKSON— *Ladon Croom*— It has been some time since I last wrote to the OPA - Please forgive me. Since last reporting we have seen the end of one year and the beginning of another, and as we look back over the past year we see that we truly have been blessed beyond measure both temporal and spiritual. I would like to express to all of you who have supported, encouraged, and aided me and my family in the work my sincere love and appreciation. At the close of 1985 as I reflect back over it I see growth among many of the members. Our work here (Jacks on) continues to



go well and with the continued interest, help, and concern of all the members I feel it will continue to grow. I also, see and hear of good from the Congregation in White Bluff, Tennessee (Hickorywood). They recently gained another member and they have good interest and attendance of outsiders. I would in closing like to encourage all to make plans (being the Lord's Will) to attend as many Gospel Meetings as you have opportunity in 1986. I would like also, to invite and encourage you to attend the Labor Day Meeting in the South (Columbus, Georgia) if you have not made plans to attend somewhere else. The dates August 27-31, 1986. May God richly bless all His people is my prayer.--1748 South Haven Circle, Jackson, MS. 39204.

MISSOURI

SCOTT CITY— *James Phillips*— We have just closed out a weekend meeting with Brother Shelby Taulbee from Somerset, Kentucky, with over all the best attendance we have had in the 8 years we have been here. We had Brother and Sister Pace and Brother Crowe, who were visiting in the area, also some local people attended a couple of times. Brother and Sister Kees from St. Louis, Mo. were there from Friday through Sunday evening. Brother Kees closed the meeting out with a good lesson. Both brethren gave some powerful lessons. We are expecting Brother Kees back for a weekend meeting in the near future. This brother needs some financial support as well as prayer. He also needs moral support. If you are in that area, give him a call - write him. Pray for us and the work.--203 Harvard, Scott City, Mo. 63780.

OKLAHOMA

HEALDTON— *Tony Melton*— We are back in our house in Healdton now. It is good to be back among strong faithful Christians. The church here in Healdton has several men and women who have contended for the faith for years. It is a bright and shining light in

this area. Also they are supporting the cause of Christ in many other places. We are concentrating the majority of our efforts in helping the church in Duncan, Oklahoma. I've been preaching there several times a month, and the members there have encouraged us greatly. It is most strengthening to be back among people who have a desire to hear the gospel preached. We have visited some of the members who have fallen away and plan to begin knocking doors in Duncan in a couple of weeks. Last Sunday, we visited the congregation meeting in Dougherty, Oklahoma. The church had dwindled away many years ago, but the meeting place still stands. Brother Hubert Fultz, who was raised in Dougherty and attended services there as a boy, is determined to see the church remain this second time. They have been meeting now for about two years. Even though Dougherty is a small rural community, I was told that they've had as many as twenty non-Christians attend the worship on Lord's day. Please continue to pray for us, and God's people everywhere.--Box 20509, Healdton, Ok. 73438.

TEXAS

MINERAL WELLS— *Bob Johnson*— The month of February has been one of great joy for the congregation here. Four members of the church have been restored to the faith, also a young mother obeyed the Lord in baptism. To God be all the praise! The first of July the wife and I will be ending our work for the Lord's church here which at that time will make a total of twenty-one months spent in His service here. Lord willing, my plans are to go back to college and complete the hours needed to earn my degree in order to teach school. This should take approximately three years. My desire however, is to continue as a preacher during and after the next few years of schooling. I would like to stay in Texas if possible, but would consider moving out of state to work for a congregation on a

part time basis provided it was within driving distance of a four year college. If there be a congregation in the brotherhood in need of help and would consider this type of arrangement please write or call at the address shown at the end of this report. A special thank you to the congregations here in Texas whose financial assistance has made the work here possible. These include my home church, Trentman Ave. in Ft. Worth, Robin Rd., (Garland, Texas), Graham, Weatherford, and the East Mound Church of Christ in Bridgeport. Pray for the strength and growth of the church here, and that all things will be done for the glory of God.--Rt. 3 Box 126, Mineral Wells, Texas 76067 (817) 325-8550.

TEXAS

TEXAS— *Ted M. Warwick*— March 2-9, during spring break from school I am in a meeting with the Levelland, TX congregation teaching the series of lessons on "Learning to Love." Interest has been good and cooperation from the Lubbock congregation has been appreciated. We are expecting several from Wichita Falls near the end of the week. In June I am to present the series "Learning to Love" at the Deer Park congregation. July 13-20, I am to teach this series of lessons at the Fair Oaks congregation in Calif. I am also scheduled to be in Manteca, Stockton and in the Los Angeles area while in Calif.--5 Gloria Circle, Wichita Falls, Texas 76309.

15 "And he said unto them, to ye into all the world, and preach the gospel to every creature."

16 "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

EXPIRATION DATE

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

KEY TO SUCCESS: DISCIPLINE

By Barney Owens

The word discipline appears only once in the KJV (Job 36:10) as the writer points out that God reveals to man the purpose of His various dealings with humanity. The word is found however in the ASV marg. rendering of "instruction" in II Tim. 3:16. It also is a definition of the words: nurture (Eph. 6:4) and chastening or chastisement (Heb. 12:5,7,8,11). So, we are not only dealing with a Bible subject but a Bible word.

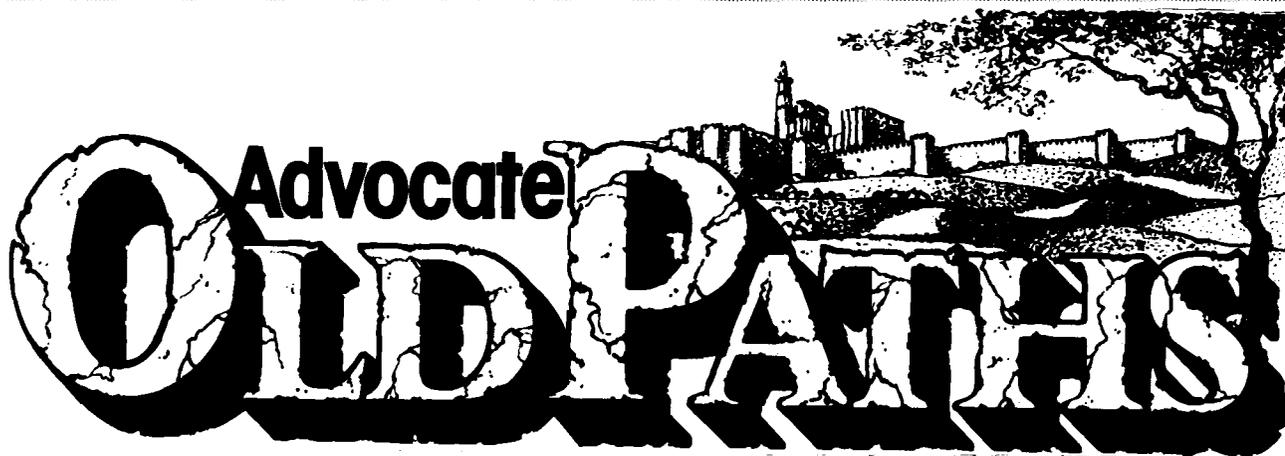
Webster defines it to mean education, instruction, improvement involving improvement, so, rule of government or methods of regulating principles and practice. It then is something that must be seen in every facet of life. Where there is no discipline there will be chaos. It can and must point in two directions. Positively it is to receive instruction so that one might avoid mistakes or error. Negatively it is to correct when there has been a misstep or a falling short.

Discipline is to be applied to the family. Where it lacks or where it is not properly applied there cannot be the harmony that God wishes for each home. And a sad truth that all face at one time or another is failure to apply it at the proper time. We can be hasty with our children, but apparently putting off teaching and imbibing God's truth early enough in life is the downfall of we parents. Hind sight is so much better and clear eyed then foresight. As parents grow older please help younger ones with lacking wisdom. It is a mistake, unfair, and not using wisdom properly to make excuses for one's self or others where failures have been made. Instead show young parents how to properly discipline their children. (Tit. 2:3-5).

Discipline is to be applied to the congregations. Since the church has no world-wide or universal seat of authority on this earth, the individual congregation cannot seek "the powers that be" to

discipline for them, rather each congregation is "the power that is." Admittedly if the church were properly organized with congregations ruled by elders and evangelists were sent to establish and watch over congregations until elders were appointed things would be better. However, we cannot and must not let dreams stand in the way of our practicing what can be done now. The first work of congregation is to prevent mistakes and error by instruction, but when there are problems among members then correction must take place. (I Cor. 5:1-13). We have become so number conscious that we think harm will come if we discipline. We quote Mt. 7:13-14; 18:20, often yet seemingly have little faith in them. Discipline to correct has always been beneficial to the church (Acts 5:1-14). Some who are disciplined at one congregation will be readily accepted, pampered, and crossed at another and God's will is dampered. The church will never grow and prosper unless and until we exercise discipline.

Discipline is to be applied to self. Many of the problems in life as well as blessings which are missing reflect to discipline. As christians we must give time to God disciplining ourselves to do what is taught in God's word. For example the Book teaches the necessity of studying, do we make it our practice to study some each day, each week or even each month? Prayer is taught, is it a part of our life? As children we must be nurtured by the Lord. If we are not obedient then another phase of discipline will be applied in the last day. Often I am asked by young men who espouse to preach the riches of Christ to humanity, what is the key to being an acceptable and accepted gospel preacher. The answer is not difficult nor a deep, dark secret. It is but one word discipline. Equally does it apply to every christian: **success is discipline.**



THE CHRISTIAN HOME

MAY 1, 1986

By Roy Lee Criswell

We today can have happy homes because homes were meant to be happy. As we look across our nation, we can see a higher divorce rate, and more juvenile delinquency than ever before. There is one basic reason for this -- broken homes. It has been God's law from the beginning that homes were to be happy, and the people in those homes were to serve him (Gen. 2:21-24).

In essence, it is taught in the Bible, and great men of our nation have said, that "the home is the foundation of all human stability and progress. As goes the home, so goes the nation." We have heard it said that history repeats itself. In view of this, we cannot help but see that our nation in many ways is becoming very corrupt. Several centuries ago there was another nation just as strong, but that nation fell. It was the Roman Empire. It fell because the people were living corrupt lives; their homes were becoming places of immorality. If our nation is not careful, it may find itself in the same condition.

From our pulpits today, we need to cry against sins of all kinds; we need to try to persuade people to repent of their evil living, and renounce their evil habits. Relatively speaking, this nation was once a God-fearing one, but today God is left out of the lives of many. Many of these were once strong members of the body; this is a shame to any people.

In the home, we all play a great part; we all have our responsibilities. As parents, we must do our duty. Every organization must have a head to insure stability, and order. This position was given to man by God. Paul wrote in Eph. 5:24: "For the husband is the head of the wife, as Christ also is the head of the church." So, God has commanded that the husband be the head of the wife. In living up to this obligation, man must be the ruler, provider, and protector of the home. Husbands, we must remember that no man can successfully control another who is not able to control himself. See Pro. 15:32; 1 Tim. 3:4.

The husband is to love his wife. Paul wrote in Eph. 5:25: "Husbands, love your wives, even as Christ

also loved the church, and gave himself for it." We must remember that love is longsuffering, kind, humble, patient, unselfish, and courteous (1 Cor. 13:4-8). No marriage can be happy without a strong mutual love.

After God made man, He saw that it was necessary to make him a helper. This helper was woman. In her creation, she was taken from Adam's side. This was done that she might be his companion and helper throughout life. It is by man's side that she can realize her greatest usefulness and sweetest joys. It should be the ambition of every Christian young lady to be a wife and mother. This involves some of her greatest tasks in her service to God.

In the home, the wife has many duties to perform. She is to be an obedient wife. In Eph. 5:22, we read, "Wives, be in subjection unto your own husbands as unto the Lord." This does not mean that her intellect is inferior to man's. It only means that she, with her feminine and tender qualities, is not as endowed for rulership as the man.

Another duty of the woman is to bring children into the world. Certainly no home is complete without the patter of little children's feet. Many times when a child is born into a home, it will bring about a closer relationship between and among those in that home. Motherhood is a wonderful distinction. The woman who so chooses should not look upon her work as inferior to the careers of others. This is a great work, and we need more women who are willing to do it.

The woman, too, is to be a keeper at home. Paul wrote and commanded the older woman to train the younger woman for such occupations (Titus 2:5). It appears that many of our older sisters in the church have fallen down on this necessary task. Being a keeper at home involves ability to manage financial affairs, prepare the meals, keep the house as tidy as possible; she must provide an atmosphere of love, happiness, friendliness, cheerfulness and cooperation.

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DEFECTORS

By Ronny F. Wade

A defector is one who deserts a party or cause. There have always been defectors. Some political, some social, and some religious. Even the Lord was confronted with this problem during his personal ministry. The early Church also suffered from those who loved the world, false teaching, and other matters more than they did the Kingdom of God. The early days of the Restoration movement were marked by phenomenal growth. Many, however, who were pressed into service, soon grew weary of the struggle and drifted away or joined the enemy. There is something about one who casts lots with the adversary that causes concern and resentment in the hearts of the remaining faithful. A feeling of desertion, dejection, and disappointment is often overwhelming in such situations. It matters little whether the culprit is false teaching, lethergy, immoral living, or outright anarchy the result is the same. If those leaving are people of influence, the effect is even more devastating.

Of late the church has suffered because some, whom we believed to be strong, were too weak to withstand the onslaught of the devil. This is nothing new. Paul was confronted with the same problem. (2 Tim. 3 and 4). Our response must be one of resolute determination. Though others may leave, we must stay. Though they become weak, we must be strong. Though they embrace any and all forms of digression, we must be firm in our stand against such. Brethren don't be discouraged, continue to fight the good fight of faith.

Notice: Beginning with the June issue of the paper, Bro. Don King will again assume the task of putting the copy together. Send all material intended for publication to him in Fremont, Ca. We are currently completely computerized so far as mailing out the paper is concerned. Anyone having difficulty getting the paper should notify us promptly. --OPA.

WE NEED YOUR HELP

We need the help of everyone in making the **Old Paths Advocate** a quality paper. A study of the computer print-out reveals how much work lies ahead. In many congregations only a small percentage of the members subscribe to the paper. We need someone in every church to make an appeal for subscriptions every month. Would you help us? We also need preachers to report on a monthly basis. Brethren everywhere enjoy reading about the activities of our preachers. We also need good, timely articles. They don't have to be long. In fact articles that are short and to the point often carry the greater impact. Let's everyone pull together and make the paper an outstanding example of effective journalism.

Send all material intended for publication to 41931 Chadbourne, Fremont, Ca. 94539.

CLIPPINGS AND COMMENTS FROM HERE AND THERE

By Don McCord

The Sunday School again--- As long as innovations, and man's ways of doing things continue to impinge upon the word of God and His way of doing things; as long as such practices persist, so long will it be our responsibility to cry against them. Our much preaching, teaching, writing, pleading is not to belabor; it is not to major on minor things in which there is little profit, but it is the cry, "back to the Bible", "speak where the Bible speaks", "a thus saith the Lord", "you shall know the truth, and the truth shall make you free" (Jno. 8:32); it is still appropriate that men "Stand— in the ways, and see, and ask for the old paths, where is the good way, and walk therein" (Jer. 6:16). This is still our plea, and will always be, I trust.

That the Sunday School has been, and is, a divisive practice in the body of Christ is evident. I know whereof I speak; one of the saddest, most vivid memories of my childhood is the Lord's Day when it and its advocates divided the little congregation where I had obeyed the gospel, and where we were trying to worship right. This supposed system, arrangement, method of publicly (yes, publicly) teaching the Bible is not only divisive; it is unscriptural, anti-scriptural, with no basis in inspired fact. Reader, never, never forget the inspired record of public teaching among God's people; it has always been in one assembly, one man teaching at a time -- both under the old and the new covenants. If this Biblical practice can be altered, changed, ignored, so can every other Biblical practice be altered, changed, ignored. For instance, if man can change the scriptural practice of public teaching, music in the church, the Table of the King, he can change such equally important matters as obedience to the gospel; that includes whether or not men believe, repent, and the practice of immersion for remission of sins can be equally ignored; if not, why not? When we leave one practice plainly taught in the Scripture, we get ourselves into lots of trouble - there is no end to the changing, drifting, wandering.

In the October 3, 1985 **Guardian of Truth** there are some interesting statements on the Sunday School. This publication is a proponent of the Sunday School; its affiliated preachers and congregations are preachers and practitioners of this innovation. The writer of the article preaches and practices it, so he must know whereof he speaks. His honest, sincere observations are noteworthy. He takes care to call the Sunday School, "Bible classes"; just like the rose, by any other name it is still a rose; so, the Sunday School, by any other name, it is still Sunday School, unscriptural in name, concept, practice. Here are some of the things the article says: "One mystery is why there is so little Bible taught in so many 'Bible' classes". "The 'helps' for small children,

in some cases, seems unrelated to the Bible" "Remember also that classes are not just to entertain the children or to act as babysitters so the mothers can go to their own classes". "Ladies 'Bible' classes usually use books that contain very little Bible. They are usually some woman's ideas, which may be good, but are not as good as Christ's, Paul's, Peter's or Moses'. Such questions as 'What is your favorite dessert?' are hardly worth taking time which is set aside for Bible study to answer, and there is no real value in knowing the answer anyway. Such a question may serve as an 'ice breaker', but there must be some better way of introducing a Bible lesson". "The lack of Bible knowledge is alarming, so why do we not emphasize Bible in 'Bible' classes?"

"A Movie Critic Speaks His Mind" — this is the title of an eye-opening article in the Nov., 1985 **Reader's Digest**, condensed from **San Diego Magazine**. The writer speaks of his job responsibilities, and observes: "The job was mine for as long as I wanted. As it turned out, it was a matter of how long could I take it". He believed, as he said, "I believed that I could be of service by not accepting the barrage of filth and junk from Hollywood". He goes on: "For a while it worked. I was able to watch a movie, write my critique and seemingly wipe the memory from my mind. I believed I wasn't affected by what I was watching". "What caused me to say 'enough' was that the more movies I saw, the more I changed. It took progressively longer to rid my mind of disturbing images, language and emotions. I was often depressed and reacted angrily to the slightest provocation from my wife and children. Finally, I had to quit". "My last appearance as a film critic was in August, 1984. I have not been to a movie since."

Surely the above observations from a man expert in the field should prompt Christians to think soberly about the movies. We too often hear of those in the church spending their time "going to the movies", where there is violence, immorality, pornography, homosexuality, adultery, fornication emphasized; and added to the awfulness of such sins, is the emphasis that such is right, normal, and "just the thing." I do not attend movies, so in this matter, as well as in all other matters, this writer is not an authority, but from what I read and what I hear from others, I am more convinced than ever that the movies is no place for the Christian. Whether these movies are shown in the theatre, or in the home by way of television, makes no honest difference. We as Christians need to read more often such scriptures as these: Jas. 4:4; 1 Jno. 2:15; Gal. 5:17-21; 6:8; 2 Pet. 2:10.

"Should Couples Live Together First?" -- The

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THE AMERICAN CHRISTIAN MISSIONARY SOCIETY DURING THE CIVIL WAR (2)

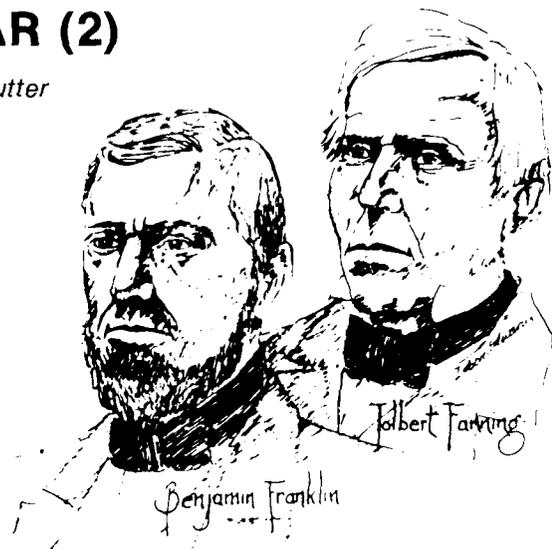
By Jimmy Cutter

Last month's article dealt with the Restoration Movement's attitude toward the Civil War. The majority of preachers and editors were against participation in the War. Despite sectional loyalties, Benjamin Franklin and Tolbert Fanning, the most popular preachers in the North and South respectively, were very much against Christians fighting in the War. Their pleas, however, fell on deaf ears.

In the first wartime meeting of the American Christian Missionary Society at Cincinnati on October 22-24, 1861, the South was not represented. Feeling an obligation to the southern Christians the Board of Managers reported, "We are yet undivided . . . dear as is our nation to the loyal hearts here assembled, the disciple of Christ is our brother, in whatever land domiciled."

Despite this, the critical test of the Society's spirit came when Dr. John P. Robison introduced the resolution stating they were "deeply sympathetic" with the "present efforts to sustain the Government of the United States. We feel it our duty as Christians, to ask our brethren everywhere to do all in their power to sustain the proper and constitutional authorities of the Union." After considerable discussion a recess was called for a mass meeting, after which a short speech was delivered by James A. Garfield wearing a Union officer's uniform. The resolution was accepted with only one negative vote. Franklin later wrote that many of the delegates would have opposed the recess if they had known its purpose; not because they opposed the resolution, but because they opposed "introducing it into our missionary meeting." Franklin said Alexander Campbell and W. K. Pendleton sat in silence through the "political meeting" because they looked on it "as a farce."

Fanning informed his readers that the Society had "passed strong resolutions, approving most heartily of the wholesale murder of the people" in the South. The Society was encouraging "professed servants to cut the throats of their southern brethren." Fanning wondered how such men could ever again associate with the southern Christians "for whose blood they are now thirsting. Without thorough repentance, and abundant works demonstrating it, we cannot see how we can ever regard preachers who enforce political opinions by the sword, in any other light than monsters of intention, if not in very deed." Although Fanning had been opposing the Society for nearly a decade and had led most southern Christians to accept his views, he could



call them "one people" in 1859. Now the same leaders were "monsters" who could not be "fraternized as brethren."

On the other hand, many northern Christians felt that the refusal of the Society to adopt a pro-Union resolution without recessing for a mass meeting hinted at disloyalty to the Union. Abolitionists led by John Boggs, Pardee and Ovid Butler, had organized a rival anti-slavery Christian Missionary Society. They demanded that the older American Christian Missionary Society adopt a forthright resolution denouncing slavery and supporting the North as a payment for their disbanding their rival Society.

When the Society met again in 1863, R. Faurot offered a strong resolution stating that God ordained powers and they were to be subject to them, and that "an armed rebellion exists, subversive of these divine injunctions." Since reports had "gone abroad" that the Society was partially disloyal to the Union, they stated "we unqualifiedly declare allegiance to the said government." It was further resolved they tenderly sympathized with "our brave and noble soldiers in the field, who are defending us from the attempts of armed traitors to overthrow the Government." The vote on the resolution had "few dissentors."

There were northern Christians who warned that Christians should stay out of the war controversy. Franklin said while "mistaken brethren" may "pass resolutions till doomsday," such actions would hinder the work rather than further it. Later when he denounced all missionary societies as unscriptural he pointed to the 1863 loyalty resolution as an important factor in changing his position.

MORE ABOUT THE WOMAN'S HAIR

By Don L. King

During the last few years, as I have taught regarding the hair question, there have been many comments made to me. Some were in agreement, others were not. Many have been in basic agreement, but had honest questions they sought to have an answer for. A few sought arguments. This article will deal with only one of the many questions I have heard.

In explaining the verses found in I Corinthians 2-16, which deals with the woman's hair, I point out that Paul does not allow the Christian woman to cut her hair at all while insisting the Christian man must. He reasons in verse 14 that **EVEN** nature teaches that a man should not have long hair. The word "even" indicates that his teaching prior to this verse is in agreement with what nature itself also teaches. In other words, nature itself also teaches that a man is not to let his hair grow; but the woman is. Paul has been speaking of "hair" all along as he wrote of their being covered or uncovered. If he hadn't, he would not have used nature as a corroborating teacher.

In verse 15 a great lesson is to be found by a closer look at the key words Paul chose. "But if a woman have **long hair**, (verb-komao: "to let the hair grow, have long hair,..." Thayer, pg. 354, #2863) it is **glory** (doxa-meaning to call forth praise) to her: for her **hair** (noun-kome: "hair, head of hair...designating the hair as an ornament..." Thayer, pg. 354, #2864) is given her **for** (avti: "for, instead of, in place of..." Thayer, pg. 49, #473) a **covering**. (peribolaion-noun: "a veil" Thayer, pg. 502, #4018).

Notice that Paul uses the word "hair" twice in verse 15. However, the first time he used the verb form; and the second time the noun form. The verb form means to "let the hair grow, have long hair." Virtually all lexicons define the word as having this meaning. So the Christian woman is to actively allow her hair to grow. When she does so, she then will have hair which is **ornamental** to her. Thayer says the noun form (kome) designates the hair as ornamental. Note that it is this **ornamental hair** which is given her **INSTEAD** of a veil! If you look at the meanings of the various key words found in verse 15 and then read the verse using those definitions, the verse is very clear. i.e. "**If a woman lets her hair grow, it calls forth praise to her: for her ornamental hair is given her instead of a veil.**"

A few times I have been asked by someone who had studied Greek (I know only what I read in a lexicon) about the verb form of hair (komao) used in verse 15. They point out that this word does not carry with it the meaning of "uncut." They ask why I insist the Christian woman cannot even trim her hair when Paul says only "let it grow"? He never says she must not cut it.

To use this argument is to miss the point, as I see it. Look at it this way: What is it that is given

INSTEAD of a veil? The answer is **KOME**- the noun form of **hair** which designates her hair as being ornamental. How may she possess hair which is ornamental and given instead of a veil? The answer: By obeying the command contained in the verb "komao" to **let her hair grow** and in no other way. No, Paul never said she couldn't cut her hair. But she can never have ornamental hair which is given instead of a veil as long as she does cut it. It is impossible to cut it (or break it off in perms, etc.) and by letting it grow at the same time. In view of this, I must continue to insist that it is wrong for a Christian woman to cut, trim, or remove a part of her covering in any way. This covering is to be her sign that she recognizes the man as having authority over her as per verse 3.--**OPA**.

AN OBSERVATION

By Jerry Cutter

It has been assumed that one reason those of the churches of Christ that have grown the largest have done so is because of their Bible classes and individual cups in communion. Because they are the largest in number, it would seem this is the case. However, this is not true. The reason the cups and class brethren, as they are called, are larger is because of looseness in other areas, such as, worldliness, and lack of respect for the Bible's teaching on a woman having long hair, the manner of dress necessary to be modest, the unscriptural attitude toward war and the right of Christians to kill under some circumstances, and a refusal on the part of their leaders to push regular church attendance, thus allowing for extra communion services, and the continuing to fellowship those who regularly miss worship for vacations, company and other excuses. Thus, the worship is not what makes the difference in the size, but rather this general looseness in every other area.

When some of the cups and classes brethren tightened up in the above areas they discovered just what have said, and that is that the cups and classes are not what have made the difference in the size of the church. The so-called conservative cups and classes brethren in this area are probably no larger in number than those of us who hold to the New Testament pattern. Why? Simply because those so-called conservatives are stricter in many areas dealing with the personal lives of the members than the so-called liberals.

Well, would our liberalizing in the areas mentioned, such as, hair, apparel, war, missing services and worldliness cause us to grow faster? No. When we let up in these Scriptural areas the people simply

THE EFFECTS OF CRITICISM AND GOSSIP ON RELATIONSHIPS

By Gary Barrett

Sometimes in the Church we find ourselves manifesting certain attitudes that will separate us from our brethren. We are told in the Bible to, "love one another", but of course this is not easy. Before we can have good Christian relationships we need to recognize those things that build walls between us. I want to notice only two but I'm sure these stand out foremost in everyone's mind. I have been told there are two kinds of criticism; constructive and destructive criticism. This type of critique is for the purpose of benefitting the one being criticized. I think there is one important thing that will determine how the criticism is taken. When a person is criticized they must determine if the person doing the criticizing wants to help or hurt. It is easy to criticize someone you don't like much and not be concerned about the outcome. I believe I have been criticized both ways, offended by some, helped by others. What is that key ingredient that makes criticism work to the benefitting of the one being criticized? I will give you a personal experience. When I first started preaching I guess I was like many young preachers, zealous, ambitious, wanting the Church to be perfect, and doing what I thought was right. My heart was then and is now in that which is best for the Church, but these traits of mine were misread by some. An old Preacher got a hold of me and said, "Gary you come over to people as being arrogant, dogmatic and belligerent". If someone said that to you how would you take it? I told the old Preacher, "I don't want to be that way and I didn't realize I was leaving that impression". What he said has done me a world of good. His criticism was constructive because I knew he loved me as a brother in Christ and wanted to help me, not hurt or get even with me. If I would have felt he was just trying to hurt me it would have certainly done damage to our relationship. Love was that key ingredient. There are other reasons why people criticize one another so I want to notice some of them. A chronic faultfinder criticizes because they have a poor self image. Such a one feels that by making others look bad they themselves look better. Running others down makes them feel important. This of course is a bad case of self deception. Others may criticize because they are self righteous. They may feel since they have been Church members longer than some others that gives them the right to critique. Another reason people criticize is because they are jealous or just holding a grudge. This is their way of getting even and satisfying their resentment and jealousy. Another class of people who critique are those who do it by habit. They have complained and griped for so long it becomes a habit. We need to remember that criticism is a two

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way street. Now remember the next time you want to criticize someone that your hearer may determine that you have an inferiority complex, or may be suffering from a lack of self esteem, or that you are self righteous, or you are jealous of the person you are criticizing or feeding a grudge or possibly just a chronic faultfinder. When we criticize others behind their backs we may be telling others a little bit about ourselves and our Christianity. Gossip also builds walls between God's people. Many times gossip and criticizing go hand in hand and it can even be hard to tell them apart. In Leviticus 19:16 God says, "thou shalt not go up and down as a tale-bearer among thy people". Adam Clark comments on this passage "the person who travels about dealing in scandal and calumny getting the secrets of every person and family and retailing them wherever he goes. A more despicable character exists not: such a person is a pest to society, and should be exiled from the habitation of men". Why do people gossip? Many of the reasons are similar to the reasons that cause folks to criticize. 1 Tim. 5:13 withal they learn to be idle wandering about from house to house, and not only idle but tattlers also and busy bodies, speaking things which they ought not. Here Paul was talking about women but I'll guarantee you they're not the only ones that suffer from that problem. Preachers can be guilty of gossip and are in a good position to carry tales all over the country. Brethren sometimes appear to have nothing better to do than run someone down or just carry tales. People gossip because that is the condition of their hearts. LK. 6:45 A good man out of a good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. People also gossip because they wish to hurt or damage another person. Ps. 109:2, 3 For the mouth of the wicked and the mouth of the deceitful are open against me: they have spoken against me with a lying tongue. They compassed me about also with words of hatred". David says, "some lied on him and others hated him. Before we take sides with someone against another let's make sure we are standing on the side of the right. If someone tells us a story about another before we believe it CHECK IT OUT to make sure it is the truth. Gossip can cause the break up of friendships. Prov. 16:28 A froward man soweth strife and a whisperer separateth chief friends". A Preacher who preaches for the Baptist Church in Modesto, Ca. said, "When he took over the Church there the people were fussing and criticizing each other. He said it seemed an element

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THE EFFECTS OF CRITICISM AND GOSSIP ON RELATIONSHIPS

By Gary Barrett

in the Church kept things stirred up all the time. He said those causing trouble finally left the Church and went to another. He went on to say the situation was greatly improved in no time at all".

God must have felt the same way for he said in Prov. 26:20 "Where no wood is there the fire goeth out: so where there is no tale-bearer, the strife ceaseth".

It is sad but true, if someone is going to keep trouble brewing the Church is better off without them. James 1:26 says, if a man brideleth not his tongue his religion is vain. Now somethings to ponder. When I found out someone gossiped about me how did I feel? If it didn't feel good I shouldn't do it to someone else. Question: when does the information I'm passing on even if true become gossip? Answer: when I pass on information to hurt someone or to tear them down in order to build myself up in the eyes of others. Question: how often do I say things about others I would not want them to know I said? When I hear things said about another should I check them out for accuracy? What would be the surest way of finding out the truth? This article is written for your consideration that we might be better servants of the Lord and prevent walls being built that separate us. Aids: Building Christian Relationships by Neta Jackson, Adam Clark, and Rosemary McKnight.--OPA.

AN OBSERVATION

By Jerry Cutter

Continued from Page 5
drift off into other sins, and violate the Scriptures in other areas, or simply stay so weak spiritually that they never help the church at all. Those already in these sins, not involving the worship, have no reason to accept the truth in

worship when they will not accept it in other areas of their lives.

What we are seeing today in the church is a part of a continuing cycle. That is, some brethren, many times the majority, will drift off into sin. There is always a group of honest persons caught up in these drifts that one day awaken and say they can go no further. These are the ones that we know of who on a regular basis are coming back to the truth. A goodly portion of those who worship as we do came from error.

One of the reasons we must advertise regularly, and much more than we do for the most part, is to let the honest know where to find the truth. Some are determined enough that nothing could stop them from finding it, but for others it helps to have the light shining to help guide the way.

Matthew 7:13-14 used to be a much quoted verse. It is seldom heard anymore. However, in the passage Jesus said:

"Enter you 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."

Notice that Jesus said STRAIT is the gate that leads to life. The word is not STRAIGHT. It is a way that can be found, and followed, but it will be difficult. It is easier to follow a super highway than a narrow back road, but in the case of heaven, the difficult back way is the only one that leads to the heavenly city of God, to true peace and comfort and happiness.

Many in the church have taken the broad easy way, and love to associate with the brethren that allow any and everything in the name of what is right. It is much better to take the strait and narrow way that leads to life, though it will not be easy or popular.--OPA.

"ABNORMAL DEVELOPMENT"

By Edward D. Hammer

Note: The following article was suggested by our editorial on the same subject a few weeks back. The writer is a minister of the Christian Church at Hubbard, Texas. We are glad to pass his good article to our readers. We suggest further that we should normally develop the habit of maintaining a pure, unadulterated worship, as well as other features in God's service. This will require, of course, that we leave out the unauthorized use of mechanical music in worship.—Editor.—Gospel Advocate, Aug. 9, 1934.

Reply

And if in "maintaining a pure, unadulterated worship" we must "leave out the unauthorized use of mechanical music," must we not **leave out** everything else that is "unauthorized" to have such worship? If not, why not? Does the Gospel-Advocate editor maintain that in all things "unauthorized" except mechanical music "deviations from the primitive practice" are admitted? Does he? Are certain things not authorized to be admitted on the ground of "convenience," for example, as was the "substitution of sprinkling in the room of the ancient baptism," and the "giving of the bread only, to the laity? If not, on what ground does he use cups, even "individual cups," in the communion worship? Where? Can he find a place for these things in the "unadulterated worship" that will not admit "mechanical music" into the "pure, unadulterated worship." If so, let us have it? Surely, he can do this, and we await his effort. And if he does not do so, we shall know full well it is with him only another case of the pot saying to the kettle, "You're black."---H. C. Harper.

CLIPPINGS AND COMMENTS FROM HERE AND THERE

Continued from Page 3

By Don McCord

answer to this question to folks knowledgeable in what the Bible says is real easy. To some, in these permissive times, it apparently is difficult. In so many things, if we would just let the Scriptures answer, be the infallible standard, how much easier would be the answer to our questions, and so much easier would be the solution to so many perplexing problems. This question is the title of a revealing article by Dr. Joyce Brothers in the October 20, 1985 **Parade Magazine**. In reference to a couple having a trial period of cohabitation, she observes this supposition: "They find out **before** they marry whether they'll get along. And that should cut down on the divorce rate. Right?" "Wrong, say sociologists Jeffrey Jacques and Karen Chason of Florida A&M University". "The researchers suggest, based on their findings, that the types of learning that occur during cohabitation aren't as related to marriage as we usually assume." -- "Cohabitation as a testing ground for marriage hasn't really met the test". "Living together, it seems, prepares one for a future living-together arrangement with someone else. It appears to have little correlation with happiness in marriage." Then, there is this staggering statistic: "According to the U.S. Census Bureau, the number of men and women living together without the benefits of wedlock has more than tripled since 1970. That's close to 2 million, compared to 523,000 in 1970". Well, dear reader, adultery is still adultery, and fornication is still fornication, and it does not matter how we dress them up; and this is what "living together" outside marriage is. People seem to forget that God is the Creator of all things, and that includes the home. He made man and He made woman; He therefore knows our needs, and what is best for us. If "living together" before marriage were best for man and woman, that would have been His arrangement. I am convinced that He always knows what He is doing. I have noticed, too, that when man tries to prove that He did not, he fails miserably every time.

Halloween again -- October 31 has passed once more with all of its Satanic, pagan overtones. What men call Christmas is nearing, and it, too, with its "man of sin", "the beast", Catholic and pagan overtones. In a Copley News Service release lately, the writer said: "Of all the holidays we celebrate, none has wilder, weirder, more soot-blackened history than Halloween". This was not a preacher preaching, and so far as I know not a Christian observing the matter, just a writer writing the truth.

The Bible -- The number of languages in which the Bible is published has steadily increased since 1981. The source of these statistics is the American Bible Society. Languages in which the Bible has been published by the year follow: In 1981, there were 1,739; 1982, there were 1,753; 1983, there were 1,785; and in 1984, there were 1,808. How great it would be if people who have access to these versions of God's Word would read, study, and do what is written; how great it would be if those who propose to teach and preach it would teach and preach it right, and teach the importance of practicing, doing what is written!!

Comics can be more truthful than comical -- Most comic strips hold no appeal for this writer, but some do. "Family Circus", "The Born Loser" and "Frank and Ernest" teach a good lesson for me now and then, hence the appeal. On Oct. 19 last, in "Frank and Ernest", one of them adamantly said to the other, "Will you kindly stop referring to my moral principles as "hang-ups"? Most of us can surely relate to that, not only in moral principles, but in other important matters, too. Who of us has not had this experience? We have stressed moral excellence, opposed loose, worldly living,

gambling, dancing, and have had someone irresponsibly say, "These things are your hang-up." We have stressed the importance of regular attendance at the assembly, every time the church meets; worshipping in spirit and in truth, with the music, teaching, the table all according to the pattern; insisted on the service of the church being orderly, reverent, impressive and had had someone flippantly say "hang-up". We have contended for elders to be just that, ordained just right, respected; have insisted that the headship and the covering as taught in 1 Cor. 11 is just what it says; that carnal warfare is not for the Christian, and have the gainsayer, having no other defense say, "That is just your 'hang-up". Just as the comic strip teaches, there are things in this life that are not "hang-ups"; there are principles, precepts, practices. There may be "hang-ups", but these are not among them, and just because some may say they are does not make it so.--**OPA**

FIRE, FIRE!

The Bible plainly teaches the destruction of the wicked by the means of fire. They shall be burned up."—Adventist. Again he says: "At the beginning of the Bible we find a new world. At the end we find this same earth made new."

Reply: The Bible also says, "The earth and the works therein shall be burned up." (2 Pet. 3:10) And the lack of logic on the part of the Adventists is seen in that they claim this indicated the wicked "cease to be," while it indicates "the same earth" for eternity. Verily, "The legs of the lame are unequal."

"Destruction" (**olethros**), "the loss of a life of blessedness after death, future misery."—Thayer, p. 443. Also **apoleia**, which is also rendered **destruction** in the King James, and is applied to the wicked, is defined by the standard lexicon for N. T. Greek, "eternal misery, perdition, the lot of those excluded from the kingdom of God."—Thayer, page 70.

FIRE, FIRE!

Continued on Page 10

8 OLD PATHS ADVOCATE

MISCELLANEOUS

Bro. Richard Frizzell is interested in securing some back issues of the **OPA**. If you have any of the following, please communicate with him at P.O. Box 825, Miami, Ok. 74355. Feb. 1949, Feb., March, April and May 1976, and Sept., Oct., 1985.

Ed Gamble of 1120 Slade Ln., Auburn, Ca. 95603 is the originator of an idea to get young Christians in touch with each other. His plan is called **Christian Friends**. As the name indicates names and then letters are exchanged between young people in the church thereby forming lasting and profitable associations among those belonging to Christ. If you would like to correspond with a young Christian here in America or in a foreign country write to Bro. Gamble today.

Who called Bro. K.G. Wilks about April 1, saying he had suffered a dislocated shoulder due to a fall while pruning a tree in his yard? Caller gave no name. Please contact Bro. Wilks again at his home in McGregor, Tx.

The congregation which meets on highway 33 in Chouteau, Okla. is searching for someone who would be willing to move to this location and labour with them. Attendance here runs between 15-20 and the congregation is able to provide some support. We are interested in an evangelist who is willing to work. For more information please contact any of the following brethren: Russell Harris, Ron Green, or Donald Garrison. Their addresses and phone numbers are in the church directory, or contact Edward Williamson, 711 S. Adair, Pryor, Okla. 74361.--*Signed, Russell Harris, Mac Garrison, Edward Williamson, Ron Green, Euel Gaither.*

OUR DEPARTED

BIRDSONG— Brother Lloyd Birdsong, of Bentonville, AR was born January 28, 1923 in Lockesburg, AR, the son of Charley and Minnie Son Birdsong. After a lengthy illness, he passed away on March, 12, 1986, leaving this world for a better one. Lloyd was married July 29, 1949 to Oleta Fulton, the daughter of Homer and Belle Fulton, who were them-

selves faithful members of the church in Chouteau, OK unto death. Lloyd is survived by his wife, Oleta; three sons, Edwin, of Bentonville, Richard and Wendell, of Kent, WA; three daughters, Ida, who lives at home, Shelia, of Bentonville, and Diane Abbott, of Rochester, N.Y.; plus three brothers, two sisters, and five grandchildren. Three children preceded Lloyd in death. Edwin is a faithful member of the church, as is Wendell, who married Linda Osburn, a daughter of Brother Gayland Osburn. Brother Birdsong was baptized in September of 1966 and had been actively involved with the church in Modesto, CA, Tampa, FL, and Rogers, AR until the time of his parting. Lloyd's illnesses began several years ago when he underwent a pituitary surgery in 1970, and far outlived the doctor's expectations, although it slowly took its toll. In 1982 he suffered a stroke, from which he never fully recovered. Lloyd had suffered much the past few years, but he was still an inspiration to all who knew him. Although his health often prohibited him from assembling, he still would manage occasionally. He always encouraged me and others in preaching the gospel, and would usually offer some helpful suggestion after every lesson taught. Those who knew him were made the better for it. Lloyd will be missed at Rogers, as his "seat will be empty." Words of comfort were spoken by brother Smith Bibens, and this writer assisted.

BURNS— Fannie Rawdon Burns, 85, of Lawrenceburg, Tn. passed away March 3, 1986. A member of the Chapel Grove church, she was the wife of the late Jasper Burns, who was a leader in the church for years. She was loved by the entire congregation, and had a practice of giving the speaker a small sum of money. This preacher has received many a dollar bill with a sweet smile over the years. She is survived by three daughters, one of whom is Lois Lasatef of Mullen, Texas, three sons, one of whom is Leo Burns, respected leader in the Chapel Grove church, one sister, Zula Orten, and one brother, Charlie Rawdon also a number of grandchildren, and great-grandchildren.--*Johnny L. Fisher.*

GILLIAN— Mrs. Ota Lea Gilliam, 87, of Lawrenceburg, Tn. passed away Feb. 21, 1986. She was a faithful member of the Chapel Grove congregation. She had been confined to her home for a long period due to her

illness. I spent many happy hours visiting this aged sister. She leaves behind four sons, one daughter, ten grandchildren and three great-grandchildren.--*Johnny L. Fisher.*

McANEAR— Brother Faine McAnear of Jacksboro, Tx., passed from this life March 27, 1986, after a lengthy illness. He was born May 10, 1917, in Jack County, Tx. If he had lived until May 10, he would have been 69 years old. Faine was a good man and one who was dedicated to the church. He had been a member for approximately fifty years. He will be sorely missed. He is survived by his wife, Kate and eight children. They are: Edward McAnear of Odessa, Joe McAnear of Jacksboro, Timothy McAnear of Jacksboro, Paul McAnear of Midland, LaVerne Bailey of Fort Worth, Frances Leatherwood of Garland, Sharon Johnson of Fort Worth, and Janice Griffin of Arlington. He is also survived by one brother, Lloyd McAnear of Bridgeport, one sister, Lorene Nooner of Jacksboro, and twenty-five grandchildren and eight great-grandchildren. The writer was honored to speak to a large crowd that had gathered to honor the memory of Brother McAnear. Brother Paul Walker led a beautiful prayer and Charles and Jan Goodgion, Lyndon Cox and George Vergara sang the songs beautifully.--*Melvin Blalock.*

NEEDHAM— Myrtle Needham was born Aug. 31, 1896 in Gentry County, Mo., and departed this life at Springdale, Ar., Jan. 9, 1896. She was married to Jim Needham in 1928. It was the writer's privilege to baptize this couple into Christ several years ago. Sister Needham is survived by one daughter, Jewell Osborn of Fayetteville, Ar., and four grandchildren; Ron Osborn, Rogers, Ar., Brian Osborn, Fayetteville, Teresa Frizzell of Miami, Ok., and Lesa Brand of New Orleans, La. Her funeral was held at the Wade and Cross St., meeting house at Mtn. Home, Arkansas. Our sympathy continues with this good family we have known for many years.--*Irvin Barnes.*

NICHOLS— Henrietta Louise Nichols was born March 27, 1900 in Almagordo, New Mexico, and departed this life at Anderson, Mo., March 22, 1986. She was married to Bro. Carl Nichols in 1917. Bro. Nichols passed away in 1978. This couple was blessed with seven sons and two

Continued on Page 10

ANNOUNCEMENTS

daughters. Five sons and one daughter remain to mourn their mother's departure: Ray, Paul, Nelson, Betty Middick, Ed, and Richard. Louise King preceded her mother in death in 1975. One son died at age three days and another at age three years. It was the writer's solemn honor along with Bro. Clovis Cook to speak words intended to comfort the family and warn the unprepared. Singing was provided by brethren Brian Osborn, Dale Wellman, Larry Bradford and Bill Fergerson. Sister Nichols was a remarkable Christian in many ways. She had a keen perception of propriety and an outspoken intolerance of sin and false doctrine. Her good works and influence lives on in her children and grandchildren. No doubt all who knew her feel a sense of great loss in the passing of this dear sister.--*Irvin Barnes.*

A WORTHY TRIBUTE

During a meeting in Albany, Oregon, on Mar. 22, 1986, Brother Paul Nichols learned that his mother had passed away. I know that as any other man would feel, Paul felt his loss, and longed to be at the side of his loved ones; but, unlike any other man this writer could name, Paul Nichols swallowed his grief, and determined to do what his mother would want, and had taught him to do, **preach the word.** Paul taught a powerful and stirring sermon that night on the greatness of the church, truly a fitting tribute to the woman who had borne and reared him. This is surely a fitting testimony to the influence that a good woman, a Christian, can bear on the church. Lord, give us more mothers like Sister Henrietta Nichols, who, though passed on to life eternal, her powerful influence lives on in this world in the lives of the preachers of the gospel that she reared to manhood.--*Bob Smith.*

TATE—Eva Elmore Tate was born Oct. 29, 1907 at Waurika, Oklahoma. She passed away at the home of her daughter, Cletus Nesbitt, in Graham, Texas on February 27, 1986. She was the oldest child of Brother and Sister Joe Elmore of Ardmores, who had preceded her in death. On Jan. 18, 1925, at Clemscott, Ok., she was married to C.L. (Bill) Tate, who had preceded her in death Nov. 16, 1985 (See report in **OPA**, Feb. 1986). To this union was born: Billy Joe Tate, Tulsa; Opal Wilson, Healdton; Betty Cannon, Healdton; Cletus Nesbitt, Graham, Texas; Carolyn Briscoe, Ardmores. All these survive her. Besides her children she leaves

behind three brothers: J.D. Elmore, Healdton; Glen Elmore, Ardmores; Johnny Elmore, Ardmores. One sister: Floye Elmore, Ardmores; twelve grandchildren and 9 great-grandchildren. Eva had obeyed the Gospel many years ago and was now a member of the First Ave. Church of Christ in Ardmores. She was widely known and loved. She was a lover of hospitality and her home was always open to visitors. She loved the church and it held the greater part of her interest in life. She studied the Bible and knew it well. She was one of the few Sisters in the brotherhood who could engage anyone in intelligent conversation on the Holy Scriptures. She was kind and thoughtful and had a special word for the lonely and needy. She was one of the brotherhood "mothers" to me, as she sustained me in her home many times. In fact, as was said at her funeral, her life was like a beautiful garden with many pretty flowers. It was my honor to speak at her funeral service. Her son-in-law, Dr. Lin Nesbitt, read the obituary, and her brother, Johnny Elmore, the baby of the large family, and her pride and joy, read the Scripture and said a touching and moving prayer. The beautiful singing was congregational led by her nephew, Stanley Elmore. She was greatly loved and will be sorely missed in the family and church. She and Bill were a part of my life and were some of the oldest friends in the brotherhood. They were very special to me.--*M. Lynwood Smith*

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY DURING THE CIVIL WAR (2)

Continued from Page 4

The loyalty resolution also brought stern protests from J. W. McGarvey and Moses E. Lard. McGarvey said most Christians accepted the Societies as expedients but the test of a society was its usefulness. Whenever it presumed to speak on matters of faith or occasioned strife in the church it should be abandoned. "By the above standards I have judged the American Christian Missionary Society, and have decided for myself, that it should now cease to exist."

Moses E. Lard's criticisms were similar to Franklin's. He believed that a society should do "absolutely nothing" except spread the gospel. Lard called the 1863 loyalty resolution "a mournful

and humiliating" example of an unwarranted assumption of power. Lard was willing to give the Society a chance to correct this mistake but if it ever again adopted a political resolution it should die.

However, the Society did adopt another political resolution. When the war ended the 1865 Society meeting moved to thank God for the emancipation of four million slaves, the return of peace, and the opportunity for missionary work in their own border. Therefore it was resolved that they gratefully "accept the leadings of Providence, and will endeavor to meet the exigency, that the poor may have the gospel preached to them." An earlier draft of the resolution was much sharper.

Along with this resolution the Board's "Annual Report" called for a renewing of fellowship with the southern Christians. Despite the deep flow of human blood that included a murdered President they said "we can well afford to extend men the right hand of fellowship to each other, without regard to dividing lines."

Whether or not the southern Christians would accept the extended "right hand of fellowship" will be noticed in next month's article.--*OPA.*

FIRE, FIRE!

Continued from Page 8

The Bible just as "plainly teaches" that "the earth shall be burned up" as it teaches that "the wicked shall be burned up."

And as to the earth it also says, "Nevertheless we, according to his promise, look for new heavens and a new earth." (2 Pet. 3:13) And as to the wicked it also says, "Depart from me, ye cursed, into eternal fire, prepared for the devil and his angels." (Mt. 25:41) And again: "And whosoever was not found written in the book of life was cast into the lake of fire. . . And the devil that deceived them was cast into the lake of fire. . . and shall be tormented day and night forever and ever." (Rev. 20:15, 10).--*H.C. Harper.*

THE CHRISTIAN HOME

By Roy Lee Criswell

Continued from Page 1

It seems that many women today think that it is necessary for them to hold down a job outside the home. In doing so, they often let yesterday's luxuries become today's necessities. The Bible indicates that it is the man who is to make the living (1 Tim. 5:8). In holding down a job, many lose sight of their duties as mother and home-keeper. The children are left with others who do not provide the motherly love that should be given. It seems that if a woman is truly devoted to her home and her family, she will not have time to work outside the home; home duties are a full-time job.

In the home, it becomes our duty to correct our children. Paul wrote in Eph. 6:4: "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." We are not to correct the child to provoke him; correction is to have lasting purpose. Solomon

tells us in Pro. 13:24: "He that spareth his rod hateth his son but he that loveth him chasteneth him betimes." Children should not be permitted to do everything they wish; they should not be permitted to be disobedient and unruly. Under the Law of Moses when a child failed to do what was expected of him, he was stoned to death. Many young people of today should be thankful that they do not live under that law. In our instruction, we must be sure to give to our children a spiritual education. We need to have daily Bible reading and prayer in our homes. We are to be a good example before them. We must ever watch our habits, lest we lead our children astray.

In dealing with a theme such as this, we should not forget our youth. In the world today there is a tendency among young people to be disrespectful toward parents and other elders. I realize to a great degree that parents are to blame, but this is not entirely true. Some young people seem to think that their parents are survivors of an out-moded age, and unlearned

are they. Mark Twain once said something like this: "When I was sixteen I thought my father was the most ignorant man I had ever seen; but then years later I decided he was very brilliant and I wondered how the old man had learned so much in ten years." Paul tells us in Eph. 6:1-2, "Children, obey your parents in the Lord; for this is right. Honor thy father and mother, which is the first commandment with promise." This command prohibits all hurtful acts and cruel speeches to parents on one hand, and enjoins all necessary acts of kindness and filial respect on the other hand. The child can honor the parent by helping with his substance in case the parent is in need. When separated from them, too, by being the kind of men and women we should be.

In conclusion, our observation is that a man can travel the world over in search of what he needs and then return home and find it. Let us resolve to make our homes a place of peace, love and happiness.--**OPA**.

FROM THE FIELDS



the fields are white already to harvest

FOREIGN

AFRICA

ZAMBIA— *Bennie Cryer*— The Lord continues to bless the work in Zambia. This is a very peaceful country as of now. The turmoil you read about in Africa is far removed from this area. We have to read about it in the papers or hear it on radio just as you do in America. The church is growing. There are in excess of 20 congregations working with us. We have some fine church leaders and some good preachers. We do have set backs every once in a while, but there are so many positive things about the work here it makes one feel good just to be a part of it. Each week several are baptized. We are now entering the fall

of the year with winter just around the corner. Next month (April) we will begin staying out in some of the villages conducting studies and helping train new church leaders. Most of these village churches are less than one year old. We are in the process of buying a tent for that purpose along with some other camping supplies. We are looking forward to this part of the work as we believe it to be one part of the work program that has made the brotherhood's effort in Malawi so successful. Our rainy season is ending now and by late April or early part of May it should be finished. Our rainy season is ending now and by late April or early part of May it should be finished. We miss the work in America and our Christian friends and loved ones. So much of this is helped by the

many cards and letters we get each week. Thanks so much for remembering us by your letters and prayers. God bless all.--*P.O. Box 37073, Lusaka, Zambia.*

DOMESTIC

LOUISIANA

SHREVEPORT— *Paul O. Nichols*— Recently I held meetings at Cottage Grove, Or, Seattle, Wa, and Albany, Or, in that order. All were enjoyable and we trust profitable to those who attended. One was baptized at Seattle and two made confessions at Albany. It was a joy to be associated with preaching brethren, Gayland Osburn,

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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, an dwalkt herein, an d 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)

Jim Franklin, David Stands, Glen Arnett, and Dale Offill. My thanks to all for their hospitality, cooperation, and help. While I was at Albany my dear mother passed away at Anderson, Mo. Thanks to all for the many cards and flowers and words of consolation. This month I am to be at Lexington, Ok (April 12-20). In May I am to be at Caldwell, Id (3-11); Collins, Ms (14-18); Athens, Al (21-25); Twelve Pole, WV (May 30-June 8). We hope to see many of our friends in these meetings. May the Lord bless us all in His work.--9462 Baird Rd., Shreveport, La. 71118.

MISSOURI

LEBANON— *Clyde Lamkins*— I just finished a weekend meeting in West Plains with good interest. The church there is sincere and interested. In time they will grow. I also had a part in the dedication of the new building at Lawrence, Ks. I assisted them in the construction of the building and was privileged to participate in the preaching services of the opening meeting. The prospects for growth are bright there, as this group of mostly young people work under the oversight of Bro. Dennis Smith. We look forward to our work this summer with Bro. Miles King in Rolla, Mo., Ark., and Okla.--Route 1, Lebanon, Mo.

OKLAHOMA

ARDMORE— *Johnny Elmore*— I just returned from Brookhaven, MS, where I conducted the spring meeting at Hillcrest, March 26-30. We certainly had good weather and crowds for the meeting, with excellent cooperation from area congregations, but no visible results. I enjoyed visiting with members there, and getting to stay with Sam and Irma Smith. I am leaving

today for Denver, CO for a meeting April 6-13.--419 K. SW, Ardmore, Ok. 73401.

MIAMI— *Richard D. Frizzell*— 1985 was a good year for the church here in Miami, Oklahoma. Although one family moved away (the Larry Combs family to Moore, Ok.), we gained four new members (from digression). We miss the Combs family very much and wish them God's richest blessings. In July Bro. Paul Nichols held us a great gospel meeting--with good crowds and the best outside interest we have ever had. Two of our new members were restored during the meeting. March 7-9 of this year, we had our annual weekend study/meeting. It was a good success again this year. We learned much and were edified. We thank all who participated. In May (3-11) Bro. Irvin Barnes will be with us for a series of gospel meetings. Irvin is very special to my wife and I. He baptized Teresa some sixteen years ago, and on New Years Day, 1975, he performed our wedding ceremony. We deem Irvin and his fine family among our dearest friends. Come May of this year it now looks like we will be losing another family. Bro. Bill Ferguson, his wife, Ruth, and son, Jacob, are moving to San Antonio, Tx., to work with the Vance-Jackson congregation. It will just about break our hearts to see them leave! They have laboured with us for the past four years here in Miami. We love them and will miss them so much! We bid them Godspeed. I was saddened to hear of Bro. Earl Johnson's passing. I have always admired Bro. Earl very much. It always seemed to me that going to church was his biggest delight. He would go many times when he was in great pain and discomfort--yet he never complained, as far as I know. What a wonderful example! Our sympathy to the family. Sympathy, too, to the family of Sis. Henrietta Nichols, who was such a

great Christian woman. We were also sorry to hear of Bro. Marion Frank's passing. He was truly a great man of God. Brethren, many old soldiers of the cross have gone on to their rewards in the recent past. We will miss them, but let us rise to their places and never grow weary in well doing, but let us "press toward the mark for the prize of the high calling of God in Christ Jesus." We request your prayers on our behalf, please.--P.O. Box 825, Miami, OK 74355.

PRYOR— *Edward Williamson*— Our meeting with John Anderson is now history. We had very good support from the neighboring congregations, also several visited from surrounding communities. John preached some very good lessons and we appreciate his efforts here. We would like to especially thank those from the 36th and Everett congregation in Kansas City, Kan. who drove down and helped us during the meeting. Your presence was an encouragement to us all. I was able to attend and participate in the study which was held at Miami, Okla. recently. The topics which were discussed were very timely and enlightening. We commend the congregation there for their efforts. Things are continuing about the same here in the work with the Chouteau, Okla. congregation. We have received some new leads in recent weeks which I am working on. Please let us know if there is someone we can contact here. In July of this year, Lord willing, my family and I will be moving back to Missouri to labour with some of the congregations there. I will be available to conduct gospel meetings in the midwest beginning at that time. We ask your prayers in this endeavor as well as the work that will continue here until that time. Let us not grow weary in well doing.--711 S. Adair, Pryor, Ok. 74361.



READING FOR LIFE

JUNE 1, 1986

By Raymond Fox

There are surely many reasons why Christians read God's word. For the Christian, God's word is the truth, the only truth he has any confidence or faith in, the only word he is willing to stand for and risk all for. Too, God's word intrigues us, it fascinates us, and so we read because we are held in awe by it. And, we think of God's word as information we must learn, study, and retain, so we read for this knowledge we want to acquire. Many have also made a daily discipline of reading God's word and thus they read because it is their daily diet to read. But, after meditating on these reasons, some have said, "Yes, I read, I even read a lot, but I don't ever seem to get anything out of it." There are others who have never said this, and who read a lot, but whose lives betray the fact that they do not get anything out of reading either. Why is this the case?

There must be something more to reading God's word than being fascinated by it or just learning it as information, or making the reading of it a discipline. These all are necessary, but our reading must go beyond these reasons. We read because God's word is life. Jesus said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). What does Jesus mean in saying his words are spirit and life? In contrast to the nature of man's fleshly body, it is his spirit that is the animating principle of his existence. The spirit of man gives life to his body.

In the same way Jesus' word is the animating principle of our Christian existence. His word is spirit and life for Christians. It is written "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4). What we want to know is how to read so that we may receive life. How does one read for life?

YIELDING TO GOD'S WORD

What does one, who is living in sin, think when he

reads God's word or hears it taught and refuses at the same time to change? What is one thinking in his mind when he reads? What does someone who has hatred and bitterness think when he reads that Paul said to put away bitterness? What does an apathetic Christian think when he or she reads of the self-sacrificing commitment of the early Christians? We may have said about certain people, "How can they just sit there and listen, yet not do anything?" But we sit in front of the Bible and read and come away, time after time, without having changed.

What do we think when we read? If we come away unchanged, it will be because we have successfully convinced ourselves that we do not need to change. We have defended ourselves against the conviction of God's word. "After all, I have very good reasons for being bitter. And, mind you, I am a lot more committed than most people. As far as temptation, there are just some things that are harder for me to overcome." Our immediate reaction to most occasions of correction is to defend ourselves. Unfortunately this self-defense is easier when we read God's word because it does not talk to us. If we simply are not willing to hear it then it cannot tell us again by yelling louder at us.

God designed his word to examine us, accuse us, and lay us open for who we really are. He wants us to change. "Except ye repent, ye shall all likewise perish." Through its probing, prodding and correction comes life. The hope, the joy, the peace are all there in the life that comes from the word. Yet, to have these blessings of life, first our heart must change. Our attitude towards the word must change. Ironically one of the ways in which we defend ourselves against the correction of God's word is to unconsciously make our religion a formality. Christianity may merely be a formality to us because, if we allowed it to be anything more, then we would have to change.

The point is simply this, that reading for life means

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EDITORIAL

OUR SINGING

By Don L. King

Within this issue is an announcement of the new songbook "**Blessed Assurance.**" I am always excited when a new book is ready for the church. I sincerely hope every congregation will, as soon as possible, buy them and begin learning the new songs. This long awaited event, however, brings to my mind a bit of sadness as I realize some are not as interested in singing as they could be.

I remember many years ago when new books would come out. My old home congregation always had them before anyone and we would sing for days. Folks would get together at home, after services, even plan a time for the church to get together and practice singing the new songs. I really don't remember learning the notes. I can't remember a time when I didn't know them. We loved to sing gospel songs, and most of the congregation could sing the notes. Learning music wasn't drudgery for us! It was easy because we had a tremendous interest in that part of our worship. It was not uncommon, in those times, for outsiders to attend gospel meetings because the singing was outstanding. What a disappointment to a preacher who has a good sermon ready and is anxious to preach, to have the services begin with an out of tune, and often listless, song service. It just takes something out of me when this happens. Yes, I know some simply are not able to sing well and know nothing about music. But **anyone can sing with enthusiasm and anyone can have an interest in making the singing as good as possible.**

I don't know just when it began nor why it occurred but, brethren, we do not have as much interest in our singing as we need to have. Singing is part of the worship and it demands our best effort. We are diligent (most of us) to carefully prepare our lessons. We wouldn't think of teaching or preaching with no enthusiasm or interest. Why do we sing praises to the Father in heaven and have little interest?

In many places at the close of a meeting a lunch is served by the sisters and later a time is set aside for singing. In times past, brethren made great efforts and came long distances to be at the singing. Now, fewer come and less effort is made. The logical reason for this being so is that we have less interest in singing than we once had. Brethren are sometimes even a bit crucial of us who encourage an interest in learning to sing well. We are told the important thing is to sing from the heart and it really matters very little if it is not done well or correctly. Frankly, I seriously question such logic. Would anyone question the benefit of a teacher learning to use good grammar so he may speak well and correctly? The rules of language are tools for him that he may effectively edify the body of Christ. Why not make an effort to learn a few basic rules of music that our singing together is just as good as it can

PSALMS 110:1-4

PART I

By Bennie T. Cryer

"THE LORD SAID UNTO MY LORD, SIT THOU AT MY RIGHT HAND..."

David is the recorder of this prophecy made by Jehovah God to Jesus Christ about his then coming kingship and kingdom. In Acts 2:34-36 it is more than suggested by The Holy Spirit that this prophecy was fulfilled when Jesus had arisen from the grave and all power in heaven and in earth was given to him. Mt. 28:18. He was crowned King of Kings when he ascended into heaven (Acts 1:9-11), Daniel 7:13-14) where he was then given his kingdom. This kingdom was given him not in prospect but in actual fact.

SOME PROBLEMS

One of the most popular (but false) doctrines being widely taught and accepted today has to do with the kingdom of Christ. It is said that the kingdom is yet future. That we are now in the church age. But when Jesus comes again the church age will be finished and Jesus will sit on David's throne in Jerusalem and will reign for 1000 years. To substantiate this theory prophecies from The Old Testament are quoted and, it is stated, these prophecies must have a literal fulfillment. And, they say, it is folly to think their fulfillment could be spiritual. Thus David's throne must be the literal throne of David. Jerusalem must be the literal city of Jerusalem. And, since these were on earth in the glory days of the kingdom of Israel so they must be on earth in the 1000 year reign of Christ. Here is a line up of scripture used by some to try to prove this false theory: 1. Earthly kingdom promised. 2 Samuel 7:15-17. Isa. 9:6-7, Jer. 23:5-6, Acts 2:29-30. 2. Where the throne is to be established. Joel 3:16-17, Rev. 2:25-26. 3. Will rule over nations of the earth, not heaven: Rev. 11:15, Zech. 14:9, 11, Rev. 5:10. 4. Nature of the kingdom: Isa. 11:3-9, 65:19-25. Mic. 4:3-4, Rev. 20:6, Isa. 2:4. The serious student of the scriptures will study these verses deeply and harmonize them with plain scriptures and will then see they do not teach a literal thousand year reign from literal Jerusalem with Jesus literally sitting on David's literal throne on this literal earth.

SERIOUS ERROR

One of the most ungodly doctrines that goes hand in hand with the problems stated above is that Christ came to this earth to establish his kingdom but the Jews, instead of letting him rule over them, rejected him. Jesus then postponed the kingdom to his second coming. As proof of this some suggest that in Matthew's account Jesus sought to set up the kingdom in the first 15 chapters. Then, in 16:18-19 he set in motion the substitute for the kingdom, the church, after the rejection by the Jews. This belittles the church and its work that was in God's eternal purpose. Eph. 3:10-11. In 1 Peter 2:5,9 God's people are referred to as a "spiritual house." In 1 Tim. 3:15 we find this house of God is the church of the living

God. Now, this church of the living God is also said to be "an holy nation." 1 Pet. 2:9. A nation must have a government. There are 3 kinds of government nations may choose to exercise their rule: 1. Republic with its President. 2. Empire with its Emperor, and 3. Kingdom with its King. God's people are ruled by the last mentioned.

It is sometimes misunderstood why at times in the Bible God's people are referred to by different names. So far as His people are concerned they are called out of sin and are therefore the church of Christ. They are organized in such way that they are called the body of Christ. They are governed in such way that they are called the kingdom of Christ. So the kingdom and the church are used interchangeably in the Bible and refer to the same thing. It is much like a man might be called a son, a brother, a father, uncle or cousin if he possesses all the necessary characteristics. That does not mean he is 5 different men just because he is called by 5 different names. They all describe the same man. So it is with the church and the kingdom of Christ. They are one and the same thing. One name views God's people from the fact they have been called out of something. The other name from the fact they are governed in a particular way. Here in Mt. 16: 18-19 Jesus could say, "I will build my church..." and "I will give unto thee the keys of the kingdom..." because they were the same thing. He simply used the terms "church" and "kingdom" interchangeably.

SIT THOU AT MY RIGHT HAND

This is quoted by Peter in Acts 2:30 as being fulfilled. The word "sit" means "to make to sit down, to set, appoint...to confer the kingdom upon one, Acts 2:30." Thayer, pp313-314. The actual drama of the coronation of Jesus is unfolded beginning in Acts 1:9-10 where Jesus ascended into heaven and a cloud received him out of the disciple's sight. In Daniel 7:13-14 the prophet begins Scene 2 on the other side of the cloud beyond the view of the disciples standing on the Mount of Olives. The clouds of heaven were no doubt made up of myriads of heavenly angels and not clouds as we literally know them. Here you must read Ps. 24:7-10 where angels challenged and then welcomed the Lord through the gates and everlasting doors of heaven as the King of glory. Now, Scene 3 begins. We must return to Daniel 7 where they brought him before the Ancient of days, i.e., God. At this point in the drama God must have said to Jesus the words of Psalms 110, among them the words "sit thou at my right hand." In saying this, the Ancient of days bestowed upon him "dominion, and glory, and a kingdom, that all people, nations and languages, should serve him..." Then, briefly, the nature of the kingdom and his rule is described in these words: "his dominion is an everlasting dominion, and his kingdom that

Continued on Page 4

"WE CAN NEVER DIVIDE"? (3)

(NOTE: April's article in this series on the Civil War dealt with the church's attitude toward participation in the war. The majority of preachers and editors were pacifists or taught non-participation. Last month's article dealt with the American Christian Missionary Society during the war. At the beginning of the war and during it, the Society was pro-Union. However, at the end of the war they worked hard at mending any schism that had been created.)

The Civil War was a grueling test of whether the United States would remain united. The answer came at Appomattox Courthouse on April 9, 1865. Likewise, the war was a test of whether Christians would remain united. Lard said that although they had just passed through a terrible war "not a rent in our ranks did that war produce." He pleaded, "Let no sectional preachers be sustained; in a word, let the very notion of sectionalism perish from our memories and our hearts." He triumphantly predicted, "we can never divide."

The three important histories which represent the major parties in the Restoration had fragmented - Garrison and DeGroot's **The Disciples of Christ: A History**, Murch's **Christians Only** and West's **The Search for the Ancient Order** - agree in answering that the church was not divided by the Civil War. However, tremendous controversies involving the missionary society, instrumental music, the Central Christian church in Cincinnati, and a more progressive religion engulfed the Restoration Movement after the Civil War. Finally, the church divided into Disciples of Christ (Christian churches) and Churches of Christ.

Historians have long overlooked the influence of sectionalism in this final division. Perhaps this has come as a result of being influenced too much by Lard's confident assertion "Not a rent in our ranks did the war produce" and his prediction, "we can never divide." Obviously Lard was wrong. Still, historians have allowed Lard's prediction to become a basis for writing subsequent history. In Garrison's **Religion Follows the Frontier** Lard's famous statements are quoted and he agrees that the disciples survived the slavery controversy, the war, the 'loyalty resolution' without a rupture." He notes the Missionary Society caused some bitterness but concludes "Its ultimate effect was no division at all." Garrison even entitled his chapter "Not Divided by the Civil War." Similarly, Earl West stated that the church "weathered the issues created by the war without any serious disruption." James DeForest Murch wrote "the Christian churches were the only major Protestant body . . . that did not divide." (West's later work **The Life and Times of David Lipscomb** does deal with the political and sectional aspects of the division).

The Missionary Society's records furnish strong evidence that the impact of the Civil War was divisive. When the Board of Managers presented the

annual report in 1879 they admitted that the Society had been compelled to fight against four forces. Heading the list were the "alienations produced by the late war."

The Civil War had shattered the brotherhood feeling between northern and southern Christians in such a way that they could never again be called "one people" in a meaningful sense. This is not to say that the war was the only thing responsible for the ultimate division, because the conservativeness of the southern Christians had led them to oppose the Society before the war. However, it was the bitterness the Civil War engendered that destroyed the atmosphere of oneness in which doctrinal differences might have been tolerated or maybe even resolved. There were two threads of alienation - sectional bitterness and the antithetical understandings of basic principles - that came together to shatter the oneness. If clearcut division had occurred during the Civil War, one party would have included a large group of congregations located in the South who opposed the Society, in general were more conservative in their interpretation of the Bible, and led by the **Gospel Advocate**. When the United States Census Bureau listed the Churches of Christ and Disciples in 1906, the sectional division was almost that distinct.--*Jimmy Cutter, 3671 Barron, Memphis, TN. 38111.*

PSALMS 110:1-4

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which shall not be destroyed." Scene 4 is then found in Heb. 12:28. Jesus had promised his disciples in Luke 22:29 "And I appoint unto you a kingdom, as my Father hath appointed me." Now, in Hebrews, the writer affirms the receiving of that kingdom. "Wherefore we receiving a kingdom which cannot be moved..." Scene 5 begins with Peter using the keys to this kingdom promised in Mt. 16:19 to open it to those willing to be the subjects of the King of glory, Jesus Christ. Their entrance is described as a "translation" into the kingdom of his dear son. Col. 1:13. This translation occurs when a person is baptized into "the name of the Father and the Son and The Holy Spirit. It was for this reason Peter answered the people with the words of Acts 2:38, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins..." In this way the kingdom of heaven began and increases under the rule of The King of Kings.

How dangerous it is to advocate a future reign of Jesus on this earth and delude people into thinking they are not in the kingdom now. I repeat again, this doctrine belittles the church, and, since many believe the church to be merely a temporary substitute for the kingdom, they begin new kinds of churches with hardly a thought about the church of the New Testament being a part of God's great and eternal plan. Eph. 3:10-11.

We will continue with some more thoughts on Psalms 110 in a later issue.--*Bennie Cryer, P.O. Box 34757, Lusaka, Zambia.*

WILL YE ALSO GO AWAY?

By William St. John

"From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." John 6:66-69.

Many of the people who followed Jesus, had misconceptions concerning Him. Often, their preconceived ideas were at variance with the person and purpose of the Christ. The people expected a king, He came as a servant; they expected a physical, earthly kingdom, His kingdom was spiritual; they expected the restoration of physical Israel, God's chosen people, and instead, spiritual Israel, the church, began and became God's chosen people.

In John 6, Jesus taught some things that caused many to stop following Him. Many had followed Him because of the loaves and fishes. When Jesus emphasized the necessity of complete obedience, they turned away. Like many today who emphasize "feelings" and an inaccurate conception of "love", while minimizing the word of God and the necessity of obedience. Jesus then turns His attention to His inner circle, the twelve, and asks, "Will ye also go away?" Jesus never forced anyone to be His disciple; and here, He gives the twelve the opportunity to leave Him.

In I Corinthians 11:19, the scriptures state, "For there must be also heresies among you; that they which are approved may be made manifest among you." Paul states in I Timothy 4:1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits." Heresies and departures from the faith have been with us ever since the first century. Jude wrote, "contend for the faith", and Paul wrote about those who were, "reprobate concerning the faith" (Jude 3 & II Timothy 3:8).

As I begin to look around and consider those who have left the faith in just the last few years, it seems that the question is not, "Will someone depart from the faith?"; but, "Will ye also go away?" As David said in Psalm 119:53, "Horror hath taken hold upon me because of the wicked that forsake thy law." Since the restoration movement began in America, many have departed. Men have departed from the faith to accept the errors of denominationalism and innovations in the work and worship of the church (Missionary Societies, mechanical instruments of music, Sunday school or Bible classes, individual communion cups, the modern day "pastor system", etc.). Others have left for money, fame or physical lusts. Jesus said, "If you love me, you will keep my commandments" (John 14:15, ASV). Those who do not keep Christ's commandments, do not love Him. Regardless of how men try to soften this statement,

it is still true. If you love Christ, you will keep His commandments, and if you don't keep His commandments, you don't love Him. John said, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil **hateth the light**, neither cometh to the light, lest his deeds should be reprov'd." If you do not keep the commandments of Christ, then you hate Christ. Maybe **you** don't think so; but nonetheless, you hate Him. Jesus said in Matthew 6:24, "No man can serve two masters: for either he will **hate** the one, and **love** the other; or else he will **hold to** the one, and **despise** the other. Ye cannot serve God and mammon." There is no middle ground. Either you are a servant of God or you are a servant of sin. Those who depart from the faith, hate God. Even those who have left for other beliefs and false worship, hate God. The men of Bethel, considered themselves faithful worshippers of God (Amos 7:13), while in reality they were steeped in the sin of idolatry. Many today believe they are still being faithful to God, while in reality they have departed from the faith.

When people depart from the faith, they tread under foot the Son of God. They count the blood of Christ, which saved them from their sins, as though it were common or unholy, and they insult or do despite to the Spirit of grace. The punishment that awaits them is more grievous than death (Hebrews 10:28-29).

Many feel that departing from the faith, only affects them. This is not so. When we depart, we put Christ to an open shame (Hebrews 6:6) and we grieve and insult the Holy Spirit (Ephesians 4:30 & Hebrews 10:29). The apostle John wrote, "I have no greater joy than to hear that my children walk in truth" (III John 4). Obviously, it causes great pain to those who are faithful, when someone leaves the truth. Personally, I had much rather hear that a dear brother or sister has died, than to hear that they have departed from the faith. Paul stated that we are not to sorrow over those who have died (I Thess. 4:13); but, those who depart from God are a source of great sorrow. Jesus, the man of sorrows, must have grieved when Judas betrayed Him and when Peter denied Him. The fact that Israel as a nation, had rejected Christ, was a source of great heaviness and continual sorrow to the apostle Paul (Romans 9:2). Paul said of the Thessalonians, "We are comforted over you in all our affliction and distress by your faith. For now **we live, if ye stand fast in the Lord**" (I Thess. 3:7-8).

When someone I know leaves the faith, it is as though part of me dies. Paul sent Timothy to the Thessalonians to establish them concerning the faith. He wrote, "For ye are our glory and joy.

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ARE INDIVIDUAL CUPS AN AID?

By Billy D. Dickinson

Every unscriptural practice that has caused the ship of Zion to be tossed on troubled waters has, at one time or another, been termed an aid or an expediency. In the Oct. 17, 1985 issue of the **GUARDIAN OF TRUTH**, Mike Willis, who is the editor, asserted that the "use of one container or many for the fruit of the vine and the use of plates to pass the unleavened bread are simply aids." He went on to state that "they aid in distributing the elements which the Lord authorized but do not introduce unauthorized items." Thus, an attempt has been made to justify the use of individual cups in the communion by claiming they are merely an aid in distributing the fruit of the vine. Let's see if his contention will hold up under scrutiny.

These statements were made in the third of a series of articles on "Why I Oppose Instrumental Music In Worship." He was trying to demonstrate the difference between an aid and an addition and why a piano is not "just an aid to our worship." In other words, just because someone **says** a piano is an aid does not make it so; it is still an addition to what is specified. Likewise, just because someone **says** individual cups are an aid does not make it so; they are still an addition to what is specified!

How can we differentiate between an aid and an addition? Let's allow Bro. Willis to explain the difference to us: "An addition is a violation of specific authority because it introduces another item of the same class. For example the Lord specified unleavened bread and fruit of the vine to be used on the Lord's table. The use of **another kind** of food on the Lord's table is an addition." By using the very criteria he uses to distinguish between aids and additions, it should be plain to see that cups are not "just an aid", but rather, they are a violation of what is specified in the word of God. Not only does the Bible specify that Jesus took bread and fruit of the vine, but it also specifies that Jesus took the cup (Matt. 26:27). It was a "drinking vessel" or "the vessel out of which one drinks", Thayer on pages 533 and 510.

If cheese is a violation of the unleavened bread Jesus took and water is a violation of the fruit of the vine, then individual cups are a violation of the one container Jesus took. When cheese is used in the communion, we have a violation of a specific authority because it introduces another item of the same class--it violates fruit of the vine. Likewise, when cups are used in the communion, we have a violation of specific authority because their use introduces another item of the same class-- they violate cup.

This is the difference between a plate for the bread and cups. (Of course, in his article he spoke of plates, which implies a plurality of loaves. However, Jesus took only one loaf which represented His one body. The Greek word for bread in Matt. 26:26 is **ARTOS** and is singular in number, denoting a loaf.

6 OLD PATHS ADVOCATE

Hence, the use of a plurality of loaves would also be a violation of specific authority--they would violate the one loaf.) But the use of a plate does not violate bread, while cups certainly do violate the cup! Bro. Willis has argued that cups, along with plates, are an aid because "they aid in distributing the elements which the Lord authorized but do not introduce unauthorized items." Why do you suppose he added this last part to his statement: "but do not introduce unauthorized items"? The reason is because he knows that in order for something to be legitimately classified as an aid, it must not introduce an unauthorized item. Yet, this is where his argument falls apart, because I've already shown how cups violate specific authority and are an unauthorized item on the Lord's table!

What he has really argued is that cups do not violate the fruit of the vine. Well, who ever thought they did? His argument proves nothing because it misses the point. Isn't it strange how he opposes any kind of addition to the bread or fruit of the vine because this would be using "another kind of food," but if someone wants to violate what is specified by using another kind of method of partaking of the fruit of the vine, that is permissible?

Sometimes the instrumental music man will argue that the Bible says to make melody and the piano is merely an aid to help him do that. However, the Bible doesn't tell us to merely make melody; it says we are to sing and make melody in our hearts (Eph. 5:19). Similarly, Bro. Willis and others tell us that the Bible says we are to drink the fruit of the vine and cups are merely an aid to help us do that; but in Matt. 26:27, Jesus did not tell His assembled disciples to merely drink the fruit of the vine. Rather, He told them all to drink the fruit of the vine out of the one container He had taken and given unto them. Mark says, "...and they all drank of it" (Mk. 14:23). Thayer shows on page 510 of his lexicon that the disciples all drank out of the cup Jesus had: "Pino ek with a genitive of the vessel out of which one drinks." The point is that the Scriptures specify the cup, just as surely as they specify the fruit of the vine!

If the Bible had merely said we are to make music, without any other specification, we would be free to make any kind of music we please; but the Bible has specified the kind of music God wants. Likewise, if the Bible had merely said we are to drink the fruit of the vine, without any other specification, we would be free to use one container or many; but the Bible has specified that we are to drink the fruit of the vine out of one cup.

How can the use of one container merely be an aid, as Bro. Willis asserted, when this is what is specified and exemplified in the Scriptures? Something that is essential to carrying out what is specified ought not to be classified as a mere aid.

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READING FOR LIFE

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deciding to yield to God's word. It is no doubt the common experience of Christians who read God's word that there are passages in the word that have been gnawing at us to repent, to change, to become more like Jesus. There must come a time in our life when we simply decide to give in and give up in our battle to fight against what it is trying to tell us. Only then can life come.

Accepting the Challenge of God's Word

Not only does the word of God correct us, it challenges us. Once we stop justifying ourselves we stand a chance of hearing that challenge. Understanding and accepting the challenge of God's word brings life.

On one occasion Jesus challenged his disciples with the words, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). Jesus was not talking here about the communion at this early point in his ministry. He was using a Hebrew Idiom to say that unless they were willing to totally consume him, that is, be absolutely committed to following him, they would have no life. They understood precisely what he was asking of them. Their response was, "This is hard saying; who can hear it? In other words, what he is asking is very difficult, who can follow it? Some of them in fact were not willing to follow him with that degree of commitment, so they turned back and walked no longer with him.

The words of Jesus still challenge us. Will we answer, "This is a hard saying, who can hear it?" If we turn from the challenge, then we surely will have no life. His word challenges us to obey, period, without excuse, without defensiveness. Just simply obey because it is God's word. His word challenges us to take the Christian life seriously, following in the steps of Jesus without distraction or inhibition. God's word challenges us to grow up, to

mature as his children. His word challenges us to stand up for the truth, with compassion and love proclaiming it and defending it. There are of course many challenges but what is important to our reading of God's word is to remember that it is challenging us to be different. Reading with this in mind means that life will come from reading.

Practicing God's Word

Jesus said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" (Matthew 7:24-25). These are powerful words for they are capable of bringing us life. Jesus wants us to practice his words. Life will come only when we go beyond a simple intellectual knowledge of his words and, instead, act on them.

As we read we must constantly ask ourselves how this passage we are reading can change us today, how it can make me a different person today, how can I apply this passage today. When we read we must look for life and if we look for life we will find life. Even if we read just one verse a day, if we read for life, then we have genuinely read as Jesus wants us to read.

When we read that Jesus said we cannot serve God and mammon, we had better go out and serve God. When we read that Jesus said we ought to lay up treasures in heaven, we need to decide specifically how we intend to follow this teaching. When we read that Jesus said we must go the second mile, we must think about who, today, we will go the second mile with.

The early Christians are our example. Jesus changed them and this meant that Jesus changed how they lived. Luke is not wasting words when he tells us of the early Christians in the book of Acts: that they went everywhere spreading the word of God, that they were willing to

suffer for God's cause, that they obeyed God rather than man, that they searched the Scriptures daily. We are reading for life if we understand that, after we read the book of Acts, there is something we must do.

In the same way the letters of the New Testament are intended to be read for us. Paul tells us we ought to pray without ceasing so we had better start giving ourselves to prayer. He warns us we must "stand fast in one spirit, with one mind striving together for the faith of the gospel." These words are not platitudes; they are injunctions to act in a certain way. James admonishes us to control our tongues. If we read this, agree that it is true we just control our tongue and then set the book down, only to go right out and demean, ridicule, or gossip, we have missed the point of reading.

Practicing the Scriptures does not mean simply sitting back and thinking about them. It does not mean teaching someone else what they ought to do. It does not mean beating someone else over the head with it. It means **you** act, **you** change, **you** apply the Scriptures today, now. Life will only come when you act. And the beauty of God's word is just this: that as you act and receive life from acting, you will then be filled with genuine awe and gratitude for God's wonderful word.

Peter said to Jesus, "Thou hast the words of eternal life." We cannot think that the words of Jesus will bring us eternal life if we are not willing to think that his words are intended to change us now, in this life.--Raymond Fox, 753 Saucito Ave., Salinas, Ca. 93906.

THE NEW SONGBOOK IS READY!

In a telephone conversation with Lynwood tonight, her confirmed that is ready for us to order. The name is: **BLESSED ASSURANCE** and the price is the same as the last book, \$2.50 per copy **PLUS** postage. Send all orders to: **M. Lynwood Smith, Rt. 1, Box 151, Wesson, MS., 39191** or call and place your order by phone. (area code: 601) 833-2560. We appreciate the effort Lynwood makes to put out a good song book and he has managed to keep the price the same this time.

-Don L. King

WILL YE ALSO GO AWAY?

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Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; And sent Timothy, our brother, and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know" (Thess. 2:20 & 3:1-4).

Sometimes people who depart from the faith, offer the excuse that brethren offended them. It is certainly true that we can cause others to stumble, to offend, or to be made weak (Romans 14:21 & I Cor. 8:10-13). But it must be clearly understood, that those who are offended are **weak and do not love the law of God!** In Psalm 119:165 it is stated, "Great peace have they which love the law: and nothing shall offend them." John wrote of some who "went out from us" in I John 2:19, "They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." Some of the accusations that are made against the people of God may be true; but, **NOTHING** justifies leaving the church or departing from the faith. If those who left really **loved** the truth, they would not leave.

We live in a time when many people, even some members of the church, belittle the word of God and emphasize "feelings". The Bible still assures us that the law of the Lord is perfect, converting the soul (Psalm 19:7); that the scriptures of God are able to make us wise unto salvation and perfect (II Timothy 3:15-17); and that the person who continues in the perfect law of liberty will be blessed (James 1:25). The law of the Spirit of life in Christ Jesus did

something that the law of Moses could not do; namely, it freed us from the law of sin and death (Romans 8:2-3).

We are in a war against sin. Those who depart from the faith are cowardous traitors. In Philipians 3:17-19 Paul wrote, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of who 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.)" When someone falls in battle, one of two things happens to the others - either they become dismayed and may retreat, or else they become more determined than ever to fight to the last man. I urge each of you to become more determined than ever. As Paul said, these things must happen, that they which are approved may be made manifest. Our faith must be tried. Do not let those who have departed from the faith dismay you. As God said to Joshua, "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." I ask those of you who have departed from the faith, "To whom shall you go?"

My purpose in writing this article is two-fold: 1, to set forth the truth about those who depart from the faith, namely, that they do not love the truth nor the Son of God, and 2, to encourage the faithful to remain faithful. As Paul wrote, "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. 16:13). There have been many faithful preachers and brothers and sisters who have encouraged me greatly by their faithfulness. To these, I express my very deepest love and appreciation.--**OPA.**

OUR SINGING

Continued from Page 2
possibly be?

Song leaders should be chosen thoughtfully by the brother in charge. Too, song leaders should choose their songs thoughtfully.

One should choose songs which will fit the occasion, songs he is able to lead and the congregation able to sing. Every leader should strive to learn to both pitch and beat the time to the song so the congregation can more easily sing together and at the same tempo. Anyone who can accurately sing the scale can learn to pitch a song with a reasonable degree of success. It may very well require a bit of time and effort, but the improvement is worth it. Those who are singing along should try to hold their songbooks low enough to allow them to see the leader and the tempo he is directing. When proper interest is maintained and each worshipper pays the necessary attention to the song service, it can be a wonderful and exciting part of our worship.

ARE INDIVIDUAL CUPS AN AID?

Continued from Page 6

Just as one cannot obey what is specified without singing and making melody with the heart, one cannot obey what is specified in regard to the communion without the use of one cup. When one sings with grace in his heart, he is making the kind of music God has specified. Likewise, the use of one cup in the communion is the kind of method of partaking of the fruit of the vine God has specified.

In concluding his article, Bro. Willis made this plea: "Will you join hands with us in calling men and women to go back to the Bible and offer to God the worship which He has revealed that we should offer?" Brethren, the use of one cup, not individual cups, is that which God has **revealed** in His word!--215 Forrest Hills Dr., W. Monroe, La. 71291.

BONDS OF MATRIMONY

DOUGHERTY-KEMP— On Saturday afternoon, December 21, 1985, Brother Bobby Dougherty of Fresno, CA and Sister Mary Kemp of Merced, CA exchanged vows of love and devotion at the church house in Atwater, CA. Many good christian people were on hand to witness the wedding and to wish the young couple well. The ceremony was enriched by beautiful songs sung by Phillip and Judy Scott. I had the honor of administering the solemn wedding vows,

ANNOUNCEMENTS

and the good pleasure of reading again what the Scriptures say regarding the marriage of His children. Bobby and Mary will make their new home in Fresno, CA and will worship with the saints in Sanger, CA. My prayer is that God will richly bless them in their new life together.--
Glenn Ballard.

OUR DEPARTED

ASHWORTH— Sister Hautie Pearl Grases Ashworth was born June 28, 1892 in Gira Co., Tenn. and departed this life on March 28, 1986 being 93 years and 9 months of age. She was a

long time member of the Chapel Grove congregation and loved by all.--*Johnny Fisher.*

HALE— Sister Lillie Mae Hale was born January 21, 1905 in Texas, and passed away April 14, 1986 in Modesto, California. She is survived by three daughters, one son, three sisters, fourteen grandchildren and nineteen great-grandchildren. Her husband, brother Raymond Hale, and a son, Raymond Horace Hale preceded her in death. Sister Hale lived in New Mexico, and worshipped in Albuquerque for many years. She obeyed the gospel while in her teens, and served the Lord all her days, many times under adverse circum-

stances. She was not in the best of health the last few years, but exemplified a patient, loving and kind spirit before all. She talked to me of her greatest concern in life, which was the salvation of her children. Sister Hale was an old fashion woman with christian principles that are not valued by the masses of today. She was a member of the congregation at Turlock, our oldest sister while in that church. This writer was asked to speak at the memorial services in Escalon, and in Albuquerque, in the place of brother Don McCord, long time friend and brother of the family. It was my privilege, and may her faithful life be of comfort to the family.--*Richard DeGough.*

FROM THE FIELDS



the fields are white already to harvest

FOREIGN

Virgilio O. Danao Sr., Dist. No. 2, Roxas, Isabela, Philippines, April 30— It is now summer time in this part of the Philippines. Although fresh and green grass that clothe the earth begins to wither, and dried leaves of trees, big and small, continue to fall, the Lord's work has not been affected for it continues to manifest signs of its being alive; it is greener than ever before and growing, moving forward— spreading the good news of salvation, the Gospel of Christ which is the source of everlasting life. Recently, Bro. Crisanto Sarceda, Bro. Alejandro Pascual and I conducted a two day's study, April 16-17, in San Clemente, Tarlac which was attended by preachers of different religious denominations in the area. Each lecture was followed by an open forum. Two preachers were baptized, while a digressive church of christ preacher made public his stand with us on the issues. Two more--my younger brother and his wife--were baptized, paving the way for establishing a new congregation in Sta. Ignacia, Tarlac, where my brother and his family presently reside. I am thankful and glad for he made public his desire to become a gospel preacher. We returned home on April 21, but had to leave again on April 23 for Josefa, Cauayan, Isabela where Bro. Rodolfo Albano preaches for a two day's meeting with our co-

preachers. While there we conducted Bible studies with the people whom Bro. Albano invited to attend, which resulted in five souls baptized there. So far, according to information given me by our preaching brethren, there are a total of 25 baptisms during April: 11 in Isabela; 2 in Quirino; 4 in Cagayan; 4 in Tarlac; and 4 in Ilocos Norte. I also received reports that my radio program in Laoag City, an extension of my program here in Isabela, is now reaping fruits, and indeed it is bolstering the Lord's work in Ilocos Norte and neighboring provinces. The Lord's church here in Roxas is intact and firm in the faith. Despite of the many obstacles Satan laid down on the way to undermine and to hinder the progress of the work here, through God's blessings, help and guidance, at least, we are able to combat these challenges, and continue to bring souls to the fold of Christ in His Church! Let us all continue to pray for the Lord's work everywhere!

Virgilio O. Danao Sr., Dist. No. 2, Roxas, Isabela, Philippines; February 6— It is a thrill to share with brethren everywhere the good and fruitful result of the recent visit of Bro. Don L. King and Bro. Jerry Cutter to the Philippines. Despite of the fact that we have to cancel our visitation to several places previously scheduled because of their limited time being with us, there is a total of 34 baptisms made in different places/provinces:

Ilocos Norte-17; Isabela-8; Cagayan-6; and Cainta-3. Bro. Cutter flew for Australia on January 22nd, while Bro. King and I continued our scheduled five night meetings in Cainta. Immediately after our regular Sunday worship service in Cainta, Bro. King left for the airport in preparation for his flight back to California. Bro. Cutter has been in the Philippines three times, in 1981, 1982, and his recent visit last month, January. The local brethren were once again strengthened and encouraged by their very inspiring messages. We are very thankful for the great sacrifices Bro. Cutter and Bro. King made in helping the Lord's work here. Their coming helped us strengthen the faith of the brethren, and assisted in disseminating the word of God to the people here. I was once again privileged to become their interpreter. May I express, in behalf of the Lord's work here, our deep appreciation to the faithful everywhere who made it possible for Bro. Cutter and Bro. King to come to my country this year, most particularly the faithful brethren at Fremont, and Bro. Don L. King, for their unending love and concern toward the work here. We sincerely and earnestly pray for them because of such untiring sacrifices they are extending to the Lord's work here. Personally, may I say that my association with Bro. King when he comes here leads me to appreciate him more, and love him as a brother in

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Christ and as a friend. May brethren everywhere of his kind continue to increase in number. I received the mimeograph machine the Modesto (California) congregation sent to me through Bro. Orvel Johnson of Ceres, California via Bro. Robert Wilson at the U.S. Embassy in Manila. We heartily thank the brethren there for their generosity. Any information you wish to know about the work here, feel free to write me, to Bro. Don L. King, or to the faithful brethren at Fremont, California. **Note:** We are sorry this was misplaced during the last month's **OPA**.

J.E. Ndelema Madzulo, PO Box 3216, Harare, Zimbabwe— The work is progressing and your prayers are working. We had a very nice meeting in March with more than 1,000 from various congregations including Malawi and Zanitoia. We pray for our brethren from various parts of the world. See Matt. 5:9.

DOMESTIC

Johnny Elmore, 419 K SW, Ardmore, OK 73401, May 9— April 6-13, I was with the church in Westminster, CO in a meeting. It was a pleasure to work with this group. I found them to be zealous, warm and hospitable. They have a good nucleus for growth and development. I enjoyed staying with Glen Osburn and family. Don Pruitt held a meeting for us here in Ardmore April 24-27 which helped encourage us. His lessons were addressed to our needs and were delivered with boldness and courage. I am in a meeting this week with the church in Healdton and we are having good crowds with a good bit of outside interest.

Voyd N. Ballard, P.O. Box 22231, Tucson, Arizona 85734, May 7— During the month of April we had two baptisms and one restoration here in Tucson. The Lord continues to bless our work here in a very wonderful way. We continue to have good interest and attendance in our services, and through personal work and contact with outsiders we have several non-members in regular attendance. During the past nine months we have had a total of 13 people respond to the Lord's invitation as follows: Two baptized, two restored, and nine confessions of sins. Through personal work and home studies we are reaching people who have never heard the pure gospel before. We

thank all of you who are helping us in this work and who are praying for our efforts. I continue to preach the plain simple gospel and the results here proves that it is still "the power of God unto salvation." Please write me if you know of people here that I should contact.

Clovis T. Cook, 1503 E. Crestview, Springfield, MO 65804— I have recently heard my very good friend, Richard DeGough was engaged in a gospel meeting here in the Springfield area. We enjoyed having Richard and his wife in our home. He is a good preacher and not afraid to tell it like it is. I also heard Bobby Loudermilk in a meeting at Lebanon, preach a fine sermon. These two men go back to their childhood in my memory. I would like to say just a word about my special friend and sister in Christ, Henrietta Nichols. I met this woman along with her husband and children, on my first trip to California, about 1945. I was always uplifted after visiting with her, because of her keen insight into spiritual matters. She and her husband made a very valuable contribution to our preaching forces in the brotherhood. I was glad to have something to say at her funeral. The long line of the older faithfuls are being diminished.

Rodney Watson, 2116 S. Delaware, Springfield, Mo. 65804— During the first week of April I moved from Yuba City, California, my home for twenty-eight years, to Springfield, Missouri. I am presently working with Bro. Clovis Cook of Springfield, and Bro. Terry Baze of Niangua, Missouri. I respect both of these men and appreciate their willingness to work with me in my preparation to become a more useful servant for the Lord. I have found everyone here to be extremely friendly, and have made me feel very much at home. Since my arrival, I have had the privilege of worshipping with the congregations at: Springfield (Southside), Cassville, Mountain Home, Rolla, Claxton, and Mountain Grove. I appreciate the many opportunities I have been given to preach, and the support by the Brethren in this area.

Alton B. Bailey, 909 Truitt Ave, LaGrange, Ga. 30240, May 9— All things continue well in the deep south. Signs of growth have always made the church stronger. Our meetings have been well attended and interest has been very good most everywhere I have been this year. April 20-27, we were in a meeting at

the Grassy Forks congregation in the Hartford community near New Port, Tn. This is one of the congregations that came as a result of a mission meeting Bro. Bobby Pepper and I held about four years ago. For a time the little congregation had about 17 or 18 attending services. About two months ago things began to change. The good and honest people of that area began to attend and respond to the truth. They now have from 60 to 65 on Lord's Day and the people are burning with zeal to both learn and grow in the true faith. During this meeting I baptized one and 3 more came out of disgression and one was restored to the faith. Lord willing in the near future Bro. Bobby Pepper and his family will move there to work with the church. My next meeting will be in Raleigh, N.C. May 18-25. Bro. Don Pruitt is scheduled for our summer meeting here in LaGrange, May 31-June 8. June 15-22, I will go to Mena, Ark. and then Lord willing to the 4th of July meeting. We enjoy the **O.P.A.** Keep up the good work. Here are 2 Subs.

Barney Owens, 8782 Meadowview, W. Chester, OH 45069— During the last few weeks I have been in meetings in Oklahoma. First it was my pleasure to again be with the faithful who meet in Golden, a church that I have been with many times, people I have grown to love long ago. Our meeting was rather encouraging as outside interest was manifested from the digressives and denominations. Then I was with the 21st Street congregation in Ok. City. My first with these brethren to assist in my small way their efforts. A working church that build up the preacher as much as he can them. New bonds were made which still continue in eternity. It was good to see so many of my brethren who preach at these meetings, some who preached before I was born and some who are young and filled with enthusiasm. Our meeting here is to be with Dennis Smith, April 19-27. Please take note of the following dates where an invitation has been extended graciously to me: In May: 2-4 Breeze Hill, In.; 14-18 Chappel Grove, Tn. In June: 7-15 Mtn. Home, Mo.; 27-July 3 with Lee's Summit (what is referred to as the Lebanon Meeting). In July: 5-13 Seminole, Ok.; 14-20 Pansey, Al.; 26-Aug. 3 Flintville, Tn. I hope to get the remainder of the summer with fall dates in the July or August issue. It is always a joy to have those who travel on vacations etc. to put meetings in their plans, so if you can come and help us broadcast the

blessings of Christ. Your prayers I need and request.

Glenn Ballard, 6160 Terminal Ave., Riverbank, CA, 95367. (209) 869-4321— Since July 1984 my family and I have lived in Northern California where we are being supported to preach the gospel. Until January 1, 1986, the church in Manteca supported us to work primarily on behalf of the small but faithful church in Sonora, California. We appreciate all the saints in Manteca for their friendship, encouragement, and generous support for the preaching of God's Word. Since the first of the year, we have been associated with the church in Escalon. Our work here is focusing primarily on the setting "in order the things that are wanting." (Titus 1:5). There is a wealth of talent in this church and we are doing our best to develop it and put it to use for the betterment of the Kingdom. We are encouraged by the congregation's willingness to devote itself to such preparation and I commend them for their vision. Since the first of the year it has been my pleasure to preach the gospel at Niangua, MO, Auburn, Fair Oaks, and Fremont, California, as well as here at home. A special thank you to all the brethren who received us so warmly. We plan to be in Houston, Texas June 25-29, in route to the Fourth of July meeting in Sulphur, Oklahoma. Please note my new address and phone number.

P. Duane Permenter, 305 Church Ave., Oakdale, CA 95361, May 2— I am now in a meeting at Liberty, Kentucky with the Hilltop congregation. The crowds have been good with several outsiders thus far. My schedule will take me to Hamilton, Ohio May 4th through the 11th. I am happy to announce that a young woman came forward at Modesto, California since I last wrote to the paper. Suzanne had been mixed up in denominationalism for a long time, but after learning the truth in Jesus Christ, she obeyed the gospel. Also, it is a pleasure to write about the new effort in Oakdale, California by the brethren in Turlock supporting brother Richard DeGough in this effort. Many other folks, including myself, intend to help all we can. My family and I made Oakdale our home in order to assist in this work. We are planning to begin with a gospel meeting June 6-15 with Bro. Wayne McKamie doing the preaching. Our intentions are to win souls to Jesus in this locality. Pray for us in these efforts. Although I now have a secular

job, my intentions are to book and hold all the meetings I can. May God bless all the faithful. Our new address is above and our new phone number is (209) 847-9589.

Brian Burns, 3323 Furman Avenue, Ft. Smith, AR 72903— It is hard to believe that one third of 1986 has already passed at this writing. We hope our time is spent wisely in the Lord's work. Here in Ft. Smith we hope to have an extensive door knocking and personal work effort in the fall. We anticipate having several preachers come and help us in this effort. We are presently offering a correspondence course and encourage all the members to supply us with people to contact. If anyone knows of someone in the Ft. Smith or surrounding area please send us their name so we can contact them. Aside from our home responsibilities we had the privilege of visiting and speaking at Miami and Poteau, OK; Little Rock, Mena, and DeQueen, AR; Brazil, IN (Pleasant Grove), Vance Jackson in San Antonio, TX; and Aurora, MO. We also went to Creasant, OK where we heard Bro. Doug Edwards do an outstanding job presenting and defending the truth concerning the cup in the communion and one assembly of the church. Bro. Don King will speak for us here July 5th and 6th. Please stop by on your way home from the 4th of July meetings. If the Lord wills we will be in a weekend meeting in Memphis, TN Aug. 22-24. Pray for the work.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539, May 12— The church at home continues in peace. Recently, Glen Ballard preached twice for us and we enjoyed having him with us. June 16-22 Wayne McKamie is to be with us for a meeting and we are all looking forward to that. All who can, plan to be with us for as long as you can stay. On the 22nd of this month I am to begin in Jacksonville, Fla. going through the 25th. I have been there a number of times in past years and am anxious to see them all again. Too, I am looking forward to the 4th of July meetings, more so this year than usual. Locally, I have preached once at Modesto and Lodi recently and plan to be at Manteca soon. I have been busy lately contacting preachers asking them to write articles and field reports for the paper. I am convinced the field report section is one of the first read each month. **Please, brethren, don't forget to send us your reports!** The brotherhood is interested in your work. I am

encouraged by the fine spirit manifested by the preaching brethren in the Philippines. They are determined to stand for the right and preach the Word of God in the face of opposition. Efforts have been made to trouble them, divide them, discourage and confuse them, yet they are standing firm. May God bless them all. The work is growing! New congregations are being established in new places and souls are being added to the church on a daily basis. A new radio program has been added to the work in a Northern province and is already bringing about results. This work has been the greatest source of encouragement to me, ever. I have developed dear friends among the Filipino brethren and look forward each year to being with them all again. They love the Cause of Christ and work hard to see it grow. One doesn't encounter problems among them, in getting a crowd together to hear the preaching of the gospel. They eagerly come and care not how long the services last. We could learn from their example. Don't forget us when you pray!

Voyd N. Ballard, P.O. Box 22231, Tucson, Arizona, April 7— On Sunday morning April 6th at the close of our services here in Tucson, I baptized Don Shannon into Christ. Don was a Baptist, but after several weeks of personal study plus attending our services and hearing me preach several lessons on the one true church and the Lord's plan of salvation he was ready to make the good confession and be baptized into Christ for the remission of his sins. We have several others who are not Christians who are attending the services and with whom we are working personally and we feel it is just a matter of time until they too, obey the gospel. We are grateful for all the opportunities we have to reach the lost with the saving gospel of our Lord. If you know of anyone we can contact here in this area please write me. **Note:** Received too late for May issue.--**D.L.K.**

Paul Walker, PO Box 1385, El Reno, OK 73036, April 8— We are now in a meeting in El Cajon, CA. This is our first time here and we are certainly enjoying the meeting. The work in El Reno, we feel, is making progress. We look forward to being in Rote, PA July 6-13; Lovejoy, PA July 14-17; Mt. Pleasant, OH July 18-20. We were saddened by the death of Bro. Fain McAnear, Jacksboro, TX. He was a fine Christian and had done much for the church.

EXPIRATION DATE

If the date near your name and address reads 02-86 your subscription expires with this issue. **Please renew promptly- DLK.** Send all subscriptions to 41931 Chadbourne Dr., Fremont, Cal. 94539.



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

FROM THE FIELDS (Continued)

Paul O. Nichols, 9462 Baird Rd., Shreveport, LA 71118 - May 9— We were in a meeting at Lexington, OK April 12-20 with some good crowds. There was sickness that hindered some, and we hope that all are better now. Several preachers came and encouraged the meeting by their presence. There were three confessions of fault and two restorations. It was a joy to be with this congregation, and we look forward to another meeting with them in 1989. At present I am at Caldwell, ID for the first time in about seven years. I am enjoying the association, the services, and the opportunity to preach the gospel here. We have had one restoration to date. My next meetings will be at Collins, MS; Athens, Al; and Twelve Pole, WV. On to the work!

John H. Roberson, Richmond, Indiana— We have just closed a gospel meeting with Bro. John Brewer of Kansas City, Mo. Bro. Brewer did some powerful preaching, the congregation was strengthened and had one baptism. I would like to commend his wife Danita. She is really a preacher's helper. The meeting was well attended by sistering congregations and outsiders. We were glad to have our preaching Brothers Bro. Orville and Dennis Smith attend one night of the meeting. I was in Chattanooga, Tenn. March 8th, thru March 23rd, I worked with Bro. Evans Fuller two weeks doing personal work. Bro. Fuller had been worshipping with the South Pittsburgh Church of Christ. His plans in moving there was to start a congregation in Chattanooga. March 23rd, Bro. Fuller began worshipping in his home at 5109 Beulah Ave., Chattanooga, Tenn. 37409. Phone 1-615-821-6050. Time of worship is 11:00 A.M. Please call in advance. The first Lord's Day worship in their home attendance was three members and three visitors. Bro. Evans and Shirley Fuller should be commended for the efforts they are

putting forth to establish a congregation there in Chattanooga. Bro. Fuller took an early retirement and his wife quit her job in Kansas City, Mo. to do this work. Bro. Fuller is from the Prospect Congregation in Kansas City, Mo. I recommend Bro. Fuller as a gospel preacher. He has preached at his home congregation in Kansas City, Mo., 86th and Euclid, Kansas City, Mo., Pleasant Hill, in Pleasant Hill, Mo., Church of Christ, White Bluff, Tenn., Church of Christ, in Richmond, Indiana, State Line Church of Christ, in South Pittsburgh, Tenn. Bro. Fuller needs financial support in this work. If you would like to be a part of this work please contact Bro. Fuller.

Gary Barrett, 420 Hawley Ave., Sanger, CA 93657— The work at Sanger continues and God is blessing us. A young lady was recently baptized and we were all thrilled. Bro. Morris Hopkins baptized his daughter, Lorna, into Christ a few days ago. Lorna has been raised in the Church and we are happy to see her take her stand for the Lord. Since last writing I have held a meeting in El Cajon, CA. It was enjoyable seeing everyone and being privileged to worship with them. The congregation there has grown considerably. Too, the hospitality was excellent. I am still working once a month at Stockton. We hold study Friday evening, studies Sat. morning, singing school in the evening and I preach both services Lord's Day. This past week at Stockton I enjoyed a good study with a young man on the Baptism of the Holy Ghost. After about 2½ hrs. he was baptized into Christ for remission of sins (in water). Bro. Greg DeGough just held a meeting for us and did a splendid job. We had brethren from five congregations and also appreciated having fellow Preachers, Richard DeGough, Lavern Lum and Lynwood Smith. I am looking forward to my next meeting at the Fair Oaks

congregation May 30-June 1st. A tentative meeting is in the planning for Stockton in June. In my last field report I mentioned that the congregation at Sanger gave us another 2 to 4 yrs. work. I will have been here 3 yrs. in Aug. I mentioned my wife and I were praying about the matter. We received a request from the congregation at St. Albans, W. Va. to move back home and work. It is an honor when brethren have enough confidence in you to ask you to work in and near your home state. Even though we were thrilled at the offer we did not make a decision hurriedly, but gave it much thought and prayer. We asked the Lord to open and shut doors as he desired that he might place us where he needed us the most. We will be moving to W. Va. July 1st. Lord willing. I will be working with the brethren at St. Albans. When I have obtained a new address I will send it in. Many in W. Va. have said they are looking forward to our return. It makes us feel so good to know our brethren love us. We have received much encouragement from the brethren in Ohio and Pa. Thank you very much! I appreciate all the Church has done for us here and hope we have been a help to them in living for the Lord. Such decisions are difficult and we pray we have made the right decision, and will benefit the work in W. Va. The brethren at St. Albans and myself have worked together before and we feel we can accomplish good together for the Lord. We recently attended a meeting at Atwater in which Don McCord did the preaching. My wife said it was one of the best sermons she had heard in a long time. Sin, Worldliness, and Foolishness were called by name and not just inferred. Don preached a "good old fashioned Gospel sermon". Brethren pray for us. When we reach W. Va. and start the work we will have time once a month for weekend meetings. If I can be of help in this area to you please let me know.



Advocate

OLD PATHS

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IF THEY SHALL FALL AWAY

By Terry Baze

As there is no greater joy than to see one obey the gospel and grow in the grace and knowledge of our Lord, there is no greater sorrow than to hear of a brother or sister in Christ who has left the fold. Sadly, such is the case far too often and we search for explanations as to why anyone could leave our precious Lord and forsake the unspeakable blessings God bestows on us his children. Regardless of the reasons one leaves the truth, we can only wonder if the person fully realizes what he or she has done? The object of this article is to make one keenly aware of the consequences of falling away. If you have left the church and read this, I want you to realize the full impact of what you have done. I also want to drive any thoughts from the mind of any who may be contemplating leaving the truth. What does God have to say to such an individual?

I. **Heb. 10:26-31**-please read these verses. (For the sake of brevity we will not copy them here.)

We learn that the one who "sins willfully" after having received the knowledge of the truth has been guilty of "treading under foot the Son of God", "counted the blood of the covenant...an unholy thing" and "done despite unto the Spirit of grace". Let's consider these serious charges;

A. **Trod under foot the Son of God-**

To trod anything under foot, so to speak, is to take it lightly without concern, ignoring its significance with a defiant attitude. Imagine how God feels when someone defiantly ignores or rejects His precious son whom He gave to sinful man to redeem him from his sins. If you fall away, you are guilty of blatantly telling God that you don't care about what He did in giving His son.

B. **Count the blood of the covenant unholy-**

If there is anything "holy", it must be the blood of Jesus that He shed for the remission of our sins. If that is not holy, nothing is. If you fall away, you

declare that the blood of Jesus is worthless as far as you are concerned. His blood was shed in vain and accomplished nothing.

C. **Despise the Spirit of grace-**

To despise something is to hold it in contempt or to scorn it. If you fall away, you hold the grace of God in contempt. You scorn the love He has for you and the sacrifice of Jesus His son.

One guilty of such charges faces the wrathful vengeance of the almighty God. This passage tells us that "there is no more sacrifice for sin" for that individual. He has despised the only one that was made. He will be punished worse than one who was punished under Moses law, without mercy. Now I ask you, is this really what you want? Do you realize what you have done? II. **Heb. 6:4-6**- please read.

We learn of an individual here, of whom it is said that "it is impossible to renew him again to repentance". Why is it impossible?

A. It is impossible to renew one to repentance when he gets to the point where God gives him up over to his sin (Ro. 1:24,28, 2 Th. 2:11,12 Gen. 6:3, Num. 15:30,31, Pro. 1:24-32). **There is such a point.**

a2 B. There is a point of no return, when one will not repent of his sins. He then is hopeless, beyond help, for he has rejected the only thing that could save him.

C. **1 Jn.5:15,16**- read.

We learn some interesting things from these verses;

1. a child of God can sin.
2. there is a sin not unto death.
3. pray for those thus sinning.
4. there is a sin unto death.
5. no need to pray for it.

No single sin is here in mind, simply sin in general. The sin is such that a brother could

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EDITORIAL

McGARVEY ON FELLOWSHIP

By Johnny Elmore

That J.W. McGarvey, the little giant of the Restoration Movement, was opposed to instrumental music in worship, is a fact too well known to be disputed. While in Lexington, KY some years ago, my wife and I visited the Broadway Christian Church, where McGarvey preached and held membership for many years. We were met by Marshall Leggett, who was then the personable minister of that church. He proudly pointed to a large picture of McGarvey hanging on the wall and remarked: "He left when they put in the instrument." Leroy Garrett, writing in **One Body**, recently acknowledged that McGarvey "objected to the instrument as much as anyone in our history." Garrett then quoted McGarvey as saying, "I have never proposed to withdraw fellowship from brethren simply because of their use of instrumental music in worship."

However, I have read a quote several times in different papers which was attributed to McGarvey which indicates that he felt that he had made a mistake in his approach to fellowship and the use of the instrument in worship. The latest version appears in **Firm Foundation**, April 8, 1986. It is an account of an exchange between McGarvey and Jesse P. Sewell in which McGarvey reportedly said, "Brother Sewell, I want to say something to you, if you'll accept it in the spirit in which I mean it." Sewell told him he'd appreciate anything he had to say to him, and Sewell gave this account of his statement: "You are on the right road, and whatever you do, don't let anybody persuade you that you can successfully combat error by fellowshiping it and going along with it. I have tried. I believed at the start that was the only way to do it. I've never held membership in a congregation that uses instrumental music. I have, however, accepted invitations to preach without distinction between churches that used it and churches that didn't. I've gone along with their papers and magazines and things of that sort. During all these years I have taught the truth as the New Testament teaches it to every young preacher who has passed through the College of the Bible. Yet, I do not know of more than six of those men who are preaching the truth today. It won't work." This was about ten years before McGarvey's death in 1912.

I would like to point out to my brethren that McGarvey was also opposed to individual communion cups. Can we learn a lesson from McGarvey as he viewed the scene at the twilight of his illustrious career? Does his statement tell us anything about the folly of lending influence and encouragement to something that is wrong? No

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PSALMS 110

PART II

By Bennie T. Cryer

In this article I continue with thoughts about the Kingship and Kingdom of Christ. In the first article I dealt with the opening statement God made to Christ and proved that God gave Jesus the Kingdom, Jesus delivered it to his disciples and they received it. It increased by converts being translated into it. Col. 1:13. This increase began when Peter used the keys to the Kingdom on the day of Pentecost in Acts 2.

Future kingdom advocates think it folly to even consider the kingdom being in existence now. They may believe Jesus is king but he has not been crowned. One reason for this reaction is: They believe when the kingdom is established and Christ is king, he will be the Prince of Peace in the sense that there will be no wars or crimes or evil or any such thing. It will last for 1000 years and, not only will men live in peace with each other but even the wolf and the lamb will enjoy this peace. One future kingdom advocate said, "Look at the world of perplexity and confusion, and tell me that he is ruling over the nations with a rod of iron in this hour! He absolutely is not, and he will not until he returns in the clouds of glory as the King of Kings and The Lord of Lords. He is not king and will not be until he comes again."

The Psalmist immediately brings any thoughts like this to an end so far as the truth of the kingdom is concerned. He recorded two statements about this that I wish to deal with in this study: 1. "Until I make thine enemies thy footstool." 2. "Rule thou in the midst of thine enemies." A study of these two statements will reveal that future kingdom advocates have the wrong location for the peace prophesied in The Old Testament and, in addition, they have it in the wrong place so far as time is concerned.

THE COVENANT OF PEACE

When God put enmity between Satan and the woman's seed in Gen. 3:15 the old serpent began to rear its ugly head in various ways. First, it came in the heart of Cain toward his brother Abel and he killed him. In Gen. 14 a small scale war was fought that involved God's people against their enemies. This war's commander-in-chief was Abraham. Later, God selected certain descendants of Abraham to be a nation. Again this enmity reared its head as the Gentile nations, one after another, sought to destroy the people of God in this new nation. Many battles were fought in the struggle. These different nations that fought against Israel were symbolized by God in prophecy as ferocious animals: lions, bears, leopards, rams, fowls, and even non-descript beast. Some of these warring nations emerged victorious over Israel and carried her into captivity or ruled over her in other ways. These defeats occurred because of her sins

against God and the land.

Every once in a while Israel, under varied circumstances in relationship with her enemies, would have a prophet arise and speak of a time, a nation or a kingdom in which there would be peace with these Gentile nations. Some of these prophecies are: Isa. 2:1-4 written about 760 B.C. The companion of the Isaiah prophecy is found in Micah 4:1-5 written about 50 years later. Isaiah, along about the same time Micah wrote his prophecy, wrote Isa. 11:1-10 about the wolf dwelling with the lamb, etc. which is certainly a kingdom prophecy. In Ezek. 34:20-31, which was written about 587 B.C. or some 125 to 175 years after Isaiah prophesied, the evil beasts were to "cease out of the land" and God would judge "between cattle and cattle." Now, that did not mean He was going to come to the Kern County Fair and judge "between the fat cattle and the lean cattle." Future kingdom advocates need to let the vessel that was like "a great sheet knit at the four corners---where in were all manner of four footed beasts of the earth and wild thing, and fowls of the air." (Acts 10:11-12) come into their minds. All of these animals were used by God to symbolize the Gentile people to Peter. He saw the sheet full of animals three times and perceived that "in every nation he that feareth him and worketh righteousness, is accepted with him." 10:35. He did not understand that all kinds of animals would live together in one sheet. He saw the spiritual meaning. He immediately opened the door of the kingdom to the Gentiles by preaching a gospel sermon to them. They obeyed the gospel and were added to the church and became one with their Jewish counterpart. All of this is pictured in Ephesians 2:11-18 where the enmity between Jews and Gentiles was slain and they lived in "one body" which was the church in peace and harmony. This peaceful unity was pictured by the prophets under the figures of the implements of war being turned into implements of peace (Isaiah and Micah) or according to Isaiah and Ezekial the ferocious animals (the Gentiles) would not hurt nor harm the domestic animals (Israel or God's people) because they would be dwelling together in God's Holy Mountain which is the kingdom or church. Judging "between cattle and cattle" in Ezekial is the same thing as "judging among the nations" in Isaiah. "All nations shall flow into it" and "to it shall the Gentiles seek" (Isa. 11:10) is the same thing as Ephesians 2:17-19. Many parallels exist in these passages and prove that these prophets had in mind, not a future kingdom from us today, (Though it was future to them in The Old Testament) but simply the great truth and mystery (still

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"SINGING"

By Edwin Morris

It is generally conceded that the singing in our brotherhood is real beautiful, especially at different meetings in the brotherhood. However, in this article, I will discuss singing with the spirit and understanding primarily. There are nine scriptures in the New Testament that teach us about singing. The scriptures are: Mat. 26:30; Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; Heb. 13:15; and James 5:13. In these scriptures the words sung, sang, sing, singing, and fruit of our lips is used. If we went no further in our discussion any fairminded and honest person who wanted to please God would understand fully how to please him in the song service.

In Eph. 5:19: "Speaking to yourselves in psalms, hymns and spiritual songs, singing and making melody in your heart to the Lord." **Psalms** are songs devoted to the praise of God, extolling His name, power, character and works. The songs of David are mainly of this character, hence were called psalms. These hymns are the most precious devotional material in the possession of the church, and their value is appreciated the more as they are studied. **Hymns** are songs of praise, thanksgiving, and supplication, teaching our dependence on God and His willingness to hear and bless. **Spiritual songs** are those intended to inspire and cultivate feelings of spiritual devotion and to bring the spirit of man into harmony with and under the control of God. **Singing** is to sing to anyone, in His praise and honor. While the lips sing the heart must join in the melody by an uplifting to God. We are to bring the thoughts and feelings of the heart into harmony with the sentiment of the song. It is the sentiment that is sung that constitutes the worship. There is no **acceptable worship** in music distinct from the sentiment sung.

There are two ways of making melody. (1) You can make melody on the strings of a musical instrument, (2) You can make melody in your heart. As far as "making melody" is concerned instrumental music does not violate that. You could make melody on the strings of an instrument. But the Bible does not stop there. It says **"in your heart"**. **It names the instrument, and when a mechanical instrument of music is used we violate the command, "Making melody in your heart"**.

In Col. 3:16 "Let the word of Christ **dwell** in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord". **Dwell**--to dwell in one and influence him (for good) in your assembly. **Richly**--abundantly. Not only must the saint be yielded to the word, but must have a knowledge of it. **Wisdom**--skill and

discretion in imparting truth. **Admonishing** to admonish warn, exhort. The word contains the ideas of encouragement, and reproof as well. **Psalms**--such as those of the psalmists: **Hymns**--songs of praise: **Spiritual songs**--Songs which express spiritual emotion. It is quite possible for the same song to be at once a psalm, hymn and spiritual song. Our singing should have for its purpose the glory of God, not the display of one's voice or musical technique. While the lips sing, the heart must join in the melody by an uplifting to God. Spiritual is added to songs so they are restricted to sacred subjects. The contrast is between the heathen and the Christian practice. Let not your songs be the drinking songs of heathen feasts, but psalms and hymns, and spiritual. The Greek word "Ode" refers to any song or poem, religious or secular. It is placed last and needs the adjective "Spiritual" odes or songs to distinguish them from secular songs. Every Christian is commanded to sing regardless of their ability. Brother and Sister ever keep this in mind and never be guilty of laughing at or making fun of one who may not have the ability you have. Do not misunderstand; I believe we should endeavor to harmonize and work toward improving the singing, but let us not lose sight of the purpose of the singing.

In Rom. 15:9, "And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name." It was a part of God's great plan, all the while, that Christ "born under the law" should save the Gentiles, and enable them to glorify God for His mercy to them. This is quoted from Psalms 18:49. Paul felt it necessary to quote these promises and Prophecies to reconcile the Jews to the reception of the Gentile. When David represents himself as among the Gentiles, as confessing to God and singing with them, he foreshadows that the time was coming; when Jews and Gentiles would mutually accept each other, and that they would be so completely one as to recognize the same God and sing the same songs. They would sing spiritual and not secular songs.

In Heb. 13:15, "**giving thanks**" comes from a Greek word that is elsewhere translated "confess" or "profess". It is to speak or say together. Thus in our singing we speak or say together the words in the song. **Notice:** As we sing the song we should be following the words closely and understanding what is contained in the song. It is much more than just a pretty voice that pleases the Lord. Too many times I am afraid the meaning of the songs are not grasped while we sing.

Many say they want instruments of music because they like it. If men do things required by God because they love the things, and not

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DISEASE IN THE CUP?

By: Voyd N. Ballard

A sister in California writes me as follows: "I will not argue, but there is no way I will drink from one cup with all the diseases there are now. The Lord expects us to be clean. Drinking from one cup is neither clean nor sanitary. We have a large congregation here and it would take too long with just one cup." My reply follows:

You say you are not going to argue, but then you turn right around and argue against the very thing the Lord specified when he instituted the Lord's Supper--The Cup. Your sanitation argument is a very poor one at that, and one that has long since been worn out by those who contend for a plurality of cups. In fact it is so worn out that they have quit using it.

You say, "But there is no way I would drink from one cup." "Because it is not clean and the Lord expects us to be clean." Naaman didn't seem to think the waters of Jordan very clean either, but that was what God told him to do. 2 Kings 5:12. I wonder if the blind man thought it was very clean when the Lord spit on his eyes? Mark 8:23. I wonder if the deaf man thought about sanitation when the Lord put his fingers in his ears and spit on his tongue? Mark 7:32, 33. If you were blind or deaf would you say, "There is no way I would let anyone spit in my eyes and on my tongue because it is not clean and I might get some disease."?

There is far more danger in getting some disease by handling money, door knobs and handles, and by being baptized in a baptistery where others have been baptized, than there is in drinking from a common communion cup. Do you really think the Lord would tell us to drink from a common cup if he knew we would get some dread disease? He did tell us to all drink from one cup. He said, "all of you drink of it." Matt. 26:27. In Mark's account of the institution of the supper we read, "And he took the cup, and when he had given thanks, he gave it to them: and they all drink of it." (Mark 14:23) I am sure the Lord knew what he was doing when he instituted the communion. Had there been any danger involved in using one cup the Lord would have known it. We need to remember that it is never dangerous to do what the Lord commands. It is very dangerous not to do what he says. I have heard people argue that it is dangerous to be baptized, but I cannot believe it because the Lord commanded baptism. On the same basis, I cannot believe there is danger in one cup because that is what the Lord commanded us to use.

Please notice that Jesus "took the cup" (Matt. 26:27) - Not the cups. He "gave it to them" - Not "them" but "it". that is the cup which he took. "They all drink of it". That is the cup which he gave them. It does not say they all drink of them or of the cups. Cups are nowhere mentioned.

The cup is not the fruit of the vine and the fruit of

the vine is not the cup. If the only important thing is, as some say, the fruit of the vine the Bible could just as well say, "and he took the fruit of the vine" But that is not what it says. The fruit of the vine is nowhere called "the cup." And the cup is nowhere called "the fruit of the vine."

Now "the cup" which Jesus took and out of which they all drank contained the fruit of the vine. He said, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt. 26:29) From this we can see that the drinking vessel which Jesus took contained the fruit of the vine. The cup which Jesus took was a solid. In this cup (solid) there was fruit of the vine (liquid). Therefore, the cup of the Lord is a drinking vessel containing the fruit of the vine, which is sanctified by prayer and thanksgiving. Remember that the Lord's command is, "Drink ye all of it". It is impossible to obey this command when individual cups are used. You cannot drink from **IT** when you use **THEM**.

One cup (drinking vessel) in the communion is absolutely essential. You cannot worship God without it. More than one is not essential and is without any scriptural authority whatsoever. Every congregation must have one cup containing the fruit of the vine in order to observe the communion. No congregation needs more. If you are having visions of a congregation getting so large that a cup would not be practical just remember that we have Bible authority for more than one assembly for the communion, but we have no scriptural authority for "cups".

There are three elements in the communion. All equally important.

1. The one Bread -- symbolic of His One Body: Luke 22:19.

2. The One Cup -- symbolic of His Covenant: Luke 22:20.

3. The fruit of the vine -- symbolic of His blood: Mark 14:24.

When people say that the cup is of no significance they fail to take into consideration what the Lord said about it. He said, "This cup is the new testament in my blood, which is shed for you." Luke 22:20 That is, "This cup in the New Testament ratified or made valid by my blood."

Individual communion cups are of modern origin. They were invented by a denominational preacher by the name of J.G. Thomas and first used in a denominational group in Ohio in 1894. However, they were not used in any of the churches of Christ for at least another 20 years after their invention.

G.C. Brewer in his book entitled, "Forty Years On The Firing Line" said on Page 12, "I think I was the first preacher to advocate the use of individual communion cups in the church of Christ, and the

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BIBLE PRINCIPLES OF DRESS FOR CHRISTIANS

By George Vergara

In I Cor. 6:20, the Bible says, "For ye are bought with a price: therefore glorify God in your **body**, and in your spirit, which are God's." We serve God with our body as well as our spirit, and this includes the way we dress. It seems wherever I go, people are interested in Christians and clothing, particularly whether a woman should wear pants. The Bible, as in every area of our life, gives us guidance in this area as well. But before we get into specifics, let's look at a couple of basic Bible principles.

Phil. 1:9,10 reads, in the Simple English Bible, "This is what I am praying for: I want your love to overflow more and more with a fuller knowledge and all insight. **Then you will be able to test what is best**, so you will be pure and without guilt when Christ comes." The Bible does not contain a formal dress code such as, "The hem of the woman's skirt will rise no higher than 3 inches below the knee...", etc. Instead, God gives us **principles** which we are to use to make our own judgments on what to wear, what not to wear, how to wear, etc. If we know these principles, we can use them in regard to any article of clothing, and, with confidence, be able to "test what is best"--to make mature decisions about what clothing will or will not be pleasing to God.

Now, why is it so important to want to please God, even in an area of our living such as the clothes we wear? In II Cor. 5:15, the Bible says, "And that he died for which died for them, and rose again." We live to please **God**, not ourselves; pleasing **God** should be our number one desire, and this includes pleasing Him with proper clothing. And whenever I hear anyone say (as I've heard said in regard to women wearing dresses or pants), "Why **can't** I?", or, "You show me why I **have to!**"--well, I know this is not a person whose primary desire is to please God. Sometimes the Christian must not just look at whether a thing is so wrong, but that perhaps it would be **better** not to--perhaps this other would be the **better** thing to do. This is how the Christian who truly lives for God views apparel and other areas of living. And now, let's go on to four Bible principles concerning dress.

First of all--**God wants there to be a distinction between men and women, and this distinction extends to our clothing.**

In Gen. 1:27, the Bible says, "Male and female created He them"--physically, God made men and women distinct from each other. And then, in Gen. 3:16-19, we read that man was given the role of breadwinner and woman the role of childrearing--not only were men and women to be

physically different, but God gave them distinct social roles. From creation, God wanted men to be men and women to be women.

And then, in the Mosaic era, we find passages under the Old Covenant such as Deut. 22:5: "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." Clearly, God saw that clothing distinguished a man from a woman, and vice-versa; He did not want a mixing of roles, even in the area of clothing.

In the New Testament we read, in passages such as Ro. 1:24-27 and I Cor. 6:9,10, that God condemns effeminate men and masculine women. So, from creation, through the Mosaic era and into the New Testament age of today, God ordained a distinction between men and women and this distinction extends to our clothing. And there is no more distinctly feminine article of clothing in our culture than the dress--period. Ladies, in this age of ungodliness and reversing of the male-female roles, why pass up such an opportunity to enhance your femininity, which is pleasing to God and edifying to the church? "Test what is best."

The second Bible principle of dress is **the effect our clothing has on our influence.**

In Matt. 5:13, Jesus Christ taught that if we lose our "savour," our saving influence, we are good for **nothing**--and our clothing can kill our influence. If my uncle works for Jack Daniels distillery and gives me one of those black T-shirts you've seen around, why don't I wear it? I don't drink alcohol, so why not? Because I'd kill my influence--by my clothing. On the other hand, Jesus taught in Matt. 5:14-16 that your good influence, shining like a light before men, will glorify God. How many of our ladies have been approached in public and asked what church they were a member of because of their dresses and long hair? "Test what is best." And remember, you have no greater influence anywhere than in the home, before your children and husband. Why wear things in their presence that you would not wear in public? There is no one you have a greater influence upon than your own children--dress appropriately!

The third Bible principle of dress is **whether or not your clothing is "offensive."**

The word "offend" in verses such as Ro. 14:21 (KJV) means, "To cause or make to stumble... cause to fall away" (Thayer). There are two ways our clothing can cause someone to sin. First of all, Jesus said in Matt. 5:28 that to look with lust

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PSALMS 110 PART II

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to some today) how God's people from all nations would be one in the church which is also the kingdom of God. Eph. 3:3-6. Thus you have the covenant of peace prophesied in Ezekial 34:25. Those outside the church are the enemies today.

JESUS MUST RULE WHILE HE HAS ENEMIES

1 Corinthians 15:24-28 is an application of this truth of the prophecies in Psalms 110 that states Jesus was to rule in the midst of his enemies. If Jesus has enemies now, it is proof that he is reigning. If there ever comes a time when Jesus has no enemy then he will not be reigning for he will then have delivered the kingdom back to his Father. You cannot have universal peace and Jesus reigning at the same time. Death is the last enemy that will be destroyed. As long as people die or are in their graves Jesus will be reigning in his kingdom. When the graves deliver the last ones then the reign will come to an end.

It is therefore plain that God knew what he was talking about when he had the Psalmist write the prophecy that indicates Jesus would be king, reigning and exercising his "rod of iron" over nations in setting them up or bringing them down and in the midst of all of this there would be a kingdom of peace which is the church in which people of all nations could live together in harmony.--P.O. Box 34757, Lusaka, Zambia.

BIBLE PRINCIPLES OF DRESS FOR CHRISTIANS

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upon a woman is to commit adultery with her in your heart; if a woman dresses provocatively, she can cause a man to sin, and the same with the man toward the woman. Secondly, Ro. 14 teaches that if someone has doubts about something, even if it is lawful they sin if they do it because they go against their conscience--Ro. 14:23 says, "He that doubteth is damned if he eat... whatsoever is not of faith is sin.;" If you as a woman wear pants in front of a

woman who believes that is wrong and in so doing embolden her through your example to go against her conscience and wear pant, you **cause** her to sin. Jesus taught in Matt. 16:18 that if you offend a little one, you'd do well to find yourself a millstone to hang about your neck and then to go cast yourself into the sea. Think about it.

The fourth Bible principle of dress is that **clothing must be modest**.

1 Tim. 2:9 says that women should adorn themselves in "modest" apparel. The word "modest" means "orderly, well arranged, decent, modest" (Vine's). Now, we're not talking about modest in your neighbor's eyes, or friend's, or even family's--but modest in **God's** eyes. You are not trying to please men, but God (Gal. 1:10)--you will not be judged by men, but God (II Cor. 5:10). We know that God sees nakedness as immodest--when Adam and Eve sinned in Gen. 3, God clothed them with animal skins because He was not satisfied with the clothing they had made to cover their nakedness. And here it's important to remind ourselves of this principle: the purpose of clothing is to **conceal, not reveal--conceal nakedness**.

And I want to quote Isaiah 47:1-3 in order to further understand what God sees as nakedness and immodesty: "Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers. Thy nakedness shall be uncovered, yea, thy shame shall be seen." This God describing the downfall of Babylon with the figure of a woman. Notice that at the point God describes her as having the leg bare and the thigh uncovered God says she is "naked" and her "shame" shall be seen. This is why short dresses, shorts, "peek-a-boo" slits in skirts, etc., are sinful--and this is why I as a man do not wear shorts, skimpy tops,

unbutton the top buttons of my shirt or go bare-chested in public as some of our people do--this is nakedness and it is shameful. I hope that in this immoral age we live in our people do not become so accustomed to the nakedness around them that they lose their own sense of modesty.

In conclusion, we serve God in **body** as well as in spirit (I Cor. 6:20); this would include our dress. The Bible does not contain a formal dress code, but gives **principles** of dress that let us make judgments and "test what is best" (Phil. 1:9,10). We want to please God, not ourselves (II Cor. 5:15), so we want to clothe our bodies in a way that pleases God. The four principles of dress are: (1) maintain the male-female distinction; (2) consider the effect our clothing has on our influence; (3) make sure our clothing does not "offend" anyone, and; (4) be sure our clothing is modest in **God's** sight. I believe these principles can be used for any article of clothing whether you are a man or woman or whether you are young or old.

May God bless you in your desire to better serve Him in the Lord Jesus Christ.--OPA.

50th ANNIVERSARY ISSUE

In January, 1982 we put out a special issue in commemoration of our fiftieth year of **Old Paths Advocate**. There were a number of old pictures used of various preachers and meetings and also a number of their writings were reprinted from early issues. Writings of J.D. Phillips, Ervin Waters, H.E. Robertson, Homer A. Gay, H.C. Harper and Homer L. King and others were all reprinted in one special issue. We still have some of these available for those who are interested. Price: \$1.00 each postage paid. **Send all orders to Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539.**

Testimony of an atheist

Said the famed criminal lawyer and confessed atheist, Clarence Darrow, "My colleagues say that I'm a success. Many honors have come my way, but in the Bible is a sentence which expresses the way I feel about my life. That sentence is this: 'We have toiled all night, and have taken nothing.'"

McGARVEY ON FELLOWSHIP

Continued From Page 2

doubt, McGarvey thought he was doing the right thing, but if this quote is accurate, he came to see the inconsistency of his course. McGarvey believed the instrument in worship and individual cups were fads that would pass away with the passing of the years, but perhaps he came to see that "Ephraim is joined to idols: let him alone" (Hos. 4:19).

If I know my own heart, I can say that I have nothing but the kindest feelings for brethren who have embraced Sunday School, individual cups in the communion, and instrumental music in worship. I am concerned about them and I pray that they may come to a knowledge of the truth. I sincerely and fervently hope that the day may come when we can lock arms and fight the evils of sin and division together, but I am convinced that I will never bring them to a knowledge of the truth by joining in with them in their error.

Some years ago a man said to me, "If I were to ever begin preaching, I would start in the beer joints and taverns." At the time, I thought there might be some validity in his statement. But in the light of clearer thinking, I realize that many of those who are in those places are there by choice and may even be there because they know they are in a place which is void of anything resembling gospel preaching. What influence would I have if I walked in and made myself comfortable in their midst?

I say that McGarvey gave good advice. In the quest for that unity which the psalmist David declared to be both good and pleasant, (Psalm 133:1), let us never be tempted to stray into the paths of error. Remember, our light may be the only one those in error will ever see.

DISEASE IN THE CUP?

Continued from Page 5

first church in the state of Tenn. that adopted it was the church for which I was preaching, the Central Church of Christ at Chattanooga. OLD PATHS ADVOCATE

nooga. My next work was with the church at Columbia, Tenn. and after a long struggle, I got the individual communion service into that congregation." This was in the year 1915.

So it is an established fact that the church existed and prospered for 1900 years without individual cups, and there is no record of any of it's members ever catching nor dying from a disease as a result of using one cup just as the Lord commanded. And if the world stands that long I am sure we will be safe in continuing to do what the Lord says for another 1900 years.--5255 So. Park Ave. #62, Tucson, Arizona 85706. Phone: (602) 746-1818.

"SINGING"

Continued From Page 4

because God requires it. God rejects that service. When we learn this truth, then what we like or dislike will not affect our worship to God.

Some ask about David in Amos 6:5 "That chant to the song of the viol, and invent to themselves instruments of music like David." This pronounces a woe upon those who invent to themselves instruments of music like David. David was a good man in the main, but did some things wrong. **He was not a lawgiver of God**, and is condemned for inventing to himself instruments of music. Adam Clarke in his commentary makes the following remark, "If there was a woe to them who invented instruments of music as did David under the law, is there no curse, no woe, to them who invent them, and introduce them into the worship of God in the church?"

In conclusion let us realize the importance of singing and the meaning of the scriptures teaching about it.--10520 N. McKinley, Okla. City, OK 73114.

IF THEY SHALL FALL AWAY

Continued From Page 1

discern it. The death referred to is spiritual death. It is a sin that only a brother is guilty of. To what type of sin does John refer to?

John says much about sin and its forgiveness in this epistle. All

Christians sin- 1:8-10. Sins origin is related- 3:8. The means by which sin is avoided- 3:9. In the event of sin, there is an Advocate with the Father- 2:1. There is the promise that if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness; 1:8.

All of this clarifies 5:16:

1. The Lord will forgive every sin, of whatever nature, that a brother confesses- 1:8.

2. There is, however, a sin which the Lord will not forgive- 5:16.

3. Therefore, the sin which the Lord will not forgive, is simply a sin, any sin that a brother will not confess.

D. The individual is charged here with two things:

1. crucifying the son of God afresh.

2. putting him to an open shame.

This is to profess that Christ deserved to die and be crucified as an imposter. Christ is dead to such an individual. He has cut off prayer and repentance from his life. He has replaced Christian fellowship with that of the world. Instead of growing in grace and knowledge, he is sinking deeper and deeper into sin.

He brings shame on Christ and the church. He makes christianity appear powerless and worthless. He makes a joke of it all. Peter states that it would have been better for such an one to have never known the truth, than to know it and later turn from it (2 Pet.2:19-22).

Can anyone fail to see the horrible consequences of falling away from the truth? Can one ignore what he has done to the Father? Is one prepared to accept guilt for the charges God makes to him? Don't you realize that there is the possibility of getting to the point of no return where God gives one up to his sins? Is that what you want? Is that the direction you are headed? Won't you turn back before it is too late? Don't you see what you have done?

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

ANNOUNCEMENTS

OUR EDITING POLICY

All who submit material for publication in **Old Paths Advocate** should be aware that we may occasionally need to edit, or delete certain portions, before it goes to the printers. Usually, this is done to conserve precious space. Rarely, it may be done to make the article easier to read and understand. We ask your forbearance in such matters, please. Allow me to restate our rules for publication: **All material should be typed and double spaced.** Please realize if you don't do this, we must retype it and this becomes nearly impossible to do month after month. Think about your subject carefully. **Say it with "economy of words."** The fewer the better. You want your reader to remember what you said, not that you were able to say it with a great amount of words. The reason we ask it to be double spaced is so that any spelling errors, etc. may be corrected in the wide empty space between the lines by us. Most publications will simply return any single spaced material. Try to write as correctly as possible, this will greatly reduce the need of editing and correcting on our part. Try to imagine yourself in our position and write accordingly. **Thanks--Don L. King.**

We have been asked to publish Brother **Bennie Cryer's phone number in Africa.** It is: 011-260-1-254-870. Remember the great time difference (9 hrs.). When it is 9 A.M. in California, for instance, it is 6 P.M. there. They would love to hear from you. **D.L.K.**

A NEW CONGREGATION

Fred Pryor, 1739 Blue Level - Providence Road, Rockfield, Ky. 42274. Phone 502-842-7748.

Meeting temporarily in home. Sunday morning 10:30 a.m.; Sunday night 6:00 p.m. Call for directions. 14 miles from Bowling Green, Ky.

LABOR DAY MEETING IN TEXAS

We send you greetings in the name of Christ. This is an invitation from the Trentman Ave. congregation in Ft. Worth, TX., to attend the Labor Day meeting, Aug. 24 to Sept. 1. Services Fri.-Mon. will be held at the Arlington Community Center. Please make your plans to attend. Further details will follow in the next month's issue. Yours in Christ--**Church of Christ, Trentman Ave., Ft. Worth, TX.**

OUR DEPARTED

CREWS— Calvin L. Crews, 56, passed away after an extended illness on April 30, 1986. He is survived by his wife, Evelyn, one son, one daughter,

one grandchild and two brothers and one sister. Calvin, his wife and daughter, are members of the Chapel Grove congregation. He was the treasurer and a songleader. The service was held on a beautiful, sunny day at the Chapel Grove building, and the house was full of those who loved and respected him. He was laid to rest in the cemetery next to the meeting house. Calvin will be sadly missed by all of us.--*Johnny Fisher.*

SIFFORD— Rosea Ellen (Richardson) Sifford passed away April 23, 1986 at age 91. She was married in 1917 to Hosea Amos Sifford. They had been married 68 years when he passed away in June 1985. She was preceded in death by their only daughter, Berneice Moody. Bro. and Sis. Sifford met at the Hickory Grove church of Christ near Alton, Mo., where they worshipped until they, along with others, were locked out of the meeting house for refusing to accept individual cups in the communion and the Sunday School system of teaching. With the help of Homer King, Clovis Cook and others, they started the church at Oak Forest, where they served faithfully, until death. It is believed that Sister Sifford had been a member of the church for 75 years. How our hearts ache with grief as we say goodbye to such wonderful people.--*Irvin Barnes.*

McCLENDON— Radford Franklin McClendon, Jr. was born Sept. 20, 1955 and departed this life April 25, 1986. He was the son of the late Radford F. McClendon, Sr. and is survived by his mother, Louise, his wife, Clara, two sons, three daughters, three brothers and one sister. Rad was a member of the church of Christ and owner of the Low Country Trucking Co. We have known Rad since he was a small child. A large number came to pay their respects. This writer and Bro. David Cole conducted the service.--*B.B. Cayson.*

WEATHERLY— Max Dean Weatherly was born Jan. 4, 1932. He departed this life April 21, 1986. Bro. Max is survived by his sweet wife, Rosaline; a dear daughter, Glenda McGee; two sons, Calvin and Eddie, all of the Raleigh area. Bro. Max was enlightened by the glorious gospel of Christ and confirmed his belief by obeying the gospel in baptism Aug. 10, 1963 and has been a faithful follower of his Master ever since. He is greatly missed by all. He is now at rest from his pains and labours and laid to rest waiting the day of resurrection. Bro.

Jerry Harris and I spoke to the large crowd.--*J.W. Kornegay.*

DICKENS— John Curtis Dickens, April 10, 1899--May 11, 1986. Curtis was 87 years old. He obeyed the Gospel in September 1975, being baptized by Nelson Nichols, less than a week after his wife, Amanda (Best) Dickens, a faithful sister, had passed away. He counted himself blessed to have been able to name Christ at the age of 76, but deeply regretted that he did not before Mandy departed. He is survived by his son, Charles, and daughter, Lorraine Morris. Following a service at the Council Hill, OK church house, he was buried at the Eufalla Cemetery. He was a member of the Henryetta, OK congregation. We will miss his keen and ready wit.--*G.V. Ayers.*

FUTRELL— Bessie Sula Futrell was a faithful member of the congregation at Valliant, Oklahoma, where she had been attending since she took her stand for the truth and opposed the error of digression. At the age of 55, her death was not expected— at least not to anyone but herself. Sula lived as though she knew she was about to die. How wonderful it would be if all Christians lived their lives constantly prepared to meet the Lord. Sula had gone to Dallas, Texas for heart surgery. Her chest had to be opened twice more to stop internal bleeding, but she started bleeding again and she was unable to recover. She will certainly be missed by her family and friends, and especially by the congregation at Valliant. I was honored by being asked to officiate at her services. I tried to speak both words of comfort concerning her death, and also words of warning concerning the judgment for all in attendance that were outside of Christ, or worshipping in error. May we all seek to prepare for death as Sula did.--*Randy Tidmore.*

PITTMAN— Cecil Pittman, who lived in Ceres, Ca. for 49 years died on June 1, 1986 in Modesto, Ca. Cecil was a native of Stidham, Oklahoma. He was 86 years of age at his death. He was a member of the Lawrence Street Church of Christ in Ceres. He left a host of survivors which included four daughters, four sons, one brother, 22 grandchildren, 40 great-grandchildren and eight great-great-grandchildren. Cecil's wife, who preceded him in death several years ago was a sister to the late John Reynolds, Continued on Page 10

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a noted preacher in California for a number of years. Cecil had been in bad health for the past several years and sometimes it looked like he just could not survive. This writer had prayed with him and his family on several occasions, which surely helped a lot. Just a few minutes

before he died on Sunday afternoon June 1st, Bro. Richard DeGough and I visited him in the hospital. We talked with his family and pointed out to them that we all needed the Lord with us at all times. We mentioned that when we prayed we always asked of the Lord: "If it be thy will." We believe

our words helped the family better accept Cecil's death. It was an honor for me to speak words of comfort and warnings at the Memorial Service and to have Trent Young, a son-in-law of Cecil assist me in the service. Burial was in Lakewood Memorial Park, East of Ceres.--Orvel Johnson.

FROM THE FIELDS



the fields are white already to harvest

FOREIGN

Randy Tidmore, Apartado Postal 26; Comayagueta D.C.; Honduras, C.A. Telephone 001-504-22-0851— Please notice our new address. We have joined the Murl Helwig family in the work here. There have been several adjustments that we have had to make in our lifestyle. Without you visiting and seeing the work for yourself, I am certain I cannot convince you of how great the need had been for Brother Murl to have some help here. There is much we have to learn, including the Spanish language. I have already preached some with Brother Murl translating and I have enjoyed it. Since our arrival on May 6, there have been six baptisms, and another congregation started. I am certain if we had more preachers and teachers from Honduras, who were able to carry on an entire worship service, we would be able to start new congregations very quickly. That is the most difficult problem the work here faces—keeping the number of congregations **down** to the number of services that can be held by the teachers and preachers that we have, and it takes such a long time to train a new convert to the point of being ready to take this type of responsibility. I know there are several of you preachers who have a desire to do "foreign mission" work so let me assure you that the feeling you have of **maybe** being more beneficial to the Lord's work in another country doesn't even come close to how beneficial you would realize you were once you began. I have nothing but the highest respect and admiration for the fine work Brother Murl had done, and all the more when I think of how for **six years** he has laboured

here without the luxury of another preacher to share in the responsibility of decision making. But, it is obvious to me that God has been with him. He has been, and is truly a soldier of the cross, if I may judge. The support that he has received has been well spent for the Lord's work. My fellow preachers I urge you to ask yourself, "Am I really allowing Jesus to be the **Lord** of my life?" and "Am I really fulfilling my obligation to Jesus as His **servant**?" "Am I really willing to let the Lord use me **however** and **wherever** I can be the most benefit to Him?". I hope you seriously consider this. I know now, more than before, that this type of work is not for everybody, nor every family, but if you feel certain that you could do it, I pray that God will bless you with the strength necessary to make that initial step. May God richly bless all the faithful. Please remember us in your prayers. (We would enjoy very much getting a card or letter from you if you have the time to write).

Bennie Cryer, P.O. Box 37073, Lusaka, Zambia— The work in Zambia is continuing to grow. New congregations continue to be started and some existing congregations continue to express interest in working with us. I am conducting studies with the new congregations to strengthen them and train the leaders. This necessitates living in the village areas for several days at a time. These studies consume 7 hours of time each day. The lessons must be given in 3 languages in some places: English, Chitonga and Chichewa. Since Zambia has some 73 languages this will have to be expanded as the church spreads into the different parts of this country. For the past 3 weeks, we have enjoyed having our son, Jeffrey, and my sister, Edna Becker, visiting with us from America. They are

returning to the states tomorrow. For the next 3 weeks we will be working in the Lusaka, Petauke and Chipata area. The first part of May we were with the brethren in Malawi in 5 different areas of that country. The occasion was their meetings to plan the work for the rest of the year. We wish to thank all the congregations for their loyal support of the work in Zambia. Pray for us. God bless all of you.

DOMESTIC

G.V. Ayers, 407 Kings Highway, Henryetta, OK 74437. (918) 652-2898— Please note our new address. After eighteen months in Memphis, TN, Sara and I began our work at Henryetta, OK in mid-January. Our son Thaddeus Brett (Thad) was born last November 4. The church here desires to grow, and is backing a one-minute daily radio program. It has been on less than two months and already there are non-members who regularly listen. We were able to hold weekend meetings at Hamilton, OH in January; and Baton Rouge, LA in March. We are thankful for those who have fellowship in this work. We ask your prayers and give you ours.

James Phillips, P.O. Box 204, Brodhead, Kentucky 40409-0204— Brother Ben Rose from the Bear Track congregation closed out our meeting here the 25th. We had good attendance and were supported well by other congregations. Brother Rose did some good preaching to the faithful as well as to the unfaithful. We have started some home studies and visiting the hospital and nursing home. These brethren believe in working. The church here is trying to

help the Chestnut Ridge congregation start Wednesday night services. The attendance has been good so far. Brethren, pray for the work and for us.

Jackie C. Lee, P.O. Box 447, Broken Bow, Ok., 74728— The weekend meeting at Red Oak, Texas was a real treat. The Don Saunders family made their trip mine. They, along with the rest of the brethren at Red Oak are to be commended for their zeal and labor of love in the work of the Lord. There were two confessions of faults: to God be the praise and glory for His abundant mercy toward us. The work in March with the congregation at Corsicana, Texas was a blessing to me as well. It is really refreshing to work with brethren who hold down a secular job and who take time to try to reach the lost with the gospel of Christ by going door to door. Bro. Jimmy Vannoy used his spring break time to go from house to house to try reach the lost in that city. Also I wish to acknowledge the hospitality of Bro. Walter Wilson and his wife, Sylvia during a visit that I made to that part of the state of Texas and was glad to be able to speak for the congregation at Medina on Lord's day. There are others that I wish to acknowledge for their help and support, too many to name them all. But I do wish to commend Bro. George Vergara who came down to Corsicana to help out in the work toward the end of the week and attended a couple of nights during the weekend meeting. The Lord richly bless all that call upon him out of a pure everywhere. Pray for me in His work.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, June 15— The church at Fremont continues in peace. We have outside attendance at times, for which we are thankful. Wayne McKamie begins here tomorrow evening, Lord willing, and we anticipate a good meeting. Our short meeting with the Jacksonville, Fla. brethren during the Memorial day time was very enjoyable for me and, we hope, profitable to the church there. There were five public confessions of wrong and all seemed anxious to get on with the Lord's work. There were several who came from other places; of course, their coming helped us a great deal. I enjoyed staying with Gordon and Flora Prince, as usual. They are old and valued friends. We hope to see many of our friends and brethren soon at the 4th of July meetings in Oklahoma

and Missouri. The field reports are down just a bit this month. We realize the preachers are busy in meetings, many of them. However, don't forget to send a report as soon as you can. The brethren need to know your works. We ask the prayers of all.

J.W. Kornegay, 2132 S. Arlington, Akron, Oh. 44306— Interest is continuing here at Mt. Pleasant. We have received some new leads from the Radio Program and from door-to-door survey and Bible Correspondence courses. We appreciate so very much Bro. Richard Nichols and family can be here once a month to instruct in singing and teach for us on Lord's Day morning. I was called to Raleigh, N.C. Apr. 20 to conduct the funeral of Bro. Max Weatherly, a very fine neighbor, Christian and friend. May God bless the family. We were privileged to hear Bro. Ron Courter at Huntington, W. Va. May 12. He gave a very benefiting lesson on AUTHORITY. I want to THANK everyone for your continued support for the spreading of the Gospel in this area and your prayers mean so much. We are always glad to receive the O.P.A.

Terry Baze, S.R. Box 12-A, Niangua, Mo. 65713— We are looking forward to a very eventful and prosperous summer in the harvest fields. By the time this reaches printers, we will have conducted a mission meeting at Berryville, Arkansas. I am anticipating a successful meeting, as much work has been done in preparation and many prayers have been prayed for this work. I am especially looking forward to working with Smith Bibens in this effort. Afterwards, we will travel to my hometown of Midland, Texas and conduct a series of meetings June 15-22. I am very anxious for the opportunity to return home and renew many dear acquaintances. Following that meeting we will return home to Niangua and assist in the annual fourth of July meeting at Lebanon, with brother Barney Owens. It will be a great privilege to be a part of such a meeting. I will also be in Norman, Ok. Aug. 3-10, and in Irving, Tx. Aug. 15-24, for gospel meetings. I want to extend a special word of thanks to the many brethren who supported me in the recent discussion of the marriage question with Darrell Cline. I trust that the truth prevailed and that good has been done. Again I offer my sincere

thanks for the wonderful support of my brethren.

Edward Williamson, P.O. Box 245, Houston, Missouri 65483— Please make note of my new address. About the time this paper is being read my family and I will be in the process of moving back to Missouri. My work with the congregation at Chouteau, Okla. will conclude early in July. I am going to have to find a job in order to support my family as all of my support is ending in July. I will preach in my spare time and will do all I can to build up the cause of Christ wherever I must go. The congregation here was edified recently by Bob Loudermilk. Bob held us a very profitable meeting with several visitors during the course of the meeting. The church was greatly helped and we appreciate Bob for his efforts. Also, we thank all who came from other congregations to share with us in our gospel meeting. Also we have heard Dan Wissinger from Springfield, Mo. at Chouteau and appreciate him coming by. We are still working on several leads in the area. Since I wrote last, I have preached at Tulsa, Muskogee, Jennings, and Tahlequah, all in Okla., and at Bendavis, Mo. All these congregations are continuing to be a light to those in spiritual darkness and we appreciated being with them. When I return to Missouri I will try to be available to hold weekend meetings or anything else to try and enlarge the borders of Zion. Let us keep fighting the good fight of faith.

Irvin Barnes, 2046 E. Lon, Springfield, Mo. 65803-4808— The north area congregation here in Springfield, took an active role in arranging for an evangelist to work in the Glidden, Iowa area. Bro. E.H. Stamper has moved there. His support has been arranged and the work is off to a good start. Bro. Richard DeGough held a meeting here in early April. He did some excellent preaching. Area churches and preachers turned out in good number to help out. I was in a meeting at Blue Springs, Ky., the last of April. We had a great meeting with two baptized and two restored. Bro. John Anderson, from Burkhart, Mo., went along. It was a joy to have him. Christians came from Ohio, West Virginia, and all the area churches in Kentucky were well represented. It was a great honor to stay with Zade and Rekel McClure in whose house I have made my home so many times

EXPIRATION DATE

If the date near your name and address reads 02-86 your subscription expires with this issue. Please renew promptly- DL. Send all subscriptions to 41931 Chabourne Dr., Fremont, Cal. 94539.



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

FROM THE FIELDS (Continued)

over the past 20 years. Bro. Zade continues to do a lot of good throughout the area by preaching both publicly and privately. My last meeting was at Miami, Oklahoma. This is a very impressive group. Bro. Richard Frizzell and Bro. Bill Ferguson, in concert with the labors of others who worship there have done a great work in establishing the cause of our Lord in the community. We had a good meeting with a lot of help from area churches, especially from Neosho, Joplin and Burkhart. I certainly enjoyed staying with Richard and Teresa Frizzell, who along with their children, treated me royally. I recently heard Bro. Delmer Lee in a meeting at Hale, Arkansas. He has made vast improvement in ability. It was a joy to hear him again and to be with him briefly. The work here in Springfield, is going along fine with several young men beginning to develop their talent to take an active part in the worship including teaching. Bro. David Griffin continues to grow in his ability to handle the word of God. He teaches regularly here and helps out several of the area churches. Other guest speakers who have preached here recently include Taylor Joyce, Merte Van Stavern and Miles King.

Ron Jordan, 1446 Mitchell Ave., Escalon, Calif. 95320—Our work with the congregations at Lodi and Stockton continues to move along with success. Since last reporting, the Lord has blessed our efforts with two more precious souls being added to the family of God at Stockton. Bro. Gary Barrett also baptized a young man at Stockton after a study with him. All glory and praise goes to the Lord. Our private studies with the members and non-members are showing favorable results. We have good turn outs at most of them. Our young people and young members are growing in the "grace and knowledge of the Lord." We are very thankful for them and their desire to serve

the Lord. We are also deeply grateful for our older brethren and the leadership roles they have in the church. Since the work is progressing so well, we hope to move to the Stockton/Lodi area within the next month. We will report our new address and phone number in our next report. We ask your prayers. May the Lord richly bless all his children.

K.G. Wilks, 528 North Main Street, McGregor, Texas 76657— In response to the request in June's OPA "Please, brethren, don't forget to send us your reports," this is to say that my part has not been to hold meetings; but, I do make some little contribution to the cause of Christ when brethren write me for help on their questions. By request, I studied to write the 60 single spaced page book on "Elders, Bishops, Overseers," which is now in the hands of 243 persons. That book is also in the libraries of several colleges and universities. I also received a request to write about deacons. The title of that book is, "Deacons: Servants Of The Church Christ Built, and, Spiritual Gifts." This is a 66 page, double spaced, research of the two subjects named. Our commonly used lexicons, Greek grammar, Bagster's Analytical Lexicon, several good interlinear Greek-English New Testaments, the King James Version, and King James Version, 29th Century Edition, were used along with comparative writings of scholarly writers. Many surprises in definitions and meanings came to light which have been heretofore unknown or at least neglected. BRETHREN, WE HAVE NOT BEEN STUDYING DEEPLY ENOUGH, NOT DILIGENTLY ENOUGH! The apostle Paul put it like this: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." (Acts 20:26-27). Too many of

us have not done as well even for ourselves, not to mention our fellow citizens in Christ. "Be ye followers of me even as I also am of Christ. (Paul; I Cor. 11:1). Brethren, please hear me— nay, hear God! My books are my contribution, my way of preaching to the members of the body of Christ, the Church. The books are \$5.00 each, tax and postage paid. Order one or a 100. Quantities less.

Voyd N. Ballard, P.O. Box 22231, Tucson, Arizona 85734, Phone: 602-746-1818— I am happy to report that we had another baptism here in Tucson in May. This is a total of three baptisms in less than a month. The lady baptized the latter part of May is one that we have been teaching for about four months. She had been a Methodist for over forty years, and it took us almost four months to knock the Methodist doctrine out of her. She is a Christian now. We continue to have denominational people present at our services and also have several with whom we study on a regular basis. We need the prayers of the faithful.

B.B. Cayson, 1993 Burnham Ave., Memphis, TN— We have preached at a number of congregations lately. This is to inform the brotherhood we are in the work full time again. We are available for meetings and short term personal work. NOTE: Our new phone (901) 357-0848.

Ed Bullard, Rt. 1, Box 26, Tupelo, OK 74572— We continue to preach at our regular places. We will be at Dover, AR June 29 and White Bluff, TN July 6. Buck Theadford will speak for us at Denison, TX the third Sunday in June. According to the mail we get from our radio program, many people are still in rebellion to God's word. Pray for us.



TURN THE RADIO ON

AUGUST 1, 1986

By Taylor A. Joyce

Be not deceived!
Those familiar words of scripture came to mind as I read a story in the June 29, 1986, issue of the Tulsa (Oklahoma) World. The story unmasked the chicanery of Peter Popoff, a "faith healer" from Upland, California.

According to the story, a team of electronics specialists "produced secret recordings of radio transmissions that strongly suggest the healing preacher may be relying more on information provided him by his wife hidden backstage than through the medium of the Holy Spirit."

The investigators found that prior to his "miracle rallies" in several cities Popoff's associates moved through the crowds as they assembled gathering personal information about the attendees and their ailments.

When the "healing service" began this information about people in the audience--names, addresses and health problems--was conveyed to Popoff by radio transmission. He received the transmissions from his wife backstage through a tiny receiver worn in his ear.

Popoff would then call the names of people and invite them to come down for prayer and the laying on of hands. The article said, "In the course of the healing session, Popoff routinely recites the person's name, his ailment, the name of his personal physician and other data." Of course, in common with others of his ilk, he then claims to have gotten this information through a "word of knowledge" from the Holy Spirit.

The newspaper article described one of the radio transmissions which was broadcast on a frequency typically used by police and emergency medical squads. The investigators recorded the transmission using an electronic scanner receiver. According to their transcript of

the recording Mrs. Popoff said, "Hello, Petey, I love you. I love you. I'm talking to you. Can you hear me? If you can't, you're in trouble...I'm looking up names right now."

When confronted with the evidence of his subterfuge, Popoff at first disputed, but later acknowledged that electronic devices are employed at his services but said "he uses the earthly radio cues only for about half of those healing candidates he 'calls out' of the congregation."

Such fraudulent practices are beneath contempt, yet multitudes of the hopelessly ill seeking divine deliverance are fleeced of their money and other valuables by just such fake healers using just such deceit. According to the newspaper article the Peter Popoff Ministries draws "more than \$500,000 a month in gifts from his devoted followers." Add to that the vast sums which are going to other religious quacks and the figure must be staggering.

In the face of such religious racketeering it is important for all of us to be reminded of the biblical injunction: "Be not deceived!" This has been God's warning to His people during their entire tenure upon this earth. Yet, the repeated warnings have been repeatedly ignored.

Paul declares that deception was at the root of the first sin ever committed. "The woman being deceived was in the transgression." (1 Tim. 2:14)

Deception cost the life of the young prophet of 1 Kings 13. Having received clear instructions which were unmistakably from God, he accepted contradictory advice from a recognized prophet in Bethel. "But he lied unto him." (1 Kings 13:18) And because the young prophet disobeyed God and even though his disobedience stemmed from the deception of an older prophet, "A lion

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FROM THE FIELDS 10-11

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PHILIPPINE BROTHER CONCERNED ABOUT TROUBLEMAKERS

*W*e send our heartfelt greetings and best wishes to all faithful brethren everywhere. It is a thrill to share with you some news regarding the Lord's work here in the Philippines. From Feb. to this writing, (April 7) there have been 53 baptisms.

On March 19, several members of the congregation at Dammaso came to me at my home to inform me that they did not agree with nor join Loreto Pedres who went back to the Christian Church which promised him support last year after the brethren in the U.S.A. (upon our recommendation) stopped sending his support. Loreto was involved in activities which were detrimental to the work here. The foremost of these was when he fraudulently used much of the Lord's money sent by the U.S.A. brethren to build a meeting house for the church in Dammaso. Then when he was asked about the cost of the building, he lied to them. Finally, he defected to the no-exception brethren, although in 1983 he voluntarily made the statement that the no-exception teaching on divorce and remarriage originated from Satan. The Dammaso brethren asked me to go there on April 6 to personally see the rest of the brethren who remain firm with us in the faith. Four of we preachers went there from the Roxas congregation where I led them in a service and four were baptized. The brethren in Dammaso told us they could not accept Loreto Pedres' defection and teaching on divorce. According to them there were about 40 members there before the church was divided on the marriage issue. Yesterday, there were twenty members present. Others who simply were discouraged and stopped attending when Loreto defected from the truth, promised to attend next Sunday. The brethren in Dammaso have requested one of us from Roxas to help them every Lord's day in their worship services and we will gladly do so. We are hoping to get the meeting house back in Dammaso which was paid for by the brethren in the U.S.A. or ask Loreto to pay back the amount given by the U.S.A. brethren so we can build another one.

Bro. Sarceda, Bro. Pascual and I are scheduled to go to Tarlac soon to help the preaching brethren there in the Lord's work. In spite of our efforts and the progress of the work, Satan and his cohorts seem to have been trying their best to undermine the work. We regret to inform you that there are now renegade hireling preachers, seeking for the "highest bidder", so to speak, "serving not our Lord Jesus Christ, but their own belly" (Romans 16:17, 18) financially backed by their American supporters who are deceived by them. These American brethren have been shown proof that these men are only hireling preachers; however, they have per-

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OLD PATHS ADVOCATE IN PROSPECT

By Don L. King

As we look toward the future, we are filled with anticipation of what is in store for our readers. We will briefly mention a few of the things we believe will be of interest.

(1) A written discussion (carried in this and another paper concurrently) regarding the use of individual cups in the Lord's Supper. Ronny Wade will represent our brethren. More details later.

(2) We plan a periodic column titled perhaps: "**Pages From The Past.**" Bro. Lynwood Smith has agreed to edit this. Material from various sources from the Restoration era will be reprinted along with his comments, etc. He has indicated that the **Apostolic Way** will be drawn upon for this, as will other papers. We have not benefitted from the writers of old as we could have. Now, our spiritual heritage will, we hope, become even more precious through this column. Your suggestions and comments are welcome.

(3) We will reprint, from time to time, material from **Old Paths Advocate** under the heading: "**FIFTY YEARS AGO.**" We will go back into our files and reprint articles, etc., we feel to be fitting and useful from issues fifty years old that month. Again, your suggestions and comments are welcome.

(4) A greater than ever variety of writers will be used in coming months. In addition to more material from our own editors than you have been reading, I have asked and been promised material from the following preaching brethren: Irvin Barnes, Carl Johnson, Terry Baze, Brian Burns, Ron Courter, Jack Cutter, C.A. Smith, Bill Davis, Greg DeGough, Richard DeGough, Billy Dickinson, Jerry Dickinson, Stan Elmore, Raymond Fox, Taylor Joyce, Larry Lay, Wayne McKamie, Paul Nichols, Billy Orten, Don Pruitt, Jimmie Smith and perhaps others. I have made a point of asking preachers to write articles and send an occasional field report. We will continue to publish writings from our foreign preachers as we see the need and space permits. We are doing our best to make the paper the best it has ever been.

PROBLEMS WITH OUR MAILING

We feel compelled to apologize for the problem associated with the June mailing (we hope other months have not also been affected). We know many of you did not receive your June paper. We brought several hundred copies to the 4th of July meetings and gave them to all who needed them. Still, I fear some may not have gotten theirs. **If not, write us now!** We will send as many as we can and if we run out, we will update your subscription. One way or another we will be fair with you. We

have been told by the printers that the problem was a malfunction with the printing machine. We hope it will not happen again.

We are presently making some more changes which we are convinced are necessary. You have my personal word that our accuracy will be much better soon. However, if you have not been receiving your paper **and your subscription is current**, write me right away and be sure to include the following: **name, correct address and zip code and the date your subscription expires.** Too, tell us the issues you did not receive.

Any time changes are made, such as our changing over to computerized mailing, there are sure to be mistakes. We knew there would be some, though we hoped they would be minor. However, in the long run, you will receive a much more accurate service once the "kinks" are ironed out. We hope you will be patient with our feeble efforts. We sincerely appreciate your loyalty and encouragement you have shown over the years. I grew up with the paper being a major part of our family. Wherever we went, it did too. I have traveled many miles with my feet propped up on my father's small Smith Corona portable typewriter in the back seat of the car. It goes without saying the paper means a great deal to me. We are nearing the sixty year mark of publication. We are the third oldest publication among the Churches of Christ, including the digressive brethren. This is something to be proud of. Some of our greatest preachers were introduced through the pages of **O.P.A.** Several of the great works around the world were brought about by the paper. We thank God for any good we may have been able to do for Him who loved us and died for us.

Old Paths Advocate in Prospect

This past month marked ten years that I have tried to serve as either Publisher or his assistant. I have made many mistakes which you have kindly overlooked. Yet, with the help of the editors, Ronny Wade and many others, the paper is today, after more than fifty four years, on sound footing, improved in format and growing in circulation. We are not satisfied, for we want the paper to be in nearly every home among our brotherhood both in America and abroad. We can not hope to achieve this goal unless you are all willing to help.

What You Can Do To Help

First, keep your own subscription renewed and do it well ahead of time. Then, subscribe for someone else; better yet, subscribe for three or four people. At Five dollars per year per subscription, that is a bargain for just about everyone! Next, why not take the responsibility upon

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GOD AND TRUTH ARE INSEPARABLE

By Bobby Pepper

In every age when God makes known his will, Satan's strategy is to obscure that truth in every possible way. He does that by probing our spiritual weaknesses seeking an avenue of temptation. Though Satan continually scans our lives for character flaws, God through His Word gives us security with the promise that when we resist Satan he will flee from us (James 4:7). Jesus' life, death and resurrection constitutes his victory over sin, death and Satan, a victory that bound Satan (Rev. 20:2-3) and granted hope to believers. The triumphal ending for each person now depends upon faith in God, his word and promises. In Psa. 31:5, David said, Jehovah is the God of truth. Into thine hand I commit my spirit; thou hast redeemed me, O Lord God of truth. Friends it has always been God's good pleasure to endow his intelligent creatures with the power of choice between remaining loyal and faithful to Him or turn in some other direction.

O how God must be grieved today with the directions of so many of his people have chosen to go. Paul speaking to the sorcerer said, O full of all subtily and mischief, thou child of the devil, thou enemy of all righteousness wilt thou not cease to pervert the right ways of the Lord. Before any serious effort is made to understand the teaching of Jesus regarding truth, one should first endeavor to ascertain as to whether or not he is prepared, in mind and in heart, or which is the same thing, as to whether or not he has the proper disposition of mind and heart, to receive that which our Lord says, Jesus said, "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself (JH. 7:17).

In 1 Cor. 2:14 Paul tells us what the problem is that confronts God's people today in getting others to accept this truth, the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. The natural man that Paul speaks of is more concerned about what people will say, than what God says. The Truth instructs aliens, sinners to hear this truth and believe, repent, confess Christ and be baptized into Christ for the remission of sins. Friends you cannot separate God from these truths, and the same is true when the Church comes together, God has given his people specific instructions when we come together into one place to worship Him what we are to do and how we are to do those things; for a few examples, 1 Cor. 14:19-40, 1 Tim. 2:11-15 you will find God, through his Holy Spirit instructing

us that when the whole Church comes together into one place it is to stay together in one accord, and that men are to be in charge of the teaching, not that we don't have faithful women with a very good understanding of God's word, but that God has given the responsibility of teaching in these public services to faithful men. That excludes the dividing of the church when it comes together into classes for the purpose of teaching and also, women doing some of that teaching. Please let me say just a few more words about what God expects for his people to do when they come together to worship. We have the great privilege to partake of the Lord's supper on every first day of the week, which is the greatest monument that this old world will ever know. It is a time when our minds look back to the cross where we see a man, Christ the Lamb of God being put to death, making it possible for us to live.

When Christ instituted the communion, he took a loaf of unleaven bread and a cup (one container) filled with the fruit of the vine; in which Paul said, was the cup of blessing 1 Cor. 10:16. Jesus said, the cup was the New Testament and the fruit of the vine was his blood. Making it forever clear, that the cup represents that one covenant, which was sealed by the blood of Christ. That excludes having more than one loaf on the Lord's table and more than one cup is a violation of the truth and are excluded by the same reasoning. I was baptized when I was thirteen in Athens, AL. At that time there wasn't a congregation in Athens, and I was twenty-two before I learned the truth concerning the Lord's Supper and that was in Milford, Mich., I will forever be grateful for their patience and concern that everyone there showed to me and my wife. How time has a way of getting by, that was twenty four years ago. There are so many people today in the same condition that I was in, not knowing the truth concerning these matters. May God help all the faithful to make these truths known. I am reminded of the prophet Haggai in chapter 2 and verse 19, "Is the seed yet in the barn?" As we look at the following, Satan has, and we bemoan the lack of conversions to Christ, can it be because the "seed" is yet in the barn? Are we limiting the harvest of souls from that "field that is white unto harvest" because of this? Are we depending upon those few outsiders who come to where the seed is dispensed for our growth and for conversions to the glory of God? Is this the reason for the more often than not, limited harvest, the seed is not being taken out of the barn. Are we storing and not sowing the seed?

Jesus said in Matthew's account (13:13) of the

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IS SOMETHING WRONG WITH THE GOSPEL WE PREACH

By Tony Melton

Why don't people in the United States respond to the gospel as they once did? Is our message different from the message of those in days gone by? Have Christians lost the ability to convert the lost? These questions often dominate the thoughts of Christians after being rejected again and again by those outside the body of Christ.

However, as I examine the word of God, I find that the rejection of the gospel by nations is not restricted to the United States alone. In fact, the apostle Paul had much to say concerning the nation of Israel's rejection of the gospel. Israel was very similar to the people in our country, having a great zeal of God but not according to knowledge. Rather than endeavoring to follow God's righteousness, many of the Israelites established their own righteousness and would not submit to God.

The apostle Paul, like Christians in the United States, wanted to see his kinsmen according to the flesh saved. His heart's desire and prayer to God was for the salvation of Israel. Also, Paul showed his desire to save Israel by preaching the gospel to them even at the risk of losing his own life. Nevertheless, quoting from Isaiah, Paul declared, "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved" (Ro. 9:27). Even though just a few Israelites were being saved in Paul's day, he did not say the gospel was insufficient, nor did he try to make it more appealing to man by watering it down as many have done today. But what was Paul's reactions to Israel's rejection of the gospel? To the unbelieving Jews at Antioch, Paul boldly proclaimed, "It was necessary that the word of God should first have been spoken to you:

but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46). Paul gave them a chance to hear the gospel, but when they rejected it, he let them know that they had judged themselves unworthy of eternal life. Paul had great confidence in the gospel knowing it was the power of God unto salvation to everyone who believed.

Consequently, Paul wanted to know how men could believe on Christ if they had not heard of him, and how could they hear without a preacher. Then he concluded saying, "But they have not all obeyed the gospel. For Isaiah saith, Lord, who hath believed our report?" (Ro. 10:16). In this verse, Paul placed **obedience** on the same plane

as **belief**. By this I mean, Paul knew that Israel had not believed the report of the gospel because they had not obeyed.

Likewise, as we preach the gospel to the lost today, we might ask, "Who hath believed our report?" Certainly, if men and women will not submit to the terms of the gospel, it is not the gospel's fault; it is probably not the preacher's fault; but it is simply the people's fault, because they do not believe the gospel.

If Paul, one of the most powerful preachers that ever lived, could only convert a few Israelites with the gospel, how can we believe that because people of our nation reject it, that something is wrong with the preacher or the gospel? Paul informed us that all Israel had heard the gospel; therefore, what was their problem? Why did they not obey? They were a "disobedient and gainsaying people" (Ro. 10:21b). The problem was not with the gospel, nor with the preacher, but with the people!

In our country, people have their conscience seared with a hot iron by seducing spirits and doctrines of devils. Their hearts have been infected by modern day Hymeneus' and Philetus' whose words have eaten as gangrene upon their souls. They--having ears--hear not. Like sheep going to the slaughter, they are being led by their "pastors" down the Broadway toward the eternal fires of Gehenna.

Since we are surrounded by wickedness on every side, and the majority of our friends and neighbors have bowed the knee to Baal, shall we lay aside our armor? Shall we throw down our sword and surrender to the adversary? Shall we look for a more appealing gospel? Absolutely not! We must continually preach the truth and pray, never giving up hope that the light of the gospel might one day shine unto those who are blinded and ensnared by the devil.--**OPA**.

A CORRECTION

In brother Billy Dickinson's article, "**Are Individual Cups an Aid?**" in the June issue (page 6), a portion of the fourth paragraph was omitted by mistake. It appears that Billy said cheese in the communion would violate fruit of the vine. The fourth paragraph should read as follows, and we apologize for the error. "**If cheese is a violation of the unleavened bread Jesus took and water is a violation of the fruit of the vine, then individual**

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THE DAY OF THY POWER

By Bennie T. Cryer

This is the third article on Psalms 110 and the last in this series. In verse 3 David wrote of a time in the future from him (not from us today) when the Messiah would rule with power. The phrase "in the day of thy power" forms the basis for this article.

David, Isaiah, Daniel and other prophets in The Old Testament wrote of a time when the Messiah would come and rule over God's people. Isa. 61:2 tells of "the acceptable year of the Lord." In Luke 4:18-21 Jesus taught in the synagogue that "This day is this scripture fulfilled in your ears." When Jesus began preaching the gospel of the kingdom of God he stated, "The time is fulfilled, and the kingdom of God is at hand." Mk. 1:14-15. All of the events prophesied about Jesus were carefully orchestrated by God so much so that Paul wrote, "But when the fulness of the time was come, God sent forth his son..." Gal. 4:4. In other words, at just the right time Jesus came. So did his kingdom and kingship.

The use of the word "time" in Galatians 4:4 indicates that when David wrote "the day of his power" that "day" is used in the sense of "time" and not a 24 hour day. Compare Hebrews 3:8-9 where "day" in verse 8 and "Forty years" in verse 9 seems to refer to the same time period.

The Spirit recognized Jesus as king from his birth. The wise men asked, "Where is he that is born king of the Jews?" Mt. 2. In Mt. 21:5 Zech 9:9 is said to be fulfilled. "Thy King cometh unto thee..." In Mt. 27:11 Pilate asked Jesus, "Art thou king of the Jews? And Jesus said unto him, Thou sayest." Or, "it is as you have said, I am king of the Jews." But though he were king, he had not yet been enthroned. It was much like the election of a new president of the U.S.A. He is elected in November. However, his inauguration does not take place until January. At that time he is formerly inducted into that office. Jesus was born chosen of God to be king. God formerly inducted him into that office after the resurrection and his ascension into heaven. At that time he was enthroned and began ruling over the nations with a rod of iron in the midst of his enemies. See Acts 2:30-36. At this time he was on his throne and a kingdom had been given him. Dan. 7:14, Lk. 22-29-30. Since all power in heaven and earth had been given to him he had his territory to rule over. On the day of Pentecost in Acts 2 his laws began to be published as the keys to the kingdom were used by Peter (Mt. 16:18-19) and the decrees of the Kingdom began to be published by Christ's ambassadors. 2 Cor. 5:20, Eph. 6:20. In Ps. 110:3 David wrote, "Thy people shall be willing in the day of thy power." On that Pentecost 3000 "gladly" received the word and they were added

unto the number of disciples. Now, all the elements of a kingdom are in place. You have: 1. A king on his throne empowered to rule. 2. A territory for him to rule over. 3. Laws of the king. And, 4. Subjects. No longer did the disciples declare "The kingdom of God is at hand." It was present. In existence. No longer did they pray "Thy kingdom come." They told the subjects, "You are in the kingdom." Co. 1:13. The Apostles affirmed that they also were in the kingdom. Rev. 1:9.

PRIEST ON HIS THRONE

Jesus is our high priest now. Heb. 4:14. His priesthood is after the order of Melchisedec. Heb. 6:20. Jesus was to be a priest as he sat and ruled on his throne just as Melchisedec did. Zech. 6:13. In Acts 2:30-35 the scriptures were fulfilled where God was to raise up Christ to sit on his throne. He is ruling now if he is priest. If he must now wait at the right hand of the father for a future kingdom then he is not a priest now. But "We have a High Priest" now who is entered into the heavens. If that be so, then we have a king who is ruling from his throne in heaven. He is ruling now in "the first dominion" of this kingdom. Micah 4:8. When all of his enemies have been defeated (Death is the last one) then he will "Put down all rule, all authority and power." At that time he will return the kingdom of God the father and we will enter more abundantly into the second phase of the kingdom (2 Peter 1:11) to live with him forever more.

THRONE OF CHRIST AND THRONE OF GOD

If it might be suggested that Christ is now on the father's throne at his right hand but not on David's or his own throne (Rev. 3:21 is sometimes quoted in an attempt to sustain this.) let it be remembered that what belongs to God belongs to Jesus and what belongs to Jesus belongs to God. And, besides, in both The Old and The New Testaments (1 Kings 2:12, 1 Chron. 29:23, Acts 2:30, Luke 1:30-33) it is taught plainly that the throne of God, the throne of David, the throne of Solomon and the throne of Christ are all one and the same throne and it is in heaven. It is like the church of Christ, Rom. 16:16, is the same as the church of God. 1 Cor. 1:2. What belonged to Christ, belonged to God. What belonged to God, belonged to Christ. John 17:10.

Those who advocate a future kingdom on this earth are therefore falling into the hands of Satan. Satan wants people to believe that the rule of Christ is in the future and not now, for when he came as king, he came bringing salvation with him. Zech. 9:9.--P. O. Box 34757, Lusaka, Zambia.

THE OAKDALE MEETING

By J. Wayne McKamie

Over a year ago, the Turlock congregation set in motion a plan for a mission effort in Oakdale, CA. Richard DeGough, who works with the Turlock brethren, was asked to proceed with plans for beginning a new congregation in the San Joaquin Valley. Oakdale was chosen in that preliminary work indicated that there were brethren living nearby, and that Dwayne Permenter had chosen to make Oakdale his home.

Three months prior to the meeting, Richard began specific plans to advertise the meeting. Glen Ballard was asked to assist in all the planning and implementation. Extensive work was done. Newspaper ads, full-page shopper layouts, and mailouts covered not only the whole city but the whole area as well. Twenty-five or thirty members canvassed the immediate area about the meeting place to such an extent that no home or business was untouched. Sister congregations helped to spread the word in their area. The timing and extent of the advertising was the key factor in the large first night crowd and in succeeding consistent crowds.

Audiences numbering up to two hundred twenty-two gathered night after night in the downtown Grange Hall. It was one of the finest demonstrations of congregational cooperation and interest that I have seen in a long time. Brethren, young and old, came from so many places to do anything they could. The following congregations were represented during the meeting: Auburn, Fair Oaks, 64th St., Sacramento, Lodi, Stockton, Manteca, Modesto, Ceres, Fremont, Atwater, Clovis, Sanger, Orange Cove, Planz Rd. Bakersfield, Brundage Ln. Bakersfield, Salinas, Olivehurst, Turlock, Darwin St. Sacramento, and Escalon. In addition, preaching brethren came to assist in many ways. Among those who came were Don King, Glenn Ballard, Dwayne Permenter, Karl Modgling, Orville Johnson, Wayne DeGough, Glen Lewis, Greg Branch, Leland Byers, Gary Barrett, Ron Jordon, Raymond Fox, Roger Boone, Carney Briggs, Buddy Brumley, and of course, Richard DeGough who worked with us all continually.

The meeting was held June 7-15. Every day and night was a real joy. Outside interest was good. Visitors from the community were present every night except one. Valuable contacts for the future of the work were made. One was baptized and

two restored. It was my pleasure to do the preaching.

The new church of fourteen charter members will meet in the Grange Hall at Lambath and F Avenue in Oakdale. The meeting times are ten and four on Lord's Day.--J. Wayne McKamie.

OLD PATHS ADVOCATE IN PROSPECT

Continued from Page 3

yourself to remind others where you worship to either subscribe for the first time or renew their **O.P.A?** Offer to send it in for them if they will give you a check for the subscription. That is a good work and will require very little of your time or effort. Talk about the paper to your denominational friends, and neighbors. Perhaps you would like to send in a subscription for them also. Many who are not members of the church read the paper each month and really enjoy it. It is the only Bible truths they are exposed to all month. Finally, if you can afford it, send what you can to help us get the paper to brethren in foreign fields who cannot afford even a five dollar price. We are constantly in need of help along these lines. The cost of sending a foreign subscription is much greater than domestic. The cost of mailing it alone is much more than the subscription price. We are doing a tremendous work overseas, brethren, but it is also at a great expense to the paper. Your help is appreciated and every cent is used for what you send it for. May God bless you all!--Don L. King.

A CORRECTION

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cups are a violation of the one container Jesus took. When cheese is used in the communion we have a violation of specific authority because it introduces another item of the same class--it violates bread. When water is used in the communion, we have a violation of specific authority because it introduces another item of the same class--it violates fruit of the vine. Likewise, when cups are used in the communion, we have a violation of specific authority because their use introduces another item of the same class--they violate cup."

PHILIPPINE BROTHER CONCERNED ABOUT TROUBLEMAKERS

Continued From Page 2

sisted in extending financial support to these religious mercenaries anyway. They perhaps have already "cast their lots" with them and will continue. That is their privilege, but I am sure they will account all things before Christ, the great Judge on Judgment day. Darrell Cline and Raymond Stinger of the no-exception group visited the Philippines March 19-30. On March 25th they came to my home and we studied the marriage and divorce issues. Our studies were somewhat concentrated on Matthew 5:32; 19:9 and Deut. 24:1. I proposed to brother Cline a discussion in which he would affirm that what Christ stated in Matthew 19:9 belongs to the Old Testament. We could do this after his return to the States through mail. During our conversation, Bro. Stinger told me they did not come to the Philippines to stir and divide the brethren. However, I told him that was not true because they are now sanctioning Loreto Pedres' separation from us in Roxas, even supporting him in it. This proves beyond doubt they really came here to confirm and approve what he has already done. However, this is not at all surprising for the Apostle Paul said, "For there must also be heresies among you, that they which are approved may be manifest among you." (1 Cor. 11:19).

In behalf of the entire Philippine brotherhood, we thank all the faithful who in one way or another continue to send financial support to the Lord's work here. May our Heavenly Father abundantly recompense you for your love and generosity.--*Virgilio O. Danao.*

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Philipians 2:9-11.

8 OLD PATHS ADVOCATE

GOD AND TRUTH ARE INSEPARABLE

Continued From Page 4

parable of the sower, "Behold the sower went forth to sow?" Have you ever stopped to ask, "Why did the sower go forth" in this presentation? Simple. He knew the field wouldn't come to him. Literally, harvest depends on putting the seed in the soil. The same is so with respect to the lost and teaching them the will of God, it depends upon putting the seed in their heart. Harvest depends on this and is in proportion to the amount of seed sown.

As Jesus called his disciples to follow him he promised, "I will make you to become fishers of men" (MK. 1:17). One may buy the best fishing equipment on the market but it won't produce in the closet or garage. To catch fish you have to use your equipment and go where they are. To catch a lot of fish you must fish a lot. The application to being "fishers of men" is more than obvious. We have the necessary equipment, the gospel, the revealed will of God, the power of God unto salvation. God can never be separated from his inspired truth.--*Rt. 2 Box 328-23, Crawfordville, Fl. 32327.*

TURN THE RADIO ON

Continued From Page 1

met him by the way and slew him." (1 Kings 13:24).

Turning to the New Covenant scriptures we find them replete with warnings against deceivers and their deception. "Beware of false prophets," Jesus said, "which come to you in sheep's clothing, but inwardly they are ravaging wolves. Ye shall know them by their fruits." (Matt. 7:15-16) "Take heed that no man deceive you." (Matt. 24:4).

Paul said, "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." (Eph. 5:6) And, again, "Be not deceived; God is not mocked." (Gal. 6:7).

Some deceivers are so transparent such that everyone should be able to see through the masquerade. Others are more subtle.

"For there shall arise false Christs, and false prophets, and shew great signs and wonders; insomuch that, if it were possible, **they shall deceive the very elect.**" (Matt. 24:24).

There is but one antidote to deception--an all-consuming love of truth. When the love of truth is absent, deceivers have a field day. "Because they received not the love of the truth...for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth." (2 Thess. 2:10-12).

Perhaps the most prolific source of deception today is those who claim to possess miraculous powers. The acute longing to regain lost health and to prolong this fleeting life leads many to grasp at straws and to hope against hope that someone may have a cure. When medical science has exhausted its remedies, they turn to mendicant sorcerers.

One should "smell a mouse", when he observes the opulent apparel and ornamentation of these men and women who unabashedly claim to be able to do even greater works than Jesus.

Jesus had neither bed nor board. (Matt. 8:20) Peter said, "Silver and gold have I none." (Acts 3:6) In no particular do these modern "miracle workers" part company with Christ and his apostles more than in the area of material possessions.

They know how to "lift and offering," and they never miss an opportunity to do so. They use every gimic imaginable to persuade members of the electronic church to send in those free-will love gifts and offerings. They will even help you write your will so they will be sure to get a cut out of your estate when you are gone.

Costly jewelry, clothing the likes of which won't be found at J. C. Penneys or K-Mart, high-priced automobiles, expensive and lavish homes--these have become the hallmark of the Peter Popoffs of this world. Yet the money keeps rolling in, and the end is not yet in sight.-- more later--**OPA.**

ANNOUNCEMENTS

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:13, 14.

"Let us not deceive ourselves. Man is governed by nothing but his conception of the future. Any nation which **en masse** gives up all faith in what lies beyond the grave will become utterly degraded." Renan, French Historian, in **The History of the People of Israel**.

"Atheism has never founded empires, established principles, or changed the world's heart. The great doers in history have always been men of faith."-E.H. Chapin.

The Bible is always a new book to those best acquainted with it.

"When you're gathering up material For that sermon you will preach; Don't you know you really have it All combined within your reach? Where in clippings, books or papers, Commentaries, could you look, And find answers for life's problems? Why not just "stay in the Book'?"

A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness."-Proverbs 13:23.

The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise."-Proverbs 13:15.

MY POSITION ON CARNAL WARFARE

We cannot take part in military service in any form, directly or indirectly, in combatant or noncombatant service. Below, are listed some of our reasons:

1. Our duty and obligation to God is superior to all other obligations. (Acts 5:29; Matt. 22:37).

2. God in the Bible forbids that we engage in carnal warfare in the following references: "Put up thy sword", "For all they that take the sword shall perish with the sword" (Matt. 26:52). "For the weapons of our warfare are not carnal" (2 Cor. 10:3,

4). "Love your enemies" (Matt. 5:44). "Turn the other cheek" (Matt. 5:39). "Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military service combatant or noncombatant, we would be compelled to "swear" (take an oath), but the Bible forbids that we do so. "Swear not at all" (Matt. 5:34).

4. To enter any military service, we would be compelled to be yoked with unbelievers, which is forbidden. "Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, we would be a part of the organization and would therefore have fellowship in the service but such is prohibited. "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in the military service in any way, we would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God. (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

Therefore, we cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, we authorize our names to be listed in support of the above principles.

Ed Stanton, 5520 N. Tulsa, Oklahoma City, OK 73112

Thomas Falvey, 6824 Cedar St., Huntington Park, CA 90255

Teresa Gayle Smith, Rt. 2, Box 623, Brookhaven, MS 39601

Cecil Edwin Smith, Rt. 2, Box 623, Brookhaven, MS 39601

Jeffery Lamar Lea, Rt. 2, Box 191-B, Wesson, MS 39191

Rickey O'Neil Smith, Rt. 1, Box 218-B, Wesson, MS 39191

Dana Lynn Smith, Rt. 1, Box 218-B, Wesson, MS 39191

Larry D. Barnes, 1312 N. Lawton, Moore, OK 73160

Lezlie J. Barnes, 1312 N. Lawton, Moore, OK 73160

Tommy Owens, Rt. 1, Box 160-A, Lockaby Rd., Pendleton, SC 29670

David Owens, Rt. 1, Box 160-A, Lockaby Rd., Pendleton, SC 29670

Tammy Owens, Rt. 1, Box 160-A, Lockaby Rd., Pendleton, SC 29670

MISCELLANEOUS

EASTERN LABOR DAY MEETING

We greet you in the name of Christ. This is an invitation from the Pontiac congregation, in **Pontiac, Michigan**, to attend the **Labor Day meeting**. Brother Ken Middick will conduct the

meeting. Please make your plans to attend. For more information please call brother **Carl Willis, (313) 682-5736**.

LABOR DAY MEETING

(Columbus, Georgia)

The congregation in Columbus, GA has worked hard and now has things ready for a great meeting. We would like to invite everyone who can (being the Lord's Will) to come and be a part of this meeting. Bro. LaDon Croom will conduct the meeting. Services will be at the meeting house - 1043 Thirty-First Street, Columbus, GA. Dates and time:

August 27-31, 1986

Wednesday, Thursday, Friday--7:30 p.m.

Saturday---10:00 a.m. & 7:30 p.m.

Sunday--10:30 a.m. & 3:00 p.m.

Anyone who needs a place to stay or help in making motel reservations call (404) 561-0821, 561-3508, or 561-8835.

LABOR DAY MEETING DALLAS-FT. WORTH

Don't forget the Labor Day meeting to be conducted in the Ft. Worth-Dallas area. Brother Jerry Cutter is to hold the meeting scheduled August 24 through September 1. The theme throughout the meeting will be "THIS DAY". "This Day" is the day to renew your life for Him. "This Day" start serving Christ more than yesterday. Services Sunday through Thursday will be held at the Trentman Ave. congregation in Ft. Worth, while evening services Friday through Sunday and the morning of Sept. 1, will be held at the Arlington Community Center. Please make your plans now to attend.

1986 CHURCH DIRECTORY

I will not put out a 1986 directory, but plan to have a supplement to bring the 1985 directory up to date. They will be at the 4th of July meetings at no charge. A 1987 directory will be published, Lord willing.--**Bob Strain**.

Elders, Bishops, Overseers, a book by Brother K.G. Wilks, is still in supply and may be ordered from the author whose address is: McGregor, Tx. 76657. The price is \$3.00 plus postage.

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ANNOUNCEMENTS

Continued from Page 9

In preparation: A book by the same author on Deacons: Servants of the Church. Communicate with Bro. Wilks about this book.

BRODHEAD, (Rockcastle County) KENTUCKY:

On Highway 150, Sun. 10:00 A.M., & 6:00 P.M., Sat. 7:00 P.M. Donnie McFerron, P.O. Box 561, Mt. Vernon, KY 40456, T. Ray Rowe, Rt. 1, Box 328, Mt. Vernon, KY. 40456. James Phillips, P.O. Box 204, Brodhead, KY. 40409, Phone (606) 758-4044.

NEW SALEM, MISSISSIPPI

Please change the address of Garland T. Smith in the Directory to Rt. 1, Box 219.

CHESAPEAKE, (Lawrence County) OHIO:

901 Third Avenue - On Old Highway 52 Sun. (No time of services given) Frank C. Taylor, 45619, Phone (614) 886-7593, Larry Burcham, Rt. 1, Proctorville, OH. 45669 (Not listed in the 1985 Directory).

DENISON, (Grayson County) TEXAS

200 South Crockett Street, Sun. 10:30 A.M., & 4:00 P.M., Wed. 7:00 P.M., Dennis Frye, 401 Hidden Valley Trail, Sherman, Texas, 75090, Phone (214) 892-2251, W.M. Head, P.O. Box 263, Colbert, OK. 74733, Phone (405) 296-2198, Bob Sanders, 620 E. Main St., Denison, TX. 75020 Phone (214) 465-2844 (Not in the 1985 Directory).

DEER PARK, (Harris County) TEXAS

Eastside Church of Christ, 2002 Hillshire Street, Sun. 10:00 A.M., & 6:00 P.M., Wed. 7:30 P.M., George E. Sears, 1801 Salem St., Deer Park, Tx. 77536, Phone (713) 479-8792, Burle Keele, 1003 Lakin St., Pasadena, TX. 77506, Phone (713) 477-8096, Gary Odom, 5018 Valleyview, La Porte, TX. 77571. (Not in the 1985 Directory).--*Yours in Christ, Ray Asplin.*

LET HER BE COVERED

A tract dealing with the subject of the covering as per I Cor. 11: 2-16. The position taken is that hair is the only covering taught by inspiration. The Christian woman must not cut it or in any other way remove it while the man must have regular hair cuts. Send all orders to: **Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539.** Price is \$1.00 each postage paid.

MARRIAGE BONDS

HOWARD-WHITE— In the afternoon of June 7, 1986, Kenneth Howard and Kelli White exchanged the sacred vows of matrimony and become one. The ceremony was held in the beautiful Sharps Chapel on the Tulsa University Campus. The wedding was formal and eloquent. Many friends and loved ones of the bride and groom gathered to witness the wedding. Kenneth and Kelli are both members of the 11th Street congregation in Tulsa. We extend to them best wishes and the richest of God's many blessings. Terry and Becky Baze sang selected songs in a masterful and beautiful manner. The writer officiated.--*Jack Cutter.*

HOWARD-SUTTER— On the evening of June 20, 1986, Brother Dennis Howard and Sister Monica Sutter were united in marriage in Tulsa, Oklahoma. A large gathering of family and friends came together to witness the joining in matrimony of these two fine, young, people. It was a very joyous occasion. Dennis is the son of Brother and Sister Marlet Howard of the 11th St. congregation in Tulsa. Monica was led to Christ

through the influence of Dennis and was baptized into Christ several months ago. This couple will make their home in the Tulsa area and will worship with the congregation on 11th St. in Tulsa. We wish them many happy years together and we pray that they will always remain faithful to each other and to the Lord. It was my joyful privilege to be asked to officiate.

OUR DEPARTED

MORROW— Sister Magdalene Morrow was born in Randolph County, Alabama, and died in Florence Hand Home, LaGrange, GA, at the age of 66. Sister Magdalene was a faithful member of Murphy Avenue Church of Christ. She had been a Christian over 52 years having been baptized August 9, 1933. Magdalene suffered for several years with a disease that left her bedridden for the last two or three years in her life. She faced the certainty of death with courage and a knowledge of a far better place. But even though she is no longer with us physically, her example and influence will live on in those whom she came in contact with from time to time. Magdalene is survived by her loving and faithful husband Belton; sisters, Mrs. Lorene Morrow, Mrs. Mattie Jo Linaweaver, Mrs. Annie Pearl Howell; brothers, Mr. Dolphus Brown, Mr. Grover Brown, Mr. C.W. Brown; and several nieces and nephews. The funeral service took place in the chapel of Hunter-Allen-Myhand Funeral Home in LaGrange. The beautiful singing was done by members of the LaGrange, West Point, GA, and Birmingham, AL, congregations. Interment was in Shadowlawn Cemetery, LaGrange. Brother Jim Hickey and the writer attempted to speak words of comfort and warning to those that remain.--*Don Jackson.*

FROM THE FIELDS



the fields are white already to harvest

Don Jackson, P.O. Box 655, Seminole, OK 74868— On May 1, 1986, my family and I moved to Seminole, OK, to work with the congregation here. This ended several months of work-

ing in Greenville, S.C. We enjoyed our stay there and left several good friends. We are happy to be here. The work is off to a good start. The congregation is small, but on a firm foundation. We hope to grow. I have preached at a number of places since

I last reported. Also I had the sad honor of going to LaGrange, GA to preach the funeral of Sister Magdalene Morrow. Here at home we are busy preparing for our meeting with Brother Barney Owens. Also we look forward to the annual meeting at

Sulphur. Please pray for us. Note the address above and my phone number is (405) 382-8338.

Barney Owens, 8782 Meadowview, W. Chester, OH 45069— The 1986 Lebanon meeting is now history, and for me will forever be surrounded by pleasant memories. At this time I am with the congregation meeting in Seminole, OK. Crowds are very good and interest high. Upon receiving this paper the schedule that remains for me this summer and early fall is as follows: Aug. 8-17 Andrews, Tx.; 23-31 Jacksonville, Fla.; Sept. 27-Oct. 5 Cable Ridge, Mo. Nov. 1-9 Washington, Ok. If you are near these, please mark your calendar and help us with your presence. Also our fall meeting at Sharonville is with Brother Irvin Barnes, Oct. 4 through 12. We anticipate a great meeting this year. Check your renewal to the paper. Pray for us.

LaDon Croom, 415 S. Pontiac Ave., Dothan, AL 36301 Ph. (205) 792-8149.— Greetings to Those of Like Precious Faith. As you read this report our work in Jackson, Mississippi has ended and this month (August) we will begin a work in South Alabama. We look forward with great anticipation to a good work. This is our home and we are thankful to be able to return here to work. This has been a busy year. We have conducted meetings in Greenville, S.C., Columbus, GA, Slocumb, AL, Monroe and Clayton, LA, and White Bluff, TN. I'm thankful and give God the praise for the good results we had— confessions of faults and restorations. At the writing of this report we are enjoying a good meeting at Sulphur (the annual 4th of July Meeting). We also look forward to our trip on to California for the remainder of the month of July. Then home for a couple of weeks and then to Columbus, Georgia for the Labor Day Meeting. If you have the opportunity and can attend the Labor Day Meeting we would love to have you. See information elsewhere in this issue. May God bless all of the faithful is my prayer. Please note my new address and phone number. If I may be of help to you in any way, Brethren, let me know.

K.G. Wilks, 528 N. Main Street, McGregor, Tx., 76657— We here at McGregor have had the honor and pleasure of having visiting preachers James Vannoy of Bridgeport, TX., and Clyde Lamkins of Lebanon, Mo., speak for us-- once by Brother Vannoy and three times by Brother Lamkins, who is in the city on a small

building job for a brother. Both of them spoke on timely and needed subjects. These brothers in Christ are like home folks to some of us who know them well. They work for the love of the gospel, not saying others do not so. My new book, "Deacons: Servants Of The Church Christ Built, and, Spiritual Gifts," is now in distribution at \$5.00 each, tax and postage paid. There is not another like it. Order one or a 100.

Bob Johnson, 101 Sandy Creek Dr. Apt. 3, Davis, Ok 73030 Phone (405) 369-2822— June 30, the wife and I made the final move to this city to begin a work here for the Lord's church. The brethren here have been wonderful to us. I always have said that God's people are the greatest of all people upon the face of this old earth! We anticipate a good work. Before our move here, the wife and I were able to make a trip out to Nevada to visit my family, and also to Oregon and Washington to visit some of my wife's family. While in Washington, I was privileged to speak both Lord's day services in Tukwila. One brother made confession of faults that Lord's day evening. We thank God for those who will open their hearts and minds in response to God's word. We must never lose sight of that fact. We were very much impressed there; it certainly was evident to the wife and me. It is so very uplifting to be among Christians that truly manifest the love of God in their hearts. For the most part I believe most of our congregations are friendly. Still I believe sometimes there is room for improvement; and I say that only in Christian love and concern. We solicit your prayers in behalf of the work here in Davis, and for the Lord's people everywhere that practice and live the truth.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539— Our family enjoyed the 4th of July meetings this year. A good spirit prevailed at both meetings and all enjoyed themselves. I was glad to preach once at the Northside congregation in Springfield while at the Mo. meeting. Also enjoyed preaching Saturday night and Lord's day (July 5, 6) at Ft. Smith, Arkansas and at Tucker, Oklahoma on July 6. We enjoyed a good visit with Jack and Jean Jackson who moved to that area about two years ago from the Fremont congregation. They are family and we enjoyed being with them again. In fact, we enjoyed being with many family members while in Oklahoma and Missouri this year. We are at home for a while and

enjoying the church here. Though we have suffered the loss of two families in recent times, we continue to press along. September 21-28, we are to be with the church at Conway, La. If possible, plan to be with us there. Wayne McKamie closed a fine meeting for the Fremont congregation just before we left for the meetings in Oklahoma and Missouri. It was a pleasure to have him and his wife, Jean, with us. His preaching was superb. Our best to all.

Ed Bullard, Rt. 1, Box 26, Tupelo, OK 74572— I have recently preached at Dover, AR and plan to be there July 27. We have learned to love them so much. I also preached at White Bluff and Nashville, TN. I had the privilege of working with Nashville four summers and we are starting our third year in radio with White Bluff. We love the Lord and we love working in his vineyard. Don't forget to pray.

Paul O. Nichols, 9462 Baird Road, Shreveport, La. 71118— The meeting at Caldwell, Id. ended with two baptisms, two confessions, and one restoration. This congregation is isolated from sister congregations by hundreds of miles, but this does not keep the members from being strong. It was a pleasure to work with them. At Collins, Ms. the crowds were not large, but the members all attended well and had visitors from Jackson and the Brookhaven area, as well as some local non-members. The Christians at Collins are dedicated and all the male members assist in the teaching. David Cole is back with them from Waltersboro, SC, and he is an asset to the congregation. Next we were at Athens, Al for the Memorial Day meeting. We appreciated having visitors from different places, including Chappel Grove and Lawrenceburg, Tn and Richmond, In. From Athens, we went to West Virginia where we held a meeting at Twelve Pole. The interest and crowds were encouraging, with visitors from several different congregations. This is where my wife attended worship services when she was just a girl, and the area where she and I were married nearly thirty-seven years ago. There were two restorations. We were able to attend a few days of the annual Lebanon, Mo. meeting, and it was as good as usual. Our next meetings will be at Hoyt, Tx., Aug. 9-17; Wynnewood, Ok., Sept. 7-14; Ada, Ok., Sept. 19-28. I want to take this opportunity to thank all for their cards and letters of sympathy over the death of our mother, Henrietta Nichols.

EXPIRATION DATE

If the date near your name and address reads 09-86 your subscription expires with this issue. **Please renew promptly- DLK.**

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



"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and a dye 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)

Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark. 72601— We have labored in numerous gospel meetings since last reporting. In March and April we were with the good brethren once again in Wynnewood, Ok., and recently with the brethren at Pleasant Hill, Mo. and Columbus, Ga. I made my headquarters with the Paul Popes at Wynnewood and the Clayton McDavitts at Pleasant Hill and we couldn't have been treated better. I have thrilled to preach to visitors who have never before heard the truth presented about the Lord's Church and its worship. We leave tomorrow for Breeze Hill, Ind. where we plan to make our stay with Don and Jan White. The Lebanon meeting was such a joy to attend. It has been my good fortune to labor under the oversight of the Lee's Summit congregation for almost ten years. The first two Sundays of August I will be in a meeting at Napoleon, Ala. and at Neosho, Mo. the third and fourth Sundays before school starts. We're looking forward to a meeting at Houston, Mo. in October. Our main teacher here at Harrison transferred away recently. I appreciate brethren Tommy Acton; Smith Bibens and Howard Northcut pinch-hitting for me on Sunday mornings. Our young men have been teaching on Sunday nights. Brother Clovis Cook is to be here in my absence this Lord's day. I invite all in the deep south to make plans to attend the Alabama New Year Meeting this year. We anticipate the theme, "The King's Business".

Bob Loudermilk, P.O. Box 625, Derby, KS 67037— We were uplifted by the wonderful meeting in Lebanon, Mo., this summer. Our work in the Wichita, Ks. area has been encouraging of late with some new additions to the body of Christ. We continue to offer a free Bible Study Course to the community and this effort has opened the doors to more home studies. We are looking forward to our summer

meeting with Wayne Fussell, August 11-17. He will be speaking on the theme of "Attitudes in Religion". I have meetings scheduled for the summer and fall in the following areas: Lawrenceburg, Tn. (July 27-Aug. 3); Canon City, Co. (Sept. 17-21), Mozier, Il. (Oct. 20-26), and Lubbock, Tx., in Nov. (exact dates to be confirmed soon). We look forward to being with the brethren in all of these areas. I've been encouraged by the all new publications our brethren have produced of late: new records, tapes, books, tracts, etc.---brethren exercising their talents in a productive way. I would strongly encourage everyone to buy a copy of Ronny Wade's new book on the history of our brotherhood. It is entitled, "**THE SUN WILL SHINE AGAIN, SOMEDAY**", and will prove to be a helpful, informative book for your library. It will help you understand facts that have been forgotten by many, or never known by those of us who are younger. I'd like to express my deep appreciation to Ronny for all of his efforts to make this book available to us. Press on!

Jack Cutter, 12321 E. 14th, Tulsa, OK 74128— We continue to live in Tulsa and work with the 11th Street congregation. Also, since the first of the year, I have been working with the "C" and Tyler congregation in McAlester on a limited basis. There have been some results in that work. Of late, 2 baptisms. The overall goal in working with them is taking shape. Here in Tulsa, we had hoped that by this time to have appointed elders and deacons. However, this has not occurred. We aren't mature enough at this time to appoint them. The New Year's Meeting held here this year was perhaps the very best ever. On New Year's Eve, there was close to 900 present and the service was

outstanding as was the meeting. Our April meeting emphasizing young preachers and teachers was well attended. This congregation seems to always excel in hosting these type meetings. The congregation is especially strong in teaching and singing. Perhaps, the greatest area of concern for us is, our lack of enthusiasm in general toward saving the lost.

Tony Melton, Box 20509, Healdton, OK 73438— We are settled in at Healdton now. God has continued to bless us. Since my last report, I was privileged to go with Johnny and J.D. Elmore to present the truth concerning the Lord's supper to the digressive church in Wilson, Oklahoma. Johnny brought a overhead projector and presented charts showing the necessity of using one cup on the Lord's table. The study was brought about because one of the members of the Wilson congregation took her stand for the truth and is now meeting with us in Healdton. Two people have taken their stand with us from digressive churches. Also, J.D. Elmore baptized two young people from Ringling, Oklahoma--one of them continues with us. Also, Johnny Elmore and I are sending a monthly paper to as many non-Christians in this area as we can. In this effort we have long range goals and we believe it will accomplish much for the cause of Christ. The last of May, we held a meeting in Duncan, and then in June, at Oak Grove, Arkansas. We went to Weatherford, Texas, the Sunday before last. The brethren in all these places encouraged us greatly. We still continue to preach once a month at Healdton and Ada, and the rest of our time is devoted toward the congregation in Duncan. Also, we are planning another gospel meeting in Ringling since we have had quite a lot of interest from that area. The Fourth of July meetings were most enjoyable and uplifting. It was good to associate with many zealous Christians.



Advocate OLD PAPERS

SEPTEMBER 1, 1986

WHERE ARE WE HEADED?

By Paul O. Nichols

The question under consideration may not be of much concern to a lot of the nominal members of the church. But it certainly should be of interest and concern to all Christians who are really trying to do the will of God.

The Way Of Least Resistance

It is natural for things and people to take the way of least resistance. Water always runs downhill, and people degenerate who are not willing to put forth an effort to do otherwise. In spiritual things Jude says, "Earnestly contend for the faith which was once delivered to the saints" (Jude 3). And Paul says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). Again he says, "Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:12). Such scriptures show that Christians are to resist error and sin, and fight for that which is right. Paul writes to Timothy, "Thou therefore endure hardness, as a good soldier of Jesus Christ" (2 Tim. 2:3).

Standards Are Lowered

In congregations where brethren seek peace at any cost, and are afraid to teach, or allow preachers to speak on certain Bible subjects, you will find the standard of Christianity going down. Individuals and churches are "rooted and grounded in the faith" though firm doctrinal teaching. "Contending for the faith" is the only way to maintain the Bible standard.

"The Truth Shall Make You Free"

Jesus our Lord said, "If ye continue in my word, then are you my disciples indeed; And ye shall know the truth, and truth shall make you free" (Jno. 8:31, 31). But Paul predicted, "...The time will come when they will not endure sound doctrine but after their own lust shall they heap unto themselves teachers, having itching ears; And they shall turn away their ears from the truth,

and shall be turned unto fables" (2 Tim. 4:3,4). The word "fable" is from "muthos" (Gr) which carries with it the idea of fiction or myth. The time would come when some would rather listen to stories than to hear God's word preached. Fun and games are more interesting to many than sound doctrine or truth. In some places more want to be entertained than to hear the word of God. Paul calls it, "lovers of pleasures more than lovers of God." He says, "they will not endure sound doctrine" and "they shall turn away their ears from the truth." The apostle says such people would heap those up to satisfy their fancies, or in other words, give them what they want. Popularity is hard to resist; it is only natural for one to want to be accepted or liked and especially when his livelihood depends on it. One of our own preachers said sometime ago, "I used to give them what they need. Now I give them what they want." (He is no longer with us, but had gone off with error.) But the attitude to some members in the brotherhood encourage this.

The Standard For Selecting Preachers

In the early days of the church men who preached the gospel put their lives "on the line." The apostle Paul said the Holy Spirit informed him that in every city "bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which

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CHECK YOUR EXPIRATION DATE!

Many are receiving the paper this month who are expired. Please check your expiration date by your address. If it is expired your name will be omitted from our mailing list next month and you will not receive another issue until your renewal has been received.--D.L.K.

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THAT THE BRETHREN MAY KNOW

By Virgilio O. Danao

At the outset, let me say with all fairness I do admire and appreciate those no-exception brethren who do not make their position on Divorce and Re-Marriage as "a test of fellowship." Although they differ with us on the issue, they do not make these differences of understanding affect the unity of the entire brotherhood. I agree with Bro. Don L. King when he said that many of them "...are valuable assets to the Cause of Christ." **And I salute these faithful brethren.**

However, we cannot deny the fact that there are those who hold to the no-exception view and do not extend fellowship to us because of our belief on the issue, and are willing to do all they could and utilize everything and anybody to expand their activity, even to the extent of employing hiring preachers That the brethren many know, I am sharing with you **my** observation and experience with these brethren.

Recently I received a xerox copy of Bro. Darrell Cline's and Raymund Stiner's report, "**PHILIPPINE TRIP**," published in the May 1986 issue of **THE LIGHT**, sent by a concerned brother in the USA, followed by copies of the June and July issues of said No-Exception publication, where Brethren Jerry Johnson's and Larry Robertson's reports regarding their activities in the Philippines also appeared. One thing I immediately noticed from these reports: they did not name any of their Filipino preachers here, but mentioned Roxas, my hometown, where my home congregation is located, as the center of their activities. Their reports are deceptive and misleading for they seem to leave the impression that the Church in Roxas where I am a member has a hand in their efforts here. I want to make it clear that I and my true brothers and sisters in Christ, not only in Roxas but in other places in my country also where the Lord's work can be located, have not, in any way, invited or motivated Cline's and Stiner's coming here, much less behind their present work. It is only a few who deserted from us because they have been deceived by a hiring preacher, Loreto Pedres, who were responsible in their coming to the Philippines.

In these three issues of **THE LIGHTS** where their reports were published, we believe that they did not only purposely overlook but really intended not to name any of their Filipino accomplices in order to make it appear as if the entire brotherhood in the Philippines is behind them. This is a very devious method intended to undermine the Lord's work in my country. Why are they ashamed to name their Filipino counterparts? Is it because their accomplices here have

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'YOUR O.P.A. SUBSCRIPTION

Our mailing system has been plagued with problems of late. Many of you are well aware of this. Many have written, as we have requested, to inform us of your specific problem. However, a few have written for someone else and gave us only a name, not the complete address, expiration date, etc. Again, if there is a problem, let us know. But, **we must know the name, current address, (including correct zip code) and expiration date of the subscription.** A number of you have expiration dates which are already past. A few have written to inform us they are not getting the paper when their subscription is far past. This month, we will send the paper to a number of brethren who are expired to make sure they have time to renew. However, next month you will be dropped from our list if you have not renewed. **Please double check your expiration date by your address label.** If the date is not updated, let me know now and we will take care of the problem, no questions asked. If it is expired, you will not receive the next issue unless we have received your renewal by the time we go to press.

Several names were recently inadvertently

dropped from our computer memory in Lebanon, Mo. Our mailing lists are now updated in Fremont, Ca. by my wife, Pat and me. We have our own computer now and will be keeping the list ourselves. Everything possible is being done to insure every person will receive the paper who has a paid subscription. **However, if your name was dropped (you are not getting the paper now and should be) we must ask you to let us know and give us the complete information so we can put you back into the computer. Unless you do this, we have no way to find your subscription.** We are sorry the problem occurred and ask your forgiveness and cooperation. You have my personal word our accuracy will be much better now.

We extend our personal thanks to Brother Bill Verner, of the McAlester, Oklahoma congregation who generously paid for the computer **Old Paths Advocate** now has and is using for the first time this month. His unselfishness has made our task infinitely easier and will ultimately benefit every subscriber throughout the world. Thank you, brother.--*Don King.*

"BY WAY OF REMEMBRANCE

By C.A. Smith

A gentleman recently wrote in the **Healdton Herald**, Healdton, Oklahoma, concerning the graduating class of 1936 from that fair city. He told how they (the class of 1936) were before modern things came along which the world today could scarce do without; at least that's what they think! Things such as the pill, penicillin, polio shots, antibiotics, frisbees, yo-yo's, frozen food, daron, Xerox, television, panty hose, permanent press, ice makers, microwave ovens and even air conditioners. At that time the only chains boys wore were pocket key chains. Back then, closets were a place to put your clothes, and not for coming out of. In those days grass was sowed and mowed, coke was something you drank, and pot was something you cooked in. Many readers of the **Old Paths Advocate** will be stirred to remembrance of those days of yore, and while thinking in this vein also call to remembrance the church of that era. Perhaps we will think of the great Gospel Meetings under the old brush arbors. I can almost smell the newly mown hay from a nearby pasture; the fumes emitted by the smokey lanterns, and the more immediate scent of a bag of vile asafetida which an anxious mother had hung around her baby's neck, thinking it would ward off disease germs. Moreover, I can hear the ring of the Gospel as the old time preacher shunned not

to declare the whole council of God. Those were great days for the church, mainly because the church was the **first love** of most and to her they gave the best they had. I am thinking in particular how almost every member was so knowledgeable of God's word and felt a keen responsibility of teaching his neighbor, his fellow workers and even strangers the good news of Jesus Christ. It appears to me we have forgotten who is responsible for teaching God's word. Jesus made an awesome and sobering statement in John 6:44-45, when he said: "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me." Think of it! No man can come to Jesus except he be taught. No wonder Jesus said, "Ye shall know the truth, and the truth shall make you free" (Jno. 8:32). Look around you and you will see so much ignorance in the world, so many people who know not the truth, millions who are without hope and without God, going to a devil's hell because some are not living up to their responsibility in teaching of Jesus Christ. Some have the audacity to ask: "Who is responsible, or upon whom does this responsibility rest?" First of all, may I remind you, that we have a **COLLECTIVE RESPONSIBILITY.**

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A MILLSTONE AROUND THE NECK

By Alfred Newberry

Whoso shall offend one of these little ones which believed in me, it were better for him that millstone were hanged about his neck, and that he were drowned in the depth of the sea.

Matthew 18:6

In this passage the Lord indicated that it would be better for one to suffer a terrible form of capital punishment than to be guilty of this sin. The form of capital punishment that he referred to was practiced, according to Barnes¹, by the Greeks, Syrians, and Romans. The sin he referred to was causing a young Christian to sin. This is a serious sin, and it cannot be taken lightly in the Church. Certainly the Lord is not prescribing the death penalty as punishment for this sin, but rather is showing how wicked this sin really is.

THE METHOD OF EXECUTION

The method of execution was as follows. A millstone was tied around the criminal's neck with a rope, and he was thrown into the ocean, lake or river. A millstone was a large circular rock which was used to grind wheat and other grain into flour. The stone was turned around a shaft by either a man or by an animal such as an ox. The mills which were turned by animals were, of course, much larger than the human powered models. Barnes says the Greek word used in Matt. 18:6 means a large stone from an animal powered grinding mill.

Those who have learned to swim, can easily understand the effect of having a large stone attached to the neck. The head would be pulled straight down with the result being the person would find it impossible to swim. Death by drowning would occur within a few seconds as one struggled in a hysterical fashion to swim to the surface.

We have not discussed this method of execution in detail to horrify anyone, rather to give the reader the kind of understanding of this method of capital punishment that Jesus' hearers had. These people knew all about this method of execution and so the full weight of Jesus words was heavy on their minds. It is not our purpose to give anyone bad dreams about this form of execution, but our purpose is to ensure that we will not take lightly the serious nature of this sin. This was a terrible form of execution. It was a terrifying experience both for the person being executed and for his friends as they watched him fight the water struggling in vain to come up for air. In addition to this, his body was pulled to the bottom of the sea probably never to be seen again. This added to the intensity of the punishment since the family could not give the executed man a proper burial.

THE "SIN" IS CAUSING A YOUNG CHRISTIAN TO SIN.

The KJV (King James Version) rendering of Matt 18:6 is not properly understood by some people. Many people take this verse to mean "do not hurt the feelings" of a young Christian, but this is not the meaning. The ASV (American Standard Version) says, "whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, that he should be sunk in the depth of the sea". The NIV (New International Version) says, "if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea".

It is very clear that the sin Jesus describes is any action on the part of a Christian which would aid, encourage, influence, or cause a new Christian to sin. Causing a young Christian to sin is clearly a terrible sin that cannot be taken lightly. This is why Jesus said that a Christian would be better off being executed by the millstone than to be guilty of causing a new member of Christ's body to sin. The horror of being drowned with a millstone would last only a little while. Eternal punishment in a devil's hell will last for all eternity.

THE WAYS THE SIN IS COMMITTED

There are many ways that the sin of Matt 18:6 can be committed. The obvious way is to directly expose a young Christian to temptations and enticements causing him or her to sin. Sin, of course, is not limited just to immorality. There are many other things one might be guilty of which would cause a young Christian to sin. Other sins that a young Christian might be influenced to commit are **quitting the Church, forsaking the assembly, accepting false doctrines, or failing to grow**. Let us consider three ways in which one might cause a new Christian to commit these sins. **Neglect** Everyone knows that physical parents must care for their children and that it is both a sin and a criminal offense for them to neglect these little ones. One of the reasons young Christians are spoken of as "babies" is that they must be cared for, they must be fed, and they must be protected from false doctrine. Just as a neglected human baby will die if not cared for, so a new Christian will fall away if not cared for by the other members. Phil. 2:4 says, "not looking each of you to his own things, but each of you also to the things of others". This means that we Christians must take care of one another, it is commanded by God. This passage certainly applies to young Christians above all others.

EXAMPLE 1 Cor 8:10-12 says, "For if anyone with

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ALIAS: THE DEVIL

By Jerry Dickinson

Surely you don't believe in the devil - not in these modern times! If you do, dear reader, you are in the minority, even among people who claim to believe in the Bible. There is a group here in Houston, the Christadelphians, who claim there is no "personal" devil. In the scriptures, they assert, the word devil is but a symbol for evil. For instance, when Jesus was tempted of the devil in the wilderness these folks say that it was actually a ruler of the Romans (or some other human) that went out and tempted the Lord.

Such absurd assertions notwithstanding, the Bible plainly teaches that there is a wicked spirit known as the devil. In Eph. 6:12 Paul avers that our struggle is not merely with flesh and blood, but with wickedness in heavenly places. One translation renders it, "wicked spirits in high places". Peter declares that the devil walks about as an adversary seeking whom he may devour. My friend, there is a wicked spirit in the world. He is called by many names in the Word of God, all of which give us an insight to his character and purposes.

The word alias is defined, "better known as". He is better known as the devil (a name I want to consider last), however he also has other aliases. Consider his following aliases:

Satan - The word means adversary, and the devil is certainly the adversary of God and man. In this connection be it noted that the scriptures infer that he is a fallen angel. It was Satan's opposition to God back in some distant time that caused his fall. In II Cor. 11:14 Paul refers to him as an angel of darkness as opposed to an angel of light. In Rev. 12:7 a war between Satan and his angels and Michael and his angels is referred to. Satan and his forces are the antithesis to Michael and the forces of Heaven. There are, in other words, good angels and bad angels; Satan is the leader of the latter. In I Tim. 3:6 Paul reveals that Satan's fall was precipitated by pride; he lifted himself up against God, but then, like all who exalt themselves, he fell.

Abaddon and Apollyon - He is called such in Rev. 9:11. Both terms mean "destroyer". Satan is the destructive force in this world. Through the agency of men he destroys lives, homes, noble causes, and even churches. Let me iterate, just here, that the devil works through the agency of men - his ministers, whom Paul describes as transforming themselves into ministers of light. The great destroyer is on the job, and the havoc he is wreaking in this old world is devastating.

Beelzebub - the Jews had reference to him when they used this term in Matt. 12:24. The word seems to have been derived from a certain god of the Ekronites (II Kings 1:2). this "fly god" had

become associated in the Jewish mind with Satan; hence they used the name as a synonym for the devil. The point is that the devil is a god to his followers. To follow his doctrines and give in to his temptations is to serve him. In II Cor. 4:4 Paul affirms that men are blinded by "the god of this world". **Evil One** - Matt. 13:19 teaches that the devil is the source of the evil seed sown in the world. Note, however, that it was while men slept that he did his work.

Besides the above names we could also mention: **Father of Lies and Liars, Prince of the Powers of the air, the Tempter, and that great Dragon and Old Serpent.** Time and space do not permit me to note those names in detail, but I do wish to note, lastly, his most famous alias, - the devil.

Devil - the word is from the Greek, "diabolos", which means accuser or slanderer. The Greek word, "daimon", is rendered devil in the King James Version, but a proper rendering is demon. There is one devil; many demons, but one devil. Devil (diabolos) is a proper name for the one wicked spirit who is God's enemy and ours.

Beware of the devil, my friend. We are in a mighty war with the forces of evil led by a mighty and powerful evil being. To be victorious we must watch and pray, arm ourselves with the panoply of God, and resist. He is the enemy! He is alive and active! Led by the Captain of our salvation, let us march into the fray and set the enemy to flight.
--7902 Ledgewood, Houston, TX 77049.

THAT THE BRETHREN MAY KNOW

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been proven dishonest and only work for money?

Last year, Bro. Billy Willis wrote me a letter dated September 10, and among other things, he said, "We have just received the September **Old Paths Advocate** in which your field report July 10 was carried. I noted with interest your comments concerning Bro. Loreto Pedres since various brethren have received requests for support from him. Bro. Danao, we are separated by many miles and cannot conveniently investigate such requests. **We do not wish to support a brother who is unworthy of support.** To a great extent we must depend on you in this. Please tell us of Bro. Pedres's error, what he has done, since you mentioned him unworthy of our help" (Underlining mine, vod). Knowing that it was my obligation and also my spiritual duty to our God in heaven who knows even the secret hidden in the innermost of men, on September 25, 1985 I answered and informed him of the truth which I know regarding Pedres. I tried to be honest and fair for I know whatever information I furnished him, I will be accountable to God. Lest I be misunderstood, I **substantiated, with written evidences, all the**

THAT THE BRETHREN MAY KNOW

Continued from Page 5 **information I sent him.** Foremost of these are Pedres' being proven many times a liar and that he only preaches for money. Sometime in 1984, our brethren in Springfield, Mo. sent about \$800.00 (more than P15,000.00 in our Philippine currency) to Pedres to finance the building of a meeting house in Dammao. But more than half of this money was spent by him for personal use. When he was asked about the actual expenses of the building he erected, he told us without further explanation a much bigger amount --- "more than P10,000.00", while in truth he could have spent only about P6,000.00 to P7,000.00. Later, after his support from the brethren was cut-off, when pressed **he admitted he had lied** and he did not tell the truth. This is only one of the cases where bro. Pedres was proven a liar. I therefore told the brother, "He (Pedres) has been found and proven a liar (Rev. 21:8). Since a liar has no place in the kingdom of God, how could he be worthy to become a preacher of the glorious gospel of our Lord Jesus, much more to be supported by God's money?" (My letter to him on Sept. 24, 1985). Is this the reason why brethren Robertson, Johnson, particularly Cline and Stiner, in their reports did not name not **even a single person** among their cohorts here, **not even Pedres**? Are they ashamed of him, knowing that he is not a worthy preacher? Brother Robertson and others know for sure the case of Loreto Pedres? Are they ashamed of him, knowing that he is not a worthy preacher? Brother Robertson and others know for sure the case of Loreto Pedres, for I furnished them copies of my reply to Bro. Lewis' inquiry.

In this connection, may I state that during the course of our conversation when brethren Cline and Stiner visited me in my residence last March, after I presented to them the letter of Alex Jacob, a Filipino preacher for the no-exception, dated January 18, 1986 addressed to all the brethren everywhere, where Bro. Jacob tried to make clear his position **MAKING GOD HIS WITNESS**, stating that the "...No-Exception doctrine on the issue (Divorce and Re-Marriage, vod) is not in harmony with the teaching of the Scriptures", Bro. Cline, about three times, and this proved it was not a slip of the tongue, admitted that Bro. Jacob lied before God and the brethren. Is this the reason why they are reluctant to name any of their accomplices here? Or did they purposely do this in their reports to make it appear that the entire brotherhood in my country is behind them? If so, it was not based on honesty!

Moreover, bro. Robertson states, "Our position on the marriage question has been broadcast in their country as being 'Satanic', and we are represented as 'false teachers'. Who caused these brethren to develop such strong feelings against us and our position?" (**The Light**, 7/86;p.11). He went on to insinuate that the American preaching brethren who have been extending their sacrifices to the Lord's

work in the Philippines in order for it to reach its present stage --- a very promising mission field --- are responsible for implanting into our minds the idea that their position is "Satanic". **The truth is that this terminology originated from Pedres himself.** In his statement dated July 18, 1983, he said, "... **SECOND:** That after making deeper re-study of the 'issue' (Divorce and Re-Marriage) in the light of Christ's teaching, however, I am now renouncing my previous acceptance of the above-stated NO-CAUSE teachings; **THIRD:** That since the CAUSE (fornication or adultery) is clearly stated by our Lord Jesus Himself as per Matthew 19:9, the teaching of the NO-CAUSE brethren on Divorce and Re-Marriage comes from Satan, and therefore it is not only unscriptural, but anti-scriptural also; **FOURTH:** That I do not intend, or shall never intend to advocate or teach the NO-CAUSE brethren's belief on Divorce and Re-Marriage in the Philippines for this is not acceptable and applicable in this country. ..." **Please note bro. Pedres' statement, "...the teaching of the NO-CAUSE brethren on Divorce and Re-Marriage COMES FROM SATAN. ..."** (Emphasis mine, vod). **The first time I ever heard their position is "SATANIC" was when Pedres made and signed the above said instrument.** So it is very obvious, clear as crystal, that the statement --- the No-Exception position on Divorce and Re-Marriage is "Satanic", because it "comes from Satan" --- **did not originate from me, or my local brethren, nor my American preaching brethren, but from Loreto Pedres, the very person presently employed and supported by Robertson, Johnson, Cline, Stiner and their brethren.** By the way, is it wrong to "broadcast" the truth that Pedres is now teaching a doctrine which he said "comes from Satan"?

But Pedres seemed to have attempted to explain to Jerry Johnson why he made the above statement. And these seemed to be the essence of the two questions of Jerry Johnson in his letter to me dated November 25, 1985. I answered on December 14, 1985. And here I now quote his questions and my corresponding answers, as they appeared in my letter to him. **Question 1:** 'Brother Pedres signed a statement which among other things stated our position on the divorce issue was 'of Satan' and that he would not teach it. Did bro. Pedres prepare this letter, or was it prepared by others for him to sign?' **Answer:** So far as I know Pedres made the draft of his statement, and somebody has typewritten it then he read it once again for correction, and after no correction was made by him, signed it to vouch his approval. By the way, I think whoever made and prepared said statement should not be the thing to be emphasized here, but his signature. ... Even though he may say a hundred times and reason out that he was not the one who prepared his statement which claims your position on the divorce and re-marriage issue was 'from Satan', he could not deny the fact that in said paper/statement there appears his name and above it is his signature, proving

with all the force of common sense that he agrees with every statement in it for it is his own.

Question 2: Associated with the above-question, we have been informed that the preachers there are required to sign a statement they they will not preach the 'no-exception' view before they are eligible for support from the USA. Is this true? **Answer:** NO, THIS IS ABSOLUTELY NOT TRUE! Whoever furnished you such information has committed a premeditated lie. . . This issue on divorce and re-marriage has never been touched by any of the visiting preaching brethren from the USA in their teachings ever since 1981. This issue was unknown among Filipino brethren. It was only when Pedres made his communications with you brethren, when we began sometimes (once in a while) to talk about it for we did not pay much attention to it. But when Pedres was asked whether he really did communicate with some of you, he denied having done so, and perhaps to wash his hands and to seemingly substantiate it, he voluntarily made his infamous statement that your position on divorce and re-marriage 'comes from Satan'. But why did he deny it, if he was really sincere? When asked about it, why did he not take the opportunity to make known his belief and principle that others maybe shared also, and for further discussion and study if it is necessary? Why was he afraid to make it known? Now, if he feared his support maybe cut-off (taking for granted this is the case), then he is willing to sacrifice his belief and his own salvation in exchange for money --- his support. Thus it follows, for it is obvious, he can teach any kind of teaching simply because of money. . . Why did he wait for almost three years and at the time when his support was terminated to make public his affiliation with you? Why did he go back first to the Christian Church instead of going direct to you when his support was terminated? Was it because the Christian Church was the first one to offer and promise him support? And sensing that he can get more from you, then turn later on to you? . . . But I want to make it clear that long before he signed his infamous statement, he has been already receiving regular monthly support from the USA brethren. He made and signed his statement in July 1983, but he has already been receiving support ever since early part of 1981. How could one say therefore that he has to sign a statement stated in your question No. 2, in order for him to be 'eligible for support'? May I emphasize once again that **WHOEVER FURNISHED YOU THE INFORMATION --- 'that preachers (here) are requested to sign a statement that they will not (teach) preach the 'no-exception' view before they are eligible for support from the USA' --- IS ABSOLUTELY A LIAR! THERE HAS NEVER BEEN ANY CONDITION LIKE THAT STATED ABOVE REQUIRED FOR OUR PREACHERS IN OURDER FOR THEM TO BE ELIGIBLE FOR SUPPORT FROM THE USA, AND 'GOD IS MY WITNESS' (to borrow apostle Paul's words in Romans 1:9) TO THIS!** I do not know the motive of your informer, but one

thing I know HE IS A LIAR. Let him show evidences and prove himself!" My answers to Jerry Johnson are self-explanatory, proving beyond doubt that Pedres is not worthy to be associated with the no-exception, and this is perhaps one of the reasons why he was not mentioned in their reports.

But Jerry Johnson claims, "Our people in the US are cautious, however, **and have no interest in supporting men who are insincere, or maybe in the work for money**" (*The Light*, 6/86; p.7); underlining mine, vod). How true is he to his words? For despite of the truth presented to him about Pedres, he and others continue to extend financial support to Pedres. Where is consistency, clear conscience here? Or, as bro. Cline puts it, "since we already have cast our lots to Pedres, so we will continue to support him"? Even though he has been proven a liar and a hireling preacher? What is their motive in doing this? Are they after the salvation of souls, or to undermine the Lord's work in my country, that they do not lose the chance, when opportunity exists, to employ even unworthy preachers?

Now, Pedres and his accomplices are going around in Roxas, especially to the brethren, trying hard to persuade them to join him so they maybe entitled to receive benevolence --- **Bibles, used clothing, etc.** (*The Light*, 7/86; p. 7) -- promised to them by Cline and Stiner. This tactic of winning people to the Church is unethical and unscriptural for it has never been employed by the first century Christians, much more Christ and His apostles. This method is also utilized by the denominations in the Philippines. Perhaps people will "flock", but they will not last long, for they are not genuinely converted, and they only "follow the Lord because they were filled" (John 6:26).

I am skeptical with the accuracy of bro. Stiner's report: "The work in the Philippines with our brethren there is progressing well. **They have had many baptisms and have established several more congregations since we were there**" (*The Light*, 7/86; p. 13; underlining mine, vod). There are how many baptisms made? How many congregations established since their visit here in March? Where are these baptisms made, and these new congregations located? Where are the eight congregations in three provinces where brethren Cline and Stiner visited and had the privilege to preach last March? (**The Light**, 6/86). Do these eight congregations belong to the no-exception brotherhood as reported to them by their local preachers? They did not preach in our congregations. Moreover, perhaps Pedres reported he has won all the members in Dammas to follow him, but his is not true for the majority of the brethren there are now remaining firm with us. However, I know of a preacher who is presently supported by bro. Robertson and brethren, whose son and daughter, who are still single and under his immediate supervision worship with the Christian Church for he could not convert them, or his wife. Have brethren Cline and Stiner attempted to check whether those congregations reported to them during their visit here were really in existence?

gations reported to them during their visit here were really in existence?

Before brethren Cline and Stiner made their visit here, I tried my best to discourage their coming after all, the issue regarding Divorce and Re-Marriage was unknown at the time in my country, for their coming may only disturb the spiritual serenity of the brotherhood. Of course, I do not have the authority to forbid them to come. But they insisted in coming, and here they did come anyway. Although bro. Stiner personally told me that they did not come to stir and split churches, as I told him and bro. Cline squarely to the face, the fact they sanction Pedres' separation from us proves beyond doubt indeed they came to further thrust deeper the sword that may inflict serious wounds within the brotherhood, if it is not abated. That sword must be broken!

The no-exception brethren identified with Larry Robertson, Jerry Johnson, Darrell Cline, Raymond Stiner and others are now determined to push through their scheme to undermine the Lord's work here. But we assure the brethren everywhere, particularly those who in one way to the other have been sacrificing much of their time and efforts to help the Lord's work in my country attain its present progress, through God's blessings and guidance, we are ready and prepared to safeguard the work we all love so dearly!-- *Virgilio O. Danao, Sr., Dist. No. 2, Roxas, Isabela, Philippines.*

Publisher's note: This report is lengthy and very much to the point. However, so many have called or written to ask about the reports of the no-exception brethren's "work" in the Philippines which have appeared in *The Light* recently, that we felt compelled to print it almost in its entirety. Bro. Danao is a very faithful man who loves the Lord and his church and call things exactly as he sees them. We salute him for this quality. He has been of invaluable help in the great work in the Philippines. A tireless worker who has, in a very short time, been instrumental, with others, in building a brotherhood of Christians in his land. The time was, brethren, when we called things exactly as we saw them too! The early issues of **O.P.A.** are a classic and timeless reminder of the sharpness and clarity our old timers used in expressing themselves. The apostle said, "Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished." (2 Cor. 3:12,13) We say, "well done our brother." **D.L.K.**

"BY WAY OF REMEMBRANCE"

By C.A. Smith

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Listen to Paul in I Tim. 3:15, as he informs us that the church is "the pillar and ground of the truth." We readily see that the responsibility of "sounding out" this word to a lost and sinful world, rests upon the church. Brethren, earth's millions can not

live without coming to Jesus and they can not come to him except they be taught. Think of it; these people can not be saved, can not go to that place of eternal bliss, unless, and until, the church assumes its responsibility in the matter of teaching the word of God. In light of these facts, who would shun his responsibility, or even minimize the importance of teaching the word of God at every opportunity. Oh, let us shout it from the house-tops, and go into every nook and corner of the world. We should never be idle. Let us also notice Rom. 10:13-15. Paul said, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Here Paul teaches five things: (1) God saves all that call upon him. (2) They can not call, except they believe. (3) They can not believe, except they hear. Please keep this in mind. **They cannot believe except they hear. Can we afford to be silent?** (4) They can not hear without a preacher. (5) The preacher cannot preach except he be sent. You see, the responsibility comes back to the church again. Keep this in mind: There are multiplied millions of people upon the earth who are going to a devil's shell. God is willing to save them if they will call upon him, but they cannot call on him in whom they have not believed, they cannot believe in him of whom they have not heard, and they cannot hear without someone to tell them. No one can tell them moreover, **except he is sent.** It is high time that we rise to our responsibility, as never before and send men everywhere that the gospel has never been heard, and may I add, there are many such places in the United States of America. We just cannot use the worn out excuse that they won't come out to our services. We must go to them with the glorious gospel of Christ, that they might hear it, believe it, be obedient to it, and be saved by it...Next we will talk about individual responsibility-- *C.A. Smith, 810 N.W. 6th, Andrews, Tx. 79714-Amen, C.A., DLK.*

WHERE ARE WE HEADED?

By Paul O. Nichols

Continued From Page 1

I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:23,24). Listen to him again, "But as we are allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts" (1 Thes. 2:4).

Paul was a preacher with a purpose. His mission after accepting Jesus as the Savior was to save souls. He said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). Again, "Christ sent me...to preach the gospel" (I Cor. 1:17). Also, "Therefore, seeing we

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WHERE ARE WE HEADED?

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have this ministry, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. 4:1,2).

I am convinced that there are some congregations in this day and time that would not call the apostle Paul, if he were alive, to come and work with them, or even ask him to hold them a meeting, because he would keep back nothing that was profitable to them, nor would he shun to declare all the counsel of God (Acts 20:26, 27). The reason Paul would not be welcomed is because of the standard some churches have set for themselves. "We will get so and so. He won't preach on this or that (long hair, sin, worldliness, racial prejudice, cup question, Sunday School question, immodest apparel, divorce and remarriage, denominationalism, recreation in the church, innovations in religion, church discipline, ad nauseam)." One preacher before going to preach on the west coast is reported to have said, "I am not getting on anything that will get me in trouble in California." (Paul would preach on anything that would help prepare people to meet the Lord in judgment.) With this attitude, where are we headed?

Then there are some congregations who listen to gossip and slander against preachers with whom they are not even acquainted. And without investigation to see if what they have heard is the truth, make the decision that they will never have this or that preacher come to hold them a meeting or work with them. What is told may stem from some personal difference, or the basis may be professional jealousy or envy, which uncontrolled, are wrong in themselves. Brethren, don't partake of other men's sins by believing just anything you hear about preachers. You may be depriving yourselves and the congregations where you are of the ability and knowledge of faithful men who could really benefit the cause of Christ where you live, were it not for the prejudice you have.

When you do get a preacher to come hold a meeting or to work with you for a longer period of time, why not demand the high standard of preaching that the Lord does, and that they not shun to declare all the counsel of God? If this were done, don't you know that we preachers would be more careful to be like the apostle Paul and keep back nothing that is profitable to the hearers. Preachers would not specialize in certain subjects to the exclusion of others. We would be more inclined to preach all the will of God without fear or favor. And instead of churches and brethren looking for preachers who will not preach on certain things, start seeking only for those who are not afraid to preach on anything that is needed regardless of attitude and feelings. When this happens, then the church will be strong and the

standard raised and maintained where it ought to be, and where it was when Christ first gave it, and where it was when the apostles were still alive.

If attitudes don't change, I wonder where we are headed.--9462 Baird Road, Shreveport, La 71118

A MILLSTONE AROUND THE NECK

By Alfred Newberry

Continued From Page 4

a weak conscience sees you who have this knowledge eating in an idol's temple, won't he be emboldened to eat what has been sacrificed to idols? So this weak brother, for whom Christ died, is destroyed by your knowledge. When you sin against your brothers in this way and wound their weak conscience, you sin against Christ" (NIV). This principle has many applications. For example, a Christian who forsakes the assembly is by his example telling other young Christians that it is permissible to do so. In so doing he commits a double sin. He sins in forsaking the assembly, and he sins because he influences a brother to sin. If our example destroys our brother for whom Christ died, we would be better off drowned in the sea with a millstone pulling us down by our necks!

DISCOURAGEMENT Disgruntled Christians sometimes "unload" their gripes and complaints on young Christians. The writer has seen this over the years and has observed the following. Usually the disgruntled person is cowardly and selfish. He gives no thought to what sort of dreadful effect his complaining might have on the babe in Christ because his only desire is to vocalize his complaints, attack those he disagrees with, and gain the impressionable new convert to his side. The complainer normally talks about "they" as being guilty of displeasing him, but rarely will he name who "they" are. Never does the complainer encourage the new convert to listen to the other side of the story. (An honest person is happy for one to listen to both sides of the story.) Never does the disgruntled complainer separate his opinions from what is Bible teaching. He speaks of his own ideas and opinions as if they had been spoken by Christ himself. He leaves the impression that when the congregation goes against his opinions they have violated the Bible.

Of the offenses mentioned, the discouraging of a new Christian by a disgruntled complainer is the most inexcusable. It is the result of mindless selfishness and constitutes behavior of the worst sort. The leaders of every congregation are encouraged to take quick, direct, and forceful action against those who seek to so damage babes in Christ. Consider the following illustration. Suppose your friend buys a new car and one day finds a man beating it with a big hammer in a parking lot. He calls the police, and they find that the man is mad because his own car won't

start so he is taking out his frustration on your friend's new car. We would all regard such behavior as mindlessly selfish as well as criminal. But, this criminal is no worse off than the Christian who "beats" a new convert with the "hammer" of his own petty complaints thereby spiritually injuring or perhaps killing the babe in Christ. Such behavior cannot be tolerated! -Alfred L. Newberry, 3440 N. W. 21st St., Oklahoma City, OK 73107.

LORD, WHOSE FAULT?

A young married couple were visited by a nearby preacher and invited to Church services. This is a record of subsequent visits through the years.

1st Call: We are going to start to Church just as soon as the baby gets a little older.

1 Yr. later: Yes, we promised, but the baby's in that stage now where she cries a lot, when she gets a little older we will be there.

3 Yrs. later: I know you think we are awful, but Julie doesn't want to go and we just hate to force her to do anything against her wishes.

11 years later: I'm glad you called. I want you and some of the elders to come and talk to our Julie. She is running around with the wrong crowd. Perhaps if the Church could provide some kind of entertainment for her age group it would help.

2 years later: Yes, Julie is married. They were awfully young and he is not a Christian, but we hope it will all work out.

10 years later: Well, Julie has finally married someone who can provide her with the good things in life. This is her 3rd husband, but she just couldn't get along with the others. I had hopes this one would go to Church, but he says he went one time and the preacher in his sermon condemned some things he was doing and he never expects to go again.

There must be something wrong with the Church or else it would have a better influence on our Julie. Maybe we need a new preacher, I just don't know.

Lord, Whose Fault?

"To copy the works of only one man is called plagiarism; to copy the work of many is often called research."--OPA.

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

ANNOUNCEMENTS

ANNUAL "THANKSGIVING DAY" MEETING

The Lord willing, this meeting will be held at Cottage Grove, Oregon, this year. The church at Cottage Grove is inviting you to come and attend all or part of the meeting Nov. 19-30. Jimmy Cutter will be preaching nightly at the 7:30 p.m. services. On "Thanksgiving Day" there will be morning, afternoon, and evening services. On Lord's Day our services are at 10:30 a.m. and 6:00 p.m.

SONGBOOK CORRECTION

Please see number 114 in the new songbook. Take a marker and neatly strike out line number four as I believe it is an unscriptural concept. It was published in 1963, in the book Heavenly Harmonies, and the line was then deleted. This is a mistake and I beg your forbearance— *M. Lynwood Smith*.

COMMENDATION

In behalf of the Stockton congregation, we would like to extend a special note of gratification toward Bro. Gary Barrett and his family.

Gary had been working in Sanger, CA for the last three years. We at Stockton were blessed with the opportunity for him to begin a work here on a part time basis this last year. We truly have been blessed both temporal and spiritual. Gary conducted several singing schools in which we all learned a great deal. He was very eager to have Bible studies and held several. We also want to mention the many excellent sermons that he delivered us; they were very upbuilding for the cause of Jesus Christ.

We would like to express our appreciation for all the support and encouragement we received. We wish Gary and his family the best in their new work in West Virginia.--*Stockton, CA Congregation*.

BONDS OF MATRIMONY

BREIT-MARTIN— On Saturday evening, July 12, 1986, Brother Martin Breit and Sister Nancy Martin, before a crowd of relatives and friends, expressed their love and affection by the joining of hands and the blending of hearts, as they exchanged promises of faith and devotion, each for the other. The ceremony took place at the Church of Christ meeting house in San Antonio, Texas (Vance Jackson Rd.). It was indeed a great honor to

this writer to be asked by the couple to perform the ceremony. May they always recognize God as the source of purity, romance and love as they build their relationship upon His Word and around the Kingdom of His Dear Son.--*Bill J. Ferguson*.

OUR DEPARTED

STOVER— Hazel A. Stover, age 90 was born in Mackeyville, PA, May 24, 1896 and passed away July 8, 1986 at her home in Rote, PA. Sister Stover is survived by two sons, two daughters, 11 grandchildren, 14 great-grandchildren, one sister. Sister Stover had been a member of the Wright St. congregation for 74 years and a faithful christian. The Flemington, PA congregation will certainly miss her. She was a great inspiration to me and I know that her influence for good will continue to abound. She was laid to rest at the Cedar Hill Cemetery, near Lock Haven, PA.--*Paul Walker*.

HILL— George Milton Hill died July 4, 1986 at Ada, Ok. being a little over 81 years of age. He was born on April 18, 1905. Until illness prevented he worshipped with the 8th and Oak St. congregation at Ada. Mourning his leaving us included, his wife Jency Marie Hill, and son George Milton James Hill. He also left one brother, Floyd and three grandchildren and two great-grandchildren. Brother Hill did not obey the gospel until late in life. The audience was reminded of a statement he had made at the baptism: "I wish I had done this 50 years ago." Words to encourage others to obey Christ on this somber occasion were spoken by this writer.--*Barney Owens*.

GILLIAM— Samuel Harris Gilliam was born Feb. 18, 1908 in Summertown, Tn., and departed this life July 27, 1986 being over 78 years of age. He leaves behind his faithful wife, sister Annie, three sons, two daughters, eleven grandchildren, seven great-grandchildren and several nieces and nephews. Samuel and Annie had been married for more than 57 years. Samuel was a faithful member of the Lord's church, having obeyed the gospel in 1938. Both Samuel and Annie were members of the church when it met at Howards Chapel. He will be greatly missed by all of us who loved him so dearly.--*Johnny L. Fisher*.

FELIZ— Helen Feliz was born April 15, 1924 at Stidam, Oklahoma and

passed away July 14, 1986 at Ceres, California. Helen was a faithful member of God's family and attended worship at the Ceres congregation as long as she was able. She had been afflicted with the dreadful disease of cancer approximately two years prior to her death. She surely had great strength for the Lord and a strong faith. Many prayers were said on her behalf which seemed to increase her strength. Her smile was always there even though it was sometimes mingled with tears. She was such a wonderful person and loved her Lord so very much. Proverbs chapter 31 very well bespeaks the life of Helen. As long as she was able she was helping others and 'keeping' the home. She had lost her father in death just six weeks prior to her death. Survivors include her husband Henry, one daughter Kim Whiteside, one son Richard, all of Ceres. Also three sisters and four brothers. It is needful for me to mention Kimberley, who was so faithful and strong to help see to the needs of her mother. Such a wonderful christian daughter who had hoped that mother would live to see the baby that she and her fine husband Mike are expecting. The beautiful flowers and the large number at the memorial service attested to the love that so many folks had for Helen and the family. It was an honor for the family to ask me to conduct the Memorial Service. I was pleased when Bro. Trent Young, a brother-in-law of Helen could assist me with the service. Interment was in the Ceres Cemetery.--*Orvel Johnson*.

RAWDON— Esther Lancaster Rawdon was born May 11, 1905 in Lewis Co., Tn. She passed away suddenly Aug. 6, 1986 being over 81 years of age. She was the wife of the late King David Rawdon, and a member of the church of Christ for 64 years. She was one of the old timers in the church who literally gave herself to serving others. She was attending a gospel meeting on Friday evening when she first become ill. A week later she was laid to rest by the side of her beloved King David, in the cemetery near the Chapel Grove meeting house. She leaves behind three daughters, Reba, Neva, and June, one son, David Wayne, nine grandchildren, twenty two great-grandchildren, and three great-great grandchildren. Esther did a wonderful job of teaching her family because many of them are Christians. She will be missed by all including this preacher who was very close to her.--*Johnny L. Fisher*.

FROM THE FIELDS

FOREIGN

Samuel Aguinaldo, Philippines, July 13—I'm glad to report again the work of God here in the Manila area. We really are enjoying our services especially in our Sun. worship. There are new converts through my efforts, one soul received baptism last month and four again this month for the remission of their sins. I'm also training two brothers to be faithful and to become servants of the Lord who are willing to help me in the ministry of the gospel. They wanted to become ministers and give their time to work with me in this area. One of them is from a denominational sect, the Lord converted him and his family. The other one is the first member of the church here. I just received my support from Cedar Church of Christ, Jacksonville, FL, and I am so thankful to you for your help and also your prayers. Pray for us and may the Lord bless you.

Virgilio O. Danao Sr., Dist. No. 2, Roxas, Isabela, Philippines; August 4, —Greetings to all the brethren everywhere. The Lord's work here continues to grow. For the month of July, there has been a total of 34 baptisms in different places. Bro. Eduardo Danao and Bro. Sebastian Garcia reported 2 baptisms in Santiago and 5 in Rizal, Bro. Valeriano Bravo baptized 6 in Abariungan Uneg, and 2 in Lapogan; Bro. Teofilo Fulgencio reported 5 restored in Calayan; while Dammao has 3; Bro. Crisanto Sarceda, 2 in Baguio; and Bro. Mike del Rosario, 2 in Bagao. As a result of more than two weeks personal bible studies conducted in prospects' homes in Roxas, 8 souls were added to the church in christian baptism; and four more souls surrendered themselves to Christ last Sunday. We also started visiting, conducting bible studies, in Mararigue, Aurora, Isabela, as another extension of the Roxas congregation's work. The brethren here in Roxas continue to be firm in their faith. The meeting house in San Placido, Roxas has been constructed.

When Bro. James Franklin visited the place with me last year, the brethren requested financial assistance, and he did send about \$300.00. All the preachers in the provinces of Cagayan, Quirino and Isabela, with the exception of some, and the leaders of the Roxas Church came and joined hands with the brethren in San Placido in the construction of the meeting house. The ladies/sisters from Roxas also helped in the preparation of foods. In two and a half (2½) days the construction was com-

pleted. Please continue to pray for the Lord's work in my country.

DOMESTIC

George Vergara, 702 S. Walnut St., Cleburne, TX 76031, (817) 641-1226—I have been working in Cleburne with Melvin Blalock since Oct. '85. Melvin gave some details of this mission work in the "From the Fields" section of the June '85 OPA. Recently we've had some positive developments in what has been a slow work thus far. I baptized a man and his wife in June and they are doing wonderfully. Also, a woman who has been out of duty for some time is now attending services. We have a good group of Christians to build with and I have great hopes for the church as Melvin Blalock continues to labor here for at least the next two years; I will be leaving at the end of September. The Trentman Ave., Ft. Worth, TX church is to be commended for its missionary zeal in supporting this work. I also want to thank the church in Odessa, TX for their support, as well as the other churches who've been involved. July 11-20 I conducted the summer meeting at Earlytown, AL, with two confessions of faults resulting. There are such fine brethren in that part of the country and I especially want to thank Jack and JoAnn Burkett for their loving hospitality while keeping me and two visitors in their home. Pray for us and the Lord's work everywhere.

John Anderson, Rt. 2, Box 186, Neosho, MO 64850—It was my privilege to hold a gospel meeting at Chouteau, OK last Feb. I enjoyed being with Brother Ron Green, Eddie Williamson, and their families. I am also thankful for the families from 36th and Everett Congregation in Kansas City, KS who drove down and spent the weekend and supported the meeting. The brethren at 36th and Everett allowed me to hold my first meeting at their congregation in Mar. of 1985 and I will never forget the encouragement they have given me to preach the gospel. In April I travelled with Irvin Barnes to Mt. Vernon, KY. I would like to thank Irven for the invitation to go, and the brethren in Kentucky for their hospitality and the opportunities to speak. Our meeting at Burkhart in June with Allen Bailey was very uplifting and I believe much good was done. July and August has seen one precious soul baptized and two restored here at Burkhart. We are eagerly anticipating a great meeting this fall with Lynwood Smith. Remember us in your prayers, may God bless all

of the faithful.

Tony Denton, P.O. Box 212, Winthrop, ARK 71866 501-381-7798—The work here in the Oak Grove community near Winthrop is progressing well, at least for the short amount of time we have been here, (five months). Our last work ended rather abruptly; therefore, we count it a blessing to have the chance to move here where there are many who desire the work to progress scripturally. There are many interested in spiritual growth as well as numerical. Presently, though, we are tending toward the former. While progressing, it is slowly, due to the fact that we have a new family member, Matthew Ryan, born July 25th. The area is rather spread out which renders it difficult to get to people without driving a distance. (The town's population is only 240.) Therefore, if you know anyone who may be a lead in this area it would be appreciated if you would inform me. We just ended a meeting with Tony Melton, whose words were timely and appreciated very much, and are preparing for Alton Bailey--Sept. 17th through the 21st. Since Delmer Lee is working just eighteen miles north from here in DeQueen, we work together and help each other which is a privilege and we appreciate his assistance. I realize that there are many more experienced preachers in the brotherhood, and one day I would like to be numbered in that class; thus, I desire to begin holding meetings, short or long, for experience and to get to know my brethren better. I would especially love to return to my old stomping grounds--the east coast--for meetings; even though I would love to get to know my western brethren also. Please pray for the work here and especially for us as new parents. Thank you for all your prayers and encouragement!

Bill J. Ferguson, P.O. Box 13586, San Antonio, TX 78213, July 24—(Please note my new address). Since last reporting, the family and I have moved to San Antonio, TX to labor with the Vance Jackson Rd. congregation. Since our move in May we have had four baptisms and four confessions of fault, one of which involved a brother leaving the multiple cups and Sunday School persuasion. The work is off to a real good start with several brothers and sisters in Christ desiring to get involved in the work. In fact several of the above mention responses have been due to some "planting and watering" of some of the other brethren. All efforts have been to the Glory of the One who gave "increase". The family and I

(Continued) FROM THE FIELDS

enjoyed tremendously, as usual, the wonderful 4th of July meeting at Lebanon. We are now looking forward to the Labor Day meeting in Pontiac, Michigan. It is always a pleasure to be with my brothers and sisters in Christ from various regions of this country! I would like to take this opportunity to express my appreciation to Brother Ronny Wade for the excellent book he has written. "THE SUN WILL SHINE AGAIN, SOMEDAY" is a splendid book of writing on the history of the "non-class, one cup" Churches of Christ. This book needs to be in the hand of every child of God, especially the youth. Reading it has been an inspiration to me to "Cry aloud, spare not..." (Isa. 58:1) - preaching against digression and sectarianism. I thank God for men and women, such as mentioned in the book, who opposes all innovations of ungodly sort and are ever "earnestly contending for the faith once for all delivered to the saints". We owe a great amount of respect, love and appreciation to men such as brothers Harper, Gay & King, and a host of others who have gone on to their reward, as well as those who are still alive and remain, for their loyalty, steadfastness and love for the truth and the cause of Christ. May God bless you all!

Mark Robbins, 4806 Kilkerry, Middletown, Ohio 45042—We at Dayton just closed a wonderful meeting with Bro. Joe Rivers from Chicago. I really appreciate this good brother's work in the gospel. The meeting seemed to renew the congregations spiritual zeal. Lord willing, things will really grow, as the Lord shall direct. Let the truth move on. I would like to make a very special prayer request of the brotherhood, on behalf of Bro. Orville Lee Smith of Cincinnati, who is suffering from a heart ailment, and not feeling very well, please remember to pray for this soldier of Jesus. Bro. Smith is a great preacher, and valuable asset to the cause of Christ. Love to the brotherhood, as truth defeats error continuously.

Paul O. Nichols, 9462 Baird Road, Shreveport, La 71118—Recently Ron Alexander held us an excellent meeting at South Shreveport. The sermons were timely and well delivered. All seemed to enjoy and profit from the teaching. Aug. 3, we were at Twelve Pole, WV for two services, where I preached morning and evening. Today we leave for Hoyte, TX, where we begin a nine day meeting tonight, Lord willing. We plan to be at the Texas Labor Day meeting, Sept. 29, 30. We are scheduled to be at

Wynnewood, OK, Sept. 7-14, and Ada, OK, Sept. 19-28. We hope to see a lot of our friends at these meetings.

Voyd N. Ballard, P.O. Box 2223 1, Tucson, Arizona 85734-Aug. 9, 86—The work here in Tucson has been pleasant and profitable and we are happy to have been able to teach and convert some who had never known the truth before. The church is now conducting Sunday evening services at 5 o'clock. All visiting brethren should take note of this time change. After 13 months of very pleasant work here in Tucson we have decided to return to the San Joaquin Valley in California, and the Lord willing we will begin work with the church in Modesto, California the first of October. As soon as I have a mailing address in Modesto I will send it in; in the meantime any mail addressed to me at the above P.O. Box in Tucson, Arizona will be forwarded on to me in Modesto.

Edward Williamson, P.O. Box 245, Houston, Mo. 65483-Aug. 7—Please note my new telephone number, 417-967-3647. I am still doing what I can to advance the cause of Christ in this area. Since moving back to Missouri, I have been working with the Bendavis congregation, I was also privileged to speak once at Rolla, Mo. The congregation at Bendavis is going strong, brother Wayne Fussell recently baptized a man here for which we give God the glory. The congregation was edified recently by visiting brethren, Miles King and Gary Weaver. We as a congregation look forward to brother Miles King's meeting with us in Oct., please try to come if you are in the area. If you have friends or relatives in this area, (western Texas County and eastern Wright County), please let me know and we will invite them to our services. Pray for the faithful everywhere.

Roy Lee Criswell, Rt. 2, Box 142, Cassville, MO 65625—Since our last report, I have had the opportunity to hold a weekend meeting at Cable Ridge, MO in early April. The fellowship and association with these brethren was wonderful and spiritually uplifting. In July we were at Washington, OK for a 10 day meeting. We were very happy to have a number of outsiders and visitors from surrounding congregations. It was encouraging to have several preaching brethren attend a number of times. Lord willing, our next meeting will be in Henryetta, OK the middle of August. Bro. G. V. Ayres is working in this area. Here at home, Bro. George Battey conducted a 10 day meeting at Aurora in May. Attendance was very

good and George did some sound preaching. There were 2 confessions. The meeting at Lebanon was a great inspiration. Brethren who were in charge are to be commended for their good efforts. Lord willing, Brother Don King and I will conduct the meeting in 1987. Please make plans to attend. Pray for the work throughout the brotherhood.

Paul Walker, P.O. Box 1385, El Reno, OK 73036, Aug. 7—Our recent meetings in PA and OH were very enjoyable. We were at Rote, VA July 6-13 and Lovejoy, PA July 14-17 and the crowds were wonderful. We had many visitors. We were so pleased to see the progress Bro. Gene Lockard has made since his accident last year. He is a fine christian man and such a great asset to the church. We were with the Mt. Pleasant, OH congregation July 18-20 and enjoyed the meeting so much. They have a beautiful building. We love the brothers and sisters in PA and OH. They have been so good to us over the years. It was good to be home at Chapel Grove, TN recently. We received the sad news yesterday that sister Ester Rawdon had passed away. She was a fine christian lady. She and her husband, King, had provided a "home away from home" for many gospel preachers over the years. Our work here in El Reno continues. Jim Shaw and I drove to Duncan, OK last week and heard Don Pruitt give a fine sermon. We were pleased to see Bro J. W. Kornegay improved after surgery.

Gerald Hill, 841 Dutch Ave., Deer Park, TX 77536, May 3-11—I conducted a meeting in Bandy, KY. The meeting was well attended with excellent cooperation from area congregations. When we returned home it was time for our move from Kinston, Alabama to work with the church in Deer Park, TX. Eleven of the last fourteen years we have lived among and worked with the brethren in South Alabama. These men and women are some of our Lord's finest. Someone has said, "Home is where the heart is." A part of ours will always be with these wonderful people. These are the brethren who supported me in my first work as a gospel preacher. Their patience and encouragement; their support we dearly appreciate. We now look forward to a good work in Deer Park. We helped start this congregation some 16 years ago. This is where Marjorie and I were born and raised and the birth place of all our children. The first few weeks of our work here has been encouraging. Please pray for us. Our new address and telephone number is: 841 Dutch

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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)

Ave., Deer Park, TX 77536, (713) 479-8595.

Jerry Dickinson, 7902 Ledgewood, Houston, TX 77049, June 15—At this writing I am in a meeting in Yakima, Washington. I am making my home with the Claude Barnes family and am being grandly treated. Thus far we have had many outside visitors and the services have been refreshing for me and, hopefully, rejuvenating to the brethren here. Brother David Stands graced us with his presence last night, along with some other good folks from Kenniwick. I am still looking forward to being in McGregor, Texas and Weatherford, Texas later on this summer. I am spiritually richer after being with some of my favorite people and dearest brethren in Pleasant Hill and Joplin (Lea-wood), Missouri earlier this summer. Fellowship with brethren is the incomparable treasure we have this side of Heaven. May the Lord bless all those in the fellowship.

C. A. Smith, 810 N. W. 6th, Andrews, TX 79714—Of late many of us at Andrews have had the privilege of hearing the Gospel preached by some of our fine evangelists. Brother Terry Baze in Midland, Texas and Brother Bobby Pepper at Big Spring, Texas. We are looking forward to hearing Brother Ronny Wade in Odessa, Texas, and Brother Barney Owens in our meeting here in Andrews, August 10-17. We enjoyed the great meeting in Sulphur, Oklahoma. It was well directed by Brethren McCord and Johnson, brethren preached their lessons well, and the singing from the new and good song book published by Bro. Lynwood Smith was excellent. I might add that I enjoyed holding a meeting for the church at Covina, Calif., the home of Bro. Don McCord, so well thought of in that part of the country and such a nice and gracious man, to whom I am indebted for making the meeting all that it was. While in Calif. we also had the privilege of preaching in Bakersfield

where both congregations came together one Wednesday night. This we appreciated much and were thankful to be with the good young Bro. Michael Fox, who is also highly regarded there. May God richly bless you my brethren and sisters in Christ with good health, a receptive mind, and a will to be up and about the Father's business.

Irvin Barnes, 2046 E. Lon, Springfield, MO 65803-4808—I just returned from a great meeting at Glidden, Iowa. The church there is made up of only seven members but what they lack in number they make up for in zeal, determination and courage. We had no visible results, however, 17 people from the community attended. Several came frequently. Bro. E. H. Stamper moved to Glidden, in April of this year. He has been received with great joy by the church and is well thought of in the community. He is a tireless worker. It was good to work with him. It is my opinion that in time great results will be noted. Bro. Ron Osborn, who lives and worships at Rogers, Arkansas accompanied me on the trip. He was of great worth in the services as well as a joy to be with. His presence added a lot to the meeting. Other visitors came from La Grange, GA, Batavia, IL and Cedar Rapids, IA. Bro. Merion Hays who is engaged in a valliant fight with cancer attended every service. Bro. and Sis. Toyne are an inspiration to all who know them. She is 89. He is 90. As of last December, they have been married 70 years. He takes an active part in the worship. She was constantly concerned about our welfare seeing to it that our meals were planned and being sure we were well cared for thro out the meeting. Sis. Young, a woman of great character and zeal, opened her home to us. She too is an example in good works and concern for others. I believe with Bro. Stammers help the church has a bright future in the Glidden area.

Don L. King, 41931 Chadbourne Dr., Fremont, CA 94539, Aug. 15—Bro.

Richard DeGrough recently preached two good sermons at Fremont. We were glad to hear him again and value his living in California again. Lord willing, we begin at Conway, LA Sept. 21-28 and then to Springfield, MO Oct. 5-12. We look forward to these efforts and pray the Lord for their success. We continue to be encouraged by the good news from our Filipino preachers. They are pressing ahead and the Cause of Christ is continuously growing. The long arms of digression, discouragement, false doctrine and opposition from both within and without has not dampened their determination to stand for the right. May God bless them all. We now have two radio programs in that country which are covering a large portion of Luzon. Millions hear the truth preached every day by Bro. Danao and they are responding on a regular basis. The recent change within the Philippine government does not seem to have hurt our work there. The Lord be thanked for that. New areas are opening up all the time, preachers are being sent into those areas and faithful congregations are regularly being established. We have plans already to preach in places we have never visited before on our next trip. The Fremont congregation has tried to back this work from its very beginning in 1981. As the work has grown and spread into so many new areas, our financial load has increased dramatically. We are carrying a huge load. If your congregation is interested in being a part of this great work, we need to hear from you now. We will furnish you with the names, etc. of preachers so that you may send their monthly support directly to them. I have asked the Filipino preachers to correspond on a regular basis with their supporting congregations so that they may know the very latest all the time. Why not mention this urgent need at your next business meeting? Then, let me hear from you and full details will be gladly given. Pray for us.



“IT IS NOT LAWFUL FOR THEE TO HAVE HER”

OCTOBER 1, 1986

By Ronny F. Wade

John the Baptist was a great preacher. This voice in the wilderness carried his message of repentance from the banks of the Jordan river to the halls of king's palaces. He feared God, not man.

Thus when confronted by the adulterous relationship of Herod he spoke against it, without regard for the person of the King or his own life. Herod Antipas, while at Rome, had been the guest of his brother Herod Phillip. While there he became entangled with Phillip's wife Herodias and carried her away. He had long been married to the daughter of Aretas, king of Arabia. But his new found love led him to leave his wife and form a relationship with the "woman of his dreams". McGarvey says the marriage was unlawful for three reasons (1) The husband of Herodias was still living; (2) The lawful wife of Antipas was still living; (3) Antipas and Herodias, being nephew and niece, were related to each other and thus forbidden to marry.

We are well aware that this incident took place under the Law, and we are not trying to say that what happened then can be measured and judged by the Law of Christ in every particular. The point we wish to make, however, is that then, at that time, under the law, there were certain circumstances that made it unlawful for two people to live together as man and wife. **IT WAS NOT LAWFUL FOR THIS MAN UNDER THESE CIRCUMSTANCES TO HAVE THIS WOMAN AS HIS WIFE.**

By the same token, even though we now live under the law of Christ, there are certain circumstances and conditions that render certain marriages unacceptable in the sight of God. There are some men and women who are not

lawfully married in the sight of God, even though they have complied with the laws of the land and are approved by people generally and even some in the Church. I am increasingly alarmed and amazed at how some men try to circumvent the law of God on divorce and re-marriage. In some quarters an attempt is made to justify almost any situation regardless of the facts. In the opinion of this writer it is high time we began to rise up and cry, where the case demands it, "IT IS NOT LAWFUL FOR THEE TO HAVE HER." Let me be more specific. I still believe, as I have for years that the Lord permits divorce and remarriage for one cause i.e. fornication or adultery.

The teaching of Jesus in Mt. 5:32 and 19:9 apply today, without doubt. But note carefully what Jesus said, "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." To make the statement of our Lord plain, let us suppose the following: John divorces his wife Mary because they are not compatible. Then John marries Sally. When he does according to Jesus he commits adultery, and the man who marries Mary commits adultery also. Now you can "if" "and" or "but" all you want to and it won't change a thing. Under such circumstances "it is not lawful for John to have

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DON'T FORGET TO RENEW YOUR SUBSCRIPTION

About 250 were dropped from our mailing lists this month due to their subscriptions expiration. If someone mentions that their paper did not come for October, remind them it's time to renew. **D.L.K.**

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EDITORIAL

By Don L. King

A concerned brother recently sent us a copy of an article which appeared in "Contending For The Faith" written by Ted Wheeler. (July 1986 issue, pg. 14). The heading was: "One-Container heresy hits Lord's work in Ghana" The brother relates how some "one-cuppers" from Britain sneaked in and sowed discord among the local churches in Ghana. He asked: "Why do false teachers always want to sneak in and disrupt (i.e.: Teach the One Cup-DLK) existing congregations? I never hear of them going out and evangelizing and starting a congregation. They always want to feed off existing churches. They remind me of parasites!"

I have no knowledge of whom these "one-cuppers" might personally be. However, I find it incredible that they "sneaked" in. It is unlikely they were able to teach and preach among the churches without invitation. In fact, the writer later says: "There is one Ghanaian (Cambridge trained!) who was converted to the "one-cup" position while in Britain and I think he is their missionary or mouthpiece here. I understand he invited the two Britons to come and propagate their teaching. Mainly they visited the churches embracing the one-cup, but deceived their way into at least one faithful congregation under the guise of brethren who were on their way home and just wanted to give the church a few words of exhortation!..."

It is simply amazing to me that those who hold to a practice totally unscriptural (individual cups, etc.) can still claim to be the Lord's church which speaks where the Bible speaks and is silent where the Bible is silent. Yea, and even brand those who teach a practice identical with the Lord's as "false teachers." Talk about role reversals. Those who use a form of communion unknown to the church until modern times become the faithful church while those who insist that the manner of observing the communion should be with one cup and one loaf are branded false teachers and heretics. Dear brother, you need to read the Scripture again. One cup and one loaf can be read in the Book of Books. That's the way Jesus instituted it; that's the way Paul commanded the brethren to observe it in 1 Cor. 11:23-34. Paul gave one cup to the one congregation (Corinth) by inspiration. Apparently, He taught every other congregation exactly the same. In 1 Cor. 4:17, he said, "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways **which be in Christ, as I teach every where in every church.**"

Bro. Wheeler says, "For the most part the Lord's church in Ghana is very sound. In regards to the above problem, I think there are about three to four congregations out of nearly 300 who either have embraced it (one cup-D.L.K.) fully or in some form."

THREE IMPORTANT MATTERS --JUST THINKING OUT LOUD

By Don McCord

Three important matters, what this writer sincerely considers very important matters, have come to his attention of late. Bear me out, dear reader, and listen, please, while I think out loud for a time.

First, communion and singing--that communion is an ordinance of divine service in the church today is denied by none (1 Cor. 10:16). That singing too is an ordinance of divine service is denied by none (1 Cor. 14:15; Heb. 2:12; Eph. 5:19; Col. 3:16). No less can be said of praying (1 Cor. 14:15), teaching (1 Cor. 14:26-40), and giving (1 Cor. 16:1-2). This writer sincerely believes in these, and believes most sincerely they must be observed strictly as the Bible teaches, and to do otherwise is to sin, and provoke therefore and thereby the displeasure of God now and after awhile. There is no excuse for unscriptural observance; there is no reason for disregard in matters of such moment. We hear these five ordinances of divine service called "items of worship". Why? Not because they are so-called in the Scriptures, for the expression is nowhere found in the original text and in no translation of which I am aware. This expression falls in the same class with many others; we have heard them so long, and they have been handed down to us without question for so long, we use them without thinking, and in so doing unintentionally substitute them for expressions we can plainly read in the Book. In Hebrews 9:1, I understand Paul was considering precisely what is under consideration here. He said: "Then verily the first covenant had also ordinances of divine service --". Contextually, he was teaching that just as under the new there are ordinances of divine service, so were there ordinances under the old. If singing, praying, teaching, communing and giving are not ordinances of divine service, what are the ordinances? So, where the Book uses a term, I am disposed to use that one in place of one that men may use; so instead of "items of worship", why not use the scriptural term and call them "ordinances of divine service", which indeed they are, and thereby preach and practice the ages-old Biblical concept mentioned by Peter in the first epistle 4:11 "If any man speak, let him speak as the oracles of God". We need to clean up our language; this I believe, preach and try to practice. Man cannot improve on God's way of saying things.

The thrust of my thinking out loud about communion and singing though is not that they

are ordinances to be observed properly, scripturally, but as was observed not long ago by this writer and others, communion and singing observed simultaneously; that is, while participants were breaking the bread and drinking the cup, a song or chant was being sung or chanted. I have been talked to about this, written to about this, called about this. I did not approve of the practice at the time, do not approve now, but I was determined then, and am determined now, to deal with the matter, wherein I may have a part discreetly, wisely, and in the fear of God, and in respect to and for brethren who meant well, and who intended no wrong-doing, no offense in the matter. It is my understanding the practice has ceased and will not be resumed. This journal has not always been noted for dealing with matters discreetly and wisely, and I am sorry, and I am determined that whatever role this writer plays in this will be fair and just, and I insist that others be like-minded.

Please consider these scriptural objections to chanting or singing during communion. First, the practice is contrary to the example (see Matt. 26:26-29; Mk. 14: 22-25; Lu. 22:19-20; 1 Cor. 11:23-34). That any practice is contrary to the example is reason enough to question it, to reject it, to not do it. Second, the singing in connection with the communion was after, and not during; this was the example per Matt. 26:30 and Mk. 14:26. Again, singing during communion is contrary to the example. Third, singing during communion is two ordinances of divine service performed at the same time, and, again, is contrary to the example. The example is that each and every ordinance of divine service is carried out or observed separately, never two or more simultaneously, or at the same time. Any practice that is contrary to a binding example is not right. This is why, among other reasons, the instrument accompanying the singing is wrong, and why the classes system of teaching and individual cups at the table are wrong -- contrary to the example, and therefore not right. All of these have every ear-mark of binding examples, please mark this well.

Second, 1 Cor. 5 and its application -- there is the idea advocated nowadays that when Christians err, fall out of duty as we call it, leave the church as we say, go back into the world, we cannot associate with them, cannot eat with them, and 1 Cor. 5 is used as the basis of such teaching and practice. Dear reader, in all sincerity, this is

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FELLOWSHIP AND THE MARRIAGE QUESTION IN RESPONSE TO "THE LIGHT"

Irvin Barnes

The following is written in response to an article by Bro. Larry Robertson which appeared in the April 1986, issue of **The Light**, entitled "It's About Time, Brethren." The name Robertson was spoken with veneration in the house where I grew up. I remember with fondness past association with his family especially with Larry and H.E. With eager hope I have longed to see the brotherhood return to the place where it once was when, in spite of some disagreement on the marriage question, we managed to get along and avoid disruption of fellowship. At this time the gap seems to be opening wider instead of closing. Recent articles in **The Light** and the incidents in the Philippines indicate the same. I am unwilling to concede to the notion that Bro. Robertson or Jerry Johnson or any who believe like them would **deliberately** leave a wrong impression or make a misleading statement. However, in their zeal to promote the no-cause for divorce effort it appears that they have allowed themselves to become blinded to the facts as they really are and have dropped some implications that are a bit off center.

In reference to members swapping wives or partners, making their confessions, and then being accepted by the congregation, Larry writes, "While this is not widespread the wild positions many have taken will promote this kind of nonsense." He states in another place, "Because of such looseness as I have mentioned, congregations have become filled with cases of divorce and remarriage."

I realize that divorce is an alarming problem in this country. The trends of the day usually spill over into the church. We have a few congregations who are far too liberal in their views on divorce and remarriage. Some have fellowship with members who are unscripturally divorced. No proof was offered, however, to prove the problem is rampant or that churches are "being filled," with cases of divorce and remarriage. It is easy when one hears of a few isolated cases where brethren have adopted the unthinkable to imagine that the entire brotherhood has fallen into the same condition!!

I deny that what I believe on the marriage question is wild or loose! I also deny that "many have taken" loose and wild positions on the subject. Some, a few, maybe so, but not many!

Is it not also true that during the time that Larry

and H.E. were in fellowship with the entire brotherhood there were brethren who believed in the "Pauline privilege" so called; that sinners were not amenable to Christ's law, that fornication makes and breaks a marriage, and that baptized believers could remain in the calling wherein they were called as respects their marriage and other matters? Larry implies that these are **new ideas**, lately promoted, and uses this line of reasoning to try to show how far "**many**" have drifted from the truth as he sees it.

In his book, **The Sun Will Shine Again Someday**, Bro. Ronny Wade reports a debate in 1926 on the question of sinners amenability to the law. Bro. Ervin Waters believed if the unbeliever departs, the believer may remarry. Bro. Thomas Shaw, Sr. of Lovejoy, Pa., believed that fornication makes and breaks a marriage. Bro. E.H. Miller, as far back as I can remember, has believed that sinners are not amenable to the law of God. Now! **wasn't there a time when Brethren H.E. and Larry Robertson and Bro. Fred Kirbo were all in fellowship with Brethren Waters, Miller and Shaw??** If there was ever a time when brethren who espouse the no-cause position could fellowship even **one** person who held any one of the above mentioned positions then **why can't they still do so today?**

Perhaps Larry makes too much of the articles published in the **O.P.A.**, on the marriage question. I have never understood that articles sent to the **O.P.A.**, and published by its staff were ever intended to set brotherhood policy. Much to the contrary! the **O.P.A.** has, on occasion, published more than one position on a subject in order to give the readers the benefit of comparison. It is a mistake to think that every preacher in the brotherhood agrees with everything published in the paper. The publisher and the editors of **The Light** must surely understand this for they have a disclaimer in their paper which says, "The views expressed in this journal are not necessarily the views of the editors or the publisher."

One of the best ways I know to assure brethren at home and abroad that they have done the right thing in withdrawing from all of us who believe Mt. 19:9 applies today, is to make it appear that we have degenerated into a sordid lot who will try to justify any marriage, divorce and remarriage situation imaginable and at any cost!

I cannot help but wonder if cultivating the

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FIFTY YEARS AGO

NOTE: From time to time we will reprint materials from issues fifty years ago. The following piece was first published on page two of the October 1, 1936 number of **Old Paths Advocate**. It was written by J.D. Phillips who was then an editor of this journal. Daniel Sommer, of the **Apostolic Review** had written about Bro. Phillips' tract "**The Cup of the Lord**" and both the review and Bro. Phillips' comments are here reprinted for your benefit. **D.L.K.**

BROTHER SOMMER SPEAKS CONCERNING MY TRACT

Bro. Daniel Sommer, the senior editor of the **Apostolic Review**, of Indianapolis, Ind., has the following to say of my recent booklet, in their issue of Nov. 8, 1932. Read it; then read my reply:

"Since I began the preceding paragraph I have read a well-written and well-printed pamphlet of something over thirty pages titled 'the Cup of the Lord.' As soon as I saw that title and the name of the pamphlet's author I suspected his purpose. And before I had read more than a few pages, and noticed the labored and learned style they indicated, I thought of the fable of the mountain that travailed and brought forth a mouse! My reason for thus thinking was that the author of that pamphlet labored to show that but one cup should be used in the communion, commonly called "the Lord's Supper." I can take the testimony he quoted and show that the cup or container of the fruit of the vine in the communion was and is only incidental, even as the "upper room" was incidental where the communion was first given and where Paul met at Troas, and as the time of the day or night for communion was incidental. And the same may be said of the form of the confession of faith before baptism, also the mention of running water for baptism was incidental. All that receive that pamphlet may do well to read it and forget it.

In Eph. 4:4-1 mention is made of seven ones as a basis for Paul's exhortation in regard to unity of the Spirit and the bond of peace. These are "one body" or church, "one Spirit," "one hope," "one Lord," "one faith," "one baptism," "one God and Father of all." But these are not enough for certain disciples. They wish to add one "cup" in the communion. To all such we kindly say: we cannot go beyond what the Apostle Paul declared on the subject. And I would kindly advise all advocates of "one cup" in the communion to refrain from further disturbing the disciples of Christ and others in regard to "one cup" for the communion. They must pass from "the cup" to "one cup" in order to make a showing in their behalf, and then must imply that Paul should have mentioned eight foundations for unity instead of only seven!"

MY REPLY

1. I have always admired Bro. Sommer for his

uncompromising fight against what he considers error and I sincerely thank him for his complimentary statements to the effect that my booklet is "a well written and well-printed" one and that its style is a "learned" one, though I assure my readers that it was far from my intention in writing the tract to indicate anything "learned" on my part. So far from trying to indicate any learning on my part, I appealed to the best authorities on language, such as lexicographers, grammars, concordances, professors of languages, historians, etc., and then quoted **verbatimum et literatim**. What education I have was gained in the University of Hard Knocks. In Bro. G.C. Brewer's review of my booklet in the **Gospel Advocate**, he does me an injustice by speaking of the work as a "show of learning."

2. By his reference to "the fable of the mountain that travailed and brought forth a mouse," Bro. Sommer virtually admits that there is at least enough truth in the booklet to equal "a mouse"! Thanks. Now, follow that "mouse" of divine truth and we will have peace on the cup question.

3. Bro. Sommer is an able writer, and he usually sees things just as they are. But when he puts "the cup" (Matt. 26:27) which "is the New Testament" ratified by Jesus' sacrificial death (Luke 22:20; Matt. 26:28) on equal footing with the "upper room" and contends that both were incidentals to the communion, he shows a serious lack of logic and reason. Jesus did not give thanks for the "upper room" as He did the cup. The "upper room" did not contain His covenant sealing blood, as did the cup. He did not give any command in regard to the "upper room." He did give a specific command in regard to "the cup", saying **Pino ek autos pantes**, which correctly translated, "You must all drink out of it" (Matt. 26:27); and Thayer says, "**Pino ek** (drink out of) with a genitive of the vessel out of which one drinks, **ek tou poteerious**", out of the cup. Jesus says, "This cup is the New Testament" (Luke 22:20). He did not say, this "upper room" is the New Testament. "This cup containing wine, an emblem of blood, is rendered by the shedding of my blood, an emblem of the New Covenant" (**Thayer's Greek-English Lexicon of the N.T., p. 15**). This makes "the cup" as essential to Scriptural communion as the wine in the cup. The "upper room" is not essential to the communion. We cannot "drink the cup" (1 Cor. 11:27) without "the cup."

4. Bro. Sommer could have quoted 1 Cor. 10:17 in connection with his "seven ones" of unity in Eph. 4:4-6, and shown that the "one body", the church, has "one loaf" to symbolize its unity. "Because there is **one loaf**," says Paul, "we ought to consider the whole congregation as one body."

The Jews had "twelve loaves" to represent the

EDITORIAL

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Again, it is simply amazing that those who are using the cups which can not be read in the New Testament are termed "sound." I have been under the impression that to be "sound" one had to be in harmony with the Word of God. It is impossible for me to see how a practice that has divided the body of Christ for years is now "sound." Godly brethren who met and worshipped together for years in full fellowship were divided and torn asunder often requiring those who would not give in to digression, to leave and find another place to worship. Surely, only the God of heaven fully knows all the heartbreak, tears and division brought about by the individual cups practice. Dear brethren, can it now be wrong to teach what Christ and Paul along with other New Testament writers said about the communion? Is it wrong to worship as they did? Are we false teachers to teach what they did? When we teach as they did, worship as they did and insist upon a thus saith the Lord for all practices relative to the worship of the church are we then unsound?

At the close of Bro. Wheeler's article is a short piece by Ira Rice Jr. He includes some bits of a personal letter he apparently wrote in response to Bro Wheeler's writing. A few of his comments are interesting. He says, "...Like you, I have never heard of them going out to directly evangelize the people of the world. They **always** feed off existing churches." Bro. Rice needs to be brought up to date. We are going all over the world today. We are establishing congregations from scratch by the hundreds. Yes, we will preach the truth to any one who wants it, even if he happens to be a member of the church worshipping in error. We preach to alien sinners, denominational people, infidels or anyone else who demonstrates an interest in the pure and simple gospel of Christ. The charge that we feed off existing churches is not only unfair but untrue as well. Some of the sweetest memories I have, as a gospel preacher, is of going to places where the gospel, in its pure, ancient and simple form has never been preached. The vision of their faces, sometimes stained with the tears of utter joy, as they listened to my feeble efforts to proclaim it, is one I hope I never forget. I recall one brother in the Philippines a few years ago who came to me after a sermon and said, "Thank you, brother, for teaching me the truth!" Such sweet

brethren! These are great rewards for the **privilege** of preaching the gospel of Jesus Christ. --D.L.K.

THREE IMPORTANT MATTERS --JUST THINKING OUT LOUD

Continued from Page 3

false doctrine, taught nowhere in the Scriptures, and that includes 1 Cor. 5. Certainly, Christians are wrong when they err, go back into the world, leave the church, quit assembling; they need to be admonished, and restored. Christians though of this description are not in 1 Cor. 5. Follow me please: I have been in the church now for well over 45 years, and have preached in many places, and lived in a few, and I have seen very, very few Christians of 1 Cor. 5 description. I know I have not been everywhere, and have not seen everyone, but I am just thinking out loud within the scope of my experience. Let us analyze the matter in 1 Cor. 5: Within the full context we must conclude that those under consideration had not bodily left; they were still there; they had not quit assembling. Something therefore had to be done. The whole lump was being leavened. They were all "puffed up", "had not mourned", their "glorying was not good". The congregation was harboring the sinner, the sinner was still among them, the congregation was admonished to take steps that he "might be taken away from among them". This is a formal withdrawing from this kind of sinner. Under these conditions and these only are they admonished "not to keep company", "with such an one no not to eat". How will we ever restore the weak brother and sister who has left the fold unless we "bear the infirmities"; we do not do that by mistreating them, ignoring them as is too often the case, refusing to have anything to do with them. Certainly, if one has been withdrawn from per 1 Cor. 5, and fits the description, has to be essentially "taken away", then we must not company with him or eat with him until at such time as he repents and is restored. Let us not apply 1 Cor. 5 where it does not scripturally apply: let us not misapply. A man whose wife, or vice versa, just leaves the church as we call it, quits assembling is in a real predicament if he cannot keep company or eat with such an one; 1 Cor. 5, nor any other scripture teaches such! The Lord's way never puts us in a no-win situation, on a dead-end street, in a straight-jacket. Unscriptural and untenable positions are not only wrong, they place in jeopardy the

souls of people; there is nothing sadder than when we fail to "rightly divide the word of God". Let us remember this about withdrawal while we are thinking out loud about this matter: it involves both the church and the offender, and for the good of both; the good of both is so often overlooked -- in my experience, dear reader, it has been the rule, not the exception. Something is wrong in such a procedure; it is not the Lord's for sure.

Third, our obsession with numbers -- that numbers are important, no one denies; that to some measure, strength can be determined by numbers is true; but that numbers are all-important, the number-one priority, of first and foremost consideration, is wide of the mark. Numbers captivate us, they impress us, and not always for the best. Sometimes they overwhelm us; deceive us, mislead us.

Example number 1: When we begin questioning someone about a given congregation, about the first question is, "How many attend", "What is the membership"? If the number is large, we are impressed; if it is small, we are depressed. In reality, the number matters little, and is certainly not of first importance. We never, or hardly ever hear such as this: How spiritually-minded are the members there? How full of zeal and enthusiasm are they? How concerned about one another are they? Are they all for the church? Do they lose themselves in the cause? How diligent are they in making their calling and election sure? How committed to the Christ are they? How fervent in the Lord's business are they? How committed are they in telling the Story to the community and to the world? Dear reader, if in our questioning we are seeking to determine the strength of a congregation, these are the kinds of questions we need to ask. In reality, numbers will not tell us much..

Example number 2: Another Lebanon, Mo. and Sulphur, Okla. meeting are past. Good meetings both of them were I am convinced. But, dear reader, what have I heard about both of them, just thinking out loud? I have heard a great deal about numbers. In fact, this is just about the first question -- how many were there this year? I am here to tell you, that just does not matter. I have heard some criticism; I have heard some about recreation, and that is all right, in its place. I have heard about how hot or how cool it was at the meeting places. I have heard about body-accomodations, sleeping and eating

places, the lack or the abundance of them. I have heard very little though about things that really matter; such as, there was great preaching, there was great soul-stirring singing, there was fervent praying, there was love and concern shown for brethren and sisters, there was remarkable zeal. These are the things that matter most after all; the numbers attending are sort of the "fringe benefits," not the real thing!

Example number 3: It has been my honor to receive of late two lengthy reports about the meeting in the Dallas-Ft. Worth, Tex. area at Labor Day, both of them laudatory of the soul-stirring singing, the fervent praying, and the zealous gospel preaching; and, dear reader, not one word about the number. What perspective!! What spiritual insight!! What an acknowledgment of what it is all about anyway!! Dear Reader, you have been kind to let me think out loud with you. I am grateful.

"IT IS NOT LAWFUL FOR THEE TO HAVE HER"

Continued From Page 1

Sally."

Let's notice another case: Jim is married to Edna and Raymond is married to Ellen. Jim falls in love (or so he thinks) with Ellen, and leaves Edna to enjoy the company of his lady fair. After a time he divorces Edna and Ellen divorces Raymond. They then marry. Does this fit Mt. 19:9? Absolutely not. May they live together with God's blessing? No way. Why? Because it is not lawful for him to have her. They have both violated the teaching of Jesus. But someone says "they both made a confession and came back to church." Confession for what? Where is repentance? God pity the church that condones such behavior and brethren who try to justify it. If the foregoing illustration is acceptable to God, there is nothing to prevent me from seeing money belonging to a friend, then under the cover of darkness robbing his house of \$10,000.00, putting it away, making a confession at church and then enjoy my ill gotten gain. Brethren, it's time we awakened. The laws of the almighty are being broken, while we sit by and fish around for some excuse to justify the violators.

Another danger: In his first correspondence with Corinth Paul rebuked

them for shielding and harboring an immoral person. He reasoned that their conduct was injurious to the entire congregation, thus charged them to cast out the leaven. (1 Cor. 5) Do we realize what unscriptural divorces are doing to the church today? Are we aware of the impact on young people when they see people pull such stunts as mentioned above and then see the church try and justify their behavior by accepting them back in their sinful condition? The answer is obvious and the will be predictable. We are engaged in a losing battle with sin. It's time we awakened. I know of churches today who are suffering inner turmoil and dying by degrees all because they don't have the spiritual fortitude to stand up and proclaim as John did long ago **IT IS NOT LAWFUL FOR THEE TO HAVE HER.**

May God give us more preachers and brethren who, like John, are not afraid to defend those situations that are scriptural and condemn those that violate the teachings of the Bible. **OPA**

NOTE: This article certainly needs no post script, but a great big **AMEN** is in order. After all, if the things Ronny deals with are right why did Jesus bother to regulate marriage in the first place? Why did Paul write about it? If nothing had been said by inspiration, we might have felt free to do as we pleased. But Jesus, rather than allow such liberties, regulated marriage in Matthew 19:9 and 5:32. We submit He never would have bothered if just anything and everything is to be permitted. Think about it. **D.L.K.**

FIFTY YEARS AGO

Continued from Page 5

twelve tribes of Israel. Christ had one physical body, and he said of "the loaf" (Matt. 26:26), which is "one loaf" (1 Cor. 10:17), "This is my body." He has also one spiritual body, the church (Col. 1:18). "One loaf" symbolizes its unity (1 Cor. 10:17). And since "the loaf" of Mt. 26:26 is the "one loaf" of 1 Cor. 10:17, "the cup" of Matt. 26:27 is the "one cup" of Ignatius. It is a well authenticated historical fact that Peter ordained Ignatius bishop in the church at Antioch, where "the disciples were first called Chirstians", (Acts 11:26 and this same Ignatius suffered martyrdom for our blessed Lord in A.D. 107, just one year after the death of John the Apostle. He says: "There is one cup in the unity of His blood" (Epistle to the Philadelphi-

ans). Some render it from the Greek: "There is one cup to (show forth) the unity of His blood."

5. Bro. Sommer admits that it would be a point in our favor if the N.T. read "**one cup**," instead of "**the cup**." Very well. All the best Greek MSS of the N.T., such as Alexandrinus, Sinaiticus, etc., omit the article, making it read simply **poteerion**, which is "a cup, a drinking vessel" (Thayer). The critical text of Westcott and Hort reads, "a cup." The American Standard version, as well as many others among the best, read "a cup." And where is the man of Bro. Sommer's learning and ability that does not know that "a" in "a cup" is the Anglo-Saxon for one? And we all know the rule of logic: "The expression of the one excludes all others."--*J.D. Phillips.*

FELLOWSHIP AND THE MARRIAGE QUESTION IN RESPONSE TO "THE LIGHT"

Continued From Page 4

impression that we who apply Matt. 19:9 today, have really gone off the deep end, that we are loose, that we encourage divorce and that we all endorse wild positions does not also serve to soothe the conscience of those who have built fences and thrown up barriers to the exclusion of all who do not agree with them.

Some congregations who do not use preachers from the no-cause brotherhood will not use a divorced person in their services. Larry acknowledges the same as a step in the right direction. This raises an interesting question. Will those of the no-cause group have fellowship with such brethren? Or, must they affirm allegiance to and alignment with the no-exception cause? If such brethren are not accepted in fellowship what must they do in order to be accepted? In the same vein what about a preacher who believes a Christian cannot divorce for **any** reason. He will not call on a divorced person. Ask him where he stands and he will tell you promptly. Just such a preacher held a meeting for us at the Northside in Springfield not so very long ago. What must he do to be accepted in the no-cause brotherhood? Will they have fellowship with him or must he first agree to quit preaching where there are brethren who disagree with his position?

In spite of the fact that a few churches have gone beyond the scriptures to endorse those whose

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divorce and remarriage cases are not in keeping with Matt. 19:9, it also needs to be pointed out that several churches have refused fellowship with brethren who have divorced and remarried not having fornication as the reason for the divorce. I know of some divorce cases where the innocent party, even tho fornication **was** involved, have not remarried because the guilty party filed for the divorce which was granted by the courts for incompatibility or some cause other than fornication. Does this sound wild and loose?

In the June 1986, issue of **The Light**, page 7, in the "At Random" section Bro. Jerry Johnson states that the impression has been left that while Bro. Fred Kirbo was alive there were no major problems with the marriage question including the fellowship issue. Then he writes, "This is far from the truth." Bro. Johnson goes on to claim that Fred had many meetings cancelled by brethren who believed in divorce and remarriage or were sympathetic to those who preached it.

When I began preaching in the summer of 1962 it was my privilege to hear Bro. Kirbo preach on several occasions. I enjoyed his company and sought opportunities to be with him. I was fascinated by his ability in the pulpit. Few could equal him in holding the interest of a crowd. He fought all types of sin with great favor.

At the time I knew him it was no secret he believed Mt. 19:9, belonged to the law of Moses and Christians under the law of Christ should not divorce and remarry for any reason. I know he believed it. I heard him preach it at Clio, Mo. I have the sermon on tape. During that time I had fellowship with him and I believe he returned the same. It was sometime later when Fred made the decision to withdraw himself from those who disagreed with him on the question. The fence that divided off a portion of the brotherhood into an exclusive, no cause for divorce section, was not built over night. There was a period of time when brethren who disagreed on the divorce question dwelt together in fellowship and cooperation. There was a time when preachers who disagreed on the question, including Bro. Kirbo, held meetings at the same churches, called on and acknowledged one another and preached together at the Sulphur, Ok., 4th of July meetings and perhaps at other places.

Bro. Johnson stated in the article, "If you want to know exactly how Bro. Kirbo felt about the divorce/fellow-
8 OLD PATHS ADVOCATE

ship issue, read his book of sermons, **Christ, the Man of Sorrows**, particularly pages 270 through 272." I have a cherished copy of the book, so I read the above mentioned reference. It is true. Fred reached a point where he refused to have fellowship with those who disagreed with him on Matt. 19:9. As has been pointed out this was not always the case, however.

In reading from this same sermon, I came on some very revealing things about the matter of fellowship. Fred spoke of going to a church and working hard to get them to "straighten up" on the issue. He said H.E. and Larry Robertson had been there and worked hard to try to get them to have a clean pulpit. This church, wherever it was, had a preacher scheduled for a meeting who disagreed with Fred on the marriage question. The strange thing about all of this surfaced when Fred made the following statement about this congregation. "I taught on the marriage question and there wasn't a one in the house who believed that you could divorce your wife and marry again. Not one!" (page 270).

This sounds strange, indeed! Bro. Kirbo was trying to get a church that believed the same thing he believed to straighten up. Was that really what the effort was all about? Was it **straighten up?** Or, was it **line up?** The plea may as well have been, "Come on now, line up with us. Alienate yourselves from all these preachers we've all worked with for the past 20 or 30 years or longer. Help us form a new brotherhood!" Perhaps one of the reasons it was so difficult for this church to line up was because they could remember a time not so many months or years before when H.E., Larry and Fred had fellowship with preachers they were now denouncing as false teachers.

Some brethren may have cancelled meetings which they had scheduled with Bro. Kirbo, merely because of what he **believed** on the marriage question, but I doubt it. Those who knew him well enough to schedule him for a meeting most likely knew how he stood on Mt. 19:9, at the time they booked him. Could it be that he had meetings cancelled only after he started calling for the exclusion of those with whom he disagreed? Perhaps it was then that brethren who had no schism, no trouble, no confusion on the subject, churches which even believed just like Fred, refused to invite him in for a meeting, lest in his attempts to clean up and straighten up the church, it might become polluted and contaminated

by discord, confusion, alienation and out right division.

I have never been alarmed by the no-cause position in and of itself. Jesus did not command divorce for fornication in Mt. 19:9. He permits it or allows it. If there never was another divorce as long as the world stands humanity would be no worse off. This being true, I have never seen any reason to "rear up and fall over backwards" because some in the brotherhood believe Mt. 19:9 belongs to Moses' law and reject divorce for any reason. It is safe not to divorce for any reason. It is **just as safe** to divorce for fornication and remarry for Jesus so stated.

Division, discord, and starting an exclusive brotherhood, is an altogether different matter. In every community where the church has divided over the issue, Jesus has been crucified afresh and put to an open shame! It is Phariseeism in its purest form when brethren will compass land, sea and air to establish another small group somewhere that will endorse the no-cause position to the exclusion of others. **Demands that even those who hold the same position must line up or be cut off** is another indication of the same. The responsibility of maintaining the no-cause fraternity is now being passed on to the children and grandchildren of those who originally perpetrated the division against the Lord's church. What an awful heritage with which to burden one's posterity.

We cannot glory in the division that has occurred and ever find peace. Peace must be desired and sought after diligently! Surely it is more noble to desire peace than it is to sow discord! With Bible in hand let us come to the conference table and seek peace until it is established upon a thus saith the Lord. The tools of truth and reason must be applied to the barricades of division until plank by plank and post by post they are removed and torn down. The peace, cooperation and unity we once enjoyed can be restored with willingness, effort, patience and an undying desire for the same.--*Irvin Barnes, 2046 E. Lon, Springfield, Mo. 65803-4808.*

Note: May the Lord hasten the day when peace and serenity can again exist among God's people, based on truth and our love for it. We appreciate so very much Irvin's perspective and desire for restoration of peace among now divided brethren. We, too, remember when all worshipped and worked together for the Cause of Christ. Sweet Memories indeed!
D.L.K.

ANNOUNCEMENTS

OUR DEPARTED

RHODES— Brother Marshall M. Rhodes was born November, 1922 and departed this life August 20, 1986. He is survived by his faithful wife, Lillian, three daughters, two granddaughters, one grandson, one great-grandson, two brothers and several nieces and nephews. Marshall was a long-time member of the Chapel Grove Congregation where he was loved and respected. Marshall was not only a brother in Christ, but also my brother-in-law. Marshall and I married sisters and the four of us travelled many miles together supporting gospel meetings. The service was held on a beautiful afternoon in the Chapel Grove church house with congregational singing. The house was full as we said good-bye to a faithful brother in Christ. Marshall's body was laid to rest in the cemetery next to the church house. He will be missed by us all, but especially the family.--*Johnny L. Fisher.*

MORGAN— Ethem Edward Morgan was born Jan. 31, 1903 in Adair Co., KY, and departed this life Sept. 3, 1986 at the age of 83 at Tupelo, OK. He was married to Leola Moore Dec. 4, 1926 at Kingston, OK, and was a member of the church at Ada, OK. He is survived by his wife, Leola, of the home; three sons, Vannis, of Broken Arrow, Vernon of Ada, and Vaden, of Tishomingo; two brothers, three sisters, and five grandchildren. It has been my distinct pleasure to know this family and to work with them in the church. Vaden is known to many for his preaching, and Vannis for his leadership in the church. Bro. Morgan was restored to duty about two years ago, and thus we have a hope of meeting him on fairer shores. Services were conducted from the church in Ada Sept. 5, 1986 and burial was at Willis, OK.

LEMASTER— Annie Eliza LeMaster was born Aug. 23, 1887 in Grapevine, TX and departed this life Aug. 6, 1986 at Marietta, OK, having lived almost 99 years. Services were conducted Aug. 8, 1986 and burial was at Leon, OK. Sister LeMaster was an active and faithful member of the church the greater part of her life. She worshipped with the little band at Marietta until forced to live in a nursing home. Even then, she could intelligently discuss the Bible, which she read regularly. Her mind was sharp to the end, and she told me earlier this year again about her recollection of seeing my great-

grandfather, Reason Elmore, a gospel preacher, baptize her mother and father during a meeting near the present site of Ringling, OK. She is survived by a daughter, Cleo Hobson, of Anaheim, CA.--*Johnny Elmore.*

BYRD— Priscilla Kathryn Byrd of Ardmore, OK was born Feb. 3, 1901 at Ft. Smith, AR and departed this life Sept. 4, 1986 at the age of 85. She was married to Louie Byrd Oct. 31, 1919 at Graham, OK. She is survived by her husband, Louie Byrd, of the home; two sons, Melvin, of Ardmore, and Loy, of Ringling; one daughter, Joyce Rice, of Ardmore; thirteen grandchildren, and 23 great-grandchildren. She was an active member of the faithful church here in Ardmore until affliction laid her low. She was a modest, virtuous woman and she and Louie were married almost 67 years. I count myself fortunate to have known the Byrd family nearly all my life. They used to worship with us at the old Bitshop congregation near Healdton, OK when I was a babe in arms. Services were conducted Sept. 5, 1986, with my brother, J.D. and me speaking. She was buried at Hillcrest Memorial Park, where so many of our loved ones are also buried. She will be missed.--*Johnny Elmore.*

BUMBALOUGH— Brother Haskel Bumbalough was born September 23, 1924 in Pleasant Hill, Tennessee and departed this life July 29, 1986 at Sanford, Florida. Brother Haskel was a lifelong member of the Church of Christ and for the past twenty-eight years has been a faithful member of the congregation at Longwood Church of Christ. He had strong faith in the Word of God and was a faithful defender of the Truth. Brother Haskel is survived by his wife, Lorene; son Dennis; daughters Margie Baty, Carolyn Christberger, Reana Crawford, and Debera Hitchcock; brothers Delbert and Thurman; sister Donna Bell Colgrove; ten grandchildren and one great-grandchild. We will all miss Brother Haskel. There is a vacant seat in the church building at Longwood. We were sad, but honored, to read comforting words from God's Word at the graveside.--*Edison Thompson.*

NEW CASSETTE AVAILABLE

"BEFORE THY THRONE" an A Capella tape by HEAVEN BOUND (Greg DeGough, A.C. Perrin, Greg Gay and Rodney Watson) is now available. The cost is \$7.00 postage included. MAKE CHECK TO:

HEAVEN BOUND
2116 S. DELAWARE
SPRINGFIELD, MO 65804

SIXTY YEARS TOGETHER



On October 12th Foy and Inez Wade will celebrate sixty years of marriage. They were married Oct. 12, 1926. During their years together their home was often the home of the preacher as he made his rounds proclaiming the good message of salvation. There was always a home of hospitality. My sister (Jan Goodgion of Wichita Falls, Texas) and I received the love and nurture that caused us both to obey the Lord early in life from this good home. Should you care to send a card their address is 2535 S. Weller, Springfield, Mo. 65804--*Ronny F. Wade.*

We of the Winter's, California congregation are looking for a brother to work with the church here. We want someone who is at least 30 years of age, and prefer a brother that is retired. One that has been doing home studies and teaching publicly, must be able to lead singing. He will be supported by Winters and the North Area congregations in Sacramento. For more information write Ed Powell, 8167 Venn Court, Sacramento, CA 95828, (916) 383-9484.

OKLAHOMA NEW YEAR'S MEETING

A reminder that the time is drawing nearer. This year's meeting will be hosted by the Capitol Hill congregation, Oklahoma City, Ok. M. Lynwood Smith will conduct it. It will begin Thursday evening at 7:30 P.M. and continue through Dec. 31st, New Year's eve. All except the first service will be held at the Western Heights School auditorium located at the corner of S.W. 44th and Council streets. You may call Keith Wells for

ANNOUNCEMENTS

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more information. (405) 636-0115 or evenings at (405) 691-0643. More later.

AN OPEN LETTER

Dear Brethren,

We are sincerely thankful for your support and prayers to carry on the work here at Glidden. Bro. Stamper arrived here and began work April 2, 1986. Since his arrival Bro. Irvin Barnes held us a seven day meeting. We had good interest but no visible results. We still have some of the visitors at our meetings, but no response. Bro. Stamper has indeed preached the gospel, but as yet no visible results.

We are now asking for your prayers that these peoples hearts might be softened that the word might have

free course in their hearts.

We have been publishing articles in two different papers. These articles are on biblical subjects and are aimed at stirring up interest for further studies. If anyone has any questions concerning the work here feel free to contact us here at Glidden.

*Yours in Christ,
The Glidden brethren*

GOLDEN SHEAVES FOR GOD

The caption above is the name of the latest album of songs which were recorded at the 1985 New Year Meeting at Tulsa, OK. This album contains fourteen songs, thirteen of which are new songs and are to be found in the new songbook, **Blessed Assurance**. Some of the best singers among us

were directed by Stan Elmore for this album. Some have told me that the only new songs they know are songs that have been learned by listening to other albums, and this album can have the same beneficial effect. I encourage the churches to get this new songbook and learn these new songs. The new songbook, **Blessed Assurance**, may be ordered from M. Lynwood Smith, at \$2.75 per copy plus postage, and the new album, **Golden Sheaves For God**, from Rejoice Records at \$7.00 per copy plus \$1.00 postage. As an item of information, I provide addresses below.

M. Lynwood Smith, Route 1, Box 151, Wesson, MS 39191.

Rejoice Records, 613 Buckaroo, Peculiar, MO 64078.

--Johnny Elmore

FROM THE FIELDS



the fields are white already to harvest

DOMESTIC

Voyd N. Ballard, 814 Ladd Road, Modesto, Calif. 95356— After thirteen months work in Tucson, Arizona, we have now returned to California to work full time with the good church in Modesto. We look forward to our work here, and pray for many opportunities to reach the lost in this area. We also look forward to the association we will have with all the brethren in the area. During the time we worked in Tucson we ran a Bible Correspondence Course which enabled us to reach and preach to many who had never heard the gospel before. During the time we were there we had a total of 23 responses to the gospel including five baptized who had never so much as heard of the church until we contacted them through the Bible Course. We plan to offer this Bible Course in the Modesto area, and hope to reach many honest truth seekers in this part of the state. A special thanks is in order to the following congregations in California who provided our financial support and stood behind us in every good way during the time we worked in Tucson: Stockton, Escalon, Modesto, Turlock, Atwater, Arvin, and Planz Road in Bakersfield. We will always be grateful for the help and support of these good churches. **THANK YOU ALL SO MUCH!**

Gary Barrett, 899 Greenbrier St., St. Albans, W.V. 25177, Phone 1-304-722-4987— This summer has been an extremely busy one since we moved from CA. back home. It is good to be with the brethren in the St. Albans area. When we pulled into Huntington there was a lot of our close friends waiting on us. We had folks from both Huntington and St. Albans ready to help us move into our dwelling place. The Church here at St. Albans has treated us royally. I am very happy to be here and to be able to help this congregation. We made many friends in CA. and it was hard to say, "good by". We look forward to being in Stockton, CA next summer. I am preaching once a month at the 18th. St. congregation in Huntington and also conducting weekend meetings. I just concluded a meeting at Chesapeake, Ohio which I enjoyed very much. The brethren there are not strangers to me and it was good worshiping with them again. Bro. Stan Elmore just held us a weekend meeting which we certainly enjoyed. It was also good to hear Allen Bonifay at Bunner's Ridge. Bro. Ronny Wade has a book out on church history that I recommend highly (*The Sun Will Shine Again Someday*). I now look forward to helping my brethren in W.V. in the Lord's work. Pray for us. It was good this summer preaching at Fair Oaks, Stockton and Covina in CA. before my move home. I want to

thank all these brethren for their help and support. I wish the congregation at Sanger the very best in their efforts to serve God. Lord willing I should undergo surgery on my vocal cords in about a month and a half, I request your prayers.

James A. Hickey, P.O. Box 577, Hamilton, GA 31811— We are expanding our efforts in West Central Georgia. The first year that we worked here we were restricted to the West Point, GA area. Beginning November 1st I will be working as an evangelist in a broad area bounded by Macon in the south and the Temple area in the north. These areas, along with the Hamilton/Pine Mountain area appear to be the most fertile Gospel fields in the region. In addition to preaching several times at West Point I have had the pleasure of speaking at La Grange, Temple, and at some other churches. I presented a detailed sermon on the One Bread at Lizella, GA to a most receptive audience. I also spoke by invitation to a cups and Sunday School group on the Lord's Supper on a recent Saturday night. I spoke for an hour including questions from those present. Before this sermon I had signed propositions with their preacher, John Madrigal, for a debate next August. Last week I visited a two-cup meeting in Union City, GA where Bro.

Clarence Teurman used to worship. While there I invited Bro. C.W. Mickey and Bro. Kent Dickenson to debate the issues that divide us but they both showed an uncharacteristic disinclination for such controversial activity. The fact Paul "disputed daily in the temple" could not persuade them to change their minds. While there I met the widow of Bro. J.A. Dennis through Sister Turner and made some other good personal work contacts. It was encouraging to visit the Labor Day meeting at Columbus. I was honored by being asked to preach one night. Lord willing, I plan to book some meetings next summer including a couple of weeks work in Mexicali, Mexico. If you like "smooth things" please do not call me. We need old time preaching. Brethren, time is running out.

Dennis Fenter, Rt. 3, Box 158, Gorman, TX 76454— Bro. Francis Holt of Lorena, TX held a weekend meeting for the church at Rucker in July; he did some very good preaching, and baptized 2 of our young people; he also preaches for us the first Lord's Day of each month. We have 16 members, and hope to continue to grow in number and strength. We take this opportunity to invite anyone passing this way to worship with us. Rucker is half way between Gorman and De Leon.

Larry Combs, 109 Marilyn Dr., Jasper, Tn. 37347, 615-942-2702— My family and I moved to Jasper, Tn. to work with the Stateline congregation located at 100 Cannon St., Jasper, Tn. We have been here three weeks and are getting settled in. The work here seems to be plentiful and already we are laboring for the Masters cause. We have two weekly studies set up, and a third one to begin as soon as we are given the day and time. We are joyous that four precious souls have been added to the church here in the past few months, one of which was our oldest daughter. If you know of someone in this area we can contact please let us know. We invite you to come by and worship with us whenever you can. Pray for the Master's work here.

Bobby J. Pepper, Rt. 7 Box 505, Athens, Al. 36511, Ph. 205-232-2796— My work with the Oyster Bay congregation in Crawfordville, Fl. ended June the 7th. We love the brethren in that area and they are in our prayers daily. I now work with and out from the Sanderfer, Rd. Congregation in Athens, Al. Brother Alton

Bailey and I have eight places booked for a tent mission meeting (this is the places within driving distance of the established congregations). Brother Bailey, Don Snow and I conducted a tent meeting in Florence, S.C. in July, with one baptism and two confessions of faults. In that meeting we located two black congregations, one has fifty members and the other one has twenty. We are making our plans to get back and visit them. You may contact Brother Marion Roberson if you plan to be in that area. His address is 404 S. 3rd, St. Florence, S.C. Ph. 667-4622. I would like to thank the congregations that have been so encouraging to me and my family in our move and making it possible for me to continue in the Lord's work. May God bless us all with the consciousness of our responsibility to sow the seed of the Kingdom. Note my change of address.

Clovis T. Cook, 1503 E. Crestview, Springfield, MO 65804, Sept. 11— I have been confining my work to this local area, more or less, for the past few months. For some time we have had Rod Watson, in our town, who moved here from Yuba City, CA., for the purpose of studying and working with us. Needless to say, that we are glad to have him for he is a gifted young man both in his teaching and song leading activities. He has a good personality, and very willing to help in anyway we feel disposed to use him. He has been helping me in our T.V. work, and we plan a more extensive program for the fall and winter seasons. The Yuba City congregation is to be commended for helping him in a financial way. The brethren in this area have received him well. Personally, I am glad to have him working with me, and I think he has the ability to do fine. If you have not read the report by Bro. Danao, concerning the work in the Philippines, in the September Issue of the **Old Paths Advocate**, you need to do so. This dear brother, seems to know the facts about what is going on in his country, and has shown great ability in setting the record straight. We owe him a debt of gratitude for his faithfulness to God and for his untiring efforts in the Philippines. The Lord willing we plan to be in Temple, GA., Oct. 17th through the 19th, and in Tulsa, OK., Dec. 5th through the 7th.

Jerry L. Cutter, c/o 3440 NW 21st St., OKC, OK 73107, Phone: (405) 672-0445, Sept. 5— The Texas Labor Day Meeting was a great meeting with crowds of well over 400 and some 20

gospel preachers present. This was the 40th such meeting, dating back to 1946. The Trentman Congregation in Ft. Worth hosted the meeting in cooperation with several other churches around the area. A great effort went into the meeting and Christian hospitality was widely shown. We are looking forward to our meeting at Nacogdoches Rd. in San Antonio, TX Sept. 21-28.

Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808, Sept. 7— It has been my good pleasure to conduct a number of gospel meetings in the recent past. In June and July I worked with churches in Mississippi (Hillcrest and Pearlhaven). We had large crowds at both places with excellent cooperation from surrounding congregations. The latter part of June took me to Harrodsburg, In. for a good meeting resulting in three confessions of fault, one baptism, and one restoration. In July I was at Edmond, Ok., and Odessa, Texas. In both meetings we renewed old acquaintances and met new friends. In August I went, for the first time, to Greenville, Pa. I am certainly better for having gone. I thoroughly enjoyed my visit among these good brethren. One was baptized and one confessed faults. I just completed a meeting at Hartwell near Huntsville, Ark. It has been my privilege to preach there many times over the past several years. I can't remember, however, having a better meeting among them than this one. Crowds were large and attentive throughout. Five were baptized. We are currently at home enjoying the fellowship and association of those among whom we have lived and worked for so long. May the Lord bless all the faithful everywhere.

Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark., Sept. 8— I've never preached to as many visitors in gospel meetings in one month as I did in August at Napoleon, Ala. and Neosho, Mo. It was my privilege to speak to more than seventy-five during those two meetings of the age of accountability. It is refreshing when brethren work to reach the lost and when they trust the preacher enough to invite their friends to hear him. In fact I say, if you do not trust the preacher to make the proper subject choice for visitors, you ought to get a preacher that you do trust. We will lose about fifteen of our number when they begin meeting and establishing a new congregation at Lead Hill, Ark. within the next three months. Also another young family plan to move 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)

Mountain View, Ark. the first of October which will mean our Sunday morning attendance will drop back into the fumes, but more people will hear the gospel. I appreciate brother Howard Northcut and David Griffin preaching for us in August while I was away. I ask those living in the deep south to please remember the Alabama New Year meeting. The theme will be "The King's Business". I would like to hear from preaching brethren who plan to attend. I thought Bro. Danao's article in the Sept. OPA SUPERB. We mourn the loss of brother Bill Butt of Brazil, Indiana; and Cindy's aunt, Pauline Rowlett of Ada, Oklahoma.

P. Duane Permenter, 1699 West J, Oakdale, CA 95361, Sept. 5— It was an honor to recently speak at the annual meeting in Lodi, California over Labor Day weekend. The crowds numbered between 450 and 500 during the course of the weekend. The brethren in Lodi are to be commended for an excellent job of hosting the meeting--God bless them. My schedule this fall is going to take me to Harrodsburg, Indiana October 24th through November 2nd, then, November 9th through the 16th, Olivehurst, California. Here at home the work continues to progress; crowds have numbered from 22 to 58 a service. We are grateful for the goodness of surrounding congregations; many different churches have been in attendance. This is very much appreciated by all the brethren at this place. We are planning a series of gospel meetings November 30th through December 7th with brother Richard DeGough doing the preaching. We appreciate Richard and Turlock for helping to make this work a success. Also, we are appreciative for the help financially and morally the church in Stockton has provided. Our meeting times have changed to Lord's day morning 10:30 a.m. and evening at 4:00 p.m. We invite anyone who is

able to stop by and visit with us. May we continue to carry the gospel of our King from the rivers to the end of the earth. May God bless all the faithful is our prayer. Continue to pray for us.

Don McCord, Box 1773, Covina, CA. Sept. 10— What a spiritual benefit to me were my summer meetings. It was my honor to work with the Sulphur, Okla. brethren and Bro. Carl Johnson in the annual July meeting there; the beautiful singing, fervent praying, good preaching will give me strength to draw on for a long time. Working along side Carl was such a pleasure, so cooperative, congenial, every whit a man was he. Bill and Alyine Modgling, brother and sister in the Lord, brother- and sister-in-law in the flesh, were so kind in taking me to Niangua, Mo. for my next meeting. How I enjoyed what I heard and saw there! Carolyn and Ron Alexander kept me, and could not have done a better job. Clovis and Velma Cook's interest was appreciated. Terry Baze and Ron are such pillars and lights in that part of the Lord's Vineyard; Lord, bless them. Being at Claxton, Mo. one night to hear Johnny Elmore was a joy for me. My next was at Jamesville, Mo., where I stayed in the home of Tommy, Betty, Bret and Bart Shaw; what an exemplary home, and what lights they are in the Ozarks!! What I saw and heard at Jamesville did me good, too. Enroute to my next at Monroe, La., I was privileged to hear Ron Alexander one night at South Shreveport, and to see Paul Nichols and Wayne Fussell, dear, long-time friends. How I enjoyed the Monroe meeting! What a fine, devoted group of young folks they have! Cooperation from West Monroe was especially appreciated; Fairview, Farmerville, Conway, Shreveport, and over in Miss., too! I made my home with David, Diane and Yolanda Smith, and was never treated better by folks who tend to their own business, and try to live and let live, holding no ill-will toward anyone.

Preaching at Fairview, La. one night was a rare treat, too. Being with Billy Orten and his is always a privilege. Bro. David Smith was so good in taking me to my next at Olney, TX, where I stayed with Kenneth and Dorothy Bishop, and what hosts they are! Two precious souls were immersed into Christ. My next was at Wichita Falls, where I was kept in the Ted Warwick and W.D. Goodgion homes, and have never been treated better. What an advantage, brethren, an eldership is to a congregation! It shows there. I was so impressed with their young people's zeal. Flint, MI was next where I stayed in the home of Floyd, Jean, Floyd, Jr.; Frank, and Fred Harris, another exemplary home; they were so good to me. Pontiac and Lansing were great to help us. The young people's interest in that part gave me much hope. What singing they have, too! My next, and last, was at Jennings, Okla.; what a joy to go there again! Help from Tulsa came every night - great help! Jack Cutter was such a source of encouragement for me and all of Jennings; Bob Smith and Ron Smith are such worthy men and leaders; their wives and children, what sweet children, are such sources of strength. Folks came from as far away as El Reno and Oklahoma City, not a short distance. At Niangua it was my privilege to take Chad Wilson to Lee Summit meeting house and immerse him into Christ. Chad's generation is the fourth Wilson generation it has been my good pleasure to know in the Lord's church. I am home now to lend a helping hand to the congregation here for a time. My next meeting will be at Yuba City in the Spring. Our next meetings here at home will be with Brethren Paul Walker and Carl Johnson. My dear wife, my children, brothers and sisters this summer have been great to me without exception, and I am grateful. May the Lord bless all of them with an uncommon measure of His goodness.



“RESPECTING THE SILENCE OF SCRIPTURES

NOVEMBER 1, 1986

By Jimmie C. Smith

People everywhere are in need of either an introducer or a reminder as to how to deal with what has often been called “the silence of the Scriptures”.

Sometimes God uses a very explicit “thou shalt not”. Rom. 13:8-9 “Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.”

But, if the Bible did not restrict otherwise it would be as big as the world. I think as we progress, you can't help but see God's law of exclusion. When God specifies a certain thing it excludes all other types of that item, example; gopher wood excluded oak, vocal music excluded instrumental, one assembly excluded classification in Bible Classes, and one cup excludes individual cups.

No place could this better shown than in Lev. 10:1-2, as they did not violate a stated prohibition but simply did not respect what it excluded, the silence of the statement. In simpler words you will come to appreciate and understand “When God says what a thing is, he does not have to say what it is not”.

This subject played a very significant part in the Restoration Movement. The familiar motto was: “Let us call Bible things by Bible names, and let us do Bible things in Bible ways...Let us speak where the Bible speaks, and be silent where it is silent.”

Early on in the Restoration Movement there became a group unhappy with the motto of the

“silence of the scriptures” and the divisions that have occurred generally have been over this issue. Those unhappy with this have taught that where the Bible is silent we are free to act, and thus we soon had the Missionary Society; instruments of music; multiple cups and loaves; and Bible classes with Women Teachers, ad infinitum!

It is interesting to observe that this matter of the authority of the Silence of the Scriptures played an important role long before the Restoration Movement. Ulrich Zwingli who lived from 1848-1931 made a distinct contribution to the Reformation Movement (ultimately to the Restoration Movement), being committed to the principle of having Bible authority for what we do in religion.

In fact, the difference between Zwingli and Luther was on this very point. Luther thought you could have in religious practices for which there was no strict prohibition. Of Zwingli we read, “He devoutly believed in the absolute authority of the Scriptures, affirming that what they did not expressly authorize is forbidden in worship.”

Stating the Principle

“And whatsoever ye do, in **word or deed**, do all in the name of the Lord Jesus, giving thanks to God the Father through him” (Col. 3:17). Regardless of our teaching or practice, it must come under the shelter of “doing all in the name of the Lord Jesus.” Just as “in the name of the law” refers to the authority

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DON'T FORGET TO RENEW YOUR SUBSCRIPTION

About 250 were dropped from our mailing lists this month due to their subscriptions expiration. If someone mentions that their paper did not come for October, remind them it's time to renew. **D.L.K.**



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By Ronny F. Wade

WILL C.W. MICKEY STAND BEHIND HIS CHALLENGE?

C.W. Mickey is editor of **The Reasoner** a "Christian letter published as a Church of Christ paper" from Tulia, Tx. Among other things "**The Reasoner**" teaches that the bread must be "blessed and broken" before anyone partakes of it and that the fruit of the vine must be blessed in one container, but after the giving of thanks, may be poured into as many cups as desired. In the May-August 1986 issue of the paper Brother Mickey answers the following question from a reader: "Let us say some members visited a church they thought was scriptural. When the bread was passed, it had not been broken after prayer. At least one did not partake. Did the one who did not partake do the right thing?" His reply: "Yes, the one who did not partake did the right thing. Why? Because if the bread is not blessed and broken before the members eat, it is NOT THE LORD'S BODY."

Apparently some churches that were influenced by Mickey's false teaching in the past have given it up. All this has greatly upset "the editor" and he is now breathing out terrible threatenings against them. Hard pressed to the point of losing even more disciples C.W. issues the following fearless challenge: "A contest was set up to determine the true God. Do you like contests? We need one today. A like contest can be set up today to determine who is scriptural and who is not. Are you ready?" Again he writes "It then takes blessing and breaking of the bread to purify it or make this human bread holy--OR TO BECOME HIS BODY. I challenge any man on this sinful earth to deny this. Come forth you wise men--PROVE I AM WRONG WITH THE BIBLE."

I'm not sure I would fit the editor's definition of a "wise man", but I will gladly answer his challenge. Several weeks ago I sent him (through some Christians in Georgia) propositions for debate, covering both the "bread-breaking" and "cups" issues. To date there has been nothing but silence. This leads us to ask: Brother Mickey do you like contests? If a contest like the one involving Elijah and the prophets of Baal can be set up, then why are you waiting? While I may not be your "wise man" I am at least "any man". What is the hold up? If your challenge was sincere, why don't you sign the proposition and return it? Surely your article wasn't intended for propaganda and designed to bolster the confidence of those people who agree with you? Why not let them hear both sides? You were the one who mentioned a contest, well--everything is ready, everything that is except the editor of the Reasoner.--P.O. Box 10811, Springfield, Mo. 65808.

TRAINING CHILDREN: TO SPANK OR NOT TO SPANK

By James D. Orten

Because I work professionally with children, I am occasionally asked whether spanking is more or less effective than other forms of discipline. I try to avoid responding to the question in public places (like the lobby of the church building) because the inquirer usually wants a one-word answer and the issue is more complex than that. Recently, however, the matter came up in a context in which I felt free to discuss it and some of those present asked me to write down what I said. I agreed and this article is the result.

Perhaps we should start by observing that there is agreement from all sections of society on the need for discipline. Preachers, psychologists, school teachers, and parents all agree with Solomon that a child left to himself will bring his mother to shame (Prov. 29:15). Even Freud, whose views are often unwelcome in Christian homes, said that if a child were not disciplined the world itself could not contain his wishes.

Some people believe the Scriptures require use of physical punishment. In support of their belief they cite such passages as "He that spareth his rod hateth his son." This statement from Prov. 13:24 is the closest thing in the bible to the oft quoted but un-Biblical "Spare the rod and spoil the child." In several other verses the use of the "rod" is mentioned: Prov. 10:13; 22:15; 23:13; and 23:14.

There is little doubt that whipping was the most common form of punishment in those days. It was in my day, too! But in my judgement these passages require only appropriate correction, not a specific type. For example, Prov. 22:15 says, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." Notice that the "rod" here was one "of correction." It was not necessarily a "rod of wood."

There are also statements in both Old and New Testaments which show that milder forms of discipline were appropriate to some children and some circumstances. For example, Samuel, the prophet, did not train his sons and they grew up to be wicked men. The Bible says God was displeased because "his sons made themselves vile, and he restrained them not." The phrase "restrained them not" is translated in the margin as "he frowned not upon them." Apparently, there were times and circumstances in these sons' lives where a frown from their father would have been an appropriate measure of discipline. In fact, smiling instead of frowning at some things children do can be about as large a disciplinary mistake as parents can make.

A Perfect Example

Christians can surely take God, our father, as the perfect disciplinarian. Titus 2:11-12 says, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world." The word "teaching" here could be translated "chastening", as it is in several other places; for example Heb. 12:6, 7, and 10. This passage describes exactly the type of chastisement most parents want for their children: the type that "brings salvation" and causes them to "live soberly and righteously."

The definition of the word Paul chose for chastisement in Tit. 2:12 is almost a verbatim description of the type of discipline that good child development specialists would recommend.

It means "a training gracious and firm," (W. E. Vine, page 193). Psychologists usually say "loving but firm". It covers all types of discipline, from a reproofing word to a severe scourging. What it means is that the discipline should be made to fit the needs of the child and the circumstances. This complies with a passage we study often, Prov. 22:16, which says "Train up a child in the way he should go: and when he is old, he will not depart from it." Some authorities say the phrase "in the way that he should go" means "according to his needs." The margin says "according to his way."

Consider the Child

Some people take the attitude that for all children and any misbehavior the solution is to "lay the wood to them." If that doesn't work, increase the wood. Because we would like to have simple answers to perplexing problems, this approach appeals to some parents. Usually, however, it does not work; and it can make matters worse.

Children who are disciplined too harshly become bitter. This is what Paul had in mind when he said, "and ye, fathers, provoke not your children by cruel usage but to bring them up in the moderate discipline the Lord provides.

Harsh discipline is effective in controlling behavior, especially while the child is in the parents' presence. On the other hand, it does little to instill the values and respect for parents that control a child's behavior when he is away from parents or has grown out from under parental control.

Children who receive discipline that is so weak or inconsistent that it does not control them, come to hold their parents in contempt. Thus, parents must be concerned about discipline that is too harsh or too weak.

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THINGS HIGHLY ESTEEMED AMONG MEN

By Billy D. Dickinson

The words of our Lord in Lk. 16:15 are interesting words which serve the purpose of reminding us that the acceptance or popularity of a thing does not necessarily guarantee it is right in God's sight. It is often the case that while men may smile upon a practice or way of life, the Lord is actually frowning upon it with great displeasure. Jesus said, "For that which is highly esteemed among men is abomination in the sight of God." As I read and ponder these words, many Old Testament examples come to mind which prove this very point: The tower of Babel in Gen. 11; Israel wanting a king in I Sam. 8; The changing of the place of worship from Jerusalem to Bethel and Dan in I Kgs. 12; The worship of the molten calf in Ex. 32, and the list goes on.

Man needs to be constantly reminded that his ways and thoughts are not the ways and thoughts of God. Think of the distance between the earth and the moon and the many miles of space between. Think of how the earth is something like 94,560,000 miles from the sun, and then you have only a minute picture of the vastness between God's ways and thoughts as compared to man's. "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts", Isa. 55:9. Yet, sinful man continues to add to, subtract from, and substitute his own will for the will of God. I can think of a number of things which are "highly esteemed among men", but in reality they are an abomination in God's sight, for they are religious practices which have no scriptural authorization in God's word.

DENOMINATIONALISM is highly esteemed among men. Some religionists glory in denominationalism, thanking God in their prayers for all the different churches; "Any church will do", is the cry of popularity heard today. Denominationalism thrives where people are deceived into believing that any faith will do, and being a member of a church, even the Lord's church, is nonessential to salvation. There use to be a billboard around town that read, "JOIN THE CHURCH OF YOUR CHOICE AND BANK WITH FIRST NATIONAL BANK." Doesn't this reflect the way people think? It matters when it comes to choosing a bank, but it doesn't when choosing a church; not just any old bank will do, but any old church will do!

Don't be deceived. There is still only one body and one faith, Eph. 4: 4-6. In the Bible we don't read of a denomination or how to become a

member of one, but we do read of the Lord's church (Matt. 16:18) and how to become a member of it. When we obey the gospel and become "such as should be saved", the Lord adds us to His church, Acts 2:47.

BIBLE CLASSES are highly esteemed among men. Those who oppose the class arrangement of teaching are in the minority, and yet we oppose the modern Sunday School for the same reason we oppose instrumental music or any other unscriptural practice--**NO SCRIPTURAL AUTHORITY**. Classes are so highly esteemed among men that some have been willing to divide the church over them, censuring and anathematizing sincere brethren who determined to stand upon a "thus saith the Lord." I've heard it argued that classes are the best method or arrangement for teaching. If this is true, then it means the Apostles and early church failed to use the best method of teaching, because nowhere do we read of such in the word of God! As a matter of fact, the church was about 1700 years old before the Sunday School was introduced. Doesn't it make you wonder how the church survived for 1700 years without something so important?

Bible classes violate the scriptural arrangement the church is to use when the church comes together; that arrangement is an undivided assembly with the men only speaking one at a time and the women remaining silent. (See Heb. 10:25, I Cor. 14:23, 34-35, & I Tim. 2:11-12.) At a religious bookstore here in West Monroe (which is associated with the White's Ferry Road Church of Christ) I saw a poster which read: HELP CELEBRATE THE YEAR OF THE SUNDAY SCHOOL 1780 TO 1980

Churches of Christ borrowed the modern Sunday School from the denominations, just like they have every other innovation. Brethren, it's time to give all their unscriptural practices back to them!

There are other practices which could be mentioned--Instrumental music, the children's church, church supported colleges and orphan homes, individual cups, etc. Let us remember that the wide acceptance of a thing does not make it right. Doctrinal issues cannot be settled by majority rule; it can only be settled by a "thus saith the Lord." Ex. 23:2 says, "Thou shalt not follow a multitude to do evil."--215 Forrest Hills Dr., W. Monroe, La. 71291.

PAGES FROM THE PAST

By M. Lynwood Smith

In compliance with requests by brother Don King and solicitations by a number of other brethren (which I appreciate very much), I will undertake to fill this space with exactly what the caption suggests, "**Pages from the Past**". There are not many issues alive today that were not prevalent years ago. And as I peruse these "pages of the past" I thrill at the masterful manner in which these giants of yesteryears trained their guns on them. I would not in any way discredit the able men of our day who write and address these matters. We need them, and we gratefully thank God that we have them, but we need to avail ourselves of the "things that were written aforetime" by our brethren whose voices have been stilled by death.

I will be selecting articles that have value for us today as much as possible. I will be quoting from different brethren on various topics. Whenever possible I will give an update on the articles--when it was written, where it was published and the situation that called it forth. Naturally, I pray that it will be interesting as well as helpful.--M. Lynwood Smith, Route One, Box 151, Wesson, Mississippi 39191.

We are giving below, an article by brother H.C. Harper. This piece is in the form of a "review". I will be printing several of this type as this seemed to be one of brother Harper's most common styles of conveying the Truth. This is in reply to an article which had been written by brother Moore in the **Christian Leader**. This was a very outstanding and powerful digressive paper in those days. "**IN THE NAME**" AND "**INTO THE NAME**" AGAIN

Brethren are needlessly concerned over whether a person should be "baptized **IN** the name of the Father Lord Jesus," or "**INTO** the name of the Father and the Son and the Holy Spirit"--whether the one doing the baptizing should use the former or the latter in his "ceremony." We have answered this question a number of times both privately and publicly, but as a ghost, it will not down." Both from Alabama and Florida comes the question again, from one in this form:

"What is obeying Acts 2:38? Is it baptizing them in the name of the Father, and of the Son, and of the Holy Spirit? Matt. 28:18, 19. Does this mean to baptize in God's name, and in the Son's name, and in the Holy Spirit's name?"

The other wishes to know whether the candidate should be baptized "in the name of the Father, Son and Holy Spirit"?

Obeying Acts 2:38 is repenting, turning in heart from sin all that the Lord condemns, and being immersed in order that God may pardon or forgive the past and accept you into his kingdom

as one of his children. In Peter's answer the phrase, "in the name of Jesus Christ," means By the Authority of Jesus Christ. This baptism (of a properly prepared candidate) inducts the baptized one INTO (not in) the name of the Father, Son and Holy Spirit. The clause, "baptizing them in the name of the Father," etc., in Matthew 28:19 should be "baptizing them INTO (not in) the name of the Father, Son and Holy Spirit," as it is in the *Standard American* and denotes the authority of which it is done, and "into the name of the Father, etc.," denotes the wonderful relationship the baptized one comes into.

Entering into that relationship does not depend upon what the preacher says when he is doing the baptizing, but upon the proper preparation of the one being baptized. The preacher may use either one or both of these phrases in his "ceremony," or use neither of them, say absolutely nothing, and it will not have any effect upon what God proposes to do for the one baptized. The exercise of his pardoning grace for the penitent sinner does not depend upon what the administrator of baptism says, but upon the condition and purpose of the candidate. And no one can come into the relation of Son to the Father without also enjoying a certain relationship of Son to the Holy Spirit. Hence, one does not have to be baptized either "in" or "into" the name of the Holy Spirit to be in the relationship of Son to the Father, of brother to Jesus the First Born, and to have the Holy Spirit for his comforter. One baptism "in the name of the Lord Jesus" (i.e., by his authority), puts the baptized one "INTO the name of the Father and the Son and the Holy Spirit," whether the administrator says anything when he is doing the baptizing or not.

If those interested have access to "**The Christian Baptist**," turn to page 522 and there you will find an edifying article on this subject by Bro. Alexander Campbell--**Christian Leader**.

Reply— If unfounded assertions are admitted as proof, I can prove that the moon is made of green cheese. "Every wind of doctrine" is foisted upon the people in this way. If Brother Moore could give some scripture to sustain his unfounded assertions, there would not be so much "ghost," and the question evidently would "down." Campbell does not touch on the question in "**The Christian Baptist**" on page 522, nor on any other page, and it is not likely that he even heard of the question in his day. Campbell does, however, enter an extended criticism of the King James version for rendering **eis** in Matt. 28:19 "in" instead of into, as it should be; and the world's scholarship today sustains his criticism.

There is a modern preacher or two with a few followers that I have come in contact with in

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November 1986

TRAINING CHILDREN: TO SPANK OR NOT TO SPANK

Continued From Page 3

One child might be brought under control with a reproving word. His sibling may require measures that are considerably more stern. Some parents think these types of differences in discipline are unfair, but the truth is, it is unfair to treat unequal children equally.

Consider the Circumstance

A parent who has disciplinary problems with his child should consider more than his methods of discipline. Children do not live in vacuums any more than adults. Sometimes parents create the need for harsh discipline (and then are dismayed at having to give it) by the atmosphere they foster in the home.

Parents who are angry at each other, create children who are angry at each other. Parents who yell, usually raise children that yell. A home in which the T.V. blazes with shootem-ups, the stereo blares loud music, and people scream at each other (They would have to, wouldn't they?) causes children and adults to live on the raw edges of their nerves. Other things being equal, discipline will have to be harsher in a home like this than in one in which people listen to each other in quiet conversation. I am not suggesting that parents suddenly remove discipline, even if the home environment is not what it should be. What would be helpful is to consider ways of reducing the negative stimulation. When this is done, less severe discipline may be quite adequate.

The supervision given by the home should also be considered. Solomon was talking about supervision, not punishment, when he said a child left to himself will bring his mother to shame. Good supervision removes the need for a lot of punishment. Prevention, as the saying goes, is always easier than cure. With today's two-career families many children are expected to maintain a level of self-control that is not appropriate to their ages. Harsh discipline is not a substitute for supervision.

Any Place for Corporal Punishment?

Some professionals argue that any physical punishment by a parent will have negative consequences on the child. Is this true? In my judgment, it is not.

Children are not stupid. They know whether a swat is given out of anger or out of love. They also have a sense of

justice about whether the punishment they get fits their "crimes." If the relationship between parent and child is a trusting one, moderate, non-abusive physical punishment will be accepted for what it is, the parent's attempt to help the child grow to responsible adulthood. It is foolish to insist that a concerned parent's careful "warming of a child's backside" will harm his psyche, when the same child can get his head knocked off in Little League football and that violence will supposedly build character because it is sport.

The real difficulty with physical punishment is that it is easily abused. A parent who does not have himself fully in control should not undertake to spank a child. In those circumstances an out-of-control parent is not likely to earn the respect of a rebellious child just because the parent is bigger and stronger.

Conclusions

To return to the question that opened this discussion, "Is spanking an appropriate form of discipline?" Yes, in some circumstances and in moderation. It is not a magic cure for all problems between parents and children. It was not in "the old days" either. The reason there were fewer rebellious children then was not because corporal punishment was used, but because 1) family ties were stronger, 2) mothers were home and supervision was better, and 3) there was much less negative stimulation.

Nor is there any specific form of discipline that will magically make good children. There is no substitute for parents working together in a thoughtful assessment of their family situation and the total training needs of their children. When that is done, whether to spank or use another form of discipline will probably be a small question.--8049 Brookshire Dr., Oklahoma City, OK 73132.

"IN THE NAME" AND "INTO THE NAME" AGAIN

Continued from Page 5

Missouri, Alabama, and Florida, who teach that the latter part of Matthew, the part containing the Commission, is spurious, and who contend that Acts 2:38 contains the "formula" for baptizing.

Mr. Trott discussed this question through our paper with a Mr. Lloyd, from Missouri, and I met him on the same question orally in Floralla, Alabama, a few years after that. And Bro. J.W. Reynolds, of Kingston, Ala., has met a Mr. Farmer, who moderated

for Mr. Lloyd, in Alabama several times.

Campbell did not contend over petty things; and from the emphasis he places on the difference between the signification of "into" in Mt. 28:19 and "in" it is evident that Campbell would take issue with what the **Leader** teaches. If the **Leader's** contention were true, Mt. 28:19 would as well be out of the Bible.

The truth is, the 28th chapter of Matthew is inspired scripture, and the contention of Mr. Lloyd and that of the **Leader** is absurd. The Son of God has not given commands just to set forth matters of indifference. Mt. 28:18 is a command to the one being baptized, and each command has a different signification. The sinner is commanded to be baptized "in or upon (en or epi) the name of Jesus Christ" ("relying on the name of Jesus Christ, i.e. reposing one's hope on him. Acts 2:38."--**Thayer**, p. 94.

The sinner can not omit these (both or either one) and have a baptism commanded by Christ. This, to the sinner.

The one doing the baptizing is commanded to baptize "them into (eis) the name of the Father and of the Son and of the Holy Spirit" ("by baptism to bind any one to recognize and publicly acknowledge the dignity and authority of one (cf. baptize 11. b. (aa.) Mt. 28:19."--**Thayer**, p. 447.

Here **eis** expresses the purpose, or design, incumbent on the one baptizing to make it obedience to the command of Christ, just as **eis** in Acts 2:38 expresses the purpose, or design, incumbent on the one to be baptized to make it obedience to the command there. And the one being baptized should know the design of his baptizer; hence to talk of a 'say-nothing baptism' is absurd. If Brother Moore were inspired we might take his ipse dixit.--H.C. Harper.

"RESPECTING THE SILENCE OF SCRIPTURES

Continued from Page 1

vested in a person as an instrument of the law, so "in the name of Jesus" refers to "the authority of Jesus."

We hear much today from those who do not respect the silence of Scrip. about expediency. Concerning 'expediency', I just wish to say that first of all a thing must be shown to be scriptural before it can be considered expedient. We must "...walk by faith.." (2 Cor. 5:7) and that by which we must walk comes by "hearing...the word of

God" (Rom. 10:17). If I cannot find an item in the word of God, then I cannot do it by faith, which is a requirement to be "well pleasing" unto God (Heb. 11:6).

This principle is found also in Num. 22:18. 2 Jno. 9-11 "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching of Christ hath both the Father and the Son..."

In Acts 15:7-9 we find how the early church being bothered by circumcision handled the situation. This is found in vs. 24; "Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls; to whom we gave no commandment."

At one time God did command circumcision, but now under the new covenant he had not given any such legislation. Since there is no such legislation, the "silence of the Scriptures" must be respected.

In Heb. 1:5,13 we have the supremacy of Christ over Moses being introduced. Here in chapter one he addresses himself to the matter of showing that Christ was superior to the angels. The Jews had respect for angels and they even played a part in the giving of the law (Gal. 3:19). However, he speaks of Christ and says, "For unto which of the angels said he at any time, Thou art my son, This day have I begotten thee?" and "...sit thou on my right hand, till I make thine enemies thy footstool?"

The author argued from the silence of God the supremacy of Christ.

In Heb. 7:13-14 still discussing the supremacy of the Christian system over the old Mosiac system and now dealing with the Melchizedek priesthood's being superior to that of the Levitical one, he says; "For he of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar. For it is evident that our Lord hath sprung out of Judah; as to which tribe Moses spake nothing concerning priests."

He builds his argument upon the silence of the Scriptures. The Kings came from Judah; the priests from Levi. He builds his argument of the supremacy of the Melchizedek priesthood upon the silence of the Scriptures.

Respect Illustrated

Living as we are in the days of "fast food service" everyone surely can appreciate this illustration. Suppose I go into one of these places and tell the lady that I want a hamburger with mayonaise and tomato. She brings

me a hamburger, I bite into it, and know something is wrong. I open it up and find onions, mustard and sauerkraut. I take it back to the counter and tell her she made a mistake. He said "No sir, I did not make a mistake." I say, "Lady, I ordered a hamburger with tomato and mayonaise and I got one with mustard, onions and sauerkraut on it." She replies; "Sir, you did not tell me "not" to put onions, mustard and sauerkraut on it."

If we do not respect the silence, I would have no grounds to complain. Then too, I would have to name every single item for her "not" to put on it and if I omitted one, she could have the freedom to put that on it. Why can't we see that Biblically?

Lev. 10:1-2 we have the story of the sons of Aaron "...who took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he had not commanded them."

The silence of the Scriptures is so strong here that they speak of it in terms of "which he had not commanded them." Their terrible fate is recorded in vs. 2.

We respect the silence of the Scriptures. "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges 17:6; cf. 21:25). If there were no king, then this would be our situation, i.e. "Every man would be doing that which is right in his own eyes." However, we today do have a king, therefore, we must do that which is right in his eyes. Never let us begin by saying, "Where does the Bible say we can't have/do it?" First, ask what is specified and respect the silence of the Scriptures.

In the "Spring 1986" issue of "One Body", a paper which espouses the union between the digressive liberal Churches of Christ and the so-called 'conservative' element of the Christian Church, brother Dwaine Dunning writes a scathing article against the respect for the silence of the Scriptures and blames those who respect such for the existing divisions in the church, affirming on p. 19 that God "has not told us to forbid the uncommanded!" Well Rev. 22:18-19 and I Pet. 4:11 seems to me to come mighty close!

On page 20 brother Dunning said; "For if it is right to forbid instrumental music as 'uncommanded and therefore forbidden', it is equally right and consistent to forbid each and every tool of Christian service which is equally uncommanded. Herald of Truth radio and television programs, for example, are not only command-

ed--they are suspiciously like a missionary society. The Bible does not provide for orphanages or homes for the aged. The Lord's Supper should be observed exactly as it was established; hence unleavened rather than leavened bread, wine rather than grape juice, one cup rather than many cups, and let the vessel have a handle so it is clearly a 'cup' and not a chalice or goblet. Let there be but one loaf, and let it be brought to the table unbroken, so as to fulfill the 'specification'."

It is quite obvious that those who reject the arguments that what is 'specified' prohibits the 'unspecified' still know what the Bible generally says about a subject, which in effect finds them rejecting the Bible. However, I differ with brother Dunning when he says wine was instituted instead of grape juice.

When Uzza was killed in the transportation of the Ark of the Covenant, David assessed it; "For because ye did it not at the first, The Lord our God made a breach upon us, for that we sought him not after the due order." The "Specified" is the "Due Order"!

If the Church is going to be saved from apostasy, it will be done by serving our God "after the due order"!--OPA.

BUTTON UP

If you hear a bit of gossip
Whether false or whether true.
Be it of a friend or stranger,
Let me tell you what to do:
Button up your lip securely
Least the tale you should repeat
Bring sorrow unto someone
Whose life is not so sweet.
If you know of one who yielded
To temptation long ago,
But whose life has since
 been blameless,
Let me tell you what to do:
Button up your lip securely,
His the secret; God alone
Has the right to sit in judgement,
Treat it as to you unknown.
Sometimes life is filled with troubles
Oft its burdens are severe
Do not make it harder
By a careless word or sneer.
Button up your lip securely
'Gainst the words that bring a tear.
But be swift with words of comfort,
Words of praise and words of cheer.
..Author Unknown

ANNOUNCEMENTS

OUR DEPARTED

CLAYTON— Beatrice Crews Clayton was born Sept. 12, 1917 in Lawrence County, Tn. She departed this life on Sept. 12, 1986 being 69 years of age. Sister Clayton is survived by one son, two sisters, and five grandchildren. She was a member of the Springer Lane Church of Christ. She will be sadly missed especially by her family--*Johnny L. Fisher.*

BOWEN— The death of brother Bud Bowen of Drayton Plains, ML. occurred on September 10, 1986. Bud was in the 67th year of his earthly sojourn when his spirit departed from his body just before the dawn of a new day. His new birth in preparation for such a day had occurred some 37 years before and he had worked with diligence in the grace and knowledge of our Lord and Saviour Jesus Christ. Bud's recent years had much suffering from poor health, but he was known for his knowledge of the word and his efforts to talk of Christ to every man. In fact, Bud was not an ordinary student of the word, but a man who could discuss the book at any level. He is survived by his wife and four children. Bud's departure leaves a void with many of us that will not be filled, but is cared for by the assurance found in Christ.--*Ron Courter.*

GAITHER— Euel Handson Gaither was born July 23, 1908 near Locust Grove, Okla. and departed this life Sept. 27, 1986 in Chouteau, Okla. being 78 years and 2 months of age. He was a faithful member of the church in Chouteau, Okla. For many years brother Gaither worshipped with the liberal churches, but in June of 1985 he confessed his error after a diligent study of the scriptures and worshipped faithfully until the time of his death. This was not out of convenience, but rather with the view of serving the Lord in the scriptural fashion. Brother Euel was one to share his hope in Christ with all who he had contact with. Members of the church in Chouteau provided some beautiful singing at the funeral, and I endeavored to speak words of comfort and warning to those who gathered assisted by brother Ron Green of the Chouteau congregation.--*Edward Williamson.*

DAMRON— Dan Fletcher Damron, of Jacksboro, Tx., was born May 24, 1905 and departed this life Sunday, September 28, 1986. Brother Damron was 81 years old at the time of his passing. He had been a member of the church for about sixty years. Brother
8 OLD PATHS ADVOCATE

Damron was faithful to attend worship as long as he was able. He will be greatly missed by his brethren at the North Side congregation where he was a member. His first wife, Callie preceded him in death in 1981. Dan and Callie were a nice Christian couple who were given to hospitality. Brother Damron is survived by his wife, Minnie Damron, 7 sons; Billy, Winfred and Larry all of Jacksboro, Myria of Andrews, Marvin of Kingfisher, Okla., L.D. of Mineral Wells, and Dwight of Big Springs, 6 daughters; Wanda Scarber of Henrietta, Dorothy Slay of Graford, Juanita Long, Helen Tilghman, Grace Gary and Karen Stickland, all of Jacksboro, 42 grandchildren, 46 great-grandchildren, and 4 brothers: Blanton, Wes, Nelus and Oliver, and 2 sisters: Ruthy Collier and Viva Kizziah. The writer, assisted by Brother Paul Walker endeavored to speak words of comfort and warning to an overflowing crowd of friends and relatives. Members from several congregations provided beautiful singing--*Melvin Blalock.*

ROWLETT— Pauline Burns Rowlett was born October 2, 1904 at Commerce, Texas. She departed this life August 18, 1986 being nearly eighty-two years of age, in a nursing home in Seminole, Oklahoma. Due to senility Pauline hadn't known anyone for a number of years. Pauline and my mother-in-law engaged and supported brother Homer L. King to hold a meeting at Ada, Ok. from which efforts the church was established at Ada. Thus with the passing of brother King, Marie and Pauline, the end of an era is marked in history. Pauline was a godly woman with a meek and quiet spirit who thrilled at the preaching of the gospel and hitched rides to surrounding congregations when meetings were in progress. I first met aunt Pauline at a meeting in Wynnewood, Ok. I was happy to assist brother Carl Johnson in the memorial service at the 8th and Oak congregation in Ada. Carl "comforted" the faithful by enumerating the beautiful flowers of Christianity that bloomed in Pauline's character. He remarked that wherever he went, people often inquired, "How is Pauline?" I never visited brother King but what he asked me the same question. Singing was rendered by members of the 8th and Oak congregation. She left behind one daughter, Jean Bell Spencer of Ada; 4 grandchildren; one sister, Doris Frye; and 8 great-grandchildren and a host of friends and brothers and sisters in Christ--*Jimmie C. Smith.*

STATEMENT OF OWNERSHIP

We are required by law to publish, each year, a statement of ownership of **Old Paths Advocate**. The paper is owned by Don L. King who also serves as Publisher. It is a private endeavor, not a work of the church, hence not intended to be supported or subsidized by church treasuries, but by the paid subscriptions of our readers.

FIRST ANNUAL HOMECOMING MEETING

PLACE: East Texas St. church of Christ, Healdton, OK.

SPEAKER: Carl Johnson.

DATES: November 28, 29 & 30, 1986.

TIME: Fri. 7:30 P.M.; Sat. 6 P.M.; Sun. 10:30 A.M. & 6 P.M.

PURPOSE: First, to save the lost.

Second, to provide an occasion for all who have roots or family ties in Healdton to come home for the Thanksgiving holidays and attend this gospel meeting. Everyone is invited whether you have roots in Healdton or not.--*Tony Melton.*

CHICAGO, IL— NEW LOCATION

The congregation that previously met at the YMCA Bldg. at 4 E. 111th St. is now worshipping at 103rd St., Chicago. We are between Wentworth & LaSalle St. We meet 10:30 a.m. & 6:00 p.m., Sun.; 7:00 p.m. Wed. My new address is Joe Rivers, Jr., 140 W. 103rd St., Chicago, IL 60628. When you are in the area, please meet with us or Battavia, IL.

SERMONS ON TAPE AVAILABLE

Brother Bobby Wright, Rt. 10, Box 487, Athens, Ala. 35611, has the following sermons available: Why I Am A Member of the Church of Christ; Acceptable Worship; What Must I Do to Be Saved? Scriptural Baptism; The Communion; Four Soils; by Paul O. Nichols. Also a sermon on The Parable of Talents by Wayne McKamie. These on cassette and the price is \$6.00 for all including mailing. Order from Brother Wright.

THE NEW SONGBOOK

If you haven't ordered the new songbooks from Lynwood Smith, time is wasting. The book is called: "Blessed Assurance" and the price is the same as the last one, **\$2.50 per copy PLUS postage.** Order from **M. Lynwood Smith, Rt. 1, Box 151, Wesson, MS., 39191.** You may order by phone: (601) 833-2560.

ANNOUNCEMENTS

1. **DEACONS: SERVANTS OF THE CHURCH CHRIST BUILT**, and, **SPIRITUAL GIFTS**, \$5.00 postage and tax paid (New book).

2. **ELDERS, BISHOPS, OVERSEERS**, \$5.00 postage and tax paid.

These books are a non-profit venture on my part and to get the truth before the brotherhood. The first one has sold well, and the second one is making a good showing. Order one or any quantity. K.G. Wilks, 528 North Main, McGregor, TX., 76657. Thanks to all who have helped in composition or sales of these books.

CHRISTIAN FRIENDS

Young Christians enjoy making new friends with other young Christians their own age. **CHRISTIAN FRIENDS** is a free service that helps them do just that. Many Christians, especially teenagers, have already become a part of this. All you have to do is send your name, address, and a little information about yourself to

our address shown below. We will then send you the same information about another young Christian you can write to. You can request a boy or a girl. Some young Christians are writing to as many as four new friends. We are constantly in need of more names to fill the requests we already have. We presently have Christian Friends in the Philippines, Singapore, Australia, and all over America. Although most of those that write us are teenagers we have many as young as seven, some in their twenties and thirties, and even one Christian Friend who is over seventy. There is no age limit. Parents, please tell your children about this and encourage them to write.--**CHRISTIAN FRIENDS**, in care of Ed Gamble, 150 Wescott Ct., Auburn, Ca. 95603.

THE 1987 CHURCH DIRECTORY

If you want your local congregation

listed in the **1987 CHURCH DIRECTORY** I will need to hear from you. If there has been no change in (1) Location, (2) Time of Services or (3) Leadership, please check the 1985 Directory and if all names, addresses and telephone numbers are correct, and you see no changes in the near future. Please drop a card giving name and location of congregation with the words **SAME AS 1985 DIRECTORY**. If there are some changes or corrections, please show on the card. **For new congregations**, I will need (1). Name and location of the place of worship, (2). Time of Services (3). Names, addresses and telephone numbers of no more than 3 of the leaders.

I will need to have this information as soon as possible. **After November 15th**. Please send all information to me at: Ray Asplin, 2716 Allen Street, Sulphur, LA. 70663. Phone (318) 528-2347 (?). Phone # Subject To Change--Ray Asplin.

FROM THE FIELDS



the fields are white already to harvest

FOREIGN

Juan Rodriquez, Mexico— I trust this finds you doing fine, in that part of God's world. We are all well and continue to be very busy, in the Lord's work. The work in Mexico continues to make progress every day, for which we are happy and grateful to the Almighty. In the last 12 months, at least 150 people have been added to the Lord's Church, at the different congregations where we are working. Seven new congregations have been established: **Pueblito**, Veracruz; **Marroquin**, Buenos Aires, and **La Penita** in Tamaulipas; **Cd. Apodaca**, Neuvo Leon; **Col. Buenos Aires** in Saltillo, Coahuila; and **Rio Bravo**, Tamaulipas. Two preachers have been converted from digression: Julian Martinez at Cuautla, Morelos; and Samuel Esparza at Cd. Victoria, Tamaulipas. And two congregations are taking care of themselves, without the need of an evangelist: Col. Chamizal in Saltillo, and La Aurora in the Cd. Victoria Area. We have had the privilege of being an active part in all of this work for the Lord. These Summer months have been the busiest ones:

July 17-20, the congregation which meets at San Pedro, in the Monterrey Area, held a Gospel meeting. Several of us did the preaching. One was baptized and several confessed their faults. There were large crowds every service. Brethren Asuncion Rodriguez and Juan Manuel Meza preached at this place. They also work with the Apodaca, N.L. congregation. August 6-18, brethren Waymond B. Coleman and Wayne McKamie were able to visit us in Mexico. During that time, we held two preachers' Studies. One at Cd. Victoria, Tamaulipas and another one at Saltillo, Coahuila. Most of the preachers attended these meetings. We also were able to visit several congregations and preachers, in the Cd. Victoria, El Higo, Saltillo, and Concepcion del Oro Areas. August 18-24, we attended the annual meeting at the Virreyes congregation in Saltillo. Again several of us did the preaching, and helped in every way we could, to make the meeting a success. It was a great spiritual feast, as many people from all over the brotherhood came to this meeting. Three were baptized, one restored, and three confessed their faults. At a special meeting, on Sunday after-

noon, for the young people, 15 confessed their faults. Bro. Asuncion Rodriguez was in charge of these two meetings and did a tremendous job. Bro. Joan Rodriguez Sr. is the preacher in this congregation, and is doing a good work, besides preaching at a new congregation, at Col. Buenos Aires in the same city. My brother Asuncion and his wife and little girl, and my wife and kids, we all attended the Texas Labor Day meeting, hosted by the Trentman Ave. congregation in Fort Worth. We had the privilege and the opportunity to preach and give a short report about the work in Mexico. After the meeting we had the opportunity to spend several days with the brethren at the Spanish speaking congregation in Dallas; and to visit the Colemans, Wilks, and McKamies in McGregor. We really enjoyed our trip to the States, and are happy to be back in Mexico again. All of the work is done, besides working with the Cd. Victoria Congregation. We are presently engaged in 6 home studies per week, and visits to prospects and members. Bro. Samuel Esparza, one of the new converts from the cups, is helping me with the work of the congregation, and at the same time he is learning the

FROM THE FIELDS (Continued)

way that we work. It's true that they are well educated in their colleges, and that they are converted to the one cup, but still there are many other things that you need to teach them. Also we do a lot of office work. We serve as a go between the preachers in Mexico and the brotherhood in the States; making reports to the congregations, helping the preachers in their needs, etc., etc. We are very happy to the Lord for the opportunity to work in His Vineyard, and are very grateful for your continued support. Without it, we could not have accomplished what we have. You can be confident that your generous help is bringing much fruit for the Lord. And you too have a great part in all of these results, as **WE ARE ALL WORKING TOGETHER FOR THE LORD**. If you have any questions about the work that we are doing, or about the work in general, or if you have any comments, we'd like to hear from you. Please continue to help us and to pray for us in Mexico.

Davidson C. Kasambwe, P.O. Box 573, Blantyre, Malawi, C. Africa— Since my last report I have been very busy in the Lord's work. During this month of September, we had the opportunity to hold a 3 day meeting at Blantyre congregation for the whole brotherhood in Malawi. The meeting was a spiritual uplifting. There were crowds up to 983, but the preaching, singing and the attitude of the brethren is what made it a good meeting. To see young people taking part with the love of God in their hearts was so very encouraging to me. At this meeting, 65 Preachers were in attendance and we had 6 baptisms. I appreciate very much the cooperation we had from our sister congregations. The work in Malawi continues to go well, the closeness of our brotherhood is great and I am most thankful to God for the peace and unity that is manifested. Just recently we had an enjoyable time with brethren Bill H. Davis and Ronald Courter here in Malawi. They came to hold some Bible studies, and they did very well indeed. At the present time I am very busy attending weekend meetings around Malawi. For this we give thanks to the Lord for all the good that is done in His Vineyard. Pray for me and my family.

DOMESTIC

Voyd N. Ballard, 814 Ladd Road, Modesto, Calif. 95356— After thirteen months work in Tucson, Arizona, we

have now returned to California to work full time with the good church in Modesto. We look forward to our work here, and pray for many opportunities to reach the lost in this area. We also look forward to the association we will have with all the brethren in the area. During the time we worked in Tucson we ran a Bible Correspondence Course which enabled us to reach and preach to many who had never heard the gospel before. During the time we were there we had a total of 23 responses to the gospel including five baptized who had never so much as heard of the church until we contacted them through the Bible Course. We plan to offer this Bible Course in the Modesto area, and hope to reach many honest truth seekers in this part of the state. A special thanks is in order to the following congregations in California who provided our financial support and stood behind us in every good way during the time we worked in Tucson: Stockton, Escalon, Modesto, Turlock, Atwater, Arvin, and Planz Road in Bakersfield. We will always be grateful for the help and support of these good churches. **THANK YOU ALL SO MUCH!**

Gary Barrett, 899 Greenbrier St., St. Albans, W.V. 25177, Phone 1-304-722-4987— This summer has been an extremely busy one since we moved from CA. back home. It is good to be with the brethren in the St. Albans area. When we pulled into Huntington there was a lot of our close friends waiting on us. We had folks from both Huntington and St. Albans ready to help us move into our dwelling place. The Church here at St. Albans has treated us royally. I am very happy to be here and to be able to help this congregation. We made many friends in CA. and it was hard to say, "good by". We look forward to being in Stockton, CA next summer. I am preaching once a month at the 18th. St. congregation in Huntington and also conducting weekend meetings. I just concluded a meeting at Chesapeake, Ohio which I enjoyed very much. The brethren there are not strangers to me and it was good worshiping with them again. Bro. Stan Elmore just held us a weekend meeting which we certainly enjoyed. It was also good to hear Allen Bonifay at Bunner's Ridge. Bro. Ronny Wade has a book out on church history that I recommend highly (The Sun Will Shine Again Someday). I now look forward to helping my brethren in W.V. in the Lord's work. Pray for us. It

was good this summer preaching at Fair Oaks, Stockton and Covina in CA. before my move home. I want to thank all these brethren for their help and support. I wish the congregation at Sanger the very best in their efforts to serve God. Lord willing I should undergo surgery on my vocal cords in about a month and a half, I request your prayers.

James A. Hickey, P.O. Box 577, Hamilton, GA 31811— We are expanding our efforts in West Central Georgia. The first year that we worked here we were restricted to the West Point, GA area. Beginning November 1st I will be working as an evangelist in a broad area bounded by Macon in the south and the Temple area in the north. These areas, along with the Hamilton/Pine Mountain area appear to be the most fertile Gospel fields in the region. In addition to preaching several times at West Point I have had the pleasure of speaking at La Grange, Temple, and at some other churches. I presented a detailed sermon on the One Bread at Lizella, GA to a most receptive audience. I also spoke by invitation to a cups and Sunday School group on the Lord's Supper on a recent Saturday night. I spoke for an hour including questions from those present. Before this sermon I had signed propositions with their preacher, John Madrigal, for a debate next August. Last week I visited a two-cup meeting in Union City, GA where Bro.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539— It was my privilege to hold a meeting at the Conway, La. congregation. It was my first time there and very enjoyable indeed. Brethren came from many places and congregations to lend their support and backing and it was appreciated. A number of preaching brethren helped out by attending; I will not try to name them but several came. Some from Monroe came nearly every night. Others came from Miss. and Oklahoma. I stayed with the Billy Orten's and really enjoyed the good visit and great hospitality. Folks in Conway and vicinity know how to make one feel welcome and loved. Oct. 5-12 we were at the Fremont and Seminole St. congregation in Springfield, Mo. Though I had preached there on occasions I had never held a meeting. This one was enjoyable to say the least. Cooperation from nearby congregations was good. The Foy Wade's celebrated their sixtieth wedding anniversary the last Lord's

day and a number came from out of state which helped our crowds. One of the many blessings of preaching is having many friends in many places. Weldon and Sandra Offill and their son, Keith came from Oklahoma to the Conway meeting and Lynwood Smith came from Miss. Jack and Jean Jackson, who are family, came from Oklahoma to the Springfield meeting. These were thoughtful gestures and appreciated. While in Springfield, I stayed with Clovis and Velma Cook who are also family members. It was wonderful to remember old times with them and I could not have been treated better. I have many relatives on both sides of my family in Mo. and enjoyed seeing them all. I enjoyed spending some time with Ronny Wade who lives among these brethren. He is appreciated by them for his work's sake. It was good to visit my Grandmother Buck who will soon be 93. She is yet in reasonably good health and active both mentally and physically, living alone and taking care of her own business. I enjoyed a few hours with her at home. I will be home until Nov. 15 when we begin at Modesto, Ca. We pray for a good meeting there too.

Alan Bonifay, PO Box 1822, Fairmont, WV 26554, Telephone (304) 363-1622— We wish to thank all of you for your prayers and your support while we were in Zimbabwe the past 5 years. At our last report there were about one hundred congregations in our fellowship in Zimbabwe. The work there is going forward on a very sound basis. Bro. Wickson Dzilekwa and Bro. Nicholas Mlambo are excellent Christian men. They work hard for the cause of Christ and are diligent and capable leaders of the churches in Zimbabwe. We hope to see many of these brethren in Heaven someday and if the Lord wills maybe we can visit them or even live there again while this earth yet stands. We are settled now in Fairmont, WV and are working with Richard Bunner in a very exciting endeavor. In the past 3 years 2 congregations in this area have come over with us from digression and I will be visiting them one Lord's Day a month beginning in September. The Bunner's Ridge congregation continues to grow and is abundant in labor to spread the gospel in this area. Our primary work, however, is centered in the northern panhandle of West Virginia near Pine Grove. To date this year 20 have obeyed the gospel and 7 have come out of digression and in April a new congregation was established at

Smithfield, WV. Currently we are conducting 5 studies each week in this area. Also, Richard and I began knocking on doors in New Martinsville, WV. In 2 weeks we have knocked on 612 doors and 284 have agreed to accept lesson one of our correspondence course. This is very good especially when you realize that at 266 doors no one was home. About 82% of those at home agreed to accept lesson one. We plan to reach those not at home by a mass mailing to every house in the next few weeks. I might mention our correspondence course. It is planned as a 20 lesson course, but now we are using it as a 12 lesson course. It is an excellent, well-written course and thoroughly scriptural. The course is being written by one of our brethren, Douglas Jones. We are printing it ourselves. If you would be interested in receiving it, please notify us at P.O. Box 1822, Fairmont, WV 26554. 1-199 sets of 12 lessons at \$2.00 per set. Orders above 200 sets are \$1.50 per set. Let us know if this would be helpful to you. We will keep you informed as to how our Bible studies, and door knocking programs are developing and as to our responses by mail. Please remember us when you pray.

Johnny Elmore, 419 K SW, Ardmore, OK 73401— On Sept. 17, my travel visa to South Africa came, and I left that day for Cape Town, arriving there the next day, and was met by James Orten, and some from Steenberg congregation. After laying plans for our meeting there, Sept. 21-28, I began visiting prospects with Brethren Clive Kruger and George Terry, who had been knocking doors in anticipation of my coming. These brethren are the very capable and dependable leaders of the Steenberg congregation, which has a membership of about 50 or 60 people. Many of us may know that James Orten has been teaching at Cape Town University for about a year and that he has been successful in getting the Steenberg congregation to accept the scriptural way of breaking the bread, although they have always used one cup. As a result of home studies and preaching each evening, the gospel was preached to many who were not members of the church, and five were baptized. Bro. Orten, through considerable personal expense and effort, has accomplished much good and he has an outstanding influence there. He was able to help the church secure permission from the city council for a building site, which the brethren had sought for the past twelve years. It is

my hope that we, in the USA, can help them in erecting a building and in getting a preacher to help them for a time. I truly believe that this can be the beginning of a great work in South Africa because we have a golden opportunity now. I appreciate the church here in Ardmore for sending me to South Africa for this work. I am to be at Weatherford, TX Oct. 15-19, and we are looking for Doug Edwards to be with us here at Ardmore in a meeting Oct. 19-26.

Ron Jordan, 1415 Chaparral Way, Stockton, Calif. 95209, (209-477-1042)— Please note new address and phone number. The Lord continues to bless our efforts in the Lodi/Stockton area. The home studies are growing in number and our prayer is in knowledge as well. Our young people at Stockton are becoming more and more involved in the studies as well as taking active part in the worship. It truly is a blessing to work with people who have a zeal to please the Lord. We are thankful for the enthusiasm that the congregations as a whole manifest. Since our last report we have had the pleasure to preach at several congregations here in the state, Auburn, Fair Oaks, Arvin (1 confession & 1 restoration), Sanger, (Michael Stamps obeyed the gospel), as well as Lodi and Stockton. Our Summer meeting with Larry Lay was a good one. Larry did some timely preaching. (1 was baptized). The Labor Day meeting hosted by the congregation in Lodi was very successful. The fellowship was outstanding and the singing was beautiful. Crowds numbered between 450-475 Saturday and Lord's Day evenings. Several states were represented. We appreciate all those who attended. We look forward to our Fall meeting with Bro. Carl Johnson, Nov. 2-9 as well as the annual New Year's Meeting which will be hosted by Stockton once again, Dec. 28-31. If possible, please make plans to attend at least one, if not both meetings. I have some time open in the early Spring & Summer for meetings. If I can assist you, please feel free to call. The Lord richly bless all the faithful.

Larry Combs, 109 Marilyn Dr., Jasper, Tn. 37347, 615-942-2702— My family and I have recently moved from Moore, Okla. to work with the State-line Church of Christ in Jasper, Tn. We have several studies going and a number of others tentatively scheduled. There seems to be plenty to do here in laboring for the Master. Within the past few months we have had four

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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)

baptisms, one of which was our oldest daughter. If you know of anyone in this area we can contact, please let us know. We solicit your prayers for the work here and for us in this effort.

Paul Walker, PO Box 1385, El Reno, OK— The El Reno congregation looks forward to our Young People's Meeting Oct. 24-26 with G.V. Ayers leading. We are blessed to have so many young people in the Oklahoma City area. I have preached at Moore, Norman, Washington, OK and Jacksboro, TX. We were saddened by the death of Bro. Dan Dameron, a long-time member of the Jacksboro congregation. Bro. Melvin Blalock and I conducted his funeral service. Bro. Dan was a fine Christian man. We are looking forward to our meeting in Covina, CA Nov. 16-23. May God bless the Lord's work.

Voyd N. Ballard, 814 Ladd Road, Modesto, Calif. 95356— One of the best meetings I have conducted in a long time was held with the church meeting in Holyoke, Colorado, September 10th through September 14th. Interest and attention was very good and the public and private endorsement of my preaching was a real encouragement. The truth was preached in a plain straight forward manner, without any thought of compromise, and the members of the church there liked and endorsed it and for this we are glad. They are wonderful and beautiful people and our lives are made richer by the association we had with them during the meeting.

Paul O. Nichols, 9462 Baird Road, Shreveport, La. 71118, Oct. 10— In the early 1950's I had the privilege of holding a two and a half week meeting in a tent at Wynnewood, Ok., at which time the congregation was begun. In September I was permitted to preach the gospel at Wynnewood in a well attended meeting where we had

encouraging attendance and interest. There was one restoration. Later we were in a meeting at Ada, Ok. Crowds were large and interest good. The presence of the local preachers, Joe Hisle, Carl Johnson, Don Pruitt, and Randy Ballard, contributed much to the meeting. Several other preachers also attended one or more times, which was really appreciated. Altogether seventeen congregations in three states were represented. It was a thrill to preach to such large crowds and to see their love for the truth. The Lord willing, our next meetings are scheduled for Springfield, Mo. (northside), Oct. 25-Nov. 2, and Grassy Fork, Tn., Nov. 16-23.

Cleo Gatson, 608 W. Franklin St., Farmerville, La. Sept. 26— Brother John Roberson came to the Farmerville congregation August 10th. He did a splendid job. It is my privilege to work with three congregations: Farmerville and Marion in La. and Junction City in Arkansas. The weekend meeting in Farmerville Aug. 21-23 with Bro. Robertson brought good unity among the brethren. He left the 17th of September. May God bless all.

Carl M. Johnson, 1400 Northcrest Dr., Ada, OK 74820— The Tennessee Labor Day Meeting was a wonderful meeting. It was obvious that the brethren there worked hard in preparation. The largest crowds numbered around 400. There were 16 states represented and 16 preachers who participated. It was my pleasure to assist them in this great meeting. There were also three baptisms and several confessions of faults. I just closed a good meeting at the Hamilton, OH congregation. There was good attendance and interest shown by surrounding congregations and from the community. Since my last report I have also held meetings at Lexington, OK, Marietta, GA, Houston, TX, San Antonio, TX, and San Angelo, TX. The Lord blessed these

efforts with several baptisms and confessions of faults. My next meetings will be at La Grange, GA Oct. 4-12; Stockton, CA Nov. 2-9; Miami, OK Nov. 15-23; Healdton, OK (HOMECOMING MEETING) Nov. 28-30. We just closed a very good meeting here at home with Paul Nichols doing the preaching. We continue to solicit your prayers.

Johnny Elmore, 419 K SW, Ardmore, OK 73401— Since last report, I conducted a meeting at Claxton, near Lebanon, MO, July 13-20, where good support from neighboring congregations and preachers helped tremendously. I really enjoyed this meeting and staying with Argus and Ruth Emerson made it delightful. There was one baptism and two confessions of faults. I was at Birmingham, AL Aug. 10-17 where we certainly had a good meeting with a good number of visitors from other congregations. The singing was exceptional and I don't know where you would find more hospitable people. I enjoyed working with Richard Nichols, who has recently moved there with his family. There was one baptism and two confessions of faults. Bro. Tony Melton and I held a short meeting at Ringling, OK Aug. 18-22. This was a mission effort. We had no visible results, but there were about two dozen visitors from the community. I was at Galey, OK Aug. 23, 24 in an enjoyable weekend meeting. I was able to attend the last day of the Labor Day meeting in Texas, which was inspirational. I have rescheduled a meeting at Weatherford, TX for Oct. 15-19 in order to travel to South Africa for a door-knocking and meeting effort at Cape Town the latter part of this month. It now appears that visa problems will force the cancellation or re-scheduling of this effort. **Note:** Our apologies! This was inadvertently omitted by the printers, hence a month late in appearing. DLK.



DECEMBER 1, 1986

FOUR "NOTS" FOR THE CHRISTIAN

By Johnny Elmore

There are some "nots" or prohibitions for the Christian. These are not intended to unduly restrict us or to take the sunshine out of our lives, but to make us happier and more content. The apostle Paul stated that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). The prohibitions I want to mention will help us realize the blessings of the kingdom of God.

Fear Not

God said to Abram, "Fear not, Abram: I am thy shield, and thy exceeding great reward" (Gen. 15:1). From verse 2, we learn that apparently Abram was afraid that he had left home and family in vain, and that God would not be able to keep his promises, having to do with Abram's progeny. But God prohibited him to be afraid, and led him out under the star-studded canopy of heaven, challenged him to number the stars, and assured him, "So shall thy seed be." Abram's fears were groundless. Ours are, too. Over and over, these words have reassured the people of God. Jesus often calmed his troubled disciples with the words, "Fear not."

We are not to fear: (1) danger, for the Lord is with us, (Matt. 28:20); (2) starvation, for the Lord

will supply, (Matt. 6:26); (3) burdens being too heavy, for God will strengthen, (Isa. 41:10); (4) man, for the Lord is our helper, (Heb. 13:6); or (5) death, for man is not wholly mortal, (Psa. 23:4; II Cor. 4:16).

Fret Not

The psalmist said: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity" (Psalm 37:1). Barnes says: "The Hebrew word here means properly to burn, to be kindled, to be inflamed, and is often applied to anger as if under its influence we become heated. . . . Hence it means to fret oneself, or be angry, or indignant." The writer is speaking of a state of mind in which we are anxious or envious because others are prosperous and successful and we are not. We are not to fret at the fact that there are wicked men, that God suffers them to live, at their numbers, or at their success and prosperity.

Sometimes we may fret when we see people of wicked character prospering while we, endeavoring to do right, are left to poverty or disappointment. But we are not to fret or be envious. Why? the psalmist explains: "For they shall soon be cut down like the grass, and wither as the green herb." This advice is repeated in verses 7 and 8, and the voice of wisdom assures us in verses 9-11 that the true way is for a man to do his duty, to do right always, and then commit the whole to God. I once talked with an aged brother who suffered an impoverishing foreclosure at a time when he could least afford it at the hands of evil men. He was facing the sunset of life, but he was serene and untroubled. The men who had vexed him were dead, facing the judgment with misdeeds on their consciences, while he rested in the consolation that he had done right. Fret not at the prosperity of the wicked. You will miss beauty, joy and peace. Vance Havner put it in proper perspec-

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I CEASED NOT TO WARN EVERYONE

By Paul O. Nichols

The title of our article is an excerpt from a speech made by the apostle Paul to the elders of Ephesus. It is recorded in Acts chapter 20. He was reminding them of his preaching and teaching while he was working with them. He had come there and established the church and for three years he taught them "publicly and from house to house", continually making known to them duties and responsibilities, and warning them of the consequences of sin and unfaithfulness. He had "not shunned to declare...all the council of God" (v32). He had "kept back nothing that was profitable" to them (v20). In short, he was a courageous and faithful servant of the Lord.

In The Old Testament

Ezekiel, the priest, was told by the Lord, "Son of man, I have made thee a watchman unto the house of Israel: Therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou has delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul" (Eze. 3:17-21). Ezekiel could have excused himself by saying the people would not listen to him. But the Lord precluded that in the preceding chapter. He said, "And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: For they are most rebellious" (Eze. 2:7). The warning would serve two purposes. (1) It would make the person warned aware of the sin and the consequence of it. (2) It would make Ezekiel free from the blood of the individual warned. It was for the benefit of the warned as well as for the sake of the man who did the warning.

In The New Testament

It was the apostle Paul who wrote to the Thessalonians, "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts" (1 Thes. 2:4). He writes to the Galatians, "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). The apostle was a servant of the Lord, not a politician.

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THE RIGHT TO WEAR THE NAME CHRISTIAN

By Barney Owens

Christian is used in various ways which are not according to the Word of Truth. It is applied to countries, homes, clubs, camps, and denominations. Do we have a correct conception of the term by using it in this fashion? We do not.

To whom then do we have to make the application? We shall see in a moment, but first some primary observation:

1. The name christian is a name in which there is no shame, rather through which we glorify God, I Pet. 4:16. I would conclude from this simple statement if we should lower this name by exalting another, whatever the name may be would not be glorifying to God.

2. To wear the name means to "have a just claim" (right) to it, reminding us of when or at what point one becomes a christian. Those taught (discipled) by Christ, believe in His Sonship, repent of sins, confess their faith, and are baptized into His Body, Mt. 28:19, Mk. 16:16, Lk. 24:46, Acts 8:37, Acts 2:41. Members of the church can and are referred to as "christians" Acts 11:26.

Some failing to understand or apply these facts apply the term to themselves or others in a sweeping fashion. When it comes to wearing the name of Christ Paul dealt with this truth as well, that is, who has a right or just claim to wearing the name of Christ. There was a problem at Corinth and in addressing it Paul wrote: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?"

These verses are often used (and I think rightly so) to condemn the practice of wearing human names, and obvious sign of religious division, the very thing Christ died to deliver men from. However, there is some positive truth presented as well. Since Paul (and the others mentioned except Christ) had not been crucified for men and it was not by his authority that they had been baptized they had not right to wear his name. Christ has died for them and they had been baptized in His name, so they had claim to wearing His name. Now, let's look at this a little closer.

To wear Christ's name two things must have taken place then and must take place now:

1. Christ must have been crucified for us.
2. We must be baptized in His name.

Relative to number 1, Christ has been crucified for us I Cor. 15:1-4. He died not for a few, nor a selected group, but for all men, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste of death for every man." (Heb. 2:9, see also I Jn. 2:2). Every man then has a right to wear the name of Christ, as per this verse. NO THAT IS NOT

TRUE! There is a second condition. We must be baptized in his name. This means by His authority, and we recognized not only at Corinth but in all places where the gospel was preached (Acts 2:38; 19:5; 22:16 etc.). If one is not baptized in the name of Christ he **has no right to wear the name christian.**

There are a couple of things that should be said just here:

1. Baptism by the authority of Christ is for the "remission of sins." It is not just to immerse one for other reasons, such as, because one's sins have already been remitted, or because one has been baptized with the Holy Ghost, or for a dead relative, or to be a member of a denominational body. Baptism changes the relationship of the one immersed from an alien to a child, the kingdom of darkness to the kingdom of light, the world to the church, from sin to salvation, Satan to Christ, from being a heathen to a christian.

2. Those claiming to be a christian are not to be accepted by christians upon their mere claim. It amazes me that in legal matters if one should claim heirship without proof, without having complied with the conditions of the will, he would be laughed out of court, yet when one claims to be a citizen of the kingdom some brethren want to accept into fellowship when they have not been baptized for the remission of sins. No, it goes further, some wish to extend fellowship to some who deny the purpose of baptism. Paul says we must comply or we cannot rightly wear the name of Christ.

FOUR "NOTS" FOR THE CHRISTIAN

By Johnny Elmore

Continued from Page 1

tive when he said: "What will all my petty worries amount to fifty years from now? I will rejoice in the old simplicities which no man can take away - like spring and green woods and mocking-birds. And, better still, I will rest my soul in the goodness of God and his amazing grace, that saves a poor sinner like me."

Forget Not

The psalmist also said: "Bless the Lord, O my soul, and forget not all his benefits" (Psalm 103:2). One of the most dangerous things for a child of God is to forget God and his benefits. This is a besetting sin in America today. We forget that it is God who has made us rich. The old verse had it right when it said:

Just on the verge of danger, not before,
God and the doctor we adore
When danger is past,
And all things are righted,
God is forgotten,
And the doctor is slighted.

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SWEETER THAN HONEY

By Steven Bowen

“More to be desired are they than gold... sweeter also than honey and the honeycomb.” Those words, poetically penned by the singer of Israel, expresses what should be the sentiments of every man who ponders upon God’s message to man. Although that message has been attacked through the years, both from within and without, it has been able to survive every war waged against it, to weather every storm. What is it about the Bible that makes it such a unique book, one that, indeed, is “sweeter than honey?” Why does it continue to intrigue its readers? Part of the answer to those questions lies in the message it contains--a message that, despite the ages that have elapsed, is unlike any conceived by human intellect. When man has trouble comprehending that message, he soon finds that it is not the fault of the message; he just has not traveled far enough, grown tall enough, to reach such a level of spiritual comprehension. That message, then, sets the Bible apart, thus intriguing its readers. It is not, however, the message alone that makes the Bible “sweeter than honey”: the **methods** the writers used to convey that message are also instrumental to that end. The language the Bible employs is filled with figures of speech that make its teaching both understandable and beautiful. Christ and the writers of the various books were not unfamiliar with the surroundings and lifestyles of the day; thus, they used such information to illustrate spiritual truths. Those spiritual truths, and the figurative language that envelops them, indeed, are instrumental in setting the Bible apart as a book that is unique and, still “sweeter than honey.”

One device that the Bible employs to relate physical surroundings to the spiritual realm is the parable. Christ, of course, was the master of this medium of illustration as he availed himself of numerous opportunities to place spiritual truths “side by side” with temporal situations. Ever the opportunist, Christ was always prepared, both mentally and verbally, to unveil mysteries that the people of his day were unfamiliar. In unveiling those mysteries, Christ used the parable to accomplish **one** of several purposes it often serves: **to reveal the truth**. Because the people of his day were ignorant concerning the kingdom, and other subjects with spiritual implications, Christ would put those messages in terms that were understandable, always drawing his lessons from the familiar aspects of their daily lives. In the process, he invariably would reveal invaluable truths. A second purpose of the parable, paradoxically, is **to conceal the truth**. Responding to the question the apostles raised concerning why

he spoke in parables, Christ answers: “Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand” (Mt. 13:11, 13). Adhering to his own principle of not casting “pearl before swine” (Mt. 7:6), Christ refused to insult the sublime spiritual pearls by casting them to those who had no desire to appreciate their beauty. Thus, the parable was an ideal instrument to conceal such beautiful gems. A third purpose the parable serves is **to convict** men of error. The parable, because it is fictitious, has the uncanny ability of removing all subjectivity and bias from the minds of the hearers, thus allowing them to listen objectively. Often, then, such listeners would consent to the obvious truth before they realized that that truth indicted them. Such an indictment is, precisely, the final outcome in the parable of the wicked husbandmen in Mt. 21. Christ, in the midst of the self-righteous chief priests and elders who, without question, were in need of a lesson, tells about some wicked husbandmen who beat the servants of the householder who were sent to receive the fruits that belonged to him. As an ultimate insult, these wicked men killed the man’s heir. Having related those grotesque details, Christ turns to his own accusers and confronts them with this question: “When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?” (vs. 40). Viewing those events with objective eyes, these religious leaders readily admit that the householder will destroy such wicked men. Christ, of course, quickly turns the tables on them when he explains to them that, unknowingly, they had just issued their own verdict, for they had rejected the stone that was to become the chief corner stone. Yes, **they** would soon kill the householder’s heir themselves! The classic example, no doubt, of a parable being used to convict one is in the Old Testament, a familiar story which reaches a momentous climax when Nathan shocks David with the immortal, but indicting, words, “Thou art the man.” The silence that followed those words of indictment has thundered through the centuries. David, having moments earlier pronounced a death sentence upon a rich man who had robbed and slaughtered a poor man’s only ewe lamb, could only resume his seat, lower his sceptre, and, with all the contrition he could muster, admit his error. Certainly, the beauty of Nathan’s parable, and the tremendous impact that it had on David has made this parable immortal. Centuries later, the story is still told. The effect is still dramatic. Lives are still

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PAGES FROM THE PAST

By M. Lynwood Smith

The article we have this month truly befits this heading. "**Foot Washing**" written in 1920, September 15th, by H.C. Harper in **The Apostolic Way**. This is the first installment of a four part series. I have only this one and the fourth. If any of you should have the other two, would you please submit a copy? Even in this first article, however, we get the "layout" of his position. **M. Lynwood Smith.**

FOOTWASHING

Is footwashing a church ordinance? Some honest people have been led to think that it is, and I have received a pamphlet setting forth this teaching with a request that I review it.

The writer I am to review evidently needs reviewing. He says: "Besides feet-washing, the communion supper is the only ordinance that sprang into existence that night."

Here the writer would have us accept his **ipse dixit** that "feet-washing" took place "that night" - the night the Lord's supper was instituted. But nothing is farther from the truth. Not only did "feet-washing" as recorded in the thirteenth chapter of John not take place "that night", but it never did take place by the authority of Christ as a "church ordinance" like "the communion supper." Never!

The "feet-washing" took place at a supper "before the feast of the passover," as John plainly states. Jno 13:1.

At what "supper" was this, where Jesus washed the disciples' feet? Well, let us see. Turn to the "supper" mentioned in Matt. 26:6-16; Mark 14:1-11, and Luke 22:1-6. Read them all, and note the facts of that "supper."

1. The feast of the passover "drew nigh." (Luke 22:1) To be exact, it was "two days before the feast of the passover." (Mark 14:1).

2. Satan entered Judas (Luke 22:3).

3. Judas went out to bargain with the priests for the betrayal of Christ. (Matt. 26:14,15; Mk 14:10,11, Luke 22:4,5).

Now turn to the "supper" recorded in the thirteenth chapter of John and note the facts and you will see that it is this same supper, as recorded in Matt. 26:6-16; Mark 14:1-11; Luke 22:1-6.

1. As we said, it was "before the feast of the passover" (verse 1). In fact, some thought at this supper that Judas, when he went out, was to buy what was needed "against the feast" of the passover (verses 28, 29) plainly showing as stated in verse 1 that this supper in the thirteenth chapter of John was before the feast.

2. Satan entered Judas (v. 27).

3. Judas went out to bargain with the priests for

the betrayal of Christ (verses 21 and 30).

Now, all can see, except those who close their eyes to the "facts" that the supper recorded in the thirteenth chapter of John is the supper that took place in the house of Simon the leper at Bethany two days before the passover supper, and hence two days before "the communion supper," which followed the passover supper.

Hence, "feet-washing," so-called, as a church ordinance being founded upon a false conception of scripture, is seen to be merely an ordinance of men. And the Apostle plainly says: "Why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men. (Col. 2:20-22).-- H.C. HARPER.

SWEETER THAN HONEY

By Steven Bowen

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touched when these words are again resounded: "Thou art the man!" Such parables are effective not only in causing men to consent to the truth, as David did, but they are also effective in **embalming the truth**, evidenced by the significant impact the parables have on modern audiences. What better reason for inspired men to use this medium of illustration than this fourth reason: TO ENSURE THAT THE TRUTH NEVER BE FORGOTTEN!!! Who can forget the parable of the sower, the good Samaritan, the great supper, the prodigal son--and who can miss the beautiful and paramount truths such parables present? They are engrained on our minds, exemplified in our lives, preserved in our hearts. Such truths shall never become obsolete. They are embalmed! They are preserved IN A PARABLE!

Another useful figure of speech that the Bible employs to convey its imperative messages is the **simile**, a poetic or imaginative comparison that can be recognized by the use of the words "like" or "as." The simile is used to achieve basically the same purposes of the parable, but it contrasts the parable because it furnishes the means of comparison by a **statement**, not a story. In Mt. 13, Christ, though, **combines** the simile and the parable to teach his disciples some basic, yet unfamiliar, lessons concerning the kingdom. Such similes, or **similitudes** since they are expanded into a story, serve effectively to compare the kingdom of heaven to things with which the disciples were familiar. Thus, by placing the two in juxtaposition, the disciples could readily see the similarities between the two. He compares the kingdom to leaven, to a treasure hid in a field, to a merchant man selling pearls

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SWEETER THAN HONEY

By Steven Bowen

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who decides to sell all to buy the "pearl of great price," to a net cast into the sea. Each similitude effectively reveals a distinct characteristic of the kingdom: its influence, its value, its uniqueness, and its various types of members. Christ purposely chose the similitude in this case because his objective was to **compare**, to teach them about the unfamiliar by comparing it to the familiar. He did more than merely **teach** them those truths about the kingdom, though: he engrained those truths in their minds by the use of figurative language. Christ concludes this great sermon by using a simile to compare a scribe of the kingdom, or one who searched for spiritual truths, to an householder who brings from his treasure house "things new and old" (vs. 52). Often a householder in that day would go to his treasure house to provide his family with its necessities. The message Christ here is conveying is a timely and beautiful one: often a man must go into the treasure house of truth and glean from the pages of God's word lessons that, whether new or old, will be sufficient for him, for his family. How often, when we journey to that treasure house, do we look on that shelf that contains God's truths "embalmed" in beautiful figurative language--and how many timely truths can be gleaned from that shelf!?

Another figure of speech that the Bible employs that aids in conveying spiritual truths, and in setting the Bible apart from all other books, is the **metaphor**, a term which literally means "to carry beyond." Unlike the simile, the metaphor is stripped of comparative words, thus making it more direct. Christ, and inspired writers used this device skillfully on occasions when they wished to deliver a message that was brief and pungent. Thus, one important reason this particular medium of illustration was chosen was to **express magnitudes**, that is, to be most

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emphatic! The weeping prophet, centuries before Christ, had a message that he wanted to deliver, and he had no desire to circumvent the issue nor to soften the flow. "For my people have committed two evils (saith the Lord); they have forsaken me the fountain of living waters, and hewed out cisterns, broken cisterns, that can hold no water" (Jer. 2:13). Like many in the religious world today, the Israelites had lost perspective concerning what God demands. They had forsaken his way, refused his "fountain", and chosen their own way, "hewing" out their own salvation, hewing out man-made "cisterns." These are, the Lord says, "broken cisterns that can hold no water." What impact such an effective metaphor must have had on these digressing people! They not only had forsaken God's plan--their first evil--but they also had devised their own plan, a man-made plan, a "leaky" plan. That was their second evil.

These people may have had difficulty differentiating between God's plan and their plan, but they readily saw the difference between a "fountain of living water" and a **leaky bowl**!!! Jeremiah's message, by the way, is not outdated. Christ, also, used the metaphor in order to be emphatic in his teaching. Such teaching took place on one occasion in an upper room: "This is my body which is given for you," Christ says as he institutes the Lord's supper only hours before his climatic death, and "This cup is the new testament in my blood, which is shed for you" (Lk. 22:19-20).

Because the metaphor is more forceful than the simile, Christ chose this figure of speech to express the importance of the sacrifice that he would soon make, the importance of the blood that was to flow, the body that was to be mangled and torn, the new testament that he was to ratify by the shedding of his blood. Such an important message necessitated the most effec-

tive and emphatic tool available to convey it. Indeed, no greater message has ever been delivered than the message proclaimed from that upper room, and later, on a wooden beam from a knoll called Calvary. Christ also used the metaphor to **establish relationships**. It was not uncommon for Christ, in terms that the disciples could understand, to refer to himself as such common things as the door, the rock, the fountain, or the good shepherd. Those metaphors, and numerous others, effectively illustrated Christ's relationship to his disciples as well as certain characteristics that he possessed. On one occasion, perhaps in that upper room, or near a vineyard on his way to the mount of Olives, Christ stopped to deliver a discourse that was intended to draw his disciples close to him, to make them realize that they cannot exist outside of the vine. He chose this metaphor to convey that paramount message: "I am the vine, ye are the branches... Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can you except ye abide in me" (Jn. 15:1-5).

Having just completed the Lord's supper, and realizing that his blood would soon be spilled, even as the juice of the grape is squeezed from its cluster, Christ puts this illustration in the ideal context. From the simple declarative and metaphorical statement--"I am the vine"--Christ continues to show not only the dependence of the branches on the vine, but also the dependence of the vine on the branches. The branches must bear fruit, not the vine! Christ extends the metaphor a step further by showing that God is the husbandman and it is his responsibility to prune the fruit-bearing vines, and to sever those that are barren. A third purpose of the metaphor is, like the parable, to **embalm the truth**. To find a satisfactory example of such a metaphor, one need look no further than the immortal psalm of

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David which begins with these memorable words: "The Lord is my shepherd." David, whether in the midst of trouble and in the abyss of despair, could find solace in the Lord, a caring, protecting, providing shepherd. In the same psalm, David uses another metaphor, this time referring to God as a host who "prepares a table before me." This host, not at all unlike the King in Christ's parable of the King's Son in Mt. 22, withholds nothing to meet the needs of his people. How often did David adjourn to his treasure house of spiritual meditation, and there express such sentiments as those in Ps. 23, there write psalms and sing songs that proclaim God and his truth!? Those songs and psalms, with their magnetic figures of speech, have a special place, of course, in our own treasure houses. How often, indeed, we go there to get treasures both old and new!

This same David, remember, described the value of God's word as more desirable "than gold," its taste as "sweeter than honey." Even today, centuries later, that Word remains worthy of such epithets.

God's word is incomparable both in its message and its language. Part of the beauty of its message, I think, is its language, and part of the beauty of its language is its message. For ages, when man has needed help that temporal methods cannot provide, he has gone to that message, to that treasure house to get what he needed, both "old and new." Christ's description of God's word as both old and new is certainly an appropriate one despite the paradox. Indeed, God's word is **old**. It has had to endure the ages; it has had to weather the many storms. In spite of all of those ages, though, in spite of those waging storms, still it is new! Its language has remained fresh, its message timely, its taste "sweeter than honey."--13343 *Joliet, Houston, Tx. 77015.*

FOUR "NOTS" FOR THE CHRISTIAN

By Johnny Elmore

Continued From Page 3

Dale Evans Rogers tells of attending a communion service in an old cathedral in London in which only seven were present! She asked an English friend why so few were present and was told: "Well, it's like this - we English people are a nation of crisis. We are at our best in a crisis. Then we get on our knees and ask God to help us. After the crisis is over, and everything is all right again, we thank Him for His help and go our own way again!" Many are like that. They seem to think of God as a kind of "spare tire." A spare tire is only viewed as excess baggage until we have a flat. And many forget God when things go well, and remember Him only in trouble. Forget not!

Faint Not

The apostle 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). There is no place for fainting and quitting in the quest for eternal life. On the human level, Paul had good reason to faint and be discouraged. The prince of gospel preachers found himself in prison. He had no retirement or Social Security. His request to Timothy was for his old cloak (II Tim. 4:21). Some friends had failed him and Demas had forsaken, but Paul did not say, "Hitherto I have had an awful time," but "Henceforth there is laid up for me a crown." Jesus said, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). --**OPA**

I CEASED NOT TO WARN EVERYONE

By Paul O. Nichols

Continued from Page 2

He was not interested in popularity, but the salvation of souls. He wrote the Corinthians, "Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11). We are informed of his attitude in preaching the gospel when he writes, "Therefore, seeing we

have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. (2 Cor. 4:1,2).

When the apostle addressed the elders of Ephesus, he could boldly assert, "I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts 20:26,27). "...I ceased not to warn everyone night and day with tears" (v 31).

Paul's Instruction To Preachers

To Timothy Paul wrote, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained" (1 Tim. 4:6). Again, he says, "These things command and teach" (1 Tim. 4:11). To Titus he writes, "These things speak, and exhort and rebuke with all authority" (Tit. 2:15). In Paul's last letter to Timothy he wrote, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine...And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:2-4). He also predicted that the time would come when people would be "lovers of pleasures more than lovers of God" (2 Tim. 3:4). I think that all honest persons can agree that we are living in such a time.

Not All Men Love Truth

Our Lord said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). But all men do not take kindly to instruction. Jesus was crucified for his teaching. John the Baptist was beheaded for the truth he spoke. And Stephen, a disciple of Christ, was stoned to death for his preaching to the Jews. And Paul asks of Christians, "Am I there-

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I CEASED NOT TO WARN EVERYONE

By Paul O. Nichols

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fore become your enemy because I tell you the truth? (Gal. 4:16). Truth only makes friends of those who love truth.

It is dangerous for one not to love the truth -- all of it. Because of this attitude some "changed the truth of God into a lie" (Rom. 1:25). Paul said concerning others, "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send the strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thes. 2:10-12).

When Jesus was on trial for His life before Pilate, the governor asked the poignant question, "What is the truth" (Jno. 18:38). The question is answered for all in Jno 17:17, when Jesus in His prayer to God says, "Thy word is truth."

The wise man, Solomon declares, "Fools despise wisdom and instruction" (Prov. 1:7). The man who does not want to be warned or taught his duty is foolish and jeopardizes his own salvation. Paul says, "And let us consider one another to provoke unto love and good works" (Heb. 10:24). But when this done out of concern for souls, sometimes are those who just get provoked. But Paul said to the elders of Ephesus, "I ceased not to warn every one night and day with tears." And neither will we if we love souls and want to see them saved.--9462 Baird Road, Shreveport, La 71118.

NOTICE

The congregation at Forest Grove, Oregon has changed their midweek services from Tuesday, 7:00 P.M. to Wednesday at 7:30 P.M. Please make the change in your church directories.--Forest Grove, Or congregation.

WHAT AN EXAMPLE- 60 YEARS OF MARRIAGE



Fred & Zula Orten

Brother and Sister Fred Orten of Lawrenceburg, Tennessee, recently celebrated 60 years of marriage. Married on Aug. 1, 1926, about 9:00 A.M., Lord's Day, they attended worship at Ethridge, Tenn. that morning, and have made the Lord's church an important part of their lives for these 60 years. All their children, three sons and two daughters, are faithful members of the church. The Ortens have fourteen grandchildren and three great grandchildren.

Tragedy struck the family in July, 1940, when the oldest child, Vernon, was struck by a speeding car and killed instantly. Vernon was thirteen, and had given a lesson on Lord's Day, just a few days before his death. The other two sons, Billy Orten of Louisiana, and James Orten of Oklahoma, are faithful gospel preachers. Several of the grandchildren are also preachers and teachers in the church. The influence of these two faithful Christians is seen in their family, and no doubt will continue for many years.

Their years have been spent in Lawrence County, near Lawrenceburg, Tenn., where they have been, and still are, pillars in the church. Now at age 82, they still enjoy reasonably good health for which they give God thanks.--Billy Orten.

FOR YOUR LIBRARY

"MARRIAGE IN A CHAOTIC WORLD", By Dr. James D. Orten, evangelist & therapist. A MUST for every reader who is married or will

someday be considering marriage. 13 Chapters of excellent reading material all bound in a beautiful hardback cover. Material includes sections on "The Biblical Basis for Marriage", "Preparing for Marriage", "Contributing Mentally & Spiritually to Welfare of Spouse", "Love as a Basis for Marriage", "Am I Mature Enough for Marriage?", "Sexual Relationships in Marriage", and "Discussions With Young People". **Price: \$10** (plus \$1.35 postage). Order from: **Robert C. Loudermilk Publications, P.O. Box 625, Derby, KS 67037.** Phone (316) 788-5957.

"THE PARABLES OF JESUS", by J. Wayne McKamie. We still have a few copies left of this well-received book of sermons by a preacher who has presented these messages throughout the country. The book contains 12 full-length sermons on various Parables spoken by the Lord and is bound in a hardback cover. A valuable aid to teachers and an enjoyable book to read. **Price: \$10.** (plus \$1.35 postage). Order from **Robert C. Loudermilk Publications, P.O. Box 625, Derby, KS 67037,** Phone: (316) 788-5957.

BROTHER VANCE AYERS, A COMMENDATION

It is with pleasure and confidence that I am privileged to write this commendation of Brother Vance Ayers, 504 Willow Creek Dr., El Reno, Oklahoma 73036, telephone (405) 262-5230; experienced teacher and gospel preacher, with a desire to be widely used for the good of the cause of Christ. He is retirement age, a family man, sound in the faith, capable. May brethren use him far and wide to the glory of the Lord. Brethren Edwin Morris and Jerry Cutter, among others, can vouch for this man. Brethren, please communicate with our brother at the above address or telephone number--Don McCord.

1986 STUDY AT OKLAHOMA CITY

The 21st St. congregation in Oklahoma City, Oklahoma will host the annual study this year. We anticipate a great study. Make your plans now (if you haven't already) to attend. The dates will be Dec. 22-25. There will be no evening session on Thursday the 25th as the New Year's meeting will begin that evening at the Capitol Hill congregation in Okla. City. On all other days we will begin promptly at 9:00 A.M. with the first session, concluding at 8:45 P.M. with the evening session. There will be five speakers

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each day who have agreed to speak on pre-arranged topics covering various subjects of vital interest and importance today. After each speech, male members will be allowed to ask questions relating to the material covered. In the past, this study has proved to be valuable to all who made the effort to come. We hope to see you there. For more information, feel free to contact the 21st St. brethren or Don L. King and Raymond Fox who have been asked to coordinate the study this year.

NEW YEAR'S MEETING IN EARLYTOWN, ALA.

December 27th through the 31st are the dates for the New Year's meeting in Earlytown, Alabama this year. Evening services will be at 7:30 P.M. On Lord's day services will be at 10:00 A.M. and 5:00 P.M. The general theme will be "The King's Business" and Brother Jimmy Smith will be conducting the meeting. All are invited. Feel free to contact the congregation (listing in your church directory) for any further information needed.

OUR DEPARTED

SHIPLEY— Margie Davis Shipley was born at Ferndale, Ar, Dec. 14, 1908 and departed this life at her home in Garvin County, Ok, Sept. 7, 1986, as the result of cancer. She was married to Bro. Luther Shipley, June 13, 1931, who survives her passing. She was the mother of John, Joe, Luther, Jasper Davis, Martha Arms, Carolyn Coberly, and Suzzane Musgrove. Sis. Shipley also had ten grandchildren and ten great-grandchildren. Sister Shipley obeyed the gospel as a young woman and her life was centered in her family and the church, and the desire of this mother and Bro. Shipley was to bring up their children to serve the Lord. She was a devoted mother and wife, and she will be missed by her family and the church at Wynne-wood, Ok. where she was a charter member and where she worshipped for so long. I was honored to officiate at her funeral--*Paul O. Nichols.*

FENTER— Brother Dennis Fenter was born Sept. 14, 1911 at Hammond, Oklahoma and departed this life Oct. 14, 1986 at the age of seventy-five years. Services were held in De Leon, Texas on Oct. 17. He was married to Fern Fenter on Dec. 5, 1936. She survives him as do four daughters, three brothers, three sisters and

seven grandchildren. Brother Fenter was an active member of the church at Rucker, Texas. His quiet disposition and strong faith was evident to all who knew him. Baptized at the age of fourteen, he labored in sermon and song throughout his life. He will be missed greatly by friends, family and the congregation at Rucker. Bro. Charles Marsh of Ft. Worth assisted in the services also.--*Francis Holt.*

WINCHESTER— Lena Ollie Winchester was born March 16, 1917 at Garfield, Arkansas and passed from this life on October 22, 1986 in Lodi, Ca. at the age of sixty nine years. She was the loving wife of James L. Winchester, the mother of three sons: Jimmy, Jerry and Larry; four daughters: Sandra, Brenda, Glenda and Bonnie; seven grandchildren, two foster grandchildren; and eight great grandchildren. One son: Larry; a daughter, Bonnie; a grandson, Jimmy Jr., and one sister: Lillie, preceded her in death. She is also survived by four brothers and two sisters. Lena was a faithful Christian woman who had been a member of the Lord's church nearly sixty years. Her delight was in attending the services of the church at Lodi with her family. The home of James and Lena had, for many years, been the home away from home of many gospel preachers. She always seemed to have room for one more. As a boy I recall her cooking, cleaning and took very seriously the need to set a good Christian example for her children. She was much like the virtuous woman spoken of in Proverbs 31:10-31. As a wife, she made it possible for her husband to be a successful businessman and gospel preacher as well. As a mother, she provided love, protection, moral backing and spiritual teaching to encourage her children and grandchildren to be Christians and hard workers. She was not a highly educated woman of the world, but she had realized for many years what the real values in life were. She had set her affections on things above. For a number of years she had been confined to a wheel chair as a result of her illnesses. She watched her body grow weaker and more frail and became increasingly more anxious to see what was over on the other side. She recently remarked to me that she was anxious to get the new body the Lord had promised her in the afterwhile. It was our privilege to have known her for over thirty-five years. Bro. Howard Hickey and I tried to speak words of comfort and warning at the funeral.--

Don L. King.

BUTT— Brother William E. (Bill) Butt was born October 2, 1900 and departed this life September 4th, 1986. Bill was a faithful member of the Pleasant Grove congregation near Brazil, Indiana. He is survived by two daughters; Wanda Fagg and Johanna Dardeen, one son Bro. Vaughn Butt; six grandchildren and 13 great-grandchildren; two brothers, Lloyd and Hubert Butt and a host of brethren and friends who loved and appreciated him. Bill was married to Esther McCullough January 13, 1920 who preceded him in death July 4th, 1971. On July 8th, 1973 he was married to Edna McCullough who passed away Feb. 5th, 1985. Bro. Bill Butt was a member of the Lord's church for nearly 52 years and loved to talk the Bible in the public assembly of the church and in private conversation. His influence was felt in his neighborhood, in the congregation at Pleasant Grove and in his family. We noted that all his children and grandchildren were members of the Lord's church. Bro. Brian Burns and I read scripture, offered prayers and spoke words of comfort to the family and friends.--*Miles King.*

A TRIBUTE TO DAD

Our Dad, Bro. William E. Butt lived his life as a farmer, and he was involved in other work as a carpenter, butcher, cement worker, etc. He lived to see great changes in agriculture and travel. From the horse and buggy days to the space age; horse power farming to the modern farm equipment of today. He was able to cope with the modern changes and he loved them. He was known in his early days for his love and ability to train draft horses. No animal meant more to him than a beautiful work horse and next in line was dairy cattle and then beef cattle. Dad also enjoyed the change in seed stock, in grain and forage production. Though he retired several years ago he continued to help in the fields even to this year. Our Dad's greatest interest in life however had to do with people. He was a neighbor to his neighbor in the truest sense. His family relationship, no matter what the fleshly tie, was very dear to him. As his brother Hubert would say, "He never had a selfish bone in his body." At the age of 34 he was baptized in Birch Creek for the remission of sins, upon his confession of faith in Jesus Christ the Son of God. And for nearly 52 years he was striven to honor that commitment as a

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Christian. In his Bible teachings he was ever trying to pass on to others what he had learned. He saw a need to help others learn the main divisions of the Bible. He taught the importance of knowing the three different ages of time--the Patriarchial, Mosaic and the present Christian Age and the laws of God for each age. He loved to study and teach the Bible."--*Vaughn Butt.*

A DAUGHTER'S TRIBUTE— Don, please place a "thank you" in the next issue of **Old Paths Advocate** for us, the family of Doris Spradley Fancher. Mother's death, although not unexpected, came very quickly. She loved this life, her friends and family, but when her illness prevented her from living life the way she wanted it, she quit the fight. She did not want to live her life in pain, or be a burden for her family, so she mentally accepted death. She was in pain up until the last

two days when her mind seemed to rise above it. She wanted her mind clear, and although her body was in anguish, she was not feeling it, and assured us she was free from pain. She refused pain medication, so was able to recognize and converse as much as her strength and breath would allow. I believe this was a direct answer to our prayers. We loved her dearly and considered her such a strong influence in our lives. I dreaded her leaving so, and was fully prepared for a heavy heart; instead of this I have felt warmth, a happy heart and a glow of joy. I am very confident that she is with our Lord, unlimited joy, free from pain and worldly concerns. I even feel a closeness with her now that I did not feel when she was alive in the flesh. So, instead of a feeling of loss in her death, I feel a gain. This has helped us in other aspects of our lives, made burdens easier to bear, and problems

here of little significance. I only wish that I were able to tell others not to fear the death of a loved one in Christ. Thanks so much to those who have been praying for her and us and shown so much concern for us all. God has truly answered our prayers. Love, Mary and Duane Cutter, and all the family of Doris Fancher, 830 Virginia St., Graham, TX 76046. **(Note:** It is with sadness we chronicle the death of Sister Doris Fancher. She was to me a dear friend, one of the most religious people it has been my honor to know. Both her families, the Spradleys and Fanchers, have been special to me, and still are. I remember Doris as I remember the "great woman" of Shunem, hospitable, caring, sharing, compassionate, considerate, truly God's woman. May the Lord abundantly bless Cleo, the dear children, Doris's brothers and sister--*Don McCord.*

FROM THE FIELDS



the fields are white already to harvest

FOREIGN

Andrew Ong, 18, Jalan Tamarind, Southern Park, Klang, 41200, Selangor, Malaysia— Greetings from the church in Malaysia. The past months saw the Church here in Kuala Lumpur, Malaysia make tremendous progress. The church is flourishing each day. We have recently moved to a new meeting place which has a more than 100 seats capacity. The address is as follows: Church of Christ, 38, 1st Floor, Jalan 1/114A, Taman Indrahana, Jalan Kuchai Lama, 58200, Kuala Lumpur, Malaysia. This new meeting place has been a great tool in bringing visitors to our services, being centrally located. We have had two baptisms recently and we have also converted one of the digressive preachers. This man is Jairus Goldi Joseph, who is now actively involved in the church work. We have also begun a new work in another town called Malacca, which is about 100 miles south of Kuala Lumpur. Brethren from Kuala Lumpur travel down weekly to conduct the services. We already have several visitors attending services. We have great faith that this new work will in time

grow into a strong congregation. This will be the second one cup and no class congregation in this country. Of late, we have the privilege of having the Newberrys (Bro. Al and Diana Newberry) assisting in the work here. They have been a great asset to the church. Any brother or sister who wish to know more about the work in Malaysia can write directly to Alfred L. Newberry or Andrew Ong at the above address.

DOMESTIC

Voyd N. Ballard, 814 Ladd Road, Modesto, Calif. 95356, Phone: (209) 545-3686— As stated in a previous report, we are now working with the church meeting at 142 South Santa Rita Avenue in Modesto, California. We started here the first of October with good interest and attendance. We had one confession of sins during the month. We are making every Scriptural effort possible to reach the unsaved with the gospel of Christ. If you know of anyone in this area that we should contact please let me know.

Johnny Elmore, 419 K SW, Ardmore, OK 73401— I enjoyed speaking at Little Rock, AR Oct. 8, while visiting there. Oct. 15-19, I held a short meeting at Weatherford, TX. We had some good crowds, although no visible results. I enjoyed seeing many old friends, as well as staying with Mason and Myers families. Doug Edwards conducted a good meeting for us here Oct. 19-26. He spoke on important and timely issues and we could see evidence of greater maturity and study on his part. It is good to be home until next spring and I intend to do all I can to build up the cause locally.

Barney Owens, 8782 Meadowview, W. Chester, OH 45069— As this year draws to a close we are reminded of the crispness of a new year with all its challenges. In January it will be a pleasure to be with the church in Huntington, W. Va. In February in Bedford, In. I have enjoyed recent issues of **Old Paths Advocate**, especially the articles in October by Brethren R. Wade and I. Barnes. Those of us who have lived and worked in areas where the so called "Marriage Question" has been an issue, have been wearied down by

men who have been accepted and even exhalted as leaders of churches that do not have what could be termed a 32nd cousin to the "exception" named by Christ. Some have added fuel to the flames of discord in the brotherhood by failing to act on WHAT is wrong rather than WHO is involved. When we try to arrange situations to get past the Lord's Word we are treading on dangerous ground. Why brethren, don't we take the course that is right and cannot be wrong on this question as we do on others? Pray for the work abroad and in our homeland.

Don L. King, 41931 Chadbourne Dr., Fremont, CA. 94539— We began last evening in Modesto, Ca. with good crowds. Neighboring congregations helped out a great deal for which we are thankful. Bro. Voyd Ballard has just moved back to Ca. and is working among the congregation at Modesto. We wish him much success. I plan to drive back and forth from home as much as possible during this meeting which allows me to be at home more, my favorite place to stay. When at Modesto, we make our home with the Rod Wilson's and are treated like royalty. They are old friends and we love them. The church at home continues in peace for which we are very grateful. Peace is accomplished only through great effort on the part of all involved, brethren. It is never accidental. We continue to hear good things from our Filipino brethren and preachers. The work continues to grow and baptisms are a daily occurrence. We are pleased to report that the various problems which invariably arise in any new work have served to strengthen, overall, rather than weaken. These brethren have a mind to work and grow. So it should be with all of God's people. Pray for us in our work.

Paul O. Nichols, 9462 Baird Road, Shreveport, La. 71118— We had a good meeting at Springfield, Mo. (Northside). This is the church Bro. Irvin Barnes works with. It was enjoyable and to be associated with him and his family and the other members. We had excellent interest and crowds, with outsiders at about every service. There were several preachers who helped the meeting by their presence and participation. Eighteen congregations were represented in the services. There was one response for prayer. I have reason for reporting this information. There are some digressive brethren who have

claimed to their members that we are dying out and that there are just a few who believe and worship like we do (which is far from true). Also, in our own ranks where congregations are small or inactive, and some Christians have gotten discouraged, when they read of the enthusiasm and interest on the part of other members who are willing to drive great distances and spend and are spent to attend and encourage meetings and to gain spiritual good from the preaching of God's word and the good fellowship of their brethren and sisters in other places, maybe they will take courage and try a little harder themselves. May the Lord continue to bless us all in His work.

Bob Loudermilk, P.O. Box 625, Derby, Kansas 67037— The year of 1986 is almost gone. I have enjoyed assisting in gospel meetings this year in the following areas: Lebanon, MO., Cheateau, OK., Lawrenceburg, TN., Canon City, CO., and Mozier, IL. I want to thank the brethren in all of these areas for the invitation to come and for their support in every way. It has been an enjoyable year for us and we always appreciate being with our brethren in various areas. The Lord willing, I will be in Lubbock, TX., for a meeting Nov. 19-23. I plan to present a series of lessons that I am presently preparing on "**Worship—Our Highest Priority**". It has been a fascinating study as I researched back into the Old Testament for a review of the ROOTS OF WORSHIP, continued into the PURPOSE OF WORSHIP, THE NEED FOR WORSHIP, how we are SAVED TO WORSHIP, and God's PLAN FOR WORSHIP. We have now been back in the Wichita, Kansas area for over two years and are motivated by the potential here. Wayne Fussell held a great meeting in August. My oldest daughter, Tiffany, was baptized into Christ during the meeting. Our next meeting here at home will be our "3rd ANNUAL GOSPEL MEETING — IN THE INTEREST OF OUR YOUNG PEOPLE". We expect good crowds from various areas for this meeting here in Wichita, KS., FEBRUARY 11-15, 1987, with various young men doing the preaching. I still have copies left of James Orten's hardback book on, "Marriage in A Chaotic World". Price: \$10.00 plus \$1.35 postage. Write for it at the above address. A great guide for every young person and a wonderful help to parents!

Alan Bonifay, 709 Potomac Ave., Fairmont, WV 26554— Greetings to

all of the faithful in the name of Christ Jesus. It is our prayer that you all are doing well in body and spirit. We are doing well and remain very thankful for your generous and kind support. The work of the Lord in north central West Virginia continues to progress satisfactorily. Currently Richard and I are conducting four regular studies each week. In the next few days we are certain to begin three new studies and possibly a fourth. In the course of our efforts in October one brother from digression, Harry Prine, has taken his stand with us and is a great help to the new congregation at Smithfield. Also, at the Bunner Ridge congregation a man, Roger Williams, was immersed in the name of Jesus for the remission of sins. We expect him also to be a great asset to the church. The new congregation at Smithfield continues to prosper. We have rented a place to meet in the nearby town of Jacksonburg. Crowds at our assemblies are running between 30 and 40. Visitors are attending our services regularly. We have not had as much success in our door-to-door campaign in New Martinsville as we had hoped. Some 300 people accepted our course but only a handful have returned the lessons. However, we have sent out five mass mailings of brochures requesting folks to write for our course with more success. In addition we have mailed several tracts to all the digressives in the area in hopes of generating some interest. October 12-19 we conducted a gospel meeting at the Alexander Church of Christ in an effort to encourage them and cement them into our fellowship. The meeting was helpful to them and for this we are thankful. Currently we are holding a meeting at Mt. Liberty in a similar effort. This is a small group who came over to the New Testament pattern of worship about three or four years ago. In November we look forward to the Bunner Ridge congregation's annual Thanksgiving meeting with Orville Lee Smith (Nov. 27-30). Please remember us when you pray and be assured we remember you and give thanks for your continued generosity in holding up our hands in our feeble efforts to declare the gospel in this area. Take care and God bless you.

Miles King, Rt. 1, Box 115, Scotland, Ark. 72141— Our work this past Spring and Summer has been most enjoyable. Brother Tom Acton went with me to the meeting at Piedmont, ALA March 16 thru 23. One was baptized during the meeting and we

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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, an dwalkt herein, an dye 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)

learned of three more being baptized the day after the meeting closed. These brethren have a lot of zeal and the church is growing. March 24th thru 30 were the dates of the meeting at Flintville, Tenn. It was a pleasure to be with these brethren. We were glad to have visitors from Chapel Grove, Lawrenceburg, Jasper, and White Bluff, Tenn. also Athen and Gadsden, Alabama. Again this summer I was happy to work with Bro. Clyde Lamkins and Mark Fender. April 17th thru 27th Bro. Clyde and I worked together in personal work and two weekend meetings at Rolla, Mo. During June Bro. Mark Fender held a weekend meeting at Witts Springs. This summer Bro. Clyde Lamkins worked with us for 6 weeks at Witts Springs doing personal work and remodeling the church building. Clyde's work closed with a good meeting August 10th thru 17th. July 13 thru 20th I held a meeting at Jonesboro, Ga. Good interest was shown and we had visitors from other parts of Georgia, Alabama, Tennessee, Florida and So. Carolina. While at Jonesboro it was good to work with preaching brethren Don Snow and Gene Grant. August 18th thru 24th I was at Brazil, In. with personal work and weekend meeting. While in this vicinity I preached at Harrodsburg and Bedford.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240. (404) 882-1114— The work in the deep south has been going both good and encouraging as there has been a considerable growth. Our meetings throughout the brotherhood this year have been very enjoyable and encouraging also as we have witnessed people responding to the gospel and some restoring themselves to the Lord. We have also seen a number of people return to the Lord's way of true worship as the church in Scott, Ga. did a short time back and Lizella, Ga. where the congregations have dismissed all unscriptural practices and have taken

their stand with the faithful brethren opposing all forms of digression. For the benefit of those who may not have heard, we were in a tent meeting in Florence, S.C. July 14-19 trying to assist the small struggling church there and came in contact with two churches of black brethren there that worship faithfully in every way. We did not know they existed and they knew of no others on earth that worshipped as they did. They rejoiced with us to know there was a brotherhood like them. One of the congregations as about 60 members and the other between 20 to 30 members. It was a very rewarding experience. This has been one of those years I will never forget. We just thank God and give him the glory for all that has been accomplished. We are grateful to have Bro. Bobby Pepper back in the area again to join this work. He is surely to be commended for his ability in mission work. Bro. Gene Grant and Don Snow has also become very active as they are now free from their secular work to hold meetings, etc. Also Bro. Jim Hickey in his limited time has been a great asset. We rejoiced to see Bro. Richard Nichols move to Birmingham, and Bro. LaDon Croom to the Dothan, Al. area. They also are active in all his work in the south. Sept. 17-21, I was with the church at Oak Grove, Ark. and enjoyed the meeting very much. The next night (Monday), I joined Brethren Miles King and J.W. Kornegay in a tent meeting in Dover, Ark. near Russellville. It was a real treat to work with these brethren preaching at night and studying and visiting in the day. The crowds were good as brethren from other congregations came to assist as well as visitors from the community. My next meeting was in McAlester, Okla. Oct. 17-26. There was one baptized and a number of other favorable responses. Nov. 2-9 Bro. Bobby Pepper and I were engaged in a tent meeting in Roberta, Ga. using differ-

ent speakers each night (14 speakers in all). This is about 15 miles from the church in Lizella, Ga. A few weeks ago we were following up a lead given me by Bro. Stan Elmore. A man wrote in response to his radio program from Little Rock, Ark. Bro. Pepper and I went to Mobile, Al. and had a long study with Ed Johnson and wife and daughter. They were all baptized and to begin with worshipped with the church in Robertsedale, Al. but is now worshipping in their home in Mobile. We are keeping in close contact with them and plan to be there for a meeting in the near future. Nov. 1, we went to Cullman, Al. to study with Bro. Richard Clapp again. He was a preacher of the Sunday School persuasion and both he and his wife took a stand with the faithful brotherhood. He has preached for 17 years; he attended the Florida Christian College for four years. November 9th a congregation was established in Cullman. There were 17 present at the first service. There is also another family living there that has been driving either to Birmingham, or Athens, Al. for worship each Lord's day. Should any be going that way and would like to stop by for worship, you may call Bro. Richard Clapp, (205) 741-1741 or write him at Rt. 10, Box 2285 Cullman, Al. 35055 or Bro. Stanley Pendergrass, Rt. 1 Box 233, Crane Hill, Al. Lord willing my next meeting will be in Mena, Ar. Nov. 14-16. Lord willing we plan to hold at least two more tent meetings before the winter sets in, one in Cullman, Al. and the other in Mobile, Al. At the present we have request for eleven meetings of this type through the south. There is much more to report, but will not at the present. We already look forward to the meetings across the nations next year as well as the mission tent meetings. I am ever grateful to my home church here in LaGrange for all the financial and moral support they have given me. Here are two Subs for the **O.P.A.**