



January 1, 1987

“BAPTISM DOTTH ALSO NOW SAVE US”

By Billy Dickinson

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ” (I Pet. 3:20-21). Peter stated in the plainest of terms that **“BAPTISM DOTTH ALSO NOW SAVE US”**; yet, many today will flatly contradict the Apostle by affirming that baptism does also **NOT** save us! However, regardless of the arguments men may advance in trying to prove that baptism has no part in man’s salvation, when the smoke is cleared away, this verse still says: **“BAPTISM DOTTH ALSO NOW SAVE US”**; it will read that way in judgment, too.

Sometimes men will argue that baptism only saves in a figure, as they stress that Peter said, **“The LIKE FIGURE** whereunto even baptism doth also now save us”; they say that whatever baptism does, it does figuratively; it only saves in a figure. But this is not what Peter is saying at all! The expression, **“like figure”**, literally means **“anti-type”**. It denotes **“a thing resembling another, its counterpart; something in the Messianic times which answers to the type prefiguring it in the Old Testament, as baptism corresponds to the deluge”** (**THAYER’S LEXICON**, page 51). In other words, Peter is saying that the salvation of Noah by water foreshadowed or prefigured our salvation through baptism; Noah was saved by water and in a true likeness, or corresponding to that figure, baptism also saves us.

Consider how some other translations render this verse:

REVISED STANDARD VERSION: “Baptism, which corresponds to this, now saves you.”

AMERICAN STANDARD VERSION: “Which also after a true likeness doth now save you, even immersion.”

WEYMOUTH: “And, corresponding to that figure, baptism now saves you.”

20th CENTURY N.T.: “And baptism, which this foreshadowed, now saves you.”

Even though I’ve heard people deny that Noah was saved by water, Peter wrote in I Pet. 3:20, **“wherein few, that is, eight souls were saved BY WATER.”** Then Peter says that after a true likeness, or corresponding to that figure, we are also saved by baptism. If baptism is a figure, as some argue, then it is a figure of a figure, because Noah’s salvation by water is the type and our salvation through baptism is the anti-type which it foreshadowed! What is the similarity between Noah’s salvation by water and our salvation by baptism? The water of the flood was the dividing line between the old and the new; it was by the water of the flood that Noah and his family were transported from the antediluvian world to the postdiluvian world. Likewise, baptism is the dividing line between the old world of sin and newness in Christ. When we are baptized **“into Christ”** (Gal. 3:27), we become a new creature in Christ (II Cor. 5:17). Noah’s salvation by water foreshadowed or prefigured our salvation by baptism!

Is baptism in water necessary to salvation? In light of Peter’s teaching on the subject, and many other passages of Scripture, we must answer in the affirmative. It was our Lord who made baptism, along with faith, a condition of salvation (Mk. 16:16). Baptism is not a matter of option or choice; it is a divine command of God to be obeyed (Acts 10:48). The doctrine of faith only which sets aside baptism as a condition of salvation is a deliberate attempt to set aside a part of God’s word! To **“receive the word”** is to obey it,

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SUBSCRIPTION RATES

Single Subscription One Year.....\$5.00

Published Monthly by Old Paths Advocate, Lebanon, Mo. 65536

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

Second-class postage paid at Lebanon, Mo. 65536

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

EDITORIAL

AS WE BEGIN A NEW YEAR

By Don L. King

1986 is now history. With it have passed the great victories we worked so hard to accomplish. New challenges are before us and await our efforts. The defeats, blunders, defections, hurts, tragedies and heartaches are also history; and though they may still burn within us, we know the passing of time will serve to lessen their memory. We have before us a clean slate upon which to chart our course for 1987. What opportunities lie before us!

We have an opportunity to preach the gospel to people who have never heard it before in places we have never taken it before. By radio (yes radio), television, the printed page (such as **O.P.A.**) tracts, gospel meetings, and personal contacts, the entire world could be reached during this year if we will set our minds to it.

The world's population must be near or above the five billion mark now. It staggers my mind to realize that there are roughly three times as many souls who need the gospel today as when my father began preaching about 1915. It is estimated that by the year 2,000 there will be about eight billion living on our own mother earth. The fields are large and our tasks seem nearly impossible. Unless, of course, we begin utilizing the media as ever before. It has been estimated that if we could fill the largest stadium in the U.S. twice a day and preach to them seven days a week it would take almost two thousand years to preach to every soul on earth if the population stopped growing right now! The only way we will ever reach such huge numbers is via the media. Surely anyone can realize this simple fact.

Take a brief view of the fields white unto harvest. Africa with nearly a half billion souls, China with about one billion, India about seven hundred million, one hundred million in Japan, forty million in Indonesia, ninety million in Pakistan, eighty five million in Bangladesh, fifty million in Thailand, fifty million in the Philippines and on and on the numbers add. So few have ever heard the simple gospel of Christ. Yet, while all the religious organizations of the world together are said to spend four million dollars per year on foreign mission work; about eight million dollars was spent by Americans last year for dog food. Of course, we care nothing of the amounts spent by denominations to propagate their erroneous doctrines; but how much do you suppose the people of God spent during 1986 to preach the truth to the lost in America to say nothing of the rest of the world? May the Lord forgive us for our lack of vision.

The cheapest and most efficient way to reach the lost (undoubtedly the only way now) is through the use of the media. (Television, radio

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BY WAY OF REMEMBRANCE

By C.A. Smith

In a prior article under this same heading, we attempted to "stir up your pure minds by way of remembrance" (2 Pet. 3:1), so that we might introduce some thoughts on "The Responsibility of Teaching." In it, we called attention to the many innovations that have since earlier days come into our Secular lives. I know you will agree with me when I say that many of those named, have proven to be worthy and beneficial to mankind in general. However, I am sure you noticed many that have been baneful to mankind, and we would have been better off having never known them. Certainly we do not object to innovations that are good and profitable being brought into our world, and do not hesitate to use them if they will enrich our lives and tend not to draw us away from our first love, namely, Christ and the Church. Let it be known however that we will not, must not, accept innovations in the church, for you see, Christ builded her according to His specifications, and no man, or group of men have the authority to change her in any way. But, as you know, men are always wanting to introduce something new, something different, and change the way of doing things insomuch as the structure, work, and worship of the church is concerned. Such folk need to realize that in so doing, they violate many plain and specific instructions in the word of God, and will be held accountable in the day of judgment. Such are Enemies of the church and God help us to rise up against them and not allow them an in-road among the faithful. In conjunction with our writings on the "Responsibility of Teaching", this has certainly proven to be so. Innovations such as the Missionary Society, Sunday School, Children's church, and the Johnny come lately "World Bible School", considered to be, by many of our erring brethren, scriptural ways of teaching God's word, when in fact they cannot for the life of them find even one scripture to support these innovations, which in reality have taken the individual responsibility of teaching God's word away from the individual and put it squarely in organizations that are unscriptural, unauthorized, and ungodly. Now we learned in our previous article that the Church of Christ is the only organization upon the face of the earth that has the collective responsibility and authority to teach God's word, and substantiated this from Holy Writ. What was said by earlier restorers is still true, that being, if an organization for doing the work of the Lord is bigger than the church, it is too big! If an organization is smaller than the church for doing the work of the Lord, it is too small! You see, the church was made to be by our Lord just right, and needs to remain that way today. But we too need to know that while we have talked about the

church collectively teaching God's word and its responsibility therein, we must not forget that this responsibility rests upon you and I, we who comprise the church, as individuals to do our several parts, in God's way of teaching the precious Word of God to those who are lost in the depths of sin. So, we wish to single out different one's within the church and talk about their responsibilities. Let's begin with the Elders. I read in (1 Tim. 3:2) where Paul says, that Elders must be "apt to teach", which simply means capable of teaching. Then in (Acts 20:28) he told the Elders at Ephesus to "Feed the church of God." Of course their diet was to consist of the Word of God, nothing more or nothing less. Now as individuals, elders and or leaders of the church must recognize this and just do as these scriptures suggest. This responsibility cannot be ignored nor done by proxy. Reason teaches us that should a father or mother attempt to feed their children without having anything to feed them with, their actions would be nothing less than a travesty to all who are aware of the situation, and besides this, the children would, perhaps, starve to death. Well, the same is true of a church in a starved condition, without any life in it, inactive, and doing nothing. Aren't we forced to the conclusion that the elders, or leaders, just do not have anything to feed them? That my brethren if you please, stand up in the pulpit and apologize for not knowing their lesson, and I have heard many say, "I am so hungry for some good pure and simple teaching from God's word". We need to cry aloud to those who assume the leadership roles in the church, that their responsibility is to "feed the church". No wonder so many are looking around for something better. We had better awaken to this great responsibility before it's too late. No wonder many of our congregations are dead, or on the verge of dying. They have absolutely starved to death. Brethren when we awaken ourselves to this, we will see churches begin to grow, and take on the activity of the early church. I am all for appointing men and ordaining elders in every congregation, but not at the expense of folk who are hungry for the Word of God. Let us make sure that they are willing and able to accept their "Responsibility in teaching God's Word, to God's people, the manna which is from above."

Next: The Responsibility of Evangelists.--8 10 NW. 6th, Andrews, Tx. 797 14.

LOOKING TO JESUS

By Doug Edwards

In Matthew's account of the gospel was find an incident recorded dealing with Peter walking on the water. The Lord had just fed the 5,000 and

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A DAILY TREASURE

By Brian Burns

What would we do if someone offered us \$86,400 to spend every day? The only condition of the offer was that you must spend every cent of the money in one day to receive the next days deposit.

Every day you had to spend the very same amount of money, how would you use your money - wisely, generously, or wastefully?

Let's compare the way we would use our money to the way we use our time each day. Everyday God deposits 86,400 seconds into our daily account. By itself, one second seems as insignificant as one dollar. But when grouped together those little things become valuable. In reality the second is more valuable than any amount of money because the entire earth's treasure can not buy even one. Every day we are given a treasure to spend and we do spend it. How do you use your daily treasure of time?

Even Satan is conscious of time and his use of it, Rev. 12:12. He does not know when the end of time will be any more than we do. He does realize though that his time is limited. Satan has nothing to look forward to but punishment. He values his remaining time, realizing that once a minute passes it can never be recovered. Are we as concerned about our "short time" as Satan is?

Time is a tool. It is of no value unless properly used. The householder of Matthew 20 urged men to use the day productively and promised them fair payment. The fourth time he went out he could not understand why men wasted their time instead of working. In verse 6 he asked the question, "why stand ye here all the day idle?"

Our Lord Jesus did not waste time either as we are told in John 9:4. Jesus had divine power while in the form of man, yet his work was also governed by time. The life of Jesus is an example of the "wise" in Eph. 5:15-16 that are redeeming the time. In Thayer's Greek Lexicon P. 220 he defines **redeeming** here as - to make a wise and sacred use of every opportunity for doing good.

Time must be used wisely to obtain salvation. We all have responsibilities that concern our salvation. Peter told the Jews on Pentecost, "Save yourselves from this untoward generation," Acts 2:40. These people used their time and opportunities wisely and must have sensed the urgency in Peter's speech because "... the **same day** there were added unto them about three thousand souls," verse 41. Peter did not tell them to go home and think it over or to take their time, he said "save yourself" - take action **now**. There are dangers in delays and warnings against them. Paul makes reference to Isaiah 49:8 as he writes in II Cor. 6:2 "...behold, now is the accepted time; behold, now is the day of salvation."

The writer of Hebrews stresses the need to act quickly when we are called, Heb. 3:13-15. For the

unbeliever, delays cause a hardened heart and decreases the possibilities of ever obeying the gospel. Remember Felix? "Go thy way for this time; when I have a convenient season, I will call for thee," Acts 24:25. Imagine a man literally shaken yet he let the time slip by and the convenient season never arrived. The same is true when the christian waits for that convenient season to do the work he knows needs to be done. We are all familiar with the old saying, "There's no time like the present."

The scriptures give numerous warnings about the brevity and frailty of human life. The aged we know and love will tell us that life has passed so quickly. Our life should begin with a knowledge of our Creator, Ecc 12:1, so that we may use our precious time wisely and "apply our hearts to wisdom," Ps. 90:10-12. The mightest of men are as dust or a flower that comes and goes with the wind, Ps. 103:14-16. James recorded one of the most familiar passages regarding man's frail existence in James 4:13-15, "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

Never count on tomorrow when eternity is at stake. We are not promised another second here on this earth. How easy it is, though, to take tomorrow for granted. The sun has always risen in the past and we assume it always will.

The story is told of a man who once dreamed that he was standing in the midst of a great crowd of evil spirits, with Satan, their lord, sitting over them upon his throne. The archenemy of mankind was seeking some new way in which he might beguile, entrap, and lead to eternal ruin the souls of men.

"Who," the king of the evil spirits cried from his throne, "will go to earth and persuade men to accomplish the ruin of their souls?" One of the dark spirits volunteered to go, and upon being asked how he would accomplish his work, replied, "I will persuade them that there is no God," But Satan answered, "That will never do; for you can never persuade the majority of men that there is no God. They may make the denial, but down deep in their hearts they will not believe it. God created man and he will therefore always believe that there is a God; for the voice of God speaks in His very nature."

Then a second dark spirit came forward and said, "I will go." When the prince of demons asked him about his plan, he said, "I will persuade men that there is no heaven." "No," replied Satan, "that will not do either; for men expect a future life. The very instincts of their hearts lead them to long for the happy land from whence we have forever fallen."

A third demon came forward with this plan, "I

PAGES FROM THE PAST

By M. Lynwood Smith

Our article this month comes from the pen of a young man, Homer L. King, written September 15, 1924 in **The Apostolic Way**. Brother King was a young man at that time. This is a fine first principles article.--M. Lynwood Smith.

"THINGS TO WHICH OUR SALVATION IS ASCRIBED"

By Homer L. King

There are sixteen things in the Bible by which we are said to be saved. A part of these is done for man because he is unable to do them for himself. Man in his weakness is unable to save himself independent of the things God has done for him. However, there are certain things that man can and must do to secure the final blessings.

The things that God requires of man are but a trifle when compared with what God has done for man. Let us notice the things by which the Bible says we are saved, that man could not do for himself.

1. **God saves.** (See Rom. 6:23) This will not be disputed by those who believe in the Bible.

2. **Christ saves.** "And thou shalt call his name Jesus for he shall save his people from their sins." (Matt. 1:21) No controversy here. All agree that Jesus saves.

3. **The Holy Spirit saves.** How? Peter says that they preached the gospel with the Holy Ghost sent down from heaven. (1 Peter 1:12) Paul says that the gospel is the power of God unto salvation. (Romans 1:16) Hence, the Spirit saves through the gospel which He enabled the Apostles to preach.

4. **The Apostles save.** Christ told Paul that he sent him to open people's eyes and to turn them from darkness to light, and from the power of Satan unto God. (Acts 26:18) So the Apostles save by being agents through whom the revelation is made.

5. **Grace saves.** "For by grace ye are saved through faith..." (Eph. 2:8) The Bible says we are saved by grace, but does not say by "grace alone." Grace or favor, is what caused God to devise a system of salvation by which man could be saved from endless torment.

6. **Blood saves.** Paul says, "And without shedding of blood is no remission." (Heb. 9:22) "How much more shall the blood of Christ... purge your conscience from dead works to serve the living God." (Heb. 9:14) Blood is the meritorious cause of the salvation of man.

7. **Gospel saves.** "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; and by which also ye are saved." (1 Cor. 15:1,2) The gospel saves by revealing God's system unto man. Let us see how far we may be able to agree on this system. If you believe the

Bible, you believe the above save, because the Bible says so.

8. **Preaching saves.** "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21) "Preach the Gospel to every creature." (Mark 16:15) "For it (the gospel) is the power of God unto salvation." (Rom. 1:16) Preaching is the means by which the gospel is made known.

The above may be termed the divine side of the system of salvation of man. Without the divine side there would not be a ray of hope or a gleam of day for man. It would be all of life to live and all of death to die. Surely you agree with me thus far, and I can see no reason why you should disagree with that I shall give relative to what the Bible requires of man. We shall see.

1. **We save ourselves.** Do I hear someone say they do not believe it? Why do you not believe it? The same Bible that says we are saved by grace, blood, etc., says we save ourselves. "Save yourselves from this untoward generation." (Acts 2:40) "Work out your own salvation." (Phil. 2:12) Perhaps you cannot see how we can save ourselves if God saves us. We shall see in due time.

2. **We save others.** Again you say you do not believe it. It is true if you never believe it, because the Bible says so. "Take heed unto thyself and unto the doctrine; continue in them; for in so doing thou shalt both save thyself and them that hear thee." (1 Tim. 4:16) We save ourselves by accepting and obeying the gospel, and we save others by persuading them to do the same.

3. **Saved by faith.** "He that believeth and is baptized shall be saved." (Mark 16:16) "Believe in the Lord Jesus Christ, and thou shalt be saved and thy house." (Acts 16:31) The Bible does not say we are saved by "faith alone." How could it be by "faith alone" when the Bible says we are saved by grace, blood, etc.? James says we are justified by works and not by faith only. (Jas. 2:24-26) Faith enables us to accept and obey the gospel.

4. **Saved by repentance.** "Repent ye therefore and be converted, that your sins may be blotted out..." (Acts 3:19) "Except ye repent ye shall all likewise perish." (Luke 13:3) Repentance turns us from the practice of sin.

5. **Saved by confession.** "Whosoever therefore shall confess me before men, him will I confess also before my Father who is in heaven." (Matt. 10:32) "And with the mouth confession is made unto salvation." (Rom. 10:10) The eunuch said, "I believe that Jesus Christ is the Son of God." (Acts 8:37) Confession is our vow of allegiance to Christ.

6. **Saved by baptism.** "That is where I disagree

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AS WE BEGIN A NEW YEAR

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and the printed page) Couple these ways of contact with our present personal visits, meetings, etc., and the job becomes possible. Frankly, it bothers me a great deal to think of standing before my Lord in judgment and trying to explain that the reason I didn't preach to those who are lost was because it was too expensive, too far, too time consuming or involved too much "red tape." I know that **He Knows** He has blessed our brethren with more money today than perhaps at any time since the beginning of the church. Brethren should be ashamed to have large treasuries laid aside and doing little or nothing to save souls. By use of the media we can reach millions for so little. The radio program presently in use in the Philippines has been responsible for the establishment of about twenty congregations during the past five years. In many places throughout the world radio is still a wonderful way to reach the lost.

Also, we are too often satisfied with holding one or two meetings per year in our own meeting houses and preaching, to a great extent, to church members. I am not opposed to this, of course. However, perhaps we could reach more of the world by holding meetings in places they are not used to seeing us. Rented halls, schools, tents, open lots, etc. Some are now doing this very thing and report greater interest by the lost. Preaching is what they must hear to be saved; and if they don't come to our meetings, we must try to take it to them in some way. Remember, Paul said: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." (I Cor. 1:18) God bless us in the work.--**OPA**.

"BAPTISM DOETH ALSO NOW SAVE US"

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including the command to be

6 OLD PATHS ADVOCATE

baptized "for the remission of sins" (Acts 2:38. 41). A refusal to be baptized is to reject the counsel of God (Lk. 7:30), just as "the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of (John)."

Have you obeyed the Lord in baptism? If not, do it today. "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). **REMEMBER:** "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that **OBEY** him." Do you honestly believe that one can know that Jesus said in Mk. 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned", yet refuse to do it and still be saved? Members of the churches of Christ are waiting, humbly and eagerly, to assist you in your obedience to the gospel.--215 *Forrest Hills Dr., West Monroe, La. 71291.*

LOOKING TO JESUS

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then "constrained" his disciples to go by boat to the other side of the Sea of Galilee. It was at the fourth watch of the night that Jesus went to them, walking on the sea. At first the disciples were afraid, thinking He was a spirit. As soon as Jesus revealed himself, Peter asked to walk on the water to Him. Matthew then writes, "And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me" (Matthew 14:29-30).

I wonder if there is not a little lesson in all of this for us to learn. I'm sure there is and it deals with keeping our spiritual eyesight looking to Jesus. What was Peter's problem? Peter's faith

wavered when he took his eyes off Jesus and looked at the waves around him. What makes my faith weaken? My faith weakens when I look at the things around me (self, money, afflictions, problems) and not at Jesus.

The Hebrew writer encourages us to "run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith" (12:1-2). What happens in the Christian race when we look at Jesus? We become as Christlike as possible. It is a law of nature that we are molded in our moral feelings by those individuals with whom we associate. We are like a sponge. We soak up their opinions, copy their habits and imitate their manners. Their ideas become ours, their ways our ways.

So it should be when we look on Jesus. His image will be reflected in us. Paul words it this way, "But we all, with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:18). May we always look on Jesus!--205 *W. 5th, Edmond, OK 73034.*

PAGES FROM THE PAST

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with you," says one. The question is, do you believe the Bible? Do you believe the Bible when it says we are saved by grace, blood and faith? Then why do you not believe it when it says we are saved by baptism? Nothing but a human theory can keep you from believing it. "Repent and be baptized, everyone of us in the name of Jesus Christ for the remission of sins." (Acts 2:38). "The like figure whereunto even baptism doth also now save us." (1 Peter 3:21). Baptism is the last step of obedience by which we come into Christ. "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27).

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7. **Saved by works.** By works, we mean the deeds of Christian life. "Work out your own salvation with fear and trembling." (Phi. 2:12).

8. **Saved by hope.** "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for." (Romans 8:24).

Hope is an anchor to the soul both sure and stedfast. Hope is that which causes us to press on in the face of severe difficulties. Without hope, we could not endure to the end.

Perhaps the reader is becoming anxious to know how we can be saved by so many things. We are not saved by any one of them alone; but by all of the things mentioned above. It is a system, and we cannot leave out any one and the divine arrangement yet be complete.

It may be illustrated by a pole, line, hook and bait used to catch fish. It is the truth to say we caught the fish with the pole; but not all the truth. It is the truth to say we caught the fish with the line; but not all the truth, for the pole, hook and bait were used also. Hence wrong to say the fish was caught by any one alone. So it is with the system of salvation.

The man who accepts all the things by which the Bible says we are saved has sixteen chances to one to the man who says we are saved by any one of them alone.

It is like nature's way of supplying our daily bread. God gives us the means, and we use them. He gives us the soil, rain and sunshine; while we must plant the seed, till the soil and harvest the fruit. God gives us our daily bread; but not without effort on our part. He gives us salvation by conditions as above explained.

Now, kind reader, you who are away from God and without hope in the world, hear, believe, turn and obey, ere long it might be too late!

"Blessed are they that do his commandments." (Revelation

22:14) Why, O why not accept Jesus, and why not accept him now! Tomorrow may be too late!--
OPA.

WHERE GIRLS CANNOT GO

"'Tis a very small thing I ask", do you say?

But to send my dear boy on an errand today

The distance is short-scarce a fifth of a mile

Then shaking your head you say as you smile,

"But the place is so rough, the man coarse and low,

I would borrow your boy, for my girl cannot go".

Your girl cannot go? Then why would you send

My innocent boy? tell me, my friend.

As they play now together, with curl touching curl,

Is not my boy as pure as your girl? And I held it is true, what; ere you may say,

He may be as pure as she, twenty years from today.

I know in the world there is much he will meet

Which will cross not the path for your little girl's feet;

I know there are tempters who will seek to allure

My boy from whatever is noble and pure;

And e' en in his childhood, the devil below

Will laugh when he's sent where girls cannot go.

At present, I know depends largely on me

The kind of a man he in future will be;

And I-shall I prays "let him not go astray;

Yet send him myself where the tempter holds sway?

Shall I plead; "With thy blood wash him whiter than snow".

Yet, fear not send him where girls cannot go?

"'Tisnt far" you have said, "scarce a fifth of a mile,

Your laddie could go in a very short while".

And that may be true as men distance deem,

Yet comes to me now like a vague, fearful dream,

The thought that time only, the distance will tell;

One step off, has assured a soul into hell.

I pray that my child in his Youth may find birth

In the spirit of him who was tempted on earth;

I pray he may follow the path Jesus trod-

Stepping in footsteps that lead but to God;

And neighbor, I dare not, in weal and in woe,

To send him to places where girls cannot go.

Author Unknown

BOOKS AVAILABLE ON MICROFICHE

Several rare, out-of-print, and hard to find books and periodicals are being reduced on microfiche in order to make them available to those who have access to microfiche readers. In this way, it will be impossible for you to add books to your library which you might otherwise never be able to acquire because of high price or rarity. Microfiche is easier to handle than microfilm since everything is on 4" by 6" sheets rather than long strips of film. Several books are already available. Write for a complete list of available books, or order from this partial list.

The Ethic of Jesus, (1909) James Stalker; 4 fiche\$3.00

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Symposium on The Holy Spirit, (1879) Jones, Longan, A. Campbell; 2 fiche1.50

Old Paths Advocate, 1950-1959 (3 fiche, \$2.00 per year)

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Order from Dwight Hogland, P.O. Box 2581, Lubbock, Texas 79408.

PREACHING CHRIST

By Voyd N. Ballard

Denominational preachers have always objected to the preaching of what the New Testament says about the Lord's plan of salvation and the one church by insisting that we should simply "preach Christ and Him crucified, not the church and not the plan". Their idea of preaching Christ is to simply tell what He did for us, but remain as silent as the tomb about what man is required to do in obedience to Him.

These objections to the preaching of the ONE plan, the ONE church and the ONE worship coming from denominationalism are not surprising nor alarming, seeing as how the ONENESS of the New Testament forever abolishes the whole concept of "unity in denominationalism". What is a source of surprise and dismay is to hear any man who claims to be a gospel preacher parroting such objections.

What is even more amazing is that these preachers who are always talking about "preaching the man and not the plan" and "preaching Christ and not the church" tell us that this is something NEW that they have recently learned! They talk about it being "a new truth I have recently learned". Well, it is NOT NEW and it is NOT TRUTH. It is as old as denominationalism and IT IS FALSE TO THE CORE!

I am willing to affirm that no man can preach Christ in His fulness and completeness without preaching His plan of salvation and His church which He purchased with His own blood.

The eighth chapter of Acts tells us that Philip went down to the city of Samaria and preached Christ unto them. But in preaching Christ he preached THE KINGDOM (THE CHURCH), THE NAME OF CHRIST, AND THE PLAN OF SALVATION. (Acts 8:12). This Scripture sounds a lot different from the cry of these fellows that are always talking about preaching Christ and not the plan and not the church.

How are you going to preach Christ and not preach what he said? Whether we like it or not He did say, "He that believeth and is baptized shall be saved..." (Mark 16:16). Belief and baptism is the Lord's plan of salvation for the sinner and Philip certainly preached that plan in Samaria. I am sure that when he preached the name of Christ he preached salvation in that name, and he preached that we are baptized into that name. (Matt. 28:18, 20) He also preached the church, for that is what the Kingdom of God is, and Luke says he preached it. How any man can talk about preaching Christ and not the church is beyond me. The church is His body (Col. 1:18 - Eph. 1:22, 23) and He is the HEAD of that body. He is the saviour of that body. (Eph. 5:23) Therefore, I affirm that no man can preach Christ without preaching His plan and His church.

ESCAPING TEMPTATION

By Walter L. Hunter

If all the problems we face in this life, the greatest is temptation. We all are tempted day by day. No one temptation gets to every man. But each man has his own weakness; the temptation that he or she will succumb to.

God does not tempt man. James says in chapter 1, verses 13 and 14: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil neither tempteth he any man. But every man is tempted when he is drawn away of his own lust and enticed." We understand then, that we bring temptation upon ourselves. We look or think on a thing, then we let that thought become our action. We then commit sin, as in James 1:15; lust conceived bringeth forth sin.

These dangerous temptations can and will lead us astray and eventually to an eternity in torment. But the scripture gives us a great light of hope. "There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. I Cor. 10:13.

Each temptation that we face has been faced by others. There is a way to avoid temptations without them getting to us. How then has God provided a way of escape from each temptation?

You remember in Matt. 26:33-46, when Peter said to Jesus, "Though all men be offended because of thee, I will never be offended...I will not deny thee." Then in the garden when Jesus went apart to pray and returned to find the disciples asleep. Jesus said to them, "watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." Peter didn't want to deny Jesus but the temptation to deny him was going to be great. Peter needed help to escape this temptation. Jesus told him to "pray that ye enter not into temptation."

These scriptures show us that to escape temptation we need to pray. We see then that for each temptation that comes, God provides a way of escape. That escape is prayer. If each time temptation comes we would go to God in prayer, we should be able to escape. We will find it harder to enter into any temptation immediately following a talk with God. God has done his part in providing a way of escape. Do we take advantage of one of God's escape routes?—Walter L. Hunter, R.R. 1, Box 274, Heltonville, IN 47436.

A DAILY TREASURE

Continued

From Page 4 will persuade them that there is no hell." "No," said the devil; your plan will not work, you cannot persuade men that there is no hell. There is too much suffering in the world, and

too many pangs of conscience among men for them to believe that. We must have some other plan, something that will appeal to all men, of all the ages in all conditions, and of all beliefs."

It was then that a fourth dark spirit came forward and whispered to Satan, "I will go, and I will

tell them that there is no hurry; tomorrow will be time enough!" "Go," cried the evil one, "and my presence be with you!"

Time is precious and fleeting. How do you spend your daily treasure? -- - 3323 Furman Avenue, Ft. Smith, AR 72903.

ANNOUNCEMENTS

OUR DEPARTED

SMALLING— Sister Lillie Shields Latham Smalling was born in Foreman, Arkansas on October 25th, 1905. She died a widow August 19th, 1986 of leukemia. Lillie was baptized the second time by Bob Chancellor on the 13th day of March, 1975. She thought she had been a member of the Lord's church for years; but, she came to doubt whether or not her baptism was pleasing to God. From what little I was privileged to visit with her, this is the kind of heart I sensed in her--she wanted to please God. She is survived by two brothers: Claud Davis of Lockesburg, Ar. who attends the church here at Oak Grove; and Earl Davis of Foreman, Ar. One sister: Ollie Bivins, who is in the rest home in Ashdown, Ar. Two daughters: Otho-leene White of Lake Charles, La. and Arva LaMunyon of Aiken, S.C. Five grandchildren and seven great-grandchildren. She will be missed by them and I'm sure by those of the congregation here and other places she attended regular i.e., Mena, Ar., Garland, Tx. and others. She was buried in Gravelly Cemetery near Foreman, Ar. succeeding a few words by Leon Klitz and myself.--*Tony Denton.*

BAZE— Sister Gladys Baze of the Midland, Texas congregation, passed away on Sept. 5th at her home. She had been ill for several years and very ill in the last few months. Sister Baze was the good wife of Bro. Willis Baze who cared for her through all the troubled times. There are three children: Mary Whitney, Alfred Baze, and

Richard Baze. Fourteen call her grandmother among who are Terry and Joel Baze. She has six great grandchildren. Sister Baze began her Christian life in 1928 and was faithful until her death. The story of her beautiful life is best read in the lives of those who bear her image--her faithful children and grandchildren. Indeed she has shown us all how to live, how to endure suffering, and how to die. A beautiful service was conducted by her brothers and sisters in Christ.--*J. Wayne McKamie.*

KING— Sister Janie King was born June 8, 1905 in Louisiana and departed this life at Lewisville, Texas July 28, 1986. She was formerly of the Graham, Oklahoma congregation. Sister King and her husband worshipped at Graham for many years. She had taken care of her invalid husband for several years. Her life as a Christian was so impressive. She never had a bad thing to say to anyone. She died while in surgery. The survivors are her husband, Roger King of the home, one son, Will King of Gilmer, Texas, two daughters, Iva Lee Winborn of Lewisville, Texas and Ema Dee Edwards of Rockwell, Texas, one sister, Stella Green of Bokchito, Okla., several grandchildren and thirteen great-grandchildren. Services were at Healdton, Okla., and I was asked to speak. Words of comfort and warning were presented. I was assisted by Bro. J.D. Elmore, one of the elders of the Healdton congregation.--*James Vannoy.*

COTTRELL— Robert Cottrell, son of Robert and Margaret Joel, was born January 30, 1906 in Shell Knob, Missouri and departed this life October 19, 1986 in Crane Health

Care Center at the age of 80 years, 8 months and 19 days. Robert was married to Florance Schreiner and was a lifelong resident of the area. He was a member of the Church of Christ. Survivors included: Wife: Florance; 2 sons: Paul of Marionville, Missouri and Lewis of El Dorado, Kansas; 3 daughters: Margaret Thurston of Memphis, Tennessee, Roberta Raymond of Marionville, Missouri and Retha Sue Jones of Bentonville, Arkansas; 1 brother: Orville of Tyler, Texas; 2 sisters: Bertha Stumpff and Edna Stumpff both of Galena, Missouri; 4 grandchildren and a host of other relatives and friends.

BYRD— Louie Elmer Byrd of Ardmore, OK was born June 19, 1895 at Berwyn, Indian Territory and departed this life Dec. 5, 1986 at the age of 91, just three months after the death of his devoted life. He was married to Priscilla Kathryn Williams Oct. 31, 1919, and they were together almost 67 years. He is survived by two sons, Melvin, of Ardmore, and Loy, of Ringling; one daughter, Joyce Rice, of Ardmore, fourteen grandchildren, 33 great-grandchildren, and three great-great-grandchildren. Bro. Byrd was a member of the church for a long time, and he will be missed, although he had been unable to attend worship for a long time. He had the respect of neighbors and friends alike. He had the respect of neighbors and friends alike. He was cheerful and optimistic, and his mind was keen and sharp until the end almost. J.D. Elmore and I conducted the service on Dec. 8, and Bro. Byrd's mortal frame was laid to rest at Hillcrest Memorial Park. We hope to meet him in a land where sorrows never come.--*Johnny Elmore.*

Continued on Page 10

ANNOUNCEMENTS

AN OPEN LETTER

Dear Readers, Brothers and Sisters in Christ: I hereby kindly request, as of the January 1987 issue of **Old Paths Advocate**, that my name be removed from the masthead as editor. I do this sadly, regretfully, heavy-hearted, after 27 years as editor, 14 of those years as publisher, upon the physical incapacity of the beloved Brother Homer L. King. I wish, as always, only the best for **Old Paths Advocate**. I stood for the principles it stands for before I knew it, and still hold them as dear as ever, in faith, preaching and practice, and always will--D.B. (Don) McCord, Box 1773, Covina, CA 91722, November 24, 1986.

NOTE: It is indeed with sadness that we honor Don's request. I personally wish he would remain. He has never failed me when I have asked his help. His reasons for this request are his own, he did not choose to inform me and I have not asked. We will simply comply with his wishes. We assume that his writings will continue to appear from time to time as always, and will look forward to reading them. We thank you, brother, for your many years of service both for the paper and in the preaching field. We pray God's blessings upon you and yours always--Don L. King.

NOTICE TO THOSE SENDING MATERIAL FOR PUBLICATION

For those sending material to the **Old Paths Advocate** for publication, please read this carefully. **Until Feb. 15 send all writings intended for publication to Ronny Wade, P.O. Box 10811, Springfield, Mo. 65808.** Your subscriptions, both new and renewals, should continue to be sent to my address in California as always. Though I will be away from home my wife Pat will do the subscription lists as always on the computer.--Don L. King.

WHY YOUR DECEMBER PAPER WAS LATE

Several have called or written to ask why they had not received their December paper yet. The printers have been doing some remodeling

and moving things around, etc. and even moving one part of the company into another building. Due to this, they did not finish our Dec. paper as soon as they should have. It was not mailed until after the 10th of the month instead of around the 1st as usual. They called me about the 10th to tell me of their situation. I was wondering why I had not received my copy from the printers when I learned of the problem. We hope their problems are solved now and you will receive the January issue on time. Our apologies.--D.L.K.

FOREIGN SUBSCRIPTIONS NEED YOUR HELP!

We need your help to send the paper overseas again this year. Many take the paper in foreign countries who cannot afford to pay the price of a subscription. We have tried to send it to them anyway. The cost is pretty high for us to bear along. You have been so good to help in recent times we are reminding you again that the need is always with us. If you can afford to send a certain amount, and are willing to do so, we will be glad to use it for that purpose and that purpose only. If you send extra money, be sure to designate what you want us to use it for. Not a penny has ever been used by us for personal reasons nor will it be. Your brethren afar are very grateful for your generosity in sending them the paper.--D.L.K.

PLEASE READ

This is to inform the brotherhood that the Church of Christ on Sanderfer Road, Athens, Alabama congregation are in full fellowship and support of Brother Bobby Pepper in the evangelistic work that he and Brother Alton Bailey are conducting in the tent meetings over the brotherhood.

We have a meeting scheduled with Brother Richard Nichols December 5th, 6th and 7th. Starting at 7 on Friday and Saturday nights, 10:30 and 6 on Sunday. Everyone welcome.

COLUMBIA, MO TIME CHANGE OF SERVICES

Evening services have been moved from 6:00 p.m. to 3:00 p.m. With this change we hope to improve attendance and allow time for visits to other congregations.

NEW CASSETTE AVAILABLE

"That Old Time Religion" an Acappella tape by the Heaven Bound Quartet is now available for \$7.00 postage included. We also have a few copies of "Before Thy Throne" still available for \$7.00. Please make your check payable to: **Heaven Bound, 2116 S. Delaware, Springfield, Mo. 65804.**

ADDRESS CHANGE FOR YOUR DIRECTORY

Please note in your directories this new address for Marion Byrd of Deport, Texas. His **new** address is: Rt. 1, Box 117, Deport, Texas 75435. Telephone (214) 652-9455. He will appreciate your making this change.

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 need 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 may write to. You can request a boy or girl. We are constantly in need of more names to fill the requests we already have. We presently have Christian friends in the Philippines, Malawi, Singapore, Australia and all over America. Although most who write us are teenagers, many are as young as seven. Some are in their twenties and thirties, and one Christian friend is over seventy. There is no age limit. Parents, please tell your children about this and encourage them to write.--**CHRISTIAN FRIENDS, C/O ED GAMBLE, 150 WESCOTT CT., AUBURN, CA. 95603.**



the fields are white already to harvest

FOREIGN

Murl Helwig, Tel. 001-504-22-1905; Randy Tidmore, Tel. 001-504-22-0851; Iglesia de Cristo, Apartado Postal 26, Comayagua, D.C., Honduras, C.A., Nov. 17, 1986— The work here continues to progress with spiritual and numerical growth. The Lord has been opening doors of opportunity for us and blessing the Church here. Our families and we are enjoying good health in the tropical climate. We have almost completed the rainy season, and are enjoying the work. To date, there have been 35 baptisms and three congregations started this year--the Lord is blessing the work. This may not seem like much when it is compared to some countries, but the rate of growth is increasing. Honduras is a little smaller than Oklahoma, and is poorer than Mexico, to give some idea of comparison. There are other places that we are sure we could start congregations, but we have to wait until we can "firm up" the members that we have. We believe it is more important to have strong, faithful Christians, even if it means having fewer. With the progress that is being made in training teachers and preachers, soon we should have more laborers in the field, and the work should begin to spread more rapidly. Thanks so much for all the cards and letters and telephone calls. The cheapest time to call is between 11:00 p.m. and 8:00 a.m., the best time for us, is between 6:00 and 8:00 p.m. Now that daylight savings time is off, we are on the same time as Central Standard. Also, if you have written us, but didn't receive an answer, consider the possibility of us not receiving your letter, or our reply being lost in the mail. These things happen fairly regularly. Also, if you do not mail your letter "airmail", it will come "surface mail", and will take up to three months to get here, if it does. So if you have not received a reply to your letter, please write again, because we do answer all the letters that we receive, as we are able. Please continue to remember us and our work when you pray. May God richly bless all the faithful everywhere.

DOMESTIC

Paul O. Nichols, 9462 Baird Road,

Shreveport, La. 71118, Dec. 8— The meeting at Grassy Fork, Tn. (Nov. 16-23) closed with one restoration (from cups and classes) and two confessions of faults. This congregation has grown from about seven or eight in 1983, when I was last there, to a good size congregation. The last Lord's day of the meeting we had 61 present. We were treated with kindness and much hospitality. Floyd Harris, Jr. was with me in this effort, and rendered valuable assistance. From there I went to Cottage Grove, Or for talks with those brethren, Jim Franklin, J.B. Paul and his wife of Bitragunta, India, about the Lord's work in India and the pending trip to that country. I am at home now. We plan to attend the New Year's meeting in Oklahoma, the Lord willing, where we hope to see many of our friends and loved ones, and enjoy the fellowship of kindred spirits. We had some wonderful meetings this year, and I want to thank all the brethren everywhere who gave us the opportunity to work with them in the preaching of the gospel in their communities in 1986. Let us look forward to the new year, anticipating even more work for the Cause we all love.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539, Dec. 15— The meeting at Modesto closed with two confessions of wrong. Crowds were good throughout due to other congregations helping. However, there was also some outside interest. We appreciated the preachers who made the effort to come and help out with their presence. I enjoyed visiting with Richard DeGough some who has moved back to the area and is working at Oakdale along with Dwayne Permenter in a new work. Also brother Voyd Ballard who is now living and working among the brethren at Modesto. It was good to visit him and witness his stand for the truth. Too, Glen Ballard came and we thank him for his help as with all the others who were there. Lord willing, we leave this coming Lord's day evening for the study at Oklahoma City. (21st St.) Ray Fox and I are to conduct it and we pray for a profitable study and the cooperation of all. Too, we hope to take in at least part of the New Year's meeting at the Capitol Hill congregation in Okla. City this year.

Than, Jan. 4, if the Lord wills, Jerry Cutter and I will leave from San Francisco for the Philippines and later, Malaysia. Since I will be out of the country for about a month Ronny Wade will be handling the work of the paper. **Send all your material to him until after Feb. 15.** Your subscriptions can **still be** sent to my address since my wife, Pat, will be taking care of the computer work. However, all material to be published should be sent to Ronny Wade until Feb. 15. Your prayers are needed and appreciated.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo. 65804, Dec. 10— The weekend meeting 17-19 of Oct. for the congregation at Temple, Ga. we enjoyed very much as usual. We had very good attendance and congregational cooperation and visitation by brethren from various parts of the country. Of course I have always appreciated and loved the people in Temple, Ga. I guess you could say they are my kind of people. Clayton Fancher and his wife accompanied us on this trip. We are glad to have them. We have just returned from a weekend meeting with the Eleventh Street Acres Congregation in Tulsa, Ok. We had a good little meeting. We had visitors from Ft. Smith, Ar., Seneca, Mo. and from various places in Oklahoma. We were all made sad indeed, when the Cutter family were called away because of the sudden turn for the worse by Bro. Cutter Sr. who has been ill for some time. Almost everywhere I go these days I see many young folk who are three generations removed from their grandparents to whom I preached a long time ago, and many of these young people are becoming leaders in the church, and the church in Tulsa is no exception to the rule. Rodney Watson was our traveling companion on this trip, and rendered valuable services in sundry ways. He is developing rapidly and becoming very useful. We made our place to stay during this short visit with Gene and Bernice Hopkins, who are old friends of ours, as are many others in this congregation. May God bless the work there and elsewhere.

James Vannoy, Box 414, Bridgeport, Tex. 76026— In the past two years I have enjoyed some wonderful experiences preaching the gospel. Last year my wife and I attended services

EXPIRATION DATE

If the date near your name and address reads 01-87 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)

in Manila. This was my first experience preaching with an interpreter. The work done there by Bro. Danao and others was so impressive. The churches in the Philippines have great potential. This year we attended services at Kirby-in-Ashfield near Nottingham, England. It was wonderful to see the communion done in accordance to God's word. This congregation has worshipped in the same location since 1925. I appreciated the opportunity to preach for them. Bro. John Dodsley and others are pillars of the church. They contend for a "thus sayeth the Lord." Bro. Dodsley gave me an article titled "Is There a Legitimate Use of Force? If So What Is It?" This deals with carnal warfare dated December 1916 by T.E. Entwistle of England. If anyone desires a copy, please advise. It may be of interest to some that we have been corresponding with a gospel preacher (digressive) who has preached behind the Iron Curtain. He stated that he had worshipped on several occasions where they used one cup in the communion and the one undivided loaf. He also stated that in years gone by there was a congregation in Germany that worshipped as we do, but it no longer exists. The congregation here in Bridgeport continues to grow. We solicit your prayers.

Roy Lee Criswell, Rt. 2, Box 142, Cassville, MO 65625, Dec. 11— Since our last report, we had the opportunity to hold a short meeting at Henryetta, Oklahoma. Crowds and interest were good. We enjoyed laboring with all of these brethren. This last week here in Aurora, we rejoiced to see the power of God's word as a man was baptized into Christ. Our crowds and interest are good. We would invite those traveling to come and worship with us in Aurora. Please pray for the growth of the Church and may we ever do more in the coming year in His service.

James Phillips, Route 2, Box 204, Evans Road, Athens, AL 35611, Nov. 27, 1986— Just returned from a 4-day meeting with Brother Bobby Pepper conducting the meeting in Brodhead Kentucky, with 5 confessions plus one after we left. Out of one of the home studies, one was baptized, after we left Sunday evening. The meeting was well attended. These brethren are young but believe in contending for the faith once delivered to the saints. A tent meeting conducted by Brother Pepper and Brother Alton Bailey has been set for June in Brodhead, Kentucky.

Paul Walker, P.O. Box 1385, El Reno, OK. 73036, Dec. 8— Our gospel meeting at Covina, Ca. was a good one. We had many visitors from the Los Angeles area attend. Russell Hall was a great encouragement bringing visitors almost every night. It was a thrill to be with Don McCord. What a fine Christian man! Our weekend meeting at Stockton, Ca. was a very enjoyable one. It was wonderful seeing so many friends we had not seen in twenty years. Our stay in the home of Granville and Arlene Mahurin was enjoyable. We here in El Reno are sad over the passing of Bro. Oscar Golden. He had been a Christian for many years. He was a fine man- we miss him.

Voyd N. Ballard, 814 Ladd Road, Modesto, CA 95356 - Ph. 545-3686— Our work with the church here in Modesto continues to go well. We are making every effort possible to reach the lost in this area. During the month of November we conducted one of the best gospel meetings that I have attended in a long time, with Don King doing the preaching. The meeting was well attended and the support of other congregations in the area was excellent. We also had several non members attend one or more services. Don preached the old time gospel without fear or compromise. We appreciated his work very much.

Bobby Reeves, Box 625, Marion LA 71260— I enjoy the articles in **Old Paths** each time I get a new issue. We continue here with the work in love and worship for the cause of Christ. Our attendance has been real good over the past year. We have a fine, energetic and great group of young men who are getting into the work. Bro. Billy Dickinson usually is with us the first Sunday of each month and renders great aid and uplifting lessons. We were blessed with the good preaching of Bro. Larry Lay in our 86 mid summer meeting. What a challenge he gave us. We are helping others to be able to hear the gospel in its simple and wonderful power to save. Let us continue to hold the banner for Jesus high so that others can learn of Christ. Let us work while it is day for the night soon cometh.

James A. Hickey, P.O. Box 577, Hamilton, GA 31811— We are happy in our new church home in La Grange, GA. The brethren could not be kinder to us. My sons; Brett, Bart, and Dennis have all been speaking for the Lord. We are impressed with the amount of mission work being done in this region. It was my privilege to share the pulpit with Bro. John Smith and a host of other preachers in the tent meeting at Roberta, GA. Bro. Alton Bailey and Bro. Bobby Pepper have been very active in this work. Since my last report I have also preached in Panama City, Fla., La Grange, and Columbus, GA. I am looking forward to conducting the 1987 Labor Day meeting at Columbus. I am working on a part-time basis with the Columbus congregation. We are beginning a program of personal evangelism. December 6th and 7th I will be preaching at Jacksonville, Fla. While in Oklahoma for the Study we plan to be with the brethren at Crescent. We invite you to come our way and spend some time with this scenic part of the South. We thank the Lord for loyal brethren.



“THE NAMES WE WEAR”

FEBRUARY 1, 1987

By Jimmy Smith

F D. Srygley once wrote: “A writer in a certain denominational paper complains because ‘Campbellism has actually about captured the exclusive right to be called Christian’. The reason for this is that other people who claim to be Christians contend more earnestly for the right to be called ‘Christians.’ Every Christian has the same right of any other Christian to be called ‘Christian’; but those who waive that right and call themselves, or consent for others to call them, something else, have no one to blame but themselves.”

“It should be observed, however, that the word ‘Christian,’ in its New Testament sense, is not the name of a religious party or denomination, but of a disciple. To speak of any religious body larger than a local worshiping assembly, or smaller than the body of Christ which includes and consists of all Christians, as the Christian Church, is an unscriptural use of the word. If the word ‘Christian’ can be scripturally applied to a church at all, it cannot be so applied to a church that is larger than a local worshiping assembly but smaller than the total body of Christ, for the reason that there is no such church in the New Testament.”

“All this trouble about names and churches and such like grows out of the efforts of different kinds of professed Christians to distinguish themselves from each other. The remedy is to return to New Testament preaching and practice, and then there will be but one kind of Christians, and they will all belong to the same church, which is the body of Christ. No one will want to be called anything but ‘Christian’, because there will be no reason why any Christian should distinguish himself from other Christians. So long as it is necessary for different sorts of denominations to distinguish themselves from each other, it will be necessary to use unscriptural terms (or spiritual terms in an unscriptural sense) to do it.”

Historically, the children of God have either worn His name or one which He gave them. Gen. 5:2 “Male and female created he them; and blessed them, and gave them one name Adam, in the day when they were created.” The significance God attaches to names is evident in his changing of names; Abram to Abraham (Gen. 17:5); Sarai to Sarah (Gen. 17:15); Jacob to Israel (Gen. 32:28) and consequently the descendants were known as Israelites. In being called “Israel” they were called by the name of God, “Thy people are called by thy name.” (Dan. 9:19) “Israel”, according to the etymology of the word, means “He who prevails with God.” The suffix “El” is an abbreviation or contraction of the Hebrew word for Lord “Elohim”. Jerusalem, the Holy City and the place where Israel worshipped God, was called by the name of God. “The city which is called by thy name” (Dan. 9:18). Jerusalem means “Jehovah send peace.” The prefix “Je” is a contraction of the Hebrew word for God “Jehovah”. If God’s people and His holy city wore His name then, is it a wonder that the people of Christ and His church are required to wear His name today?

Acts 11:26 says, “And the disciples were called Christians first at Antioch.” No person who is not a “disciple” has a right to wear the name “Christian”. “Neither is there salvation in any other; for there is NONE OTHER NAME under heaven, given among men, whereby we must be saved.” (Acts 4:12).

It is then impossible for people to be saved under other names. CATHOLIC means universal and the church of Christ is a universal church, but we cannot be saved under this name. CONGREGATIONALIST as a name, signifies that the people who wear that name believe in the autonomy of the congregation. We believe in that, the Bible teaches it, but this name was not given

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SUBSCRIPTION RATES

Single Subscription One Year.....\$5.00
Published Monthly by Old Paths Advocate, Lebanon, Mo. 65536

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

Second-class postage paid at Lebanon, Mo. 65536

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

EDITORIAL

By Ronny F. Wade

C.W. MICKEY MEEKLY BOWS OUT

C.W. Mickey, editor of The Reasoner, recently issued a bold challenge "to any man on this sinful earth" to deny that "it takes blessing and breaking of the bread to purify it or make this human bread holy..." We answered "the editor's" challenge for a number of reasons. First of all when someone is bold enough to challenge the world we feel it our duty to at least give the man a fair hearing. What better way than in public discussion. Secondly, we deny that it is scriptural to divide the fruit of the vine into individual containers after thanks has been offered for it in one container as Bro. Mickey preaches and practices. Thirdly, we deny that the one serving at the table should break the bread for the entire congregation after the giving of thanks. And, fourthly since "the bold editor" was so certain about the need of a **contest** to determine who was right or wrong, we felt compelled to oblige him. But lo, look at him now. In the Sept.-Dec. issue of The Reasoner he writes: "2 Cor. 12:20, "For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you as such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:" The debates I have seen produced the following evils mentioned after "DEBATES". Thus, I have always refused to debate in this fashion. If some wish to refute what I taught in The Reasoner, then let them answer in their paper. Editor."

Well, well, my! how quickly some RUN when they are confronted with a genuine response to their challenge. The editor knows how he breathed out threatenings while in the South for anyone to meet his arguments. He needs to learn that if he is going to advertise for a CONTEST, and even go so far to say "a like contest can be set up today to determine who is scriptural and who is not." then he better be ready to accept the results of such a proposal. Finally, our brother asked the question "Are you ready?" Yes, brother Mickey, I am ready. **BUT THE REAL QUESTION IS: ARE YOU?**

Let me make it clear, that I do not approve of any discussion that produces the evils mentioned by Paul in 2 Cor. 12:20. Public debate or discussion does not have to be characterized by such. Paul himself participated in many debates that did not produce those results. I have been involved in a number of discussions that were productive of good and did not follow the line like those brother Mickey has seen. So come on brother, let's have the contest you wanted. We won't allow it to become something evil or wrong, but will keep it on a high level productive of much good.

THE MARCH OPA. The March issue **Old Paths Advocate** will contain the Moore-Wade Debate on individual cups. Several months back brother Mike Willis, Editor of Guardian of Truth proposed

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THE MESS THEY ARE IN

By Voyd N. Ballard

I never cease to be amazed (and often amused) at the mess people get themselves into when they reject the Bible. Such is the case with those who have thrown the Authorized Version (1611) and the American Standard Version (1901) out the window of liberalism and have adopted these modern perversions which have been mis-named "Modern Versions".

At the present time there are no less than fifty (possibly more) of these so called "versions" floating around. You will find that those who have departed from the simplicity of the gospel, left the Lord's church, and are promoting this "unity in diversity" movement clinging to these "modern Versions" while hurling all kinds of false charges against that "Old King James Bible". Since there are so many of these perverted versions it is sometimes difficult to tell just which one is considered to be the true translation by a particular apostate. It really does not make much difference, since most all of them do not believe the Bible anyway. Nearly all of them believe in a direct leading of the Holy Spirit separate and apart from the Word, and all of them have long since completely rejected the church as revealed in the Bible. So they will usually accept all of these so called versions that have translated the church out of the New Testament.

Buff Scott, Jr. of Iowa claims that he was at one time a member of the church, but now has renounced it and is claiming that there is no such thing and that it cannot be found in the New Testament. He says that the term "church" got into our versions by an edict of King James! So Scott won't have the Authorized or American Standard Versions-He uses instead one of these "modern versions" that has translated the church out of the New Testament so he can prove his false theory that there is no such thing as the church.

Well, you know, what proves too much, proves nothing and sooner or later gets people in a big mess; and this is what happened to Scott on Matt. 5:17 and Eph. 2:14, 15. In the May/June 1986 issue of his paper he printed the following question submitted to him by one of his readers: "Jesus said that he came not to abolish the law, but to fulfill it. Paul remarked that the law and its commandments were abolished. How do you understand this apparent contradiction?" Scott answered as follows: It is true that Jesus spoke of not abolishing the law of Moses and the prophets. It is also true that Paul asserts that Jesus abolished the law of Moses and the prophets. Perhaps Matt. 5:18 is the answer."

The problem that Scott and all the rest of those who have adopted these modern perversions run

headlong into is not a contradiction between Jesus and Paul, but a mutilation of the sacred words of Christ in Matt. 5:17. Without any authority whatsoever they have the Lord saying "Think not that I have come to **abolish** the law and the prophets; I have not come to **abolish** them but to fulfill them". They substitute the word "**abolish**" for the word "**destroy**" in this passage and then have the inconsistency to translate Eph. 2:14 that Christ broke down the dividing wall by "**abolishing** in his flesh the law of commandments and ordinances." This of course, is a flat contradiction, but it is not a fault of the Holy Spirit, but a garbling of the words of Christ, and nearly all of these "modern versions" do it. This includes "The Revised Standard Version" of 1952, "New American Standard" of 1960-1972, and the "New International Version" of 1978-1983 now being tooted so highly by some of our own preachers.

If Christ had destroyed the law he could not have fulfilled it; but having fulfilled it (which he said he came to do) he did **abolish** it, as Paul said, "Having abolished in his flesh the enemy, even **the law of commandments contained in ordinances...**" (Eph. 2:14, 15) and changing **DESTROY** to **ABOLISH** turns Matt. 5:17 into a false statement besides making those "modern versions" contradict themselves!

Well, this is just one example of the mess people get themselves into when they tamper with God's Word.--814 Ladd Road, Modesto, Calif. 95356, Phone: 545-3686.

THE DEVIL FOR A FATHER-IN-LAW

By Andrew Ong

I in the following article I do not propose to consider every aspect or ramification of marriage, but rather to **stress** the **importance** of Christians **uniting** in **matrimony** with those of "**like precious faith**". (II Peter 1:1).

Life is composed of various and sundry relationships. When persons are baptized into the name of the Father, Son, and Holy Spirit (Matt. 28:19), they are baptized into a **divine relationship** which is the supreme relationship. Since it is possible to enter into such an **unholy** marriage relationship that it will be **EXCEEDINGLY** difficult for one to live the Christian life, proper marriage becomes all the more important.

REASONS FOR MARRYING IN THE LORD

There are many reasons why Christians **MUST** marry Christians. The Bible stresses "**ONENESS**" in marriage, but when a Christian marries an

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I'M SIMPLY AMAZED

By Gary Barrett

Not too long ago Preachers of the St. Albans area who disagree on the use of instrumental music to accompany the singing in the worship of the Church met in camera to discuss their differences. Since they are still divided I must conclude nothing was settled. Can you imagine two groups meeting to discuss instrumental music and is it a violation of God's word when both parties are practicing other man made innovations? I'm Simply Amazed! The anti-instrumental music brethren feel their pro music brethren have transgressed the Lord's will in their use of music in the Church. On the other hand the pro music brethren feel, law is being made where God has made no law. I recently had a study with a young couple on the worship of the Church. We both agreed that there is no authority of instrumental music in the worship of the Church. I then asked for Bible authority for Sunday School and the brother replied, "I've really never read anything about Sunday School in the Bible." We also noticed the difference between the congregation at St. Albans which uses one cup in communion and the Church where he was going.

He asked concerning Luke 22:17 "how was the cup divided?" I explained that all drank of the one cup and thus it was divided Mark 14:23. There is certainly nothing abstruse in this passage of scripture. I then preceded to point out how I was Simply Amazed at how folks interpret the Bible. Brethren using individual cups and Sunday School feel the pro music brethren have transgressed the Lord's will. In my estimation it is simply a case of "the pot calling the kettle black."

I wonder if this proliferation of innovations will ever cease as many are moving farther and farther from the truth? If one may use communion cups and Sunday School with no Bible authority then why not instrumental music with no Bible authority? I wonder which of the two disputants is being fanatical, blind, and narrow minded? Isn't that what they usually say about the anti cups, Sunday School, and instrumental music brethren?

I met an older brother who worships with the cups and Sunday School brethren and spoke with him concerning the study between the preachers on the music question. He said, "We are going to continue to fight the instrumental music brethren on their error." His tenacity was quite obvious. I told him, "the instrumental music is catching on fast and a number of Churches are adopting the practice." He replied, "that's alright, there are still many who will fight it." I believe what has actually happened is that those inconsistencies are really catching up. It can't be long till folks reason, "I don't have scripture for cups and Sunday School, neither instrumental music so why fight against music and accept the other two innovations. I

might as well take all three on equal ground."

I can say that is at least logical and reasonable. It is sad to say but the Church is divided and God is not pleased. Where does the responsibility for the division rest? We are sometimes charged with the division because we will not unite with brethren using cups and Sunday School. If that reasoning is correct then the brethren opposing the music in worship should start using it so there would be unity. We might go a bit farther and say that the brethren that argue, "unity at the price of truth," might someday end up with the Faith Only Doctrine people in their desire for fellowship and unity at any cost. No my friends, taking up error is not the answer to the problem. Then there are the folks who take the, "It's A Little Thing" approach. Sure, individual cups, Sunday School, and instrumental music aren't mentioned in connection with the worship of the Church but they are just "Little Things" and shouldn't affect our fellowship. I wonder when adding to God's word can be considered a "Little Thing"? The eating of the forbidden fruit in the Garden was a **little thing**, Naaman dipping was a **little thing**, and the plagues of God are added because of violating these so called Little Things (Rev. 22:18). There is only one solution. Brethren must unite on God's plan of worship, his arrangement, and do things God's way if we are to have unity.

David Lipscomb writes, "members who worship God according to his will show their loyalty and devotion to God, and maintain in the community a church loyal to God." He went on to quote, "Where two or three are gathered in my name there am I in the midst of them (Mt. 18:20)."

Brother Lipscomb could see you can't enjoy God's favor and worship in error at the same time. It appears to me he was saying, "It would be better to worship with two or three in truth than a whole congregation who is worshipping in error." Brethren, as the church let us allow God to have his way always. Let us continue to worship God in spirit and in truth and in this way show our saviour we love him.--899 Greenbrier St., St. Albans, W.V. 25177.

EDITORIAL

By Ronny F. Wade

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such a discussion. Bro. Don King agreed. The debate will appear in complete form in both papers March 1.

We wish to express thanks for the contributions we have received to pay for foreign subscriptions. These are expensive, and we appreciate your help in this matter. Since last notice we have received \$200.00 for such purposes.

PAGES FROM THE PAST

By M. Lynwood Smith

I'm not sure if this fine article comes from the files of *The Truth* or the early issues of *The Old Paths Advocate*. I have had this in typewritten form for 30 years or more. I once entertained an idea of putting Bro. Harper's articles in print, but have not done it. This is another one of his fine works.

"THE FAITH"

We now come to a very important distinction made in the word of God--that between faith (personal faith) and "the faith"--"the faith of Jesus Christ,"--the faith that came by Jesus Christ. And we shall take the text, the third verse of Jude--"Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints."

We found (Jn. 1:17) "the grace and the truth" that came by Jesus Christ in distinction from the law that came by Moses. And now we shall find "the faith" set out in distinction from the law. We read: "But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe. But before the faith came, we (Jews) were guarded under the law, having been shut up into the faith about to be revealed; so that the law has been our pupil-guard to Christ, that we might be justified by faith. But the faith having come, we are no longer under a pupil-guard; for ye are all sons of God in Christ Jesus through the faith: for as many as were baptized into Christ did put on Christ."--Gal. 3:22-27.

Again: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God by the faith of Jesus Christ, unto all and upon all of them that believe; for there is no distinction; for all have sinned and fallen short of the glory of God."--Rom. 3:21-24.

And when Peter wavered to bring the Christians under the law, Paul met with him with -- "If you, being a Jew, livest as do the Gentiles, and not the Jews, why dost thou advocate to Judaize the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ?" -- Gal. 2:14-16.

Again: "Let us run with endurance the race lying before us, looking unto Jesus the institutor and completer of the faith."--Heb. 12:2. (It is not "our," but "the," in the original.)

Again: But they only heard that he who once persecuted us, now preaches the faith which once he ravaged" (Gal. 1:24), showing that all preached the same gospel, "one faith" (Eph. 4:5), "the faith." (This is a plain refutation of those who claim that Peter and Paul preached a different gospel.)

Again: "The word of the faith, which we preach" (Rom. 10:8), shows that it was "the faith" which all preach. Yes, it is "the"--"the faith" here in the original; and Paul goes on here to show that this is the same thing as "the gospel," in saying, from Isaiah: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."--v. 15. Again: "But they have not all obeyed the Gospel."--v. 16.

Now we see "the faith" is preached; and we learn that "A great multitude of the priests were obedient to the faith."--Acts 6:7. And Peter says of the Gentiles, after he commanded (Acts 10:48) them to be baptized, that God "Put no difference between both us (Jews) and them, having purified their hearts by the faith."--Acts 15:9. (Yes, it is "the"--"the faith," in the original.)

We have seen (Rom. 3:21-24) that "the faith" is now God's "righteousness," that is, God's way of making people, sinners, right with him. And the Jews that rejected "the faith of Jesus Christ" were left unsaved, as Paul shows in Rom. 10:1-24.

Now, the commands in "the faith" to be obeyed are: "Believe on the Lord Jesus Christ" (Acts 16:31; Rom. 10:9, 10; Mark 16:16). "Repent ye" (Acts 2:38; Acts 17:30; Lk. 24:47). "Confess with thy mouth the Lord Jesus" (Rom. 10:9), 10; Mt. 10:32; Acts 3:37; Acts 22:16). "Be baptized" (Acts 2:38; Acts 10:48; Acts 8:38; Mt. 28:19; Mk. 16:16).

"With the heart man believeth unto righteousness."--Rom. 10:10. This makes faith in Christ as the Son of God come before righteousness is obtained. "Then hath God also to the Gentiles granted repentance unto life."--Acts 11:18. This makes repentance come before "life," spiritual, is obtained. "Confess with thy mouth the Lord Jesus... with the mouth confession is made unto salvation."--Rom. 10:9, 10. This makes confession with the mouth of Christ as the Son of God (Acts 8:37) come before "salvation" is obtained. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins."--Acts 2:38. This makes repentance and baptism come before "the remission of your sins" is obtained.

"Dead in your sins" before baptism, Col. 2:11-14. "Dead to sin" and "alive unto God" after baptism (Rom. 6:2, 11).

"Ye were the servants of sin; but God be thanked that ye obeyed from the heart that form (form, **tupos**--burial and resurrection of Christ; **tupos** the burial and resurrection by baptism) of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."--Rom. 6:17, 18. This obedience comes before "made free from sin"--obedience in baptism.

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THE DEVIL FOR A FATHER-IN-LAW

By Andrew Ong

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unbeliever, "oneness" is sadly lacking in the most important area--the spiritual area! In marriage, two are to become one. The Bible says that two cannot walk together unless they are agreed (Amos 3:3). There must therefore be oneness, similarity, and agreement to a large extent if marriage is to be successful. If oneness does not exist in the spiritual realm, it is useless to look for it elsewhere.

Next to the salvation of your soul, the most important decision that you have to make in life is that of choosing your life-partner. You cannot afford to make a mistake here, for this is one decision in life which once made can never be reversed. If you have chosen the wrong vocation, you may be able to correct the error. Similarly, you may correct many other decisions in life, but if you have married outside the Will of God, you can never correct your error; you can only try and make the best of a wrong choice. It is a tragedy to miss God's will in marriage. Many who married in **haste** without awaiting God's time or seeking His Will are now repenting at **leisure!** Surely their example is a warning to young people to tread cautiously in this realm.

In Ephesians 2:1, Paul plainly taught that an unbeliever is dead in trespasses and sins. Since the living cannot be united with the dead, there should be **no question of a believer even considering marriage with an unbeliever!** If you are joined to the Lord, your spirit is now one with His (I Cor. 6:17). You can therefore consider marriage only with one who is similarly united to the Lord. It takes a union between the man, the woman, and the **Lord** to make a truly Christian marriage. Anything less than this can never be called a Christian marriage.

The Bible commands us, "DO NOT BE UNEQUALLY YOKED UPON WITH UNBELIEVERS- do not make mismatched alliances with

them" (II Cor. 6:14). The yoke is a very clear symbol of marriage. The picture is of two oxen pulling a plow together symbolizing husband and wife united and working together for the Lord. In the Old Testament, God's people were forbidden to plow with an ox and an ass together (Deut. 22:10) because these two animals had different natures. The Christian too has a different nature from the unbeliever. Hence the Bible also says, "How can light and darkness share life together? How can there be harmony between Christ and the Devil? What can a believer have in common with an unbeliever?" (II Cor. 6:14-15 JBP).

THE DEVIL FOR A FATHER-IN-LAW

It is obvious that if you as a child of God marry an unbeliever (who is a child of the Devil-John 8:44, I Jn. 3:10), your father-in-law will be the **DEVIL HIMSELF!!** With such a father-in-law, you can be sure of endless trouble for the rest of your life. In any case, a Christian who marries an unbeliever, does so in clear violation of the command of the Scripture and in outright disobedience to the Lord. It would therefore be presumption on his or her part to ask God to bless the wedding. **The Lord will never, under any circumstances, sanction the marriage of a child of His to a child of His enemy, the Devil!**

Another important reason why Christians must marry Christians is that an unbeliever does not recognize the significance of the Lord's work, the "furtherance of the gospel", and the Church. When one partner is a Christian and the other is not, this couple cannot in any way worship and serve God in spirit and in truth **TOGETHER**. Their attitudes toward God and His eternal verities are not the same. Those thus united cannot pray together (remember, "A family that prays together, stays together"), they cannot train up their children

together, they cannot do personal work together, etc. Most of us agree, for example, that a gospel preacher could not do his best work if married to an unbeliever. We must remember, however, that all Christians are to be servants of the Lord. It is obvious that the effectiveness of any Christian in serving the Lord is greatly injured by a nonbelieving spouse.

A brother in Christ who marries an unbeliever still has a responsibility to bring up his children in the "nurture and admonition of the Lord" (Eph. 6:4). (Some translations render this "discipline and instruction".) Many fathers in this situation fail to do so because of the religious differences with their wives. The same is just as true of sisters in Christ who marry outside the Lord. Sometime ago, I was told of a teenage girl whose parents differ religiously. They had agreed several years ago to not bring up the question of religion in their home, and eventually both stopped attending church services. The girl indicated that she had a great desire to study the Bible and attend services, but that she would not because both parents were in such disagreement. Such discord will bring hardship to any home.

Those contemplating marrying outside the Lord, must recognize the fact that their children will be affected. There is a risk that the children may be led into religious error by an unbelieving companion. Children are affected **adversely** when one parent fails to go to church and encourages them to do likewise. Remember, God did not intend that it be this way.

A METHOD OF EVANGELISM?

Some Christians contend that if one marries an unbeliever, he can thereby save a soul from Hell. If this argument were a valid one, surely an all-wise God would have urged all Christians to marry unbelievers! Why hasn't He done so? Surely because He never intended marriage to be a method

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CHOOSING TO GO TO CHURCH

Dear Church Member:

Don't wait until the hearse hauls you to church. If you do

1. You will go, regardless of the weather.
 2. You will go, regardless of the condition of your body.
 3. There will be beautiful flowers there, but you won't enjoy them.
 4. You will go, regardless of how your family feels.
 5. The minister may say many good things, but they will do you no good.
 6. There will be beautiful music, but you won't hear it.
 7. There will be heartfelt prayers, but they will not touch your heart.
 8. There will be friends and relatives there, but you will not worship with them.
 9. You will go, no matter how many hypocrites are there.
 10. You will go, no matter how much you are needed at home or at work.
 11. You will receive no blessing from the service.
 12. You will not feel concerned about your clothes.
 13. You will never have to decide about attending church again.
- Aren't you glad to be alive and well and full of zest and able to choose to go to church?

----From the Dear Abby column.
North Arkansas View
Mtn. Home, Arkansas

THE INVISIBLE ONE

He is a person you cannot see, hear or touch.

But you know how He wants you to act and you know

What He wants you to do.

He sees all you do and hears all you say.

He lives in a Christian's heart almost all the time.

Almost everyone knows Him.

He rules a great Kingdom.

He is a King.

You can learn all this from a book,

A book called The Holy Bible.

This man, this invisible man, is our Lord,

Our Father, our mighty God,

That created us and the world.

Polly Hundley

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THE DEVIL FOR A FATHER-IN-LAW

By Andrew Ong

Continued on Page 6

of saving souls! No one can expect the Lord to support him if he adopts such an unscriptural soul-winning (?) scheme. If one's partner is not converted prior to marriage, it is unlikely that he or she will be thereafter. **Also, there is a chance that the unbeliever will drag the Christian back into the world!** Why risk marital failure, a lack of a Bible-centered environment for one's children, and the loss of one's soul by such a union?

Consider the case when a true New Testament Christian marries a member of a denomination. One spouse gives support to the gospel of Christ which teaches the essentiality of baptism, the Church, and Christian living. The other supports the dogma of salvation at the point of faith only, the unimportance of the church, and the impossibility of apostasy. In such cases, the home atmosphere cannot be ideal. A genuine Christian, recognizing the importance of the promulgation of God's scheme of redemption, cannot help but hate every false way (Psalms 119:104). Yet, the one whom the Christian loves most dearly is guilty of supporting false doctrine.

PARENTS MUST RECOGNIZE THE DANGERS. What should parents do to prevent this problem? The answer is simple: **People marry the ones they date.** Thus, children should be taught from the beginning the importance of marriage, and the necessity of dating those who are Christians. The safest thing to do is to refuse to get emotionally involved with any unconverted person at any time. Parents have the awesome responsibility of teaching their children to **marry only in the Lord.**

In conclusion, all Christians need to meditate upon the fact

that one purpose of marriage is to assist one's companion in reaching the celestial city of God. Christians should recognize the supremacy of the divine relationship. One should not enter a marriage that is likely to cause his divine relationship to deteriorate. Too much is at stake for a Christian to be unified with a non-Christian. No faithful Christian would ever want to have **THE DEVIL AS HIS OR HER FATHER-IN-LAW!**--
Andrew Ong, 18, Jalan Tamarind, Southern Park, Klang 4 1200, Selangor, Malaysia.

A NEW JOURNAL

A new journal is to be published, Lord willing, quarterly (March, June, September and December), with the first issue scheduled for March, 1987. This journal is to be attractively covered, with glued back, and have 56 pages. The journal will be 5½ inches by 8½ inches. It will be in easy to read print. Three sections are planned. The first section will include fundamentals, introductions to books of the Bible, exegesis, sermons, history of churches, questions and answers. The second section will be book reviews. The third section will include sermon outlines, poetry, quotes, reports and news. This journal will be published by Jimmy Cutter, but not without the help and encouragement of many brethren, and will be entitled the **Christian Expositor**. Including postage, the price will be \$12.95 per year, or \$3.25 an issue. A single copy will be \$4.00. You may send your subscription to: **CHRISTIAN EXPOSITOR**, 11101-E East 41st St., Suite 320, Tulsa, Oklahoma 74146. The telephone number is: (918) 664-2154. Jimmy feels there is a real NEED in the world for just such a journal, and I am happy to commend it to you. There will definitely be a positive approach to spiritual issues in this journal. It will be used to further the gospel at home and abroad. Please don't miss an issue by subscribing now.--*Jerry L. Cutter.*

"THE NAMES WE WEAR"

By Jimmy Smith

Continued from Page 1

us. BAPTIST means one who baptizes. We believe in baptizing people, but we cannot be saved under that name because God gave us another one. HOLINESS is a virtue of all Christians, but where did God authorize us to wear that name? We cannot be a NAZARENE unless we live in Nazareth like Jesus did. The Bible teaches a FULL GOSPEL, but not that we should wear that name. The church was established on Pentecost, but its members were never in the Bible called PENTECOSTALS, etc. etc.

Paul reproved the Corinthians for wearing different names, "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," (1 Cor. 1:12). Paul propounded a question that needs no answer, "Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" (1 Cor. 1:13). Paul, although he was an inspired apostle, did not want any one to wear his name! Why? -- (1) To wear different names is carnality. 1 Cor. 3:4 "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (2) Carnality is death, Rom. 8:6 "For to be carnally minded is death." (3) Therefore, to wear different names is death. The only way then to have LIFE is to wear the name Christian only!

"And whosoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17).

"Wherefore God also hath highly exalted him, and hath given him a name which is above every name." Phil. 2:9.

"...be baptized every one of you in the NAME of Jesus Christ for the remission of sins." Acts 2:38.

"Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

We are blessed when we meet in His name. (Matt. 18:20).

We are happy to be reproached for His name. (1 Pet. 4:14).

We are not ashamed to suffer as a Christian. (1 Pet. 4:16).

The whole family in heaven and earth is named after him. (Eph. 3:14-15).

Christ blesses a church for wearing His name. (Rev. 3:8; 2:13).

A king was almost persuaded to wear His name. (Acts 26:28).

The disciples wore it. (Acts 11:26).

His name is one. (Zech. 14:9).

There is safety in His name. (Prov. 18:10)

Some blasphemed this name. (Jas. 2:6-7).

Will you blaspheme the name of Christ by saying that there is nothing in a name? If there is nothing in a name, why does a man want his name on his car title; bank account; deed to property? One cannot excuse himself by saying, "We are all Christians, anyway, but we call ourselves something else."

One may call himself a Christian and not be a Christian, but if he calls himself SOMETHING ELSE he certainly is not a Christian.

You can help us have unity by wearing the only scriptural name and being a member of the "body of Christ" (1 Cor. 12:27) which is the "Church of Christ" (Eph. 1:18, Matt. 16:18; Acts 20:28; Rom. 16:16).--**OPA.**

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

"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

PAGES FROM THE PAST

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"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses... If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." --Col. 2:12, 13; 3:1, 2. "Salvation before baptism," is a doctrine of the devil. The unbaptized is "dead in your sins." When baptized, he is "dead to sin, but alive unto God."--Rom. 6:11; 1 Pet. 2:24.

At baptism, the sinner comes "into Christ."--Rom. 6:3; Gal. 3:27. At baptism, the sinner comes into the death of Christ."-- Rom. 6:3. At baptism, the sinner comes "into the name of the Father, and of the Son, and of the Holy Spirit." -- Mt. 28:19. And no one outside this name is saved, for only those baptized are to be taught to live as children of God -- "teaching them to observe all things whatsoever I have commanded you."-- Mt. 28:20. Thus teach whom? -- Those baptized.

Only those baptized have "put on Christ."--Gal. 3:27. No one out of Christ is saved. "He that believeth and is baptized shall be saved."--Mk. 16:16. This makes belief and baptism come **before** "saved."

Again I say: The doctrine of "saved" before baptism is not true.

"And this I pray, that your love may abound yet more and more in knowledge and in all judgement; 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." Philippians 2:9-11

OUR DEPARTED



Tommy Shaw

It is with great sadness that we heard the passing of Brother Tommy Shaw. Last Wednesday evening, while at church service, he was stricken with a massive heart attack that took his life. Efforts to revive him by his son Bret, and the Doctors at the hospital proved futile. We are so sorry for Betty, his good wife and the boys. Tom was the son of Thomas J. and Ola Clegg Shaw. He was born July 18, 1929 in Commodore, Pa. and departed this life Jan. 14, 1987. On Feb. 21, 1956 he was united in marriage with Betty Tichner who was from near Galena, Mo. To this union two sons Thomas Bart and Bret Ray were born. Tommy obeyed the gospel Aug. 3, 1943 under the preaching of Floyd Ross. He immediately began to take part in church work. His father was an astute student of the Bible and the discussion of religious matters was commonplace in the Shaw home. By 1948 Tommy was preaching around his home congregation of Lovejoy at smaller churches. Then in 1949 he left by train for Missouri to join Brother Homer L. King and thus began his preaching career that was to span thirty-seven years. For the past four years Tom had been the speaker on Let The Bible Speak telecast out of Springfield, Mo. He was loved and admired by many. He had been my close friend and brother for many years. There was seldom a week passes that we were not together. He was strait, strong, tried

and true to the Book in all things. We need men of his stature so badly. In addition to Betty and the boys, he is survived by two sisters, Mrs. Joe Albert, and Mrs. Ray McKinney and two brothers, Paul and James Shaw. The funeral service was conducted from the Greenlawn South Chapel in Springfield, Mo. A large crowd was in attendance, among them over twenty preachers of the Gospel. His earthly remains were laid to rest in the beautiful Rivermont Cemetery to await the resurrection. This writer, assisted by Brethren Irvin Barnes and Clovis Cook conducted the service. Betty's address is: Mrs. Thomas Shaw, Rt. 2 Box 90-3D, Ozark, Mo. 65721. Why not send her a card.

CUTTER— Henry Albert Cutter was born November 1, 1905 at Crescent, Oklahoma and departed this life December 9, 1986 at Oklahoma City, Oklahoma. He is survived by his wife Juanita Mae; eight sons, Elwin, Jerry, Jack, Winston, Duane, Charles, Melvin and Glenn; three daughters, Rose Mary Astley, Phillis Head and Alberta Blalock (one infant child preceded Brother Cutter in death). He is also survived by three sisters, Reva Best, Ruby Oliver and May Skouby; forty-two grandchildren and eighteen great-grandchildren. Brother Cutter was an unusual man. I know of no one who has had a more far reaching influence upon the church than he. This influence cannot be accredited to his being a great preacher or congregational leader. To my knowledge he did not even teach or lead singing. Yet he was a great man because he raised eleven children and all are faithful church members today. There are at least five members of the Cutter family who are full time preachers and several who preach part time; others serve as elders, deacons and teachers in various congregations around the country. By raising his family in the "nurture and admonition of the Lord", Brother Cutter properly utilized the home as one of God's greatest tools of evangelism. This is something that many have lost sight of in our day and age. I knew Brother Cutter for over thirty five years. He was always a quiet man with strong convictions and a godly demeanor. A very large audience assembled at Crescent on December 11, 1986 for his memorial service. It was an honor for Doug Edwards and myself to conduct the services--*Bill H. Davis.*

FANCHER— Doris Nell Fancher was born at Lexington, Texas on January 28, 1918 and died October 6, 1986 at her home in Graham, Texas. Doris is survived by her husband of forty eight years, Cleo; two sons, Gary and Duane; four daughters, Carolyn McIntyre, Mary Cutter, LaNell McAnear, and Pamela Johnson; twenty grandchildren and five great grandchildren; seven brothers, Elmer Spradley, Theron Spradley, Gillis Spradley, J.B. Spradley, John Spradley, Ed Spradley and Kenneth Spradley; and one sister, Myrtle Snodgrass. Doris was a very unique person. She was baptized into Christ while still a teenager and never strayed from that Course all the days of her life. She loved the church above all else and lived a life beyond reproach. She had an amazing knowledge of the Bible and loved to discuss it in depth with anyone who might be interested. Although she lived a life with varied interests, her real concerns were always for things of a spiritual and eternal nature. She raised—and was herself raised in—a large family. There was never any questions but that she loved all of them. She was a wonderful centralizing figure within the family circle and will be missed by all of us. Doris was my wife's aunt and she was one of my favorite people. She was not only an inspiration to me but to all whose life she touched. I was privileged to assist Wayne McKamie with her funeral services.--*Bill H. Davis.*

ROGERS— Price Rogers was born Dec. 1, 1906 and departed this life Oct. 15, 1986. He was baptized in Nov. 1933, and attended the Fieldstone Church of Christ as long as his health would permit. He is survived by his wife, Oleta, two sons, Allen of Paola, Ks. and Albert of Mtn. Grove, Mo. and one daughter, Lavonne Thomason of Peculiar, Mo. and one sister, Ruby Chaney of Mtn. Grove, Mo. Wayne Fussel conducted the funeral service, with singers from the Houston congregation assisting.

HARRY— Douglas Lee Harry was sixty one years of age and a member of the St. Albans, W. Va. congregation. Bro. Harry passed away while visiting his son in Melbourne, Fla. Doug had been ill for quite some time suffering from various physical problems. Surviving is his wife Phyllis Jean Covert Harry; son, Douglas W.

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of Melbourne, Fla. and sister, Mrs. Jane Stover of Sebring, Fla. I remember well visiting in Doug's house before he was a member of the Church. I would encourage him to obey the gospel and live for Jesus. I was living in Ca. when the word came to me about Doug's obedience to the gospel, I was thrilled! He attended services of the Church right up until his death which showed his concern. His seat is empty and he will be missed. Many came out to pay their last respect which showed their love for Doug and the family. The singing was done beautifully by members of the church--*Gary Barrett*.

BEST— Lillian Best departed this life on March 2, 1986 after a long illness. Although departed from this life, she still lives on in the hearts and memories of those who loved her in this life. Lillian was a very devoted daughter of Bro. and Sister Dewy Best of the Council Hill congregation in Eastern Oklahoma. I first became acquainted with her when I moved to Muskogee to work in 1980. She was always full of life and love for those around her. Her love for her Lord was deep, and she made every attempt to teach others about her Lord. To her father, she was his beautiful rose, whose fragrance always brightened his life. During her long bout with cancer, her faith grew stronger. Once, while visiting her, she made a remark about the recorded church songs that she constantly listened to. She said that the songs always meant a lot to her, but now that she knew her time was drawing short, they possessed a meaning never before realized. Too sad, she continued, that we sing these songs and do not appreciate their true meaning. She was laid to rest in the old family cemetery near Stidham. Don Pruitt preached her funeral and this writer spoke grave side words. One thought left to those who took that last journey with Lillian is that her life was like a rose bud. Its full fragrance cannot be appreciated until the rose burst forth in full bloom. So too the life of Lillian, the fragrance of her Christian life will not be fully realized until she breaks forth in the resurrection and into that glorious home above.--*Lonnie Kent York*.

THE CHURCH IN CAPE TOWN, SOUTH AFRICA

This is an appeal for funds for the Steenberg church in Cape Town,

South Africa. The church is in the process of building a meeting house after years of worshipping in homes and rented halls. The church has saved about enough money to pay for the lot. They need help, however, in building the building. In Christ there may be neither black or white, but in South Africa there is. And if one is not classified by the government as "white", he makes about one third the wages of those who are. The brethren gives as they are able. Recently Brother Johnny Elmore conducted a meeting there with encouraging results. Bro. James Orten returned in December after a years stay. Send all contributions to George Terry, 119 Allenby Drive, Steenberg 7945, Cape Town, Republic of South Africa.

Free instructions on how to make your own chalk board. Send a long envelope, stamped and addressed to yourself, with 25c to pay for the copy and I will send you instructions on how to make a chalk board, black or green, as good as the best, that will last for years, if taken care of. This is meant as a favor to the brotherhood.--*K.G. Wilks, 528 N. Main St., McGregor, Tx. 76657.*

It is with deep regret that we read in the January '87 issue of **OPA** of Brother Don McCord's request that his name be deleted from the masthead as editor. We believe he has done the cause of Christ much good in that position, and that he has worked hard for the good of the paper. We, too hope he continues writing for the paper.--*K.G. Wilks.*

LAST CALL - 1987 CHURCH DIRECTORY

If you want your home congregation listed in **1987 CHURCH DIRECTORY**, I will need to hear from you by **FEBRUARY 1, 1987**. After that date I will begin getting the Directory ready for the printer. If the information is still the same as in the **1985 DIRECTORY**. Just drop me a card stating the name of the congregation and add **Same as 1985**. If changes have been made, give name of the congregation and add **Same as 1985, Except**, and give the changes. Please check your **1985 Directory**, before you send in the information, to be sure that what you send in is correct. For new congregations I will need (1). Name and location of the congregation. (2) Time of the services, (3) Names, addresses and telephone numbers of no more than 3 of the leaders.

Are these congregations still meeting: **ARKANSAS:** McHue, Union Star, **CALIFORNIA:** San Marcos, Waterford, **KENTUCKY:** Beech Fork, **LOUISIANA:** Monroe, (Garrett Road) **OHIO:** Danville, Linville, **OKLAHOMA:** Frederick, **TENNESSEE:** Union Hill, **TEXAS:** Fruitland, Hebbronville, Lake Breeze, **WEST VIRGINIA:** Bunner's Ridge, **WYOMING:** Casper. If you are a member of one of these congregations please send me the 3 items for new congregations. If you know about these congregations please get in touch with me. They were not in the **1985 DIRECTORY**, and I have not heard from them as of today (December 1st). Please send all Directory information to me: Ray Asplin, 2716 Allen Street, Sulphur, LA. 70663, Phone (318) 528-2347--*Ray Asplin.*

Publisher's Note: Brother Ray informs us that there are yet a number of churches that have failed to get the necessary information in. Please get this done. If you know of a church that hasn't complied, call them today.

The Trentman Ave. church in Ft. Worth, Texas announces a change in time of Sunday evening service from 6:00 to 4:00 p.m.

The church in Poteau, OK. is no longer meeting.

I no longer meet with the church at Sonora, Ca. All mail should be addressed to me at Rt. 2 Box 60, Fordland, Mo. 65652.--*Joe A. Cardwell.*

The church in North Hollywood, Ca. regrets to announce that we have temporarily suspended meeting due to a series of circumstances that began with the burning of our building some two years ago. Our members are attending services at other congregations around the Los Angeles area. Please call if you plan to be in our area. It is our intention to begin a serious mission effort in the near future.--*Don Rowland, 1805 N. Frederic St., Burbank, Ca. 91505 818-842-5354.*

DEBATE

between Joe Hisle and David Bonner Feb. 23-24 and 26-27. The cups issue will be discussed the first two nights in Francis, Ok. The Classes will be discussed the last two nights at Good Hope Rd. church building, Seminole, Ok. For information call 405-382-8338.

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DEBATE

between Ronny F. Wade and Rick King to be held March 6 and 7 at London, Ky. The cups will be discussed both nights. We hope all in this area will take note of this date and plan to attend. We anticipate large crowds.

MEMORIAL DAY MEETING

The McCluer Rd. church in Jackson, Ms. wishes to announce the annual Memorial Day meeting to be conducted this year May 20-24. David Cole will be the speaker. Services are

7:30 nightly and 10:30 and 3:00 Sunday. Everyone is invited.

EXPRESS THANKS

Foy and Inez Wade wish to express their thanks for the many cards they received in honor of their sixtieth wedding anniversary.

EL DICCIONARIO

This is an English/Spanish Bible Dictionary (Vol. 1) published by Bro. and Sis O. Graham. The foreword was written by Paul O. Nichols and the material itself was proofread by James Hickey who holds a degree in

Spanish. The Scriptural dictionary is Biblical vocabulary (not tourist or business Spanish). It is printed in color: all stamp illustrations from the Spanish-speaking countries and Israel have the quotations from **King James, Casiodoro and Cipriano** versions of the Bible. With this first volume Anglos and Hispanics who are not bilingual can study the Bible together, beginning with **Matthew 1 (San Mateo 1)**. "El Diccionario" sells for \$10.95 plus \$1.50 postage and handling. No tax is charged. **Order from: Mr. and Mrs. O. Graham, 326 N. Santa Ana Ave., Modesto, Ca. 95354.**

FROM THE FIELDS



the fields are white already to harvest

Larry Combs, 109 Marilyn Dr., Jasper, Tn. 37347, 615-942-2702, Jan. 6— Time has passed for us quickly here and we begin a new year in the Lord's work. We enjoyed greatly the Preacher's Study and the New Years Meeting in Oklahoma. It was good to see old friends and loved ones again. We have some new ideas to pursue in the work here this year and Lord willing they will prove to be profitable for the Lord's cause in this area. We wish to thank all who have supported us in this effort in the past and we pray that you will continue to do so in the future. We pray for the cause of Christ to be spread the world over. Please pray for us. If you know of anyone in this area we can contact please let us know.

Alan Bonifay, 709 Potomac Ave., Fairmont, W.V. 26554, Dec. 12— Greetings to all the faithful in the name of King Jesus. May grace and peace from God our Father comfort your hearts. It is our prayer that this missive finds all well with you and yours both physically and spiritually. We give thanks continually for you and your communication to usward. Thankfully we are all doing well and the work of the Lord is continuing to develop rapidly as a result of God's blessings upon us. Please accept our apology for being a few days late with this report, but we have been very busy of late in our work. Currently Richard and I are conducting 7 regular studies each week as well as several unscheduled ones each week.

In November one was restored to the faith in Jacksonburg at the new Ash Camp congregation. Also, we had one to obey the Lord in baptism there. We are very thankful for the many opportunities the Lord has granted to us to preach the Word. I continue to preach each month at 2 small congregations nearby. One is at Alexander, WV, and the other is at Mt. Liberty, WV. The congregation at Bunnery's Ridge continues to hold forth the Word of Life in the community. Recently Richard and I instructed 4 brethren who have only been members for a short while concerning the method of waiting on the Lord's Table; they have all done excellent jobs in their first efforts. Bunnery's Ridge enjoyed an excellent Thanksgiving meeting with Brother Orville Lee Smith doing the preaching. It was good to listen to one of our old soldiers of the faith. We look forward to the study in late December. Thanks so much for your continued support. Please remember us when you pray.

Ron Jordan, 1415 Chaparral Way, Stockton, Calif. 95209— We have just concluded our first year of work here with the congregations at Stockton and Lodi. It has been a most profitable work. There were ten souls baptized into Christ and two restored to duty. Nine of the ten who were baptized were due to private studies. This just proves that if brethren are willing to open their homes to private studies that much good can come from them. Our young people continue to grow in the Lord and they are a great asset to

our work. There is peace and unity in both congregations, for which we give glory to the Lord. Beginning February 1, our work will be just with the Stockton congregation. We appreciate the brethren at Lodi and thank them for their support both financial and spiritual. The New Year's meeting held at Stockton was a success. We had large crowds, good preaching, and beautiful singing each evening. May the Lord bless his faithful everywhere as we begin this new year. We have meetings scheduled for El Centro, Calif. - Feb. 25-Mar. 1 and El Cajon, Calif. - Mar. 2-8. If you are in these areas please plan to attend. Bro. Bennie Cryer is now back in this area and I'm looking forward to working with him. We ask for your prayers.

Allen Bailey, P.O. Box 298, Houston, Missouri 65483 (417) 457-6594, December 27, 1986— We are coming to the end of another wonderful year of work in South Central Missouri. The work has been rewarding although a few major disappointments along the way. Considering the growth of the church: One family from the Christian Church took their stand for the truth and turned their back on all forms of innovations. Indeed a wonderful family, and we love them greatly, in addition there have been several baptisms. Indeed the future looks good for this congregation in Houston. We have appreciated the oversight of the Elders this year. This congregation and all congregations with Elders should run

EXPIRATION DATE

If the date near your name and address reads **02-87** 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)

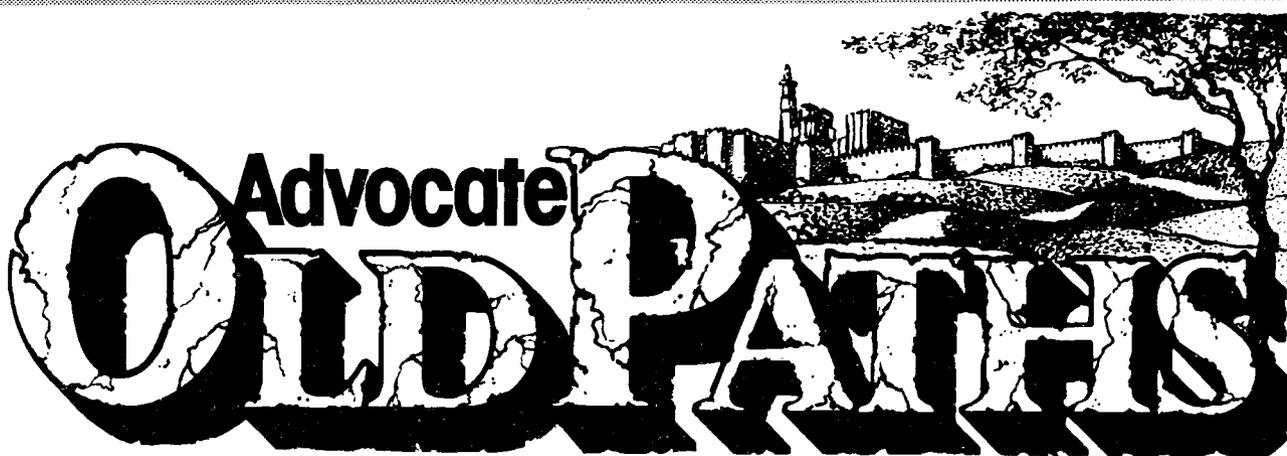
smoother, locally it definitely does. I look back over this year and can see many good things that have transpired, but unfortunately some sorrows also. Early in January (1986) one of our young sisters was killed in a car accident. I baptized her about one year earlier. She is missed a lot. The next day Br. Frank passed away, and this congregation has sincerely missed he and his wife. With many tear stained eyes in late September we had to turn loose of our dear brother in the faith, Teddy Reese. Teddy was 29 yrs. old and for several months fought a fierce battle to overcome a brain tumor. I loved Ted a lot. He and I enjoyed many Bible studies together, and he carried on his own studies with various ones. Ted was well known throughout this area, both in and out of the church. Nearly 400 gathered for his funeral service. Please pray for his wife Teresa and their two kids who continue to faithfully attend services. This year has been a very enjoyable year in revival meetings. So many christians are hospitable and this is appreciated. The 1987 meetings are taking shape, with only a few congregations left that haven't set dates. Some of the places that we will be if the Lord wills: Jasper, TN, January 21-25. Edmond, Oklahoma, Henryetta, Oklahoma, Aurora, Missouri, Irvin Texas, Cincinnati, Ohio and others will be taking place through the year. I can't express myself enough to state my gratitude for the work allowed me throughout the brotherhood. Thanks to all my christian family. I have just returned home from the best preachers study I have ever attended. The great majority of all were very uplifted, excited, and surely motivated by the study. The sincerity, kindness, and politeness that was shown surely indicates different ones love for the faith. Thanks to the Twenty First Street congregations, and to Don and Raymond for

their work. I appreciated staying in the home of Cliff and Pat Arney. They are super people. To those who have mentioned to me about field reports across the country. I will try and write more frequently in this year than I have done during 1986. Fellow preachers, it is clear, brethren and sisters enjoy hearing from you through the **O.P.A.** so please don't let them down. Try and give reports frequently so all christians across the land can **"WEEP WITH THEM THAT WEEP, AND REJOICE WITH THEM THAT REJOICE."**

G. Pat Adkison, R. 14 Box 538, Glenco, AL. 35905— The Church in Gadsden is doing well as we have found a semi-permanent location on one of the most traveled highways. We have had three meetings since beginning the Church here some two years ago. We are presently arranging for Don McCord to come and conduct our next meeting. We have visitors from time to time that are traveling and/or visiting as well as some from the community. Frank Staggs and his family have been with us for almost a year and has been a tremendous asset. We have another brother who worships regularly with us that at one time was of the truth regarding the communion, but for the past several years worshipped with cups. He has a good knowledge of truth and will be a strength to us if he gets things right regarding his feelings about the cup of blessing. We need your prayers and if ever in the Gadsden area, please visit and worship with us.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, Jan. 9, 1987— The year has already started off real good with us. Jan. 1, Bro. Bobby Pepper and I went to Salisbury, N.C. to visit with Bro. Earnest Shoaf who has preached for the Sunday School church of Christ for more than thirty

years. In his younger years he held gospel meetings and debates across the country also Bro. Robert Denton who also has preached for about 18 years. They have taken a firm stand for the truth opposing all forms of digression or innovations. It is their plans to establish a congregation in Salisbury that worships scriptural in every way. Confessions were made and the church is now on its way. Anyone that might be traveling that way would do themselves a favor to stop by and meet and worship with these fine brethren and their wives. The services at the present is in the home of Bro. Shoaf. They meet Sunday morning at 10:30 A.M. and Thursday evening at 7:00 P.M. Location: Off I-85 in Salisbury take the Innes exit go straight through town and come out on Hwy. 601 West - go about five miles till you come to Franklin Village, then turn right on Old Mocksville road. Go one mile; his house is in a cedar grove on the right of the road. Their addresses and phone numbers are: H. Earnest Shoaf, Rt. 8, Box 395-B, Salisbury, N.C. 21844. Ph. (704) 637-2413; Robert Denton, Rt. 8, Salisbury, N.C. 28144. Ph. (704) 363-4584. Lord willing Bro. Pepper and I will hold our first tent (Mission) Gospel meeting this year in New Port Richey, Fl. Jan. 19-24. Backed by the Tampa, Fl. congregation. My next meeting will be in Olivehurst, Calif. Feb. 15-22. From here the work gets under way for another year. We have besides our regular meetings a number of tent meetings scheduled. It was a pleasure to be at the preacher's study in Okla. City this year. Both the knowledge and ability of our preachers who spoke was surely displayed in good fashion. Also The New Year meeting at the Earlytown congregation was very good the time I was there. Please continue to pray for us and our efforts for his cause. Good bye to Bro. James R. Stewart, an old soldier of the cross.



Moore — Wade Debate On — Communion CUPS —

MARCH 1, 1987

RESOLVED: The Scriptures teach that a congregation may use a plurality of containers in the distribution of the fruit of the vine in partaking of the Lord's Supper.

First Affirmative

Elmer Moore

• 302 Spring Branch • Lufkin, Texas 75901

EDITOR'S NOTE: The following debate between brethren Ronny Wade and Elmer Moore, was arranged by Mike Willis, editor and publisher of the *Guardian of Truth* and Don King, publisher of *Old Paths Advocate*. The debate is here published in its entirety. It will also run in the March issue of *Guardian of Truth*. We encourage all to read and study the following exchange with an open mind in order to learn the truth on this vital subject.

The proposition is indeed a simple one and needs very little definition. However, I will give a brief explanation of what I mean by it. There are at least two words in the proposition that need to be clarified. First, the word *teach*: by "teach," I do not mean that I can read verbatim about a plurality of drinking vessels being used in distributing the fruit of the vine. If I could do this it would not be a debatable proposition. I do not believe that such is necessary for a practice to be scriptural. The Bible teaches us "explicitly," i.e., clearly developed with all its elements *apparent*," and also "implicitly," i.e., "capable of being understood from something else though *unexpressed*." Secondly, the word *may*: this word suggests the *right* or *liberty* to do a thing. Hence, our proposition simply stated is: *The Scriptures give Christians the right or liberty to use a plurality of drinking vessels in serving the fruit of the vine.* To this end I obligate myself. If our brother should want further clarification, I will be glad to oblige.

Passages That Discuss The Lord's Supper

(Matt. 26:26-29; Mk. 14:22-25; Lk. 22:17-21; Acts 2:42; 20:7-11; 1 Cor. 10:16; 11:23-24)

Because of limited space I will not write out these passages. However, I urge the reader to note them where the particular point of issue will be considered.

The Real Issue

Many times side issues cloud the *real* issue in a discussion. I hope to avoid this by stating what I believe to be the *real issue*. The issue actually involves two basic questions. First, is the *number* of drinking vessels significant or is the number essential or merely incidental? Secondly, does the drinking vessel signify anything pertaining to the *design* or *purpose* of the Lord's Supper?

The Design or Purpose of the Lord's Supper

The New Testament declares that the purpose of the Lord's Supper is that of a memorial. Jesus said, "This do in remembrance of me" (Lk. 22:19; 1 Cor. 11:24). The Lord's Supper is a *memorial*, a remembrance of the death of our Lord till He comes again. Allow me to state what I believe is a fundamental principle that I don't believe my brother will deny. *Whatever is essential to the keeping of this memorial must have some specific bearing on the design or purpose of that memorial.* Thus the "bread" which is a fair representation of the body of our Lord, and the "cup — the fruit of the vine" which is a fair representation of the blood of the Lord, have a definite bearing on the design of that memorial, and are thus essential. However, the drinking vessel has no significance whatever to the *death of our Lord* any more than the "table" upon which the

elements were placed and the plate used to serve the bread.

Further Arguments on the Design or Purpose of the Supper

Let's look more closely at the purpose of the supper and its relationship to the drinking vessels. Remember that Jesus said, "This do in remembrance of me" (Lk. 22:19; 1 Cor. 11:24). W. E. Vine, in his word studies (p. 956), states, "not in 'memory of' but in an affectionate calling of the Person Himself to mind." Hence, those things that are essential to the proper eating of the Lord's Supper must accomplish this design or purpose. I can readily see how the bread, representing His body, and the fruit of the vine, representing His blood, do in fact accomplish the "affectionate calling of the Person Himself to mind." But, ladies and gentlemen, I fail to see how a drinking vessel can in any way accomplish "an affectionate calling of the Person Himself to mind." The drinking vessel no more does this than does the "table," the "plate," or the "place" where the supper was instituted.

How Many Elements of Significance?

The Bible indicates that there are *only* two elements of significance in the Lord's Supper. The record declares, "And as they were eating, Jesus took bread,

and blessed, and brake it; and he gave it to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto the remission of sins. But I say unto you, I shall not drink henceforth of this fruit of the vine, until I drink it new with you in my Father's kingdom" (Matt. 26:26-29). First allow me to give a brief explanation of this statement. Jesus declared that the bread was a fair representation of His body, and the cup, which He identified as the fruit of the vine (v. 29), was a fair representation of His blood that served to ratify the New Testament.

Our Lord used metaphorical language, declaring that "one thing is another" (see Dungan's *Hermeneutics*, p. 253, and Bullinger's *Figures of Speech*, pp. 738-741). Note the language; He took bread and said, "Take eat; this (bread) is my body." He took a cup and said take and drink, for "this (cup) is my blood of the covenant" represented by the fruit of the vine. Friends, if you can see that the word "this" in v. 26 refers back to "bread" in the same passage, why do you have difficulty in seeing that the word "this" in v. 28 refers back to "cup" in v. 27? Note also how Jesus explained His own metaphor by declaring what the "cup" was. He said, "I say unto you I will not drink henceforth of this *fruit of the vine* (my emp.). . . ." (v. 29). *Our Lord identified the cup. He said it was the fruit of the vine*, and that it was a fair representation of His blood. Please note the following chart:

He took and said eat — This bread is my body.
He took and said drink — This cup is my blood.

Friends, read the passage! Jesus, in this and parallel passages in Mark and Luke, identifies *two* elements of emphasis: One, the bread which He declares is a fair representation of His body; and two, the cup (the fruit of the vine), which He declares was a fair representation of His blood. In 1 Corinthians 10:16 the writer declares, "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" Dear reader how many elements do you see emphasized in this passage? You see the "cup of blessing" which is "a communion of the blood of Christ" and the "bread" which is "a communion of the body of Christ." The rhetorical expression "is it not" in the text is the equivalent of saying that *it is!* Hence, the inspired writer identifies *two* elements of significance, which are the bread which represents His body and the cup, the fruit of the vine, which represents His blood.

The Drinking Vessel Signifies Nothing

That a vessel or container is necessary to contain liquid is not denied. However, the *number* is immaterial. The drinking vessel has no greater significance than does "the table" (Lk. 22:21) upon which the elements were placed, or the upper room where the supper was instituted and later observed (Lk. 22:12; Acts 20:8). We

SPECIAL NOTICE

All material intended for publication in the April **Old Paths Advocate**, should be sent to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.



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SUBSCRIPTION RATES

Single Subscription One Year.....\$5.00
Published Monthly by Old Paths Advocate, Lebanon,
Mo. 65536

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

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

must exercise caution that we do not emphasize a matter that the Lord does not emphasize. This is just as bad as failing to make a matter important that the Lord had made important! Brethren, we must realize that it is as bad to *bind* where the Lord has not bound as it is to *loose* where He has not loosed. Either extreme is wrong, and the one as bad as the other.

Bible Authority for A Plurality of Drinking Vessels

In establishing authority for a plurality of drinking vessels in serving the fruit of the vine, let me preface my argument by suggesting a fundamental principle recognized by Bible students, that: when the Lord authorizes an act to be performed, whatever is necessary to carry out that direction, and whatever is expedient, is contained in the authorized action, unless what we do violates other principles of Bible teaching. The Lord does not detail every incidental in carrying out His directions. Let me illustrate what I mean. The Lord authorizes us to sing praises. In order to do this there is the necessity of using *words*. However, whether these words are in a book or memorized by those singing is a matter of judgment. I don't know of any place in the New Testament where the Lord has mentioned a song book; however I believe such is authorized. In exactly the same way, then, the Lord directed that we drink the fruit of the vine and eat the bread. Since fruit of the vine is a liquid, we must have some kind of container for it. However, the particular kind or number of container(s) is a matter of judgment. The drinking vessel is implicit in the command to drink. The number is incidental. Hence, every passage that teaches the obligation to *drink the fruit of the vine* is a passage that authorizes a plurality of drinking vessels (Lk. 22:19).

Essentials and Incidentals

Brethren, we must avoid making an incidental into an essential. God's people must exercise caution not to bind where the Lord has not bound or loose where He has not loosed. Concerning incidentals, I call attention to Matthew 28:18-20, where the Lord authorizes us to baptize. There are certain things that are essential to scriptural baptism that my brother will not fault; hence, there must be a proper subject, action, element, and purpose. However, it is incidental whether we baptize in running water or a baptistry. In the same way that a baptistry is included in baptism, a plurality of drinking vessels is included in the command to drink the fruit of the vine.

First Negative

Ronny Wade

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The Real Issue

The real issue in this discussion is whether or not the New Testament authorizes the use of a plurality of cups (containers) to distribute the fruit of the vine in the Lord's supper. For such a practice to be authorized it must either be exemplified, commanded, or necessarily inferred. The affirmant has

already admitted that "cups" are not exemplified, i.e. he cannot read verbatim about them being used. Thus he must either find a command demanding their use or some passage that necessarily infers their usage. By his own admission he believes the church of the first century used them (*GOT*, 1/2/86). What causes him to reach this conclusion? Nothing in the first affirmative pointed to the fact that they were used, by the Lord at the institution of the supper or that the early church employed their use. On what basis then may we assert the first century church used them?

Assertions of the Affirmative

The two main arguments used in the preceding article were: (1) The cup is the fruit of the vine, hence a container is never under consideration when the word *cup* is used in the Lord's supper accounts. (2) The container has no significance, therefore the number used is incidental. Both assertions are false.

First of all it should be pointed out that the New Testament never says, "This *cup* is my blood," or "This *cup* is the fruit of the vine." What the record does say is this, "He took the cup" (Mt. 26:27). The word translated cup is *poterion* in the Greek. The scholars say that in Matthew 26:27 the word is used literally and means "a drinking vessel" (cf. Robinson; "a drinking vessel," Vine; "a cup, a drinking vessel," Thayer; "drinking vessel," Young).

What Did Jesus Do?

"He took the cup." Took ("to take with the hand," Thayer p. 870), thus Jesus took something with His hand. What? *A cup*, "a drinking vessel" (Thayer p. 533). He then *gave* ("reach out, extend, present," Thayer p. 145) what He took, to His disciples and commanded them to drink from it, "drink ye all of it" or "from it" or "out of it." It is obvious then that the cup He took and gave was not empty, but contained something which Jesus identifies as the fruit of the vine. The disciples had no difficulty understanding what Jesus wanted them to do for Mark records, "They all drank of it" (Mk. 14:23), i.e., they all drank "from or out of" it.

Parallel

The following parallel will help us grasp the teaching of Matthew 26:27-28.

"And He took the *cup*, and gave thanks and gave it to them, saying, drink ye all of it. For *this* is my blood of the New Testament, which is shed for many for the remission of sins, but I say unto you, I will not drink henceforth of this fruit of the vine, until the day when I drink it new with you in my Father's kingdom."

He picked up the *cup* (container) and drank *it* (contents) and sighed gustily saying, "this is good coffee."

Notice (1) *cup* is literal in both places. (2) *This* and *it* both refer back to *cup* (literal) but the pronouns (*this*, *it*) refer by metonymy to the contents of the cup. (Cup

is still literal and cup does not become the contents). (3) The fruit of the vine was not the cup. The coffee was not the cup.

The fact that Jesus refers to the contents of the cup by saying, "this is my blood," does not in any way negate the fact that He took a literal cup and commanded His disciples to drink from it.

Bible Commands

Christ commanded the disciples to drink of one cup. "And He took the cup, and gave thanks, and gave it to them saying, drink ye all of it" (Mt. 26:27). The disciples understood the command and "they all drank of it" (Mk. 14:23).

Paul commands us to keep the communion as he delivered it. "Now I praise you brethren, that ye remember me in all things and *keep the ordinances, as I delivered them to you*" (1 Cor. 11:2). "For I have received of the Lord that which also I *delivered unto you, . . . after the same manner also He took the cup, when He had supped, saying, this cup is the New Testament in my blood*" (1 Cor. 11:23-25). *Paul also commands an assembly to "drink of that cup."* He delivers instructions applying "when ye come together to eat" (1 Cor. 11:33). The command is, "but let a man examine himself and so let him eat of that bread, and drink of that cup" (1 Cor. 11:28). Thus an assembly of the church which has "come together to eat" (v. 33) should "drink of" (out of, from) that cup (v. 28). A congregation that drinks from *cups* fails to obey the commands of both Jesus and Paul.

The contention of the affirmative that "every passage that teaches the obligation to drink the fruit of the vine, is a passage that authorizes a plurality of drinking vessels (Lk. 22:19)," is ridiculous and totally without biblical foundation. I had just as well contend that every passage that teaches the obligation to support gospel preachers, authorizes an indirect plan of support or that every passage that teaches the obligation to support the needy, authorizes the support of non-saints as well as saints. The truth of the matter is this; every passage that teaches the obligation to drink the fruit of the vine, also teaches that we are to "drink of (or out of) that cup." When cups are used, the command is disobeyed and the example disregarded. The entire energy of the affirmative's first argument was designed to prove that the Bible doesn't mean what it says, i.e. cup is not a cup. Remember, had the Bible said, "He took the cups," or "He took the fruit of the vine," this discussion would be unnecessary. What the Bible could have said that would have allowed the use of a plurality of containers, *it did not say*. On the other hand, what it did say, excludes a plurality and that is why it becomes necessary for the affirmative in this discussion to try to explain it away.

Spiritual Significance

Any matter or thing which has been designated by

God's word to be a part of Christian worship, is spiritually significant. Examples: (1) The first day of the week is spiritually significant because God designated it to be the day of worship (Acts 20:7). (2) Fruit of the vine is spiritually significant because God designated it to be an emblem of Christ's blood (Mt. 26:28). We have no right to demand that a matter lacking spiritual significance be preserved. But by the same token we cannot deny a matter or thing the spiritual significance given it by God in His word. When we demand the spiritual significance be preserved, we have made no law; we are merely contending for what has been revealed in the Bible.

The significance of the cup may be seen in at least two ways: (1) Jesus took a cup containing the fruit of the vine and commanded the disciples to drink out of it. Whatever else He might have done, this is what He did and that cannot be overlooked in preference for what I might like to do. (2) The following parallel demonstrates the significance of the cup:

This (bread) is my body (Lk. 22:19)

This (fruit of vine) is my blood (Mk. 14:24)

This cup is the New Testament in my blood (Lk. 22:20)

(1) These three statements are contextual, analogical, syntactical and grammatical parallels in their essential particulars.

(2) Each has a subject and a predicate joined by the copula "is."

(3) Each embraces a metaphor which is a figure of comparison and which is suggested by "is" in which usage "is" carries with it the idea "represents."

(4) Each also embraces a prolepsis, "is given," "is shed," anticipatory language, in which a future event is spoken of as an accomplished fact.

(5) The subject of each is a literal something.

(6) If bread is literal and the fruit of the vine is literal, then *the cup is literal*.

(7) If after Christ made these statements, the bread was still literal bread but with a spiritual significance, and the fruit of the vine was still literal fruit of the vine but with a spiritual significance, then the cup was still a literal cup but with a spiritual significance.

(8) If when Christ said of the bread, "This is my body, which is given for you," the bread and the body of Christ were two different things but with a spiritual relationship; and if when Christ said of the fruit of the vine, "This is My blood of the new testament, which is shed for many," the fruit of the vine and the shed blood were two different things but with a spiritual relationship; then when Christ said, "This cup is the new testament in My blood, which is shed for you," the cup

and the new testament were two different things but with a spiritual relationship.

(9) If the bread Christ took was literal bread before, when, and after He took it, and if the fruit of the vine He took was literal fruit of the vine before, when, and after He took it, then the cup He took was a literal cup before, when, and after He took it.

(10) Jesus was no more defining "cup" than He was defining "bread" and "fruit of the vine." Bread was still bread. Fruit of the vine was still fruit of the vine. Cup was still a cup.

To deny the above is to deny what Jesus taught. There is a tremendous difference between: (1) this is my blood of the new testament and (2) this cup is the new testament in my blood.

The former teaches that the fruit of the vine represents the blood that ratified or sealed the new covenant. The latter teaches that the cup is emblematic of the new testament that was ratified by the blood. They are not the same at all. If we can understand the difference between the blood that ratified the covenant and the covenant itself, we should be able to see the difference in the symbols used by Christ to represent both.

1. His Body was sacrificed
2. His Blood was shed
3. The New Covenant was ratified

Implicit-Explicit

The statement that the drinking vessel is implicit in the command to drink, does not warrant the conclusion that the number is incidental. First of all the drinking vessel is named and specified (Mt. 26:27); let our brother deny it. If it is specified and named (as it is) then we can conclude that it is taught explicitly (i.e. "clearly developed with all its elements apparent"). The number is not incidental because Jesus specified the number (i.e. "a cup," "the cup"). Paul specified "this cup," "that cup." There is no room for a plurality in New Testament teaching. To teach that cups are taught implicitly is to teach something totally foreign to the Scripture. Our brother has failed to find an approved example, divine command, or necessary inference for his practice. He has been unable to substantiate his contention by implicit teaching. The first affirmative utterly fails in its attempt to find biblical authorization for individual cups in the Lord's supper.

Second Affirmative

Elmer Moore

The negative took the liberty of ignoring the major part of the first affirmative, choosing rather to completely ignore what was written by declaring that the material was "ridiculous and totally without biblical authority." I know that he understands what the negative is supposed to do. I guess he thinks

that all he has to do is just assert something and the reader will accept it without question. I don't believe it. I urge you to read the first affirmative and then examine the first negative to see if he answered the arguments. He didn't even try. Even though I am in the affirmative, I will examine *what he wrote* in the order he presented it.

"The Real Issue"

In discussing what he thought was the issue he reflects an improper attitude toward Bible authority. He states, "Thus he must either find a command *demanding* their use or some passage that *necessarily infers* their usage" (my emp., em). If such were the case it would not be a matter of *liberty*. Yet the proposition states "*may*"! However, the language reflects a basic mistake of the negative and his brethren, that of demanding *specific authorization* for *our* practice, while neglecting such for their own.

"Assertions of the Affirmative"

He charged me with insisting that "container is never under consideration when the *cup* is used in the Lord's Supper account." What I said was "that a vessel or container is necessary to contain liquid is not denied." The negative is fighting a *strawman*. He is arguing against something that I have never denied. You see it was easier for him to address himself to this *false* issue rather than the arguments made.

His Definition of "Cup"

Surely the negative knows that a word is always defined literally! Never is one given a figurative definition!

"What Did Jesus Do?"

The negative tells us that they *do* what Jesus did. Do they? Jesus, on this *same occasion* ate the supper in an upper room and washed the disciples feet, and told them to do as He had done (Jn. 13:3-14; Lk. 22:12). In this section of his article, he takes the liberty of changing the Lord's statement "drink ye all of it" to "drink ye all from it or out of it." Read the passage! Mark says no such thing. This is just a case of the negative making it say what he wants it to say. However, if he could prove this, it would not prove that a plurality of drinking vessels is wrong.

He repeatedly asserted that the statement of Mark 14:23, "They all drank of it. . . ." demands that all who drink *must* "drink from or out of it." In other words, all who drink "of" something must touch their lips to the container. This is just another assertion of the negative. Let him try his hand on 1 Corinthians 9:7. The same preposition occurs referring to drinking the milk "of" the flock. Does this mean that one's lips *must* touch the container of the milk to "drink of the flock"?

"Parallels"

The negative fails in his so-called parallels. He takes the language of Jesus which is obviously metaphorical, and compares it with his coffee illustration that is literal.

Note the following comparison:

Jesus: "This (fruit of the vine) is my blood."
Negative: "This (coffee) is good coffee."

It doesn't take Solomon to see the difference in these. Jesus is using a metaphor: one thing (cup) is said to be something else. His "blood" (Bullinger's *Figures of Speech*, p. 741). In the negative's illustration there is no metaphor. "Coffee is (good) coffee." Our brother applies the general laws of language and grammar to figurative language. This is one of his basic mistakes and is the same one that the advocates of the doctrine of transubstantiation make. It is the same basic mistake.

Effort to Reply to Argument — "Bible Authority"

The negative asserts that my argument that, "every passage that teaches the obligation to drink the fruit of the vine, is a passage that authorizes a plurality of drinking vessels (Lk. 22:19)," is "ridiculous and totally absurd without biblical foundation." He states this without showing why! Does our brother think that he can just assert and assume matters without offering proof? It would have been interesting for him to have advanced an argument showing the fallacy of my reasoning. This he did not do! He says that my argument, if applied to the support of preachers, would authorize indirect support. Why did he not formulate an argument to show this? He further asserts that my argument, if applied to benevolence would justify the support of the non-saint. Again he made no argument, just asserted it. I deny this categorically. You will recall that I stated, "When the Lord authorizes an act to be performed, whatever is necessary to carry out that direction, and whatever is expedient, is contained in the authorized action, *unless* what we do *violates other principles of Bible teaching.*" I illustrated this point in the matter of singing. Our brother saw fit to ignore it, as he did most of what I wrote. He certainly recognizes this fundamental principle. I know he believes that it is scriptural to preach the gospel by means of television. Where is the "example" of such being done? Where is there a "command demanding such practice or some passage that necessarily infers its use"? Remember this is what he demands of me? If he leveled the same criticism at his own practice, that he does to others, he would have to give it up. Concerning the "support of preachers" and "benevolence," the total context of Scripture will reveal that "indirect support" and "non-saint benevolence" will "violate other principles of Bible teaching." Let our brother deny it!

Our brother wrote that Jesus could have solved the problem if He would have said, "He took the cups," or "He took the fruit of the vine." No, if Jesus had said "cups" my brother would have demanded a plurality and refused the use of one. Jesus did say in no uncertain terms that He was talking about the *fruit of the vine*. As I pointed out in my first article, Jesus used a metaphor and explained His metaphor. He declared that He was talking about the *fruit of the vine*. The negative

is so wedded to his literal approach that he refuses to see it (see first affirmative on "How many elements of significance?").

"Spiritual Significance"

The negative states, "We have no right to demand that a matter lacking spiritual significance be preserved." He then endeavors to show that the drinking vessel has "spiritual significance." First, he makes an argument by *changing* what Jesus said to what he desired Him to say. Jesus said, "Drink ye all of it"; the negative changed it to read, "Drink out of it."

Secondly, he argues that there are three elements of significance, including: the "fruit of the vine" referring to the Lord's blood; the "bread" referring to the Lord's body; and the "cup-vessel" referring to the New Covenant. About one-fourth of his article was devoted to giving a lesson on the laws of language. Again, he ignores the fact that Jesus used highly metaphorical language (Dungan, *Hermeneutics*, p. 253, and Bullinger's *Figures of Speech*, pp. 738-741). This is a mistake that a man of brother Wade's background ought not to make! After one reads what he writes, one may be impressed with his ability in the field of grammar, but what does he prove: That there was literal bread, juice and a vessel? *Who denies it?*

Strip his argument of all the excess verbiage and we have him declaring that the statement "this is my blood of the New Testament" (Matthew and Mark) and the statement, "this is the New Testament in my blood" (Luke and Paul) are not teaching the same thing; that they are advancing *two* different ideas. This is the result of his *literalizing* this account in the way he does. These two statements are teaching the same thing. Both are teaching that the cup, the fruit of the vine, represents the blood of Christ that ratified the New Testament. This statement is comparable to Hebrews 9:20 that indicates the ratification of the Old Covenant by the blood of animals. The difference in the order of *record* does not *necessarily* indicate a difference in the teaching. Our brother knows this. He stated, "The order of mention is not necessarily the order of occurrence" (*Wade-Knowles Debate*, p. 35).

To further show this I call attention to Romans 10:9-10. One verse records confession before belief while the other records belief first. Are they teaching two different concepts? Matthew and Mark record the statement in one order while Luke and Paul reverse that order. It is important to note that both Paul and Luke are using the figure of speech of metonymy, i.e., the container for the contents. A casual reading will reveal that the "cup" was to be "divided," and they were to "drink" it (Lk. 22:17; 1 Cor. 11:25-28; cf. Thayer p. 533). It is evident that both of these writers are talking about the *contents* and not the *container*. Hence, in whatever sense that the "cup" is the New Testament, it is not the "container," but the "*contents.*" My brother is wrong about this.

Two Elements of Significance

I call your attention to an argument that I made in my first affirmative, that the negative totally ignored. Paul declared in 1 Corinthians 10:16 that the "cup of blessing" was a communion of the blood of Christ," and that the "bread was a communion of the body of Christ." Do you not see that there are *two* elements of significance, which are the bread which is a fair representation of His body and the cup, the fruit of the vine, which is a fair representation of His blood?

"Implicit-Explicit"

The negative argues that the number of vessels is explicit, only one, because the Bible speaks of "a cup," "the cup," etc. This he declares "leaves no room for a plurality." I suppose that one should be extra careful not to give more than one cup of cold water in the name of Jesus since He said "a cup" of cold water (Matt. 10:42). Please note that the *term* "the cup" was used to describe what the church at Corinth and at Ephesus both blessed (1 Cor. 10:16; 16:8). Even if we grant the negative's contention that there was only "one" container used at each place, you still have "two," one at Corinth and one at Ephesus. If the *term* "the cup" can mean *two* it can mean a plurality, contrary to the argument of the negative.

Please read my first article and note the argument made on "The Design of the Lord's Supper."

Second Negative

Ronny Wade

The second affirmative article, which you have just read, is a masterpiece in subterfuge and circumlocution. Seldom will you see someone try so hard to evade clear responsibility and duty. In his first article our brother made two basic arguments, *i.e.* (1) the cup is the fruit of the vine; hence the container is not under consideration when the word *cup* is used in the Lord's supper accounts; and (2) the container has no significance; therefore the number used is incidental. I spent the greater part of my first negative showing why both of these assumptions were false. I will leave it to the reader's determination as to whether or not I "tried" to answer the arguments.

"The Real Issue"

It doesn't surprise me at all that our brother is disturbed when I demand that he find an example, command, or necessary inference for his practice. Did you ever see a "liberal" that didn't get upset when such demands were made? It's all right for him, and those who agree with him, to demand specific authorization for the sponsoring church concept as Cogdill did of Woods ("There isn't an *example* of any church in the New Testament raising its money by going out and begging other churches for it. *You find that*" — *Cogdill-Woods Debate*, p. 303, emp. mine R. W.) but if I do it, it "reflects a basic mistake" in my reasoning. Looks to me like what's

sauce for the goose ought at least to be applesauce for the gander. He's already admitted that there is no New Testament example of a plurality of cups being used in the observance of the Lord's supper. Now he admits that there is neither command nor necessary inference justifying their use. If this be the case, then how does he know the church of the first century used them as he claimed in the January 2, '86 issue of *Guardian of Truth*? Did you notice how quiet he was on this? Wonder why?

Oh! but you misunderstand says, our brother, the proposition states *may*. Cups *may* be used. But wait a minute, what the proposition says is: "The scriptures *teach* a plurality of cups *may* be used." What we want to know is *how* do the Scriptures *teach* a plurality *may* be used? We know by his own admission, that a plurality of cups is not taught by example, command, or necessary inference. If not in one of these three ways, then in what way do the Scriptures *teach* a plurality of cups? Well, says the affirmative, they are implied. But I ask, *where*? Where do the Scriptures imply the use of a plurality of cups in the Lord's supper? I've never read a single account of that event, that implies a plurality of cups were used. What the affirmative really believes is that cups are taught *implicitly* (*i.e.* "capable of being understood from something else though unexpressed"). There you have it, my friend. Even though we have no example, no command, no necessary inference, we understand from something else (heaven only knows what it is) that cups may be used, even though it is unexpressed. Shades of logic! Wouldn't the liberals love to have that kind of freedom in proving church support of non-saints? Such argumentation is unworthy of church of Christ people.

The Strawman

He says I falsely charge him with believing that the container is never under consideration when the *cup* is used in the Lord's supper accounts. "I have never denied that a container is necessary to contain liquid." "The negative is fighting a strawman." Well, let's see. Notice the two statements: (1) "The container is never under consideration when the word *cup* is used in the Lord's supper accounts." (2) "Container is necessary to contain liquid" (his belief). Are the statements the same? Of course not and it doesn't take a Solomon to see the difference. If they are the same, as our brother implies, let him answer the following: in Matthew 26:27, "And he took the cup. . . ." does cup mean a container? 1 Corinthians 10:16, ". . . the cup of blessing . . ." is cup a container here? If not in either of these passages, let him tell us in which Lord's supper passage the word *cup* means a literal container. Then we'll see who is fighting a straw man. Come on, brother, this is the issue, face it squarely, and let the readers know where you stand.

Ek — "Out Of"

In his agitated state he then proceeds to accuse me of "taking the liberty of changing the Lord's statement"

with reference to the Greek preposition *ek*. Well, I did no such thing. I merely gave the definition of *ek* which is "from" or "out of." In every place where the Lord commands His disciples to drink of the cup, "of" is translated from *ek*. Thayer says under *pino ek* (drink of), "with a genitive of the vessel out of which one drinks, *ek tou poterion* i.e. *drink out of the cup*" (p. 510). That is exactly what Jesus commanded the disciples to do. And it is just wishful thinking on the affirmative's part to claim otherwise. He wants me to try my hand on 1 Corinthians 9:7, i.e. "of" the flock. "Of" is from *ek*, but Thayer says "with a genitive denoting the drink of which as a supply one drinks" (p. 510). There is a difference in drinking from a vessel that one hands another (which is what happened in Mt. 26:27) and drinking from the supply of milk given by a flock. Thayer says the genitives are different, let our brother deny it.

Parallels

In my first article I gave the following parallel: (1) "And he took the *cup* and gave thanks and gave it to them, saying, drink ye all of it. For this is my blood of the New Testament. . . ." (2) He picked up the *cup* (container) and drank *it* (contents) and sighed gustily saying, "this is good coffee." Notice (A) *cup* is literal in both sentences. (B) *This* and *it* both refer back to cup (literal) but the pronouns (this, it) refer by metonymy to the contents of the cup. (C) Cup is still literal and does not become the contents. (D) The fruit of the vine was not the cup. The coffee was not the cup.

Did our brother deny A or B and try to disprove either? No! He merely with one swipe of the hand said that because a metaphor is involved in the expression "this is my blood" there is no parallel. That fact however does not negate the parallel, and it won't go away, even though he wishes it would. Why didn't he notice the three points I made regarding these statements? No one denies that the fruit of the vine was the blood or that the coffee was good coffee. The question is: was the *cup* the *coffee*?, was the *cup* the *fruit of the vine*? *That's the question, let him face it.*

Spiritual Significance

Now let's look at what he had to say about my argument on the significance of the cup. First of all, he charges that I "ignore the fact that Jesus used highly metaphorical language" then opines that a man of my background should never make a mistake like that. Well, I regret to have to correct him again, but his accusation just isn't true. Please notice my point #3, "Each embraces a metaphor which is a figure of comparison. . . ." You'd think that at least he would read what I said before making statements that have no foundation and serve only to demonstrate his inability to deal with the issue at hand. Secondly, he says the argument might be impressive from a grammatical standpoint, but proves nothing about the significance of the vessel. Did he take up the argument point by point and show where it was false? No! He didn't even attempt that. He knew

better. He says I literalize everything, thus the argument is all wrong. Now that's really answering an argument, isn't it? Let me encourage everyone to re-read that entire section. Note each point carefully, compare it with the Bible and see if it isn't true. He does no better in his effort to explain the two statements (1) "This is my blood of the N.T." and (2) "This cup is the N.T. in my blood," claiming they are identical, only that the terms are reversed. This, however, cannot be for at least four reasons:

1. The first statement teaches that the fruit of the vine represents the blood, that ratified or sealed the New Covenant.

2. The second statement teaches that the cup is emblematic of the N.T. that the blood ratified.

3. The blood that sealed the N.T. was not the testament, they were two different things.

4. Since the blood and the New Testament were two different things, Jesus used two different things to represent them (fruit of vine represents the blood; cup represents the New Testament). Let him disprove it.

On And On He Goes

His next failure involves the so-called argument on Bible authority. I showed exactly why it wouldn't work, his assertion to the contrary notwithstanding. Every passage that teaches the obligation to drink the fruit of the vine teaches that we are to drink of ("out of") *the cup*. When cups are used, the commands of both Paul and Jesus are disobeyed. He has no argument here at all.

In a feeble effort to find at least two cups the affirmative cites 1 Corinthians 10:16, but totally misapplies the passage. "We" refers to the congregation where Paul was — Ephesus. "We the assembled" (Alford, *Greek New Testament*). "We the many (believers assembled; so the Greek)" (Jamieson, Faucett, Brown). He finds no relief here.

What Does He Really Believe?

So far the affirmative has told us that the *cup* is the *fruit of the vine*, that the *cup* is the *blood*, that *cup* is a *container*, and to cap it all off he says, "in whatever sense that the 'cup' is the New Testament, it is not the 'container,' but the 'contents.'" I wonder, the contents of what? Tell us brother, the cup is the contents of what? What does the man believe?

His Problem

Our brother is laboring under a terrible burden. He is trying to prove a man-made practice scriptural — a practice introduced into churches of Christ around 1913 by such men as C. E. Holt and G. C. Brewer. In his book *Forty Years On The Firing Line*, Brewer said, "I think I was the first preacher to advocate the use of individual communion cups and the first church in the state of Tennessee that adopted it was the church for which I was preaching, the Central church of Christ at Chattanooga, Tn." So there you have it. There is his authority. No wonder the man has problems.

Third Affirmative

Elmer Moore

In his second negative brother Wade declares that my second affirmative was a “masterpiece in subterfuge and circumlocution,” and that I tried to “evade clear responsibility and duty.” He seems to think that all he has to do is just assert something and that makes it the truth. Both of his articles have been introduced in this fashion. You, the reader, must decide who has done what in this exchange. I believe you are intelligent enough to do so. His tactics of assertion are evident. He takes the liberty of asserting what I and others have said. I suppose that he feels no obligation to be correct in the statements he makes. Who does he think he is that he can *just assert matters without proof*? You can decide if I used “subterfuge” (deception to conceal) or “circumlocution” (use an unnecessarily large number of words to express an idea) and tried to evade (avoid facing up to) the matters that have been presented, in view of the fact that most of the affirmative arguments I made have gone virtually unnoticed.

“The Real Issue”

Under the above heading the negative charged me with *admitting* “that there is neither command nor necessary inference *justifying* (my emph. e.m.) their use.” Did you notice how he *changed* what I said in my second affirmative? I said that if there was a command or necessary inference *demanding* their use “it would not be a matter of liberty.” He has changed his terminology! He first insisted that I find where my practice was *demande*d, and when I said there was no such *demand*, he charges me with saying that they were not *justified*! This is reckless! He then states, “We know by his own admission, that a plurality of cups is not *taught* (my emph. e.m.) by example, command, or necessary inference.” Notice what this man has written. He has equated the terms *demande*d, *justified* and *teach*. Tell us brother, does the Bible *teach* your practice of preaching the gospel by means of television? If it does, it is *justified*? But, if it is *justified* it is *demande*d — according to your reasoning!

He takes his ridiculous concept of how a matter is authorized, then charges me with a consequence of it. I pointed out that the Bible did not *demand* the use of a plurality of drinking vessels. He then charged that I *admit* that “there is neither command nor necessary inference *justifying* their use.” After building this false concept of how to establish authority he advanced to the next step and declared, “We know by his own *admission*, that a plurality of cups is not *taught* by example, command, or necessary inference.” *I have admitted no such thing*. I emphatically stated, “Every passage that teaches the obligation to drink the fruit of the vine, is a passage that authorizes a plurality of drinking vessels.” It is one thing to state that an argument logically demands a certain conclusion, but this man recklessly asserts that I “*admit*” such. This is uncalled for and

only indicates the frustration of the negative, in building and fighting a strawman.

It was much easier for him to engage in an unnecessarily large number of words in false charges than it was for him to address himself to what I said about authority. He chose to brush it aside by saying that it was “ridiculous and totally without biblical authority.” Do you suppose that the negative doesn’t understand the nature of general authority? Yes, he understands general authority when he wants to defend many of his practices, but denies others the same right. He is guilty of special pleading. He will not level the same criticism at his practice that he does toward others. We insist that the negative tell us where is the *command, example or necessary inference* for the following: (1) a plate for the bread in the Lord’s supper; (2) a song leader; (3) a song book; (4) the use of radio or television for preaching the gospel; (5) a plate or basket for the contribution; or (6) a baptistry. Tell us brother, are these things authorized? If so, are they authorized by *command, example or necessary inference*? If they are authorized, are they *demande*d? And will you also tell us if a matter *demande*d may be ignored with impunity? Your brethren, along with me and my brethren, await your answer! Surely you must think the above are authorized. If not do you and your brethren practice those things that are unauthorized? But remember, according to you, if they are authorized they are *demande*d! What our brother has done is substitute the word *demande*d for the word *mention*. He used to talk about a matter not being *mentioned* as being unscriptural, he was shown to be so inconsistent that he has coined a new word. However, it has gotten him in trouble.

“Implicit Authority”

The negative is a master at misrepresentation. He will misrepresent me and then charge me with an inconsistency based on the misrepresentation. He stated, “We know by his own admission, that a plurality of cups is not taught by example, command, or necessary inference.” *This is a glaring misrepresentation!* I never admitted any such thing. He then states, “Well, says the affirmative, they are implied.” He now completes his effort to show my inconsistency. I must believe that a matter may be *implied* though not authorized by “command, example, or necessary inference.” I believe no such thing. The negative talks about “implicit authority” in such a way as to indicate that he doesn’t believe there is such. Tell us, do you believe there is such a thing as “Implicit Authority”? If so, is such established by command, example or necessary inference? Don’t *evade*!

“Straw Man”

In this section the negative further demonstrates his frustration by attributing a statement to me that *he made* and then charging me with a contradiction. He “quoted” me as saying that, “the container is never under consideration when the word cup is used in the Lord’s supper accounts.” Then he quotes my statement,

“a container is necessary to contain liquid.” *I deny the first statement!* It occurs in my second affirmative, third paragraph. In this place I was referring to what the *negative had accused me of saying*. I denied it then! I deny it now! Do you suppose that the negative is guilty of subterfuge? I have continually argued that, “*Every passage that requires us to drink the fruit of the vine teaches us that a container is necessary.*” I have never denied this. My point has been that the *number* is not essential. You, the reader, know this, whether the negative does or not.

“Out Of It”

The negative is a master at referring to something you say without looking at the main thrust of the argument and he did this on the term “*out of.*” I fail to see how his reference to Thayer on the use of the genitive helps him. His contention is that everyone drinking of a container must touch his lips to that same vessel. You would think, by his argument, that Thayer lists 1 Corinthians 9:7 under the statement, “with the genitive denoting the drink of which as a supply one drinks.” But my friends he does not. This is just another instance of the negative’s assertions. He implies that the English translations are not sufficient and that what your Bible says may mislead you. You must have the negative to guide you. The expression does not demand that the lips must touch the same container to drink of it and our brother would not make this argument in any other situation when you have parallel language.

“Parallels”

He did not deny my charge that he took the “language of Jesus which is obviously metaphorical, and compared it with his coffee illustration that is literal.” He simply endeavors to prove that there was a literal container involved in each. Who denies it? He wants to know if the cup was the coffee and in his illustration, metaphorically, yes.

“Spiritual Significance”

The mistake that the negative made, to which I referred, was that of using about, “one-fourth of his article . . . to give a lesson on the *laws of language.*” I said, “He ignores the fact that Jesus used highly metaphorical language.” My argument was on the fallacy of applying the *general* laws of language to *figurative* expressions (Bullinger’s *Figures of Speech*, pp. 738-741). I still say that a man with his background ought to know better. As to his “circumlocution” on grammar I said, “What does he prove: that there was literal bread, juice and a vessel? Who denies it?” Why should I devote time and space to something I do not deny?

In an effort to show that the statements of Matthew and Mark are teaching something different than that of Luke and Paul, our brother takes a *portion* of what Mark says. Note his chart that he gave in his first negative. He states, “The following parallel demonstrates the significance of the cup.” “This (bread) is my body” (Lk. 22:19). “This (fruit of the vine) is my

blood” (Mk. 14:24). “This cup is the New Testament in my blood” (Lk. 22:20). The second and third statements are the ones in dispute, thus I address them. He presents a *partial truth*. The following is a chart illustrating the *whole truth!*

“This is my blood of the New Testament” (Mk. 14:24).

“This is the New Testament in my blood” (Lk. 22:20).

You will note that the negative deleted the phrase “*of the New Testament*” stated in Mark’s text. Yet he would have you to believe that he is looking at these passages fairly. The two statements are teaching the same thing. The negative knows that the order of record is not necessarily the order of occurrence. Notice also, that he makes the first two statements figurative explaining in parenthesis the figure; but makes the third statement literal. The Catholics will make the first and second literal and the third figurative language in the doctrine of transubstantiation. The two errors are the result of failing to understand the use of figurative language. The negative barely noticed my argument. I called attention to the fact that both Paul and Luke were using the figure of speech of metonymy, i.e., the container for the contents. The record indicates that they were to “divide” the cup and “drink” it. Thayer on page 533 states, “by metonymy of the container for the contained, the contents of the cup, what is offered to be drunk” (Lk. 22:20b; 1 Cor. 11:28sq). Both of these writers are talking about the *contents*. Obviously, then, in whatever sense the “cup” is the New Testament it is the contents and not the container. I wish he would have addressed this in his second negative so I could have replied. His only comment was, “I wonder, the contents of what?” It is the contents of the container *named* to suggest that which was *significant* — the *fruit of the vine*.

“What Does He Really Believe”

Those who read this exchange are capable of understanding what I believe, even though the negative indicated he doesn’t. I wrote in my first affirmative a simple explanation of what I believed. I said, “First allow me to give a brief explanation of this statement (referring to Matt. 26:26-29). Jesus declared that the bread was a fair representation of His body and the cup, which He identified as the fruit of the vine (v. 29), was a fair representation of His blood that served to ratify the New Testament. Our Lord used metaphorical language declaring that “one thing is another.” The negative may not believe the foregoing but he certainly must understand what I believe.

“His Problem”

Under the above heading the negative refers to C. E. Holt and G. C. Brewer about the introduction of multiple vessels. If he could prove that this was so it would have nothing whatever to with whether a plurality of drinking vessels were scriptural, unless the negative believes that tradition is a valid means of determining scriptural authority. He misrepresents Alford, Jamieson, Faucett & Brown on 1 Corinthians 10:16.

Summary of the Debate

Allow me to remind the reader of the arguments that I have advanced that the negative has not answered. I made an extensive argument on the *purpose* of the Lord's Supper showing that Jesus said, "This do in remembrance of me" (Lk. 22:19; 1 Cor. 11:24). The negative took no issue with my statement that, "Whatever is essential to the keeping of this memorial must have some specific bearing on the design or purpose of that memorial," (1st. Affirm., par. 4). I showed that the word remembrance meant, "not in memory of but in an affectionate calling of the person himself to mind." I have advanced arguments showing that the "bread" and the "fruit of the vine" met the demands of the design (see 1st article) but the container does not. I also presented arguments based on Matthew 26:26-28 showing that there were *two elements of significance*. I introduced 1 Corinthians 10:16 noting that there were only *two elements of significance* (see 1st article). These arguments went virtually unnoticed by the negative.

Under the section entitled "Bible Authority for a Plurality of Drinking Vessels" I presented a formulated argument showing that when the Lord authorizes an action, that whatever is necessary to carry out that action and what is expedient, is contained in the authorized action, unless it violates other principles of Bible teaching." I illustrated this with the command to sing. I pointed out that the vessel was included in the command to drink but that the number was incidental.

Third Negative

Ronny Wade

The Affirmative Refuses To Let Us Know Where He Stands

In my last negative article I begged our brother to tell us in which Lord's supper passage the word *cup* meant a literal container. He refused to answer. Brother Moore, the readers want to know why you are withholding this information. If I have falsely charged you by saying that you "believe the container is never under consideration when the *cup* is used in the Lord's supper accounts" then why not tell us where the word is so used? Again, in the 1-2-86 issue of *Guardian Of Truth* our brother stated his belief that the church of the first century used a plurality of cups in the Lord's supper. I have repeatedly asked how he knew this. What has been his answer? Silence! Nothing but silence. Now you know why I charge him with subterfuge (a stratagem used in order to conceal, escape, or evade). If he has the answers then why, oh why, has he kept them concealed for three affirmative articles? The very information he claims to have, which could have settled this whole disagreement, he chooses to keep hidden and concealed.

You Decide Where He Stands And What He Believes

"I do not mean that I can read verbatim about a plurality of drinking vessels being used in distributing the fruit of the vine. If I could do this it would not be a debatable proposition" (Moore, First Aff.). Yet when

I accused him of admitting that a "plurality of cups is not taught by example, command, or necessary inference" he replied, "I have admitted no such thing" (Third Aff.). In other words he must believe that a plurality of cups *is* taught either by example, or command, or necessary inference. When do we believe him, the first article or the third?

Again, I said, "We know by his own admission, that a plurality of cups is not taught by example, command, or necessary inference." He replied, "This is a glaring misrepresentation! I never admitted any such thing" (Third Aff.). Now, come on brother Moore, do you or do you not? Are cups taught by example, command, or necessary inference? If so, where? Why didn't you tell us? If they are not taught by command, example, or necessary inference, then why be afraid to admit it? I tell you, I don't know where the man stands.

Demanded-Justified-Taught-Mentioned

The affirmative seems greatly agitated by the fact that I demanded an example of his cups. If he would use greater care in what he writes and pay more attention to what I write, his problems wouldn't be nearly as great as they are at the present. First of all, he made it clear that a plurality of cups was not taught *explicitly* and that he could not read about them *verbatim*. In other words there was no example of their use in the New Testament. Then he proceeded to inform us that a plurality of cups was taught *implicitly* i.e. "capable of being understood from something else though unexpressed." Now it doesn't take a Solomon to see that if cups are taught (justified) by something *unexpressed* there is no example, command, or necessary inference that teaches (justifies) their use. If this is reckless, he has no one to blame but himself. If I have misrepresented him by stating "we know by his own admission, that a plurality of cups is not taught by example, command, or necessary inference," why didn't he cite the passage that "*teaches*" their use instead of *crying mis-representation*? And he wonders why I charge him with circumlocution (talking around or in circles).

It Gets Worse

Notice the following: "He takes his ridiculous concept of how a matter is authorized, then charges me with a consequence of it" (Third Aff.). Later in the same paragraph he quotes me, "'We know by his own admission, that a plurality of cups is not taught by example, command, or necessary inference.' *I have admitted no such thing*. I emphatically stated, 'Every passage that teaches the obligation to drink the fruit of the vine, is a passage that authorizes a plurality of drinking vessels.'" Yes brother I know you emphatically stated that, but you didn't prove it. Stating a thing is a far cry from proving it. You see it is *impossible* for *any* passage that teaches the obligation to drink the fruit of the vine to authorize a plurality of drinking vessels when every such passage *commands* those present to "drink *of* the cup," i.e. "out of" or "from" the cup. You just cannot drink "out of" the cup and drink from cups.

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Who Will Meet The Issue Head-On?

Brother Moore has not addressed the issue. He has repeatedly refused us the advantage of information he claims to have. But now, he has the audacity to write "we insist that the negative tell us where there is the command, example, or necessary inference for the following: (1) a plate for the bread in the Lord's supper; (2) a song leader; (3) a song book; (4) the use of radio or television for preaching the gospel; (5) a plate or basket for the contribution; or (6) a baptistry?" First of all, it is the obligation of the negative to examine the proof or evidence advanced by the affirmative. I am affirming nothing in this discussion. I am denying. Secondly, we are not debating song books or plates, we are debating cups. I am not surprised, however, at our brother's actions. Every digressive who ever debated has taken this road. The instrumental music man wants to know about tuning forks and song books. The institutional (Herald of Truth, Orphan Home) brethren want to know about individual cups and classes. (Remember the *Cogdill-Woods Debate*?) Why? Simply because neither can read or justify his practice by the Scriptures. Now, our brother takes the same road traveled by all innovators. He wants to know if these things he mentions are authorized. And if so, how? I am neither ashamed nor afraid to address his argument. Yes, I believe they are authorized. How? By generic authority. Why? Because they are subordinate elements included within the purview of the precept given by Divine inspiration. Do cups fall into this same category? I answer emphatically *no*. Why? Because the precept (Mt. 26:27; Mk. 14:23) specifies that "He took the cup" (not cups). He commanded them to "all drink of it" (not them). They understood and "all drank of (out of) it" (Mk. 14:23). Subordinate elements under *cup* are such things as size of the cup, color or material out of which it is made, whether or not it has a handle, etc. Coordinate elements, i.e. elements from the same sphere (where we have no choice) are such things as individual cups, drinking from an eye dropper, or lapping it off the floor. This is why he has no parallel between cups and the things he mentions. I submit that our brother's cause would have been better served had he dealt just as forth-rightly with the readers of this exchange as I have instead of withholding valuable information he claims to have, but refuses to share.

His Problem

As we pointed out in our last article, the affirmative is laboring under a terrible burden, by defending a practice that was introduced into churches of Christ around 1913-15. By his own admission "Efforts to introduce multiple containers met with much opposition" (*Guardian Of Truth*, 1-2-86). That opposition continues today by brethren interested in maintaining purity of wor-

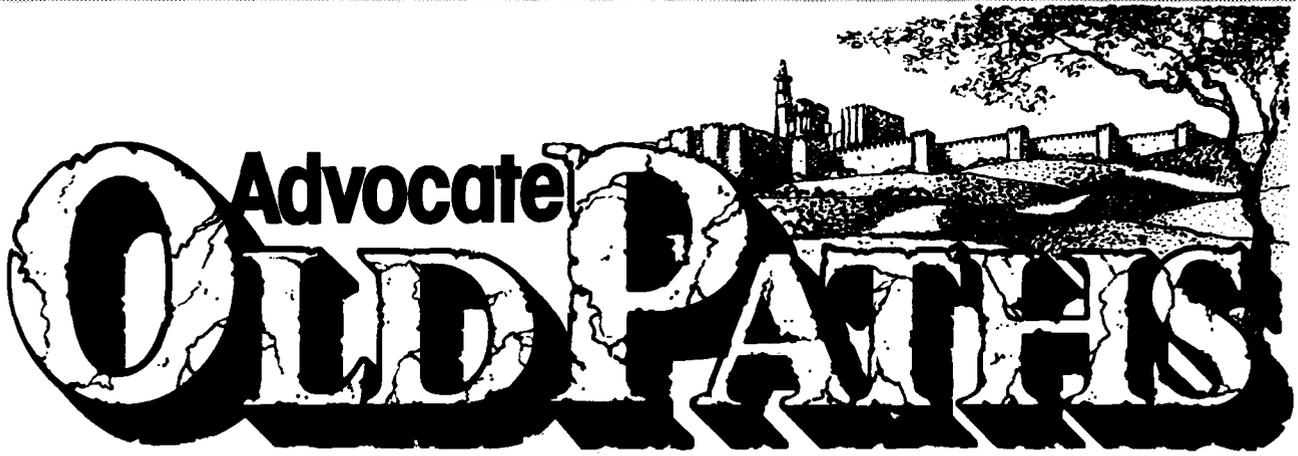
ship. The charge that the recent origin of multiple cups has nothing to do with their scripturalness "unless the negative believes that tradition is a valid means of determining scriptural authority" seems strange in view of the approach used by brother Moore and his brethren to the institutional question. In fact when they argue that issue, you would think they had taken a page right out of my debate notes. I have already shown that Cogdill demanded an example of Woods for his practice. That's o.k., but I shouldn't demand an example of cups. In the *Gospel Guardian* (10-28-85) Hoyt Houchen wrote, "We remind these brethren that the church was here a long time before these human institutions and it fared all right without them." It's o.k. for them to make the antiquity argument, but when I use it, it proves nothing. Oh consistency, thou art a jewel. Brother Moore then charges that I misrepresented, Alford, and Jamieson, Faucett and Brown on 1 Corinthians 10:16." In what way? How did I misrepresent them? Does he expect us to accept his allegation without any proof? What is the matter with this man?

Out Of It

In his frenzy brother Moore is getting careless. *First* of all he fails to see how my reference to Thayer on the use of the genitive is of any help to my position. Well sir, it helps because the genitives in Matthew 26:27 and 1 Corinthians 9:7 are different. In the former it is "a gen. of the vessel out of which one drinks," and in the latter it is "a gen. denoting the drink of which as a supply one drinks." So you don't have a parallel and your argument falls. *Secondly*, he says, "You would think, by his argument that Thayer lists 1 Corinthians 9:7 under the statement, 'with the genitive denoting the drink of which as a supply one drinks.'" Well, my friend that's exactly what Thayer does under *ek* on p. 191 under #9 supply, he lists 1 Corinthians 9:7. Our brother needs to be more careful. And then to cap it all off he implies that because I refer to Thayer I am saying that "the English translations are not sufficient and what your Bible says may mislead you." Brother Moore is that why *you* referred to Dungan and Bullinger in your first affirmative? I thought better of you than this.

The Foolishness of His Position

I asked our brother "in the sentence *He picked up the cup and drank it and sighed gustily saying, this is good coffee*, is the cup the coffee?" His reply: "metaphorically yes." There you have it friends. In order to sustain a dying cause this man has taken the illogical position that when a man picks up a cup and drinks it, and then says "this is good coffee" the cup he picked up is metaphorically the coffee. Who can believe it? How sad, how tragic. May God give us the courage to stand for truth regardless of the consequences.



APRIL 1, 1987

THE FIRST AND SECOND RESURRECTIONS

A Most popular concept of the first and second resurrection mentioned in the highly figurative twentieth chapter of Revelations has swept the religious world. It is erroneous and dangerous in that it is anti-scriptural. It ignores the real plan of God regarding the end of time. This erroneous concept may be described in the following way:

1. The first resurrection is the resurrection of the righteous saints and their rapture with the living saints of that time.
2. The 1000 year reign on the earth with Christ sitting on his throne in Jerusalem.
3. At the end of the 1000 year reign the wicked will be resurrected and the judgement day will follow.

That this is an erroneous interpretation may be clearly seen by the following scriptures and considerations:

1. Not all resurrections in the scriptures are literal bodies coming out of literal graves. Here are some examples:

A. Ezekial 37. This chapter describes a figurative resurrection. It was written about the time Israel was in their 70 year Babylonian Captivity. Their hope of seeing, living and worshipping God again in Jerusalem was dead. The people were not dead. Their hope was. Now read verses 1-14 where the bones seen in the valley represents the people of Israel in captivity with no hope of returning to Jerusalem. Verses 11-14 teaches that this represents their restoration to their own land at the end of the 70 year captivity (not near the end of time) was under consideration using the figure of bodies coming from their death. In other words a figurative resurrection such as the first and second resurrection in Revelation 20.

B. Romans 6:3-4 speaks of the baptism commissioned by Jesus as being a burial and the

coming forth from that baptism as a resurrection. Not a literal resurrection of a literal body coming out of the literal ground but a spiritual resurrection.

C. Jesus said that John the Baptist was Elias (Elijah) "which was for to come." Matthew 11:14. This was in fulfillment of the prophecy found in Malachi 4:5-6. John the Baptist came with the same work and disposition of Elijah in trying to restore the true law of God and cause the people to repent toward God and his commandments. Thus you have John the Baptist's work being a resurrection of the same kind of work Elijah did. It was not a literal resurrection of Elijah but a figurative one just like the first resurrection (a resurrection of the disposition and work of those souls who in the past history of the church loved the word of God unto death and had not worshipped and served the things the beast and the image of the beast stood for, i.e. pagan and apostate powers coupled with religion) in Revelation 20:4. The second resurrection is another figurative resurrection that takes place at the end of what the symbol "1000 years" stands for and is a resurrection of the work and disposition of those who supported what the beast and the image of the beast stood for. This figurative resurrection gives Satan a far reaching organization (Gog and Magog is the symbol.) through which he can exert his influence against the church (the camp and beloved city) much like he did in Revelation 13. This will be followed by the end of time and the judgment day.

II. Since the first resurrection has to do with the righteous only is cause enough to interpret it figuratively for Jesus said in John 6:39, 40, 44, and 54 that he would raise the righteous on "the last day." These verses would not be true if the

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FROM THE FIELDS 10-12

PUBLISHER

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SUBSCRIPTION RATES

Single Subscription One Year.....\$5.00
Published Monthly by Old Paths Advocate, Lebanon, Mo. 65536

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

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

EDITORIAL

“NOTICE OF WITHDRAWAL OF FELLOWSHIP---”

Recently, I, and more I feel sure, received a “notice” with the above caption. The men who signed the “notice” are dear friends of mine (two or three of 11, I do not recognize as having met), well-meaning brethren in Christ, men with whom I have worked in the church for a long time. So, my addressing this unfortunate matter is not to question their sincerity, their love for the truth. I am as much opposed to sin as are they; my life and preaching bear witness. It is my sincere conviction that they have made a grave mistake for reasons I will give.

I have known the brother, the subject of the “notice”, all of his life. Since his problems became a matter of public record, I have been to see him personally, and made contact by way of letter. I asked him face-to-face, man-to-man to forgive me of any stumbling block I had ever put in his way; he assured me that I had not. He is in sin; he will tell you that. What he has done and is doing is wrong, wrong, wrong! He does not deny this. **He chose to withdraw himself from the church.** So far as I know, he is not bothering the church. He, on his own volition, severed all ties. He and his sin are not leavening the lump. The church is not “puffed up” at what he has done; rather the church is grieved.

Now, I have said that in order to say this; please bear me out. The brother’s case does not come within the context of 1 Cor. 5 where Paul ordered withdrawal. In 1 Cor. 5, the man was in sin; he, too, was wrong, wrong, wrong! However, from this point on, his case, and our brother’s case do not parallel. The man in 1 Cor. 5 had not withdrawn himself from the church; our brother has; the man in 1 Cor. 5 was bothering the church by his presence and direct influence; our brother is not doing that. The brother’s sin in 1 Cor. 5 was leavening the whole lump; our brother’s sin today is not doing that. The brother’s sin in 1 Cor. 5 had influenced the church to be puffed up, they were condoning what he was doing; in our brother’s case here, this is not the case; the church is not “puffed up”, condoning our brother and his sin. Logically, scripturally, 1 Cor.5 does not condone and I know of no other scripture, that condones the “Notice of Withdrawal of Fellowship---”. In every Bible case and admonition, the member was still there, he had not chosen to go his way, withdraw himself. The steps our brethren have taken in sending the “notice” out is without scriptural precedent. Scriptural withdrawal is for two purposes; namely, to save the man and save the church. In this case, neither is accomplished.

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ARGUMENTS PERTAINING TO THE GODHEAD

By Billy D. Dickinson

The scriptures plainly teach that there are three distinct persons in the Godhead: God the Father, Christ the Son, and the Holy Spirit. By the term "distinct", it is meant that they are recognizably not the same person; yet, each of them are referred to as God in the scriptures. In Heb. 1:8, we find the Father referring to the Son as God. Also, in Acts 5:3-5, the Holy Spirit is referred to as God. Therefore, the conclusion is warranted that the Godhead consists of three distinct persons. In Rom. 1:20, the word translated "Godhead" means "divinity, divine nature" (**THAYER'S LEXICON**, page 285). There is one divine nature-- hence, one God-- but there are three distinct persons who possess the divine nature!

There are those, of course, who believe and teach that there is only one person in the Godhead. They contend that the Father, Son, and Holy Spirit are simply manifestations of God. Through the years, they have advanced arguments and cited passages of Scripture for the purpose of negating what the Bible teaches on this great subject, as they have sought to push their untenable views on souls of a different persuasion. It will be the purpose of this article to answer some of those arguments and demonstrate how they have often wrested the scriptures to their own destruction.

ARGUMENT #1: In Col. 2:9, it is said that Jesus "dwelleth all the fulness of the Godhead bodily"; hence, there is only one person in the Godhead. **ANSWER:** Obviously, some do not understand the meaning of this great passage. The term "Godhead" in Col. 2:9 means "deity, the state of being God" (**THAYER**, page 288). Paul is simply affirming that Jesus was deity in the flesh because He possessed all the divine and essential qualities that make God, God! This is what he was discussing-- "the state of being God". John affirmed that this was the case in John 1:1-3, where it is said that He "was God", but He was also "**WITH** God", all at the same time! Vine says that "fulness" in Col. 2:9 denotes "the completeness of his being" (**VINE'S EXPOSITORY DICTIONARY OF N.T. WORDS**, page 477). In other words, Paul is saying that Jesus was deity, in every sense of that term, in bodily form. Furthermore, the passage does not say that God dwelt bodily in Jesus, but rather it says that the fulness of the Godhead dwelt in Him.

ARGUMENT #2: Jesus said in John 17:21 that He was in the Father and the Father was in Him. **ANSWER:** This passage in its entirety reads: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me". First, Jesus was not praying for His disciples

to be one person. Second, not only did Jesus say He was in the Father and the Father was in Him, but He also said we are to be one in them. Does this mean we are one person with them in the Godhead? Obviously, this has reference to the fellowship and spiritual union that exists between the Father and the Son, as well as our fellowship with them.

ARGUMENT #3: Jesus said in John 10:30, "I and my Father are one". **ANSWER:** Yes, but He didn't say they were one person! John 17:22 explains how they are one: "That they may be one, even as we are one". "Even as" means in the same way. How are Christ and the Father one? "Even as", or in the same manner, He expects His disciples to be. Not one in person, but one in purpose, will, and desire.

ARGUMENT #4: Since you teach that the second person of the Godhead prayed to the first person, this means you have God praying to God. Why would a God need to pray? **ANSWER:** Jesus was God manifested in the flesh (I Tim. 3:16). He was the God-man. Phil. 2:8 says, "And being found in fashion as a man...". Therefore, as a man, Jesus often felt the need to pray to His Father. But let's look at their position. If there is only one person in the Godhead, does this mean that Jesus was praying to Himself? Was it merely the case that one manifestation was praying unto another manifestation? (Remember, they say the flesh was praying unto the spirit.) Such arguments as these can't negate plain statements of Holy Writ.

ARGUMENT #5: John 2:19-21 says Jesus raised Himself from the dead, while Rom. 6:4 says the Father did. Also, Rev. 1:8 says Jesus is first and last, while Rev. 21:6-7 says God did. **ANSWER:** Just because Jesus is said to be something the Father is, or because one is said to do what the other does, does not prove them to be the same person. It simply shows that they work in unison and that both possess the divine nature! This kind of reasoning proves nothing. For example, consider this: I Tim. 4:10 says God saves us; Lk. 19:10 says Jesus saves us; Acts 2:40 says we save ourselves. Does this prove we are both Christ and God? Also, Eph. 2:8 says we are saved by grace, Rom. 8:24 says we are saved by hope, Acts 16:31 says we are saved through believing, and I Pet. 3:21 says we are saved by baptism. According to the way some argue pertaining to the Godhead, this proves that grace, hope, faith, and baptism are all the same thing. If not, why not?

ARGUMENT #6: In Col. 1:15, Jesus is said to be "the image of the visible God." **ANSWER:** This is a passage they should never bring up because it actually disproves their doctrine! Notice that in

UNTYING THE GORDIAN KNOT

By Jerry Dickinson

In ancient times Phrygia was a country in Asia Minor. According to the scriptures Paul preached in a region called Phrygia on his second missionary journey. (Acts 16:6 and 18:23) One of the ancient kings of this land was said to be one Gordius, a peasant, who made himself king because a Greek oracle declared he had been so chosen by the gods.

Gordius was uncommonly skillful at, of all things, tying knots. He used a most ingenious and intricate knot to tie his ox-cart to a pole; consequently, after his death a legend grew up declaring that the man who could untie that difficult knot would become ruler of all of Asia. Many came and tried to untie the knot, but no one was successful.

When Alexander the Great went to war against the Persian Empire he passed through Phrygia and, hearing the legend of the Gordian Knot, he tried his hand at loosening it. He struggled with the cleverly tied knot for a few minutes, but like the others before him he could not unravel it. Suddenly he stepped back, drew his sword, and with one swift blow he cut through the knot. Alexander then declared himself the rightful ruler of Asia and, of course, went on to conquer the Persians and the rest of the known world.

Because of the foregoing story the expression "Gordian Knot" has come to refer to a difficult and intricate problem that can only be solved by bold and resourceful action.

Dear readers and brethren, Christianity today is tied into a gordian knot - a knot that it appears no one can untie. In his books, **The Primary Encyclopedia of American Religions**, Gordon J. Melton declares that there are 1,187 different religious bodies in the United States. Surveying the denominationalism, sectarianism, and digression of the religious world it seems an all but impossible task to ring unity to Christianity and turn people back to the religion of the New Testament. Often we spend our lives picking and clawing at a knot that refuses to be loosened.

It seems to me that bold and resourceful action is called for. Instead of weakly (and vainly) tugging and pulling at the problem we need to draw back the Sword of the Spirit and slash through the cleverly tied knots of error and falsehood. In II Corinthians 10:3-5 Paul avers that we have at our disposal the most powerful weapon in the world - the Word of God. With it we can pull down strongholds and cast down imaginations. This double-edged sword is the only thing that can sever the gordian knot of religious error.

Moreover, instead of slowly sawing through

erroneous doctrines, sometimes we need to cut through with one swift blow. I was once involved in a very laborious and tedious discussion with a brother about using fermented wine in the communion. We argued on and on to no avail. Finally I said, "Look, we're getting nowhere like this. All I want you to do is show me where the Bible says the early Christians ever used fermented wine in the communion. Prove that "gennema" refers to a fermented drink. If you cannot do that your endless parade of arguments fall."

Brethren, instead of arguing on endlessly in our effort to restore primitive Christianity let us strike boldly and forcibly with a call for scriptural authority. If the gordian knot of error is ever to be unraveled it will only be done because fearless servants of the Lord are wielding the two-edged sword and striking home with a "thus saith the Lord."

Unity among professed believers will never be accomplished by ecumenical councils, unity forums, fellowship breakfasts, and union meetings. Such forums do not seek unity based on what the scriptures teach, but in spite of what the scriptures teach. They only pull the knot tighter and the task becomes more impossible still. The truth is what we need. Biblical preaching, biblical studies, biblical debates, biblical writings - these are the bold and resourceful actions called for.

Let us be about the task then, wherever we are, of untying the gordian knot. Take the Sword of the Spirit and whack away at it! May we say along with Paul, "I demolish theories and any rampart thrown up to resist the knowledge of God." (II Corinthians 10:5 Moffat's translation) --7902 *Ledgewood, Houston, TX 77049.*

EDITORIAL

Continued From Page 2

Conclusively, my heart goes out to all concerned: the church, the man, his wife and children; his parents and others close to him; the family of his wife, all of whom I have known well and long. He was a preacher, is a brother beloved; we could ill-afford losing him. So sad, indeed! The "notice" has only added to the sadness. Such errors in judgment, though with the best intentions, linger for years to hurt and hinder. None of us want to do that. It is my hope and prayer that such will not be done again; it is unscriptural, uncalled-for, and unnecessarily devastating to the innocent.—*Don McCord*

Please note: all material intended for the May issue of *Old Paths Advocate* should be sent to Brother Don King at his address in Fremont.

ARGUMENTS PERTAINING TO THE GODHEAD

By Billy D. Dickinson

Continued from Page 3

this passage **TWO PERSONS** are under consideration. First, there is God, who is invisible to our eyes because He is Spirit (John 4:24); then, there is Jesus who is the image of God. This word denotes "an image, figure, likeness" (**THAYER**, page 175). Jesus is a true figure of God "on account of his divine nature and absolute moral excellence" (so says Thayer). He is a likeness of the invisible God. Who is? The one by whom "were all things created" (Col. 1:16).

ARGUMENT #7: Since Mary was found with child of the Holy Ghost, which person in the Godhead was the Father of Jesus? God the Father, or God the Holy Ghost? **ANSWER:** This is one of their favorite questions. First of all, let it be remembered that according to their position, Jesus was His own Father and His own Son at the same time! Let them chew on that for awhile. Secondly, keep in mind that we are dealing with deity and we must not look at this from a sexual or carnal standpoint, as the question implies. (If so, does this mean that Jesus was guilty of incest with His own mother per their position?) The Holy Spirit was merely the agency through which Jesus was born of a virgin. Jesus was brought into this world without an earthly father and the Holy Spirit was the agency through which this miracle was performed. Also, these people need to realize that the Father and the Holy Spirit are not in competition. Personally, I feel this question borders on the type of questions spoken on in II Tim. 2:33-- "foolish and unlearned question".

ARGUMENT #8: There is only one Father, Matt. 23:9, and Jesus said in John 14:9, "He that hath seen me hath seen the Father". **ANSWER:** Yes, there is certainly only one Father; also, Jesus was a true representative of His Father. When they saw Jesus in His attributes and godly characteristics, they had a correct picture of what His Father was like. If you saw one identical twin, for instance, you would know what the other one looks like, because you would be seeing an exact copy, so to speak. You could say, "Because I've seen one, I've seen the other". Likewise, Jesus was a true and exact representation of His Father. In this sense He could say, "He that hath seen me hath seen the Father". --215 Forrest Hills Dr., West Monroe, La. 71291

THE FIRST AND SECOND RESURRECTIONS

Continued from Page 1

righteous were raised and then 1000 literal years pass before "the last day." Revelation 20 contains

passages that are difficult of interpretation such as the "first resurrection" passages. Therefore we must interpret them in the light of these plain and easy to understand passages in John 6. Since the "first resurrection" does not occur on "the last day" it does not refer to the literal resurrection of the righteous from their graves.

III. The third reason the first resurrection must be interpreted figuratively is found in Matthew 13:30, 38-43 where the tares (the children of the wicked one) are gathered first and "burned in the fire." This is the exact opposite of the literal interpretation of the "first resurrection" being a gathering and rapturing of the righteous. Remember, Jesus teaches that the wicked will be gathered first at the end. Not the saints.

IV. The fourth reason these must be interpreted as figurative resurrections (the first and second) is found in Job 14:112. "So man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." The heavens will not be destroyed until the earth is according to 2 Peter 3:10-12. So, there will not be any literal resurrection until the last day when both the righteous and the wicked will be raised together literally according to John 5:28-29.

CHOOSING TO GO TO CHURCH

Dear Church Member:

Don't wait until the hearse hauls you to church. If you do ----

1. You will go, regardless of the weather.
2. You will go, regardless of the condition of your body.
3. There will be beautiful flowers there, but you won't enjoy them.
4. You will go, regardless of how your family feels.
5. The minister may say many good things, but they will do you no good.
6. There will be beautiful music, but you won't hear it.
7. There will be heartfelt prayers, but they will not touch your heart.
8. There will be friends and relatives there, but you will not worship with them.
9. You will go, no matter how many hypocrites are there.
10. You will go, no matter how much you are needed at home or at work.
11. You will receive no blessing from the service.
12. You will not feel concerned about your clothes.
13. You will never have to decide about attending church again.

Aren't you glad to be alive and well and full of zest and able to choose to go to church?

-From the Dear Abby column
North Arkansas View
Mtn. Home, Arkansas

April 1987 5

I BEGGED YOU FOR MY LIFE, BUT YOU COULDN'T HEAR ME

By Tony Denton

A 1980 statistic declares that there were more than one million babies aborted each year then. That was six years ago. In reference to abortion we are reminded of David's words: "My frame was NOT HIDDEN from You, when I was made in secret, & skillfully wrought in the lowest parts of the earth. Your eyes saw my substance BEING YET UNFORMED. And in Your book they all were written, THE DAYS fashioned for me, when as YET THERE WERE NONE OF THEM" (PS. 139:15,16).

Why has much of this come about? HUMANISM! **Webster's New Dictionary** of 1984 defines humanism: "An attitude or system of thought asserting the primacy (superiority) of man over metaphysical or abstract principals." In other words, they do not believe in the supernatural (God)! Their second manifesto states: "The right to birth control, abortion & divorce should be recognized" p. 18. The same dictionary says, "Abort...(freq. or aboriri, to die...)..." That is exactly what it is--murder! Beverly LaHaye said, "Abortion is the first act of violence (and the last) that a baby will experience from the hands of an adult" (I Am A Woman By God's Design" p. 36 Great Book).

My cousin (Debbie Exum of Florence, S.C.) who has four children of her own whom she loves much wrote the following poem on "An Aborted Child":

"AN ABORTED CHILD"
MOMMY, YOU DON'T KNOW ME,
YOU NEVER SAW MY FACE,
FOR WHEN I WAS ALL SAFE AND WARM,
THEY TOOK ME FROM MY PLACE.
YOUR ARMS WILL BE SO EMPTY,
THE HOUSE SO STILL AND QUIET,
AND YEARS THAT SHOULD BE CHERISHED,
ARE BURIED IN THE NIGHT.
I'LL NEVER CLIMB UP IN YOUR LAP,
OR SING A SONG WITH YOU,
WE'LL NEVER GET TO SAY GOODNIGHT,
OR WHISPER, I LOVE YOU.
YOU NEVER HEARD MY SILENT CRY,
OR FELT THE SURGEON'S KNIFE,
BUT WHILE YOU SLEPT SO PEACEFULLY,
I BEGGED YOU FOR MY LIFE.
IT REALLY WASN'T FAIR YOU SEE,
I HAD SO MUCH TO GIVE,
THE LEAST YOU COULD HAVE DONE FOR ME,
WAS JUST TO LET ME LIVE.

DEBBIE EXUM

BIBLE TRANSLATIONS, VERSIONS AND TRANSLITERATIONS DEFINED

*W*hen our preachers go to Mexico or any other non-English speaking country, they preach in their native language. A native or some person who understands the language of both countries repeats what the visiting preachers have said, but he repeats the sermon in the language of the people. He translates for the main speaker. He turns, or changes one language, written or spoken, into another language. (See any dictionary).

One of the young Mexican preachers from Mexico spent a night at our house once. I told him I had written some gospel lessons in English for use in Mexico. I asked him if he would translate what I had written into Spanish language. He agreed, took my article, sat down at a table and began writing my article in Spanish. He was translating it.

Many of us have books that were written originally in foreign language. One of my Greek English Lexicons was originally written in the German language. It was then translated into our English language and published for our English speaking people. It is a good work -- easy to read and understand, and recent. A version is not a translation. It is written in the same language as the original work was written, but it is a re-writing of the same work in a new form, style, or words. A good example is our King James Version of the Bible. It never was in any other language -- it was an English language work to begin with, but it was a re-writing of former English language Bibles. Even the King James Version has been revised numerous times, mostly to put it into the language of later times, our own included.

The Revised Version of the Bible is called, in the dictionary, a recension of the King James Version of the Bible. (See "recension" in your dictionary.) In late years, many so-called new versions of the Bible are not even worthy of the term recension, or version.

A transliteration is a word for word translation from one language into another language. A good dictionary describes it thus: "to change (letters, words, etc.) into corresponding characters of another alphabet or language; (example:) to transliterate the Greek X as ch." The commonly used DIAGLOTT is a Greek language New Testament, the text being that of J.J. Griesbach. Benjamin Wilson could have made a separate work of his transliteration, but he chose to copy a

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BIBLE TRANSLATIONS, VERSIONS AND TRANSLITERATIONS DEFINED

Continued from Page 6

line of New Testament Greek, putting his transliteration immediately under the Greek text. That made it one of the now commonly used "interlinears," making it easy for the student reader to choose the right Greek word for analysis. Mr. Wilson created his own English translation in a separate column on the right hand side of each page.

Other good interlinears are such as those by George Ricker Berry and Jay Green. Mr. Berry did not make a transliteration but copied the King James Version in the outer edge of each page. Mr. Jay Green used the King James Version, Twentieth Century Edition, for his translation. It is a good version, very close to the regular King James Version.

Having a good Greek grammar such as Machens, and the interlinears, the student can easily learn the Greek alphabet, just like he learned the English alphabet. Having learned the alphabet, one can then begin to form words. If one can read one word one can soon put a few words together, especially the definite article "the" with other parts of speech. With the old Bagster's (now Zondervan's) Analytical Greek Lexicon of The New Testament one can analyze and parse his words and sentences. Forty translations of a verse are no good to one if he doesn't know which one is right. Just find the truth from a Greek New Testament, then stick with it. **NOTICE:** This writer does not propose to call himself a scholar of Greek, but he can and has learned a usable portion of it. Elder John Smith was a grown man before he could read and write, but he became a great preacher of the gospel and knew a usable portion of Hebrew and Greek.--K.G. Wilks, 528 N. Main St., McGregor, TX, 76657

ANNOUNCEMENTS

A NEW JOURNAL

A new journal is to be published, Lord willing, quarterly (March, June, September and December), with the first issue scheduled for March, 1987. This journal is to be attractively covered, with glued back, and have 56 pages. The journal will be 5½ inches by 8½ inches. It will be in easy to read print. Three sections are planned. The first section will include fundamentals, introductions to books of the Bible, exegesis, sermons, history of churches, questions and answers. The second section will be book reviews. The third section will include sermon outlines, poetry, quotes, reports and news. This journal will be published by Jimmy Cutter, but not without the help and encouragement of many brethren, and will be entitled the **Christian Expositor**. Including postage, the price will be \$12.95 per year, or \$3.25 an issue. A single copy will be \$4.00. You may send your subscription to: **CHRISTIAN EXPOSITOR**, 11101-E East 41st St., Suite 320, Tulsa, Oklahoma 74146. The telephone number is: (918) 664-2154. Jimmy feels there is a real NEED in the world for just such a journal, and I am happy to commend it to you. There will definitely be a positive approach to spiritual issues in this journal. It will be used to further the gospel at home and abroad. Please don't miss an issue by subscribing now.--Jerry L. Cutter

TENNESSEE LABOR DAY MEETING

Make plans now to attend the 5th annual Tennessee Labor Day meeting hosted again this year by the members of the Chapel Grove Church of Christ. Dates are Wednesday, Sept. 2, thru Sunday, Sept. 6th. You may contact Dwight Patton (615-829-2485) for accommodations. The meeting, which is held in a large tent, will be conducted by Billy Orten and Johnny Fisher. We look forward to worshipping with each of you and anticipate a great meeting as together we exalt the Christ!

AN OPEN LETTER

Since January 1981, I have been involved in part-time missionary efforts primarily in India. It is my desire to return to the field as a full-time evangelist. My plans include accepting calls for meetings-something I have been unable to do for the past fifteen years. For the present, Marlene and I will be making our home in Houston. All of our children have left home to make their own lives which makes it possible for us to go any place on this earth to do what we can to further the cause of Christ--*Jim Franklin, 1222 W. 31st Street, Houston, Tx. 77018.*

**OUR DEPARTED
BROTHER TOMMY SHAW,
AS I KNEW AND LOVED HIM**
It was my honor and privilege to

know Brother Tommy Shaw for nearly 40 years. To know him this long was to love, admire and respect him. When I first met him, he was traveling and studying with Bro. Homer L. King; Bro. King, Helen, Don and Tommy were in a meeting with the church on 7th St. in Oklahoma City, OK, where I was a member, while a student at the University of Oklahoma at Norman. Our friendship grew and grew; I am a better man because of that. Knowing him gave me the honor of knowing his parents, Thomas and Ola Shaw; his brothers and sisters somewhat; his wife, Betty, and sons, Bret and Bart. Such crossings down here I would not miss for anything. That Tommy was a gospel preacher of commendable stature, all who know him concede. My wife compliments him in the most honorable way: "Tommy just preached the gospel, no levity, foolishness, just the gospel"; what better compliment would a preacher of the gospel want or need? We value greatly his meetings here at home, in 1982 and 1985. In view of his so soon leaving us, and the privilege therefore of having him come again forever gone, makes us value his meetings and our association with him even more. What a privilege it was for this writer to have a meeting with the Jamesville, MO congregation last summer where Tommy was a member--where, if I

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could judge by what I saw and heard, he was held in highest regard. I know they shall miss him terribly. During the meeting, he, Betty, Bret and Bart could not have treated me better; they opened their hearts and home wide to me, something I value more than they know. Tommy was such a gentleman; nothing I ever heard him say publicly or privately, would hint of bitterness, resentment--attitudes that so soon and thoroughly tarnish the spirit. He discussed at some length with me the Missouri telecast on which he was preaching. I was so impressed when he remarked that he did not have to be the preacher; he would step aside for someone else; he just did not want the brethren to give up such a noble work. Another gospel preacher now sleeps with his fathers. In view of the harvest being so great, the laborers so few, our apathy so appalling, I am deeply saddened. I know the Lord does all things well. Surely, as one by one we come to the end of the road down here, the Lord will raise up other faithful men to tell the story. He always has!--Don McCord.

STEWART—It is with sadness that we herald the passing of brother James R. Stewart. Brother Stewart was born in Texas March 12, 1898 and left this earthly scene January 9, 1987, being confined at the time to the Westview Manor Nursing Home in McGregor, Texas. He is survived by his faithful wife Mary, two daughters, Velma Spoons of Waco, Texas and Anna Belle Spradley of Oklahoma City, OK, and one son James Howard of Twenty-Nine Palms, CA, and by a number of grandchildren and great-grandchildren. Brother Wayne McKamie preached the funeral sermon, Brother Bill Davis read the obituary, and Brother Lynwood Smith led a beautiful and comforting prayer. The service was conducted from the Connally-Compton Funeral Home with burial in the Rosemond Cemetery in Waco. A large crowd was present, with many preachers from surrounding states in attendance. Many present had personal ties with this good man. He had been a tireless worker in the Lord's Vineyard having baptized hundreds into Christ and established congregations from coast to coast. Sister Stewart, his faithful companion of almost seventy years, was at his bedside when he died. She now waits out her time at the Westview Manor Nursing Home, 414 Johnson Dr., McGregor, TX, 8 OLD PATHS ADVOCATE

76657. Why not drop her a line and let her know you remember and sorrow with her in this loss.

BROTHER JAMES R. STEWART, UNSUNG HERO OF THE LORD

The week before Brother James R. Stewart passed on to "worlds unknown" and beauty indescribable, a mutual friend, Bro. William Oxner, described our brother to me as "an unsung hero". That he was, indeed. I am convinced that none of his contemporaries held more meetings, preached more far and wide, baptized into Christ more people, or sacrificed more to preach the gospel. An "unsung hero" indeed among men, but not in the courts of God above; and, after all, that is what matters. Our brother was well into his 89th year, would have been 90 very soon. He had been married to Mary Darden since he was a youth of 18, over 70 years, dear reader; what a record, what an example! It is an honor indeed to know such folk down here. I do not recall ever seeing Brother Stewart without Sister Stewart. My first remembrance of them goes back into the 1940's. He was preaching in a meeting at Maud, Oklahoma, not long out of the depths of the Great Depression, living, making-do in an old run-down hotel, Sister Stewart smilingly by his side, preaching in a place where so many did not care. Even though, due to physical limitations for some years, he has not been able to travel and preach as he once did, nearly everywhere I go in this great land, his name is held in high esteem and deep respect. One of the most memorable experiences of my life is the day I called on the Stewarts and was privileged to look at his journal and other memoirs she and he have kept. During his nearly nine decades down here, he drank deep of the cup of bitter sorrow. I do not know all of the times that sorrow was his lot, but I know a few. In the 1960's for instance, he lost four grandchildren in a drowning; both of his daughters suffering the loss of children; one of them losing one, the other losing two and a daughter-in-law. Dear reader, such as that is sorrow in its deepest dye. After Brother and Sister Stewart settled down with the congregation at McGregor, Texas, I have thought how blessed it must be to spend twilight years in a place with such men as Wayne McKamie, Karl Wilks, Raymond Coleman, Francis Holt, Jr., William Oxner, Kenneth Elliott, and others there. Among the descendants

of James and Mary Stewart are some of my dearest friends; I know they "rise up and call them blessed"; may the Lord bless them.--Don McCord.

ROBERSON—John H. Roberson Sr. of Richmond, IN passed away on February 26, 1987 at the Reid Memorial Hospital after a four year illness. Brother John was 56 years old. He leaves his wife of 34 years, Mary Lena Roberson, one son, John Jr. of Racine, Wis., one daughter, Sue Roberson of Richmond, one brother and three sisters all of Richmond, one sister of Chicago, and one of Cincinnati; three grandchildren and nieces and nephews. John had lived in Richmond for 34 years but was a native of Lawrenceburg, TN. He was well respected by the community where he lived, as he was by the large crowd at the funeral service. This man was a preacher of the gospel for over 40 years and even after illness struck, he continued to work and preach as his health permitted. His home was a home of hospitality, a place where the scriptures were the topic of discussion. The church has certainly suffered a loss in the passing of this good man. Even on the day of the funeral a young man was added to the church through baptism. His influence lives on. Praise be to God for another who has finished his course and has kept the faith, for we trust in the grace of God that there is laid up for him a crown of righteousness. It was out of respect and honor that I felt it a privilege to conduct the service.--Kenneth R. Middick.

JOY—Brother Earl Joy was born Sept. 10, 1908 in Cottonwood, Texas, and departed this life January 26, 1986 in El Centro, California. "Cowboy" and his wife Elizabeth "Snookie" were married in 1935. They obeyed the Gospel together in the early forties in El Centro, California. Brother Joy really enjoyed gospel singing and was a song leader at the El Centro congregation until poor health hindered his activities. He is survived by his wife Elizabeth, daughters Nellie Hickey of Georgia and Sue Wheeler of El Centro, three sisters and eight grandchildren. A large crowd attended the service and the congregational singing was by those who loved and appreciated him so much. In all the many years I've known him, I've heard only good concerning him. He will be greatly missed by all of us. The writer conducted the services.--Marvin Fisher.

ANNOUNCEMENTS

TOMMY SHAW

We, like a host of others across the country, grieve the sudden passing of Tommy Shaw. Though the times and seasons are in God's hand, from our human perspective we see our desperate need for men like Tommy. We pray the Lord will raise up others who are like Tommy in character and steadfastness. As I matured and developed as a gospel preacher there were those whom I respected and admired from afar because their character clearly exemplified necessary traits I knew I must learn. Tommy was, and will always remain, in my mind's eye, the epitome of simple integrity and honest sincerity. He sincerely loved the Word, loved the cause, and cared for his brethren. We pray the Father for others like him.--*Raymond Fox, 753 Saucito Ave., Salinas, CA 93906.*

THANKS

The family of Tommy Shaw wishes to express our heartfelt thanks and gratitude for the many flowers, cards, letters, and phone calls after the death of our dear husband and father. Our special thanks to our dear friends who came and helped with the beautiful service. A large crowd was in attendance and Ronny Wade did a wonderful job with the service. The singing was beautiful. We thank everyone for braving the icy roads to be with us and to share in our great loss. We have received over 500 cards, along with over 80 lovely plants and flowers, and phone calls too numerous to count. The love and care of the brotherhood has been great. Please continue to pray for us.--*Betty, Bart and Bret Shaw.*

JENKINS—Brother Paul James Jenkins was born Sept. 25, 1911 in Barry County, MO and departed this life Jan. 8, 1987 in Springfield Community Hospital, Springfield, MO after a long illness. His services were held at the Mtn. Home Church of Christ east of Galena, MO and his body was laid to rest in the Clio Cemetery near Jenkins, MO. Survivors include: Wife, Faye; one daughter, Patsy, of the home; one sister, Ella Allen of Modesto, California, and a host of other relatives and friends. I was honored to officiate at his funeral and tried to speak words of comfort to the family and friends as best I could.--*Gareld Stumpff.*

NOTE: We have received twenty-five dollars, to be used for subscriptions to the OPA from brother Royce Garman of West Monroe, LA as a memorial to Tommy. Royce writes: "We enjoy the paper so much and felt like this was something we could do in memory of Tommy."

CARD OF THANKS

We want to take this opportunity to thank all who helped in any way during the illness and passing of our loved one Viri Calvin Whitehead. We especially want to thank our home congregation at Powe, MO for their financial help, and the Columbia, MO church for their help while Viri was confined to the medical center there. Their visits and help in providing me with a place to stay and transportation back and forth to the hospital will never be forgotten. Special thanks also to Bro. and Sis. Taulbee who came to be with us in our time of sorrow, and for his words of comfort at the funeral.

"So Proud"

Oh, Lord, sometimes our delight in our children is too much to be contained. We praise you for them, we rejoice. We are so proud of them when they obey you in baptism, and so heartbroken when they stray from the fold. These sons, so tall and strong. Often as we despair and complain of them, their achievements thrill us, their values never cease to surprise us, their compassion, and their unexpected consideration! Just when we think they have failed they will do something so generous, so thoughtful, that we are astonished. Thank you, Lord, for these difficult, curious, incredible sons. And these daughters, so pretty, so poised, so full of life and sweetness. They, too, are a marvel. Where did they come from, these radiant strangers? How is it that this turbulent household produced them? But there they are, demanding so much, yet giving so much in return. We are ashamed when we worry and fret about them. They are so good, thank you, God, for these daughters. We are so proud of them. No, no, we dare not proclaim this pride in them to others. But you who fashion them and sent them to us, you to whom we often cry in our distress, surely you want to hear and share it. We are proud of these children, Lord, we rejoice in our sons and daughters. Thank you for them.--*Dedicated to our Children by Viri and Lillian Whitehead.*

CROUCH-WISSINGER--On the evening of January 24, 1987, Jim Crouch and Janet Wissinger exchanged the sacred vows of matrimony and become one. The ceremony was held in the building of the Northside congregation in Springfield, Missouri. Many friends and loved ones of the bride and groom gathered to witness the exchange of vows. Jim is the son of Tom and Beverly Crouch of Ft. Worth, Texas, and Janet is the daughter of Dan and Thelma Wissinger of Springfield, Missouri. Jim and Janet will make their home in Columbia, Missouri, where Jim is currently laboring as a gospel preacher. A new Christian home has been formed, and it is our sincere prayer that God will richly bless it. We wish for this couple many happy and prosperous years together in His service. This writer had the privilege of officiating--*Bruce Word.*

WHITEHEAD—Viri Calvin Whitehead, son of the late William Whitehead and Suda Crump Whitehead, was born at Powe, Missouri on Dec. 4, 1909, and departed this life in the V.A. Regional Medical Center in Poplar Bluff, Missouri on February 13, 1987 at the age of 77 years, 2 months and 9 days. Viri Whitehead was baptized into Christ on April 1954, and was a member of the Church of Christ at Powe, Missouri. He is survived by his wife, Lillian M. Whitehead of the home, Bernie, Missouri; six sons, Calvin Dean Whitehead of Dexter, David William Whitehead, Jonathan Dewayne Whitehead and Kevin Thomas Whitehead all of the home, Bernie; five daughters, Cathryn Mae Jones of Cape Girardeau, Missouri, Janette Marie Powell of Pontiac, Michigan, Nancy Ann Whitehead of Springfield, Missouri, Deanna Barnes and Natalie Faye Beck both of Bernie; 13 grandchildren, two brothers, two sisters, relatives and many friends. I was privileged to meet this brother 27 years ago and he will certainly be missed by this writer and for all of those who knew him. Funeral services were conducted in the Rainey Funeral Home in Bernie, Missouri Sunday afternoon, February 15, 1987 at 2:30 p.m. with Bro. Shelby Taulbee of Somerset, KY officiating.

PREACHERS LIST

If you have not sent your information to Bob Strain, Harrodsburg, In. for the updated preachers list, do so today.

ANNOUNCEMENTS

CHURCH DIRECTORY

The new Church Directory will not be ready until about June 1. Bro. Bob Strain of Harrodsburg, In. is again printing the directory this year. He tells me that a number have already sent money. He will keep your money until the directory is ready, then mail them to you.

PREACHER NEEDED

The church at Winters, Ca. is in need of a full-time preacher. For a year or two if need be. Prefer middle age man with good voice in leading songs, and working full-time to build up the congregation. If interested contact: Carl Branscum, 206 Abby St., Winters, Ca. 95694 (916) 795-2685 or Ed Powell, 8167 Venn Ct., Sacramento, Ca. 95828 (916) 383-9484.

THE 1986 PREACHER'S STUDY

This winter's study was marked by capacity crowds and excellent cooperation among all who attended. The theme of the study, "The Church in

Twenty Years," served to stimulate everyone's thinking concerning the future of the church. It is, without a doubt, essential that we take the time to stop and think about what the Lord desires the church to be in twenty years and determine what attitudes and goals we must have in order to fulfill the Lord's mission. One of the most challenging thoughts that surfaced in many of the talks was the necessity of fervently preaching the Lordship of Christ. The church must be committed to the authority of Jesus as Lord and to genuine discipleship if we are to have the power and faith to proclaim the gospel of Jesus. The study left a very positive and motivating view of the future with everyone who attended. Make sure you obtain a copy of the study notes when they become available.

The Twenty-First Street congregation in Oklahoma City deserves many thanks for their hard work and hospitality in hosting the meeting.--*Raymond Fox, Don King.*

CHANGE OF TIME

The church at Paris, Tx. has changed the time of their Sunday evening service from 5:00 p.m. to 2:30 p.m.

EXPRESSION OF GRATITUDE

The Gilstrap family wishes to express heartfelt thanks for all the many cards and letters, financial aid, donations of blood, telephone calls, visits, gifts, and most of all prayers in behalf of Emily during the past year. She was diagnosed with cancer on Jan. 9, 1986. She has had a year of chemotherapy, radiation, surgery, and finally a bone marrow transplant in Ft. Worth, Tx. We're very happy to report that on Jan. 9, 1987 her first check-up after the transplant revealed that she is doing well and on the road to recovery. This has been a very stressful year on our entire family, and we thank each of you for your help.--*J.R. and Vera Gilstrap.*

FROM THE FIELDS



the fields are white already to harvest

- *Billy D. Dickinson, 215 Forrest Hills Dr., West Monroe, La. 71291, Jan. 19-* I am continuing to keep busy in the Lord's work. Because of my Sunday appointments, I'm home here in W. Monroe only one Sunday a month now. I try to work the following congregations into my schedule at least once during each month: Fairview, Conway, Strong, Ark., and Texarkana, TX. By being with these churches, especially the smaller ones with few teachers, I feel we are doing a good work and fulfilling a legitimate need. Brethren Stan Elmore, Delmer Lee, and I (and possibly others) are planning on a two week effort of personal work together in Texarkana, possibly in March. Also, besides publishing a monthly bulletin here at home, for the past four months I have been publishing one for the brethren in Texarkana. Here at home the work continues and I am determined more than ever to be involved in personal evangelism! Since Jan. 1, I've passed out about 400 leaflets advertising a Bible correspondence course. So far, four have enrolled. I am going to
10 OLD PATHS ADVOCATE

continue to canvass the town and get as many people as I can to respond. If I don't convert someone from this course this year, it won't be because of a lack of effort! I was saddened recently to hear of Bro. Tommy Shaw's death. He was a dear brother and a faithful gospel preacher who will be missed by all who knew him. I extend my condolences to his wife, Betty, and the rest of the family. Brethren, let's make 1987 a prosperous year for the Lord's cause. Souls are dying in sin and we MUST reach them with the gospel. If anyone is interested, I still have time open to hold a few more meetings. Pray for us!

Paul O. Nichols, 9462 Baird Rd., Shreveport, LA 71118, March 6- Bro. Jim Franklin and I left the States January 1 to go to India. Our first stop was the Philippines where we were met by Bro. Virgilio Danao at Manila. We worshipped at Cainta on Lord's day and had the opportunity to speak at other services arranged by Bro. Danao at different places. Brethren Don King and Jerry Cutter arrived at

Roxas Isabella on Thursday, January 8, where we were staying with the Danao family. We preachers from the States had the opportunity that day to study with about twenty-five Filipino preachers for several hours, with Bro. Danao doing the translating. That same night the meeting began and I had the privilege of preaching. Four were baptized. Our next stop was Kuala Lumpur, Malaysia where Bro. Alfred Newberry and wife Diane are working with the church. We attended two enjoyable services before proceeding to Hyderabad, India. At Madras, India when we landed one of our planes engines burst into flame, but it was extinguished by the ground crew before it resulted in catastrophe. We arrived at Hyderabad on January 14 and were met by several persons whom we had met and some whom we had baptized on previous trips. We were there until Feb. 4, studying with quite a number of people. We had studies with those who came to our hotel room, in private homes, and in a rented hall. We studied with both Christians and non-Christians. At one session we were given the opportu-

ity to study with fifteen preachers. We left a small group of members meeting for worship at Secunderabad. After leaving India we visited Lusaka, Zambia where Bro. Joe Lee Norton and family are located and doing mission work. It was good to see them again. Since I have gotten home Wilma and I have been to California for a meeting with the new congregation at Oakdale. We had some very enjoyable services with encouraging crowds and interest. We were thrilled to see and be with so many of our good brethren and sisters who came from far and near, people whom we have loved through the years. Preachers who attended one or more services were Duane Permenter, Richard DeGough, Glenn Ballard, Voyd Ballard, George Vagara, Benny Cryer, Orvel Johnson, and Al Newman. I am to be back in California for a meeting at Sacramento (Fair Oaks), April 11-19.

Jerry L. Cutter, c/o 3440 N.W. 21st Street, OKC 73107, Feb. 19- Brother Don King and I had a great trip to the Philippines during January. When we first arrived we had the pleasure of meeting Paul Nichols and Jim Franklin, who were enroute to India, via the Philippines and Malaysia. Once Don and I reached Roxas, where brother Danao lives, we preached one to four times every day, not counting baptismal services. There was a tremendous response to the gospel call while we were there, thanks to a strong local preaching force, and many active members. We witnessed well over 100 baptisms. We had a very good study with many of the preachers at Roxas, and the main theme had to do with the marriage question. It is interesting that the no-exception brethren would go into the Philippines, buy up some renegade preachers, and divide the brotherhood over the divorce question, and that among churches to our knowledge that do not have even one case of divorce and remarriage. It is interesting to note that they have no more courage, when it comes to meeting the issue with the scriptures, in the Philippines than they do here in the States. The Philippine brethren are doing a good work, and there are now more than 50 congregations. When Don and I first went in 1981, only a few brethren were to be found in the Roxas area. Now the Roxas congregation has over 170 members, and during our gospel meeting there were more than two dozen baptized. Don

King, the Fremont, California brethren, and all others involved in the Philippine work, are to be highly commended. Don and I arrived in the Philippines on January 5th and left on the 24th for Malaysia. In Malaysia we met with Al and Diana Newberry, who are to be greatly commended for their work there. We had a good study with several preachers, including brother Charles Finney from Madras, India. Don returned to the States from Malaysia, and I continued on into Australia, returning home on February 6th. I saw spiritual growth in Australia, and had the happy occasion to see my friends in the Perth area. Glen and Reba Osburn are doing a good work in Australia. On the Lord's day I was in Armadale (Perth), about 25 people were in attendance. I enjoyed working with Don King again, and Lord willing, we will be together in a trip to Africa in March. Remember to pray for the work. The Lord has blessed it and us, and we are very thankful.

James A. Hickey, P.O. Box 577, Hamilton, GA 31811, Feb. 9, 1987- Since last report I have preached at Slocumb, Alabama, LaGrange and Columbus, GA. I have also enjoyed hearing Bro. David Stans at LaGrange, Bro. LaDon Croom at Jonesboro, and my son Brett Hickey at Pansey, Alabama. Our family has suffered a great loss. My father-in-law, Bro. Earl R. Joy passed away this past Jan. 26th. Bro. Joy obeyed the Gospel over forty years ago and was a faithful devoted Christian to the end. His father took a stand against the Sunday School innovation sixty years ago, debating Bro. Early Arceneaux in South Texas. I don't believe that I've met a finer Christian. Please remember us in your prayers. I would like to thank everyone who has expressed their sympathy to my wife Nellie and the family. April 18 & 19 we are looking forward to a brief Gospel meeting with the brethren at Lawrence, KS. This summer I plan to spend a few weeks in Mexico with the brethren at Mexicali, B.C.

Jackie C. Lee, P.O. Box 447, Broken Bow, OK 74728, Feb. 5- It has been some time since last reporting to the O.P.A. We are well into the new year and trust that the Lord will bless our efforts in His Cause. We had several baptisms in the area last year and look forward to sowing of the seed this year, trusting that God will give the increase as He has promised.

Although there have been gains, there have also been some losses, for which we are saddened. But that is to be expected when people take their eyes off the Saviour and turn to the world and its pleasures. Paul said, "Demas hath forsaken me, having loved this present world..." I have been able to visit around a little more the last few months and I have enjoyed very much being able to meet and worship with the brethren in these areas. Brethren Don Pruitt, Joe Hisle, and Carl Johnson did some fine gospel preaching at the annual Seminole, OK meeting. Don did a good job of presenting the truth at McAlester after the Seminole meeting too. The annual study held at Oklahoma City (this last year) was one of the best that I have attended. And the annual New Years Meeting was the best that I can remember since I have been attending them. Recently I have had the privilege of visiting in the home of Bill and Ruth Ferguson and son Jacob in San Antonio. I had the honor of preaching for them at Vance-Jackson; they are very attentive and express a desire to spread the borders of Zion. If you know of anyone in that area of Texas, give Bill or one of the brethren a call, they will appreciate it very much. Continue to pray for me in His service. Grace, mercy, and peace to all the faithful is our prayer.

Gary Barrett, 899 Greenbrier St., St. Albans, W. VA 25177- The work at St. Albans continues and I appreciate the good cooperation among the brethren here. They are willing to help me in any way possible to reach the lost and erring. Progress is being made in this area and the Church is beginning to grow. A dear brother made his confession a while back and is a great help in the Church. He had been out of duty for quite some time and associated with the cups, classes, and instrumental music brethren. I spoke with him about the Church and worship and he decided to return stating, "the Church where he was going was getting just too liberal." I look for the day when our liberal (erring) brethren begin to advocate Women Evangelist and Preachers. Many churches endorse the practice of women asking questions in the assembly and this is just a step away from the female ministry. The dear brother told me this was going on at the Church he was attending. Brethren let us hold fast to the Old Paths wherein is the good way. The narrow way still has an appeal to

EXPIRATION DATE

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

FROM THE FIELDS (Continued)

many. Since last reporting I have preached at a number of places. I was with the good brethren at Beckley (Piney View, W. VA) it was so good to spend the weekend with Kenneth Thompson and wife. I appreciate all his efforts in the cause of Christ and his faithfulness to the Church. It is always good to be at 18th St. and the fine brethren there are solid in the truth. I just returned from a meeting in Ft. Myers, FL. The church is doing very well and is planning in the future to buy or build a meeting house, (they are now renting). There was seven families in attendance, some of which worship there through the winter months. Bro. Ron Morris from PA was a big help in the meeting. He and I set up a stand at the flea market and handed out literature on the Church. Bro. Hugh Murphy and wife also work diligently for the cause of Christ. I stayed with them during the meeting and truly enjoyed myself. We spoke much about the welfare of the Church and their heart is in it. They opened their home night after night for members of the Church to enjoy fellowship. If you are considering wintering in the south to avoid the bad weather may I recommend Ft. Myers, FL and the congregation there! I also want to thank the two families that came from Tampa to attend the meeting. It was so good to be with Bro. James Sexton and his son. Bro. Frank Taylor of the Chesapeake, Ohio congregation has had surgery for heart problems, remember him in your prayers. Bro. Taylor loves the Lord and the Church. I look forward to being with those brethren in March. I solicit your prayers in the efforts in W. VA that much good might be done.

Bob Loudermilk, P.O. Box 625, Derby, KS 67037, Feb. 13, 1987—The church here in Wichita is presently enjoying wonderful preaching, singing, and fellowship. This is the week

of our third "Annual Gospel Meeting in the Interest of Young People." Each lesson involves the theme, "All Things Through Christ." My next few meetings are scheduled in Imperial, NE (Feb. 20-22), Irving, TX (March 6-8), Ada, OK (April 3-12), and Athens, AL (May 27-31). In Irving, I have been asked to present the new series of lessons I have been researching, entitled: "WORSHIP: THE ULTIMATE PRIORITY." I enjoyed delivering this series in Lubbock, Texas, back in November, and plan to use this same series in various meetings this year. A needed study! We may possibly be holding a "mission meeting" in Antigo, Wisconsin, during the month of March, as we now have a family meeting in their home there. Anyone interested in assisting us in this meeting should contact me immediately. We would appreciate having some brethren there for the week-long effort, as we preach from night to night and study with families daily. Anyone who has friends or relatives in that area could send their names to me at the above address. We hope to see a strong work progress in that area of the country. Bill Savage, a young preacher, is now working with me "full-time" in Wichita. He recently made a decision to dedicate his life to the preaching of the gospel and to stay in this area in getting started. Bill is a sincere young man and will be of benefit to the kingdom.

Bennie Cryer, 10524 N. Davis Rd., Stockton, CA., 95209, Feb. 19—We are working with the Stockton congregation at the present time and enjoying it. This congregation has a mind to work. They are supporting two preachers, Ron Jordan and myself, in the immediate area and the influence of this church does not stop in this area but is felt in different parts of the world as they are very interested in foreign mission work. We all want to

remember the Norton family in Zambia. Please write them and let them know you are thinking about them. It is good to be back home again and working with the churches in the states. At the present time we are attempting some work in new areas near Stockton where there are no congregations.

Mark Robbins, 253 Lovelace, Tallahassee, FL 32304—I am now living in Tallahassee, FL with a hope to help the church here grow. I'm working at the local Mall, and enjoy the area very much. I believe the church can prosper here, as well as anywhere. I trust the brethren at Dayton will carry on and continue to go forth with the gospel. I am ever so grateful to them for the opportunity they gave me to work with them some two years. I enjoyed the Alabama New Year's meeting so much. Let's all be about the King's business in 1987 in full force. Time is running out. Pray for the gospel to spread.

Paul Walker, P.O. Box 1385, El Reno, OK 73036, Feb. 9—The congregation here is fine. We recently had one baptism. We miss Sister Norma Phillips who passed away a few weeks ago. She was a lovely Christian lady. I have recently preached at Jacksboro, TX, Norman, OK, and Bloomington, IN. In recent weeks we have enjoyed lessons by G.V. Ayers and Alton Bailey. Bro. Jim Shaw and I attended the funeral service in Youngstown, OH for Bro. Joe Albert. He was a fine Christian man. Our prayers are with his family. I assisted Bro. Richard Bunner with Bro. Albert's service. Bro. Tommy Shaw's death was a shock to us all; yet we knew that he was God's child and that he will be rewarded for all the good he did on earth. May God bless the brotherhood.



MAY 1, 1987

POINTS TO CONSIDER

By Jerry Cutter

*I*n this article I would like to address three areas of special interest, all of which are having a direct as well as an indirect influence in the church. They are 1) Holding hands and praying, 2) Public confession of sins by Christians, and 3) Changing the order of the Lord's day worship services.

(1) HOLDING HANDS AND PRAYER

Often Christians get together privately, form what is called a prayer circle, and each in turn pray audibly. I am opposed to this for the following reasons:

1) It is a non-spiritual act. Any normal man holding hands with a beautiful girl is going to think about her - or lie. Also, hand holding involves married people not married to one another holding hands for extended lengths of time.

2) It is designed to pressure those who have a conscience against hand holding to either go against their conscience or become the odd person out. It makes those who do not join in look "unspiritual." Those who continue to refuse to participate are different and either eventually join in or quit the session. No one can remain neutral. At a meeting I attended in Zimbabwe at the Sunday School church a few years ago everyone was encouraged to join in a "love circle" after baptism. Those who didn't were considered "unloving." We didn't join in, plus one other man.

3) Women do not pray audibly (should not be encouraged to do so) in the presence of Christian men. We are living in a unisex, women lib, era. Even in a family situation the man always takes charge, say at the table. Women may not pray everywhere (I Tim. 2:8), and may not usurp, have dominion, or in any way rule over a man in

spiritual matters (I Tim. 2:11-12). This dominate role must always be emphasized. See I Cor. 11:2-16.

4) Families who hold hands to pray live in a non-sexual environment, but even then hand holding should not be forced or over encouraged.

5) Holding hands has no scriptural precedent, and is a modern day phenomenon based in Pentecostalism. It always has the "flavor" and often leads to it.

In conclusion, I in all sincerity ask why hand holding prayer sessions are held? I also wonder, how long now will it be before we find hand holding prayer sessions being practiced in the public worship services?

(2) PUBLIC CONFESSION OF SINS BY CHRISTIANS

It has been asked, is there scriptural precedent for this practice? I believe there is. First, though, confession of sins is not under consideration. We are well aware of James 5:16, which says: "Confess your faults (sins) one to another, and pray one for another, that you may be healed. The effectual fervent prayer of a righteous man availeth much." Then the apostle John plainly states to Christians: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." (I John 1:8-10). But the question is, can we tie this matter of confession of sins into a public confession also?

In Acts, chapter 19, we have Paul at Ephesus. The early part of the chapter tells us how the work began. After three months Paul was no longer able to teach in the Jewish synagogue because

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SUBSCRIPTION RATES

Single Subscription One Year.....\$5.00

Published Monthly by Old Paths Advocate, Lebanon, Mo. 65536

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

Second-class postage paid at Lebanon, Mo. 65536

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

EDITORIAL

HILSE--BONNER DEBATE

On the nights of February 23, 24, 26, and 27, Brother Joe Hilse and David Bonner engaged in a public discussion. The first two nights were held in Francis, OK, in the building of Bonner's brethren. The second two nights were held in our building in Seminole, OK. The communion was discussed the first two nights. On the first night, Bonner affirmed the proposition: "The Scriptures teach that the local church assembling for the Lord's Supper may partake of the cup (fruit of the vine) from a plurality of cups." The second night Joe affirmed: "The Scriptures teach that when the local church assembles for the Lord's Supper only one cup (drinking vessel) may be used for distribution of the fruit of the vine." Typical of both nights was when Bonner made the claim that the word "cup" always has reference to the fruit of the vine when used in connection with the communion. Joe completely proved that assertion wrong when he cited Thayer's definition of "cup" in Matt. 26:27 and MK. 14:23. Thayer defined the word in both of those places as "a cup, a drinking vessel." Joe challenged Bonner to produce just one lexicon that would define the word "cup" in those two passages as fruit of the vine. Bonner intimated that Joe misread or misunderstood Thayer's definition. Then, in an effort to answer Joe's challenge he read a definition of "cup" that Thayer gives for a passage in Luke, completely ignoring that the challenge was to define the word in Matt. 26:27 and MK. 14:23.

The next two nights of the debate dealt with the class arrangement for teaching. Both nights Bonner affirmed: "The Scriptures teach the local church may conduct simultaneous Bible classes with women teaching some of those classes." Throughout the entirety of the discussion, Bonner failed to find one verse of Scripture that taught **simultaneous Bible classes with women teaching some of those classes**. Everytime Bonner found someone in the Bible teaching the word, he concluded that that constituted a class. But, nothing he could find was even remotely similar to the classes of his proposition. Joe showed Bonner how inconsistent he was when dealing with the "institutional brethren." Bonner has demanded from those brethren that they give "book, chapter, and verse" when proving the permissibility of church supported orphans' homes, Bible colleges, etc. Bonner chided those brethren by telling them that his people would always give "book, chapter, and verse" for what they do. Yet, Bonner failed to do that for simultaneous Bible classes, with women teaching some of those classes.

It was obvious that Joe was excellently pre-

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THE LORD IS YOUR LIFE

PART I

By Greg DeGough

The god who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else." (Acts 17:24,25; NIV) In this manner Paul described the Eternal God to the pantheistic and polytheistic philosophers of Athens. The Apostle wanted to convey a crucial concept about life to the minds of these intellectuals; their life was not the result of an impersonal force, nor were they brought into being by the whim of a conspiracy of gods who stood aloof and were unconcerned about the state of their creation. Life is a gracious gift from a benevolent Creator who seeks the welfare of men through his omnipotent power. "From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live. God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us. "For in him we live and move and have our being." (Acts 17:26-28a).

The fact of God's provision for man's physical existence was appealed to by Paul and Barnabas as they strove to prevent the idolatrous sacrifice of the inhabitants of Lystra. As the sacrificial offering was about to be made to the two of them, they cried out in order to stop this action and asked the worshippers to consider the testimony that God had left for himself. "He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy." (Acts 14:17b). It does not take much consideration on man's part for him to realize that he does not have any control over the rains or the seasons. In fact, it takes only one Ethiopian famine to show conclusively that man's physical life is only as sure as this year's rains and next year's harvest. And since those necessary ingredients are solely under God's control, then so is man's physical life.

God sought to reveal his life-giving power not only to the minds of depraved men who did not know him, but also to his chosen people. In Deut. 8:3 Moses teaches the Israelites the significance of a graphic lesson that God had taught them during their wilderness wanderings. He says, "He humbled you, causing you to hunger and then feeding you with manna, which neither you nor your fathers had known, to teach you that man

does not live on bread alone but on every word that comes from the mouth of the Lord." It should have been very obvious to the Israelites that their physical existence depended on God. They did not plant, cultivate or water, yet they harvested manna six mornings a week for forty years. And this manna was a type of food previously unknown so that there would be no question about its origin. When they wandered through the "vast and dreadful desert, that thirsty and waterless land," it was God who brought them "water out of hard rock" to cool their parched throats. (Deut. 8:15).

But as Moses stated, it was not God's purpose to teach them merely that he was the provider and sustainer of their physical existence. He wanted them to understand that "life is more than food", as his Son taught so beautifully several centuries later. He wanted to show the Israelites how futile mere existence is without his influence in the world.

The Israelites were a very sensual people when they came out of Egypt. They had just left the opulence of Egypt for the meager fare of pilgrim life and they were certainly not pleased with what they were experiencing. Since sensual men can still be reached through their senses, God was loving enough to start with the physical necessities of life to teach them the greater truth about his provision of the life that is truly life. He made the blessing of physical necessities conditional, based upon their obedience to his commandments. In this way they would clearly understand that their lives depended upon their strict adherence to his requirements for living and worship. The positive reward of blessing for their continued obedience would also be incentive to continue following him. This is the overriding theme in Deuteronomy as Moses tries to impress upon the people the importance of obeying God. All through this powerful address he continually reminds them that their children, crops, animals, houses, possessions, food, etc. are gifts from God and the continuance of these gifts depends upon the choice of the Israelites to obey him. (Deut. 6:1-12; 7:12-15; 8:6-18; 28:1-14) He also reminds them that the land they are about to enter is cared for by God and his continued care is conditioned upon their obedience. (Deut. 11:8-21).

However, God did not promise merely to withdraw his care from them if they were disobedient. He promised to actively pursue their destruction. (Deut. 8:19,20; 28:15-68) This placed

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A NEW JOURNAL

A new journal is being published quarterly (March, June, September and December), with the first issue having been published in March. This journal is attractively covered, with glued back, and has 64 pages. The journal is 5½ inches by 8½ inches. It is in easy to read print. There are three sections. The first section includes fundamentals, introductions to books of the Bible, exegesis, sermons, history of churches, questions and answers. The second section has book reviews. The third section includes sermon outlines, poetry, quotes, reports and news. This journal is published by Jimmy Cutter, but not without the help and encouragement of many

brethren, and is entitled the **Christian Expositor**. Including postage, the price is \$12.95 per year, or \$3.25 an issue. A single copy is \$4.50. You may send your subscription to: CHRISTIAN EXPOSITOR, 11101-E East 41st St., #320C, Tulsa, Oklahoma 74146. The telephone number is: (918)664-2154. Jimmy feels there is a real NEED in the world for just such a journal, and I am happy to commend it to you. There will definitely be a positive approach to spiritual issues in this journal. It will be used to further the gospel at home and abroad. Please don't miss an issue by subscribing now. **3— Jerry L. Cutter**

THE LORD IS YOUR LIFE PART I

By Greg DeGough

Continued from Page 3

a very heavy price on disobedience, for these were the people who had seen the mighty works their God had performed in Egypt in order to free them from bondage. As the Song of Moses so picturesquely described him, their God was the One who had blown back the Red Sea by the breath of his nostrils to let them cross on dry ground. (Exod. 15:8-10) Asaph expressed the awe that the righteous felt when they saw God's power; "You alone are to be feared. Who can stand before you when you are angry?" (Psalm 76:7) The Israelites knew that the God they served was not an idol, a powerless invention of man's imagination, but the Creator of heaven and earth. He was, and is, the God of ALL power. To obey him meant life and peace. To disobey him meant certain death.

When we consider God's purpose we can readily see that giving physical/material bless-

ings to Israel as a result of their obedience was the means to an end, not an end in itself. In keeping God's commandments his people would learn a valuable lesson about life. They might begin their obedience because they desired the material blessings promised as a reward, but they would soon see that their obedience did not only bring physical survival, it brought a quality to their manner of living that they had not known before. (Deut. 4:5-8; 6:25; Lev. 19:2; 20:7,8) This raised life, as God promised it, above mere existence and placed it in the realm of righteousness and holiness produced by the obedience of faith. If the children of Israel were obedient they would certainly realize that true life was not obtained by eating, drinking and breathing, but in living by faith in God. That faith was the key to this true life was plainly revealed when the Lord said in Hab. 2:4, "...but the righteous will live by his faith..."

So then we may conclude from these scriptures that God taught Israel two very important lessons about life. First, They must be

obedient to him in order to receive the physical blessings necessary to life. Second, true life is not composed of what a man has materially, but of how he lives toward God. However, these two lessons are secondary and must be subordinated to the greater fact that is common to both of them; all life, in whatever form, comes from God. For this reason Moses summed up the law of God with this in Deut. 30:19,20, "This day I call heaven and earth as witnesses against you that I have set before you life and death, blessings and curses. Now choose life, so that you and your children may live and that you may love the Lord your God, listen to his voice, and hold fast to him. For the Lord is your life,..."

In our next article we will discuss the impact that these facts should have on our lives as Christians. We will examine the teachings of Jesus and his apostles about life and try to discover what life is to be for the follower of Christ in order that he may "keep it for eternal life."—**More later.**
OPA. --2153 Glengary Dr., Redding, CA 96001.

POINTS TO CONSIDER

By Jerry Cutter

Continued from Page 1

many "were hardened, and BELIEVED NOT, but spake evil of that way..." (v. 9). Thus a scriptural division took place. Paul proved the truth of the gospel for two more years by "special miracles." About this time (v. 13), certain traveling Jews, exorcists, decided to use Paul's formula for the expulsion of demons. When they tried it, some of them were badly beaten by a man possessed of an evil spirit (vv. 15-16). This proved these Jews were not of God. It also sent a clear signal throughout the Christian community concerning the use of "curious arts", or magic.

Notice carefully now verses 17 and 18: "And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all (remember the case of Ananias and Sapphira in chapter 5), and the name of the Lord Jesus was magnified. And MANY THAT BELIEVED (Christians) (as opposed to those who BELIEVED NOT, v. 9) came, AND CONFESSED, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them BEFORE ALL MEN: and they (the believers) counted the price of them, and found it fifty thousand pieces of silver." Confessed here means: "forth from the heart, freely, openly or publicly, openly" (Thayer, p. 224).

The situation having to do with the Jewish exorcists convinced the Christian community that they had better shape up, and to prove their repentance the Christians made a PUBLIC CONFESION.

The result of this righteous confession was: "So mightily grew the word of God and prevailed" v. 20.

(3) REARRANGING WORSHIP SERVICES

There seems to be a strong desire to change things, in this case the worship services, lest we be tradition bound. Thus, one "tradition" is substituted for another. Others think a change makes the services more spiritual. I disagree with both points. First, a congregation should decide upon a pattern for the worship and stay with it, unless there is a good reason for change. There is real merit in people being fully aware of what is coming next, without having to be bewildered, and in some cases even having to have a program schedule. But the question is, why all the changes? What is the real reason behind it?

I have personally worshipped with about every conceivable combination when it comes to the items of worship, and I have never once suggested a change might be in order. If that is what the church wants, then that is their decision to make. For the years I was in Australia they had the Lord's supper before the lesson. I certainly didn't think it my place to begin Americanizing or rearranging things.

But it is becoming popular here in the States to rearrange the worship services, and this is generally done by putting the Lord's supper before the teaching. To me, this change does not make the services more spiritual, and it could indeed make them less spiritual. First, it invariably upsets some brethren. For them it is not more spiritual. Second, though, it is not more scriptural, and indeed could be even less so, if one desired to push the point. In both Acts 2:42 and Acts 20:7 the Lord's supper came AFTER THE TEACHING.

Even in everyday affairs the most important event is NEVER placed first. Incidentals and less important people come first. Only a few loose ends are tied up after

the main event.

Besides the scriptures given above, history teaches the following: "The service of worship in the early churches was plain and simple, consisting of prayer, the reading of the Scriptures, hymns, and preaching. Gradually, however, the service was transformed..." (**Civilization, past and present**, Third edition, Scott and Foreman, p. 232).— *Jerry L. Cutter, 3440 N.W. 21st Street, OKC 73107.*

EDITORIAL

Continued from Page 2

HILSE--BONNER DEBATE

pared for this debate. He did a splendid job of presenting the truth and denying Bonner's propositions. One woman who had worshipped with the cups and classes brethren at Haileyville, OK informed us she had made a confession for worshipping in error since the debate and is now worshipping with our brethren in McAlester.

We commend Joe on a job well done and thank the Church in Seminole for support and participation as host. — *Carl W. Johnson*

ANNOUNCEMENTS

4TH OF JULY MEETING AT LEBANON, MO.

The Lord willing, this meeting will begin on Friday evening, June 26 and continue through the evening of July 3rd. The Lees Summit congregation has worked hard to be ready for it and a great meeting is anticipated. They have asked Roy Lee Criswell and myself to conduct it. We will, as usual be using various visiting preachers in the services both morning and evening. Make your plans now to attend. For more information contact the Lees Summit congregation c/o Dave Doing, Rt. 2, Lebanon, Mo. 65536, Phone (417) 589-6281.--*Don L. King.*

PROSPECT INQUIRY

If we are able to remain in Southwestern Arkansas, we want to run down as many leads as possible. Therefore, if you know anyone near here please send us their full names, addresses and phone numbers and any information you have about their religious affiliations, if possible. This will aid us in making preparations to help them. Thank you--*Tony Denton*.

DO YOU NEED A NEW SILVERPLATED CUP AND PLATE?

Alton Bailey writes that he has located a company which has a thirty year reputation to their credit. This company can fill your needs. The cup will hold 32 ounces and the matching bread plate is eight inches across. The set comes with two tarnish bags to help keep the silverplate from darkening any more than possible. They are made for Alton at his request so you must order from him directly. The price, postpaid, is \$220.00. He has twelve sets on hand that can be mailed to you at once. After these are sold there will be a minimum of thirty days waiting time. If you want a set, please send full payment with your order as he has to pay for them on delivery. **Order from: Alton Bailey, 909 Truitt Ave., LaGrange, Ga. 30240.**

IN APPRECIATION

I wish to express my sincere appreciation to our brotherhood for the many cards, telephone calls, flowers, gifts and especially for the fervent prayers of so many Christian men and women during my long hospitalization. I am at home now and continuing to recuperate. With your prayers and God's care, I will be able to regain my normal health.

Thank you for your love and concern for me. May God bless you all and care for you daily. In Christian Love--*Harvey Hammonds, 1735 Burning Tree Rd., Kingwood, Texas 77339.*

SAMPLE KIT FOR CORRESPONDENCE COURSE ADVERTISING PROGRAM

A most important aspect of the mission of the local congregation is to use some Scriptural and effective means to reach the local community with the gospel of Christ. Many congregations have wanted to offer the community a correspondence course for this purpose but two things have been lacking: an effective course and 6 OLD PATHS ADVOCATE

a productive means of advertising.

Now these two requirements have been filled. Alan Bonifay and Richard Bunner have published an excellent fifteen-lesson course covering, in moderate length, the essentials of salvation and the church. The course is beautifully printed and highly readable. In addition we have designed an attractive doorhanger advertisement that includes a tear-off coupon to use for requesting the course. The advertisements can be quickly hung on door knobs and do not suffer the fate of other advertisements that come in the mail.

For those who may be interested in using this method, we are offering a sample kit with information on ordering the courses and the advertisements. The kit includes: a sample set of the correspondence course, a sample doorhanger, introductory and follow-up letters, and instructions. The sample kit is \$3.00 postage paid. Write to: Raymond Fox, 753 Saucito Ave., Salinas, CA 93906.

SULPHUR, OKLAHOMA CAMP MEETING JUNE 27th-JULY 4th, 1987 MORNING SERVICES 10:00 A.M. EVENING SERVICES 8:00 P.M.

Brother Joe Hisle and Raymond Fox have been chosen to conduct our Annual Camp Meeting for July, 1987. The Sulphur congregation invites all of you to be with us for this gospel meeting. The meeting will be conducted by the Sulphur brethren, as usual. We trust the crowds will grow from service to service, with excellent singing and good gospel preaching. By the end of this great gospel meeting, we should have large crowds from near and far. We have plenty of good, dry parking for everyone. The two large parking areas have been graveled. The property and tabernacle are paid for and the tabernacle has been remodeled. We will continue to paint and make repairs as they are needed. There are plenty of good motels in the Sulphur area - also, at Davis, Wynnewood, Ardmore, Pauls Valley and Ada. These towns are not far from Sulphur. The resort area around Sulphur continues to grow and we have plenty of good, new eating places. There are plenty of "RV hook-ups" where several families could stay together while attending the meeting. The largest RV area is about 1½ miles south of Sulphur.

The town of Sulphur welcomes this meeting and will help to make your

stay an enjoyable visit. The Sulphur congregation receives support from Oklahoma and Texas congregations ... And from various congregations and individuals all across the brotherhood. Make plans to be with us. We invite everyone to come enjoy the meeting this year and in the years to come. Good fellowship will be enjoyed by all.

For further information call Bob Shepherd 1-405-622-3950; Don Stehr 1-405-622-5556; George Hill 1-405-622-2779.

OUR DEPARTED

CROMER— Mr. Dewey A. Cromer, 67 of Route #1, Brodhead passed away Sunday, December 28, 1986 at the St. Joseph Hospital in Lexington after an illness of several weeks. He was born on February 8, 1919 in Rockcastle County the son of Jim Hag and Ida Barron Cromer. Bro. Cromer was a member of the Walnut Grove Church of Christ. Survivors are: His wife, Sister Geneva Mink Cromer. Four sons, Bill Cromer, Benny, Bobby and Ricky Cromer. Two daughters, Mrs. Lois Burton and Mrs. Betty Bentley. Three brothers, Joe Cromer, Bertis Cromer and Austin Cromer. Three sisters, Mrs. Mae McFerron, Mrs. Flossie Cottrell and Mrs. Mossie Denny. Seven grandchildren also survive. He was preceded in death by three brothers. This writer baptized Bro. Cromer three years ago in Christ. For the three years that he served the Lord, he was a great worker in his concern for the souls of others. Bro. Cromer will be greatly missed by all who knew him.--*Shelby Taulbee*

WRICE— Mike (Isaac) Wrice was born at Winn, Arkansas, January 2, 1928 and finished his earthly sojourn October 17, 1986. Mike had lived in Michigan for the past twenty years coming from the Kansas City area. He was a faithful member of the Lord's body assembling with the congregation in Flint, MI. Mike actively declared the name of Christ with every life he touched and was constant in his responsibilities as a teacher and leader in the church. His home was open to minister and to discuss the word of God. He is survived by his wife Lottie and daughter Shawn. The friendliness and spiritual interest that Mike brought to so many will be missed and remembered well.-*Ron Courter.*

PHILLIPS— Norma Jean Phillips was

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born Oct. 23, 1932 and passed away Jan. 7, 1987. She is survived by her husband Gene; one son; one daughter; her parents; three sisters and five grandchildren. Sister Phillips had been a member of the Parkview Church of Christ in El Reno, OK for many years. She had been ill for several months but through it all she kept a sweet Christian disposition. Her calm faith in spite of obstacles was an inspiration to her family and friends. A large crowd gathered to honor her memory. I conducted the service assisted by singers from our congregation. May God continue to bless her loving family.--*Paul Walker.*

HAYS— Merion L. Hays was born in Audubon County, Iowa and departed this life March 23, 1987 at the home of his daughter and son-in-law, Diana and John Clark in Batavia, Illinois. Brother Hays is survived by his faithful wife, Maxine of Rt. 1, Exira, Iowa; three children: Douglas, Diana Clark and Steve. Early in life he was a member of the Christian church. While on a construction job near West Plains, Mo., he came in contact with brethren from the Missouri Ave., congregation. Through diligent study he and Sister Hays were convinced in the truth. Following retirement they have been members of the church at Adaza near Lake City which was then moved to Glidden, Iowa. Bro. Hays was a diligent worker both in the occupational sense and as a member of the body of Christ. Memorial services were held on March 26, in Exira with Bro. Wilson Kees and Bro. Elmer Stamper officiating.--*Irvin Barnes.*

MCDONALD— Grace McDonald, born Nov. 29, 1895 in Bunch, Iowa passed away in Visalia, Cal. on Jan. 14, 1987, being over 91 years old.

She was baptized into Christ when she was around 28 years of age. She lived a faithful Christian life all the years it has been my pleasure to know her. She attended church in Woodlake, Cal. She was blessed with good health until shortly before her death. Her husband, Lee McDonald, preceded her in death in 1972. She leaves seven children, which includes Willard McDonald of Visalia, who also attends church in Woodlake, and a daughter, who attends church at 21st St., in Okla. City, Okla. Sister McDonald was a fine Christian woman, who spoke boldly the truths of God. We will miss her here, but look forward to meeting her in a much better place. It

was my honor to try to speak words of comfort at her funeral.--*La Vern Lum, Porterville, Ca.*

FRITZ— Richard Vernon Fritz was born July 30, 1905 in Wright Co. Missouri, and departed this life January 28, 1987 at the age of 81. He had been a resident of Kansas City, Kansas since 1945. He worked many years for the Seaboard Milling Company, as a grain mixer in Kansas City, Mo. He is survived by his wife, Gladis M. Fritz, of the home. Three sons: Virgil L. Fritz, Everett L. Fritz, and Richard L. Fritz all of Kansas City. It was my good pleasure to have known Vernon for many years, both as a brother in the Church of Christ, of which we had so many things in common. I have been closely associated with this family for a long time. I considered Vernon, one of my very dear friends, and though he never took a leading part in the Church services, he was always in the services of the church when it was possible taking his responsibility to do so very seriously. A very large crowd attended the funeral services. The floral offering was unusually large. The singing was done by several members of the church. It makes me sad indeed, to lose such a friend and brother in Christ, as was Vernon Fritz. This writer was asked to conduct the funeral services. This writer also conducted the funeral for an older son, Clyde, who lost his life in a tragic airplane explosion in which well over a half of a hundred people were killed several years ago.--*Clovis T. Cook.*

SMITH— Delbert D. Smith was born near Washington, Okla., August 9, 1916. He departed this life at his home in Washington, March 23, 1987, at the age of 70 years. On the 5th of April, 1941, Delbert was united in marriage to Cleota Campbell. To this union, two children, Phyllis and James, were born. He was a lifetime resident of the Washington area, where he had labored as a farmer, a dairyman, and for many years an electrician. Delbert is survived by his wife, Cleota; daughter, Phyllis Ann Smith of Washington, and son James M. Smith of Washington; two sisters, Allene Wood of Farmington, New Mexico and Jimanell Hayes of Noble, Oklahoma; two brothers, Allen Smith of Washington, and Ray Smith of Ft. Smith, Arkansas; and granddaughter and two step grandchildren. Great faith and courage were demonstrated by Delbert

right to the last moment. On the night of his passing, he urged friends from the church and community to go home and get some rest. He died in peace. The funeral service was held in the high school auditorium to accommodate the large crowd that came to respect a good Christian man. The writer, assisted by Brethren Bill Roden, and Bill Davis, endeavored to speak words of comfort to the bereaved.--*Billy Orten.*

LINK— Lorene Nettie Link departed from her temporal house of clay and from this side of eternity in her home on March 14th, 1987 due to a massive heart attack. She was born on August 23rd, 1925 in Durham, N.C. She was immersed into Christ in 1966 and then aided in the beginning and the continuance of the Lord's church in Claussen, S.C. She was a homemaker who left behind a husband--Henry L. Link of Darlington, S.C., a daughter and a seventeen year old son. (Both children are Christians.) She not only left them behind, but also many brothers and sisters and their children, of whom I am one. She was a dear, sweet, loving and kindhearted lady. There is one person who deserves special attention here. This person was with Lorene nearly every day of her life--her sister--Lois Howard. It is difficult to let go of someone special like a wife or husband; but, it seems that it would also be difficult to let go of a twin who shared her inner most thoughts with you. I do not recall any time I went to see one without also seeing the other. They would gather daily to talk and laugh together in Lois' front yard. It was burdensome to distinguish between their voices and their laughs unless you could see them. As I see all this in my mind's eye, it will surely be difficult to enter the Lord's building in Claussen and see her empty chair beside her twin sister. So, we pray for God's comfort (II CO. 1:3,4) to rest on you--Aunt Lois, and on ALL of the family. Just remember, she is a Christian (one who belongs to Christ), and if it is God's will, we will see her again someday!--*Tony Denton.*

MASON— Early Saturday morning, Feb. 28, our brother in Christ and dear friend, A.J. Mason departed this life to be with his Lord. Funeral services were held in the presence of a large gathering of people in Lodi, CA. and then his body was transported to Watsonville, CA. for graveside servi-

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ces and burial near the place where so many of his Christian friends first became acquainted with him and beside the place where his first wife of 49 years, Tena, the mother of Bro. Mason's 10 children is buried. Nine of these children are still living, among them Bro. James Mason who is one of our elders at the Stockton congregation. Sister Florence Mason, his wife of 19 years, survives him. She was a faithful wife that shared almost a score of years with him and stayed by his side as much as she could during his final brief illness. Bro. Mason was born in Foreman, Arkansas, July 7, 1898 and almost reached his 89th birthday. The Lord blessed him with strength of body and mind to the very last. He attended services the last

Lord's Day of his life on this earth and led a song and prayer that day. I considered Bro. Mason as a fellow-laborer in the Lord. He preached at many places and did much good during his life time. He will be missed here along with his conservative life and sense of humor. Bro. Jimmy Winchester and I spoke words of comfort and admonition to the family and friends that gathered for his services on March 3.—*Bennie Cryer.*

MARRIAGE BONDS

CROUCH-WISSINGER— On the evening of January 24, 1987, Jim Crouch and Janet Wissinger exchanged the sacred vows of matrimony and became one. The

ceremony was held in the building of the Northside congregation in Springfield, Missouri. Many friends and loved ones of the bride and groom gathered to witness the exchange of vows. Jim is the son of Tom and Beverly Crouch of Ft. Worth, Texas, and Janet is the daughter of Dan and Thelma Wissinger of Springfield, Missouri. Jim and Janet will make their home in Columbia, Missouri, where Jim is currently laboring as a gospel preacher. A new Christian home has been formed, and it is our sincere prayer that God will richly bless it. We wish for this couple many happy and prosperous years together in His service. This writer had the privilege of officiating—*Bruce Word.*

FROM THE FIELDS



the fields are white already to harvest

Don L. King, 41931 Chadbourne Dr., Fremont, Cal. 94539, April 14— The past three months have been some of the busiest I can remember. In January I made my annual trip to the Philippines in company of Jerry Cutter. It was one of the best trips we have made as far as responses to the gospel is concerned. There were at least 111 baptisms witnessed by us and we heard of a number more at other services where we were not present. It was a pleasure to be associated with Bro. Jerry Cutter again. He had made several trips with me prior to this one. We thank the congregation at N.W. 21st St., Oklahoma City, Ok. for being willing to send him again and again with me. He has rendered valuable assistance on every trip. As the old saying goes, "there is no substitute for experience." I credit Jerry and Bennie Cryer with much of the success of the work in the Philippines for helping so much in the early and formative stages of it. I appreciate the Manteca, Ca. congregation this year for helping with Jerry's air fare. The work in the Philippines is doing well and growing in spite of increased and recent efforts by the no-exception brethren to invade it, divide it and otherwise hinder it. We had hardly left town before brethren Carlo and Stiner arrived. Rumors are being told over there that Brother Danao and I are to
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be sued in a court of law for exposing the tactics of the no-exception brethren. It is also being told that the threat came from America by letter from one of our no-exception brethren. No, I don't believe it for a minute! Neither do I believe any of the no-exception people in America are responsible for starting this rumor. However, it tells us something about some of the Filipino preachers they are supporting who have been telling it. It is so very sad that brethren who were already worshipping scripturally have had this division introduced among them by Americans under the guise of gospel preaching. The Filipino brethren were having no trouble with divorce and remarriage. Divorce is not legal in the Philippines. (We can thank the Catholics for this) yet, at least a few churches are now divided over the marriage question! Does that make sense to you? I am thankful that on Judgment Day I will not have to answer for introducing needless division in to the churches in that Country. Division so uncalled for, so unnecessary. Of all places to divide the church over the marriage question, to introduce the problem at all, the Philippine Islands are the most needless I can think of. Divorce is illegal under their laws. Think of it brethren! Now, the reports are reaching us of building projects. (they reported it in their last issue of their

paper) Bro. Pedres is telling (he is one of their preachers who has already been exposed as being dishonest and unworthy) that a building is to be built in Roxas for the no-exception brethren to meet in. Roxas is a very small Filipino community. Everyone knows who we are and what we stand for Biblically. What will this look like to the world? In both buildings brethren will worship right but have no fellowship with each other. Truly, the Christ who died for us is crucified afresh in such shameful efforts. May the Lord have pity and mercy upon all who are involved. After making seven trips since 1981 and praying for the work on a daily basis, we do not intend to sit quietly while others try to destroy. The least we can do is keep our readers informed of what is taking place. After coming home, I held an enjoyable meeting in Dallas, Texas (Boulder Dr.) I stayed with the Leo Cooks who treated me extremely well. We look forward to going back in 89. In March and the first part of April I accompanied Jerry Cutter on a trip to Africa. I had never been there before and it was a very enjoyable experience for me. I left on April 5th and there had been about 26 baptisms thus far and many restorations. We worked in Malawi and Zimbabwe. I will let Jerry write a complete report later. I was to have begun in McAlester, OK. on April 12, but due to my wife

having to undergo unexpected surgery, I was forced to cancel. I appreciate their understanding and look forward to holding it at a later date. Pat is doing pretty well but will require several weeks to recuperate. We look forward to a short meeting in North Sacramento, Ca. later this month. We appreciate the prayers of those we love.

Tony Denton, P.O. Box 212, Winthrop, AR., 71866— The work here at Oak Grove, AR. is moving right along. We have been following up many leads in the last few months and have had many studies, (both weekly and spontaneous). For example: Delmer Lee and I have been going to Prescott, AR. now and then visiting with members of a cups, no S.S. church. This church used to worship just as we do but changed a few years ago. Many of the older ones there seem to believe it is wrong and wish to go back to using one cup and one loaf. We have had a few restorations, one of which had not attended services for approximately twenty years. We are so joyful about that! We do not know how long we will be here because we have not received the support needed for us to remain another year as they desire us to, rather it has been dropped and not yet compensated. We hope we can stay. We have only been here a year and had to move three times while here; so, things are just now getting settled and leveled out. One other thing I wish to state is how much we appreciate the Pearlhaven church in Brookhaven, MS. for asking us to hold our first gospel meeting, alone that is. We appreciate churches who want to help younger preachers gain experience by such opportunities. We had a good meeting due to many visitors from many denominations as well as the Lord's church from nearby areas and due to the nice hospitality while there. We enjoyed being with them. Please pray for us and aid us in any way possible. God Bless!

Johnny Elmore, 419 K SW, Ardmore, OK 73401, April 9— At the request of Merle Helwig and Randy Tidmore, I went to Honduras, C.A. Feb. 17-March 3. During this time, I assisted these brethren in a preacher and teacher training effort, and also preached at five congregations in Honduras. We conducted an intensive training effort at Zapotillo where the only church building in Honduras

is located. Our main interest was to describe the work of gospel preaching and help prepare a study to be used in personal work. I also preached about 27 times in all, and there were six baptisms during the time I was there. I cannot tell the admiration I have for our American brethren and their families for the work they are doing and for their dedication to the cause. Merle did the translating for me and I was amazed at his fluency in Spanish. He is very skillful although I think some of my Oklahoma expressions defied translation. Randy has been in Honduras less than a year but he is already able to speak Spanish quite well and does a good job in preaching in Spanish. It is about a two hour drive from the capital city where they live out to the area where the churches are located and this is over some of the roughest roads I have seen. These preachers drive this road two or threetimes each week. When they stay out in this area they sleep in the church building in this village which is located about 10 miles from Nicaragua. This tends to give you an uneasy feeling although I never felt that I was in danger at all. My main fear was the gigantic scorpions and tarantulas which pervade the area, some of which we killed one night, I might add. Cockroaches are also abundant and mosquitoes, some of which may be the kind bearing malaria germs. Dysentery is a constant worry - my stomach rolled for about two weeks even after I got home and I drank only soda pop and Honduran coffee. Armed Honduran soldiers are seen everywhere and daily incidents confirm that they "bear not the sword in vain." Our preachers and their families bear all of this with good humor and tell me that they do not feel that they are making a sacrifice to preach the gospel there. Their greatest loss, as they see it, is the association of loved ones and saints in the United States. Four of the congregations are doing pretty well, in spite of some difficult problems. Two Honduran preachers are making progress. The people are receptive to the gospel. During the meeting at Zapotillo, we put out extra benches and still some had to stand, both in and out of the building. Other villages want the gospel preached in them and our preachers will do this as soon as they can stabilize the existing congregations. I enjoyed the work in Honduras very much. It was like stepping back two thousand years in

time. If the Lord wills, I hope to go back next year for another effort. I appreciate the congregations at Ardmore and Healdton, OK for helping me to make this trip. Let us support, encourage and pray for our families in Honduras. Here at home, we are getting ready for a meeting April 15-19 with Stan Elmore. I look forward to meetings at Pontiac, MI, June 5-14 and Fairview, LA, July 18-26.

Bob Johnson, 101 Sandy Creek Dr. #C, Davis, OK 73030, April 8— Since our move here last summer, we have concentrated mainly on the visitation of several in the church that for sometime now have been out of duty. It has only been since January of this year that some fruits of our labor are now beginning to sprout. To date, we have had one baptism and two restorations. We pray for continued results. Some of our elderly sisters over the past several months have been placed in nursing homes. We miss them dearly, but still continue to visit them, and of course have them in our prayers always. We look forward to the annual Sulphur meeting which is rapidly drawing near. This truly is a spiritual feast, and it certainly would do well for members of the Lord's church to make it a special effort each year to try to attend this great meeting. Lord willing, the wife and I are planning a trip to Springfield, Missouri the Fourth weekend in May. We look forward to our stay with the Dan Wissinger family, and also the opportunity to speak for the first time in the state of Missouri. Meeting new christians over the past years has been something very special to us. I had never really experienced true friendship and hospitality until I became a child of God and met other fellow christians. I still say that Christians are the greatest people on this old earth! One of my favorite scriptures is Acts 2:44, "And all that believed were together, and had all things common". Brethren, please take another minute or two, and pray for the work here. Our prayers be with all the brotherhood.

Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark. 72601, April 2— It was a great joy to work with the brethren at Early Town, Ala. in the annual Southern New Year Meeting. Nine preachers spoke during the course of the meeting beside a number of young men to capacity crowds. It had been seven years since I held the

meeting so a lot of new faces were present as well as old ones that are precious to us. We enjoyed staying with cousins Donald and Billie Smith. Enroute I spoke at the preachers study and Galey, Ok. and visited with my folks in Mississippi and Cindy's in Oklahoma. The passing of Tommy Shaw still leaves an empty place in our hearts. Tommy often told me that he was a miserable man when teaching school, and when the OPA would arrive he was like a caged animal for a week. He couldn't stand to read the field reports, for his heart ached to preach with his fellow preachers. I held a number of meetings where he labored and always stayed in his and Betty's home. I never recall his speaking of a fellow preacher's talent, but he praised the ones who preached "the old fashioned gospel". There's hardly a day or week but what Betty and the boys are in our thoughts. The last of March I thrilled to be once again in Brazil, Ind. for an eight day meeting and to hear Barney Owens one night at Harrodsburg. I don't know of any place where the youth are taking a better hold and respect their elders more than in the Brazil and Pleasant Grove congregations. Much of the meeting I was invited to two feasts per day (too much for any human). Brother Gary Martin from West Plains, Mo. attended half of the meeting with me, something we've planned on for years. Here are 3 subs.

Report from Cullman, Alabama cong. March 29— We wish to thank all who have aided us with acquiring a nice building to meet in. We had the first service in it on March 18. We look forward to having a meeting this summer, perhaps with Richard Nichols. Duane Fancher, from Birmingham, has helped us in the teaching and we thank him. We are sorry to report that Richard Clapp, as far as we know, is no longer worshipping according to the Bible brethren. He preached for the cups brethren for seventeen years and worshipped with us for a few months but is no longer doing so. This area needs a full time preacher to work it. We are eager to find someone to work with. If you are interested, contact Melvin White at 1-747-1108 or Stanley Pendergrass at 1-747-2106. We invite you to come by and worship with us. The building is located in the Bethel community. Take exit 278 west of hwy. 65 and travel eight miles. We also have the following cassette tapes available at 10 OLD PATHS ADVOCATE

\$1.50 ea. 1.) **Our greatest need** by Wayne McKamie; 2) **The Divine Pattern** by Clovis Cook; 3) **The Church Can Supply Our Needs** by Johnny Fisher; 4) **19 ways to keep a congregation together** by Irvin Barnes. Order from Bobby Wright, Rt. 10, Box 487, Athens, Ala. 35611.

Irvin Barnes, 2046 E. Lon, Springfield, Mo. 65803-4808, March 31— Bro. Glen Ballard just concluded a series of meetings with us here at the North Area church in Springfield. I commend him to you as a faithful and good man and a good preacher. He covered hundreds of passages in the nine days he was here explaining them as he went along. It was my privilege to be at Oak Forest, near Alton, Mo., for a weekend meeting in February. It had been about twenty-two years since I had preached there. At that time the church had six members. Three children attended who were not members at the time. The six members mentioned are now deceased. The three young people, Larry, Carolyn, and Richard Richardson in time obeyed the gospel and from their efforts along with some who have moved back to the area from St. Louis, a fairly large congregation has developed. It was quite a thrill to see the building fill to capacity the first night with around eighty people present.

John W. Anderson, Rt. 2, Box 186, Neosho, MO 64850— Things are progressing well at Burkhart. It was my privilege to baptize 2 precious souls in January and John Scott baptized 2 more in February. There is more work to be done that there are laborers to accomplish the task. Pray that the Lord would help us all to see the opportunities that are ever near. It has been my privilege to preach at many different congregations here in the Midwest this year. I held a meeting in Northern Louisiana in early March and it was an honor to be able to speak at the Fairview and Conway congregations. I want to thank Billy Orten's family for opening up their home to me and all the brethren for their wonderful hospitality. If God be willing, I will hold a meeting at Goshen, Ohio in April and Cable Ridge, MO in June. May God bless His children.

Joe Hisle, Rt. 4, Ada, Ok. 74820, March 25— It has been some time since my last report. We have had a

good winter here at Ada. In the last few weeks two families have come out of the digressive church and taken their stand for truth. We are thankful for them and their courage. My debate with David Bonner is now history. We feel that much good was accomplished. I want to thank all my brethren that so faithfully supported the debate. Also I appreciate all the preaching brethren that attended, your presence was a great source of encouragement. Following is a portion of my schedule for this year: Lexington, Ok., Mar. 28--April 5; Mineral Wells, Tx., May 15--17; Wayne, W. Va.; May 31--June 7; Columbus, Ga., June 14--21; Sulphur, Ok., June 28--July 4. Bro. Ray Fox and I will be in charge of the annual meeting at Sulphur. May I take this opportunity to invite you to attend. I am looking forward to working with Ray and expect to have a great meeting. Healdton, Ok., July 5--12; Modesto, Ca., July 19--26; Freemont, Ca., Aug. 2--9; San Angelo, Tx., Aug. 19--26; Hale, Ark., Sept. 18--27; Washington, Ok., Oct. 9--18. If you are near these areas your presence would be appreciated. Please remember me and my family in your prayers.

Alan Bonifay, 709 Potomac, Fairmont, W.V. 26554, Mar. 20— Greetings to all the faithful in Christ Jesus. It is our prayer that this finds all things well with you and yours both physically and spiritually. We hope the cause of Christ is going forward in your locale. Here in North Central West Virginia the work of the Lord is progressing almost faster than we can keep up. Currently, Richard Bunner and I are conducting 9 studies each week and only a week ago we had reached our limit of 12. However, one we combined with another study and two studies ended. But of the 2 studies concluded we still have hope for one of them to be rescheduled. Next week we have 3 appointments scheduled to set up new studies. We are beginning a program of mass mailing in Fairmont in an effort to interest folks in subscribing for our correspondence course. This will entail a tremendous amount of effort from the brethren at Bunner's Ridge to prepare 60,000 pieces of mail over the next 4 months. We hope to generate 200-300 new correspondence course subscriptions. At this point plans to renew our Sunday night radio broadcast are on indefinite hold

due to several problems concerning funding, scheduling, and availability of air time. We have had no additions to the church lately, but are looking forward to and praying for a fruitful spring. We have studies with several likely prospects for baptism; but we can only plant and water as increase comes from the Lord. Thanks so very much for your continued support of our labors. Remember us when you pray. May the Lord richly bless you with all spiritual blessings in heavenly places.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo. 65804, April 7— In February, Rod Watson, Velma, and myself, made a trip to Ft. Myers, Fla., for a short meeting, which was most enjoyable. I looked the situation over and came to the conclusion that a lot of good can be done in that part of the state. It was such a joy to see and be with the Murphy boys and their families, including Morris and Marie, who came down to be with us from St. Albans, W. Va. If everything goes well, we plan to go back next winter and spend two or three months with these brethren. (More about this matter later). I recently spent a weekend with the Hill Crest congregation, near Brokhevan, MS. Foy and Inez Wade, were with us on this trip. We all had a very good time. I saw and visited some of my old friends while we were there. The Hill Crest congregation is a very good congregation who are working hard to make church government what it should be. This congregation is an outstanding example of what a church can do without "A One Man Preacher System." I recently held a meeting for the church at Seneca, MO., where we had good crowds and was associated with many of our old friends. They will develop a good church in time is my prediction. We stayed in the home of the Willis Bowmans, and visited in other homes as well.

Gary Barrett, 899 Greenbrier St., St. Albans, W. V. 25177— The Lord's work here at St. Albans continues to go very well. The members are very mature as Christians and this limits problems that sometimes arise in the church that stunts its growth and causes some to become disheartened. The members here are behind the work and my efforts for the cause. We will be writing an article in the local newspaper concerning different Bible subjects in hopes of stirring interest in the faith once delivered to

the saints. This we hope to do once a month. I just finished Ronny's debate with brother Moore. I don't believe brother Moore is confused on the issue even though after reading his arguments one might wonder. His problem is the same problem we all face when we try to defend something the Bible doesn't teach, or place a direction from God in the realm of opinion. I appreciate brother Wade's ability to set forth the facts and so ably defend the truth. I want to thank brother Mike Willis for allowing his readers to also have access to this debate which will appear in his **Guardian of Truth** paper. If memory serves me right, Mike hosted a study with brother Holcomb on the covering of I Cor. 11. I attended the debate and much of brother Holcomb's position fell flat. I hope many can see that's one thing Moore and Holcomb have in common. Let's continue to pray for unity based on God's word.

REPORT FROM THE PHILIPPINES By Virgilio O. Danao Sr.

This early part of the year, the Church here in Roxas was blessed to have been visited by four preachers from the USA — brethren Don L. King, Jerry Cutter, Paul O. Nichols and Jim Franklin.

On January 9, Bro. Nichols and Bro. Franklin left for Manila for their flight to Kuala Lumpur. Bro. King and Bro. Cutter were left behind to continue their preaching itinerary in my country. From January 8 to 12, Bro. King and Bro. Cutter conducted meetings during day and night times while visiting churches in different places in the provinces of Isabela and Quirino; and as fruits of these activities, 52 were baptized.

On our way to Baguio City on January 13, we stopped in Solano, Nueva Vizcaya for a meeting arranged by my elder brother, Eduardo, and this resulted in 10 baptisms and 5 restored from the Christian Church, paving the way for a new congregation in that province. I thank God, for one of those who was baptized is my younger brother of the Roman Catholic Church. I pray for the Church there to grow spiritually and numerically. My brother Eduardo has committed himself to help the Church there in her infancy.

While in Baguio City, January 14, we studied with Bro. Francisco Calapini, a preacher of the United Church of Christ in the Philippines. In the

course of our study, he invited us to preach at his church in the evening of January 19. Knowing the "door is opened" for us to bring God's word, the Truth, to his people, we accepted the invitation.

We left Baguio City early on January 15 for Ilocos Norte. And we found the brethren there at peace, firm and steadfast in the faith. Our preaching there (January 15 to 18) resulted in 11 baptisms. It is worthwhile to mention the baptism of Bro. Feliciano Pillos, who is a retired Manila City Sanitary Inspector and used to be a minister of a Baptist church for more than 20 years in that city. He made a vacation in his native town, and Bro. Bayaca, a distant relative of his, made a study with him on the differences of the Baptist church and the New Testament Church. On January 18, immediately after the Sunday morning worship service, he and 5 others were baptized by Bro. Bayaca. I believe this decision he made to surrender completely to the will of our heavenly Father was motivated by the very challenging and inspiring messages he heard from Bro. King and Bro. Cutter. He plans to start a congregation in Manila when he goes back there. He and his family have been living there since 1947.

That Sunday night we went back to Baguio City and the following day made another study with Bro. Calapini accompanied by Bro. Sarceda, a faithful preacher in Baguio City. In the evening, I was the speaker at the congregation where Bro. Calapini used to preach and there were about 50 to 70 people gathered in their meeting house. Although there was no immediate public response from them, we pray that we will soon have a faithful Church in that place.

On January 19, we left for Pangasinan where Bro. Fernando Alvaro has been working since July 1986. Eleven were baptized by him while we were there. Next, we went to Tarlac province, and 14 were baptized there. My brother, Leonardo, and his wife were baptized there last year, and he is now proving his interest to become a gospel preacher, a desire he made public when I baptized him.

On January 30, we started the scheduled two nights meeting in Cainta (a Manila suburb). We worshipped with the brethren there the following Lord's Day. Three were baptized by bro. Aguinaldo as fruits of our efforts there.

So far the trip of Bro. King and Bro. Cutter to my country this year has

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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)

been one of the most faithful trips they had. With an over-all total baptism of 111 and several restored from the Christian Church, and the strengthening of the brethren in the many places we visited in their faith, indeed their recent visit is a success. To God is the glory and honor for all these wonderful accomplishments in the expansion of His Kingdom on earth. For without his blessings, guidance and assistance, these efforts should have not been made possible. In connection to this on January 25, four more souls were baptized: Two in Roxas, while two more in Bangay.

Again, I interpreted for our American preaching brethren in their very encouraging messages. As usual, Bro. King and Bro. Cutter have been as they used to be: Dedicated and capable to their work, friendly and well loved and received by the local brethren. Moreover, I would like to express my sincere appreciation and admiration toward them. I love them as true friends and brothers in Christ.

Please pray for the continued progress of the Lord's work in my country. The brotherhood here is composed mostly of poor brethren with limited daily sources of income, sometimes not even enough for three meals a day. So we continue to solicit the generosity and love of the faithful everywhere. And to those generous brethren who have been extending their love toward the work here, rest assured that we, through God's help and blessings, will never fail you in your expectation. We thank you very much!

If you want to be a part of the Lord's work in my country and you want further information about it, please feel free to write to Bro. Don L. King, or the faithful brethren at Fremont, California, or to me. May our heavenly Father bless us all!-- *Virgilio O. Danao Sr.*

FOREIGN:

S. Bruce Word, P.O. Box 152, Armadale, WA 6112, Australia— During the months of Dec. 86 and Jan. 87, my family and I were able to return to the U.S. for a visit, after two years in Australia. What a special time it was for us all. We were able to see so many of those of like precious faith that we had missed so much over the past two years. Being able to attend the study in Oklahoma City, and also the New Year meeting was a spirit feast indeed. The love and the hospitality shown by the host congregations was simply wonderful. We have missed these two great meetings a great deal over the past two years. It was also my pleasure to be associated once again with so many of my fellow preaching brethren. I love them all! While in the States, I had the privilege of speaking one or more times at the following congregations: Ft. Worth, Texas (Trentman); Weatherford, Texas; Graham, Texas; Dallas, Texas (Boulder); Garland, Texas; Houston, Texas (Aurora); San Antonio, Texas (Nacogdoches Rd.); Ardmore, Oklahoma; Oklahoma City (21st. St. and New Year meeting); Springfield, Missouri (Southside). We were so encouraged by being at all of these places and we wish to thank them all very much for having us. I was honored to conduct the wedding of my nephew, Jim Crouch, and Janet Wissinger while in Springfield, Missouri. (See announcement elsewhere in this paper). I appreciate being asked to be a part of the beginning of this new Christian home. Jim is a fine young preacher, and Janet is the daughter of Dan and Thelma Wissinger, two people that I love and respect very much. I wish for them both a long and prosperous life in the service of the Lord. Jim is the son of Brother and Sister Tom Crouch of Ft. Worth, Texas, and they too are very special

people in my life. On the Lord's day before we left to come back to Australia, Brother J.B. Spradley and Brother Tom Crouch of the Trentman congregation in Ft. Worth, Texas were ordained as Elders of that congregation. Brethren John Tresler and Gary Fancher were also ordained as deacons. What a wonderful event to witness! This congregation is truly blessed to have such men as these to guide them in their continued spiritual growth. They all are eminently qualified to hold those offices, and we wish for them and the whole congregation all of God's greatest blessings. This is my home congregation, and I was very happy to witness this great step in its spiritual growth. May all congregations strive to do the same. Since the first of the year, two more precious souls have been added to the Lord's Church here in Armadale. Needless to say, we are extremely happy, and give God all the glory. Also, two more families are meeting with us. We have several studies on-going, and our newspaper articles continue to furnish us with more leads to follow. Please continue to pray for the work here, as you have in the past. This new year promises to be a very fruitful year for the Lord in this area. We continue to give God all the praise for all he has done and is doing. Thanks to all who have been so encouraging to us in our work here. All of the supporting congregations are to be especially commended for their commitment to this work. Thank you all from the bottom of my heart. Several have expressed a desire to come to Australia while we are here, and we look forward to having anyone who can come and be with us in this work. Thanks again to all who made our stay in the states so enjoyable. We send our love and appreciation to everyone, and may the Lord bless his people everywhere.



No. 6 JUNE 1, 1987

THE SPIRITS IN PRISON

By Don L. King

The Apostle Peter writes in 1 Peter 3:18-20: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison: which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

WHAT SOME BELIEVE

As long as I can remember, I have believed Christ preached, by his spirit and through the medium of righteous Noah, to the contemporaries of Noah. I had always been taught that (I still believe it too) and really thought very little about it. The subject has only rarely come up in conversation among our brethren, until lately. Recently I have been asked by a number of brethren in various places about this passage. To my amazement some believe when Christ died, he went, during the three days he was physically dead, to hades and preached to the departed spirits of people there.

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Before we go into what I understand this passage to teach, let's notice a few things about this belief. **First:** if the Lord indeed preached to them in hades, what did he preach? The gospel? Why, I ask? What benefit would the gospel be to one who is already dead? He couldn't possibly change his status. The writer of the Hebrew letter declared, "And as it is appointed unto men once to die, but after this the judgment." (Hebrews 9:27) I have always understood this to mean that the condition in which I die will be precisely the condition in which I will stand before the Lord for judgment. Frankly, I just can't see any reason whatever to preach to those who can never make a change for the better.

Second: Others aver Christ went into Hades and told Satan that those saved spirits in paradise were His people and to leave them alone. However, Jesus taught the existence of a great gulf in hades in Luke 16:26. (the word "hell" in the King James Version in Luke 16:23 is properly translated "hades") He said, "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." (Luke 16:26) This shows the separation of righteous from wicked **even before the judgement.** Jesus said the gulf couldn't be crossed from either direction. We may be certain that all who are safe within the bosom of Abraham (paradise) are also safe from Satan's advances. This being true, there is no case furnished for the Lord warning away Satan.

WHAT CAMPBELL BELIEVED

It alarms me that brethren have been taken in by the sectarian doctrines regarding 1 Peter 3:19,20. Alexander Campbell wrote in the March 1851

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SUBSCRIPTION RATES

Single Subscription One Year.....\$5.00

Published Monthly by Old Paths Advocate, Lebanon, Mo. 65536

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

Second-class postage paid at Lebanon, Mo. 65536

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

THE SPIRITS IN PRISON

Continued from Page 1

issue of the **Millennial Harbinger**, "How straightforward the sense of Peter in this passage, from the 18th verse to the end of the 20th-'He (Jesus Christ) was made alive by the spirit (**hoo pneu-mati**.) By which, also, he went and preached to the spirits (**pneumatios**) in prison, who formerly were disobedient, when the patience of God waited once (for all) in the days of Noah, while an ark was preparing, in which few, that is, eight souls (**psuchai**, not spirits, but persons) were saved through water.'

'To interpret this of Christ's personal preaching,' is the first error; to make the spirits in prison the spirits of those who lived while Noah was building an ark, is the second error; and to preach to disembodied spirits in purgatory, or anywhere else, after death, in order to repentance, is the third and consummating error. Let us listen to the sacred style. Those to whom Christ was to preach according to Isaiah XLii.7, (Isaiah 42:7 D.L.K.) are represented as **prisoners**- 'To open blind eyes, to bring out the prisoners from the prison, and them that are in darkness, Shew yourselves...' Why not, then, in this style, contemplate the wicked antedeluvians, as persons still more in prison than these, for their bounds were limited to a definite space. Those to whom Christ was to speak, are described by the Jewish prophets as being 'in prison,' and not in prison only, but in the **region and shadow of death** and darkness.

Again: it was not in **person** only that he was to preach, but by his Spirit also. He did not, in person, ever preach to the Gentiles; but it was said that he should 'be a light of the Gentiles, to open their eyes' Certainly this was by the same Spirit, in the Apostles, by which in Noah he preached to the antedeluvians, (those who lived before the flood D.L.K.) while in prison, during the 120 years, but not in prison when Peter wrote. It was by **his Spirit**, and not in **person**, he preached to the antedeluvians, as it is by his Spirit he has for centuries been preaching to the Gentiles. In both cases, as in many others, he is figuratively spoken of as doing in person what he did only literally by angels, or prophets, or apostles.

Figuratively, the antedevulians were in prison-bounds one hundred and twenty years; after which, unless they repented, they were to be destroyed. During this time Noah, by the Spirit of inspiration and prophecy- the same Spirit that was in Jesus Christ- preached, 'unless you repent, you shall be drowned. Peter's allusion to this, for the sake of introducing baptism in a very strong light, and for pressing the claims of the gospel on the attention of his contemporaries, although in the style of all the Jewish preachers, has been, in this case, subjected to a most licentious, ungenerous, and unchristian interpretation, to which, were he here, he would doubtless administer a severe reproof.'" (pages 139,140)

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WITHDRAWAL OF FELLOWSHIP

By Voyd N. Ballard

It seems that some are taking the position that a member of the church who falls into sin and quits the church, refusing to repent of his sins, is not subject to withdrawal action by the church. 1Cor.5 has been cited in support of this position. I believe this position is wrong for the following reasons:

1. The command to withdraw from the ungodly is not limited to those who are still trying to be members of a local congregation, whether or not the congregation is puffed up, nor whether or not the sinful member is bothering the church.

2. The command in 1Cor.5 "not to keep company" with sinful members was not limited to this man who had his father's wife. Fornication was not by any means the only sin that demanded a withdrawal of fellowship. Paul plainly commanded "not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." (Verse 11)

3. The church being "puffed up" was not (and is not) a condition of withdrawal. It is true that the Corinthian church was "puffed up" in this case, but they were wrong in being so just as they were wrong in their division of chapter one and in their misuse of the communion in chapter eleven.

4. If we take the position that the church must be "puffed up" and must condone the sin of fornication to extortion because Paul com-

manded that we not keep company with any brother habitually practicing such sins.

5. The command to withdraw from the ungodly could not have applied to this man who had his father's wife exclusively because the apostle had already written the Corinthian church in a former epistle not to company with fornicators. (Verse 9)

Nothing is here said about whether or not these fornicators were still trying to be members of the congregation or whether they had already chosen "**to withdraw themselves from the church**". Withdrawing themselves from the church, not bothering the church, of their own volition

severing all ties with the church, and the church not being puffed up, were not necessary existing conditions to withdrawal. Paul simply commanded not to keep company with fornicators who were called brethren. He had already given the Corinthians this command in a previous letter, and he now writes them again in 1Cor.5 not only

to put away that particular wicked person, but not to keep company with "**any man that is called a brother**" and who is guilty of sins. I notice that even without scriptural precedent to withdraw from the sinful brother who has chosen to quit the church still call him "**brother**" thus denying their own affirmation for Paul said not to company with "**any brother**" guilty of such sins, and he **DID NOT** say unless he has already severed all ties with the church.--814 Ladd Road, Modesto, Calif. 95356, Phone 545-3686

WHEN HE IS COME

By Voyd N. Ballard

Iesus promised the apostles that when he left them he would send them the Holy Spirit to be their Comforter and guide. He said, "And when he is come he will reprove the world of sin, and of righteousness, and of judgment."

(John 16:8)

This promise was made to the apostles, and to them alone and clearly sets forth the work the Holy Spirit would perform through them when he came to them, after Christ's departure from this world. In the text of John 14:16,26 the Lord promised his apostles the **Comforter** which would fill his place with them. "**I will not leave you comfortless**" Jesus said to them. And, "**I will pray the Father, and he shall give you another Comforter...even the Spirit of truth: whom the world cannot receive.**" The **Comforter** therefore was the measure of the Holy Spirit possessed by the

apostles for the revelation of truth--"**the Spirit of Truth, or complete inspiration, and was promised only to the apostles of Christ.**"

The phrase "**whom the world cannot receive**" does not refer to the alien sinner not receiving a direct operation of the Holy Spirit. The term **world** here has reference to men in general as opposite to the **apostles** of Christ, and it means that this promise was **special** and not **general**; it was a promise to the apostles alone, and to no one else. The proof of this is seen in the functions ascribed to the **Comforter "WHEN HE IS COME"**. Jesus said he would do the following:

1. TEACH THE APOSTLES ALL THINGS: (John 14:26) In Matt. 28:18,20 Jesus instructed them to "Teach all things commanded." The Holy Spirit thus taught the apostles these "All Things".

2. REVEAL ALL THINGS TO THE APOSTLES: (John 16:13) "**Show you things to come**". Thus

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THE LORD IS YOUR LIFE PART II

By Greg DeGough

'Tis Life, whereof our nerves are scant,
O, life, not death, for which we pant;
More life, and fuller, that I want.
--Alfred Tennyson

The words of Tennyson from "The Two Voices" express the desire of every human mind. Life, abundant and full, is what we crave. And that is because we were created to live. Jesus told us that the one who comes to steal, destroy and bring death (Satan) is an intruder, a thief, an undesirable element in the world. We heartily agree! One who does not seek man's welfare, but his destruction, is no friend of ours. Christ said of himself, however, "I have come that they may have life, and have it to the full." (John 10:10) God's desire is that no one should perish. (II Pet. 3:9) He would have all men realize life to its fullest. In this, God's desire and man's desire run parallel. And yet, despite this apparent agreement between God and man, Jesus plainly teaches that "small is the gate and narrow the road that leads to life, and only a few find it." (Matt. 7:14) Why, if man's greatest desire is life, will he miss the gate that leads to it?

The Bible teaches us that the reason many will miss life is because of a fundamental misunderstanding about what life consists of. We noticed in our last article that God patiently tutored the Israelites to bring them back to the truth about life from a level of understanding to which they had been lowered by their sinfulness and sensuality. In the sermon on the mount Jesus battled this same misunderstanding when he taught the people, "...do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes?" (Matt.6:25) But still, the same struggle goes on today between truth and deception. Satan is still deceiving many by convincing them that life is mere existence, or living for temporary things such as possessions or power, and even some Christians have fallen into the trap. Surely they realize that the One whom they "follow" has denied this concept of life. Instead, he teaches that "the man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life." (John 12:25) Living life for what this world has to offer is not living, it is merely existing. And the result of such an existence is not eternal life, it is death. Those who suffer God's condemnation will exist forever, but in no way can their existence be called life. (Matt.25; Mark 9:43-48; Luke 16:19-31; II Thess.1:9; Rev.14:11; 20:10) This is because life, as Jesus speaks of it, is

found in the quality of one's living.

As men, we sometimes make this same distinction. When we consider existence solely, we conclude that a person either does or does not exist. When we consider life, however, we say things such as, "That man really knows how to live." In saying this we do not mean that a man knows how to breathe. We mean, "He knows how to make the most of life." Some would say this of the lifestyle of a man with great wealth or social standing, and this would seem to contradict what we have been saying about the lack of value in these standards of living. However, these same people would never say that such a man of wealth and power "knows how to live" if they see his behavior as despicable. This is because we know, deep inside, that life consists not of what we have, but of how we live morally and spiritually. And when we allow ourselves to be honest about life and what it consists of, we see another disturbing reality. We do not have life in ourselves, but death, for we have failed to live life by its true standard which is God's word.

So, when Jesus came into the world he did not find men full of life, instead, he found them dead in their transgressions and sins (Eph.2:1; Col.2:13); offering the parts of their bodies "in slavery to impurity and to ever-increasing wickedness" (Rom.6:19). And even though they were still existing, they were living for pleasure and so were dead while they lived (I Tim. 5:6). They were dead because "the wages of sin is death" (Rom.3:23). God's law had brought them the knowledge of what is "holy, righteous and good", but they were sold as "slaves to sin" so that very often they would want to do good and end up doing the evil they did not want. Their cry was, "Who will rescue me from this body of death?" (Rom.7:7-24)

"I have come that they may have life..." Thus the Savior stated his purpose for coming to earth. So he "gave himself a ransom for all men" (I Tim.2:6); dying on the cross in order to be "an atoning sacrifice for our sins" (I John 4:10). By his sacrifice he "obtained eternal redemption" for us. (Heb.9:12) This redemption is "the forgiveness of sins" which is freely extended to man "so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord." (Eph.1:7; Rom.5:21) When a man's sins are forgiven by God, through Christ, he is counted righteous and that righteousness brings the hope of eternal life. But it is not merely the DEATH of Christ that brings the hope to life - is at the right hand of God and is also interceding for us... because it was impossible for death to keep its hold on him."

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PAGES FROM THE PAST

By M. Lynwood Smith

This month's article is from the pen of the beloved and sainted Alfred Elmore. This article appeared in **The Apostolic Way**, November 1924. The brother makes some general observations.
MLS

A MIRACLE FEAST

"And when even was come, the disciples came to him saying: The place is desert and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food. But Jesus said unto them, they have no need to go away; give ye them to eat. And they say unto him, we have here but five loaves and two fishes. And he said, Bring them hither to me, and he commanded the multitudes to sit down on the grass; and he took the five loaves and the two fishes and looking up to heaven, he blessed, and brake, and gave the loaves to the disciples, and the disciples to the multitudes. And they all ate and were filled: and they took up of that which remained over of the broken pieces twelve baskets full. And they that did eat were about five thousand men, besides women and children. And after he had sent the multitudes away, he went up into a mountain apart to pray. And when even was come he was there alone." Matt. 14:15, (etc.)

Now, pious reader what is the impression made upon your heart by the lesson? If I knew it was all a home-made story I could weep with sorrow of heart for more of his sacred work might be false. But believing as I do, I can weep for joy. Could the partakers themselves have been deceived? No, they knew before partaking they were hungry, and they knew after partaking they were filled, and that their hunger had been appeased. Sinners had seen the small amount of provisions offered, not one fourth enough to satisfy the guests. But the number who had been fed - five thousand men, who might have increased the guests to ten

thousand, then they took up more provisions after feeding the multitudes than had been put down.

After the feast people presented their sick, and Jesus healed them.

Another thing occurred after he sent the multitudes away, which was manna to the saints, who hungers after righteousness was, that Jesus went up into the mountain to pray! But why should the spotless Son of God pray at all? But we see in this act a crumb of heavenly bread, in that man may bow down and pray, and with all assurance that if we pray in the proper spirit, and for things promised, blessings may be expected.

But there are many feasts being held now, not like this one. Let us kindly draw a contrast, and make some points of difference. While the history is fresh in your mind, we need say nothing more of it now. The feast I wish to bring up in contrast with this one is called by a mass of people who wear the same name and make in part the same profession, but in observing their feasts many do not bow down. They use patent music, made by the aid of musical instruments, they clip their hair and their dresses instead of weeping tears of joy. They are gay and frivolous instead of solemnity, they are worldly and do not bear the semblance of a broken heart.

Unto such feasts our Saviour would not go, except for the opportunity of teaching the true spirit of the gospel. If teaching were all, this he could have done direct from heaven, but then, as many do now they need the character of the peerless, spotless, immaculate, perfect Saviour placed before them, and ground into their hearts in such a manner that they can never obliterate it, hence he taught that men might hear, and he practiced that men might see. And how discouraging that men will not hear, accept and obey. But we are assured that all who will accept will be saved.

Pray for me.--*Alfred Elmore, Covington, Ind.*

WHEN HE IS COME

Continued from Page 3

the New Testament is **COMPLETE REVELATION.**

3. GUIDE THE APOSTLES INTO ALL TRUTH: (John 16:13) The man today who looks for "some new Truth" outside the New Testament will not find it, and if he did it would not be anything revealed by the Holy Spirit, because His revelation was through the apostles only, and is recorded in the New Testament.

I recently heard a preacher say, "If you come to a passage you don't understand just put it on the shelf and the Lord will reveal it to you later on." This statement is a far cry from what the New

Testament teaches. Paul said it has already been revealed, and that we can understand it. In Eph. 3:3,4 he said, "**How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby when ye read, ye may understand my knowledge in the mystery of Christ)**" Paul says it is revealed and that we can understand it. Furthermore he said he wrote it in a few words so we can **UNDERSTAND** what he **UNDERSTOOD**. If these fellows today who claim a direct guidance of the Holy Spirit cannot understand what the Holy Spirit revealed in the New Testament what assurance can they give us that they can understand the revelations they claim to receive today?

WORSHIP: OUR RESPONSE TO GOD

By Leland Byars

How often have been the times we have come to worship with one simple goal: to endure through one more service? The burdens of the past week lay heavy on our minds suppressing the joys this celebration should bring. So we find ourselves enduring worship, and yet we know that worship should be meaningful and reverent. In our hunger for meaningful worship we may determine to take the initiative. We decide that if only we could be more enthusiastic at the assembly then the other brethren would imitate our zeal and worship would improve. This usually ends in disappointment. What makes worship joyful and meaningful?

The answer does not lie in our own initiative. Experience has taught that our self-determined zeal cannot give worship meaning. The answer must lie in the opposite direction. God is the one who has taken the initiative. He has extended to us His grace and love. The natural reaction of a Christian to God's goodness is to respond to Him. This positive response finds its expression in worship. Worship is a very natural and practical response to God's initiative. Let us examine the two central attitudes of worship to demonstrate that worship is our response to God.

REVERENCE:

OUR RESPONSE TO GOD'S BEING

The word worship is defined as an act of reverence. The definition of the Greek word for "worship" is "to kiss towards". In ancient times when a commoner would enter the presence of a king he would kiss his hand towards the monarch as a gesture of reverence. Therefore to worship means to respond with reverence to someone greater than ourselves.

We revere God because of who He is. God alone is self-existing. All other beings are hopelessly dependent upon Him for their existence. God alone is infinite. All else is just a finite part of His expansive creation. God alone possesses intrinsic worth simply because he exists as God. All other reality is, in itself, completely devoid of value or significance. The creation possesses worth only through connection to its creator. We, as His creation, revere God in worship because there is no other appropriate response to His existence.

When Jesus saved the disciples from the storm they were compelled to worship Him because of who He was. They worshipped Him, saying, "You are certainly God's Son!" (Matt. 14:33)

We cannot call our service to God worship unless we revere Him in worship. To worship God from duty and not from an awe and respect for His

being makes worship meaningless. However, if we enter the assembly with a mind that has been immersed in the truth of God's significance, our natural response will be to revere Him in worship.

PRAISE:

OUR RESPONSE TO GOD'S CARE FOR US

The second attitude of worship is praise for what God has done. To praise means to extol or to tell a story of commendation. Our songs, our prayers, the observance of the Lord's Supper, all tell a story commending God's great love and mercy. God is worthy of praise for all that He has done for us. Praise will be our natural response when we realize that God has done something worthy of praise. If, for example, we had been saved from drowning, we would respond with certain feelings toward our rescuer. We would feel grateful to him and eager to tell others about his bravery.

The nation of Israel was born with this spirit of praise. When Pharaoh had the Israelites penned against the Red Sea, God rescued them from certain death. What else could they do but praise God! (Exodus 15:1-18) Their worship was the natural response to what the Lord had just done for them.

In our worship we sometimes catch ourselves mouthing the words of the hymn and thinking of something entirely different. Can we call this worship when our praise is just meaningless words? Our praise worships God when our hearts and minds overflow with thanksgiving for the salvation He has provided.

LIFE MUST BE WORSHIP

If we, as Christians, know of both God's significance and His goodness, why then do we so often come to worship lacking a spirit of reverence or a compulsion to praise?

Our problem is our concept of worship. To us worship is something we render to God in a public assembly a few times a week. Worship is an unnatural action to those who do not worship daily. The only solution is to change our concept of worship. Our life must become worship.

God is worthy of our reverence and praise each day that we live - not just during the public worship assembly. The great works of mercy shown to us each day call us to praise God daily. The New Testament Christians worshipped daily (Acts 2:46-47a) and in private situations. Far removed from a public assembly they would praise Him (Acts 16:25). Because God was such an integral part of their lives, it was their life to worship Him. So when the public assembly rolled around, they did not arrive cold in heart and mind towards God. Their souls had been filled with

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THE SPIRITS IN PRISON

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It appears we should not look for the "prison" in "hell" (hades, the unseen abode of the dead) because Peter plainly tells us the preaching was done "in the days of Noah." This forces us to locate it in the days of Noah as Campbell did in his writing in 1851. Whatever it was and included, it **did not mean they were dead because they heard Noah**, the preacher of righteousness. Peter says Noah was that indeed in 2 Peter 2:5: "And spared not the old world, but saved Noah the eight person, a preacher of righteousness,..." Those people **heard Noah preach**, by the Spirit of Christ, **while they were yet alive!**

A very beautiful point needs to be brought to light just here: Peter, by attributing the preaching of the ancient prophets, Noah, etc. to Christ, has shown that from years back the redemption of men has been under the direction of

Christ. Peter plainly taught that the Spirit who was in the ancient prophets was the Spirit of Christ. "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the **Spirit of Christ which was in them** did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (1 Peter 1:10, 11)

No, Jesus didn't personally preach to the wicked of Noah's day. He did it **by his spirit through the medium of Noah**. Neither did he personally preach to the gentiles. Yet, Paul said, (speaking of Christ) "And came and preached peace to you which were afar off, and to them that were nigh."

(Ephesians 2:17) It is certain that Christ, after his resurrection, did not go personally to the Gentiles to preach peace to them. **He did so by the medium of His apostles only**. Yet, who can deny what Paul

said he did? The point is, when he does anything by His Spirit it can truthfully be said that He (Christ) did it. If Christ is said by Paul to go and do what He did by His apostles, He may with equal propriety be said by Peter to go and preach to the spirits in prison by his preacher of righteousness, Noah.

This must be correct. Otherwise, why the constant pleas for faith and repentance, faithfulness, etc., by men today if men are to perhaps have another chance after death to change. The Scriptures teach us that we will be judged according to the things done in the flesh (2 Corinthians 5:10). That certainly leaves no place for what some say Jesus did in Hades. Paul tells us we are going to be judged for what we have done in the flesh, or our bodies in this life. The Bible plainly teaches us to believe that **now** is the time of salvation. Not later, after death. Like those of Noah's day, our time of redemption can also pass.--**OPA**

WORSHIP: OUR RESPONSE TO GOD

Continued from Page 6

reverence and praise ever since they left the last assembly.

How then does your life become worship? In response to your daily Bible Study, worship God! In your family devotions sing and pray together in worship to God! As you go about your daily tasks sing songs of praise, worshipping God! Through the week meet with other Christians for private Bible study to worship God!

When worship is a daily part of life, the public worship of the church will take on new significance and meaning. But we must begin with reverence and praise for who God is and what He has done.--*Leland Byars, 5682 44th St., Sacramento, CA. 95824*

I'M A NICE STRANGER!

I never complain. I never create a scene. When I go to church, I never offer an objection if the usher leads me down the long aisle to the front seat, while all the members of the church crowd the back seats and fix their curious gaze on my embarrassed march. No, I just take my seat. I'm a nice visitor. I never growl aloud when I have to push by and walk over the feet of selfish church members who hog the aisle seats and would not move out of their favorite places if it meant the salvation of a soul. Oh no, I just sit down meekly. I'm the ideal church stranger. I never reprimand young people who sit behind me chewing gum, whispering and giggling. Oh no, I'm too polite for that.

At the close of the services as I walk toward the door, I never make a scene if nobody speaks to me or shakes my hand. No, they gather in little cliques and don't bother me. I'm the nice visitor to the church.

AND I'LL TELL YOU WHAT ELSE I AM—I'm the stranger who never comes back. That's my little revenge for not being welcomed. I know when I'm not wanted. I can sense when the church members are cliquish and unfriendly. I can tell when they lack interest in the spiritual welfare of the visitors. I, of course, am too cultured and too nice, to say anything. I just go to some other more friendly, more hospitable, and more spiritual church—or don't go to church at all. I wouldn't make a complaint—I'm a nice visitor. I just don't go back. And there are millions of us who could be reached by a little hospitality and warmth. Are you just a nice complacent church member, or are you genuinely concerned about the spiritual condition of a stranger and visitor? Remember Paul's admonition: "Be not forgetful to entertain stranger."

—**Christian Digest**
from **K.G. Wilks**

THE LORD IS YOUR LIFE PART II

Continued from Page 4

(Rom.8:34; Acts 2:24) When Christ was raised from the dead he conclusively displayed his power of eternal life.

So, then, "the gift of God is eternal life through Christ Jesus our Lord." (Rom.6:23) Since there has been no other acceptable sacrifice offered for the sins of man, Jesus can say "I am the way-and hope of eternal life if he will believe in Christ; acknowledge that belief; repent of his sinfulness; and be immersed in water for the purpose of having his sins forgiven. (I Tim.1:15,16, Rom. 10:9,10; Acts 2:38; Rom.5:17) In view of these facts we must say without hesitation that the Lord Jesus is our life, for without his sacrifice we would still be dead in sin.

Tragically, this is where the concept of life (especially eternal life) ends for many who have named the name of Christ. They act as though they will be able to live a self-willed, superficial life which is devoted to temporary things and then flash some sort of "Christian" I.D. card that will allow them to gain entrance to an eternal life where the only substantial difference from their life on earth will be a never-ending existence. But, as we have noticed, eternal life is not mere eternal existence. It is an existence that has such a quality in it that it can truly be called "life".

John tells us in a very powerful, yet simple, way that some of the quality of eternal life can abide in us now, while we are still earth-bound. Indeed, if it does not abide in us now we are existing in death! He says, "We know that we have passed from death to life, because we love our brothers. Anyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him." (I John 3:14,15) So, from this pers-

pective, eternal life is not some mystical, future state that is unrelated to our present existence. John teaches very clearly that eternal life is also seen in qualities which can abide in true believers now, and which can be seen by them as confident proof of life abiding in them. He says that you may KNOW that you have eternal life." (I John 5:13) This knowledge is not a subjective confidence (such as that held by Calvinists) based on the false premise that God will unconditionally give eternal life to all those who profess faith in Christ. Rather, it is an objective knowledge based on the fact that "...God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life." (I John 5:11,12) How were these Christians to know if they were "in his Son" where eternal life is found? In I John 2:5b,6 John explains, "This is how we know we are in him: Whoever claims to live in him must walk as Jesus did." If they walked as Jesus did they had life, for they were "in him". This shows us very clearly that Jesus did not come to earth merely to die so that we could have eternal life. He also came to show us how to live such a life that we might "keep it for eternal life." (John 12:25)

"Life", then, is the manner of living of Jesus Christ. He is the embodiment of what God has always proclaimed to man as the way of true life. His apostle plainly declared it. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched - this we proclaim concerning the Word of life. The life appeared; we have seen it and testified to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us...In him was life, and that life was the light of men... Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent... We know that we have

come to know him if we obey his commands." (I John 1:1,2, John 1:4; 17:3; I John 2:3) The only type of life that can be kept eternally is one that is lived in imitation of Christ Jesus. He is our life! (Col.3:4; John 8:12; 10:27,28) So, if we have eternal life abiding in us it will be evident in the way we live! Paul said it like this in Gal.2:20, "I have been crucified with Christ and I no longer live by faith in the Son of God, who loved me and gave himself for me." Because this kind of godly life is governed by eternal standards of living it will carry over into eternity. Paul said to Timothy, "...physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come." (I Tim.4:8)

In view of the preceding thoughts we must conclude that those who claim to desire eternal life will have no hope of receiving it if they are unwilling to let their daily living be governed by the eternal standards established by Jesus Christ. This is simply because there has been no other provision made for realizing eternal life. Even assuming they would not welcome it, for it will be an eternity of living by the values of God and Christ; the same values that these people found so repugnant while they were living on earth.

So, just as God showed Israel that they had no life without him, he shows us today that without receiving the sacrifice of his Son and imitating the example he left of the type of life that can be kept eternally, we have no life. Let us practice true Christianity so well that when we are asked the question, "Do you have eternal life?", we may answer an unequivocal "YES!" For, "...we are in him who is true - even in his Son Jesus Christ. He is the true God and eternal life." The Lord is our life!—*Greg DeGough, 2153 Glen-gary Dr., Redding, CA 96001*

ANNOUNCEMENTS



63 YEARS TOGETHER

On March 8, 1987, Mr. & Mrs. Verle Seeley of the Harrodsburg, Ind. Church of Christ celebrated their 63rd Wedding Anniversary. A dinner was held for them at the home of Mr. and Mrs. Howard Heath. Family and friends enjoyed the afternoon. My Dad, Bro. Seeley, has served as an Elder of the congregation and just recently returned to the pulpit, teaching one Lord's Day a month, and though his eyesight is almost gone he still remembers the scriptures and with the help of Sister Sandy Strain with her computer, and enlargement sources, he is able to have his scriptures made large enough to read. My mother "Jose" is still holding her own and still prepares those lovely dinners (on occasions) that so many people over the brotherhood have enjoyed through the years. Although they both are very feeble they still attend services.

Life is slowly winding down for a lot of the Lord's people. Let us pray for patience and strength to endure until the end.

THE 1987 CHURCH DIRECTORY

The 1987 CHURCH DIRECTORY should be available around June 1st, at \$1.50 each, postpaid. Order all DIRECTORIES from: Robert Strain, 9226 South First Avenue, Harrodsburg, Indiana 47434.

This will be my last Directory due to health problems. Please send all directory information to Brother Strain, also your orders for directories.--Ray Asplin.

OPEN LETTER

We are looking for a preacher or a brother that is able to do the work of the church, to move to Winters, CA and work with the church there. We have the financial support ready. Contact Ed Powell, 8167 Venn Court, Sacramento, Ca. 95828; Phone (916) 383-9484.

LEBANON 4TH OF JULY MEETING

This meeting begins Friday evening, June 26th continuing through July 3rd, evening service. It will be hosted, as usual by the Lees Summit congregation. We anticipate some of the largest crowds ever. A rumor has made the rounds that the Lebanon meeting was cancelled this year. We know not who is responsible, but we do know it is not true. **There will be a meeting as always.** One reason I am sure it is a falsehood is that I am one of the preachers who have been asked to conduct it. We want you to attend either one (or both) of the meetings. If you would like to attend the 4th of July meeting at Lebanon, Mo. this year, by all means, do so. The meeting will be in the same location as always. Call Dave Doing, of the Lees Summit congregation for full details: (417) 589-6281.--Don L. King.

QUESTIONS AND ANSWERS COMING IN JULY ISSUE

For some time we have felt the need to provide a regular column to consider answers to Bible questions from our readers. We believe any good religious journal should fill this real need. **Beginning next month in the July issue of Old Paths Advocate,** Brother Ronny F. Wade will begin answering your questions. You can send them to us in California if you wish; however, it would simplify our task a great deal if you would just send them directly to him. His mailing address is **P.O. Box 10811, Springfield, Mo. 65808.** Send him your Bible questions and he will, as soon as reasonable, print a Bible answer to them. We hope to see a lot of participation by all of our readers. **D.L.K.**

FOREIGN SUBSCRIPTIONS

From time to time we make mention of the need for your donations to help

us send the paper to those in foreign lands who are unable to pay for their own subscription. We are nearly always in need of help for this. If and when you send for this need, be sure you make it plain how you wish the money spent. Thanks for your generosity.--D.L.K.

CAN YOU HELP?

The Trentman Ave. congregation in Ft. Worth, TX. is striving to establish a faithful congregation in the East Texas area. Brothers Terry Baze and Glen Ballard will be moving their families to Tyler, TX. in June/July to start the work there. If you have knowledge of someone in this area that is in need of contact, please notify Terry, Glen, or: J.B. Spradley 817-473-9972 Tom Crouch 817-457-2301

ALASKA NEW MISSION WORK TO BEGIN IN ALASKA

The Nacogdoches road Congregation, in San Antonio, Texas will oversee this work, under the direction of Bro. Melvin Crouch. This work will begin on July 1, 1987. Our plans are to start a congregation in the area of Kenai and Soldotna. This is on the Kenai Peninsula, about 145 miles south of Anchorage. I know some people who live there now who will worship with us to start with, and we hope to get more contacts from them. We will be going from door to door, and advertising in the daily newspaper, and on radio. Also if any of you know of anyone in this part of Alaska, please, send me their name, address, telephone number and I will contact them as soon as possible.

If anyone in the Brotherhood is thinking of moving or relocating, --please-- consider moving to Alaska. We really need your help. Brethren, your prayers have been answered, the door is open, please take advantage of this opportunity that you have been praying for.

If anyone of any congregation is interested in this work, and would like to help in any way, please contact Bro. Melvin Crouch, 215 No. 4th St., Uvalde, Texas 78801, telephone (512) 278-9457.

I need your prayers. My address to about June 22nd will be: **Richard Frizzell Sr., 701 South Hammack, Wynnewood, Oklahoma 73098, Telephone (405) 665-4246.**

ANNOUNCEMENTS

A NEW CONGREGATION

A new congregation is meeting in Bloomington, In. at 4011 Glen Oaks Dr. Plans are underway for the purchase of property and the erection of a building. For information about meeting times or to assist these brethren by donating toward the building, please contact Bro. Wayne Hanson at the above address or phone 812-825-9464.

NEW CONGREGATION ESTABLISHED

We are happy to announce the establishment of a new congregation in Indianapolis, Indiana. At the present time the church is meeting in the community room of the Mid State Bank in the Avon community which is on the west side of Indianapolis, 7 miles west of the Interstate 465 loop on U.S. Highway 36. Lord's Day worship services are at 10:00 A.M. Brethren will be notified of the arrangement of other weekly services which we intend to arrange as soon as possible. Beginning in June, brother Dennis E. Smith will be living in this area and conducting the Lord's work with this new congregation. For information concerning this new congregation contact: Dennis E. Smith, 3227 Six Points Road, Indianapolis, IN 46231, Phone-(317) 839-6657 OR Marc Dardeen, 1975 N. Washington St., Danville, IN 46122, Phone-(317) 745-5578.

OUR DEPARTED

SKAGGS— Mildred Esther Turnbull Skaggs was born January 31, 1903 in Wright County, Missouri, passed this life April 23, 1987 in Sanger, Calif., at the age of 84 years. She was preceded in death by her husband, George Turnbull, to whom she was married 28 years and Charles Skaggs, to whom she was married 22 years. She is survived by one brother, Elmer Huffman of Missouri, two sons, James Turnbull of Carmichael, Calif., and Homer Turnbull of Oregon, one daughter, Jewell Alexander of Sanger, Calif., 7 grandchildren, and 4 great-grandchildren. Mildred obeyed the gospel in 1935, and was baptized by Bro. H.E. Robertson and attended the Hillstone Congregation in Missouri until moving to Sanger where she was a member of the congregation since 1942. For 52 years she was a faithful member of God's family. She was a person who loved the Lord and his church. She did not wilfully neglect the assembly of the saints as so many do today. Because of poor health, the past few years were spent in the Sanger Convalescent Hospital. She was a Christian and was not ashamed to let people know, but her Christianity was told more often by her "Good Works" than just mere words. When people looked at her life, they could tell "she had been with Jesus." Many friends and loved ones

gathered April 27, in the beautiful chapel of Wallen and Son in Sanger to say farewell to this wonderful lady. She was laid to rest in Sanger Cemetery to await the great resurrection. It was the writer's honor to try to speak words of comfort and warning to all who were present.--Ron Jordan.

SCOTT— Albert L. Scott was born Feb. 15, 1909 in Macomb, Okla. He passed away March 20, 1987 in Dinuba, Calif. after a long illness. Albert was a longtime member of the Church of Christ in Porterville, Calif. Although the last few years of his life, he was unable to attend the services very often, he was still thought of as a leader in the Church. Before Albert lost his wife, Jewell in 1983, their home was a very welcome place for everyone, especially preachers and families. Many made their abode there while holding meetings. Albert is survived by three sons, Gene, Roger, and Danny; one daughter, Louise Tonti, 14 grandchildren and 11 great-grandchildren. Albert will be greatly missed by his family, and many friends. Psalms 116-15 "Precious in the sight of the Lord is the death of his Saints." Bro. Phil Kelly and I took care of the services, along with three grandchildren expressing their love and kindness for him.--La Vern Lum, Porterville, Calif.

FROM THE FIELDS



the fields are white already to harvest

Harlon Howell, 5637 6th Court S., Bham, Ala. 35212, April 20, 1987— This is the first time I have written a report to this paper in many years. The congregation here in Birmingham, Ala. is very much interested in spreading the Gospel of Jesus Christ. We had a tent meeting in Trussville, Ala. recently. Trussville is a small town joining Birmingham, on the Northeast Side. We mailed out approximately 3400 invitations plus knocking on many doors. We had a few visitors from the town, but we feel the seed was sown anyway. We have also just completed our annual spring meeting, which was one of the largest that we have ever had. I would like to personally thank Lynwood Smith for

the great job he did in this meeting which is the usual for him. Also we certainly appreciate all our visitors from far and near that helped make this meeting the success that it was.

Don L. King, 41931 Chadbourne Dr., Fremont, Cal. 94539, May 17— We're getting ready for the 4th of July meeting at Lebanon, Mo. Brother Roy Lee Criswell and I are to conduct it beginning June 26th and continuing through the evening of July 3rd. Then we are to begin at Fort Smith, Ar, Sunday morning July 5th continuing through the 12th. We are looking forward to these efforts. The church at home continues in peace. Greg Gay preached for us May 16, 17. He

did very well, we enjoyed his teaching and being with him and his family. We are enjoying a good visit with the R.H. Renner's right now. We are glad to have R.H. and Leora with us in our home. It will be great to see so many at the 4th of July meeting. We always need your prayers.

Dennis E. Smith, 3227 Six Points Rd., Indianapolis, IN 46231— If the Lord is willing we will have completed our move to Indianapolis, IN as you read this **O.P.A.** Please notice our new address. We started the new congregation meeting here in February and we are thankful to be living here now and conducting this new work. We

have needed a faithful congregation in this area for a long time and we are so thankful that the Lord has blessed our efforts to see that this work has now begun. If you pass this way please stop to visit this congregation. We would also appreciate any information on contacts that we might be able to make in this area. I look forward to meetings this summer at Houston, TX (June 21-28); Columbia, MO (Aug. 2-9); London, KY (Aug. 23-30); and Chestnut Ridge, KY (Oct. 4-11). Please pray for us and the new work here in Indianapolis.

Bennie Cryer, 1124 Sheffield Ct., Stockton, CA., 95210, May 2— The church in Stockton with its elders and deacons is still growing. We have just finished a great meeting with Bro. Larry Lay that addressed many of the subjects our young men and women have to face from day to day. Larry did his usual good job in preaching the gospel and edifying the church. We enjoyed outstanding attendance from our sister congregations in this area and with their help each night we never had a disappointing crowd. Our next meeting here begins July 12 with Bro. Gary Barrett and we are looking forward to it. We are still involved in work outside the Stockton area in attempting to start new congregations. The prospects look hopeful. There have been a number of meetings in the area and we have tried to attend as many as possible. God bless all of you in His work.

Billy D. Dickinson, 215 Forrest Hills Dr., W. Monroe, La. 71291, April 22— The church here is looking forward to a meeting, June 14-21, with Irvin Barnes. Recently, I was privileged to hear the following preachers in meetings: Ron Courter at Fairview, Carl Johnson at Shreveport, and Brian Burns at Hillcrest, Ms. I commend them all for preaching the Gospel in truth and love. Back in Feb., I attended one night of Joe Hisle's debate with David Bonner in Oklahoma on the cup question. Joe did a superb job, as I understand he did throughout, and was more than equal to the occasion. It's obvious that those brethren cannot handle the cup question! (Also, in my opinion, Ronny Wade soundly defeated false doctrine in his written discussion with Elmer Moore. In fact, everyone I've talked to, without exception, have expressed the same sentiments.) I am looking forward to preaching at the following

places this year: May 29-31 at Athens, Al., Aug. 1-9 at Arvin, Ca., Aug. 12-16 at Oakdale, Ca., Aug. 23-30 at Hoyte, Tx., and Sept. 18-27 at Mozier, Ill. If you live near any of these congregations, please come and be with us.

Vance Ayers, 504 Willow Creek, El Reno, Ok., 73036, May 4— Since announcing my availability for the Master's service full time, I have preached at congregations in the central Oklahoma area as I have for several years. In April I preached at Jonesboro, Ga., La Grange, Ga., Lizella, Ga. and Napoleon, Al. Also made a short talk at the annual meeting at Birmingham, Al. I assisted Richard Nichols and Alton Bailey in a tent meeting at Trussville, Al. near Birmingham. Richard and Alton did the preaching in the meeting and very good attendance and interest was shown. This type of work is producing a lot of good results in that area. I commend it to the brotherhood. We plan to promote similar efforts here in the El Reno, Ok. area. I have time available. If I can be of assistance in the Lord's work, give me a call (405) 262-5230 or write me in care of the above address. God bless all. Pray for me and mine.

Miles King, Route 1, Box 115, Scotland, Arkansas 72141, (501) 592-3956, April 7— During the month of March we had two weekend meetings at Seymour, Mo. (March 20th thru 29th). April 8-13 was the dates of our meeting at Harrison, Ark. The meeting was well attended and it was very enjoyable to visit in the home of Jimmie and Cindy Smith. Our meeting at White Bluff, Tenn. was April 23-26. We had brethren attending from Nashville, Memphis, Flintville, Chapel Grove and Jasper, Tenn.; also Gadsden, Ala. and Bowling, Ky. These were all good meetings. I appreciate the hospitality and fellowship extended by the brethren. Our work in Arkansas seems to be going good. We have Bro. J.W. Kornegay in the area at this time holding tent meetings. Bro. Tim Acton and I look forward to working with Bro. Kornegay in a mission meeting at Scotland, Ark. starting July 6th. We were glad to have Bro. Bill Ferguson hold a short meeting at Witts Springs June 12-14th. We are also looking forward to the meeting at Lizella, Ga. July 20-26th. Brethren, please pray for us in these efforts.

Ron Jordan, 1415 Chaparral Way, Stockton, Calif. 95209— Since last reporting to the O.P.A. we have been honored to hold meetings for the congregations in El Centro, El Cajon, Sanger, and Orange, all in California, plus preaching appointments in Lodi, Fremont, and here at home. I want to express my appreciation to these brethren for their confidence they have placed in me by asking me to come and work with them. Our work with the congregation here in Stockton continues to move along really well. There is peace and harmony and for this we are grateful. It is a joy working with Bro. Bennie Cryer. The congregation is interested in spreading the gospel both far and near, and our elders are seeing that this is done. We continue with our home studies and they are very profitable. Bro. Larry Lay recently closed a meeting here. Larry did some very timely and sound preaching. We love him and appreciate him so much. Brethren, if you need someone for a meeting - one who can relate well with everyone and especially the young people, why not give Larry a call? You won't regret it. We are saddened by the passing of Bro. A.J. Mason and Bro. Ruben Erbele during the past few months. Both were good men here in the congregation and we miss them greatly. We send our love to all the faithful and we ask for your prayers on our behalf as we do our best to work in the Master's Vineyard.

Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808, May 11— The past several months have found us busy in the Lord's work. After the death of Bro. Tommy Shaw, the Lebanon church asked us to take over the preaching duties for the T.V. program out of Springfield. This we have until May 1 when Brother Irvin Barnes as chosen as a permanent replacement. The first of March we began a T.V. program at Jefferson City in an effort to spread the gospel to mid-Missouri. I am currently doing the preaching on that broadcast. March 21-29 we held a good meeting at Sharonville congregation in Ohio. It was a pleasure to be with Bro. Barney Owens who lives there and is highly respected by the brethren. Cooperation from other churches and preaching in the area was superb. April 12-19 I conducted the first meeting in Buffalo, Mo. since the

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"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, and dwell 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)

beginning of the church there last fall. Crowds were large, with at least 26 different outsiders present during the course of the meeting. Bro. Smith Bibens lives and works here and is doing an outstanding job of planting the Cause. May 1-3 we were at Mtn. Home, Ark. for a weekend meeting which proved to be strengthening for the church there. Bro. Jimmy Smith came over to assist in the resolution of some problems. His help was greatly appreciated. Our schedule for the near future: La Grange, Ga. June 6-14; Lowery, Al. June 21-28; Jonesboro, Ga. July 5-12; and Flint, Mi. July 19-26. We look forward to seeing all our brethren at these places. Lord willing Bro. Rodney Watson will be traveling with us this summer. Grace and peace to all.

Jerry L. Cutter, 3440 N.W. 21st Street, OKC 73107, May 6— On March 18th I left home for Africa and was met in London by Don King on the 19th. We continued together into Malawi arriving on the 20th. Don and I visited a number of congregations during our 10 day stay in Malawi, preaching to crowds ranging in size from 125 to well over 400. The work is really going well in Malawi, and the churches continue to grow in number and size. There were dozens of baptisms while we were in Malawi. Most of the 700 congregations in Malawi are in the Southern Province, but now the work is spreading rapidly in the Central area. The growth and strength of the work comes from many strong local preachers and teachers. We left Malawi March 30th for Zimbabwe. There were some problems in the church especially affecting the Harare (formerly Salisbury) area, and the 11 congregations nearby. It is believed that the problems are

settled. At the 15th annual "Easter Meeting" large crowds were in attendance, with more than 1000 people present on Lord's day morning. Doug Edwards and family and Joe Norton and family were present, along with some other preachers from Zambia. A large number of preachers spoke, and there were many baptisms. I was especially happy to see the Edwards' and the Norton's. They are to be commended for the good work they are doing in Zambia. The work in Zimbabwe is growing and now there are over 100 congregations. God is really blessing the work around the world, and to Him we give thanks. I would like to add, it was once again my pleasure to be able to travel with Don King. He is a true yoke-fellow and is to be commended for his love for the work. One last word of encouragement. Brethren, there are some places in the world that are very receptive to the gospel, but soon even this may change. So we need to work hard while it is yet day. We hope that if you are able, and have not yet done so, that you will join in helping do these great works. We thank God for blessing us and the work.

Virgilio O. Danao Sr., Dist. No. 2, Roxas, Isabela, Philippines; April 27, 1987— I am glad to inform the brethren everywhere that everything seems to be fine and in order here, particularly the Lord's work. Recently, we concluded a study particularly concentrated on our young people. It was held on April 15-17 in Roxas; and was attended by young people and adults coming from the various provinces. Subjects such as CHRISTIAN MARRIAGE (where the issue on Divorce and Re-Marriage was touched), The CHRISTIAN

HOME, TOWARD CHRISTIAN MATURITY, were discussed together with the issues--the Communion, Teaching the Word, Modest Apparel and God-given veil for Women, etc.--in order to make them well-founded in the faith. Various young people delivered lessons. However, most of the sermons were given by us, preachers. Four were baptized. We plan to make this a yearly activity on a nationwide level. On March 29, we--preaching brethren from the Roxas congregation and some of the members here--attended the first worship service conducted at the new meeting house constructed by the faithful brethren in Dammao, Gamu. The building was made out of bamboo (wall) and cogon grass (roofing), a very modest meeting house, but suited in that very small barrio. Three were baptized immediately after the service, in addition to the four who were baptized previously. I commend the brethren there because without the help of brethren from outside Dammao, although the Roxas congregation extended financial help, they were able to build it. Five preachers and I started for Nueva Vizcaya on April 6 to contact radio listeners there who wrote in response to our radio program. This may lead to the possibility of starting two congregations there. We are scheduled to go back there on Thursday (April 30) for further gospel meetings and private studies. Two were baptized here in Roxas for the month of March. After the national election on May 11, I and some preaching brethren plan to make a preaching itinerary to Ilocos Norte, Pangasinan, Tarlac, etc. Please continue to pray for us and our work for Him Who paid the price needed in order to redeem us from the bondage of sin.



No. 7 JULY 1, 1987

MALPRACTICE CONCERNS MINISTERS

By Barney Owens

The Associated Press released an article recently which made appearance in our local paper with the above caption. Although the author was not named, it proved interesting reading. The article will not be reproduced presently, however I shall give the idea it contained enabling you to understand why some things will be said in the remaining portions of this piece and the one to follow.

A group of ministers are increasingly concerned due to some lawsuits being levelled against members of their corps, because of practices contrary to the purpose of their ministry. One of the examples given pointed to a minister being summoned to court with the charge of harrasing a women sexually while counselling her. The sum requested of the court was a substantial amount. Anyhow, a group has now been formed to fight back, or at least to hold ground against such attempts made upon them. Now, let me make some observations about this, then in the following article some applications.

WOULDN'T IT BE BETTER IF THEY RETURNED TO THE WORK OF PREACHING?

Counselling has its place, I certainly will not deny that, but I do deny that this is the great work of a gospel preacher. God's power to save men is the gospel (Rom. 1:16), which He has chosen to be preached to all the world (Mk. 16:15, I Cor. 1:21). Society will always have problems that must be dealt with (or at least history proves that it has always had them, Jn. 12:8), and the small mite preachers do in trying to reclaim the world for society will have little effect. It will accomplish, however, the Devil's will by getting the Lord's servants concerned with things of less importance than saving souls. In the pulpit (from one who has listened carefully for what now borders

three decades) there is as much if not more, lectures on the trivial than the truth of God. Therefore, I cannot help but wonder what personal (one to one) preaching has turned into under many circumstances. As Christian people let us demand of those who preach **something of substance--the truth** (Jn. 17:17). A man IS NOT A GOSPEL PREACHER WHO PREACHES ANYTHING AND EVERYTHING BUT THE GOSPEL OR PREACHES JUST ENOUGH OF IT TO BE ABLE TO CLAIM HE DOES SOME GOSPEL PREACHING WITHIN HIS REMARKS. These are strong words, but allow the chips to fall where they may, as I am convinced that this admonition is no longer needed outside the Body of Christ only, but we who preach among churches of Christ should be concerned.

IS THIS COMPLAINT JUSTIFIABLE WITHIN THE CHURCH?

Among the Lord's people, I am persuaded there are men who are as dedicated and sincere as any could possibly be. Yet, the fact is brethren, we cannot stick our heads in the sand. It is being said more than enough, "preachers are human." Preachers, because of the work itself are leaders of people, and therefore should be examples more than others. When one is aware of "counseling sessions going toward the cesspool, when we hear of brethren being caught in adultery, when young ladies are known to be led into sin, when churches are left in turmoil, when the Cause of Christ is blighted, etc. etc." it is time for us to look at the situation with an eye of seriousness. When we teach others, my brethren, will we escape the judgment of God (Rom 2:21-21)? Shall we think that we can offend in one point and be saved by obeying the remainder of the law (Js. 2:10-11)? Where has the idea gone that preachers are to be esteemed for their work and position? Have we

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SUBSCRIPTION RATES

Single Subscription One Year.....\$5.00

Published Monthly by Old Paths Advocate, Lebanon, Mo. 65536

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

Second-class postage paid at Lebanon, Mo. 65536

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

By Don L. King

TELEVANGELISTS

Recently, an evangelical pollster noted on the program Nightline that there are roughly five million hard-core contributors who support all the various so-called "ministries" on television today. Made up mostly of women who fall between the ages of 50 to 70, their numbers seem to be shrinking a bit as they get into fixed income retirement age or die. In an ever-increasing crowded religious arena, it seems power and greed have no where to go but down; and down is the definite direction the public's confidence in the television preacher is going today. One evidence of this is found in a statement I recently read in our local newspaper, **The Argus**: "These television ministries were bound to run into financial difficulty, as society and women in general have become better educated and less capitulating toward men. As women become less dependent on these illiterate, condescending, slight-of word, snake-oil salesmen, society will be the better." You may or may not agree with this person's perspective (a woman) but it is obvious where her feelings lie concerning television preachers. In fact, I suspect most of us have little respect for the big time fellows on the air today. The recent and shameful revelations about the PTL club have hurt their cause considerably. We know now that the religion business via television, etc. is about a 2 billion dollar a year industry! The continued success of Satan's work on television via these men depends upon their being able to dupe and fool the public who supports them. Now, that the whole world knows of Jim Bakker's adulterous life style the money is not coming as fast as before.

PASS THE LOOT

In the June issue of **Life** magazine we are reminded that people once joked that PTL (Praise The Lord), also stood for "**pass the loot**". According to **Life** the PTL network sends its Pentecostal message to 13 million household and takes in \$129 million annually! Big business? Absolutely. The Bakkers lived on a lakeside spread not far from their 2,300 acre theme park, Heritage USA, in Fort Mill, S.C. She wore mink; he carried a Louis Vuitton briefcase; (whatever that is) They had a Rolls Royce and houses in Charlotte, N.C. and Palm Desert, California. After the admission of Jim Bakker's adultery with Jessica Hahn, a church secretray, they flew to a \$595,000 estate in Palm Springs, California.

"Would Jesus Wear A Rolex?"

Soon, the air waves were full of this news. A song has even been written and recorded where the singer says "Would Jesus wear a Rolex on his television show?" "Would he admit to talking with all those preachers who claim they've been

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THE QUERIST COLUMN

By *Ronnie F. Wade*

Question: Would you please explain how the devil works today?

Answer: The devil, arch enemy of all christians, is in the earth working to destroy all good. "Then Satan answered the Lord, and down in it." Job 1:7. "Be sober be vigilant, for your adversary devour." 1 Pet. 5:8. Even though our enemy is not wise, he is extremely wiley. He is intelligent and the subtleties with which he snares the souls of men are appealing and powerfully effective. We must beware, lest he get an advantage of us. "We are, ot ignorant of his devises." 2 Cor. 2:11.

The devil works through people. He used Job's wife in an effort to get that good man to renounce God. He used Delilah to destroy Samson. He used Jezebel to hinder the work of Elijah. He used Judas to betray the Lord. He tempted Christ through Peter in Mt. 16:23. We, like Peter, may become an instrument of Satan by allowing him to use us in the promotion of evil or the hinderance of good. Every sin is of the devil. Satan, also works in the realm of religion. He joins churches and convinces mankind that anything done in the name of religion is pleasing to God. With him religion is all right if it does nothing more than fit his purpose of making merchandise of souls. "And no marvel for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness; whose end shall be according to their works." 2 Cor. 11:14-15.

Another way in which the devil works, is to blind the minds of men. "In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:4 He can plant in the human heart prejudice, indifference, and other seeds which grow up and obstruct God's will from the mind's eye. Even after the good seed of the Kingdom is planted, he can steal it out of the heart. Mt. 13:15. This may be done through an appeal to family loyalty, popularity, worldiness, or procrastination. In Acts 13:6-12 we have an account of the devil using a man to do this very thing. Finally the devil works today by tempting Christians. How? you ask. The answer: in every conceivable way. His approach is enticing and alluring. He knows the ways most likely to bring about success in getting the Christian to stumble. He has persecuted the Church from its very earliest days. He will attack from the outside using every false way in an attempt to destroy thuth. He will attack from the inside by using false teachers (Acts 20:28-30) to draw away disciples and by creating strife and envy among brethren. "For where envy and strife is there is confusion and every evil work." James 3:16. He, through temptation, will try and lead us into sinful conduct and ungodly behavior. Make no mistake about it, the devil is real, he is alive and he is working.

Send all questions to be answered in this column to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.

VERSIONS, INTERLINEARS AND TRANSLITERATION

By *Alfred Newberry*

In an article which appeared in the April, 1987 OPA, the writer discusses, among other things, Bible versions, interlinears and transliteration. With all due respect to the writer, some of the things stated are not accurate and require futher clarification.

First, a version may indeed be a translation. Obviously, some so-called versions are not translations but paraphrases (e.g. TEV), but all of the **standard** versions (KJV, ASV, RSV, NASV, NIV) are translations. It was stated that the KJV is not a translation but rather a "rewriting of former English language Bibles." This is incorrect. The KJV was translated from the Hebrew and Greek text. Webster's dictionary says the KJV is a "translation of the Bible from Hebrew and Greek

published in 1611". It was certainly compared to other translations both English and non-English. In **The Epistle Dedicatory**, the KJV translators write "For when Your Highness (King James I of England aln) had once out of deep judgment apprehended how convenient it was, that out of the Origianal Sacred Tongues (Hebrew and Greek Texts aln), together with comparing of the labours, both in our own, and other foreign Languages, of many worthy men who went before us, there should be one more exact Translation of the Holy Scriptures into the English Tongue". Regarding the numerous revisions the KJV has been subjected to, these have been restricted to minor changes in word spelling to conform to the modern forms. The KJV has for all practical purposes remained unchanged.

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IS IT YET THE HOUSE OF GOD?

By Bennie T. Cryer

And he called the name of that place Bethel..." Gen. 28:19. Bethel interpreted means the house of God. Jacob was so awe struck by the vision he had experienced that he could consider no other idea than that that place was the house of God and the gate of heaven. Thus we have recorded the purpose of the Lord's church in prophecy. It is the family of God and it is the gate of heaven regardless of how much man might belittle and degrade it. A look at a small bit of the history of Bethel might help us understand some things that can also happen to "the house of God, which is the church of the living God" in this 20th century.

Bethel had such a prominent beginning for Jacob. Here he vowed his fidelity to God and His cause. Later on Jacob came back to this place, erected an altar, buried a part of his household, conversed with God and heard God's promises. No wonder this place was Bethel, the house of God.

The descendants of Jacob were not as thrilled with this experience as Jacob their father was. In fact, history has proven that man is not satisfied with God's plans and ways over a long period of time. Jacob's "Bethel" was no exception.

By the time of Hosea, the profit, the glory had departed from Bethel. Hosea 10:5 8. No longer would the Holy Spirit record it as Bethel, the house of God. Now, it was Bethaven, the house of wickedness. God's condemnation and judgment

was hovering over it. Though once it had been the resting place of the ark of the covenant, man, in the name of God, had placed one of the golden calves there for the people to worship. Their worship and their lives did not conform to the standards required for God's house. Its candlestick was removed. The glory departed. Now, it was the house of wickedness. It no longer belonged to God, it was the King's Chapel. Amos. 7:13-14.

The temple of God in old Jerusalem gives us the same lesson. Men had taken this house of God, that was meant by God to be the house of prayer and by their imaginations and innovations had changed it instead into a den of thieves. Matthew 21:13.

Man seems not to learn his lesson from history very well. God gave us our "Bethel" which is the church of the living God. The Church of Christ if you please. Almost immediately man began to assail it with his imaginations and innovations and plunged the world into its spiritual dark ages. Through restoration God again blessed the world with his sacred organization and once more man possessed the true "Bethel". But again, man's thoughts were not God's and man was not happy with this house of God. And, again, innovations began changing its priorities, purposes and purity. How long will God let the candlestick stand? At what point will he remove the glory? When will the Holy Spirit no longer call it "Bethel" the house of God, but will refer to it as "Bethaven" the house of wickedness. Reader, take heed how you change God's plan! **OPA.**

INFLUENCE

By Bob Johnson

Relative to this article, let us consider some definitions of the word influence as defined in Webster's New Collegiate Dictionary. 1-"to affect or alter, by indirect or intangible means, 2-to have an effect on the condition or development of."

We see the effects of what corrupt standards of influence have had and continues to have on our society. Many have committed crimes, turned to drugs, became alcoholics, etc; because of the influence of others. "Peer pressure" is a phrase we often hear, which is even a greater form of influence when a group is involved.

I heard a preacher say one time, that if Satan is NOT after you, then he already HAS you!

Christians must always be on guard against our adversary the devil. 1 Peter 5:8 Eph. 6:11.

Satan has been successful in using the same

three avenues of approach as he did in the Garden of Eden. Consider Eve in the garden. She "saw that the tree was good for food, (lust of the flesh) and that it was pleasant to the eyes, (lust of the eyes) and a tree to be desired to make one wise," (the pride of life.) Genesis 3:6. Many years after the establishment of the New Testament church, the Apostle John in 1 John 2:15-17, evidently, thought it important enough to warn Christians that these tactics are of the world, and not of God. Television, radio, newspapers, bill boards, and magazines are among the major channels that Satan has exerted his influence, and one doesn't have to go very far to see the results.

God's children should never think themselves above reproach. Paul writes, "wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

There are safeguards the Christian can put to use which would make us less vulnerable to the "fiery darts of the wicked." Eph. 6:16.

Continued on Page 7

DID JESUS GIVE US THE KING JAMES VERSION?

By Gary Barrett

Sometimes this question is almost pressed to the point of division among God's people. It is a desire to make for peace and unity so please consider my answer to this question. After I obeyed the Gospel of Christ I continued my Bible study. I didn't know much about the scriptures but was learning. I believed the Bible was God's word and it came through inspiration but that's all I knew. I noticed when I read certain chapters and brethren preached upon the same chapters I had read, they got much more out of it than I did. I just couldn't figure it out. Brethren would define clearer. I began to realize that in order to understand the Bible I had to know the proper meaning of words. How can you know God's will for your life if you can't understand what he's saying in his word? When I came upon a word I didn't understand I would get out my Webster dictionary. Looking up the word "Hell" Webster gave two or three definitions which raised another question, which definition of the word fit the passage I was studying? Someone said, "you need a Bible dictionary which will define the word as was used in the days of the Apostles." I purchased a W.E. Vine Bible dictionary. In the dictionary it would have the word I was looking for plus the Greek word which was its equivalent. I guess I thought the King James Version was given by Jesus directly and that was all anyone needed. Later I found the scriptures were inspired in the Greek language and the King James Version followed many years later. When I mentioned my new findings to the brethren many were already aware of it but some said, "I take just the bible (King James Version) and that only. If man needs any more than that then I'll just end up in hell!" Well that kind of made sense but I began to think, if I didn't know how to read how could I know God's will but I learned to read in school. Learning to read is a prerequisite to Bible study. Secondly, you must know the meaning of words because they are the vehicle God uses to convey his mind to us." I began to ask brethren who would say, "I use only the Bible and let it define itself!" a few questions; What is concupiscence Rom. 7:8, implacable Rom. 1:31, lasciviousness Gal. 5:19, incontinency 1 Cor. 7:5? Of course they couldn't answer and without a good dictionary I couldn't either. Many good preachers have said from the pulpit, "all you need is the Bible" but in

the next breath talk about their Bible library, dictionaries, and helps. Was that a contradiction of statements? "NO" We need no manuals or man made disciplines to do God's will but good Bible helps, dictionaries, etc. are of great value. I've had some brethren say, "I wish the preacher would preach just the Bible and that's all." That to me is the same as saying, "get up read a chapter, don't make a single comment then sit down." I wonder if some brethren realize just as soon as they begin to comment on the word of God that is **their** commentary? Adam Clark, MacKnight, or my brethren all have a commentary. I must consider what I hear or read in light of the scriptures then decide what is right. Now back to the question, did Jesus give us the King James Version? I'll let him answer that question. I personally use the beloved King James because so many of my brethren do. On page three it reads, "James by the Grace of God, King of Great Britian, France, and Ireland, defender of the faith, etc. The **translators** of the Bible wish Grace, Mercy, and Peace through Jesus Christ our Lord." Here it is plainly stated, translators translated the scriptures to give us the King James Version. Notice further, page four, "that out of the **original sacred tongue**, together with comparing of the labours both in our own and in other foreign languages of many worthy men who went before us there should be **one more** exact translation of the Holy scriptures into the English tongue." King James said, "one more translation." Let me mention just a few versions that existed before the beloved King James Version. 1384 Wyclif, 1526 Tyndale, 1535 Coverdale, 1537 Matthews Authorized Version, 1539 Taverners, 1539 Cranmers, 1560 Geneva, 1568 Bishops Bible, 1582 Rheims and Douay, and 1621 King James verson by forty seven scholars using Hebrew and Greek texts. Coverdale used German and Latin texts while the Rheims and Douay was one of the poorest versions into the English tongue. King James Version was made to correspond to the Bishops Bible. For the most part these translations were translated from Greek texts because the scriptures were originally given in the Greek language not in English version based on the Greek texts. The more familiar we become with the Bible dictionary the better off we'll be. Thus we can avoid such pitfalls as calling a **cup**; fruit of the vine, and **implacable**; something that you can't hang on a wall.--899 *Greenbriar St., St. Albans, WV 25177.*

EDITORIAL

Continued from Page 2

talking to him?" "Would his wife wear a mink and fancy jewelry," etc., etc.

How far removed is all this foolishness and sin from the meek and lowly Saviour who had not even a place of his own to lay his head; to say the least of estates and mansions. The Swaggarts, Falwells, Robertsons, Schullers, Roberts, Anckerbergs, et al, live in mansions rivaling the richest of rich. Falwell and Swaggart recently claimed that they made only about \$100,000 per year plus records and/or speaking engagements, etc. Brethren, anyone who could see through the rungs of a ladder ought to be able to figure out that there is something very wrong with big-business-religion. It doesn't remotely resemble New Testament Christianity. Small wonder the Apostle Paul wrote of such men in Romans 16:17, 18 "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. **For they that are such serve not our Lord Jesus Christ,**

but their own belly; and by good words and fair speeches deceive the hearts of the simple." Jesus taught that it would be difficult indeed for a rich man to enter the kingdom of heaven (Matt. 19:23, 24) and in Luke 6:24 said, "But woe unto you that are rich! for ye have received your consolation." The NIV renders "consolation" "Comfort." I would hate to think that I had already received all the comfort I would ever receive and no rest, no comfort, no consolation awaited me on the other side.

Paul warned against the dangers of striving for riches in 1 Timothy 6:9, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

All of this information we are hearing daily about the big-name, big-business preachers of the denominational world, makes me so proud of our godly men of the Lord's church. They live much better today than ever before, thanks to the Lord blessing all of us so bountifully. But I am happy to say I don't know any rich men who are preaching today. None of us have multi million dollar pri-

vate jets to travel in, none live in mansions or estates, few, if any, wear custom tailored suites, we can't afford a Rolex watch, our wives have no mink coats, perhaps; but we do look forward to mansions in the sky. Thank God for every preacher who is content with what he has and is happy to just preach the truth, yes, and considers it a profound privilege on top of it all.

Will this sinful activity of Bakker and others hinder the truth? Perhaps in some small ways and some minds. However, it is our belief and hope that the Lord will use this to His advantage. This false and misleading religion needed to be exposed, in our opinion. Who better to expose it that the very ones involved? The whole world knows of what these men are made. Now is the time, brethren, for us to live the truth, before the eyes of the world as never before. Eyes, that just may be opened, as never before to pure and simple New Testament teaching and living. May God help us all to meet the challenge before us and climb the mountain of success.--O.P.A.

MALPRACTICE CONCERNS MINISTERS

Continued from Page 1

forgotten "when we sin we lead others to transgress" (Rom. 2:24)? May Heaven help us as fathers and mothers to recognize the need for Gospel Preachers and begin early to channel our sons in that direction with the understanding that they must walk more carefully than other men.

THE MALPRACTICE SUITS

Wouldn't it be wonderful if the preachers of this world were as concerned about the will of God, the souls of men, and their own spiritual well-being, as they are their physical and material hides? My point is this: will not God level against such preachers as spoken about in the article I mentioned

early on the charge of "MALPRACTICE" when they stand before the judgment seat on the last day?

WHAT IS MALPRACTICE

Webster gives of malpractice this information: "Evil practice; illegal or immoral conduct; practice contrary to established rules." Let me make application as this definition applies to preaching. The established rule is the Word of God which does not change with the times, seasons, or geography. (Mt. 28:19, Jn. 8:31-32). So, any practice or teaching which leads others to practice things illegal (against the truth of God Js. 1:21) or immorally harmful to the soul (against the word of God Micah 6:8), is evil in practice, therefore is MALPRAC-

TICE. On the opposite side of the coin, he who is not what he should be, or leads into sin is certainly not MINISTERING to their needs, or to his own good.

In the next installment some specific examples of ministering malpractices will be brought to your attention.--8782 Meadowview Drive, West Chester, OH, 45069.

"And this I pray, that your love may abound yet more and more in knowledge and in all judgement; 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." Philippians 2:9-11

DID JESUS DIE FOR OUR PHYSICAL INFIRMITIES

Jimmy Vannoy

A doctrine which has become popular among several denominations is that Jesus died not only for our sins, but for our physical infirmities, and that the blood of Jesus can remedy our diseases as well as our transgressions.

Recently, some in the Church have been teaching the same doctrine, so I thought it wise to investigate the subject and determine what the Bible teaches about it.

The basis for this doctrine is the famous prophecy about Jesus found in Isaiah 53. Notice vs. 5. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." The last phrase of this verse is used to prove that Jesus died that we might be healed of our physical diseases. In fact, some pray a prayer of this sort: "Lord, you have promised that by the stripes of Jesus we are healed, and I demand that you fulfill that promise and heal me now." The attitude that we can treat God as our slave and demand that he fulfill His promises on our time schedule and in the way we think he should is in itself sacrilege. But did God even promise that we could be healed from diseases by the blood of Jesus?

Many prophecies of the Old Testament are quoted in the New Testament, and the fulfillment of the prophecy is explained. Fortunately, God saw fit to quote Isa. 53:5 and give us the true fulfillment of the prophecy. He does so in I Peter 2:24. Speaking of Jesus, Peter says, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." In alluding to Isa. 53:5, Peter indicates that the intended message of the prophecy is that Jesus bore our sins on the cross. So it was our spiritual

disease of sin that Jesus died for, not our physical illnesses.

But some might say that another reference to Isaiah 53 in the New Testament does refer to physical healing. They refer to Matt. 8:16;17. "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." This is indeed a quote of Isaiah 53, but the quote is from vs. 4, which says nothing about the death of Jesus, but refers to his ministry while he was on the earth. Isa. 53:4 reads as follows: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." The quote of this verse in Matthew 8 shows clearly that this prophecy was fulfilled during the ministry of Jesus on the earth, and was not something that would come about as a result of this death. Matt. 8:16 says clearly that the healing Jesus was doing was "that it might be fulfilled which was spoken by Esaias." This verse was not one which was to be continuously fulfilled under the New Covenant, but it was to be fulfilled in the life time of Jesus.

Miraculous healing was never intended to be a benefit of the cross, but only a way to confirm the Gospel message before the written word was available. Mark 16:20 shows clearly the purpose of signs. "And they went forth, and preached every where, the Lord working with them, and confirming and word with signs following."

The Bible does teach that we should pray for the sick and ask God to make them well, and God can answer that prayer! But he promises no miraculous healing today, and the blood of Jesus was never intended to have any effect on physical diseases.

INFLUENCE Continued from Page 4

1-Be careful in picking friends, (whether you are young or older.) 1 Cor. 5:33 says, "do not be deceived: bad company ruins good morals" (R.S.V.)

2-Keep away from questionable establishments. Consider 2 Thess. 2:22, "abstain from all appearance of evil."

3-Do not allow your mind and spirit to feed constantly on the negative things of this life, but rather what Paul suggests in Phil. 4:8. Also in chapter two verse five of the same epistle he writes, "let this mind be in you, which was also in Christ Jesus."

4-Consider your own manner of life, (dress, habits, speech, etc.), we too, are exerting influ-

ence to those about us, and God will hold us responsible if we would cause a brother or sister to stumble, or hinder an alien sinner from obeying the gospel because of our manner of living.

So brothers, stomp out those cigarettes, sisters let your hair grow long, discard the pants, let's dress modest, let the world see Jesus in us, letting our lights so "shine before men, that they may SEE your good works, and glorify your Father which is in heaven." Matt. 5:16.

Brethren, let us always keep in mind, that WE may be the ONLY Bible that people of this world will ever read. "Ye are our epistle written in our hearts, KNOWN and READ of all men." 2 Cor. 3:2.

Do you make for good reading?—*Bob Johnson, 101 Sandy Creek Dr. #C, Davis, OK 73030*

VERSIONS, INTERLINEARS AND TRANSLITERATION

Continued From Page 3

It is a mistake to say, "A transliteration is a word for word translation from one language to another language". A transliteration is not to be confused with a literal or interlinear translation. Webster defines transliterate as "to write (words or letters) in the corresponding characters of another alphabet". A well-known source for transliteration of Greek words in **Vine's Expository Dictionary**. Vine first gives a Greek word transliterated into English letters, followed by the word in Greek letters in parentheses. Following this, Vine then gives the translation, that is, the definition of the word in English. Commonly used transliterations of Greek words are ekklesia, baptidzo, poterion, artos, and haima. These

are **translated** church, baptism, cup, loaf, and blood respectively.

An interlinear is a "word by word" translation, in that under each Greek or Hebrew word, the translation of that particular word is given. Interlinear translations are very useful in studying the original text in that the individual Greek or Hebrew words can be identified easily.

Especially in Greek, interlinear texts are not easily read because Greek is a "Word Ending Language" while English is a "Word Order Language". Many interlinear texts cannot be readily understood because they do not contain the "word order" essential to communication in English. For example, Marshall's interlinear rendering of Rom. 14:3 says, "The (one) eating the (one) not eating not let despise the (one) and not eating the (one) eating not let judge". It is obvious that

without "word order" it is not possible to distinguish the subject from the direct objects. These are distinguished in Greek, however, by the "word endings".--
Alfred L. Newberry

----- THE INVISIBLE ONE

He is a person you cannot see, hear or touch.
But you know how He wants you to act and you know
What He wants you to do.
He sees all you do and hears all you say.
He lives in a Christian's heart almost all the time.
Almost everyone knows Him.
He rules a great Kingdom.
He is a King.
You can learn all this from a book,
A book called The Holy Bible.
This man, this invisible man, is our Lord.
Our Father, our mighty God,
That created us and the world.

Polly Hundley
Age 9

ANNOUNCEMENTS

PREACHERS LIVING ABROAD NOTICE

Sometimes preachers living overseas complain that their paper is two to three months in getting to them. We wish we could send the paper to you airmail, but this is very difficult for various reasons. It is better to send us a U.S. address. It may be a parent, etc. They can send it on to you airmail and the problem is solved. This has worked well in the past for others, why not try it? **D.L.K.**

EARLYTOWN, AL

Earlytown has changed their time of worship on Sunday evening from 5:00 PM to 6:00 PM. Everything else is the same as in the directory.

THE AMARILLO DISCUSSION

The church on North Grand in Amarillo, Texas hosted a study and discussion May 4th, 5th and 7th. The purpose of this effort was an appeal to all the digressive brethren in the area to meet with us and discuss and study our differences. The Lord's Supper, Bible Classes and the Fellowship question were the topics designated

for study.

To more efficiently accommodate this discussion, the brethren rented an elementary school cafeteria with a seating capacity of over 200. They invited these brethren by advertising extensively in the local papers and with spot announcements over several of the radio stations in the area. This was a serious effort on the part of these brethren.

The first night was on Monday, May 4th. There were approximately a dozen of the digressive brethren present. The study and discussion for the first night was the Lord's Supper. Bro. George Battey presented our understanding of the truth on this subject. He preached for about 30 minutes. After which a question and comment period followed. The first night this session lasted for over an hour. It was lively and interesting with a good spirit prevailing. We felt encouraged with the results of the first evening.

The second night on Tuesday, May 5 followed the same format as the first night, except, the subject was Bible Classes. The attendance again was good. The discussion was interesting. However, it lacked the quality of

questions and comments of the first evening.

The last night was held on Thursday, May 7. The subject was Fellowship. Bro. George Battey presented the subject well. The attendance was less than the previous nights, although there were several present. It was probably the most informative night of all from where I sit.

It will be awhile before they will be able to fully determine how successful their efforts were. They certainly can not be faulted for a lack of effort. They exerted a maximum effort and exhausted every means available to them and even beyond their means. They borrowed \$2,500 dollars because the cost of this study exceeded what they could raise. (Perhaps there are congregations who have some available money on hand and would like to help these brethren pay off their loan?)

I appreciated the hospitality of George and Peggy Battey. They and their two fine children are wonderful people.

The writer was asked to assist and moderate the discussion.--*Jack Cutter.*

ANNOUNCEMENTS

CHANGE OF TIME FOR SERVICES

The Henryetta, Oklahoma church of Christ (Gentry St.) has changed the time for the Sunday evening services effective immediately. They now meet at 4:00 p.m. Make a note of your directories please.

THANK YOU

I would like to take this opportunity to thank everyone for their prayers, cards, flowers, visits and everything you have done for me during my illness. I am now undergoing chemotherapy. Please continue to pray for me.--*Erleen Baker, Cameron, TX.*

NOTICE OF NEW CONGREGATION

This is to inform you of a new congregation that has been established recently in Kingston, New York. Until this year there has been a little in the way of mission efforts in the New England states. This is the beginning of what we believe will be a fruitful effort in spreading the gospel in this area. The need there is great and we are excited about the potential. Kingston is approximately 90 miles north of New York City. We welcome anyone traveling in the New York or New England state area to worship with us. For further information please contact Doug Liljegren, 51 Jefferson, Kingston, New York 12401 (914) 339-1432.--*John M. Criswell (on behalf of the Kingston Congregation)*

41st ANNUAL TEXAS LABOR DAY MEETING

The 41st annual Texas Labor Day Meeting will be held this year on Sept. 2 thru Sept. 7, 1987. This great meeting had its beginning in 1947 when it was hosted by the Vaughn Street Church of Christ (Now Trentman Church of Christ) in Ft. Worth, Texas. The attendance at that first meeting was around 175 people from the Texas and Oklahoma area. In the years after, the meeting shifted to various locations in Texas making its permanent residence in the Dallas/Ft. Worth metroplex area. In the early days of the meeting one of its prime purposes was a gathering of preachers and others to discuss mission efforts in the State of Texas. Since that time the meeting has grown to an attendance of 500 people from a number of states, and has encompassed a variety of themes and subject matter by literally hundreds of speakers. The meeting has truly been

a blessing to those who have attended. This year we hope we will be no exception.

The theme of this year's meeting will be, "In All Thy Ways Acknowledge Him" (Prov. 3:6). This theme will focus on how we as Christians should acknowledge the presence and authority of the Almighty God in every aspect of our lives, and not succumb to the ever-present attitude of putting "Self" first. Lessons will be centered around two main sub-themes: 1) How a Christian can acknowledge God by making his life a life of worship and 2) How a Christian can triumph over temptations by acknowledging God. It will be hosted by the Irving Church of Christ. Services will be held as follows:

Wed. (Sept. 2) & Thurs. (Sept. 3), Irving Church of Christ, 108 W. Grauwyl, Irving, TX, 7:30 p.m.

Fri. (Sept. 4), Arlington Community Center, 2800 S. Center St., Arlington, TX, 7:30 p.m.

Sat. (Sept. 5), Arlington Community Center, 6:00 p.m.

Sunday a.m. (Sept. 6), Irving Church of Christ, 10:30 a.m.

Sunday p.m. (Sept. 6), Arlington Community Center, 6:00 p.m.

Monday (Sept. 7), Arlington Community Center, 9:00 a.m.

Area homes will be open to those traveling. For more information contact Ray Powell, 1200 Ross, Irving, TX 75061, (214) 438-7733, or Bruce Bailey; 1625 Trinity View; Irving, TX 75060 (214) 438-7041.

If you have attended the meeting before we hope you will be back this year. If you haven't attended the meeting before we hope you will seriously consider it. With your help we hope to make this 41st Annual Labor Day Meeting the best ever--*Ray Powell.*

OUR DEPARTED

LEMONS— Ethel D. Lemons was born in Wright County, Mo., Oct. 6, 1897 and passed from this life Jan. 18, 1987 in Springfield, Mo. She was preceded in death by her husband Ival, a daughter Geneva and a son Elvin. Ethel is survived by one son Dale of Springfield, Mo., three daughters, Marie Barnhart, Kansas City, Mo., Ruby Roderick, Upton, Mo., and Almata Altis of Sacramento, Ca., 13 grandchildren, 21 great-grandchildren and 4 great-great-grandchildren. Ival and Ethel had farmed in Texas County, Mo. for many years and had retired to Mountain Grove, Mo. in

1960. She and Ival had been faithful members and leaders of the church in Mountain Grove. After Ival's death in 1980 and when her health started to fail she had moved to Springfield with Dale, where she remained until her death. Ethel's influence is still seen in southern Mo. since one of her great-grandsons (Eddie Williamson) is a young gospel preacher. The writer conducted the service.--*Ron Alexander.*

FOUST— Ovid Foust was born Dec. 12, 1916 in Laclede County, Mo. and departed this life March 7, 1987 in Shawnee Mission, Kansas. Ovid is survived by his wife Glennis, one son Ovid of Shreveport, La., two daughters, Marlene McBee of Blue Springs, Mo., and Louise Dodson of Lenexa, Kansas. Four brothers, Lloyd of Newburg, Or., Robert of Brush Prairie, Wa., Russell of Raytown, Mo., and Oral of Conway, Mo. Three sisters, Opal of Ponca City, Ok., Edna Edison of Kansas City, Mo. and Wanda Bennett of Virginia. Three granddaughters and one great-grandson. Ovid was a member of the Lees Summit Church of Christ located near Lebanon, Mo. Ovid will be greatly missed by his family and the church. The writer spoke words of comfort.--*Ron Alexander.*

MORGAN— Leola Morgan, of Ada, OK, was born Sept. 16, 1905 at Nida, OK and departed this life June 1, 1987. She was married to Ethem Edward Morgan Dec. 4, 1926 and he preceded her in death Sept. 3, 1986. She is survived by three sons, Vannis Morgan, Broken Arrow, Vernon Morgan, of Ada, and Vaden Morgan, of Tishomingo, OK, and other relatives including three sisters and five grandchildren. I have known Sister Morgan for a long time and have found her to be faithful and loyal and truly the epitome of the godly woman described in the Bible. She had been a member of the church for over sixty years. Funeral services were conducted from the church in Ada, where a large crowd of friends and relatives paid last respects. The writer spoke, taking Prov. 31 as the basis of remarks. Her sons, as well as many others, spoke to me of the sterling qualities of her life as wife and mother. Singing was by various members at Ada and was beautiful. Bro. Tony Melton spoke last words at Willis Cemetery, south of Madill, OK. We "sorrow not, as others" who have no hope.--*Johnny Elmore.*

ANNOUNCEMENTS

BONDS OF MATRIMONY

VAUGHN-BOMER— On Saturday afternoon, May 16, 1987, Douglas Vaughn and Yvonne Bomer exchanged wedding vows that they had written for themselves and they became united in marriage. Their vows were said in the presence of their family, many friends and most importantly the Father above. As they pledged their love to each other - they asked that the grace of God be shed upon them. It was a very beautiful wedding. Doug is the son of James and Shirley Vaughn, longtime faithful members of the congregation at Escalon, CA. Yvonne is the daughter

of Hank and Gerta Bomer of Riverbank, CA. Both the bride and groom are faithful members of the church and Doug is one of the teachers in the congregation at Escalon. Doug and Yvonne will make their home in Modesto, CA., and without reservation I believe it will be dedicated to the Lord. As uncle of the groom, it was a great honor to be asked to officiate. We ask that God will richly bless Doug and Yvonne with many happy years together and fill these years with many precious memories--*Ron Jordan*.

FENDER-HARRISON— On the evening of May 11th, Bro. Mark Fender and

Sister Robyn Harrison exchanged wedding vows. This wedding took place on the campus lawn of the college in Seguin, Texas where they had both graduated the day before. Many friends and relatives gathered to see this beautiful wedding and wish Mark and Robyn many happy years together. Mark is the son of Phil and Dorothy Fender of Lytle, Tx. who are members of the Vance-Jackson congregation in San Antonio. Robyn's family is from Minnesota. We are happy to see Mark and Robyn start their Christian home. I was glad to officiate in this wedding.--*Miles King*.

FROM THE FIELDS



the fields are white already to harvest

J.E. Ndelema Madzulo, Harare, Zimbabwe, June 1, 1987— I would like to report about the Lord's work in Zimbabwe. It is progressing well and God is blessing us in extending His work. During the season called "Easter" we had a meeting here in which large crowds were in attendance. Each and every preacher tried to say things to strengthen the church. On Easter Sunday there were more than a thousand attended. We were very glad because of the visit of Bro. Jerry Cutter and Don King. We give thanks for the words they preached during their visit and the Bible studies they conducted with us. From that time God has blessed us with more than fifty people being baptized. So we continue to need your prayers. May God bless the work everywhere.

Wickson A. Dzilekwa, Church of Christ, P.O. Box 3216, Harare, Zimbabwe, May 28, 1987— The work of our Lord here in Zimbabwe is going very well. Recently, Bro. Jerry L. Cutter and Don L. King visited us. We were very happy to see Bro. King and also to hear his sermon on Lord's day, April 5th at Rugare congregation. The brethren from all congregations in Harare came to meet these brethren from America that day. The same day Bro. King returned to America. Bro. Cutter continued to stay with us for the big meeting during the Easter season. This year we had a great meeting; the gathering of the people

numbered more than 1,025 and 13 were baptized. Two missionaries from Lusaka, Zambia also came with their families (Joe Norton and Doug Edwards) and other preachers to help us in preaching the gospel. Two more congregations were started, one in Mazowe and another in Mutorashanga. The churches are growing in knowledge, number and also in unity. I pass warm greetings to all the faithful brethren where they are. Remember us in your prayers.

S. Bruce Word, P.O. Box 152, Armadale, W.A., Australia 6112— Greetings to all the faithful in the name of Jesus Christ! We have now completed 2½ years work in this country, and are thrilled to be a part of this great work. I am personally thankful for all who have made it possible for us to be here. This is a very rewarding work, and the future of the church in Australia is very bright. To date this year (since the middle of January) 11 precious souls have been added to the church and among those who have obeyed the gospel there is much potential for future leadership. We also have had families return to duty after having been away from the church for a long period of time. The enthusiasm among the members here in Armadale is to be admired and imitated. They all have a sincere desire and love for the truth, and are active in trying to give the truth to others. Chris Ogle and his wife Carol are to be commended for their zeal in

teaching others about Christ. John Halls continues to bring visitors from among his friends and co-workers. As a result of his work, another family is now meeting with us regularly. All of the members here, including some of the young men, are tireless in their desire to be saved, and see others saved as well. May God richly bless them all. Recently, the young men of this congregation, under the supervision of Glen Osburn and myself, conducted a service. They all did excellent. They put in some time and effort and are to be commended for their zeal. Duncan Board, Graham Board, Earl Ogle, Nathan Miskiewicz, Scott Word, and Martin Hosking are the names of those participating. Please remember them also when you pray. It is in my plans to end my time in this country sometime next year (1988). But we are not putting the cart before the horse. There is still much to be done here, and the challenge is growing daily. We are so very thankful to God for His abundant blessings, and give Him all the glory for the success of this work. I also want to thank all those who support this work, and pray that God will richly bless them all. We send our love to the faithful everywhere.

James Phillips, Route 2, Box 24, Evans Road, Athens, Al 35611, May 25, 1987— Brother B.B. Cayson just closed a weekend meeting here at the Athens Church of Christ on Evans Road. The meeting was well sup-

ported by other congregations. This brother, as always, did a fine job on preaching the Gospel. The work here is progressing with home studies, teaching at other places and fellowshipping in general. (Received too late for June issue--DLK). June 9, 1987— Since last report we baptized one into Christ. This was the result of a home study. We give God the glory. The congregation on Evans Road believed in working. Pray for us and the work.

Miles King, Rt. 1, Box 115, Scotland, Arkansas 72141 (501) June 9— We are looking forward to our meeting at Witts Springs July 5th thru 12th with Bro. J.W. Kornegay doing the preaching. Bro. Tom Acton and I will work with Bro. Kornegay in a tent meeting at Scotland, Ark. July 13th thru 18th. This will be an endeavor to start a faithful congregation at Scotland. At this writing I am in Indiana where Sister Sue Butt passed away last evening with cancer. Sue was only 30 years old and a fine Christian. Bro. Dennis Smith and I are to hold the funeral this week.

Barney Owens, 8782 Meadowview Ln., W. Chester, OH 45069— At present I am preparing to leave for Lexington, OK. (June 20-28). Then in July I will be with the following churches: 5-12 Earlytown, Al., 17-26 Sentinel, Ok. 27-Aug. 2 Broken Bow, Ok. The remainder of August, 8-16 Imperial, Neb.; 22-30 Mtn. Grove, Mo. I shall be looking forward to all of these and praying that good will be done. If you are near any of these or wish to plan your vacation around them, it will be appreciated by all of us. Remember us in praying.

Richard Frizzell, Sr., Kenai, Alaska, June 5— Bro. Jimmie Smith just concluded a series of meetings with us here at Galey, OK. We had some outside interest and Jimmie did a very good job of preaching God's word. In the past few months, I have preached at numerous congregations in Texas, Missouri, and Oklahoma. The brothers and sisters in all these places were just wonderful. God bless you all. If everything goes according to plans, I will leave OK June 22 to begin the mission work in Alaska July 1. I am looking forward to this work with great anticipation. Brethren, please pray for me and this mission work.

Carl M. Johnson— 1400 Northcrest Dr., Ada, OK 74820, May 29, 1987—

Our year has been extremely busy so far. We just concluded a very enjoyable meeting in Kansas City, KS. The meeting resulted in two confessions of faults. We have also conducted meetings at Cedar Creek, AR, Ft. Worth, TX, McAlester, OK, Covina, CA & Shreveport, LA. These meetings were all well attended and resulted to several responses to the invitation. Lord willing, we begin a meeting in Harrodsburg, IN June 6 through the 14th. From there we are scheduled at: Springfield, MO-June 19-21; Washington, OK-July 5-12; Huntington, WV-Aug. 8-16; Jacksonville, FL-Aug. 23-30; Edmond, OK-Sept. 18-20; West Point, GA-Sept. 23-27; Ardmore, OK-Oct. 4-11; Weatherford, TX-Oct. 16-18; and Pleasant Grove, IN-Nov. 1-8. Please pray for our efforts.

Edward Williamson, P.O. Box 245, Houston, Mo. 65483, May 18— The congregation at Bendavis, Mo. recently enjoyed a wonderful meeting conducted by brother Ron Alexander. We had good support from neighboring congregations as well as several visitors from the community. While there were no visible results the congregation was greatly strengthened. Since last reporting I have had opportunity to preach at the following congregations, in Missouri, Fieldstone, Ava, Rolla, and West Plains, in Arkansas, Mtn. Home, and Lone Rock, and in Oklahoma, Chouteau, and Muskogee. I appreciate the brethren in each of these congregations for giving me the opportunity to preach. Our work continues with the Bendavis congregation, if you know of anyone in this area that we can contact let me know. We have had growing attendance as well as growing zeal in this congregation. May the Lord bless all of his saints everywhere.

Paul Walker, P.O. Box 1385, El Reno, Ok., June 5— In April I held a gospel meeting in Ft. Worth, TX. (Trentman). It was my second meeting with the Brethren there and I certainly enjoyed the time we shared together. I appreciated all our many visitors including preaching Brethren Melvin Blalock and Tommy Jackson. The Trentman Brothers and Sisters are fine Christians who love the Lord and enjoy and support gospel meetings. My stay in the home of J.B. and Louise Spradley was most enjoyable. To all who came to the meeting and

gave us your encouragement we say "thanks". My next meeting was in Flemington, PA. The theme of the meeting was "A Time For Remembering." We had a wonderful time "in the Lord." There were 4 baptisms and 1 confession of faults. May God's blessing be upon the new Christians in Flemington. Bro. Bob Powers from Harrodsburg, In. went to the meeting with me. He was a great inspiration. We were also encouraged by a bus load of Brothers and Sisters who came to the Flemington meeting from the Philadelphia area. Certainly we had a very wonderful time--a time for remembering. I stayed with Bro. and Sis. Ray Courter during the meeting and enjoyed so much their fine Christian hospitality. I also enjoyed a weekend meeting at Jacksboro, Tx. in the early Spring. The Brethren there continue to do well. They recently had 2 baptisms -- two fine young men who will be a great asset to the congregation. May God bless them. Other places I've preached recently have been Moore, OK.; Harrodsburg and Bedford, IN. By the time this report reaches the OPA, we will be moved to Mt. Pleasant OH. to work with the congregation there. We love the Brethren's zeal there to make progress in the Lord's work. Our two years in El Reno, OK. have been very enjoyable ones and we love the Brothers and Sisters there. They were so good to my family and me and we'll always remember their love for us.

Larry Combs, Rt. 2 Box 301, Jasper Tn. 37347, 615-942-2702, May 15— The Lord's work here in Jasper is beginning to show fruit of the efforts being put forth by those laboring here. Over the past few months we have been having visitors from the community to attend our worship services both during meetings and at our regular times of worship. These have resulted from contacts through the members here and, as a result of other efforts being put forth. This past Lord's Day we had two women from the cups/classes to attend worship with us. When asked why they came, we were told that they had been reading our articles in the paper. We have had some response to our mass-mailing to the community in an effort to enroll people in the Bible correspondence course We have one young man who has completed the course and we hope to set up a study with him soon. At this time we only have one study going, but we are very encouraged by it. The young couple have very strong convictions and are sincerely inter-

EXPIRATION DATE

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

FROM THE FIELDS (Continued)

ested in doing the right thing. I feel that we will be able to assist them in obeying the Lord soon. Too, they have been telling others of our studies, and discussing these things with others as well. They have told others where they have been going to church in an effort to get them to come. This young couple has only missed one Lord's Day service in the past three months. Also, the young woman has requested and received a change of shifts at her job so that she can be off on Sundays so that she might attend worship services. We have begun to put out a little bulletin each month and we currently have about 15 outsiders from this area that we mail to. A neighbor of ours who is a member of the cups/classes church down the street has expressed an interest in studying with us. We also received a lead about another family close by who attends services with a cups/classes church some 12 miles from here, rather than attend the one 2 blocks away. We have learned that they do this because of differences there and that the church they attend now is more conservative than the church here. A relative of one family here has attended our mid-week services a couple of times. This young lady has admitted that there are things that she disagrees with the cups/classes on and she is studying those things out and she can see where they are in error. One study with her has already been conducted and we hope to have others. Her situation is rather difficult as her father is satisfied where he attends and she still lives at home. There is much work to be done here, and the congregation here is beginning to see signs that there is good ground for growth. If you know of anyone that we can contact in this area please let us know. Too, if you or anyone you know is thinking of moving please consider the Jasper area. The country here is very beautiful and the people are very

friendly. It is a small rural area and yet Chattanooga is 30 miles away. If you are ever in this area please stop by and worship with us, we would be glad to have any and all who do so. Our services are 10:30 AM and 5:00 PM on Lord's Day and 7:00 PM on Wednesdays (CST). Please remember us in your prayers.

Received too late for June issue.

Johnny Elmore, 419 K SW, Admore, OK 73401, June 10- At the present time I am in Pontiac, MI in a meeting. So far, the crowds have been good with some outside interest. It seems to me that the church has made much progress since I was here last. The singing is quite good, and the members seem well grounded in the faith. There are a considerable number of young people in the area and they are zealous and interested. It is a joy to be with Ron Courter as well. We have also had visits from Paul Walker and Vance Ayres during the meeting. May 25-29, I was privileged to work with Tony Melton in a short mission effort at Ringling, OK. We had about 12 or 15 visitors during this meeting. I appreciate the zeal that Tony and all the church at Healdton have in evangelism. We are looking forward to the meetings at Sulpher and Lebanon. My next meeting is at Fairview, LA, July 18-26.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539, June 15- The church at home is continuing in peace and it is so nice to be among a congregation that really works at being in peace. We have enjoyed a few weeks at home, since returning from Africa, working for the Philippine effort. I need to hear from you right away if you are able to help this great work. We need someone to take care of two separate radio programs in the Philippines. One is daily (six days a week) and cost over \$600 per month. Over twenty congregations

have been established as a direct result of this program with Bro. Danao doing the preaching. It is the most heard program in northern Luzon. The other is in a northern region and is aired once a week. This is about \$100 per month. We will tell you how you can send directly to the Philippines for this effort. Do you want to be involved in one of the fastest growing works anywhere in the world today? Let us hear from you. Full details will gladly be provided. Pray for us.

Clovis T. Cook, 1503 E. Crestview, Springfield, MO 65804, June 9- Just recently, Travis and Shirley, (our son and daughter-in-law), Kendall, (one of our grandsons), Velma and I, were privileged to meet with the North Virginia, congregation meeting in the home of Bro. Joseph V. Brown, Manassas, Va. A very good crowd turned out for the service. We had many visitors that day. Some went to great lengths to be there. One such person was Carla Staggs, who had come from Yuba City, CA., as an escort for a group of grade-school kids. She rented a car and drove over from Washington D.C. We picked up Kendall, in Gaitherburg, M.D. and took him with us for worship. When you plan to be away from home you need to make arrangements before leaving as to where you plan to worship. Too many High School children go on their Senior trip without giving much thought about the Lord's Day worship. I talked for the little congregation that Lord's Day, and was impressed. Surely, with so many people living in that part of the country enough people could be found who want to worship scripturally to start and build up some congregations. Bro. Brown is to be commended for hanging in there. We enjoyed being there very much. May the Lord bless them.



Advocate

OLD PAPERS

NO. 8 AUGUST 1, 1987

“ONE CHURCH”

By Edwin Morris

*D*oes the Bible teach there is one church or does it teach that you may join the church of your choice? The answer to this question is answered by the word of God and our faith in that word. In Rom. 10:17 “So then faith cometh by hearing, and hearing by the word of God.” In John 20:30-31 “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name.” Faith comes by the word of God and the scriptures are written so that we will have the word of God, so it is to the word of God we go for our answer.

In the following scriptures notice that Jesus and the apostles teach the oneness of God's people. In John 10:16 “And other sheep I have, which are not of this fold: them also I must bring, and there shall be **one** fold, and **one** shepherd.” How many folds? Only one. In John 11:52 “And not for that nation only, but that also he should gather together in **one** the children of God that were scattered abroad.” Jesus would gather both Jew and Gentile into one group. In John 17:20-21 “Neither pray I for these alone, but for them also which shall believe on me through their word; That they may be **one**; as thou, Father, art in me, and I in thee, that they also may be **one** in us: that the world may believe that thou hast sent me.” Jesus prays that all should be one and not difference. How sad when religious men of the world thank God for so many **different** sects so man can have his choice in the matter. There is no choice, we must be one and believe the same thing. In Rom. 12:4-5 “For as we have many

members in **one** body, and all members have not the same office: So we, being many, are **one** body in Christ, and every one members one of another.” How many bodies are there? These scriptures teach there is **One**. In 1 Cor. 10:17 “For we being many are one bread, and **one** body: for we are all partakers of that one bread.” How many bodies are there? There is one. In 1 Cor. 12:12 “For as the body is **one**, and hath many members, and all the members of that **one** body, being many, are **one** body: so also is Christ.” How many bodies are there? In this scripture it states three times that there is one. In 1 Cor. 12:13 “For by one Spirit are we all baptized into **one** body—”. Here again we are taught one body. In 1 Cor. 12:20 “But now are they many members, yet but **one** body.” How many bodies? Just one. In Gal. 3:28 “There is neither Jew or Greek, there is neither bond nor free, there is neither male nor female: for ye are all **one** in Christ Jesus.” In Eph. 1:10 “That in the dispensation of the fulness of times he might gather together in **one** all things in Christ, both which are in heaven, and which are on earth: even in him:” In Eph. 2:15-16 “Having abolished in his flesh the enmity, even the law of commandments contained in the ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile unto God in **one** body by the cross, having slain the enmity thereby.” How many bodies? Just one. This would have been the time to have had more than one body if God had wanted more than one. He could have had a body of Jews and a body of Gentiles. Again in Col. 3:15 “And let the peace of God rule in your hearts, to the which ye are called in **one** body; and be ye thankful.” Again we are called into one body and not different bodies. In Eph. 4:4 “There is **one**

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SUBSCRIPTION RATES

Single Subscription One Year.....\$5.00
Published Monthly by Old Paths Advocate, Lebanon,
Mo. 65536

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

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

THE FUTURE LOOKS BRIGHTER FOR THE PAPER

For the past eleven years approximately, we have worked hard to improve the paper. Efforts to this effect have been seen both in appearance and content. All of those associated with the paper, and a good many who are not, have worked hard and contributed of their time and abilities to help us have a brotherhood paper which will fulfill the needs of our brotherhood. We have a larger brotherhood than ever before, both in and out of the U.S. The problems we have encountered have been many to say the least.

It has been difficult, at times, to be able to control the layout and printing problems from California since our printing is done in Missouri. Lebanon Publishing is trying hard now to produce the quality we have all striven for through the years. We believe the layout problem is now solved. First, the paper is to be printed in the main shop now rather than the small job shop outside. It will be printed on new state-of-the-art presses capable of color printing, etc. We will continue to prepare the copy in California as always. After receiving the copy for an issue, the printers will get it ready for final printing and then send it to Ronny Wade in nearby Springfield, Mo. He will read it and carefully make any needed corrections before sending it back for printing. This added step will solve a real problem for us in that we will be able to proof read the paper **before** it is printed. For the first time in years, we will know the paper is like we want it before it is printed and mailed to you. We appreciate Ronny Wade being willing to add this responsibility to the many others he already has. It is sure to make a big difference and improvement.

YOU MAY NOTICE A DIFFERENCE

Beginning with this August issue we have upgraded the quality of paper used and you may notice a difference for the better. Too, since the paper is now to be printed on more up to date equipment there may be color used on the front page occasionally. This was a suggestion by Lebanon Publishing and we gladly agreed. We realize **Old Paths Advocate** is read by many not because of its appearance, but because of its content. However, we still want to produce it as attractively as we possibly can.

We want to remind all who submit material to us for publication, it is more important than ever now to **remember the deadline is the 10th of the month.** For instance, if you want something to appear in the September issue of the paper the deadline to

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MALPRACTICE CONCERNS MINISTERS

By Barney Owens

*A*s you can see this is the second article on this subject so I wish to ask you to read the former piece (in July issue, pg 1-DLK) to refresh your memory before preceding. At this time some examples of MINISTER MALPRACTICE will be given.

THE CLAIM FOR DIRECT GUIDANCE FROM GOD

Under this caption there are two things I would note especially:

(1) Those claiming God's guidance in their preaching;

(2) Those claiming God is working through them to perform miracles.

Under the 1st subheading, we are often told that God has selected, called, and puts into their hearts and mouths the things He wishes others to be told. When such claims are made they always have something to express which is not in the Bible, as of course, such guidance is not needed if one is going to preach, follow, and tell others to follow the written word of God. If the word of God has given to all men the things necessary to being saved and living the Christian life upon earth, then whatever one preaches to others by way of instruction can be read from that word. But if one is desirous of leaving the word of God in teaching or in practice then he is in need of something else FROM GOD. (See these: Jn. 8:31-32; 17:17; Eph. 3:1-5; II Tim. 2:15; 1:5; 3:15-17; I Pet. 4:11; Gal. 1:6-9; Rev. 22:18-19). Any man speaking anything other than the written word of God, proclaiming it from God is guilty of MALPRACTICE.

Subheading two is proclaimed far and wide, through every medium. Very carefully their words are selected to inform the hearers; "it is not I that do these works, it is God using me, I am but the Lord's instrument, etc. etc." Failure is blamed on who? My friends, how many have you known who have had severed limbs replaced, eyes that have removed put back in, folk who have died and buried resurrected by these ministers? I dare say the answer is NONE! Some years ago I followed a notable minister in this area on the radio, who claimed to be God's instrument, to go with me to a local school for the deaf and restore the hearing to one of these children, or to a local cemetery and raise one from the grave, at which time I would also give to a child hearing and raise the one in the next tomb. Although the challenge was made repeatedly, do you know it was never answered. And (with tongue in cheek) I thought perhaps Oral Roberts or one of his equals might be summoned as surely many believers would be made at such feats, but none would respond to

the call. What of their claims and practices (?) --MALPRACTICE. Read for yourself the signs Christ promised would be performed (Mk. 16:14-20). Not only were these promised, they were performed (Heb. 2:1-4). Oh, I am aware that this article and thousands like it will not stop these, anymore than a faulty physician could be stopped, but perhaps as you read this you will think seriously about these so-called "faith healers" seeing them for what they are "fake-healers." It is MALPRACTICE.

GIVING FALSE HOPE AND SECURITY

Many times in these pages the false doctrine of "once saved always saved" has been dealt with, as well as the practice of the Roman Church selling "indulgences" to its members, which is the same in principle. Either doctrine allows one to commit sin without consequence as far as God and eternal salvation are concerned. Actually the doctrine is not new, as it was preached by Satan to the first pair long ago in the Garden (Gen. 3:1-6). To refresh your memory about New Testament teaching on the matter you might read these passages: (Gal. 5:4; Heb. 6:4-6; II Pet. 2:20-22; I Jn. 1:8-10). To preach and practice one can sin and be saved is MALPRACTICE.

Something else very common among these ministers as they play with the hearts of sincere people, is to give when there is none. This occurs when a memorial service is conducted for one who has lived in sin, as they hold up for their salvation to loved ones left here. The minister will say, "but thank God he accepted Jesus many years ago, before this evil took his life." Or "there is evidence that he called on the Lord just before he expired." Again by supplying the priest with money one can secure a loved ones deliverance from "the flames of purgatory." Still others proclaim that members of their sect can be "baptized for a dead loved one." Having personally stood in a position many times, where one has died without obeying the gospel, it is certainly not a comfortable place to be, as words of comfort are sought, but to promise something that is not there is nothing short of MALPRACTICE. What would you think if your parent, child, or mate were taken by a grievous disease and upon examination by a doctor you were told, "everything may work out alright, I believe it will," although the physician knew full well death was rapidly approaching? Or worse yet, to prescribe something that would be harmful rather than good. Wouldn't you cry MALPRACTICE? The medicine might make you feel better at the moment, but be incorrect. Is the principle different in the spiritual realm because the man claims to be a member of the "cloth?" Can falsehood be accepted because it is under

CRISIS IN THE HOME

Jack Cutter

The following is not written about the divorce problem or even to circumstances related to it. This is a study and an observation into the possible causes of children leaving the faith after apparently being raised in strong, well-structured, Christian families. Furthermore, I am not writing this because I am a professional counselor or because I have some sort of degree in psychology. I don't. However, I have been preaching for over 30 years and have had the privilege of observation drawn from the many years of being in the church and traveling across the brotherhood, as well as raising four children successfully to adulthood.

Authority In The Home

The home is structured by God to reflect a monarchy with the husband or father being the monarch. In government, "A monarchy would be always the best government, being the cheapest, the most efficient, and the most dignified; provided only, that the crown was placed on the wisest head, and the scepter wielded by the purest hands. Could we always secure this, we would be monarchists: because we cannot, we are all republicans" (**The Christians System** by Alexander Campbell, pp. 123-124). However, the difference from government and a Christian home is that the scepter is to be wielded by a pure heart and clean hands.

Throughout the Old and New Testaments the husband is the authority figure. Notice Genesis: 3:16, "Your desire will be for your husband, and he will rule over you." In the New Testament "Wives, submit to your husbands as to the Lord. For the husband is the head of the wife even as Christ is the head of the church" (Eph. 5:22-23; 1 Cor. 11:3). The word "rule" as used in reference to the father or husband means to lead, i.e. - command. "Obey" carries with it the meaning to listen, attend, and so to submit. The relationship of husbands, wives and children to one another is clearly taught and defined in the New Testament.

So, through observation and experience over past several years it appears to me that it is the breakdown of the scriptural authority of the husband or father in the home that has contributed the most to children rebelling. When children see their father being less than what he should be, either because his wife will not allow it by assuming his role, or he just doesn't have the will or maturity to assume the image he should, or for whatever the cause that has created the inferior role, children are negatively affected.

The Comfort Zone

When the home is properly structured and the parents are bringing their children up in the

nurture and admonition of the Lord the environment will help provide a buffer of resistance to any foreign intrusion. For example, when I was in High School and attended activities that would eventually lead to drinking or dancing I would stay until that part of the activities began. The main reason: these things were outside my Comfort Zone - they made me feel ill at ease. It wasn't that my parents had made a big deal about such things before I went. It was simply that these things were foreign intrusions to my Comfort Zone and as a result, I took steps to avoid them.

I believe that this is another contributing factor towards the loss of influence upon the children and as a result, they are unequipped to handle outside pressures. Today the emphasis is put too much upon careers, education, sports, etc. with an almost total exclusion to spiritual training and education. Is it any wonder that children are drifting from the church? The problem: there hasn't been a well-defined Comfort Zone instilled in them by their parents.

The Fifth Commandment

Children, although your parents may be less than what they should be, this does not excuse you from your responsibility towards them. The Fifth Commandment was written for you. It is given in Exodus 20:12 and Deuteronomy 5:16 in the Old Testament. It promises that if you will obey, respect and honor your parents, you will have a chance to live long upon the earth, things will go well with you, and all will be well pleasing unto the Lord.

Some years ago after I had married we returned to my parents home for a visit. Early one morning my father was up early listening to the news on the radio and I heard the news announcer mention a terrible accident that had occurred the previous evening. Two teenagers had been killed in an automobile accident and I recognized the name of one of the children that had been killed because I was acquainted with her parents.

It seems that after failing to receive permission to use the family car from her parents she went to her grandparents house and borrowed their car. From there she went and picked up several friends. Being an unskilled driver (having only had her license for two weeks) she made a foolish decision to do a turn around in the middle of the highway and was struck by a truck. As a result, she killed herself and a friend.

The tragedy is that she had disobeyed her parents. If she had followed the words of her parents she would most likely be alive today with a family of her own. How sad and unfortunate this was. How sad it is today to see children be disrespectful, disobedient and back talk their

Continued on Page 6

PAGES FROM THE PAST

By M. Lynwood Smith

I find among my papers a number of articles by our late and beloved G.A. Canfield of Marion, La. For many years he was the only black preacher whom we knew of to write in our papers - that is, of the one cup and no class belief. He wrote as early as 1929 in the **Apostolic Way** and then much for the **Old Paths Advocate** - also when it was named "**The Truth**" by brother Harper.

He was a highly thought of preacher in my part of the country and in the 1940s he did much for his people. When I was beginning to preach I promised him I would write a history of his life and publish his articles. This thrilled him very much. I have a full story on his life and a goodly batch of his writing but I have never kept that promise.

Here are two articles published in the **Old Paths Advocate** in August and October of 1952.--M. Lynwood Smith, Rt. 1, Box 151, Wesson, MS. 39191

THE GREAT SALVATION (Heb. 2:3)

by G.A. Canfield

The Apostle Paul called it the **Great Salvation**. Notice, Paul said to the Hebrew brethren, "How shall we escape?", for the salvation had begun on the day of Pentecost. "And last of all he was seen of me also, as one born out of due time" (1 Cor. 15:8). Paul also tells how he persecuted the church. (1 Cor. 15:9) Christ purchased the church and redeemed us with his own precious blood, so it is a great salvation. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:18, 19) In Exodus 12, God told Moses to speak to the children of Israel saying, in the tenth day of this month they shall take to them, every man a lamb according to the house of their fathers and a lamb for an house." That is why we can have one loaf and one cup at each congregation. We are sometimes told by our erring brethren, that if we use one cup we would have to serve every congregation in the world with that one vessel, but they had a lamb to every house. Another reason it is a great salvation is that the angels desired to look into it. "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves,

but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from Heaven; which things the angels desire to look into" (1 Peter 1:10-12)

Jesus told His apostles after He arose from the dead, to preach repentance and remission of sin in His name to all nations beginning at Jerusalem. (Lk. 24:46,47) Christ's death, burial, and resurrection is the foundation of the gospel by which we are saved (1 Cor. 15:1-4). Jesus said, "I am the way..." (Jno. 14:6). Paul said, "Who will have all men to be saved and to come to the knowledge of the truth." There is one God and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified in due time. When God raised Christ from the dead, Paul said: "Which He wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that it named, not only in this world, but also in that which is to come: And hath to put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:20-23) He is the saviour of the church, he purchased it with his blood. (Eph. 5:23)-- G.A. Canfield, Marion, La. (Oct. 1952)

THE DAY OF JUDGMENT (Matthew 12:36,37)

G.A. Canfield

Jesus said that men shall give account of every idle word they speak. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37) The wise man said, "Let us hear the conclusion of the whole matter, fear God and keep his commandments, for this is the whole duty of man" (Eccl. 12:13). He gave the reason and we quote: "For God shall bring every work into judgment with every secret thing whether it be good or whether it be evil." Jesus said all that are in the grave shall hear his voice and come forth. They that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation. We should all be very careful how we live in this world for we will see it again. I used to say a man had to do one thing for himself, but I have learned he has to do three things for himself: die for himself, go before the judgment seat of Christ, and spend eternity for himself in Heaven or Hell. (John 5:28,29) This is sure. Jesus says, "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from

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THE FUTURE LOOKS BRIGHTER FOR THE PAPER

Continued from Page 2

my little note "Received too late for last issue. D.L.K.).

TYPEWRITTEN AND DOUBLE SPACED

We realize there are times when one cannot, for whatever reason, send material typed and double spaced. When that is the case, I sit down at the typewriter or word processor and do it for you. However, remember it must be done either by us or you and naturally, we prefer it done by you. To put the paper out each month is a job requiring many hours work of typing, reading, correcting and sometimes, editing. Please do your best to have your material ready for printing. If you are not sure how to prepare a field report or obituary, etc. look at a recent paper and use the format you see. Type it like it is in the issue but **double space, please.** That way we can make any needed spelling changes, etc. in the spaces above or below. If you wish to submit an article, the preferred size is about three pages of typed and double spaced material. When articles are received that are more than five pages it may be months before we find a space for them. If you wonder how we choose material. It is not by partiality whatever. Usually the physical size is a major deciding factor as to when it will be used. As my father once wrote about this very issue: "Boil it down, brethren."

WE NEED YOUR HELP

You can help us in many ways. Tell us if and when you fail to receive your paper. Tell us when you (or some one you know) have a problem with your subscription. We do make mistakes and we cannot correct them unless we know. Tell us what you like about the paper and tell us what you don't like. Tell us your suggestions for the betterment of the paper, and ultimately the Cause of Christ. We know we cannot be

everything for everyone but we will certainly try. Tell us what you would like to read more about. Let us hear your suggestions for articles in the future. We will ask our brethren to fill the need. Also, we need our preachers to do two things: **One:** send a field report at least every other month and every month if possible. Make it a point to do so and form the habit. The brethren do want to know of your work and whereabouts. The paper needs your help, will you do your part? **Two: please mention the paper when you can.** Offer to take their subscriptions and send it in for them. We know this is a bit of a problem but it is a good work and remember that the great works in several foreign fields were possible because of the paper being sent over there unaware of us.

We have asked a number of our preaching brethren to write articles and they have promised to do so. Soon we hope to have at least two articles from Billy Orten. Billy and Jerry Dickinson have promised articles as have Alan Bailey and a number of others beyond recollection just now. I intend to spend much more time on the telephone asking for material than ever before. We mention this to let you know the paper is improving in many ways, we believe. The question and answer column by Ronny Wade will be a monthly item soon. Learn to look for it and send him your questions. Lynwood Smith's "**Pages from the past**" is being well received and enjoyed all over our brotherhood. We thank you for your help, loyalty and continued subscriptions. We are proud to be one of the oldest publications among the churches of Christ today, having been under the same name since 1932.

FOREIGN SUBSCRIPTIONS

First, thank you for the help you have sent now and again for those abroad to receive this paper. We continue to need your help because even now there are those who want the paper. As funds are

sent, their names are added. Just be sure to tell us exactly what the money is for when you send it so there is no mistake. As always, every penny designated by you for a foreign reader will be used for that. Most of you already know that no one associated with the paper ever receives money personally. All our time and efforts are purely donated through love of truth and the Cause of Christ in the world. Surely, our work could not be accomplished without the blessings of the Lord above and the continuing loyalty of our many readers over the world. Please tell others about the paper and if you can conscientiously do so, promote it to them as good reading and food for the spiritual man.--Don L. King.

CRISIS IN THE HOME

Continued from Page 4

parents. Children it is a sin for you to do such!

In conclusion, we must first remember where the authority in the home lies and make sure it is not lacking. Secondly, the home must provide a Comfort Zone to equip children for exposure to outside pressures. Lastly, the children have their responsibility according to God's instruction to properly cover every area in correcting the exodus of our children from the faith, but perhaps in them does exist some of the causes of this sad situation.--12321 E. 14th St., Tulsa, OK 74128.

A WAY TO GO

By Pat Hollandsworth 11-4-79

No joining with power, your way and my way.

On roads dark and dour, we wander astray.

Where find we our binding; how know we to pray?

When strained near to breaking, what cause us to stay?

We have but one teaching, stretch farther each day.

With mind and heart reaching, He'll show us His way.

"ONE CHURCH"

Continued from Page 1

body, and one Spirit, even as ye are called in one hope of your calling." This plainly states there is "one body" as plainly stated in the context that there is one God, one Lord, one faith, one baptism, one hope and one Spirit.

We have found thus far that there is one body. The question now is what is that one body? Let us go to the word of God. In Col. 1:18 "And he is the head of the **body**, the **church**:" In Col. 1:24 "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his **body's** sake, which is the **church**. In Eph. 1:22-23 "And hath put all things under his feet, and gave him to be head over all things to the **church**. Which is his **body**, the fulness of him that filleth all in all." In these

three scriptures we are taught that the body is the church. The body and the church are one and the same. In all the scriptures we have given it states there is one body or that we are all one. Since that is true, then if there is one body there is one church and not a multiplicity of churches or denominations. It is the same as if I ask you "Do you see the **boy** the **lad**?" The boy and the lad are the same person, but there is just one. Now of the many different religious bodies in the world today which one is the true one body. Turn in 1 Cor. 12:27 "Now ye are the **body of Christ**, and members in Particular." Since the scriptures teach that the body is the Church then we are the "Church of Christ" and members in particular. On the day of Pentecost in Acts 2:47 the Lord added unto the apostles about three thousand

souls. Then in Acts 2:47 we read, "Praising God, and having favour with all the people. And the Lord **added** to the **church** daily such as should be saved. Since that time the Lord has added to the same church those that are saved. We have no choice in the matter because we have to obey the same thing the people in Acts 2:38 obeyed and then the Lord adds us to that same one church. Friend, there are many today following Matt. 15:9 "but in vain they do worship me, teaching for doctrines the commandments of me." It is up to you whether you accept the doctrine of Christ that there is one church or whether you accept the doctrine of men that one church is good as another, so join the church of your choice. We plead with you to accept the doctrine of Christ.--10520 N. McKinley, Okla. City, Ok. 73114.

MALPRACTICE CONCERNS MINISTERS

Continued From Page 3

the guise of religion, where in fact the truth should of all places shine brightly?

MALPRACTICE SUITS

In coming days we are going to see more and more of these toward ministers, churches, and religious organizations than we ever dreamed in the past. The times are ripe for suits of every sort under the sun and religion will not escape. It doesn't matter if the suits are right or wrong, it will prove interesting, as we watch the teachings and practices of ministers being tried and often found wanting for MALPRACTICE.

A WORD TO MY PREACHING BRETHREN IN CHRIST

As you read these lines I am thankful that you are concerned with these things and we should always keep in mind upon condemning the practices of denomi-

nationalism for their hirling system, we shall not be exempt. In an age when the "clouds of the paid preacher" are covering to many congregations and we are sought for "counselling" rather than preaching the truth, and some are "employed" by congregations to "keep things going with the young people," or "good at playing games," we shall not escape the Court of Heaven. God will charge us with MALPRACTICE. There is no excuse for the behavior of some of us, my brethren. We might try to shift the responsibility to the brethren because that "is what they want," while we have allowed it, so we are not guiltless, anymore than was Adam who said, "the woman whom thou gavest to be with me, she gave me of the tree, and I did eat." God told Adam what to do but he failed--MALPRACTICE. God had told us what to do and if we fail or do something else, likewise the ways of the world in "ministering" rather than "preaching" are wrong and sinful.

A SHORT WORD TO CHURCHES

Take a look at the preachers among us. Encourage us, and expect and demand that we fulfill our duties of preaching the gospel, standing for the truth, and practicing the exemplary life which our work demands. OPA

FIGHT ON!

By Pat Hollandsworth 4-2-82

Sin can change us, it can mar us.
Sin can cover souls and scar us.
Life's a fight and that's no jesting,
Seldom for a moment resting.

We must fight, till death resist it;
Lest it grow, for so exist it.
There'll be strife so near death's rattle,
If we're truly in that battle.

But fight on, for God can save us!
Satan nere can there enslave us.
Follow the battle song Christ shows us,
In that great conflict He knows us.

PAGES FROM THE PAST

Continued from Page 5

another as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand but the goats on the left." (Matt. 25:31-33) There will be a great disappointment on that day (Matt. 7:22-23). There are many people doing lots of work in the name of religion, calling it a great work for the Lord, but it will not be accepted for it was not of faith (Rom. 14:23). Faith comes by hearing the word of God. (Rom. 10:17). John says if we abide in the doctrine of Christ, we have

both God and Christ (2 Jno. 9). If we keep His commandments we are abiding in His doctrine.

We look over the paper after the big meetings are held at different places and we see a good many baptisms and restorations. Some of our people have what I call "tin heater religion." You can build a fire in a big tin heater and can hardly stay in the house for the heat. So it is, when a big preacher is there holding a big meeting.

They attend good, but just as soon as the big preacher is gone, some of our people are gone until the next big meeting. That is what I call tin heater religion. Jesus said he that endureth until the

end, the same shall be saved. So we see this tin heater religion will not do to depend on (Matt. 24:13), Paul says, "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6) "Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). So, if we do not keep His commandments, we do not have the promise of entering into that city of God.--G.A. Canfield, Marion, La. (August 1952 O.P.A.)

ANNOUNCEMENTS

MARRIAGE BONDS

MIDDICK-SEARS— In the presence of a host of friends and relatives Paul Henry Middick and Twilla Jean Sears, on the evening of June 12, 1987, exchanged wedding vows and became one in the holy bonds of matrimony. The ceremony took place at the church building at Deer Park, Tx. Twilla is the only daughter of Bro. and Sis. George E. Sears of Deer Park, and Paul is a son of Bro. and Sis. Winston Middick of Fredrick, Ok. We wish for this fine young Christian couple a long and happy life together in the service of the Lord. It was my honor to officiate--Paul O. Nichols.

HAMMONDS-HETTERICH— At 11:00 AM, June 27th, 1987, it was my privilege to officiate at the marriage of my son, Gregory Meyer Hammonds and Allison Grace Hetterich. Greg and Allison exchanged their vows in a beautiful outdoor setting at the gazebo in Old City Park in Dallas, Texas, before approximately 125 friends and relatives. Both Greg and Allison are faithful Christians. It was my privilege to baptize Allison last November. They will make their home in Lubbock, Texas. Greg is the son of Harvey and Bertie Hammonds of the Aurora Street congregation in Houston, Texas. Allison is the daughter of George and Geri Hetterich of Richardson, Texas. We pray that God

will bless this couple as they establish a Christian home.--Harvey Hammonds.

BOREN-UNGER— The afternoon of May 30, 1987 at Columbia, Mo., Brent Boren and Stephanie Unger were united in marriage. Many friends and relatives gathered to witness the exchange of vows. The setting was modest but, yet, still reflected the solemnity that makes such an occasion impressive. The songs and singers were well chosen. Brent and Stephanie are both christians and have strong christian roots. The writer was more than honored to officiate.--Jack Cutter.

OUR DEPARTED

SHEPHARD— Gertrude Shephard was born August of 1902 at Swifton, Ark. She moved with her parents from there to the Holdenville area while she was still very young. Later she met and married Walter M. Shephard and they lived in the Colgate and McAlester communities for many years. Her husband passed away in 1981. Of their seven children, four daughters survive. Sis. Shephard was a member of the "C" & Tyler congregation in McAlester. Sis. Shephard was a faithful and good member of the church. The writer conducted the services.--Jack Cutter.

DENTON— Brother Dewey G. Denton was born June 6, 1902 in Besmer City, North Carolina. Brother Denton departed this life April 17, 1987 at McComb, Mississippi at the age of 84 years. Brother Denton had been a lifelong member of the Church of Christ, and strong supporter of the Truth and faithfully attended Church. We were fortunate to have had Brother Denton and Ruby worship with the congregation at Longwood, Florida for many years. The last couple of years were spent in Mississippi to be near his son Dwayne, who lived at Summit. He is survived by his wife Ruby E., Summit, Mississippi; three sons, Mervin Dwayne of Summit, Mississippi; Thomas of Geneva, Florida and Dewey, Jr. of Raleigh, N.C.; three daughters, Louise Hurt of Durham, N.C., Lois Howard of Florence, S.C., and Luana May Parker of Darlington, S.C.; brothers Robert and Tim of Salisburg, N.C.; sister Agnes Gooch of Durham, N.C.; he had 21 grandchildren; and 19 great-grandchildren and a host of other relatives and friends. Brother Denton will be missed by all who knew and loved him. The remains were returned to Florida, where he made his home for many many years and was interred on April 22, 1987 at Highland Memory Gardens, Forest City, Fl. It was my honor to speak words of comfort and warning to the family and loved ones--

ANNOUNCEMENTS

-Edison Thompson, Longwood Church of Christ.

GILSTRAP— Emily Suzanne Gilstrap was born March 17, 1983 in Joplin, Mo. She passed from this life May 29, 1987 at Tijuana, Mexico. She is survived by her parents, J.R. and Vera Gilstrap of New Castle, OK; a brother and sister of the home, Jason and Stacia Gilstrap; paternal grandparents, Mr. and Mrs. Orven Gilstrap of Neosho, MO; maternal grandparents, Mr. and Mrs. Jack Burkhart of Neosho, MO; paternal great-grandmother, Pearl Gilstrap of Neosho, MO; and maternal great-grandmother, Lovetta Butterfield of Seneca, MO. Two services were held in remembrance of Emily. The service in Oklahoma City, OK was conducted by Bro. Carl Johnson and the memorial service in Joplin, MO was conducted by the writer. Although the life of Emily was short, she has had a great effect on the lives of many. The Family of Emily Gilstrap wishes to express their thankfulness and appreciation for all the prayers, assistance, and concern from the brotherhood—*John W. Anderson.*

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. You can request either a boy or 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, Africa, Australia and all over America. Although most of those who write us are teenagers we have many as young as seven, some in their twenties and thirties, and even one who is over seventy. There is no age limit. Parents, please tell your children about this and encourage them to write: **CHRISTIAN FRIENDS, C/O Ed Gamble, 150 Wescott Ct., Auburn, Ca. 95603.**

ADDRESS CORRECTION

The address for the North Area congregation, in Sacramento, Ca. is incorrect in the directory, we are told. The correct address is: 2570 Darwin St., Sacramento, Ca. 95821. Also delete the name of Don French and address all mail to Ed or Leo Powell (their addresses are in the directory). **DLK.**

NEW BUILDING IN CORSICANA, TX.

The congregation in Corsicana is

pleased to announce that we are now meeting in our new building at 344 Northwood. We would like to acknowledge the help given to us by several congregations and individuals in Texas. Four congregations provided financial help, and several brethren throughout Texas donated labor and materials to help us complete the building. This is greatly appreciated by the congregation. Call a number in the church directory for directions to the building.--*Members of the Corsicana Congregation.*

THE 1988 4TH OF JULY MEETING AT LEBANON

The brethren of the Lees Summit congregation suggested we announce now the dates, etc. for the meeting next year. They hope to have a larger facility by then to handle the large and growing crowds at this meeting. **Next year, Lord willing,** the meeting will begin on Sunday evening, June 26 and continue through the next Sunday evening, July 3rd. Brethren Smith Bibens and Ron Courter have agreed to conduct it together. Make a note of these dates and plan now to attend next year, if possible.--*Don L. King.*

MIAMI, OK.

It has been necessary to change the time of our Sunday morning services to 10:00 A.M. All other times remain the same.

FROM THE FIELDS



the fields are white already to harvest

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, July 14— We returned home Lord's Day evening of the 12th from Ft. Smith, Ark. where we enjoyed a week's meeting with the church there. There were visitors from a number of places and crowds were reportedly some of the best ever at Ft. Smith. It was good to be with Taylor Joyce and Brian Burns again. Both live in the area and are well thought of. We appreciated visits from Bill Ferguson, Tony Denton, G.V. Ayers and Delmer Lee to the meeting among a number of other brethren from various places. Pat,

Lance and I stayed with the Jackson's near Vian, Oklahoma and enjoyed being with them again. They are family members who moved to that area a few years ago from the Fremont congregation. We miss them and always enjoy our visits. Just prior to the meeting at Ft. Smith, it was our pleasure to work with Roy Lee Criswell in conducting the annual 4th of July meeting at Lebanon, Mo. Over 50 preachers participated and helped make it one of the best. There was a good spirit manifested among all and the singing was so good. Apparently, there were near 1,000 there the last

two or three nights. (The first counts were in error, I'm told) The building was full to capacity and they hope to locate a larger one next year. A lot of brethren subscribed to O.P.A. during the meeting, which we appreciate so much. What better time to present materials from our own brethren for the benefit of our own brethren and the church we all love than at these large meetings where brethren from all over gather together in worship. We appreciate the Lees Summit brethren understanding and recognizing this benefit to the church and allowing us to announce the various

FROM THE FIELDS (Continued)

materials available at the meeting. There were brethren there from all corners of our U.S. brotherhood and also some outside attendance. The local newspaper sent a reporter out to get the story of the meeting and a bit of its history. We are happy to see the Lord's church get a bit of well deserved notice in the community. We hope the meeting was beneficial spiritually to all who came and we are thankful for the safe journeys by so many.

Murl R. Helwig, Randy Tidmore, Honduras, Central America, June 1987— It is hard to believe that another quarter has almost slipped by. We are sending you this report a little early with the thought that you may receive it before the 4th of July meetings. The work is progressing in Honduras. There have been several baptisms and restorations since the last report. Also, there has been a remarkable spiritual growth among the brethren. We give the Lord all the praise and glory for the progress in the work here. The Oculi congregation was able to acquire a meeting place in April. Since the beginning of that congregation, they had met in the home of one of the members. We have wanted to find a different place to meet that would be more accessible by all. We finally were able to buy a small piece of property with a house that was easily converted into a meeting house for the church. It is located in the center of the village. We don't believe that we could have found a better place than we did. The week of April 6th we conducted a week's meeting there. The meeting was well attended by the community, however we always want more to attend. The future looks bright for the congregations in Oculi. As mentioned in the last report, we want to firm up the congregations. We are continuing those plans. We are holding special studies with the two preachers in the mornings. Each afternoon is spent visiting the members of the church and the people in the community. We are seeking results of this work as mentioned earlier in this report by several baptisms, restorations, and a larger attendance at the services. We are now holding services every day of the week with the exception of Saturday. We have divided the work between the both of us. It is no longer possible for us to travel together because of

the amount of work that needs to be done. As a result, our families are seeing less of us all the time. We are not complaining about the situation, but we thank the Lord for the privilege to serve. We should never think of the work on a mission field as a great sacrifice but a great opportunity to serve the Lord. In our last report we mentioned a new preacher that is working with us, Virgilio Zalaya. He continues to do well. He is studying and working very hard for the Lord. We are thankful for his work. We pray that all will continue to go well with him. We have not mentioned it for some time, but it would be timely to mention again the postal service in Honduras. It has always been unreliable, but the last few months have been even more unreliable. Therefore, if anyone has written to us and has not received a reply to your letter, it is very possible that we have not received the letter. The only thing that we can suggest is to be patient and write again. The "dry season" has come to an end, and the "rainy season" is now upon us. We look forward to this time of the year because of the beauty of the country. Everything appears to be green, growing, and abounding with life. However, there are some undesirable results. For instance, we return to fording the river when we go to Oculi, and some of the roads get really muddy. A four-wheel drive vehicle then becomes a necessity. We want to thank all who are supporting us in the work in Honduras. We ask that you continue to remember us and the work in your prayers.

Virgilio O. Danao, Sr., Dist. No. 2, Roxas, Isabela, Philippines, June 19, 1987— Since my last report much has been accomplished in the Lord's work here. Recently, three leaders of the No-Exception brethren have made public their conviction to renounce their belief and simply accept, without mental reservation according to them, the simple teaching of the Scriptures on the marriage question -- that the only cause a man may put away his wife and marry again without committing fornication is fornication (adultery) itself (Matt. 19:9). Their move resulted in the total disbandment of the two No-Exception congregations located in Gamis and Saguday, the only two they have in Quirino province, for their members made public decision to join our

brethren in the area for Sunday worship services. We appreciate and salute all these brethren in their love for the word of God and desire for the unity of God's people. On May 30 to June 3, my wife and I were in Baguio City. Through the instrumentality of Bro. Francisco Calapini, a denominational preacher who was recently converted to Christ, a new local congregation of the Lord's Church in Uding, a place about six kilometers away from Baguio City proper, was established, I delivered the sermon, during our Sunday worship service in Tuding and two responded and were immediately baptized after the service. We are expecting the work there will continue to prosper. Bro. Calapini and his wife, who themselves, had been previously baptized by Bro. Sarceda now work for the Lord in Tuding. Last night, June 18, together with all the preaching brethren here in Roxas, we went to Caliguian and conducted an open-air gospel meeting mostly attended by members of the Christian Church. This was in response to an invitation made by two of their members who have been worshipping with us there for two successive Sundays already. During the meeting many questions were asked and we answered them straight from the Bible. We are praying the meeting accomplishes much for His glory. We already have made a preaching itinerary covering the provinces of Tarlac, Pangasinan, Ilocos Norte and Baguio City next month, July, but this depends upon the peace and order situation in my country which seems to have rapidly deteriorated and this caused us to postpone our scheduled travel these past few months. The faith of the brethren here in Roxas, as a whole, is firm and stable although many times they are confronted with very tempting material offers -- using clothings, foods, Bibles, etc. -- made by the opposition. We do hope and pray the brethren will continue in the faith without any desire to exchange and barter their salvation for physical gain. Bro. Antonio Almazan baptized one in Masigun, and Bro. E. Agustin reported several restored from the Christian Church in San Placido. Several prospects are being prepared for baptism in Roxas. Please pray for us here as we continue to labor for Him Who made it possible for us all to become parts and parcels of His glorious family -- the Church. May God bless us all!

(Continued) FROM THE FIELDS

Alan Bonifay, 709 Potomac Ave., Fairmont, WV., 26554, June 24—Greetings to all the faithful in Christ Jesus. I hope this finds all things well with you and yours and the Cause of Christ marching forward in your congregation. We are all doing well and the work here continues to be blessed abundantly by the Lord. At this time Richard and I are conducting seven studies each week. Since our last report one more has been added to the body of Christ in the Wetzel County work. In addition, the new congregation there, Ash Camp church of Christ, has signed a loan agreement for their building and construction is to begin in the next few days. This, we believe, will be a great boon to the work in Wetzel County. In Fairmont, we recently mailed out our first brochure seeking Correspondence Course enrollments. To date we have received 33 replies requesting the course. Our second mass mailing is almost ready and we plan to send it out on July 6th. Around the first of August we will send out a third mailing seeking course enrollments but primarily advertizing the Eastern Labor Day meeting which is to be hosted by Bunner's Ridge this year. We hope to have many visitors from the community as well as the brotherhood. Plans for Labor Day meeting are beginning to come together now as the time nears and we are all busy with these preparations as well. The Lord's work in this area is most enjoyable and rewarding. Please accept our warmest thanks and appreciation for your support. Remember us when you pray. Give our warm regards to all the faithful in your area. If you have any questions about our work we would be happy to consider them.

P. Duane Permenter, 1699 West "J", Oakdale, Ca., 95361, July 7-- The church in Oakdale has been such a blessing to me and my family words cannot express my feelings of love and appreciation for the brethren in this locality. Recently, the efforts of preaching the gospel in Oakdale were blessed with results. Through the work of many in the congregation, two precious souls obeyed the gospel in the baptism. One young lady by the name of Becky Batista had formerly professed catholicism. LaDonna Henley had attended services with her family in a nearby area with a

faction of the holiness people. Having heard the gospel privately and publicly they accepted the truth. In addition to the above results, we had five confessions of faults by local members. The brethren at Turlock are to be commended for their vision and foresight in helping to establish this new work in Oakdale, California. I look forward to Paul and Wilma Nichols move to this part of the country in the later part of October. While in Lebanon, it was my good pleasure to preach at Rolla, Missouri. It is commendable to Gary and Peggy Weaver for their diligent effort to establish a new church in Rolla. Brethren Don King and Roy Lee Creswell certainly deserve a hearty thank-you for the superb job of conducting the annual gospel meeting in Lebanon, Missouri. I believe the Lee's Summit church does the brotherhood a great service in hosting this meeting. We are now looking forward to the meeting here in California over Labor Day weekend at Turlock. Please remember me and mine when you pray. May God bless the brotherhood both abroad and in the states.

James Phillips, Route 2, Box 24, Evans Rd., Athens, AL 35611, July 4, 1987-- Since last report, Brother Cayson came the 21st of June. We baptized 2 more souls into Christ. We give the glory to God. These were due to meeting in homes. We are continuing the in-home meetings. We have a Gospel Meeting beginning the 9th of August thru the 16th with Brother Ray Kissinger doing the preaching. Services beginning at 10:30 and 5:30 Lord's Day, 7:30 nightly. Everyone welcome. Pray for us and the work.

Paul Walker, 1073 Lookout Circle, Uniontown, Ohio 44685, July 8-- Please note my new address (above). Since moving here from El Reno, Ok., we have been busy getting settled in. The work at the Mt. Pleasant congregation has some plans underway which we feel will advance the Cause of Christ in the Akron/Canon area. We thank God that He has allowed us to be a part of this work. We have had several visitors lately from the states of Pa. and Mi.--also from the community. Mt. Pleasant has a beautiful old church building. The Brothers and Sisters here are excited about the future. We have some plans to run our "Moments With The Master" radio tapes. We recently enjoyed two servi-

ces of the Pontiac, Mi. meeting. Brother Johnny Elmore did some good, old-fashioned, gospel preaching. May God bless the Brotherhood.

Jerry Dickinson, 7902 Ledgewood, Houston, TX 77049-- I pray, even as you read these lines, that the Lord's work is prospering where you are. Here in Houston we are looking forward to our first extended meeting at the North Shore congregation. Dennis Smith will be with us June 21-28 and we are working and praying for results. I am eagerly anticipating the following July meetings: July 4-5, Pleasant Hill, Missouri; August 2-9, Lee's Summit, Missouri; August 16-23, Buffalo, Missouri. Too, I continue conducting radio programs for Hoyte, Texas and McAlester, Oklahoma each week. I pray, along with brethren around the world, that doors of opportunity will continue to open to us. May it be so where you are. Received too late for July issue--DLK.

Jack Cutter, 12321 E. 14th, Tulsa, Ok. 74128, June 22-- Well, it is annual report time for me to the OPA. At least, it appears that way. About 6 months ago, my nephew Jimmy Cutter and his family moved here to help in the work. He has proven to be a fine contribution to the efforts here. He is a hard worker. The congregation continues to grow. The nucleus of young people that presently exists here is outstanding. If we can continue to grow and unity prevails, this group will not only be very strong, but a powerful force for good in the brotherhood. Several brethren from various places have approached us here about the possibilities of one "united annual brotherhood meeting" being held in Tulsa. We have explored that possibility. While this is the at large majority feeling, there are too many obstacles to overcome at the present time for us to initiate a meeting of this magnitude. Perhaps, a different time of the year when conflicts are not so apparent would be the answer for the future? Received too late for July issue--DLK.

Richard L. Frizzell, Sr., P.O. Box 4388, Soldotna, AK. 99669. Ph. (907) 262-1243, July 7-- I arrived in the Kenai, Soldotna area of Alaska on July 2. It was a very long, hard, tiresome drive, but I had minimal car trouble, only two broken headlights, one punctured tire, and the transmission is

EXPIRATION DATE

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"Thus saith the Lord, 'Stand ye in the ways, and see and ask for the Old Paths, where is the good way, 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)

shifting roughly. All in all not too bad. I moved into my apt. on the 3rd. We had our first worship service the first Sunday in July, the 5th. We had seven adults and four children present. We had one confession of faults, and I set up a Bible-home study with one family. We are looking for a building suitable to worship in. We will meet in the home of the members until we can find a building. I have the names of two people in this area to contact. I will be working the leads as I get them. Brethren, we now have a congregation of the loyal Church of Christ in Alaska. Please send me the name and address or phone number of any one that you know who is in this area of Alaska, and I will try to contact them. I want to thank all who has helped support this great work. May God bless you all. Remember to pray for this work. I need your prayers.

Richard Nichols, 1852 3rd Place N.E., Birmingham, AL 35215— Since moving to Alabama I have preached at Temple, GA, New Salem, MS, Athens, and Earlytown, AL. We just closed a most enjoyable meeting at Mozier, Ill. with good attendance including a number of visitors. Sister Marie Cauthron, who broke her hip a while back and must use a walker, attended every service—her age is 92. Milford Kitson, at 77, now lives in a convalescent home. He stayed with his sister, Beulah Shireman during the meeting to attend. Sister Nora Anderson treated us royally in her home. We had wonderful visits with all. It was good to have Bro. Jim Crouch and Bro. Bill Smith and their wives with us one night from Columbia, MO. The meeting closed with two precious souls made confessions. We look forward to our other meetings this summer and, of course, the fourth of July meeting at Lebanon. Bro. Lyn-

wood Smith's Spring meeting here at Crescent Ridge was exceptionally uplifting. The Birmingham brethren are some of the Lord's best and are to be commended for their zeal and cooperation. It is our goal to, one day, establish another congregation in the area. At present we are concentrating our efforts in and around Trussville with mail-outs and door knocking. In March I enjoyed working with Bro. Alton Bailey in a tent meeting there. We had 12 visitors from the community. It was good to have Bro. Vance Ayers to assist. If you know someone in the Birmingham area that we can contact please send us their name and address. God bless the work everywhere. Please pray for us.

Paul O. Nichols, 9462 Baird Road, Shreveport, La 71118, July 6— It has been some time since I reported to the paper, but I have been busy in the Lord's work. We have been having some very enjoyable and profitable meetings. In April we were at Fairbanks, Ca. We had good crowds and interest. In May I was with the congregation at Odessa, Tx. for the first time in several years. We certainly appreciated the brethren who came from Andrews and Midland so consistently and encouraged the meeting by their presence. It was also good to have brethren and sisters who came from other places. The last part of May we held a meeting at Holyoke, Co. This was the second one that I have been in with those brethren, and it was enjoyable as the first one. In June I was with the brethren at Paris, Tx. This is where William St. John lives and works with the church. This is an enthusiastic congregation, and these people want the truth preached plainly. This was my first time there and I learned to love the members very much. We had the opportunity to attend the annual meeting at Lebanon, which was one of the best.

Brethren Don King and Roy Lee Criswell did a fine job of directing it along with the brethren of the Lees Summit congregation. I go next to Duncan, OK, July 11-19. After that, Harrodsburg, IN, Aug. 1-9; Caldwell, ID, Aug. 15-23; Chouteau, OK, Sept. 13-20; Miami, OK, Sept. 25-Oct. 4. Brethren, we need to advertise and be ready for the meetings when the time comes, so the most good can be accomplished. The Lord bless the work everywhere.

Carl M. Johnson, 1400 Northcrest Dr., Ada, OK 74820, July 8, 1987— The annual Sulphur Fourth-of-July Meeting ended last Saturday and it was the best it had been in many years. The weather was mild, crowds were excellent, and there was a wonderful spirit that pervaded the entire meeting. Over 40 preachers were in attendance and the preaching was excellent. Joe Hisle and Raymond Fox did a good job in conducting the meeting. We look forward to next year's meeting which is to be conducted by Wayne McKamie and Jerry Cutter. We are currently in a meeting at Washington, OK. Crowds and interest have been good so far. Since my last report, I conducted a meeting at the 36th and Everett congregation in Kansas City, KS. I enjoyed this meeting very much. It resulted in two confessions of faults. From there we went to Harrodsburg, IN. This was also a very enjoyable meeting which resulted in two confessions. Our next meeting was over a weekend in Springfield. This was an excellent meeting which resulted in one restoration. Our schedule for the next few months includes: Huntington, WV-Aug. 8-16; Jacksonville, FL-Aug. 23-30; Edmond, OK-Sept. 18-20; West Point, GA-Sept. 23-27; Ardmore, OK-Oct. 4-11; Weatherford, TX-Oct. 16-18; and Pleasant Grove-IN-Nov. 1-8.



No. 9 SEPTEMBER 1, 1987

“THE MYSTERY OF CHRIST AND THE CHURCH”

By Billy Orten

The great apostle wrote in Ephesians 5:32, “This is a great mystery; but I speak concerning Christ and the church.” This verse is the summation of five chapters devoted to the relationship of Christ and the church. In verse 23 Paul states, “The husband is the head of the wife even as Christ is the head of the church.” He then says in verse 25, “Husbands, love your wives, even as Christ also loved the church.” Next, he makes an appeal for the purity of the church by saying, “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish.” He then concludes, “This is a great mystery; but I speak concerning Christ and the Church.”

The word, “mystery,” is derived from the Greek “mysterion” which means “something concealed until the time appointed for it to be revealed.” The word does not necessarily mean something mysterious or difficult to understand. In the sense meant here, the mystery is a truth undiscoverable by the human mind but revealed only by God. It is used twenty-seven times in the New Testament, twenty-one of these by the apostle Paul, who called himself a steward of the mysteries of God (I Cor. 4:1). Paul defines the mystery in Romans 16:25-26 as the plan of God to save man. Kept secret from the beginning of the world; it is now revealed by the scriptures. Paul tells us why the plan was kept secret in I Corinthians 2:6-8. He explains that God’s plan called for the death of Jesus, his son. Had Satan known this, he would not have crucified the Lord of glory.

When the time came to reveal the plan, God assigned the function of the revelation to the Holy Spirit. The Holy Spirit is the instrument of revelation, and the Gospel is the avenue through which the Holy Spirit did the revealing. Romans 1:16 says, “I am not ashamed of the gospel of Christ for it is the power of God unto salvation.” Man’s part is to accept God’s plan by faith and then to render obedience. Romans 16:26 says the gospel is to be made known to all nations for the obedience of faith. Man’s obedience includes baptism. (Mark 16:15-16, Acts 2:37-38).

Now with the word “mystery” understood, let us return to our text. “This is a great mystery but I speak concerning Christ and the Church.” The apostle maintains that “Christ and the church are the great mystery; Christ and the church are the great plan of God to save the world.” Only ignorance will allow people to say the church is not important to our salvation. The only way one can be in Christ is to be in his body. His body is the Church. The apostle states this in several places. (See Ephesians 1:22-23, Colossians 1:23, Colossians 1:18). All spiritual blessings are in Christ or in his body, which is the church. (Ephesians 1:3). There is not one single spiritual blessing outside of Christ. There are material blessings outside of Christ, but everything connected with salvation is in Christ. The church encompasses and encircles the blessings of salvation, forgiveness of sins, hope of heaven, answered prayers, and many more. It is religious profanity to say there is no importance to the church.

The writer says in Ephesians 1:22-23, “and hath put all things under his feet, and gave him to be

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SUBSCRIPTION RATES

Single Subscription One Year.....\$5.00
Published Monthly by Old Paths Advocate, Lebanon,
Mo. 65536

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

"THAT YOU MAY GROW"

By Virgilio O. Danao Sr.



ur text is 1 Peter 2:2, "As newborn babes, desire the sincere milk that you may grow thereby." This is part of the First Epistle of the Apostle Peter to new converts to Christianity dispersed in Asia Minor most probably because of persecution during the first century. He reminded these Christians of the fact that they had been freed from the bondage of sin because of their obedience to the truth, the word of God; and this was manifested when they were born again by Christian baptism. As newborn babes in Christ, the Apostle Peter exhorted them "...to desire for the unadulterated substance of the word of God. As infants frequently desire and crave for milk because of a sense of hunger, Christians must likewise desire constantly the word of God." The reason he admonished them to do so: **That THEY MAY GROW THEREBY.**

A newborn babe in Christ is expected to grow. And this kind of growing is a continuous process of development, beginning from his spiritual birth when he was baptized up to the last moment of his life. In short, as long as he lives, he should grow. This may be made possible through his perfect compliance, if possible, to the laws of God. **GROWTH SHOWS THE EXISTENCE OF LIFE:**

As we all know, the words LIVE and LIFE are inseparable. They always go together, and growth follows after them. A child lives because he has life. And because he is living, he then is expected to grow. The moment he dies, the process of growing automatically stops, because he has no more life. So we can see now how important life is as far as its relationship with GROWTH is concerned.

Spiritually speaking, therefore, we need spiritual life in order for us to be able to grow. To have this kind of life we must be first **IN Christ.** The Apostle John said, "He that hath the Son hath life, and he that hath not the Son of God hath not life" (1 John 5:12).

Sometimes Christians do not grow spiritually. Although they live physically, spiritually they are dead. And so growth is not expected. Christians who stop being Christians and begin living for the pleasure of this world are alive physically but spiritually dead; "But she that liveth in pleasure is dead while she liveth" (1 Tim. 5:6).

It is therefore important for us Christians to maintain the LIFE we received in Christ when we were baptized in order for us to be able to grow spiritually. It is through growing spiritually that we are able to prove the existence of that kind of LIFE in our hearts.

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THE BIBLICAL DOCTRINE OF SALVATION BY GRACE THROUGH FAITH

By Andrew Ong

For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory."--Eph. 2:8-9 (ASV)

One of the most common accusations leveled against members of the Lord's church today is that they believed in salvation by works and not in salvation by grace. This accusation is usually accompanied by the affirmation that members of the Church of Christ believed they will earn salvation by the works which they have done. Also involved is the accusation that members of the church believe in "water salvation" rather than in salvation by the blood of Christ!

It is even sadder to say that now we are also hearing the same accusation, (that we reject salvation by grace and affirm that salvation is by meritorious works) being leveled against those who stand for the truth by those digressives who have espoused the "All Grace, No Law" stance. However, this accusation is just as false when it comes from our own 'digressive brethren' as it is when it comes from denominationalists.

The truth of this matter is that grace, faith, love and acts of obedience all have crucial roles in God's plan of salvation.

GOD'S GRACE AND EPH. 2:8-9.

In Eph. 2:8-9, the Apostle Paul plainly teaches that if men are saved, they are saved by the grace of God. No one is or can be saved by meritorious works. But this truth does not mean that men are saved by grace only without any works at all. If grace were the only consideration, then all men would be saved (Tit.2:11). Yet, Jesus made clear that "few" would be saved, in contrast to the "many" who would be lost (Mt. 7:21-23).

In the above scriptures, Paul very plainly declares that salvation is by grace **through faith** and not by grace only! Clearly then, if salvation is "by grace" and if salvation is "through faith", then **both grace and faith** relate to and are necessary to one's salvation. Paul stresses the basic fact that there are Two Sides in salvation. This point is so clearly illustrated in the word of God. It is seen in the Lord's lament over Jerusalem: "...how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not!" (Mt. 23:37). The Lord said: "I would... but you would not." This truth is also clearly and forcefully demonstrated in the Old Testament story of the cleaning of Naaman. Naaman had to go to the Jordan river. He had to dip himself seven times in the waters of the

Jordan. He came forth cleansed and whole again. He did not earn his cleaning. There was no cleansing power in the Jordan waters. But God specified certain conditions to be met, based upon which He would bestow the wonderful blessing, and God did not grant the blessing until Naaman had met the specified conditions.

THERE IS THE DIVINE SIDE IN MAN'S SALVATION

"Grace" always refers to the divine side. Grace means God's favor, unmerited favor. Man had sinned and had broken his contract with God, and God therefore was not obligated to man. But God loved man in spite of man's sin and immediately began involving Himself in working out the plan for man's redemption. This is the foundation of the Bible's teaching on the subject of "salvation by grace" - the fact that God didn't have to provide the plan. He was not obligated. Grace is the love of God, as that love relates to man's salvation through Jesus Christ. God's grace in man's salvation means:

I.) God purposed the Scheme of Redemption (Eph. 3:8-11; Rom. 8:28; 2 Tim. 1:9)

II.) God promised the Messiah to come (Gen. 3:15).

III.) God sent His only begotten son to die on the Cross so as to make possible the remission of sins. (Jn. 3:16; Heb. 9:22).

Thus, by the grace of God salvation has been provided. In other words, God's part in man's salvation is called "grace".

THERE IS THE HUMAN SIDE IN MAN'S SALVATION

"Through Faith" refers to the human side. God demands faith (Heb. 11:6). Availing faith is always alive, active, working, obedient faith. This faith is the means by which we appropriate the divine blessings. By the grace of God provisions have been made. But men are not saved by provisions only. God provides food for men but a man will die of starvation if he refuses to partake of that food. God provides water for man but a man will die of thirst if he refuses to drink the water. In the great sermon recorded in Acts 2, Peter stressed that God has provided; now, save yourselves! To the Philippians, Paul said, "...work out your own salvation with fear and trembling..." (Philippians 2:12). In Acts 10:34,35, Peter says; "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and **worketh** righteousness, is acceptable to him."

For years I have heard denominational preachers loudly affirm that no man can do anything to be saved. But when Saul of Tarsus

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Who are the sons of God mentioned in Gen. 6:2?

Answer: The verse in question reads "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." This verse has been subjected to a variety of interpretations. The scriptures teach that we are all of common parentage, i.e., we all are decedents of Adam and Eve. However, from the beginning to the present, some of the human race have been more faithful to God than others. It seems from this verse, that certain of Adam's descendants who were more faithful to God, married women who were less faithful (described as the daughters of men). There is no evidence here, or elsewhere for that matter, of another race of people inhabiting the earth.

Question: What does the word **nature** mean in I Cor. 11:14?

Answer: Vine defines the word in this passage as "regular order of nature." McKnight observes that the word signifies reason and experience, i.e., "doth not even reason and experience teach you, that if a man indeed have long hair, it is a disgrace to him, because it renders him in appearance like a woman."

Paul had used a series of arguments designed to show the proper role of women in relation to man, Christ, and God. As a part of his discussion he considers the head covering. He reasons that what is true of the woman is not true of the man, and vice-versa. A man is not to have long hair, for it is a shame. A woman is to have long hair, it is her glory. This is right and proper for many reasons, in fact, he says even nature (your own sense of reason) teaches you that this is the case. Women and men everywhere should beware lest they violate the teaching of this passage. It is still wrong for men to "let their hair grow". However, that is exactly what the woman is to do, "let her hair grow". **Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.**

‘SHAKING IN HIS BOOTS’

By Voyd N. Ballard



vidently some of the brethren who continue to quote and preach from these so called "modern versions" (which are nothing but perversions of the Bible) have allowed themselves to be led into the false idea that the apostle Paul was afraid to preach the gospel because of the presecution he encountered almost everywhere he preached. One brother recently wrote that when Paul first arrived in Corinth, "he was **shaking in his boots** and was apparently planning on leaving when God intervened telling him to literally 'keep on speaking' (Acts 18:9,10). Paul was afraid no doubt because of experiences at four preceeding places he and been on his second missionary journey". The apostles had been forewarned by the Lord himself that they would be persecuted for His name's sake. (John 15:20,21) and Paul was included in this persecution, "For I will shew him how great things he must suffer for my name's sake." (Acts 9:16) Paul proved his apostleship by suffering these persecutions (2 Cor. 6) He was warned in advance by the Holy Spirit that "bonds and afflictions abide me". (Acts 20:23) It is true that

when Paul went to Corinth he was with them "in weakness, and in fear, and much trembling" (1 Cor. 2:2) but this was not in fear of any man nor of any persecution but rather of the tremendous responsibility imposed in the preaching of the gospel. In this sence every gospel preacher should always stand in the pulpit in the same weakness, and fear and trembling, but with all boldness knowing, "The Lord is my helper, and I will not fear what man shall do unto me". (Heb. 13:6)

To me it seems absolutely ridiculous that this grand and great apostle of the Lord would ever be "**SHAKING IN HIS BOOTS**" because of fear of persecution, bonds and afflictions especially in view of the fact that he himself declared, "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 I have received of the Lord Jesus, to testify the gospel of the grace of God". (Act 20:24)

Paul said none of these persecutions "**MOVE ME**" and I would like for someone to tell me how he could be **SHAKING IN HIS BOOTS** without **MOVING!**--814 Ladd Road, Modesto, Calif. 95356

PAGES FROM THE PAST

By M. Lyniwood Smith

This month I give you more writings from the pen of Brother H.C. Harper. The subject matter is very interesting and informative. Brother Harper was in constant conflict with the Adventists and much of his writing was directed toward their doctrine. This is the beginning of a three part series from the files of the **Apostolic Way**, written in December of 1923. **MLS**

THE UNJUST

"...There shall be a resurrection of the dead, both of the just and of the unjust." (Acts 24:15)

Two classes and only two in the resurrection. And of the **unjust** do we now enquire. Now is it not plain that if the unjust come up in the resurrection in their distinctive class, the character that determined the class to which they belonged was formed before they went down in death? It certainly so follows from this scripture. And Christ Himself clearly shows that this is the case. He says: "Marvel not at this: for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:38,29) Notice that it is they that have doon good that are in one class; and they that have done evil that are in the other - "the unjust." So we see that the character formed in this life determines one's eternal destiny. For "when the Son of man shall come in his glory; and all the holy angels with him; then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." To those on the right he says: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Why so? "For I was hungry and ye gave me meat," etc. "Then shall he say also unto them on the left hand, Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels." Why so? "For I was hungry and ye gave me no meat," etc. "And these shall go away into everlasting punishment, but the righteous into life eternal." (Matthew 25:31-46)

This clearly shows, as I have said, that man's eternal destiny is determined by the character he forms in this life.

Now let us inquire more closely as to what this "damnation" of the unjust at the resurrection is. Jesus says: "And fear not them that kill the body, but are not able to kill the soul; but rather fear him that is able to destroy both soul and body in hell." (Matthew 10:28) The Greek word here rendered **hell** is **Gehenna**.

"Both soul and body." Then man- every man- has a **soul** and a **body**. Now this leads us to inquire into the nature of man. And from what Jesus says, men can kill the **body**, but they cannot kill the **soul**. Hence, it is clear that the **body** is mortal; and so we find it stated in the Bible. We read, "Let not sin, therefore, reign in your mortal body." (Romans 6:12) Again, "He that raised up Christ from the dead shall also quicken your mortal bodies." (Roman 8:11) And again, "Our moral flesh." (2 Corinthians 4:11) Hence, James says, "The body without the spirit is dead." (James 2:26) Hence the language of Paul who says, "Christ shall be magnified in my body, whether it be by life or death. For with me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I know not: for I am in a straight (am perplexed, am pressed) between the two-having the desire (strong desire, the Greek indicates) to depart and be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you." (Philippians 1:20-24)

Evidently Paul was heeding the Master's admonition: he did not fear men, who might kill his **body**, but not his **soul**. And there were two desires (strong desires) pressing heavily upon him; one, to depart (not to abide in the flesh) and be with Christ, which was "far better" of the two for him. The other: to abide in the flesh (not to depart and be with Christ) which was more needful for the brethren. To **choose** between these, he says, he knew not how- "What I shall choose, I know not." He wanted to **depart**, not to live in the flesh, and be with Christ, evidently because "Blessed are the dead that die in the Lord." (Revelation 14:13) "Blessed is translated from the Greek word here that means **happy**, as Thayer shows his lexicon. And, of course, one could not be happy without feeling, and one could not have feeling without life. Hence, the soul of man does not die. **(end of part 1)**

Our materialistic friends tells us, "The Bible says Adam died." I answer: Yes; and the Bible says, "That which thou sowest is not quickened (made alive) except it die: and that which thou sowest, thou sowest not the body that shall be, but bare grain, it may chance of wheat or some other grain." (1 Corinthians 15:36,37) And it seems that the Bible puts the "fool" on the negative side of this proposition. And it seems to me that even a "fool" should know that if a grain of wheat "die", there is yet a part of the grain that does not die, or there could be no more grain thereafter.

If Paul could say the grain dies, and yet a part of

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"THE MYSTERY OF CHRIST AND THE CHURCH"

By Billy Orten

Continued from Page 1

head over all things to the church, which is his body, the fulness of him that filleth all in all." Paul says the church is the fulness of Christ. What does this expression mean? Look at some other scriptures. Psalms 16:11, "In thy presence is the fulness of joy." Absolutely everything necessary to joy is found in his presence. I Corinthians 10:26, "The earth is the Lord's and the fulness thereof." There is absolutely nothing in the world that does not belong to the Lord. Colossians 2:9, "For in him dwelleth all the fulness of the Godhead bodily." Christ is God in absolutely every sense. Now Paul says the church is the fulness of Christ. (Eph. 1:23). There are no blessings in Christ that are not in the Church, it is impossible to be in Christ and outside the church. The church is the divine plan of God from the beginning.

Now look at Ephesians the

second chapter; Paul gives a list of things inside and outside the church. First, notice the list of things outside the church in verses 11 through 13: (1) separation from Christ, (2) aliens, (3) strangers from the covenants of promise, (4) no hope, (5) without God, (6) afar off. Beginning in verse 16, the apostle lists things that are in Christ or in the church: (1) reconciliation to God, (2) access to the Father, (3) citizenship in the kingdom, (4) sainthood, (5) membership in the household of God, (6) building on the proper foundation, (7) member of the Holy temple of the Lord, (8) habitation or dwelling place of God. Paul adds to this list of things inside the church in chapter 3 and verse 6: (9) fellow heirs, and (10) partakers of the promise of Christ. We cannot be heirs of God or partakers of the promise in Christ outside the body. Finally, the precious blessing of having our names written in heaven is inside the church according to the writer of

Hebrews, chapter 12, verse 23: "To the general assembly and church of the first-born which are written in heaven." If we want our names written in heaven, we must be a member of the Lord's body, the church. The eleven blessings mentioned here cannot be obtained outside of Christ.

Christ loved the church and gave HIMSELF for it (Eph. 5:25). ~~The thing purchased must have value equal to the price paid for it, or one has been cheated. He purchased the church with his own blood. (Acts 20:28). Did Christ pay too much? If not, then the church is equal in importance to the blood of Christ.~~ Let us who are members of Christ's body, the church, love it supremely and glorify it by lives that are without spot, wrinkle, or any such thing. We urge you who are outside this glorious institution to consider the blessings that can be received only by membership in the Lord's church.—Route 3, Box 127, Marion, La. 71260.

THE BIBLICAL DOCTRINE OF SALVATION BY GRACE THROUGH FAITH

By Andrew Ong

Continued From Page 3

asked, "What shall I do Lord?," Jesus did not say, "There is nothing which any man can do to be saved." Rather, He said, "...but arise, and enter into the city, and it shall be told thee what thou **must do**" (Acts 9:6). When, in obedience to the instruction which was later given to him, Saul was baptized (so that his sins would be washed away, (Acts 22:16), he did not earn the remission of his sins by being baptized, but he did have to be baptized to be saved. It was necessary for him to be baptized in order to be saved by the blood of Christ, that is, by the

grace of God (see Acts 20:24).

While some men may not like it, the Bible still teaches that even though men are not saved by meritorious works, they are saved **by the works which God demands** (James 2:24) in the sense that they cannot be saved by the grace of God without doing these works - works of obedience! This is the case in spite of the fact after one has obeyed these works, he is still to recognize that salvation from sin is a gift, not a wage (Rom. 6:23 cf. Lk. 17:10).

CONCLUSION

When are men saved by the grace of God? Men are saved by the grace of God when their faith leads them, as penitent believers, to be baptized in the name of Jesus Christ unto the remission of

their sins (Acts 2:38). To be so saved is not to be saved by meritorious works but by the grace of God. Such is not "water salvation" as some men claim. It is salvation by the grace of God. Involved in the gospel of the grace of God, there is at least some sense in which men act in regard to their own salvation. (Acts 20:24; 2:40; Phil. 2:12; Acts 10:34-45).

No man can be saved without trusting in the grace of God, that is, in God to save him by the saving power of the blood of Christ (Rom. 5:8-9), but it should also be obvious that one appropriates the grace of God by lovingly obeying the instructions which God has given to man in His word. (Gal. 5:6; Jas. 2:24-26; Mt. 7:21-23; Heb. 5:8-9; 2 Thess. 1:7-9).--Kuala Lumpur Maylasia

PAGES FROM THE PAST

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it live on, it is clear that, in Bible language, it may be said that "Adam died", and yet his soul survive the death of his mortal body. If not, why not? If Adam ceased to exist, or existed only in dust, both soul and body, there might be a recreation, but there never could be a resurrection, of Adam. And the materialistic **Saducees** were logical in denying the resurrection.

On the nature of Man, the Jews were divided into two sects - the Pharisees and the Saducees. "The Saducees say that there is no resurrection of the dead, neither angel, nor spirit; but the Pharisees confess both." (Acts: 23:8) When Paul was being tried in a court composed of both these sects, "He cried out in the council, Men and Brethren, I am a Pharisee." (Acts 23:6) Did Paul mean by this, that he had renounced the faith of the gospel and had gone back to the sect of the Pharisees? No, he simply shows by this that, on the nature of man, the Pharisees were right and the Saducees were wrong.

Jesus points out the same fact. "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.'" (Matthew 22:29-32)

Hence, only the body of man, which is "mortal" (Romans 6:12) dies. That is, God is the God of the living. But God is the God of Abraham, Isaac, and Jacob; therefore, Abraham, Isaac and Jacob are living.

But the materialist replies: "Jesus is proving the resurrection, and not that a part of man never dies." Yes; Jesus is proving

the resurrection, and he proves it by a scripture that even the Saducees had sense enough to know, shows that the "spirit" of man survives his mortal body at death. The Saducees were logical enough to see that if the spirit survives the death of the body, a resurrection of the body is assured thereby. It is the body that is resurrected- "It is sown a natural body; it is raised a spiritual body." (1 Corinthians 15:43)

Now suppose I turn "fool," and when the Bible says of that which is sown- "It may chance of wheat, or of some other grain," -it is said to "die," therefore no part of it survived death. Really, what different in this respect would I be from the materialist with this theory? I cannot see any difference; can you?

Now, back to the text we took in the first article, Acts 24:16- "... there shall be a resurrection of the dead..." Notice here that "the dead" includes all the dead- "both the just and the unjust." Now notice 1 Corinthians 15:35 - "But some will say, How are the dead raised up? And with what body do they come?" Paul answers the first question by showing the wonderworking **power** of God, which the Saducees, as we have seen, were ignorant of- first the vegetable kingdom; second, in the animal kingdom; and third, in the mineral kingdom. (1 Corinthians 15:36-41)

Notice that in answering the second question, "With what body (notice body) do they (the dead) come? He says: "So also is the resurrection of the dead (yes, the dead, notice). It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." (1 Corinthians 15:42-44)

Now what of the **unjust** in the resurrection? Well, Jesus says, "And fear not them that kill the body but are not able to kill the soul; but rather fear him that is able to destroy both soul and body in hell. (**Gehenna**, in the

Greek, as we have seen.) Then follows it not from this that the unjust will be destroyed in hell? (**Gehenna**)

Thayer's Lexicon, the standard for N.T. Greek, says of the word **Gehenna**, in this text, "Where the wicked will be punished." And Berry says: "The place of punishment in the future world."

But says Jesus, "...destroy both soul and body..." Hence, says the apostle, when "death is swallowed up in victory," the dead (yes, the dead, and this includes all the dead, both the just and the unjust) shall be raised in corruptible, and we (those living then) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory." (1 Corinthians 15:52-55)

"Destroy both soul and body in hell" (**Gehenna**) Thayer says of the Greek word here rendered **destroy**: "To devote or give to eternal misery." And, as we have seen in the article before this one, when Jesus shall come, and sits upon the throne of his glory, "He shall say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment, but the righteous into life eternal." (Matthew 25:31-46)

Hence, Paul says: "Tribulation and anguish upon every soul of man that doeth evil." (Romans 2:9) Hence everlasting punishment - torment, chastisement. Thayer says of the word here rendered **punishment**, that it is "used of those undergoing the penalties of the other world." (Matt. 28:46) In 1 John 4:18, it is rendered "torment." Hence, these shall go away into everlasting (eternal) "torment," or "chastisement," as Berry renders the word, both soul and **incorruptible** body.--H.C. Harper (Part 3 next month; look for it on page 5)

THAT YOU MAY GROW

Continued from Page 2

SPIRITUAL GROWTH MANIFESTS OUR FAITH IN CHRIST.

While it is true that life is necessary for our spiritual growth, it is also true that we need to manifest our faith in Christ to prove that we are really growing spiritually. A child may be living but he is not growing. He is not growing probably because he is sickly, deformed, disabled. So life is not always a guarantee for growth. There must be outward manifestations to prove one is really growing. There must be gradual changes shown. When the height of a plant was two feet in 1981, and it is still two feet tall today, this plant is not actually growing. It is living but it is not growing! To say this is growing, it must have increased in height. Likewise our spiritual lives. There must be changes seen from our daily living to show that we are really growing. It is true that when we obeyed Christ in baptism we obtained spiritual life through the seed -- the word of God -- implanted into our hearts, but there must be signs shown to prove that that seed is really growing in us.

The Apostle Paul said, "Therefore if any man is in Christ, he is a new creature. Old things are passed away; behold all things are become new" (2 Cor. 5:17). "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which ye also walked sometime, when ye lived in them. But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man, which is renewed in knowledge after the image of him that created him" (Col. 3:5-10). Paul is picturing here the changes that took place in the life of a Christian---from living the worldly life to a new life in Christ: From sin to righteousness, from darkness to light. This is the process of growing spiritually. We are able to change our manner of living because of our faith in Christ---faith that lives and works! Therefore spiritual growth is a result of our sincere faith in Christ.

SPIRITUAL GROWTH LEADS US TO ETERNAL LIFE IN HEAVEN:

Please note that I am referring to the realization of the promise of salvation given to us by Christ when we humbly obeyed and had faith in Him as our Saviour. It is our wonderful opportunity to live forever with God in heaven. I want you to note this because the Bible teaches there are two separate destinations where man may possibly spend eternity. He may be spending eternity in Hell or in Heaven. Hell is pictured as a place of torment.

There will be no light there but flames of burning brimstone; there will be no humming and singing of sweet melodies but wailing and crying. There will be gnashing of teeth there (Mark 9:43-48; Matt. 25:30, 46; Rev. 21:8).

On the other hand, heaven is the place God prepared for those who obtained the promise of salvation and successfully maintained and safeguarded it. The Bible says that in Heaven, God "...shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; For the former things passed away" (Rev. 21:4). This is indeed a place of total happiness.

If we continue to grow spiritually; to live daily the Christian Life; and to abide with Christ in His Church, we are assured we will reap our reward-- eternal life in heaven.

In our text, the Apostle Peter is urging us to grow. Growth motivates us to change our manner of living from worldly to a holy life. This complete change is the manifestation of our sincere faith in Christ. And if we continue to let our faith work in us, we also continue to grow spiritually. A continuous growth will lead us to realize the fulfillment of the promise of salvation we obtained from Christ. This reward is life eternal with God in heaven.

Dear reader, may we be challenged to examine ourselves. The question is: Are we really growing spiritually? If yes, we thank God for this! Continue to grow for the glory of Him who redeemed us from the bondage of sin! But if our answer is NO, I say that it is now high time for us to buckle down to work! Let that life we obtained from Christ direct us! Let the faith we have in Him work in our hearts! Let us grow spiritually and continually in order for us to be able to attain eternal life in heaven with God!--**OPA.**

A FAIR SHIP SAILING

by Pat Hollandsworth 7-13-81

I brave the tides, life's ocean's roll,
With Thee, my guide to farthest pole.
Where ere the waves my ship bestill
No temper burn nor death shall chill.

Thy Mercy as a fair ship sails.
It bears me up in wildest gails.
Deny it not, my Lord, to me;
Lest I should founder upon life's sea.

And when Thy promised land's in sight,
Thy love, a lifeboat shining bright;
Thy Grace, a glow upon that shore;
Clear light of home that fades no more.

ANNOUNCEMENTS

THE DENVER, COLORADO WORK

Although we moved from the Denver area to Australia almost a year ago (August), I feel a need to report briefly on the work in the Colorado Nebraska area, from the time we arrived in January 1980 to our departure in July 1986. Needless to say, I am not prone to write reports often! The congregations in that area grew during our 6 1-2 years there. All grew numerically, and they all grew in their love and dedication to the Lord and His cause. If my records are correct, there were 44 souls added through baptism to the Lord's body during the time we were working with the four congregations: Denver, Colorado (27); Holyoke, Colorado (8); Canon City, Colorado (7); and Imperial, Nebraska (2). Others took their stand with us out of digression. Of this numerical growth, I only played a small part. We are thankful that these brethren view the Lord's work as team work (Romans 12:4-5), and give God the glory for growth (1 Corinthians 3:4-9). We have some very dedicated brethren (and sisters) in these congregations who feel a personal responsibility to "confess Christ" and carry on the cause of the Lord, and we thank God for them. These churches function well as local congregations, and cooperated exceptionally well with each other, concerning the work in that area. We did go through a very distressing period of time at Denver in dealing with a disciplinary action. But even then, the congregation there came out stronger and more dedicated to the Lord's cause than before. Some of you may be aware that recently Denver has again gone through a rather similar situation. And although they may not have handled it as quickly or as wisely as some would have preferred, I am confident their delay was due only to trying to study the issue out thoroughly, before taking a stand based solely on the scriptures. Bro. Greg DeGough was with us in the work for most of the first two years (80-81). Greg's faithfulness and sincere devotion to the Lord led me, and the congregations in the area, to have a deep, heart-felt respect for him. Others who were fellow-laborers in the area included Rod Martin, Roger Astley, Guy Garrison, Darrin Whitaker, and Bill Savage. Over twenty preachers held meetings in the area, while we were there. Bro. Lynwood

Smith deserves special mention and is held in high esteem by the Denver congregation for his caring help during a stressful time. I want to thank all the congregations that supported the work in a financial way. Besides the churches in the area: Capital Hill, OK.; Mt. Home, MO.; Springfield (North Hy.), MO.; Ft. Worth (Fossil Creek & Trentman Ave.), TX.; Auburn, CA.; El Cajon, CA.; and Cottage Grove, OR.; provided financial assistance at different times, and it was deeply appreciated. We are very thankful for the time we spent working with the congregations in the Colorado-Nebraska area. Our prayer for them, and for us all, is that we will remain faithful and zealous in the Lord's work.--*Glen Osborn*

THE CHURCH AT BATAVIA, ILLINOIS

JOHN CLARK

It has been a little over two years since the church in Batavia began assembling together. We have experienced growth and a falling away of some, but, those who have remained in the faith have been strengthened by the word of God and each other. Batavia is located approximately 30 miles west of downtown Chicago in an area that has experienced a rapid growth in population. Brother and sister Kelly moved to this area from Oklahoma, early last year and have been an asset to the church here. We continue to be desirous of locating any and all who may have moved to this area but have become unfaithful to the Lord and are not assembling with the saints as the scriptures teach us. We will visit them and attempt to restore them to the Lord. But, we need your help to find them. Write and let us know of any in this area that we can visit. If any of you are considering moving to this area we would be very pleased to correspond with you as to what you may expect. The work here continues to need a man who can devote full time effort to spreading the gospel. We desire an evangelist who is strong in the faith, speaking as the scriptures speak and silent where the scriptures are silent; one who desires to take the gospel to the people. Are there any who hear our plea? The Lord has blessed us bountifully and we are able to provide a minimum of \$1000 per month for support for at least two years. If you desire to devote

full time effort to the gospel, why not consider this area, the work is plentiful and opportunity abounds for one who desires to do the work of an evangelist. If you are interested please write or call me for further information. As we continue to go forth in the work here at Batavia, we simply ask for your prayers.--1329 Violet Lane, Batavia, Illinois, 60510, 312-879-0964.

BONDS OF MATRIMONY

SMITH-WADE-William Douglas Smith and Karen Denise Wade were married May 23, 1987 in the Drury College Stone Chapel, in Springfield, Mo. The old Stone Chapel, is very popular and picturesque and fitting for such occasions as this. A large crowd attended the wedding. Bill is the son of Mr. & Mrs. William E. Smith, of Washington, Ill. Karen is the daughter of Mr. & Mrs. Ronny F. Wade. Bill lives in Columbia, Mo. where he works as an industrial engineer. Bill & Karen will make their home in Columbia. Terry & Becky Baze, Rod Goodgion & Wynn Baker did the singing and it sounded good in the old Stone Chapel where the acoustics were just perfect. Bill and Karen are two fine people and it was an honor to perform the wedding ceremony for them. The wedding was well planned and everything went smoothly. We wish for them a long and happy life.--*Clovis T. Cook*.

HAMMONDS-ARNEY—On August 1, 1987, Bret Alan Hammonds and Cynthia Gayle Arney exchanged wedding vows at the Northwest Twenty-First Street Church of Christ in Oklahoma City in a beautiful candlelight ceremony before approximately 200 friends and relatives. Bret is the son of Harvey and Bertie Hammonds of the Aurora Street congregation in Houston, Texas and Cindy is the daughter of Clifford and Pat Arney of the Twenty-First Street Congregation in Oklahoma City. Both Bret and Cindy are faithful Christians. They will make their home in Lubbock, Texas. We pray that God will bless this couple with a long, happy and fruitful life in the Lord's service. It was my honor and pleasure to have been asked to officiate at this happy occasion.--*Harvey Hammonds*

ANNOUNCEMENTS

BONDS OF MATRIMONY JOHNSON-FANCHER—On Saturday, July 11, 1987, Tommy Johnson and Laura Fancher exchanged wedding vows in Wichita Falls, TX. Many friends, loved ones, and relatives gathered to witness the beautiful

wedding and to wish Laura and Tommy many happy years together. Laura is the daughter of Arley and Nina Fancher who worship with the Aurora Street congregation in Houston, TX. Tom's parents are Jimmy Johnson and Loretta Atkins. Laura

and Tom will be worshipping with the Garden's Edge Church in Wichita Falls. Our prayer is that God will bless these two as they go forth to establish a Christian Home. I felt it a great honor to be asked to officiate.—*Arley Fancher*

FROM THE FIELDS



the fields are white already to harvest

Richard Nichols, 1852 3rd Place N.E., Birmingham, AL 35215, Aug. 4--Our love to all at Pansey, AL where we were July 26--Aug. 2. The meeting closed with 26 responses, 8 to be baptized into Christ. We were happy to plant or water, but God gave the increase. Glory to God through Jesus Christ! We had visiting brethren from Slocomb, Lowery, Earlytown, Florala, Piedmont, Marietta, and a number of local visitors including a digressive preacher. Faithful preachers visiting were Lowell Hurs, Don McCord, Miles King and David Stands. Our home, while there, was with brother LaDon Croom. LaDon, Bobbie Ann, and the girls were so kind and hospitable; they made us feel right at home. LaDon is conducting an effective work in the area. The first meeting with the newly established congregation at Cullman, June 12-19, was well attended with a number of visitors from the community, including a "cups" preacher. Lending moral support during the meeting were preaching brethren Alton Bailey, Bobby Pepper, Bob O'Rear, and Johnnie Fisher. Members from Birmingham, Piedmont, Gadsden and both congregations in Athens came to assist in the services. We had 4 visitors stop by from California and Colorado for 5 services. Among them was brother Tracy Moore. We had a wonderful visit. Brother Steve Bowen from Houston, TX happened to be in the area and assisted me in some home visits. He is a true yoke-fellow. I found the people of the community very friendly. These brethren have labored hard to establish a scriptural congregation and need to have a preacher work with them. I'm sure a great work could be conducted. If you receive a request from Cullman please consider it seriously. Please pray for us; you are always in our prayers.

Glen Osburn, P.O. Box 152, Armadale, W.A. 6112, Australia, Phone: (001) 61-9-399-7684, July 10--My family and I moved to Australia in August of last year (almost a year ago). And although we miss family and friends in the States very much, we are very thankful to have the opportunity to spread the gospel in this land. We would like to thank the Lord, the 21st St. congregation in Oklahoma City, and Jerry Cutter who laid the ground work here in Australia, for this opportunity. Worldliness, liberalism, and Pentecostalism are even more rampant here than in the States. But in spite of this, or perhaps even partially because of this, we are experiencing growth here. True Christianity really "shines" against the backdrop of this culture. Since the first of this year, 13 souls have been baptized into Christ and one family has taken their stand with us from digression. Our Lord's Day worship service attendance has doubled, since we first arrived. And the Lord continues to open doors of opportunity for us. Our most effective tool for reaching the lost, up to this time, has been a weekly article in a local newspaper. In these articles we've developed the themes of "tongue speaking" and being "born again," and had much response. We're thankful to have Bruce Word and his family with us in the work. We, and our families, need your prayers. Please remember us, and the work here, when you pray (Romans 12:10-12).

Richard L. Frizzell Sr., P.O. Box 4388, Soldotna, Ak. 99669, Ph. (907) 262-2243. Aug. 7--I have been very busy in the Lord's work in Alaska. The Church is meeting in the town of Kenai. We have seven members. Although, two of our members, Bro. &

Sis. Russell Ductworth will be leaving in a week or two, to go back home to Mo. We will sure miss this fine young couple. I have had a home study with a 17 year old, who said that he wanted to be baptized, but he wants to study with me some more first. We had visitors last Lord's day, Bro. & Sis. Snider from La Grange, Ga. We sure enjoyed them. We expect more visitors this month. We hope others will come our way. I have found a building that the members want to buy. We are trying to find out if the Alaska Housing Authority will finance this place. At this writing, my parents of Wynne-wood, Ok. are preparing to move to Kenai. My sister will be taking care of them. Please continue to pray for me, and the work in Alaska.

Johnny Elmore, 419 K SW, Ardmore, OK 73401, August 10--Since last report, it has been our privilege to attend the meetings at both Sulphur and Lebanon, MO. Both were good meetings and it was refreshing to see old friends. We were also able to attend several nights of Joe Hisle's meeting at Healdton. It was a good meeting and we enjoyed hearing Joe again. It was at Fairview near Marion, LA. We had excellent crowds for this meeting with visitors from numerous area congregations and there were two baptisms and two restorations. We were glad to have Sam and Irma Smith, Thomas and Juanita Smith from Brookhaven, MS and Foy and Inez Wade from Springfield, MO for part of the meeting. I can't say enough about the enthusiasm, warmth and hospitality of the church at Fairview. It is outstanding! I will be home for a while and then to Raleigh, NC Sept. 20-27, 21st St. in Oklahoma City, Oct. 2-11, and Jonesboro, GA Oct. 18-25.

(Continued) FROM THE FIELDS

Ronny F. Wade, P.O. Box 10811, Springfield, MO. 65808--We have been busy the past three months preaching in various places throughout the United States. In June we were privileged to be at La Grange in Georgia and Lowery in Alabama. People in both churches were warm and gracious. Hospitality could not have been better. Excellent crowds, outstanding zeal, and sincere dedication contributed to the success of our efforts. It was good to see Brother E.H. Miller again. He is still strong in body and fervent in faith. The Lebanon meeting was a blessing for all who attended. A wonderful spirit prevailed. Brethren were both encouraged and strengthened. From Lebanon we went to Jonesboro, Ga. The people here are working hard to bring about church growth. They present a united front as they battle the enemy. Gene Grant and Don Snow are to be commended for their efforts. The latter part of July found us in Flint, Mi. Visitors from churches near and far helped make our meeting a great success. Twelve outsiders attended as a result of the hard work of the local brethren who helped make these meetings worthwhile. Thanks to the Lord for those who were baptized and touched with the power of the Word, which is still God's power to save.

Miles King, Route 1, Box 115, Scotland, Ark. 72141, Aug. 7th--We have had some enjoyable and successful work in our area with Bro. J.W. Kornegay. In the meeting at Witts Springs there were 3 restored and one baptized. Brethren Tom Acton, J.W. Kornegay and I held a tent meeting at Scotland, Ark. July 13-18th. The interest was real good. We are in process of finding a building in this area and our plans are to start a congregation at Scotland. Young brother Mike Kelso accompanied me to Lizella, Ga. for a meeting July 20-27th. This meeting was well attended with visitors each night from the community and also brethren from different congregations in Georgia. We had visiting brethren every service during the meeting. They came from La Grange, Columbus, Marietta, Jonesboro and Hazelhurst. Several gospel preachers attended and I was impressed with the way brethren attend and visit meetings in Georgia. We stayed in the home of

Roy and Joyce Turner and sure enjoyed the southern hospitality. During July I also preached at Rolla, Mo., Little Rock, Ark., West Monroe, La. and La Grange, Ga. At this writing I am engaged in a gospel meeting at the Bear Track congregation near Beattyville, Ky. We are having a good meeting with visitors from Lizella, Ga., Sharonville, Ohio and Blue Springs, Ky. Bro. James Moore and Mike Kelso from Arkansas are with me during this meeting. We are enjoying our stay in the home of one of our young preachers--Ben Rose. We appreciate Ben and the work he does here in Kentucky. Bro. Clyde Lamkins is to hold our meeting at Witts Springs August 17-23.

Paul Walker, 1073 Lookout Circle, Uniontown, Oh. 44685, Aug. 6--Our work is coming along very well here in the Akron-Canton area. The Mt. Pleasant congregation welcomes you to visit us when passing through this part of the state. We heard Ronny Wade in a meeting at Flemington, Pa. this week. He did some fine, old-time gospel preaching. The Mt. Pleasant congregation now has Wednesday evening services at 6:30 p.m. Please make note of this information in your church directory. We look forward to the Labor Day meeting at Bunner's Ridge, WV. May God bless the brotherhood.

Ed Bullard, Rt. 1, Box 26, Tupelo, Ok., 74572--Here's our subscription. We have been pretty busy this summer. We have preached in Ark. at Dover, Fayetteville, Pottsville, Mt. Home and Hunt. We also preached at Nashville and White Bluff, Tenn. The Lord willing, we will be in Collins, Miss. Sept. 20-27 and we look forward to this being a good meeting. We still preach at Holdenville, Legal, Sulphur and Wynnewood, Okla. and Denison, Tex. We are in our seventeenth year over KEOR Radio, Atoka, Okla., and in our third year over WBDX in White Bluff, Tenn. It always makes us feel good to have our brethren ask about us, when we know they care. We are thankful to God for the little part we are able to do. We do need your prayers.

Raymond Fox, 753 Saucito Ave., Salinas, CA 93906. July 27--I thou-

roughly enjoyed holding the Sulphur meeting this summer along with Joe Hisle. The great number of brethren that attended and the preachers that delivered sermons made the meeting an encouraging and refreshing reunion. It was not a mere social event. As I walked among the crowd and visited, the people were talking about the work and the cause and not just chatting about worldly things. The New Testament disciples needed an occasion of refreshing from time to time. If this purpose can be realized in a big meeting such as this then its existence is surely helpful to Christians. I especially appreciated working with Joe and was thankful to be able to lean on his experience and wisdom. We also had the good cooperation of the local brethren and the community. The work here in Salinas is progressing very well. Last month we had the opportunity to establish a new hispanic congregation with services entirely in Spanish. This last weekend Jim Hickey held a mission meeting for the new congregation, to build up some initial leads for studies. Jim did a superb job preaching in Spanish and working with visitors. His wife and two of his sons who accompanied him to Salinas were a great help too because of their ability to speak Spanish. We advertised the meeting by mass-mailing a Spanish language flyer to the hispanic part of town. The theme of the meeting and the flyer was the need to return to New Testament Christianity. Each night the building was full of visitors. We now have several solid studies to pursue. We are also continuing our work with the door-hanger advertisements to offer a Spanish correspondence course. The Lord has blessed us we many opportunities to talk with people in the hispanic part of Salinas and we pray the work will continue to develop.

Don L. King, 41931 Chadbourne Dr, Fremont, Ca., 94539, Aug. 15--The congregation in Fremont continues to work together in peace. We are small but growing and welcome all who are faithful. Joe Hisle just closed a good meeting for us last Lord's day. He preached the old time gospel in the old time way and we surely enjoyed it. We had a number of outsiders who attended every night and we hope they will eventually obey the truth. Two made confessions of

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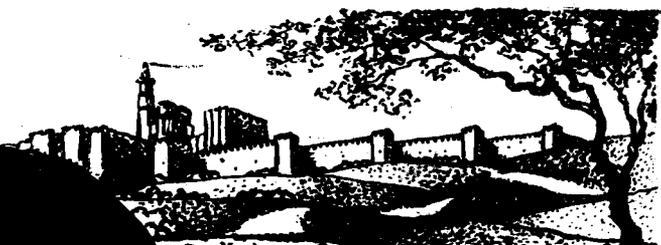
"Thus saith the Lord, 'stand ye in the ways, and see and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.' (Jer. 6:16) 'And they that be of Thee shall build the old waste, places: thou shalt raise up the foundations of many generations; and thou shalt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

FROM THE FIELDS (Continued)

wrong and all were made stronger. Joe certainly has my admiration and commendation for preaching what the world must hear to be saved and the church must hear to stay saved, May the Lord bless us all everywhere with a desire to hear real preaching (Bible precepts, doctrines, etc.) during our meetings and to be disappointed if we don't. Far too little is heard today of what makes us different from the sects around us. We are looking forward to the California Labor Day meeting in Turlock. It will be good to be with those brethren again and also Lynwood Smith who is to hold it this year. Sept 20-27 we are to be with the Brundage Ln congregation in Bakersfield. We look forward to a good meeting and hope all will do their best to help us. Oct. 3-11 we are to be in LaGrange, GA. for a meeting if the Lord wills. Then the 21st through the 25th at El Cajon, CA. We need your prayers for us in these efforts. The work in the Philippines is spreading and growing. We hear from some twenty-five preachers throughout Luzon of good things in the name of Christ. There have been problems, of course, from both within and without. Satan never loses an opportunity to hurt those who belong to the Lord and Him alone. Yet, the work has grown and prospered. Those who have weathered the storms and borne the burden and heat of the day have become even stronger. That is always the way it is. The no-exception brethren have a near completed building right in Roxas now, where our own work began in 1981. Our hearts are saddened, of course, by such things but we thank God for His care and blessings. We thank Him for the Truth of His Word and for the many brave and stalwart soldiers of the cross over the world who keep on keeping on in spite of all the forces against them.

*By Brian Burns 3323 Furman Ave., Ft. Smith, AR. 72903, August 1987--*It has been some time since my last report to the OPA. This is a brief outline of our year. The family and I were privileged to spend March in California. We held a meeting at the Fremont and El Cajon congregations and had appointments at Escalon, Stockton, Modesto, Manteca and Turlock. It was a joy to see brethren I had not seen since I worked in California in 1980. The hospitality shown us by our brethren there was excellent and greatly appreciated. I especially enjoyed seeing and visiting with many of my fellow gospel preaching brethren. I thank very much Bro. Don King for his assistance in our schedule and the Fort Smith, AR. congregation for their cooperation while we were away. In April we had a meeting at Hillcrest congregation in Brookhaven, MS. This was our first work with these brethren. We hope the meeting was as enjoyable and uplifting to the church there as it was to us. This was the first year we were able to attend the Lebanon meeting. As with either Fourth of July meeting the services and fellowship with the brethren were outstanding. On July 5-12 Bro. Don King held a meeting here in Ft. Smith. His subjects were very good and easy to understand. We had the largest attendance of any other meeting held here. Twice this year I have been able to visit San Antonio, TX. and speak for my old home congregation. It is always nice to be able to visit your family and those brethren that know you best. Our work here in Ft. Smith continues. We have lived here four years now. I believe the attendance is up; interest is high, and we are all growing spiritually. Personal work continues with brethren as well as outsiders. Pray for us in the work.

*Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark. 72601. Aug. 3--*Since last reporting I've held meetings at Galey, Ok. where I stayed with Cindy's sister and brother-in-law, the Jeff Cantrells; Then to Pleasant Hill, Mo. where I enjoyed the hospitality of the Clayton McDavitts; then to Greenville, S.C. where we enjoyed our stay with the Thomas Owens family. All of these congregations were at peace and have exhibited spiritual growth since I was last with them. The Lebanon meeting was very enjoyable and continues to grow. Due to our close proximity to Lebanon and to vacation hot spots we enjoy lots of company, both family and brethren whom we cherish and who enrich our life and the lives of our children. In July we were with the brethren in Mtn. Home, Ark. for a weekend and enjoyed the hospitality of the Walter Campbells. That congregation is looking very good after much heartache. By the time you read this we will be in a meeting in Strong, Ark. Aug. 9-16. Now concerning our work here. The cause has grown in our area but we are smaller in number in our local congregation. Counting children, fifteen of our number began meeting at Locust (near Lead Hill) on May 24th. They had 21 in attendance the first Sunday and 28 the second Sunday. Recently they have numbered in the low 30s, beside they renovated an old community-school building on their own and have been doing their own teaching except for one Sunday when Howard Northcut came and taught them. I will hold them a meeting sometime before winter if the Lord wills. They are listed in the 87 directory under Locust Church of Christ. I can attest to the fact that when you lose numbers (even under peaceful and evangelistic conditions) it leaves a void that takes some 'work' to overcome.



Advocate OLD FATHERS

No. 10 OCTOBER 1, 1987

“AN UNENVIABLE POSITION”

By Johnny Elmore

In the latest issue of **One Body**, Summer 87, Leroy Garrett, editor of **Restoration Review** and well-known for his liberal postures, takes H.A. (Buster) Dobbs to task for his editorial in **Firm Foundation**, (Jan. 27, 1987), in which he announces his intention to speak on “The Hermeneutic of Silence” at Restoration Forum V in Cincinnati, defined as a meeting “among brethren in the Restoration Movement in the interest of unity.” Garrett pedantically points out to Dobbs that there is no such thing as “a hermeneutics of silence,” and that it makes as much sense to speak of “The Geography of Nowhere,” or “The Physics of Nothing.” Since Dobbs said that he was asked to speak on this subject, I have an idea that someone else selected the name of his topic for him. If Dobbs were not already quaking in his boots, he well should have been when Garrett reminded everyone that he has a Ph. D.

However, Garrett does get right down to the meat of the issue when he reminds Dobbs: “If there is a ‘law of silence,’ it has to work both ways. Back to our brother who objects to a plurality of cups on the ground of silence (and because it plainly says, ‘Jesus took the cup’), don’t we have to concede that he is right, that the Bible is silent about cups and that they are an innovation - introduced by no one less than C.E. Holt and G.C. Brewer?”

Garrett is trying to justify all kinds of looseness, of course, but he is right! Dobbs and his brethren should just come on out, as Garrett has, and shell the corn down and admit “**that the Bible is silent about cups and that they are an innovation.**” Garrett can see it, others can see it, and they shall

have “no rest day nor night,” who condemn the instrumental music people for using instruments of music in the assembly on the ground that the Bible says nothing about it while ignoring the fact that the Bible is also silent about individual cups in the communion. I personally hope Garrett and others continue to hold Dobbs’ feet to the fire until he and his brethren give up the “silence of the Scriptures” argument or admit that they are wonderfully inconsistent.

But remember that Garrett is trying to justify the instrumental music people. He tries to head Dobbs off at the pass by ridiculing the argument made on gopher wood and the ark by saying: “The Church of Christ case against instruments is having a hard time of it if we still have to march out that old saw of Noah and the gopher wood, as you indicate you plan to do in Cincinnati. It is hard to believe that our editors today can be so shallow as to write what you did...The problem with this argument is that it proves more than you want to prove, for everyone who seeks to make a law out of his opinion can use it. ‘Jesus took **the cup.**’ Is that not specific enough? Then why your plastic cups of a different kind and size?”

Apparently Garrett thinks that Dwaine Dunning made a touchdown and a home run too, when he tried to meet the gopher wood argument by saying that Gesenius in his Hebrew lexicon defined “gopher” as “**resinous** wood, not a specific tree.” Dunning argues that pine, fir, cedar, cypress, spruce, and hemlock could have been used, according to this definition (**One Body**, Spring, 86). Now isn’t that a wonderful objection? So what if “gopher” does simply mean “resinous wood”? That is still specific, and would exclude all non-resinous wood. The gopher wood argument stands and it will take more than ridicule to tear it down, but it is inconsistent for Dobbs to make an appeal to it so long as he uses cups.

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SUBSCRIPTION RATES

Single Subscription One Year.....\$5.00
Published Monthly by Old Paths Advocate, Lebanon,
Mo. 65536

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

“FROM THE PEN OF ALEXANDER CAMPBELL”

In the March, 1852 issue of the **Millennial Harbinger** a man identified only as **J.S.** asked Bro Campbell about the “assurance” of the resurrection spoken of in Acts 17:31. He wrote: “Now, sir, this assurance is precisely what I want. Where shall I seek it? Where can I find it? Will you do me the kindness to name the best English authority on the subject; or if not too great a tax, answer yourself?” The following is A. Campbell’s reply: (D.L.K.) “**Dear Sir:** In response to your very important query, I would state, that the word here rendered **assurance**, is **πίστις**, properly translated **faith**. He has given to all men faith, Jews and Gentiles, that is, abundant proof or evidence that he will judge the world by Jesus Christ, and render to every man according to his works, in the fact of his raising Jesus from the dead.

The evidence of the ultimate judgment is, then, based on the resurrection of Jesus Christ from the dead, inasmuch as God would not have raised him, had he not spoken the truth. Now, as that fact is the best proved fact in the annals of time, the highest **moral certainty** is given to all mankind, Jew and Greek, who have this testimony.

The resurrection of Jesus Christ from the dead being a sensible fact, is confirmed by the martyrdom of so many of those who suffered death for proclaiming it, or that they saw him after he rose. So, that all that suffered death, as witnesses of that fact, sealed their testimony of its verity with their own blood. And to this, this next strongest evidence or assurance is the consecration of the day of his resurrection, once every week, by the observance of all Christians. These constitute the highest moral assurance that man can have, by faith, in any testimony whatever. No historic fact, universally admitted in Christendom, is so indisputably evident and demonstrable, as this one. Hence God has given the full assurance of faith to all who candidly examine the premises connected with his resurrection. In our own style, to give evidence is to give faith, and that is to give assurance. Hence, millions are as much assured that Napoleon, Washington and Franklin, lived and died, as that their wives and children now live, that there is such a city as London and Jerusalem, as that there is the state of Ohio, in which they live.

I trust Dr. S. will pardon the liberty I have taken, in giving his letter to my readers. There are many who, like himself, desire more light on this subject. I would refer him to my Debate with Mr. Owen, a new edition of which is about being issued at Cincinnati. That God will judge the world by Jesus Christ, is proved by his raising him from the dead, the fruit of a judgment held upon

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“DO WE CORRECT LIKE ELI?”

By Brian Burns

First Samuel chapters 1-4 tell us something about a man named Eli. He was high priest and judge of the Jewish people. Eli had two sons who were priests, Hophni and Phinehas. These two were called, “sons of Belial”, because of their sins, ch. 2:12. They took their part of sacrificial meat before it was roasted, I Sam. 2:13-15, they threatened anyone that opposed their error, vs. 16, caused people to abhor the sacrifices, vs. 17, committed adultery, vs. 22, and dishonored their fathers wishes, vs. 25. Eli's sons were known for their evil so he questions them and calls their deeds evil, vs. 23. Eli rebukes his sons for their sins and for causing the people to transgress. Many would think that Eli had done all that he could do. Could he have done more?

God said, “and he restrained them not” I Sam. 3:13. Eli told them of their evil and made it plain that he did not approve, yet that was not good enough to please God. Eli still honored his sons above God, ch. 2:29.

This same type of diluted discipline is causing congregations to crumble today. There are even those living in adultery who are accepted and protected by some. What is said in their defense? Our own brethren say, “so and so knows I don't approve”, or “they are family”, or “no good would come from withdrawing from them completely.”

Let's look at Eli again. His sons knew he did not approve but simply expressing his disapproval was not enough. Eli could and **should** have expelled them from their position of power and influence. Instead, he stopped with a mild rebuke and lived with the problem. Being family, or even a friend, should not matter either when it comes to discipline. God did not appreciate cheating, adulterous, and disrespectful family members being honored above him, I Sam. 2:29. Jesus said in Matt. 10:36-37, “And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not

worthy of me.”

If I Cor. 5:5,11 were obeyed and the sinner withdrawn from he might be saved. Then the leaven of sin would be removed from the church, vs. 6-7. Paul said in Gal. 6:1 that the spiritual are to “**restore**” those overtaken. Restore here is the same word used in Matt. 4:21 for mending the nets. We readily understand the need to mend a net so it might catch a fish. Then why do we often turn away from a lost brother or sister and refuse to exercise what the scriptures say can make them what they ought to be?

Brethren, there are people this very instant who are subjects for scriptural discipline. If carried out, their evil influence may be purged from the church and they might be made ashamed and repent. But, like Hophni and Phinehas, erring brethren will feel no shame or need to repent as long as their sin is tolerated. Then they too will lose their souls as these men lost their lives. Not only is the sinner punished but so is the one who honors the sinner above God and His will, (I Sam. 2:27-36). Eli was punished for knowing and not correcting evil to the fullest of his ability and knowledge.

Today, problems arise and are complicated because they are not dealt with immediately. As long as a sinful situation is allowed to exist, without correction, it grows more complicated and difficult to curtail. Leaders and preachers need to take heed of Eli's situation. **We all need to take heed and act according to the scriptures** and not emotion. Let us act before our house is judged forever for the iniquity which we know and restrain not. Ez. 33:8-9, “When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.”--3323 *Furman Ave., Fort Smith, AR 72903.*

“HOMOSEXUALITY”

By J.P. Vernon

The subject of homosexuality should not need to be addressed by any one because of its abhorrent nature; certainly not by any one confessing to being a christian. However, like many subjects that are somewhat delicate in nature or “we don't like to talk about that type of thing,” it must be taught about. In spite of what we

wish it is very prevalent today. It is said that ten percent of the male population is homosexual.

Since the Bible is the primary source of right and wrong the Bible is where we must go to find the answers to this horrible sin. Please note the following points.

1. **Homosexuality is unnatural.** Romans 1:26,27 “For this cause God gave them up unto vile

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"THE QUERIST COLUMN"

By Ronny F. Wade

Question: In a congregation that does not have elders, is it scriptural to vote in our business meetings? If it is, on what matters can we vote, and should all male members be allowed a vote regardless of age or maturity in the faith?

Answer: This question and its implications has far reaching consequences. The Church of Christ is not a democracy. Never has been, never will be. Christ is head Eph. 5:23 and has supreme authority Mt. 28:18-20. Matters of right and wrong; truth and error cannot rightfully be voted on. It doesn't matter how many vote for error, that won't make it right. In a church without Elders, there surely must be a better way of settling matters than voting. A consensus should be sought and reached. There are, obviously, inconsequential matters such as what color to paint the building which may allow for difference of opinion resulting in some kind of decision being reached by show of preference etc. Even in these situations brethren should seek to reach complete agreement. Members new to the faith should not have the responsibility of making major decisions for the church. I personally have seen young men who were baptized on Saturday attend a business meeting on Sunday and vote with as much authority as a brother who had been in the church for thirty years. Such is not only a travesty of scripturalness, but sound reasoning as well. All such problems arising from voting, unscriptural use of power etc. should show us the necessity of developing Elders and implementing scriptural church organization instead of drifting along year after year satisfied with the status-quo. One additional thought: when the majority fails to rule where voting takes place, the minority does. Surely we can see the problems created by such a

system.

Question: what should happen when a brother continually retards the growth and progress of the church by refusing to go along with those who desire to work and move forward? I personally believe, after trying to convince and work with such a brother, in the spirit of love and caring, if he refuses to cooperate, then the rest of the brethren must override him and move forward.

Question: When did Paul receive the Holy Ghost, when he was baptized?

Acts 9:17 "The Lord, even Jesus, who appeared to thee on the way, has sent me that thou mightest receive thy sight and be filled with the Holy Spirit."

Some have argued that Paul received the baptism of the Holy Ghost when he was baptized, because of this statement. I do not believe that conclusion is justified. Since Philip could not impart the Holy Spirit to the Samaritans, I see no reason to assume Ananias could. The statement made by Ananias was one of simple futurity, a statement of fact, not of time. Being an apostle of Christ, Saul was later baptized in the Holy Spirit. The exact time when this happened, however, is not on record. The thing he had to do to be saved was "arise and be baptized and wash away thy sins" Acts 22:16. Water baptism forgave his sins, but did not impart the miraculous powers of the Spirit. Holy Spirit baptism was from God, not man. It was received direct from heaven and not by the impartation of hands. As an apostle, Paul was not a "whit behind them all" so he did receive the baptism of the Holy Spirit, we just do not know where or when, because inspiration did not reveal it.

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

ARE YOU AN ADDICT?

By Wayne Kilpatrick

A fascinating experiment on addiction was reported in an issue of **Good Housekeeping** magazine. Not drug addiction. Not alcohol addiction. Not tobacco or candy addiction. It was television addiction.

A Detroit newspaper made an offer to 120 families in the city. The families were promised \$500 each if they would agree not to watch television for one month. That's right. They would get 500 bucks free and clear if they would keep the tube off for just 30 days. Guess how many turned down the offer. Ninety-three.

Of the 27 families who said yes, five were studied and reported on in the magazine article.

Right away you realize it was quite an adjustment for them. Each family had been watching television 40 to 70 hours a week; that's between 5.7 and 10 hours a day. Every day of the week, the monotonous sounds and electronic pictures were a continual part of those households, year in, year out.

Serious pain accompanied the sudden cold-turkey withdrawal from the plug-in drug. Remarkable things occurred, some almost bizarre. One lady started talking to her cat, while one couple stopped talking to each other altogether.

But some good things occurred also. Books, dusty from neglect, were pulled off the shelf and read. Families played games, listened to the radio

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"PAGES FROM THE PAST"

By M. Lynwood Smith

THE UNJUST (No. 3) continued from last month by H.C. Harper, *Apostolic Way*, Dec. 1923.

"Let us notice Matt. 10:28 again. Jesus says: "And fear not them that kill the body, but are not to kill the soul; but rather fear him that is able to destroy both body and soul in hell."

I have already called attention to the fact that the word here rendered "Hell" is **gehenna** in the original. In fact there are three distinct Greek words that are each rendered "hell" in the Common version; namely, **gehenna**, **hades** and **tartarus**; and this has given deceivers vantage ground from which to attack the truth.

For example, J.F. Rutherford, materialistic Russellite, tells us in his book, "**The Harp of God**," that "No man has a soul." (p.28) And he juggles with the word "hell" as cunningly as did Russell, who howled long and loud on "to hell and back," as though he had found a way out of hell (**gehenna**), when in truth the word hell (**hades**) is the word used in the Greek where he quotes "hell" to prove "to hell and back."

Has a man a soul? Yes, and it might be as truthfully said that no man has a **body** as to say that "No man has a soul." Listen! "God said unto him, Thou fool, this night thy **soul** shall be required of thee." (Luke 12:20)

Hades-hell is not the place of eternal punishment of "the devil and his angels" and those "on the left hand." (Matt. 25:31-46) But these deceivers (and they **are deceivers**) can play a siren tune on "hell" because **hades** and **gehenna** are each translated hell; and thus they lure men to destruction-"into everlasting fire prepared for the devil and his angels," the **gehenna**-hell of Matt. 10:28, the "hell" into which the unjust go "both soul and body."

Rutherford says: "The fact that He (Christ) did not remain in hell is proof conclusive that hell is not a place of eternal torture."

Rutherford here shows that he is either an ignoramus or a deceiver.

As a matter of truth, the "hell" to which Christ went, is not the hell (**gehenna**) of "eternal torture." Christ went to **hades**-hell, "the common receptacle of disembodied spirits." (see Acts 2:27, 30, 31 and Thayer's Unabridged Lexicon, page 11)

All go to **hades**-hell- the just and the unjust, so far as the spirit of man is concerned, while the bodies, which are mortal (Rom. 6:12) go to earthsome in tombs, some in graves, some in the sea, and some to rest on the lap of the earth, which receives them all. (see Rev. 20:13)

And just as sure as Christ is the "Rock" (Matt. 16:18), just that sure it is that the "gates of" **hades**-hell did not prevail against him- he came

back a mighty conqueror; and he says, "I am that liveth, and was dead, and behold, I live forever more; and have the keys of death and of **hades** (hell)." (Rev. 1:18)

Yes, Christ has the keys of **hades** (hell) and he is going to empty it of every soul (Rev. 20:13). And the "spirit" and the "body," which were separated (and "the body without the spirit is dead"-James 2:26) will be reunited when the body is "raised incorruptible." (1 Cor. 15:52) "And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O **Hades** (hell) where is thy victory?" (1 Cor. 15:54,55) "For he (Christ) must reign till all enemies are put beneath his feet; the last enemy to be destroyed is death." (1 Cor. 15:25,26)

"And I saw the dead, small and great, stand before God... And whosoever was not found written in the Book of Life was cast into the lake of fire." (Rev. 20:11-15) "He that overcometh shall inherit all things; and I will be to him a God; and he shall be to me a son. But the fearful and unbelieving, and defiled with abominations, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, shall have their part in the lake of fire which burneth with fire and brimstone, which is the second death." (Rev. 21:7,8)

"And the devil, who deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are; and they shall be tormented day and night forever and ever." (Rev. 20:10)

"When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them one from another, ..." (Matt. 25:31,32) "Then shall he say unto them on the left hand, Depart from me, ye cursed, into eternal fire, prepared for the devil and his angels... And these shall go away into eternal punishment, but the righteous into eternal life." (Matt. 25:41-46)

"But after thy hardness and impenitent heart, treasurest up unto thyself wrath for the day of wrath and of the revelation of the righteous judgment of God, who will render to every man according to his works: to them that by patient continuance in well doing seek for honor, and glory, and immortality, eternal life; but to them that are contentious, and do not obey the truth, but obey unrighteousness, tribulation and anguish, wrath and indignation, on every soul of man that doeth evil," (Rom. 2:4-9)

Fear Him-yes, "Fear him that is able to destroy both soul and body in hell (**gehenna**)." **Destroy:** "to devote or give up to eternal misery." (Thayer's

HOMOSEXUALITY

Continued from Page 3

affections; for even their women did change the natural use into that which is against nature; and likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet". Homosexuality is a learned practice - you are not born different.

2. **Homosexuality is indecent.** Rom. 1:27

3. **Homosexuality is degrading.** Rom. 1:24 "Therefore God gave them over unto sinful desires of their hearts to sexual impurities for the dishonourment (degrading) of their bodies with one another".

4. **Homosexuality is abuse of the body.** The prevalence of disease (Aids, Syphilis and other diseases) should be deterrent enough, but listen to the Apostle Paul in 1 Cor. 6:18, 19 "He that committeth fornication sinneth against his own body. What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own"?

5. **Continued practice of homosexuality will keep one out of the Kingdom of God.** 1 Cor. 6:9, 10 "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God.

Jude 7 makes reference to Sodom and Gomorrah; the most notorious cities of that day and through all the ages as the sin capitals of the

world, because of the sin of homosexuality. Jude says "giving themselves over to fornication, and going after strange flesh, are set forth for an example suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh. Genesis, chapter 19 gives an account of what Jude was referring to.

Lasciviousness is a sin spoken of in many places in the Bible. The definition is; having or denoting wanton desires; lustful. A sin of the flesh which the Bible condemns.

James 1:14 tells us "Every man is tempted when he is drawn away of this own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin when it is finished bringeth forth death". This death is the death in Judgment.

It is not enough for Christians to say to those in sin, "I'm sorry." We must teach God's word against it. Many will say "judge not that ye be not judged", but when the Bible states a principle, it is not we but **God** who is the judge.

The Bible teaches that any disobedience can be forgiven by God. Many apparently do not realize that homosexuality is not an **acceptable** alternate lifestyle to God. A study of the Bible will teach otherwise if they are really interested.

The final answer to homosexuality, or any other lifestyle contrary to God's plan, is a new beginning. Things that tempt you can be overcome. 1 Cor. 10:12 "Wherefore let him that thinketh he standeth take heed lest he fall". Verse 13 "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.--Rt. 4 Box 974, Springfield, Mo. 65802

ARE YOU AN ADDICT?

Continued from Page 4

and enjoyed playing records together. In another family, two young children spent some time practicing how to spell their names and addresses. I mean, how intellectual can you get?

Miracle of miracles, several parents actually reported young children taking their baths at night without throwing a fit. Some (better sit down) willingly practiced their piano lessons. We're talking domestic revolution!

The results? Well, the no-TV-month families had to admit four facts:

1. Their family members were brought closer together.

2. More eyeball-to-eyeball time took place between parents and children.

3. There was a marked increase in patience between family members.

4. Creativity was enhanced.

We probably never will know the toll TV addiction has taken on our nation's youth as far as potential and productivity are concerned. There is much truth in the comment made in the **Christian Medical Society Journal** several years

ago that said, "The primary danger of the television screen lies not so much in the behavior it produces, as the behavior it prevents."

Hey, let's do something about this, folks. It's a tough uphill battle, but it isn't insurmountable. Coming off addiction is always difficult. Getting off dead center is never a downhill slide, television included. It actually boils down to the correct use of two of the smallest things in your house—the on-off knob on your set and the simple, yet powerful word, "no." Establish some well-defined rules. Set limits, and don't overlook the addictive video game.

Believe me, the ultimate benefits you will enjoy will be worth much more than \$500, and they certainly will last a lot longer. So, my advice is for you to unplug the plug-in drug. Do it now, not later!

(The above article is reproduced from the **GOSPEL ADVOCATE**, 1/5/87 (p. 77). It is so timely that I HAD to ask brother Kilpatrick for permission to submit it to this paper. In reference to the idea of the behavior the TV screen produces, see **THE LIGHT**, 8/86, (p. 8). Read article, "Young Ronny Zamora."— Tony Denton

"AN UNENVIABLE POSITION"

Continued from Page 1

But Garrett thinks he has discovered that churches of Christ use "two different kinds of music every Sunday - vocal music and written music." He argues: "If you can have written music to aid your singing, why cannot your brother have instrumental music to aid his singing?" This is simply a new twist on the old, worn-out songbook argument. I am surprised that any man would make such a puerile argument, even one with a Ph. D. impediment. Garrett must have studied music at the same place he got his degree! Every singing school I ever attended defined music as "tones (musical sounds) systematically arranged so that they sound pleasing to the ear" or some equivalent definition. Written "music" does not make sounds (unless someone drops a songbook). Oh, but he says: "Consult your dictionary as to the meaning of music." Yes, and the dictionary also defines baptize as to "dip into water or sprinkle with water." Will Garrett

accept that definition? Yes, he probably will.

I have to have a degree of sympathy for brother Dobbs and those brethren who use Sunday School and individual cups. They are in the unenviable position of having to defend those innovations while trying to oppose instrumental music in the assembly. All the while, we are told that many of their members - some say as many as ninety percent - would not oppose instrumental music in the assembly, and that most of the remaining ten percent are gray-headed. No wonder! One of their preachers admitted that in many towns they have "the worst singing of any group in town - worse even than a herd of lukewarm Episcopalians" (**One Body**, Spring, 87).

Many of their preachers are out on the plains of Ono, meeting with modern Sanballats and Tobiahs of the Christian Church who have tried to deter them with love feasts and scholarship and now resort to outright ridicule. Clearly, their position is untenable. What will they do? Will they retreat to firmer

ground or go on to wider disgression? We shall wait and see, but it appears that many have already made their decision.--OPA

"FROM THE PEN"

Continued from Page 2.

him and his murderers; the prison was opened, and the prisoner falsely accused and condemned for blasphemy, was discharged. This is the proof or assurance of his innocence; and that proved, a resurrection and future state is established beyond doubt. Hence, there is more evidence of the resurrection of Jesus Christ, that for any event in the history of man. With much respect, yours, **A.C.**--O.P.A.

"PAGES FROM THE PAST"

Continued from Page 5.

Unabridged Lexicon, p. 64) Yes, cast into **gehenna** (hell) with the devil and his angels, and **tormented** "forever and forever." "Both soul and body." No coming back from **gehenna** (hell), no coming back from the "much worse punishment" than death, a physical death. (see Heb. 10:28,29) - **H.C. Harper**

ANNOUNCEMENTS

CHANGE OF TIME NOTICE

Gerald Hill advises us that the congregation on the Eastside of Deer Park, Texas has changed their meeting time for Sunday Evening services to 4:00 P.M. Please make the change in your directory.

DO YOU NEED THESE BOOKS?

Sermons and Writings of Homer L. King. \$5.00 ea. (hardbound) a bargain at today's prices for sure. Order from: Helen King, 1061 N. Pilgrim, Stockton, Ca. 95205.

The Destruction of Jerusalem by the late Tommy Shaw. 78 pages, hardbound. Attractively done in green and gold, another bargain at \$5.00. Order from Betty Shaw, 1217 E. Knob Hill, Springfield, Mo. 65807-6907.

The Work of an Evangelist by K.G. Wilks. (a new book) \$5.00 ea. postage and tax paid.

Elders, Bishops, Overseers by K.G. Wilks. \$6.00 postage and tax paid.

Deacons: Servants of the Church by K.G. Wilks. \$6.00 postage and tax paid.

Life and Times of K.G. Wilks, autobiography. \$22.50 postage and tax paid. Order the books by K.G. Wilks from him at 528 N. Main St., McGregor, TX 76657.

Let Her Be Covered (tract-paper back) by Don L. King. \$1.00 ea. Order from Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539 (postage paid).

DEBATE IN GEORGIA

The Lord willing, Nov. 25-28, a debate will be held in the Atlanta, Ga. area. Propositions for discussion follow. The disputants are Ronny F. Wade and Bob White. This promises to be a debate conducive of much good. Brother White represents the liberal wing of the churches of Christ. In addition to the usual format, there will be a five minute cross-examination of the affirmative by the negative after the first affirmative speech. Make your plans to attend. Exact location will be announced in the November OPA.

PROPOSITIONS FOR DEBATE

1. The scriptures teach that a congregation of the church of Christ for the communion, must use one cup (drinking vessel) in the distribution of the fruit of the vine.

Affirm Ronny F. Wade

Deny Bob White

2. The scriptures teach that a congregation of the church of Christ for the communion may use individual cups (drinking vessels) in the distribution of the fruit of the vine.

Affirm Bob White

Deny Ronny F. Wade

3. The scriptures teach that when the church comes together for the teaching of the Bible, this teaching must be done in an undivided assembly with men only doing the teaching.

Affirm Ronny F. Wade

Deny Bob White

4. The scriptures teach that when the church comes together for the teaching of the Bible, it may arrange into classes for this teaching with some of the classes being taught by women.

Affirm Bob White

Deny Ronny F. Wade

ANNOUNCEMENTS

CHURCH DIRECTORY BENDAVIS, MO

Change of address for Edward Williamson to Rt. 4, Box 5, Raymondville, MO 65555. New phone no. (417) 457-6374. Please call for mid-week services. All other information remains the same.

CONCERNING CLOTHES FOR ZAMBIA

I would like to thank every congregation and individual that has sent clothes to Zambia. The work has received well over 100 boxes in the few months that my family and I have been here. It shows the generosity and thoughtfulness of our brotherhood. We are now in the process of trying to distribute the clothes to the poor and needy in the church. We have a problem that I do want to bring to the attention of the brotherhood. The problem is that we have so many boxes of clothes that it has filled up all of our extra rooms. It will take us a very long time to distribute these clothes. So we are asking the churches to please not send any clothes at this time. If in the future your congregation wants to send clothes, please contact us about the need before you send them. Thanks for your help.--Doug Edwards.

YOUR SUBSCRIPTIONS, ETC.

We have begun sending reminders in the form of cards to those who have allowed their subscriptions to expire for O.P.A. So far, about 75 of you have responded. Surely there are more who really do want the paper. Please don't allow your paper to run out. Renew early and you save us a great deal of work in taking care of your sub. Too, you have an uninterrupted supply of good reading. At today's prices we could not publish O.P.A. for any less anywhere. \$5.00 per year for 12 issues (that is 144 pages of reading) is a real bargain. I must thank those who have sent to help us on foreign subs. We have received money from several of you. Thank you very much! We are still short but you are filling the need very well. Please remember to specify that your help is for the foreign brethren who cannot afford to pay their own. We will act accordingly. God bless you all who have been so generous and thoughtful.--D.L.K.

MY POSITION ON CARNAL WARFARE

I cannot participate in military

service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other warfare in the following references:

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword" (Matt. 26:52)-Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"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 branch of service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"-Jesus, Matt. 5:34).

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

6. To serve in any way in the military service, I 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, I cannot conscientiously engage in carnal war in any form or branch, and for the above reasons, I authorize my name to be listed in support of the above principles.

-Monty Towe, Springfield, Mo.

-Kent Barnes, Springfield, Mo.

-Jonathan W. Mackey, Rt. 2, Box 164 D, Paul's Valley, OK 73075

-Kellie Smith, Rt. 2, Box 732, Brookhaven, Ms. 39601

-Chris Smith, Rt. 2, Box 732, Brookhaven, Ms. 39601

-Stacey Lon Knight, Rt. 1, Box 160B, Lockaby Rd., Pendleton, S.C. 29670

-Mark Lewis, 7914 S. Benton, Kansas City, Mo. 64132

-Bill Johnston, Box 86, Raymore, Mo. 64083

-Elmer H. Powers, 8616 S. Gore Rd.,

Bloomington, IN 47401

-Dwayne Keith Snow, 951 Laurel St., Lake City, Ga. 30260

-Gregory D. Tanous, 14525 S. "C" St., Apt. 14, Tacoma, WA 98444

-Dale Fender, P.O. Box 209, Lytle, TX 78052

-Samuel Fender, P.O. Box 209, Lytle, TX 78052

STATEMENT OF OWNERSHIP

We are required by law to publish, each year, a statement of ownership of Old Paths Advocate. The paper is owned by Don L. King who also serves as Publisher. It is a private endeavor; not a work of the church, hence not intended to be supported or subsidized by church treasuries, but by paid subscriptions of our readers.

OUR DEPARTED

OFFILL—Franklin Ray Offill was born on July 21, 1911 at Cleburne, Texas, and departed this life April 8, 1987 in Springfield, Oregon. He was united in marriage to Viola Deck on August 13, 1933 at Johnson City, Texas; and they have celebrated over 53 years of marriage together. They lived in Texas for a number of years before moving to Bakersfield, California. Mr. Offill was a truck driver for many years and then worked as an inspector for Kern County Mosquito Abatement until his retirement. They moved to Cottage Grove, Oregon in 1975 and then later made their home in Albany, Oregon, for a number of years before moving to Springfield 3 years ago. Mr. Offill has been a member of the Church of Christ for over 55 years. Surviving are his wife, Viola Geneva Offill of their Springfield residence. Sons, Carl on Ray Offill of Bakersfield, CA; Bobby Dale Offill and Dennis Gayle Offill both of Springfield, OR; Billy Royce Offill of Tangent, OR; and David Warren Offill of Eugene, OR. Sisters, Thelma F. Brown of Tehachapi, CA; Lora M. Redelspurger of Riddle, OR; and Dorothy L. Pilgrim of Roseburg, OR. One sister, Suzie Fuller preceded him in death. 11 Grandchildren, 10 great Grandchildren and numerous nieces and nephews as well as a host of friends survive. I have been blessed by having known Bro. Offill. He loved the assembly of the saints. He was always an encouragement to me because of the way he would listen to my lessons and then make sure that

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he commented his approval and joy in the lesson if he thought it to be the truth. For a number of years before his death, he was in poor health. But, although his body was weak, yet his spirit remained strong in faith and dedication. He will be missed so much, but we are comforted in God's word concerning the rest and peace promised to the faithful. The writer spoke words of comfort and admonition to the family and friends who gathered for his services on April 11--*Gayland L. Osburn.*

BULL— Ida Grace Bull, born Oct. 18, 1901, departed this life Aug. 25, 1987. She and her husband Adrian Bull, owned and operated the Bull Grocery in the Oak Grove community for many years. She was well known in her community as was attested to by the large crowd that assembled for the funeral. The undertaker estimated the crowd to be in excess of 260. She is survived by one daughter, Myrtle Compton, Joplin, Mo.; two brothers Warren and Virgil Newdigger, both of the Tipton Ford community, and one sister Gladine Hickman, Neosho, Mo. She was a member of the Leawood Church of Christ. The singing was done by several young people from the Church of Christ from the local community, and may I say they did a very good job. Ron Lankford, of the Leawood congregation assisted this writer with the service. It was my pleasure to have known Sister Bull for

many years. She was strong in the faith taking every opportunity to tell the people about the Lord and His Church. I consider her to have been among my dearest friends and consider myself fortunate to have known her and have been asked to talk at her funeral.--*Clovis T. Cook.*

CROUCH— Nannye Mae Crouch was born near Joshua, Johnson County, Texas, December 9, 1896 and departed this life at Fort Worth, Texas on July 23, 1987, at the age of 90. She was married to James Marvin Crouch, December 23, 1915. Her husband preceded her in death, Oct. 31, 1961. Sister Crouch became a Christian when she was a young girl and was a member of the Trentman Ave. Church of Christ at Fort Worth for a number of years. She was the mother of three children— Melvin Crouch of Uvalde, Tx., Doris Griffith of Granbury, Tx., and LaFerne Chapman of Fort Worth. All are members of the church. She also is survived by two brothers, two sisters, nine grandchildren, and eighteen great grandchildren. The beautiful congregational singing was ably conducted by Gary Fancher. The pallbearers were Tom Crouch, Kent Crouch, Jim Crouch, Chuck Morris, Royce Butler, and Mark Hayes, all faithful members of the church. This poem was written by her and read at the funeral service.

That Heavenly Home
The Savior of men so freely did die

Then arose and ascended to God on high.
A mansion for us he has gone to prepare,
That we who follow Him here, may forever be there.
He will come for the faithful and pure,
Take them to that city which will endure.

The city is fair, no sin can molest;
From the cares of this life we forever shall rest.
Before God's throne we will be in the light,
No sin, no sorrow, in that home of delight.
No death will be there, no tears, no pain or woe.
To that heavenly home I want to go.

No sun is needed in that home so fair,
God and Christ are the light, and no sin is there.
To the tree of life we'll be given the right,
In that beautiful city where cometh no night.
May we set our affections on things above;
Lay up treasures in that city of love.
Till death be faithful, ever follow the light,
Then enter that city where faith becomes sight.

It was my honor to be asked to speak at her funeral.--*Paul O. Nichols.*

FROM THE FIELDS



the fields are white already to harvest

*Clovis T. Cook, 1503 E. Crestview, Springfield, Mo. Sept. 8--*My wife Velma, and grandson Kendall, and I just recently returned from a weekend meeting for the Church of Christ at Gailey, Okla., which was well attended. We enjoyed this short meeting beyond words of expression. We saw so many of our dear friends of years gone by. People from several congregations in that area came one night or more, some came for all three services. Very glad to have had several preachers present: Joe Hisle, the Pruitt brothers, Don and Charles, (Charles attending all the services) also Clarence and Ray Kessinger. (I baptized Clarence and Wanda Kes-

singer approximately forty five years ago). This congregation gives you a good feeling just to worship with them and partake of their hospitality. We loved the peaceful, country atmosphere. There was one confession of faults. We stayed one night with Jeff and Becky Cantrell, in Ada, Oklahoma, whom we have known and loved for many years. Becky was a little girl when Bro. King and I held an open air meeting in Ada, Okla., fifty years ago, at which time the congregation in Ada, was begun. The work in this area is about as usual. I have heard several of our preachers in this part of the country this past summer.

*Jerry Dickinson, 7902 Ledgewood, Houston, Tx. 77049--*This last month I had an extremely busy (and extremely rewarding) schedule of preaching the Word. In July I was in Pleasant Hill, Missouri and, as usual when I am there, I enjoyed immensely the fellowship of those brethren. Brother Clayton McDavitt put me up again and I have no dearer friends in the Lord than he and his family. My visits with Clayton and our long talks about the Bible are always refreshing. Next I was in Brazil, Indiana for a short meeting. This was my first trip to Indiana and I appreciate the marve-

FROM THE FIELDS (Continued)

lous hospitality shown us by the Loftmiller's and others. After the Brazil meeting we stayed a week with Dennis and Nancy Smith who are fruitfully engaged in the new work in Indianapolis. Dennis and Nancy are dear to my family and we enjoyed "living" with them for a while. Back in June Dennis held us a meeting here in Houston and did some great preaching. Everyone enjoyed his preaching and his family; they blessed us with their coming. While in Indiana I also preached in Harrodsburg and Bedford and enjoyed those opportunities. The first week of August I was with the Lee's Summit, Missouri church and had a simply splendid meeting. Their hospitality was unparalleled and large crowds gathered each night. Several brethren and preachers from local congregations came out and helped to make the meeting memorable. I appreciate Bill and Maxine Gum for so graciously putting up my boys and I. I have always appreciated the Lee's Summit brethren for sponsoring the fourth of July meeting but after being with them I love them even more for their concern about the kingdom. Finally, August 16-23 I held a most productive meeting in Buffalo, Missouri. Brother Smith Bibens works in Buffalo and I enjoyed making my home with he and his family. The church in Buffalo is only one year old and this was their first protracted meeting - a meeting that turned out to be a great one because Smith and the brethren worked hard before and during it. There were at least 17 outsiders in attendance during the meeting. As a result of their hard work (and prayers) there were 4 baptisms and one confession. I envision a great future for the work in Buffalo. I pray that church will become a mighty bastion for the cause of Christ in that area. Back home now, I am looking forward to the Texas Labor Day meeting and a meeting with the Fossil Creek church in Fort Worth in September. May His word have free course in the world is my prayer.

*Jim Hickey, 229 Deerfield Lane, Lawrence, KS 66044, Sept. 7, 1987--*Since my last report I have begun evangelistic work with the church at Lawrence, Kansas. We appreciated the warm farewell get-together by the brethren at La Grange, GA. We leave behind many good friends and loyal brethren. It was a privilege to attend and speak at the meetings at Lebanon and Sulphur. I also enjoyed preaching at the following churches this

Summer: 85th & Euclid, K.C. Mo., Springfield, Mo., 21st St., Okla. City, Garland, TX, and in Calif.; El Centro, El Cajon, Covina, Oakdale, Auburn, Turlock, and Salinas. At Salinas I held a Gospel meeting in Spanish. It was a joy to work with Ray Fox and the brethren there. We had over 40 outsiders that spoke Spanish, at the meetings. This was one of the most inspiring meetings to conduct because of the interest shown by those who attended. Bro. Fox and I also worked together in a Gospel meeting in Mexicali, Mexico in July. It was good to hear Ray preach to the brethren in Spanish. The Lord blessed our work with four souls baptized into Christ. On the Lord's Day we had 50 to 60 people present, including a number of visitors. Bro. Lopez continues to faithfully lead the flock. The brethren at El Cajon are to be commended for their support of this work for several years. Raymond Fox plans to return to Mexicali this Fall to preach and assist the work. There are 15,000,000 people in the U.S. that speak Spanish. We need to be doing more to reach them with the Gospel. I am working with some prospects in Lawrence that are from Hispanic countries. Remember us in your prayers.

*Billy D. Dickinson, 215 Forrest Hills Dr., West Monroe, La. 71291, Sept. 2--*I've just returned home from a meeting at Hoyte, Tx. and must leave again in a couple of weeks to conduct a meeting at Mozier, Il. I've enjoyed holding meetings at the following places this year: Athens, Al., Arvin, Ca., Oakdale, Ca., and Hoyte, Tx. My meeting at Mozier (Sept. 18-27) will be my last meeting for the year. Being at Athens, Al. was a first for me and it was a joy to stay in the home of Bobby Pepper who labors with the church there. It was a real treat to get acquainted with the brethren in California. It had been 12 years since I had held a meeting in California, the last time being at Arvin, and 13 years since I had conducted a meeting in the Modesto area. My meeting at Arvin was a delightful experience; many thanks to Allen and Bonnie Johnson for their gracious hospitality while staying in their home. During the meeting, 4 confessed faults. My meeting at Oakdale was also a most enjoyable endeavor. This is a new congregation where the members have a mind to work; recently they have baptized some, and others may soon obey the Gospel. Although we

had no visible results, we had good outside interest, as well as excellent congregational cooperation; on Saturday night the building was filled to its capacity. It was so good to be associated with Richard DeGough and Duane Permenter once again; certainly such men as these would be a blessing to any congregation. My next meeting was at Hoyte, Tx. where I had just a great meeting. During the meeting about 25 visitors attended from the community and two were baptized. I want to thank Bro. and Sis. Choice Baker and family for their hospitality and the kindness shown to me while staying in their home. These brethren are a spiritually minded people who live for the Lord and put His church first in all things. During these meetings several preachers attended from nearby churches or areas, and while they are too numerous to now mention by name, I trust they know that they have my gratitude for coming. The church here at home has recently experienced numerical growth. In June we had a good meeting with Irvin Barnes and two obeyed the Gospel.

*Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539, Sept. 14--*The church at home continues to do well. One was baptized a few weeks ago which we believe was a delayed result of our recent meeting. At any rate, to God goes the praise and glory. The California Labor Day meeting was very good this year. The Turlock congregation did a good job with it, and Lynwood Smith, as usual, did a superb job in conducting it. Crowds were large and cooperation was excellent, I thought. Lord willing, the Ceres congregation will host it next year and we look forward to another good meeting then. If the Lord wills, we will begin in Bakersfield, Ca. (Brundage Ln.) this Lord's Day next. I am told they have worked hard in advertising, etc. and we pray for a great meeting.

*Richard L. Frizzell, Sr., P.O. Box 4388, Soldotna, Ak. 99669, Sept. 5--*The work here in Alaska is going forward and there is some outside interest. The Church is in the town of Kenai. I have been going door to door, inviting people to church and leaving handouts. It is very difficult to get people to come out to someone's home to worship. We have seven members. Although two members, Bro. & Sis. Duckworth moved back to Mo. on Aug. 13th, we sure miss them. But my

(Continued) FROM THE FIELDS

parents from Wynnewood, Ok. moved here on Aug. 19th, so we still have seven members. The Alaska Housing Authority that we were trying to get long term financing through, has turned us down. But we have been able to obtain financing through the "Alaska USA Federal Credit Union." They accepted our Loan Application, and have O.K.'d the loan. Lord willing we should have the building ready for use by mid Oct. Fred and Bea Lay from the El Cajon congregation in Ca. visited us on Aug. 22-23. Fred brought us a fine lesson from God's word. Yesterday, Sept. 4th I went to Anchorage to meet Bro. & Sis Oxner of Waco, Tx. They will be here for a week. We enjoy and appreciate all who visit us. Why don't you plan your vacation to come to Alaska, and see this great country, and worship with us. We need your prayers.

*Gary Barrett, 899 Greenbrier St., St. Albans, W.V. 25177--*The work here at St. Albans continues. If memory serves me right three more have returned to Church since my last report and two have been baptized into Christ as a result of our monthly newspaper article. Much good has been done in my first year of work here because the brethren are very supportive and we work together. God has blessed this congregation and we are very thankful. I was also privileged a week ago to baptize my wife's niece into Christ at the 18th. St. church house in Huntington. It is so wonderful to see the young people growing up and obeying the gospel. I have been preaching at 18th. St. and the congregation at Chesapeake, Ohio. I will start a meeting at Beckley, W.V. tomorrow night, Lord willing. We enjoyed a good meeting at Stockton, CA. It was a joy to be with all our friends at Stockton and to preach the gospel there. Ron Jordan and Bennie Cryer are working there and doing a good job. I certainly enjoyed being with them and may God bless their efforts. There was four confessions of error and two were baptized. Bro. Dennis Mahurin's daughter was baptized by her grandfather, Elder Granville Mahurin and I baptized my youngest daughter Amy into Christ. Both of my children are now in the Church and Teresa and I are very proud of them. I pray they will remain faithful as long as they live. In Nov. I will be with the brethren at Radnor, W.V. in a gospel meeting. I thank the brethren here for giving me ample time to hold gospel meetings. Pray for us in our efforts for good.

*Paul O. Nichols, 9462 Baird Road, Shreveport, La. 71118, Sept. 7--*The meeting we held at Duncan, Ok. produced good, even though there were no additions to the church. We had visitors from the community as well as from out of town. The help we got from brethren from other congregations was such an encouragement. Preaching brethren Tony Melton, Jack Lee, Vance Ayres, and Bob Johnson each attended one or more services, helping as they were called on. In August I held two meetings; Harrodsburg, In. and Caldwell, Id. I have been holding meetings at Harrodsburg for thirty some years, and it was a joy to be with that congregation once again. There was one baptism and two confessions. The congregation at Caldwell is somewhat isolated from other faithful churches, but is a strong little group of Christians. It is always a pleasure to be with them. They love plain strong gospel preaching, always hungering for the truth. There were two baptisms and four confessions of faults. We got to attend some of the Texas Labor Day meeting, conducted by the Irving congregation. I believe the crowd Saturday night numbered around 500. It was certainly good to get to see so many brethren and sisters whom we have known through the years, and to be associated with the preachers who were present. My next two meetings will be at Chouteau and Miami, Ok. After these efforts, the Lord willing, we will be moving to California. I have been honored by the new congregation at Oakdale (near Modesto) by being asked to come and work with them. This church was just established last year, the initial meeting being held by Wayne McKamie. I look forward to our being a part of such an enthusiastic working group of Christians, many of whom we have worked with in times past when we lived at Modesto for over nine and one-half years. We will be associated with and working with several other preachers who are living in that area. The Lord bless us all in our righteous efforts for His Cause.

*Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808, Sept. 17--*The first part of August we were privileged to be in Flemington, Pa. again to assist the brethren there in another gospel meeting. I have been going to Flemington since 1953. The Byron Kramer's were as gracious and hospitable as ever. We had good attendance during the meeting. The last

weekend, I think every church in the state was represented. There was one baptism. Our next meeting was in Odessa, Texas where we had good cooperation from both Midland and Andrews. It was good to see and work with Brethren Mearl Van Stavern and C.A. Smith again. From Odessa we went to Wichita, Ks. for a good meeting. There was one confession. Bobby Lauder milk works there and is respected for his zeal and ability. We look forward to other meetings in the near future at Harrodsburg, In., Fairview, La., and Kansas City, Mo. (73rd and Prospect), as well as the debate in Atlanta in Nov. The Lord bless all. We ask for your prayers.

*S. Bruce Word, P.O. Box 152, Armadale, W.A., Australia 6112--*Greetings to the faithful everywhere. Since last reporting, many good things have been happening in this work. We have had 14 baptisms since the first of the year, and we are truly thankful for God's gracious blessings. This work is growing, and we are so thankful for the success the gospel is having here. The church in this country has so much to look forward to. In September, Brother James Orten and his wife will be with us, and we plan a short gospel meeting while he is here. We are all looking forward to his visit. We have already started making plans by way of advertising and personal invitations to make this meeting a success. September will also see the arrival of my sister, Patsy Chambers, for a 3 week stay with us. We are looking forward to her visit as well. I truly wish that it was possible for more to come and see this work first hand. In December of this year, we will be completing our work in Australia. We will have spent 3 years here in an effort to establish the cause of Christ in this part of the world. We have had our highs and lows, but the work has been very rewarding. I believe the cause of Christ is firmly planted in this area, and the work has a bright future. We came in November of 1984 to assist Brother Jerry Cutter, and have grown to love him dearly for his work's sake. We count our time with him and Pat as invaluable. They have been a great source of encouragement and we love them both very much. When Jerry and Pat left, Brother Glen Osburn and family joined us, and it has been a real pleasure to be with them as well. They too are wonderful people, and are a real asset to this work. I am glad they came. As to our plans for the future,

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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 These 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)

we really do not have any at this time. I have appreciated the support given to me by congregations who supported me these last three years. The 21st. Street congregation in Oklahoma City has had the oversight of this work, and are to be commended for their zeal and unselfish attitude toward the spread of the gospel. I thank them for all the sacrifices they have had to make to keep this work going. We are making plans to return home the middle of December. We look forward to seeing our friends and loved ones again. Please continue to pray for us as we strive to do the will of the Master. (Note: Received too late for last issue--DLK).

Paul Walker, 1073 Lookout Circle, Uniontown, Ohio, 44685, Sept. 10-- The congregation at Mt. Pleasant, Ohio is planning a gospel meeting in Oct. We are inviting local teachers from area congregations in Ohio and Pa. Recently we heard Bro. Ron Alexander preach during the gospel meeting in Indiana, Pa. He held a fine meeting there and did some great preaching. We have had some visitors with us here at Mt. Pleasant recently. The congregation welcomes all visitors. We have 4 brothers in the congregation here who take an active part in the services. They are all very willing to study and train to become better workers for the Lord. We enjoyed the Eastern Labor Day Meeting at Bunner's Ridge, WV. Bro. Ron Courter did a fine job conducting it. Peggy and I really did enjoy our stay with Alan and Tonya Bonifay. Alan and Richard Bunner continue to do a great work in West Va. Bro. Johnnie Fisher from Tennessee will be in Flemington, Pa. in a gospel meeting next month (Oct. 4-11). Peggy and I look forward to having Johnnie visit us on his way up to the meeting. Johnnie is a wonderful man and a great gospel preacher. May God bless all.

*Tommie J. Jackson, 709 W. Tahlequah, Sulpher, Okla. 73086, Ph. (405) 622-6347.--*We have just moved to Okla. from Covina Calif. Our grandson, Joshua was called to his heavenly home on June 9, at Sanger, Ca. where his parents, John and Rae Ann Jackson attend church. He was two years and seven months old. Ron Jorden conducted the services, doing a wonderful job. The singing was by Lee and Ruby Kenney, Korean and Janet Trent. Joshua had cancer for several months, and the church at Sanger showed their faith by their works, James 2: 14-17, by opening their hearts, their kitchens, and their pocketbooks. Covina and Montebello, Ca. also helped with expenses, along with many Brothers and Sisters for which we are very thankful. We have heard some wonderful preaching, the last several months in Ca, and here in Okla. where we heard Don McCord at Simole and Garland, Texas. We also were able to attend part of the Labor Day meeting in Irving, hearing many good sermons. We have spoken at Covina, Orange, Cypress, Montebello, and Sanger all in Ca. Davis, Okla, and Bolder Dr. in Dallas, Tex. We were in So. Ca. for eight years, with some of the finest Christians anywhere in the brotherhood. We enjoy the paper very much, please note our new address.

*Mark Bailey, 6925 Georgia Ave., Kansas City, Kansas 66109, September 8, 1987--*During the month of August, my family, and I moved in order that we might do evangelistic work in the Kansas City area. My new telephone number is 913-299-9837. This work is financially supported by the 36th and Everett Congregation. Members of all the congregations here have encouraged us. We are looking forward to working with them, so that together, with the Lord's help, we might convert the lost and strengthen the saved. If you have

friends or relatives in the Kansas City area, let us know and we will contact them concerning the Church. The North Brighton congregation in Kansas City, Mo. hosted the Labor Day meeting this year with my dad, Alton Bailey conducting it. It had been requested for the lessons to be dealing with "Prayer". The services were very encouraging. On Saturday, Bro. Irvin Barnes gave two lessons dealing with "Life's Problems". He did a wonderful job. More studying and preaching needs to be done on subjects such as this. Remember us in your prayers.

*Miles King, Rt. 1 Box 115, Scotland, Ark. 72141, September 8th--*We enjoyed having Bro. Clyde Lamkins hold a meeting at Witts Springs Aug. 11-17. August 15-17, I held a weekend meeting at Mt. Home, Ark. We attended three nights of the Pottsville meeting held by Jack Cutter. It was so good to attend the Labor Day meeting at Chapel Grove, Tenn. During this month I'm looking forward to helping in the work at Indianapolis, Indiana.

*Johnny Elmore, 419 K SW, Ardmore, OK 73401, Sept. 9--*I spent the last month here at home, where we have just concluded a study of Revelation on Wednesday evenings. On the fourth Sunday last month, we enjoyed a good singing at Healdton, a custom of long standing in these parts. I enjoyed being able to hear Don McCord one night in his meeting at Seminole, OK. Also, we just returned from the annual Labor Day meeting in Texas, which was held this year by the church in Irving. I commend them and Bobby Loudermilk for work well done. I am to be in Raleigh, NC Sept. 20-27, Oklahoma City (NW 21st St.) Oct. 2-11, and the meeting at Jonesboro, GA has been changed to Oct. 25-Nov. 1.



Advocate OLD PAPERS

No. 11 NOVEMBER 1, 1987

"THE GOOD GIFTS AND THE PERFECT GIFTS"

By Bennie T. Cryer

James 1:16-17

God is the father of lights. "Lights" stand for the sun, other stars, the moon along with all of the planets. These "lights" had become objects of worship among the pagans and evidently some of the brethren were at least in danger of participating in those pagan rites dedicated to the sun or other of the heavenly bodies. When James admonished the brethren not to "err" in verse 16 he used a word from which we also get the English word "planet". The definition of the verb form of this word means "to wander." When the ancient astronomers attempted to map out the heavenly bodies they noticed that some of the stars maintained a fixed position while others "wandered." To those "stars" that seemed to go astray they gave them the name "planets" meaning to them "wandering stars." James observed that some brethren were like the planets. They wandered astray from God to the point they were worshipping the "lights" instead of the father of the lights, who, of course, was God. The pagans could easily understand the influence and power of the sun. They could feel its warmth. Their food supply had a direct relationship with the sun. It provided them light, etc. Then, realizing the blessings that came from the sun they erected an altar to it and "worshipped and served the creature more than the Creator..." Romans 1:25. The brethren were not to wander from the truth into this error, so, James gives them a lesson about where all the gifts come from. They are from the father or maker of these lights and not from the lights themselves. These gifts fall into two classes: The good gifts and the perfect gifts.

THE GOOD GIFTS

"Every good gift" seems to refer to all the

material blessings God has provided for the physical well being of man. At the least, God classed all these gifts as "good" when he created them according to the record in Genesis 1. Light was created and God saw that it was "good." You can see this also when you think about the blessings that come your way because of light. Without it we would not have food, could not see our precious loved ones nor behold the beauties of creation about us. The same was true with each of the things God created. God saw that the atmosphere about us and the separation of the waters above us and from dry land was good. Who could deny this when you consider the blessings derived from each thing God made at the beginning. All of it was for man and society that he created last of all. God made all of the things in the vegetable kingdom and then provided the "lights" above us in the heavens. It was good. Then he made the fish of the waters and the fowls of the air. It was good. Then he made the beasts of the field. God saw that it was good and thousands of years later when Paul wrote 1 Timothy 4:4 he agreed with all of this by saying "For every creature of God is good..." So, the good gifts refer to the material things God has so bountifully bestowed upon each of us for our physical well being. But the physical part of man was not all of man. There was the inner man, the spirit, that also needed gifts for its well being. For it God provided the perfect gifts.

THE PERFECT GIFTS

James does not enumerate all of the perfect gifts from God for the spirit in this chapter for there are many. Suffice it to say for all the other perfect gifts that God has "blessed us with all spiritual blessings in heavenly places in Christ." Ephesians 1:3. They (the perfect gifts) are given

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SUBSCRIPTION RATES

Single Subscription One Year.....\$5.00
Published Monthly by Old Paths Advocate, Lebanon,
Mo. 65536

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

Second-class postage paid at Lebanon, Mo. 65536

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

"THE QUERIST COLUMN"

By Ronny F. Wade

Question: If baptism is not a replacement of circumcision, then how is Col. 2:11-12 to be explained? (Tex.)

Answer: Baptism was not given in lieu of circumcision. It is apparent that Jewish christians did not so consider it since they continued to practice circumcision for a long while after the establishment of the Church, and even tried to force it on Gentile christians. What then is the teaching of Col. 2:11-12? Under the law, circumcision was a physical operation, "made with hands". In circumcision there was a "putting off of the flesh." In baptism there is a putting off of sins. The former is an operation performed by man; the latter an operation performed by God. As a man takes off and puts away clothes, in baptism we put off the old man and his actions. The same power that God exerted in raising Christ from the dead is the same power exerted when in baptism we are raised up with Christ. Paul declares that when we enter Christ at baptism we receive the true spiritual circumcision made without hands. Thus the "true circumcision" is putting off the body of sins of the flesh.

This similarity, however, does not mean that baptism takes the place of circumcision or that they are parallel in every particular. Some who advocate infant baptism argue that because male children were made partakers of the covenant of circumcision in the old testament, so are all children to be made recipients of God's grace through baptism in the new testament. Those who make this argument press Paul's analogy too far. The following reasons show its fallacy:

1. If the analogy extends to infants then only males could be baptized since only males could be circumcised.

2. Under the new covenant one must be taught of God before he is prepared to come to the Father. Jno. 6:45 Infants are incapable of being taught.

3. Circumcision was not an initiatory rite, but for those already members of the Jewish family. One is baptized to get into the family of God. Gal. 3:26-27.

4. Circumcision was in obedience to the law of Moses. Baptism is in obedience to the law of Christ, hence cannot take the place of circumcision.

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

"SHOULD A CHRISTIAN GO TO THE MOVIES?"

By James L. Winchester

There is much controversy between brethren over this question. Some say that a Christian may attend the movies; others say they may not attend. The movies are evil, and they are made by evil people. The people who make the movies would teach us that evil is good, that there is no harm in doing evil things, and that crime does pay. Let us notice some warnings in God's word. "Wash you, make ye clean; put away the evil of your doing from before mine eyes; cease to do evil; learn to do well; seek the judgment." (Isa. 1:16, 17) Can we learn to do well if we participate in evil things?

Paul, when he was writing to the Corinthians, spoke of the children of Israel who had followed God but later began to seek after and participate in evil. They sought evil pleasures and things that were sensually pleasing to them. Paul warned, "Neither be ye idolaters, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play." (1 Cor. 10:7) The children of Israel had begun to lust after evil things with their eyes and their minds.

Those who go to the movies, lust after them with their eyes and minds. John said, concerning lust: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (1 Jno. 2:16:17) Now John said that the lust of the eyes was not of the Father but was of the world and would pass away. There are those who say that the movie goer does not lust with his eyes; but I would like to ask, how many blind people do you see at the movies?

The only blind people who do go to the movies are those who are blinded to God's word. Paul said, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21) Now the church member who attends the movies would not think of committing murder or fornication, for he knows these are against God's will. But he refuses to heed Paul's "SUCH LIKE" as a work of the flesh.

There is no doubt that each of the works mentioned in Gal. 5:19-21 can be seen in practice on the silver screen by the actors. It has been admitted by many who attend movies that they see each scene as it is in acted; eg, if the act is one of fornication, adultery, murder, etc., as you move

through the acts you become guilty in your heart. Jesus said, "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:28)

It would be difficult indeed for a man to sit in a movie theater and behold the most beautiful woman the industry can obtain, parade before his eyes hour after hour in a half nude condition, flaunting her charms, and apparently throwing all caution and morality to the wind, and not commit adultery with her in his heart. If they should take away that part of the movies that is classified under "extravaganza" then they would lose their male customers. Paul wrote, "Abstain from all appearance of evil." (1 Thess. 5:22) The movies portray evil in abundance and mold the lives and character of all who attend them. The general sex education of the movies is evil, destroying modesty, corrupting the imaginations of youth and developing sexual thoughts and desires. Yes, evil, salacious and immoral pictures are shown constantly in American movie theaters, so that one does not have much chance of escaping immorality and evil in attending the movies any night. Either in the main feature picture or in the comedy or in the trailers announcing coming films, there will be lines and scenes unfit for the pure minded to see and hear. Their influence is deadly and poison to the morals of our young people.

Often even newsreels, I'm told, have scenes that are immoral. This is the kind of education and schooling our young people get in the movies. Do you like it? Do you think it is morally safe to the character of young people, or even the older ones? Brethren, let us take heed. Let us cease to do evil, and learn to do well that God may receive glory and that it might be well with us when we stand before God in judgment. **O.P.A.** May, 1948

NOTE: Brethren, this problem has become much worse hasn't it? The movies of the 1940's which brother Winchester wrote about then are considered tame and innocent today aren't they? Today sex and violence are the real box office drawing power. Those who still insist that movie going is dangerous to one's spiritual health are growing fewer and fewer every year. We are certainly in the minority. Should we continue to be surprised, then, as immorality makes its inevitable inroads upon God's people? Why? Don't we believe we will surely reap what we sow? Why be surprised when young church members commit fornication when it has been glorified in the movies (yes, and often on many television programs now) for most of their lives? I have heard members speak of not only attending the movies, but of seeing things they surely must realize are wrong. Yet this is becoming common

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"FOR THOSE WHO ARE HARD OF HEARING AND FOR THOSE WHO ARE NOT"

By Raymond Fox

*A*pproximately seven percent of the population in the United States has a notable hearing loss that affects to some degree their ability to communicate in this world of sound and speech. This percentage is easily represented in many of our congregations by members who have suffered a hearing loss for various reasons, including advancing years, a noisy workplace, or other physical causes.

A SERIOUS PROBLEM

Of course there have always been members of the body of Christ who are hard of hearing and perhaps this is the reason why we have always taken for granted the problem without addressing it with a remedy. In any community of people, communication is what binds the members of that community together. When communication is restricted or inhibited in some manner, the strength of the community weakens. This fact is especially true in the body of Christ. The strength with which the body functions is directly dependent on our communication.

When brothers and sisters in the body of Christ are hard of hearing they suffer much, sometimes without even realizing what they are missing and sometimes painfully understanding their plight. Because conversation can be difficult or even a struggle with a hard of hearing person, those who can hear well unknowingly ostracize the hard of hearing by only briefly speaking to them instead of spending time understanding them and encouraging them in the Christian life. The silent world of the hard of hearing can be a lonely world.

Too, the very grounds of our worship as the body of Christ is based on communication. Everything we practice in worship depends on adequate communication. If the prayers cannot be heard, then an amen cannot be said. If the song numbers are not plainly announced, there is confusion and frustration instead of praise. If the teaching of God's Word is without clarity and force, the bread of life cannot be received. A problem is serious when it affects the spirit and truth of our worship.

WHAT YOU CAN DO IF YOU CAN HEAR

Those who can hear have an ability, a blessing, that they can use to minister to those who cannot hear well. You can take the time to bring the hard of hearing person into active participation in the body of Christ by seriously communicating with them. Whether you must talk more slowly, pronounce your words more clearly or even write your message down, you will provide an essential service to the body of Christ by simply talking to someone who is hard of hearing.

Congregational leaders and teachers must take seriously their responsibilities to the hard of hearing members of the congregation. We pay special regard to building comfortable places of worship. Yet if a number of our members cannot hear well enough to participate in worship services, then our efforts have not been successful. There are many devices now on the market that can be installed in buildings such as ours to insure that the hard of hearing will not suffer exclusion from worship. Teachers can help by talking more slowly, more clearly, and more forcefully. Writing the main points and Scripture references on the board is also a great advantage. If the hard of hearing person knows the context of a lesson, he can understand the speech much more effectively. Song leaders too can write the song numbers on the chalkboard.

WHAT YOU CAN DO IF YOU ARE HARD OF HEARING

One phenomenon of hearing loss is that it often progresses so slowly that the person does not realize how much they are actually missing. But unconsciously they begin to gradually retreat into a world of noncommunication. What follows is apathy and apathy is a most dangerous condition because it affects one's spiritual health. To counteract this apathy, the hard of hearing person must realize they have a right to worship and to communicate with their brethren. Furthermore the hard of hearing person must express himself. Tell the teachers and tell the brethren you cannot hear what they are saying. If they do not take your complaint seriously, tell them again. Your spiritual welfare depends on it.

The hard of hearing person must also do what he or she can to better their ability to hear. Sitting on the front row in worship can make a surprising difference for many. Others may need a device to assist them in hearing. Hearing devices are constantly being improved to enhance their effectiveness. If you have tried one before and it did not work, try a different model. Often pride or an unwillingness to admit a hearing loss is an obstacle to purchasing a hearing device. Of the people in the United States that have a hearing loss, nearly sixty percent of those who could be helped by a hearing device, do not use one. You must realize how important hearing is in your Christian life.

FOR YOUR INFORMATION

My dad suffers from a severe hearing loss and he has done much research into remedies such as devices for buildings and personal hearing devices. He also has access to sources of

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"IS BAPTISM ESSENTIAL FOR SALVATION?"

By Gerald Barrett

The question at hand is a very controversial subject among what is called the "Christian religion." Many would say, "No, it is not necessary to be baptized because you are saved already" and the few would affirm its necessity. Baptism is not a subject hard to understand, but is very simple. Through the years men have been listening to other men and **their** words have taken the place of God's work in many hearts today. Who is the authority in these matters? We need to recognize who is the authority on baptism. If the authority states it is a necessary item for salvation then we need to heed and obey the command (perfect faith, James 2:21-22). If not, however, to bind such on others as law would be wrong just as it would be to say, "No, it's not necessary" when God commands baptism. What is the truth?

THE TRUTH

In John 17:17, Jesus stated something about truth as He prayed to the Father. He said, "Sanctify them through thy truth: thy word is truth." We learn three very important concepts from this passage of scripture. One, that the disciples were to be sanctified by God. Two, that sanctification was through truth. And three, that the word of God **is** truth.

I doubt there are very many people who would argue that God's word is not truth. Also, I doubt, there are very many who would argue that sanctification is not by God Himself. But many would argue how it is we receive the word -- **the truth** from God. It is obvious and very evident to most that we no longer live in the age where miraculous gifts work as an important part in confirming God's truth even though the deception is fast at work. Anyone with a good and honest heart would soon understand through a diligent search into the Book that the age of confirming God's word has passed and we live in the age of the confirmed word. What a vast difference between the two. We live in the days where John the apostle speaks to us from holy writ, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (See also the address to Theophilus in Luke 1:1-4). Why was this book written? That we might "believe that Jesus is the Christ, the Son of God." Our faith is built by this Book called the Bible which God has provided for us. We stand or fall by what is written in the Book. And this being the fact of the matter, what does the Book say concerning baptism?

THE BOOK

Beginning with our Lord's command in Mark 16:16, Jesus told the apostles before His ascen-

sion, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Our Lord stated baptism is a requirement to be saved. A requirement of His to be obeyed. You know, I can just picture the audacity of some living today who would rise up and say, "Lord that's not quite right. You know we can be saved after believing **only**. And later, if we want to, we can be baptized to show to the world we are like you." Nay!!! The Lord stated baptism is essential to one who would be saved. So essential was the command that even the Lord's disciples understood what He said and meant.

Peter in Acts 2:38 answered the question concerning salvation to those who were convicted of their sins with these words, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Notice what this man said; the man who held the keys to the kingdom (Matthew 16:19). A man who sat before the Master when he gave the great commission to the apostles in Mark 16. Peter didn't have to tell those men and women of Acts 2 to believe in God because they were Jews, men of Israel (vs. 22), God's chosen people. But he did have to convince them to believe that Jesus is the Son of God and that they had crucified their Lord and Christ. Peter in his sermon "preached the gospel"; the death, burial, and resurrection of Jesus. They were to believe that gospel. In the gospel was preached baptism and its necessity to be saved. Yes, Peter understood the Lord's command.

The next example of conversion that the Book provides for us is in Acts 8:4-13. Prior to this conversion, the Jerusalem church was under severe persecution and many were scattered throughout the regions of Judaea and Samaria. The Bible tells me that in this scattering of the church at Jerusalem those who went abroad went everywhere preaching the word - the gospel of Christ. We are told that Philip went down to the city of Samaria and preached Christ unto them. In preaching Christ unto them he preached baptism as an essential act of faith for both men and women (vs. 12). Simon the sorcerer understood Philip when he preached baptism in the gospel as being essential. Twice we read that people heard God's word and twice we read that they obeyed from the heart and were baptized.

Again, Philip was told to go to Gaza and on his way the Spirit bid him to join himself to a chariot with a man from Ethiopia reading out of the book of Isaiah aloud. Philip after a little discussion began to preach unto him Jesus at the same scripture. Philip had preached the gospel to this man and in that gospel was preached baptism, If not, why did the Ethiopian ask what would hinder

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"THE GOOD GIFTS AND THE PERFECT GIFTS"

Continued from Page 1

"That the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:17. This is possible because God "hath given unto us all things that pertain unto life and godliness..." 2 Peter 1:3. If you will study each of these passages closely you will note that all of these perfect gifts are bestowed upon us through "the perfect law of liberty" of James 1:25. Just like the "lights" of heaven are God's instruments through which he bestows so many blessings upon us earthlings, the word of God is His "light instrument" from which radiates all the blessings we have in Christ Jesus. All the things that pertain to life and godliness comes "through the knowledge of him that hath called us to glory and virtue." 2 Peter 1:3. James makes clear the connection of "every perfect gift" with "the perfect law of liberty" in the verses immediately following his statement in verse 17:

1. Verse 18. We are begotten "by the word of truth."

2. Verse 21. The engrafted word is able to save our souls.

3. Verse 22. Admonished to be doers of the word and not hearers only.

4. Verse 23-25. The word of God is a mirror each can look into and clearly see his own reflection, correct that which is astray or not what it should be and be blessed for doing it. James then classes the word as "the perfect law of liberty thus indentifying it as one of the "every perfect gift" of verse 17.

A WARNING FOR TODAY

There is a danger of our "wandering" today just as they did in James' day when he penned these words. We may not wander into the same form of pagan worship as they did back there, but there are different ways of worshipping and serving "the creature more than the Creator." The ancient thought their blessings originated with the sun. They could not

reason above the sun to the father of lights and worship and serve him. We get so comfortable today with all the "good gifts" we have. Our reason is short circuited and we think these things have come our way because of our own efforts and the job or business we have. In this form of humanism we then start spending our time, thoughts and efforts on our job and then hastily serve ourselves a plate full of recreation or other luxuries of this life and we have no time for God. It is sinful to spend our all in pursuit of "every good gift" and forget that the father of them is also the father of "every perfect gift" and he is more interested in our attitude toward them and wants us to know that we are not a complete "man of God" without them.--O.P.A.

FOR THOSE WHO ARE HARD OF HEARING AND FOR THOSE WHO ARE NOT

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information on understanding the problems of the hearing impaired. He would be glad for you to write: Ray Fox Sr., 1043 Thompson #14, Glendale, CA 91201. The problem is too serious to continue to take it for granted!--Raymond Fox II, 753 Saucito Ave., Salinas, CA 93906.

HEAVENLY FIRE

By Pat Hollandsworth 7-17-81

Were we quickened of no purpose?
Where's the lightening from within?
T'would not matter even slightly
Were we but the brood of men.

But our souls are so much more now,
As He's fed them by His powers.
Yet we waste our brightest moments
Slipping by in leisure hours.

Strength of light bolts, quick and silent;
Making strong the weak, not loud.
Precious flashings from our First Love
Leaves long images, unproud.

Unused energies let the flares die,
Only thunderings soon will brim.
Opportunities must be taken
So our lightnings never dim.

"BUT WHEN THAT WHICH IS PERFECT IS COME.."

When we make our stand against error, whether in or out of the church, we base our stand upon that which represents itself above error. Logical enough.

Knowing that in order to reprove and instruct in righteousness, the Bible proves a valuable tool and guide. But with men and women involved with denominationalism, it does not take long before the authority and perfectness of the Bible rests in doubt.

This "doubt" of Biblical inspiration and authority lies in most honestly deceived people's interpretation of 1 Corinthians 13:10 wherein we find it states: "But when that which is perfect is come, then that which is in part shall be done away."

To bolster their claim, denominationalists say the word "perfect" in this verse means Christ - as Thayer says in his Greek-English Lexicon on page 618: "the perfect state of all things, to be ushered in by the return of Christ from heaven, 1 Cor. xiii. 10." But as with all authors of Lexicons, commentaries, etc., we must always remain on guard for attitudes creeping into interpretations.

We find in Strong's Exhaustive Concordance, page 71, another interpretation for the word "perfect" in 1 Corinthians 13:10 - "complete (in various applications of labour, growth, mental and moral character, etc.) neut. (as noun, with 3588) completeness: - of full age, man, perfect." Too, in Moulton's 1978 Greek Lexicon, page 400: "full grown, of ripe age."

Since the word under discussion comes to us as "neuter gender", this means neither masculine nor feminine, then reference of this can only mean **a thing**, not a person. Hence, the completed Bible. This also fits the context of what Paul tells us: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." Verse 11. When the death of the last apostle came, miraculous gifts left also.

For some of those not of our Lord's church, miracles and tongues still believe to exist despite such things as these not taught in His word. Men and women of denominations crave something nowhere prescribed in the Bible. No wonder why they should want to cast doubt upon that which is perfect - the word of God, the Bible.--Cris Graham.

MORE 'POINTS TO CONSIDER'

By John Fisher

Women do not pray audibly (should not be encouraged to do so) in the presence of Christian men." This was stated in a recent article that questioned various practices among Christians today. I Timothy 2:8-12 was cited as biblical support. Verse 12 says, "I do not permit a woman to teach or to have authority over a man: she must be silent." (NIV)

When studied in light of other Bible passages, however, we find that Paul didn't mean to express an absolute prohibition on women's teaching of men. Instead, he was referring to **teaching in the public assembly**. This distinction is made clear in I Corinthians 14:33,34, where Paul writes, "As in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in subjection, as the Law says." (NIV)

There are numerous examples of women teaching men in the New Testament. In Luke 2:36-38, we are told of the eighty-four year old prophetess, Anna, who finds Joseph and Mary with the baby Jesus. She "spoke about the child to all who were looking forward to the redemption of Jerusalem." (NIV) In Acts 21:8,9, we find that Paul and Luke, on their way to Jerusalem, stayed with Philip the evangelist at this home in Caesarea. Verse 9 reads, "(Philip) had four unmarried daughters who prophesied." (NIV) Whether or not their prophesies involved the prediction of future events is questionable; at the very least, though, we know that these women taught during the apostles' visit.

Two of Paul's best friends in Christ were the husband and wife team of Aquila and Priscilla. We first read of them in Acts 18. Acts 19 tells of their personal work with Apollos, a zealous Jew who "knew only the baptism of John." (18:25, NIV) "When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately." (Vs. 26, NIV) Notice that this doesn't say that only Aquila explained the gospel to Apollos, it says **they**; in fact, Priscilla's name is mentioned before Aquilla's! Was Priscilla usurping her husband's authority by teaching Apollos? Should she have been in the kitchen, washing the dishes, leaving the teaching of the Word of God to men? No! Recall Christ's admonition to Martha, who complained that her sister, Mary was too attentive to the Master's teachings, and wasn't helping her enough around the house. His words: "Martha, Martha, you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her." (Luke 10:41,42, NIV)

Priscilla was not Paul's only sister in Christ on

record as an active contender for the faith. In Romans 16: 1,2, he wrote, "I commend to you our sister Phoebe, a servant of the church in Cenchrea...for she has been a great help to many people, including me. (NIV) In Phillipians 4:2,3, Paul said, "I plead with Euodia and I plead with Syntyche to agree with each other in the Lord. Yes, and I ask you, loyal yokefellow, help these women who have contended at my side in the cause of the gospel...(NIV)

There are many heroic women of God to be found in the Old Testament, women whose lives and testimonials to the power of God are inspirations to Christians today. One of Israel's great early victories during the conquest of the Promised Land was engineered by a woman--Deborah, the prophetess (Judges 4). When she commanded Barak to lead the attack against the tyrant's general, Sisera, he gave this cowardly response: "If you go with me, I will go; but if you don't go with me, I won't go." As a result, Deborah declared, "the honor will not be yours, for the LORD will hand Sisera over to a woman." (Vs. 8,9; NIV) It was Jael, a Kenite woman, who ultimately took care of Sisera by hammering him to death with a tent peg. Many victories and centuries later, Huldah the prophetess foretold the imminent destruction of Judah to King Josiah's secretary, attendant, and high priest, all of whom were men.

This leads us to an undeniable conclusion: Women, as well as men, have an obligation to lead others to Christ, both in word and in deed. To say otherwise renders I Corinthians 11:2-16 meaningless; for, if a woman could not pray or teach in the presence of a man, why would she need the symbolic covering? Of course, she can pray and teach; and, when doing so, her long hair symbolizes her subjection to both God and her husband.

Too often, the spectre of what is public or private haunts us to the point that, to be "on the safe side," we treat every gathering in which there is teaching or praying as a public assembly. When we have reached this point--the point where our overriding concern is no longer winning souls to Christ, but rather worrying about disreputable disputes--we are in a sorry state indeed.

In this writer's opinion, it is this mindset, this preoccupation with "what will others think?" that has led to the failure to distinguish between the role of women in the public assembly and in the private Christian life. This is a very grave matter, for the erroneous doctrine that denies women the Christian obligation of teaching the gospel necessarily condemns half the human population to a sub-human existence. Is this what the apostles taught? Is this the product of the first century church? We think not!--*Respectfully,*
John Fisher, P.O. Box 178265, San Deigo, CA 92117.

IS BAPTISM ESSENTIAL FOR SALVATION?

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him from being baptized? The Ethiopian understood that baptism was essential to his being saved. (Acts 8:26-39).

In all the examples of conversion the Bible provides, baptism is preached to all. See Acts 9:1-20; 22:6-16; 10:1-48; 11:1-18; 16:13-15; 16:23-24; 18:8. I believe these

examples from the Book, the confirmed word of God, show that baptism is essential to one's salvation.--P.O. Box 6092, Tehachapi, CA 93561.

SHOULD A CHRISTIAN GOES TO THE MOVIES?

Continued From Page 3

among the members of the church in many parts of the country. Preachers, why don't we do

our best to stem this tide? Start saying something about this and other equally dangerous forms of worldliness wherever you go. I find I am often greeted with incredulity when I mention that I am still opposed to the movies. The reason must be because church members never hear us say much about it. It can't be because the movies have improved can it? Think about it. **D.L.K.**

ANNOUNCEMENTS

BENDAVIS, MO.

Change of address for Edward Williamson to Rt. 4, Box 5, Raymondville, MO 65555. New phone no. (417) 457-6374. Please call for mid-week services. All other information remains the same.

THANKS

LEST WE FORGET: We at the Hickorywood Church of Christ in White Bluff, Tn. wish to express our appreciation to all those who have assisted in our efforts to establish a faithful congregation of the Lord's church in Dickson Co., Tn. We are thankful to all who have helped in past efforts and also all those who helped us in our recent effort for an Old Fashioned Tent Meeting which was held Sept. 14-19.

We say thank you to all those who assisted us financially, physically, and spiritually through your prayers. In our recent effort we had outsiders in attendance every night of the meeting. On one occasion we had eleven visitors.

Some of these people we had never been able to get to attend our regular services or meetings held at our meeting house.

Brethren, we encourage you to consider such efforts as these tent meetings in nearby surrounding areas of where you are. There seems to be much interest in such things as these.

SHREVEPORT YOUTH MEETING

The seventh annual youth meeting will be conducted at Shreveport, La., Nov. 27-29. Randy Ballard will be in charge, as in years past. All of the young preachers who have participated in past meetings will be invited to speak. The theme for the meeting is "He's Real". Services will be Friday evening at 7:30, Saturday morning at 10:30, Saturday evening at 6:00, and

Sunday services at 10:30 and 3:00. Activities are planned which will allow every young person to be included. We will keep as many young people in our homes as possible. Bring sleeping bags. **For further information, contact Wayne Fussell at (318) 636-0272.**

HAMILTON, OHIO

The Hamilton congregation will change the time of the Sunday evening services from 6:00 p.m. to 5:00 p.m., beginning December 1. Please make a notation in your directories. All other information remains the same.

CALIFORNIA NEW YEAR'S MEETING

The congregation at Stockton, CA., is honored once again to conduct the annual New Year's meeting. Each year our crowds have grown. The singing has become more beautiful, the preaching uplifting and the fellowship between the saints outstanding. We anticipate the same this year. Our homes will be open to accommodate as many as possible and there are many motels a short distance from the building.

The meeting will be held Dec. 29 to 31. On the 31st we will sing out the old year and sing in the new with prayer at the midnight hour.

Please make plans to attend. You won't regret it. For more information please contact one of the following brethren:

Bennie Cryer - (209) 477-9550
Ron Jordan - (209) 477-1042
Granville Mahurin - (209) 465-1182
James Mason - (209) 477-8704

ANNUAL OKLAHOMA NEW YEAR'S MEETING

The meeting this year will be hosted by the C & Taylor church of Christ in

McAlester, Ok. It will begin Dec. 25 with evening services and close at the midnight hour Dec. 31. We are looking forward to a very good meeting, conducted by Lynwood Smith. We have contacted the motels in the city and have made a list of them with the prices for different combinations of occupants. On the back of the list will be a map of the city showing the locations of motels and the places where services will be conducted. Sunday morning services will be held in the church building with all other services at the S. Arch Thompson Auditorium. If you are planning on attending the meeting and wish a copy of the information, let us hear from you right away.

ADDRESS CHANGE

We have been asked to notify our readers of the new address for the church in Alaska. The new address is: 313 Linwood Ln., Kenai, Alaska 99611. This is also the home address for Richard L. Frizzell Sr. His home phone is: (907) 283-5680. Please make this entry in your directories for future use.--**OPA.**

CHANGE OF ADDRESS

The congregation that meets in Aurora, Missouri is in the process of building a new place of worship. We plan to be in the building by November 1st. The building is located on the corner of Highway 60 and Carnation St. It is one mile west of Wal-Mart on the south side of Highway 60.

Time of worship and addresses of brethren remain the same. Please change your directory accordingly.

We wish to thank all who have assisted in this effort both financially and with physical labor. We pray much good will be accomplished for the Lord as a result of the efforts of all.--**Roy Lee Criswell.**

MARRIAGE BONDS

SEARS-EVERETT— The afternoon of July 18, 1987 at Roseville, CA., Wesley Gerald Sears and Cindy Lynn Everett were united in marriage. A host of friends and relatives gathered to witness the exchange of vows. The setting was lovely and the singing beautifully done. Wes and Cindy will make their home in Pasadena, TX. We wish for them a wonderful life together in Christ. It was my honor to officiate--*Gerald Hill.*

SPRADLEY-DEAN— On December 6, 1986, Troy Spradley and Paula Dean exchanged wedding vows at the Church of Christ in Earlytown, Alabama. A large gathering of family and friends were present to witness their beautiful wedding. Troy is the son of Theron and Betty Spradley of Houston, Tx. Paula is the daughter of Lathan and Louise Dean of Midland City, Al. Troy and Paula are making

their home in Dothan, Al. Their home congregation is in Pansey, Al. Our prayer is that God will richly bless this union with many happy years together in our Lord Jesus Christ. It was an honor to be asked to officiate. My apology to Troy and Paula for my oversight.--*Gerald Hill.*

OUR DEPARTED

Ray— Jewel M. Hisle Ray, 1432 Lakehurst, was born January 16, 1909 near Ada, OK. She died Monday, September 28, 1987, at the age of 78. She was married to Pat Ray Sr. April 23, 1983. She is survived by her husband, Pat; three brothers: Walker Hisle, Roland Hisle, Jr., and Joe Jackson Hisle, all of Ada; and several nieces and nephews. Jewel was a long-time member of the Church. She was devoted to the Church. She had an insatiable need to be at the worship services and she and Pat diligently read the word of God at home. She was a charitable, vibrant woman, and

she shall be missed greatly. It was an honor for me to officiate the funeral services.--*Carl Johnson.*

BUTT— Sister Belinda Sue Butt of the Pleasant Grove, Indiana congregation passed from this life on June 8th, 1987. Sue, as we knew her, had been ill for an extended time, and was only 30 years of age at her death. Sue married Brother Duane Butt on March 7th, 1976, and she was baptized into Christ in July of that same year. Duane and Sue have three children: Keith, Kimberly, and Kyle, all at home with their father. Our prayers and concerned assistance continue for Duane and his three young ones, and the memory of our sweet sister in Christ will continually remain with the Butt family and with all of us in God's family who knew and loved her. Bro. Miles King and this writer were honored to assist in the services in memory of our sister.--*Dennis E. Smith.*

FROM THE FIELDS



the fields are white already to harvest

Jackie C. Lee, P.O. Box 833, McAlester, Ok., 74501, Oct. 5— Since my last report I have heard some very good preaching from many different preachers, too numerous to mention. I have just recently moved to McAlester, Ok. Bro. Bill Verner offered me a part-time job to help with my support and insurance needs, for which I am very thankful. This will allow me to continue to do personal work and to hold an occasional 10-day or weekend meeting from time to time. We also hope to get the brethren involved in home studies; not only to help them grow, but to be able to help others come to a knowledge of the truth. Please notice my new address. Love to all the faithful in Christ Jesus. Pray for me in His cause.

Alton B. Bailey, 909 Truitt Ave., LaGrange, GA. 30240— The work in the deep south is going good as the interest in both personal work and mission meetings continue. It has been some time since I have written to the **O.P.A.** It seems that 1987 has been one of the busiest years of my life. Bro. Don King held our Oct. meeting and did some of the best preaching

one would ever want to hear. His sermons were powerful and soul-stirring. I enjoyed holding the Labor Day meeting in Kansas City, Ks. Sept. 2-6. It was sponsored by the north Brighten congregation. On Saturday Bro. Irvin Barnes preached on Life's Problems with a question session after each lesson. They were impressive and informative. Sept. 15-19 Brethren Bobby Pepper, Don Snow and I held a tent meeting in Dickson, Tn. that was sponsored by the White Bluff, Tn. congregation. Sept. 25-27 I was with the Lone Rock congregation near Norfolk, Ark. The crowds were rather small, but the interest was very good. Lord willing we go next to Atwater, California, Oct. 18-25. We truly look forward to the debate near Atlanta, Ga. Nov. 25-28 between Ronny Wade and Robert W. White dealing with the individual cups and the classes. Please remember us and our work when you pray.

Johnny Elmore, 419 K SW, Ardmore, OK 73401, Oct. 9— Enroute to Raleigh, NC, I stopped at DeQueen, AR one night to hear Lynwood Smith, who was in a meeting there. The next

night, Sept. 18, I stopped at Dickson, TN where Alton Bailey, Bobby Pepper, Don Snow and others were conducting a tent meeting and was asked to preach. I enjoyed the visit with them. I began the meeting at Raleigh Sept. 20, and continued through Sept. 27. Although we did not have large crowds, I believe some good was done. Five brethren made confessions and I hope that progress was made toward renewed zeal and direction. I enjoyed my stay in Raleigh with Roy and Lois Hawkins and visiting with others. It had been 27 years since I was there. I appreciated having Tony Denton and J.W. Kornegay with us. I am now in a meeting at 21st St. in Okla. City. I go next to Jonesboro, GA Oct. 25-Nov. 1.

Carl M. Johnson, 1400 Northcrest Dr., Ada, OK 74820, Oct. 6, 1987— I am currently in a very enjoyable meeting at Ardmore, OK. Crowds and interest have been good so far. Since last report we conducted a meeting at Huntington, WV. This was one of the best meetings I have been associated with in a long time. We had overflow crowds every service, and there were

nine responses during the meeting. From there we went to Jacksonville, FL. This too, was an enjoyable meeting which resulted in two confessions of faults. Our next efforts were short meetings with the Edmond, OK and West Point, GA congregations. Both meetings were enjoyable and we trust they were spiritually profitable. Our schedule for the next month includes Weatherford, TX (Oct. 16-18), and Pleasant Grove, IN (Nov. 1-8). Terry Baze just closed a good meeting here at Ada. There were visible results including one baptism. Please continue to pray for our efforts.

Dennis E. Smith, 3227 Six Points Rd., Indianapolis, IN 46231, Sept. 13— The work in the Indianapolis area is continuing to grow and develop. We have leased a building that is exclusively ours to use for meetings and weekly services. We will now be meeting for services at 4:00 P.M. on the Lord's Day in addition to the 10:00 A.M. services that we had initially. Our new meeting place is located in the Avon community which is west of Indianapolis on U.S. highway 36, and our building is .2 of a mile north of U.S. 36 on state highway 267. We look forward to our mission meeting that is to begin next week, Lord willing. Brethren Bill Davis, Miles King, and Brian Burns are planning to join me in this meeting and canvassing effort. I am certainly looking forward to this joint effort and the fellowship of these brethren. Since my last report to the O.P.A. I have enjoyed holding meetings at Houston, TX, (Joliet St.); Columbia, MO; and London, KY. I am very thankful to the brethren at these congregations for their care for us in the Lord's work and the hospitable way we were received. I look forward to being with the Chestnut Ridge, KY congregation Oct. 3-11. This summer has been an extremely busy time for us and I look forward to being more settled now to proceed with the work here in the Indianapolis area. Please pray for us and the work.

Mark Robbins, 4806 Kilkerry Dr., Middletown, OH 45042, Sept. 28— It has been awhile since I have written to the OPA. Lately, I have labored with the churches at Dayton, Ohio, West Chester, Ohio, Chicago, IL and Batavia, IL. At Dayton, I have been searching the scriptures with a young lady in college. The West Chester congregation continues its progress in the King's Business. We look forward to our weekend meeting with Brother

Gary Barrett in late October. The Chicago congregation continues to grow. Brother Rivers is doing a good job in training young men to do the Lord's work. The church in Batavia has a bright future. The brethren there are of a mind to work. I sincerely believe people will listen if we go to them and tell the gospel. Too many expect sinners to come to us and hear the gospel. WE MUST GO TO THEM! I am currently working as I have opportunity with the church in Dayton, Ohio. If you know of anyone in this area for us to contact, please let me know. Pray for my efforts in the gospel of Christ, that I might be able to find those diligently seeking to know the truth. Love to all my brothers and sisters in Jesus.

Edward Williamson, HCR 4, Box 5, Raymondville, Mo. 65555, Oct. 4— Things are progressing at the Bendavis congregation. In the month of Sept. I baptized a man into Christ and another young man was restored. We give God the praise for these additions. Our attendance has been increasing. The zeal of each member is impressive. We continue to pray for and work for spiritual growth, by each member. Clyde Lamkins held a good meeting for us in Sept. We appreciate his efforts. The congregation benefits from good teaching by Ralph Strunk, Charles Jordan, Gary Weaver, and Rodney Wood from time to time. We appreciate these men helping us out. Since last report I have preached once or more at the following congregations in Missouri: Fieldstone, Ava, and West Plains, and in Arkansas at Mtn. Home. I appreciate them for giving me the opportunity to preach. If you know of someone in Texas or Wright counties in Missouri that we can invite to services please let me know. Let us work together in love and unity.

P. Duane Permenter, 1699 West "J", Oakdale, CA 95361, October 5— In my last report I failed to write about the good meeting with the brethren near Liberty, Kentucky. The crowds were good each service and the leadership is to be commended for the effort to make the meeting a success. I was able to witness the good confession, and then assist the new convert in baptism. The woman had professed to be a member of the Baptist denomination before she obeyed the gospel of Christ. It was also a blessing to convince two others to obey the truth. One woman too, made a confession of faults. These

events certainly are cause for rejoicing; may the God of heaven be glorified for giving the increase. The church at home continues to work in unity and enjoy the peace of walking in the light. We too, have seen results through the power of the gospel. One young woman from the Oakdale area came in obedience to the gospel during the meeting at Modesto with Joe Hisle during July. Joe did his usual job of preaching the word. The brethren at Modesto did an excellent job in selecting the man and advertising the protracted effort. They were able to stimulate some community interest by way of attendance. We also had a good meeting in Oakdale with Billy Dickinson in August. We appreciated the strong gospel teaching of brother Billy. The church in Oakdale is just over a year old; however, even in this short time there has been much growth both spiritually and numerically. May the great Father of heaven be glorified. God bless the brotherhood. Pray for us often.

West Virginia Report, Alan Bonifay— Greetings to all the faithful in Christ Jesus. It is our prayer that this finds all things well with you and yours and the cause of Jesus prospering in your area. We are doing well and great things have been happening around here to the greater glory of our Lord Christ Jesus. Our work in North Central West Virginia has centered of late in three areas. Locally we are eagerly awaiting a great time in the autumn of the year. Our mass mailing program of the summer has been completed. It did not achieve all that we had hoped but nonetheless we have about 60 new enrollees in our correspondence course. We are receiving about 60 pieces of mail each week. Several of these are finishing the course now and numerous opportunities are arising to set up Bible studies. In continuation of our outreach to the Fairmont area we are planning a door-to-door campaign this fall which will cover some 10,000 homes. We are very happy to have Bro. Floyd Harris, Jr. of Flint, MI here to assist us in this campaign as well as with our studies. Floyd is working very diligently on becoming a preacher of the gospel and I might add is doing a more than creditable job. It is good to see young men who are willing to be trained and who are ready to receive instruction and measure it by the Word of God. Such is the Bible plan for producing preachers of the gospel. Currently, Richard, Floyd and I are conducting three studies

FROM THE FIELDS (Continued)

with members of the body and two with potential converts. In addition, as of this date, we have four appointments to set up studies. The churches in this area are doing well (Mt. Liberty, Alexander, Bunner's Ridge, and Ash Camp). The new building in Wetzel County at Ash Champ is nearing completion and we hope to be meeting in it before winter. Bunner's Ridge recently hosted the Eastern Labor Day meeting and what a great meeting it was. Every single member at Bunner's Ridge labored joyfully to provide for our guests and this produced a wonderful spirit among all. Brethren from all over the East were in attendance. Crowds numbered as large as 289. Bro. Ron Courter directed the meeting in a skillful and edifying manner. Visiting preachers included J.W. Kornegay, Floyd Harris, Jr., Paul Walker, Gary Barrett, and Richard Dennis of Darby, PA. The meeting was most uplifting to all of us and hopefully to our visitors as well. The congregation here looks forward to hosting the meeting again in 1991 if the Lord wills. Finally, several of us enjoyed meeting with the brethren of Darby, PA on the outskirts of Philadelphia this past weekend. About 40 brethren from Pontiac, MI; Greenville, PA; Flemington, PA; Indiana, PA; Akron, OH; and Bunner's Ridge, WV assembled in Flemington and travelled together by bus to Darby. Saturday evening Ron Courter preached on their live radio broadcast. On Lord's Day we assembled with these brethren and enjoyed a wonderful all-day service. Several of us had some very important private discussions with the Darby brethren. There are a few matters to be worked out, but the definite consensus was that these brethren are very interested in the truth and will do whatever is necessary to have it. Their Lord's Day worship is scriptural. We look forward to other opportunities to work with them. Obviously the Lord has blessed our work abundantly and we are thankful. Please know of our warmest thanks for your continued support and prayers. May the Lord richly bless you all. Take care.

Larry Combs, P.O. Box 925, Jasper, TN 37347, Sept. 28— The Lord has blessed us with five precious souls being added to the Lord's church. We have labored to promote the gospel here in a number of ways. Upon first arriving here (even though the congregation had been meeting for about two years) there were few who knew that a congregation such as this was

even in this area. With time and continued exposure via radio, newspaper, personal work, etc.; the existence of the church is now known. We continue to have visitors to our worship services. This month my family and I were able to attend the annual Tennessee Labor Day Meeting which was held by the Chapel Grove Congregation near Lawrenceburg. Meetings such as this have always been uplifting and we certainly enjoyed it. This past year I was privileged to conduct a week-long meeting with the Flintville, Tn. congregation. There were several visitors, but no visible results. I am thankful these brethren were confident enough in me to ask me to be of service in such a way. I was also privileged to assist in an Old Fashion Tent Meeting conducted by Alton Bailey, Bobby Pepper, and Don Snow. This was at Dickson, Tn. near the Hickorywood Congregation at White Bluff, Tn. Brethren, I was very impressed, and I would like to see more of these efforts put forth. My only desire is to preach the Word of God and be of help in whatever way possible. We appreciate the support by all who are a part of this work here and we pray you will continue to support the Lord's work in this area. As we begin our second year in the Lord's work here there still remains much to be done and we look forward to an even better year than last year. As always, if you know of anyone in this area that we can contact, please let us know. Pray for us in the work here.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539, Oct. 12— The meeting with the Bakersfield, Ca. congregation (Brundage Ln.) is now history. I must say it has been a long time since I have enjoyed being with a group more than these folks. They went all out and spared no effort to make the meeting a success. It was a pleasure to be with Bro. Mike Fox who works among them. I was able to get better acquainted with him and am the better for it. Denny and Sandra Elliott opened their home to me and others provided daily meals. I especially appreciated the nearby congregations who turned out so well. Some even dismissed their Sunday and Wednesday evening services to come and be with us. They surely helped us make a good impression on the community. There was one confession of wrong. We began the next Saturday evening (Oct. 3) at La Grange, Ga. It had been ten years almost exactly since I had held a meeting there. This

too, was especially enjoyable. I made my home with Alton and Florence Bailey, whom I enjoyed visiting and who treated me so well. I also enjoyed visiting with Bro. and Sis. Miller who live just up the street. He seems to be doing pretty well though his failing health has forced him to stay pretty close to home. There were visitors from many congregations in neighboring states as well as Georgia. We appreciate the help all the brethren and preachers in both meetings contributed. We will be at home for a few days before beginning at El Cajon, Ca. Oct. 21. It will be nice to worship at Fremont again. Nov. 14-22 we are to be at Escalon, Ca. We look forward to both the El Cajon and Escalon meetings.

Dennis E. Smith, 3227 Six Points Rd., Indianapolis, IN 46231, Oct. 10— I am presently in Mt. Vernon, KY conducting a meeting at the Chestnut Ridge congregation. Lord willing, this meeting will draw to a close tomorrow and I will be returning home and to the work in Indianapolis. We have had a good meeting with good crowds this week. This is the second year in a row that I have held a meeting for the brethren at Chestnut Ridge, and I also held a meeting for the brethren at London, KY in August of this year. All of the congregations of this area have been kind and hospitable to me as well as supportive of my preaching efforts, and I appreciate that so much. I look forward to coming back to the area for a meeting with the Hilltop congregation at Liberty, Ky. in June of next year. The mission effort that we are conducting in the Indianapolis area continues to progress with visible results and very good prospects for more in the near future. September 14th through 27th we conducted an extensive effort of visitation, door to door invitation, and newspaper advertisement, and climaxing with an eight day meeting in our new meeting place. I greatly appreciate brethren Brian Burns, Bill Davis, and Miles King for coming to assist in the preparation for this mission meeting. We were able to make about 30 personal contacts in addition to passing our 4,000 tracts and invitations to the meeting from door to door in the community. We also advertised the meeting in county wide newspapers. Brian had to return home to Arkansas after the first week and Bill, Miles, and myself shared the preaching duties during the meeting. We also want to thank the brothers and sisters from here and surround-

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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)

ing congregations for their great assistance in helping to prepare for the meeting and for their excellent support in attendance of the meeting. We had a total of 27 visitors from the community, and several of them attended more than once. We were very happy to see a brother who had been out of faith service to the Lord for many years restore himself to faith service during the meeting. He lives here in the Indianapolis area. If you know of people in this area that I could contact please notify me. Remember us in your prayers. I am enclosing one sub. to the **O.P.A.**

Roy Lee Criswell, Rt. 2, Box 142, Cassville, Mo. 65625, Oct. 10— This has been a very busy year for us in the Lord's work. During the month of May we were happy to have Bro. Allen Bailey in a gospel meeting here at Aurora. It was good to associate with him and have him in our home. He did a fine job presenting the gospel. We worked hard for the meeting and it paid off as we had 14 visitors from the area attend one or more times. It was good to work with the Lee Summit congregation and Bro. Don King during the annual 4th of July meeting this year at Lebanon, Missouri. It was a wonderful meeting with great teaching, singing and fellowship. In July the congregation at Aurora started their building under the direction of Brother Clyde Lamkins. He has done a wonderful job with this work. One Saturday we were blessed with 34 brethren from various congregations in Missouri come to help us. The trusses, decking for the roof, shingles put on and the insulation board were put up by 3:00 P.M. I have never seen such cooperation among brethren. This past Saturday 17 men came and helped hang and tape sheet rock. We appreciate and thank all those who have helped us both financially with the building and also those who have donated labor. Lord willing, we hope to have the building finished by

November 1st. Bro. Clyde and I plan to conduct a short meeting when the building is completed. Since last reporting to the paper I have preached at Cable Ridge, Columbia and Lebanon, Missouri. It has been a privilege to preach at Washington, Okla., Harrodsburg, Indiana, Goshen, Ohio, Walterboro, S.C., Jasper, Tenn. and Lone Rock, Arkansas. It was good to renew friendships and to meet new acquaintances. Please pray for us and the Lord's work in Aurora. If you are in the area please come and worship with us.

Joe Hisle, Rt. 4, Ada, Ok. 74820, Sept. 30— In this long, overdue report I am thankful to report that our meetings have been fruitful and well attended. Since last report we have been in Wayne, W. Va.; Columbus, Ga.; Sulphur, Ok.; Healdton, Ok.; Modesto, Ca.; Fremont, Ca.; San Angelo, Tx.; Harrison, Ark.; and Hale, Ark. While in California, I also enjoyed being with the brethren at Oakdale, El Cajon and Manteca between meetings. These efforts resulted in several baptisms and a number of restorations. The annual 4th of July meeting at Sulphur was a high point for the summer. It was my pleasure to assist Bro. Raymond Fox in conducting the meeting. I could not have asked for a more agreeable or capable assistant than Raymond. We had large crowds with at least 44 preachers taking part in the services. I was especially impressed with the large number of young Christians that made such a contribution to the meeting. Their enthusiasm and cooperation are a valuable resource for a meeting like this. The relaxed atmosphere, great preaching and singing, the togetherness was like old time. I'm glad I was there. While at Modesto I became acquainted with Bro. Voyd Ballard. I'm glad to know Bro. Ballard and appreciate him for his stand for truth. I also had the opportunity while at Fremont to visit with Bro. Don King. It was a treat to be

with Don and Patsy and the entire congregation there. They are a young growing congregation who seem to enjoy each other. The first part of the past week I enjoyed the hospitality of Jimmie and Cindy Smith. Jimmie has done a good work here in the Harrison area. Presently I am working at Hale, Ark. As always I am glad to be staying in the home of Bro. and Sis. Roy Barnes. Following is the remainder of my schedule: Washington, Ok., Oct. 9-18; Seminole, Ok., Dec. 4-6; Covina, Ca., Dec. 12-20. Please remember us in your prayers.

Ron Jordan, 1415 Chaparral Way, Stockton, CA 95209— Since last report, two more have been added to the Family of God. Tom and Peggy Hitner obeyed the gospel after several months of private Bible studies. It was my privilege to assist them in their obedience. Brother Bennie Cryer was a great asset to me in this endeavor, but we both give God the praise and glory. The work here at Stockton continues to move along very well. There is peace and harmony among the membership and we are thankful for this. It has been my privilege lately to preach for the congregations at Fair Oaks, Yuba City, Sanger, Lodi, Arvin and Escalon. We appreciate the brethren for their confidence for asking me to speak for them. I have time open next year for meetings. If I can assist any congregation please let me hear from you. The California Labor Day Meeting hosted by the Turlock congregation was very enjoyable. The brethren and sisters did a good job both with spiritual and physical nourishment. Bro. Lynwood Smith did the preaching and, as usual, did his outstanding job. It was good to see and visit with him again. We are looking forward to the annual New Year's Meeting here at Stockton again this year. Please make plans now to attend. The dates of the meeting will be Dec. 29-31 (Tuesday-Thursday). We ask your prayers.



No. 12 DECEMBER 1, 1987

“THE ONE MAN PREACHER SYSTEM”

By Clovis T. Cook

Since I started preaching the gospel in 1932, I have tried to keep visible a line of consistency in my preaching and convictions on issues which have caused a great amount of anxiety and unrest among the churches of Christ. The system that I deal with in this article, formally called “The Pastor System, Located Minister” etc., is no exception to the rule.

In my early preaching years, I became associated with several gospel preachers with whom I later had to disagree on the use of a plurality of drinking vessels in the communion service. However, I found myself in total agreement with these brethren on “The One Man Preacher System” which, at the time, was the position held almost unanimously by our brethren. Actually, the opposition to this system was one of the main reasons why Bro. C.C. O’Cleary, in 1923 started the North side congregation, in Wichita Falls, TX., now known as The Garden’s Edge Church of Christ. This system is a divisive one and, if for no other reason, to bring it in over the protests of good conscientious brethren is wrong. The system causes offenses and “woe to that man by whom the offenses cometh!” This system will continue to cause divisions and offenses as long as it is allowed to go unopposed.

The brethren with whom we have disagreed on the cups question have done more to discourage this system than we have. They have written at least three good books or tracts in opposition to the system. One by Leland H. Knight (now out of print), and one by Pat Mannon and Jerry McCorkle. How many have we written against it? Why haven’t we? I think the answer is obvious. Many of our preachers like the system and so do many

churches. As long as this is true there is very little we can do to prevent it, even if it does divide the church. Because of security reasons the preachers like it, sometimes asking for an agreement or contract allowing them to stay with a congregation for a stated number of years. The churches like it because it relieves them of many obligations and responsibilities. If a preacher strongly opposes the system within a congregation, which has its heart set on bringing in the one man preacher system, he will more than likely be cut off sooner or later. It matters not how long he may have preached for and worked with a certain congregation. If they decide to put in the system, and he opposes it, his days are numbered. This is a sad commentary on the so-called faithful Church of Christ; but it is a fact nevertheless because this writer has been the victim of such actions and circumstances and, therefore, knows whereof he speaks.

The State of Missouri has never lacked able gospel preachers. Homer L. King, Homer A. Gay, Joe Howard, Arthur Wade and Tommy Shaw, (all deceased); Ronnie Wade and myself, plus others no doubt, are men who worked hard to plant and develop congregations in this area according to the Bible plan. They baptized many of the brethren’s children, married their sons and daughters, buried their dead, restored the erring, rejected the heretic, reproved and rebuked with all authority and held many public discussions among those with whom we differed. What do all these men have in common? To the best of my knowledge they all opposed (and still oppose) the “One Man Preacher System.” There are approximately forty congregations in the State of Missouri, but only a very few use this system.

Now, “To the law and to the testimony: if they

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SUBSCRIPTION RATES

Single Subscription One Year.....\$5.00
Published Monthly by Old Paths Advocate, Lebanon,
Mo. 65536

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

EDITORIAL

By Don L. King

A High School Principal in San Lorenzo, California recently banned the wearing of tee shirts on campus which promote the use of alcohol. Some manufacturers are now selling various beer advertisements on their shirts, etc. The Principal said, "...spending millions of dollars to educate our youth about the use and abuse of alcohol and then allowing students to wear clothing that promotes the use of alcohol is at best hypocritical." We surely agree!

The facts are we are becoming a nation of alcoholics. It is believed there are at least five million alcoholics in America. Frankly, we suspect there are many more than that. Approximately twenty gallons of liquor are consumed by the average American citizen each year. The last time I read of the alcoholism problem, alcoholism was recognized as the fourth ranking disease, after cancer, mental illness, and heart disease. This is no little problem, brethren. Our nation is certainly plagued with this sin.

Moderation and "social" drinking are sometimes defended and/or practiced by some who are members of the Lord's church. I really doubt if this is a widespread practice, but any at all is too much. A few try to defend it as a "liberty" while claiming not to use it at all themselves. I surely will not call their honesty into question, but I really fear for the future if our young are brought into contact with such weak and liberal teaching and such poor examples of Godliness. Allow me to editorialize a bit farther: why is it that brethren raised in the church will fall prey to this fallacy? I have noticed that usually those who have been converted from a life of sin where drinking was a common practice rarely have to be told that they need to leave alcohol alone when they begin living for Christ. They seem to know that is something to leave outside of Christianity. To be blunt, the world **knows** it is sin, it is brethren who must sometimes be convinced.

IS IT SIN?

Often the argument is made that the Bible condemns drunkenness; but if we have only a little to drink, and don't get drunk it is permissible. I'm afraid of that borderline business, brethren. Any honest hearted Christian who is determined to make heaven his home is going to be as safe as he possibly can. Solomon said, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." (Proverbs 20:1). The Revised Version reads, "Wine is a mocker, strong drink a brawler; and whoever is led astray by it is not wise." Some years ago I ran onto a bit of writing on this very passage by Guy N. Woods who put it into syllogistic form. When a syllogism is used a major premise and minor premise are presented. If both

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“THE QUERIST COLUMN”

By Ronny F. Wade

Question: Does John 6:51-63 refer to the Lord's Supper? (Ca.)

Answer: Verse 53 and 54 seem to be the basis for the assumption that the Lord's supper is under consideration in these passages. "Then Jesus said unto them, 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. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Because we eat the bread, which represents Christ's body and drink the fruit of the vine, which represents His blood some have made an association between such action and the preceding verses, which I feel is unwarranted. A simple illustration will help clear up the matter; Let us suppose that an individual comes forward for baptism at the Sunday morning service. That afternoon he is baptized into Christ. On Thursday of the following week the man is killed in an automobile accident. He has never eaten the Lord's supper. Does he have any life in him? Has he any hope of eternal life? Surely he does. He had life (spiritual) when he completed his obedience to the gospel. The type of "life" spoken of in Jn. 6:53 does not come from eating the Lord's supper, but rather from an acceptance of and

obedience to the Lord's commands. A Hebrew idiom is used by Jesus in these verses. The eating and drinking denotes the operation of the mind in receiving, understanding, and applying the teaching and instructions given. Just as the body lives temporarily by eating bread, so the new life is nourished by feeding upon Christ in our hearts by faith. Thus except you feed on Christ in your heart and partake of his life, he have no life in you. Compare v. 47 and 40 with verse 53 and 54. This comparison shows that eating and drinking is equated with believing i.e. obeying the commands and teachings of the Master. When does one receive spiritual life? The answer is: when he/she is born again. Life comes at the new birth. Textually, therefore, these passages cannot refer to the Lord's supper observance on the first day of the week.

Another false doctrine based on these verses and propagated by the Roman Catholics is the idea that the bread and fruit of the vine become the literal flesh and blood of Christ. This theory became official dogma in 1215 A.D. when Pope Innocent III declared it to be so. Such, of course, is not the case. In the Lord's supper the bread "is" i.e. represents the body and the fruit of the vine "is" i.e. represents the blood, but neither becomes the actual literal body or blood of Christ.

THE QUESTION OF "TONGUES"

By Glen Osburn

The question is not, "Can God give the gift of 'tongues' today?" He could, because "all things are possible with God" (Mark 10:27). But the question is, "Does God give the gift of 'tongues' to men today?"

Charismatics claim that it must be God's will because they have an experience called "speaking in tongues."

Those who believe that the Bible teaches spiritual gifts (which includes "tongues") would "cease" (I Corinthians 13:8) when the Bible was completed, maintain that the "tongue speaking" experience, itself, contains no proof of its source. Just because someone claims to speak for God by the Holy Spirit, does not mean that they in fact do (I Timothy 4:1). We need an external, objective testimony or standard to verify the experience as being, in fact, from God.

A real problem with validation comes when we discover that the phenomenon called "tongues" BY THE CHARISMATICS, is not an experience unique or limited to Christians. In his book "The

Modern Tongues Movement" by Robert Gromacki (pg. 9), Dr. Gromacki notes that present day Mohammedans, Greenland Eskimos, Tibetan monks, etc., experience "ecstatic speech."

Jimmy Jividen, in his book "Glossolalia, from God or Man?" (p. 76), puts these facts into focus when he records;

"Such subjective personal experiences, when found in non-Christian religions like Islam, present a practical problem to the glossolaist (tongue speaker) who claims to follow Jesus Christ. If a Christian finds religious validation in such subjective religious experiences, how can he reject the same kind of subjective religious experience in a Moslem who denies Jesus and rejects the Bible? Subjectivism is dangerous when it is used to validate religious truth. Bob Douglas writes; When people begin to use their own experiences as a basis for verifying truth—as is done by those presently caught up in tongue-speaking movements—then religion is robbed of any objective standard. The problem becomes critical when we deal with world religions. If one

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“ARE GRACE AND WORKS MUTUALLY EXCLUSIVE”

By Andrew Ong

For by grace have ye been saved through faith;... not of works, that no man should glory.”--Eph. 2:8-9 (ASV).

In many people's thinking there seems to be a contradiction between the subjects of the Grace of God and the Works of God. One "All Grace, No Law" proponent said, "It is time that we quit thinking of Jesus as another Moses. It's about time we start relying on Jesus (our sin-offering) rather than our legalistic religion for salvation..." Here we have it, that is confusion to the nth degree!, and that from a man who purports to be a Christian.

THE NATURE OF GRACE

If the Bible teaches anything, it teaches we are saved by grace: "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works that no man should glory" (Eph. 2:8-9). Again, we read, "For the grace of God hath appeared, bringing salvation to all men..." (Tit. 2:11). These passages and dozens of others make it abundantly clear that God's grace saves us! Yet, in none of them do they state we are saved by "grace only" nor do they teach all men are saved without any effort on the part of man!

God's grace is "unmerited favor." Man does not deserve it, neither can he earn it nor work for it. It comes from God. He is the author of the plan of salvation (Eph. 1:11). He gave His only begotten Son (Jn. 3:16), yet this grace is not unconditional, and herein lies the confusion.

THE NATURE OF WORKS

The Bible plainly teaches that man's works cannot save! The Apostle Paul stressed in Eph. 2:8-9 that salvation is the gift of God and that it is not of works, that no man should boast. Human works of righteousness do not amount to anything in the sight of God. Man is a sinner, a terrible, lost sinner! And nothing on earth he can do can save himself. The Bible says, "But when the kindness of God our Savior, and his love toward man appeared, not by works done in righteousness, which we did ourselves, but according to his mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit..." (Tit. 3:4-5). This plainly tells us that anything **man** might **devise** to eradicate sin, or make him holy or make him appear righteous can never avail in the sight of God.

Not only are human works unable to save, we find that even the works of the Mosaic law cannot save. Notice: "Because by the works of the law shall no flesh be justified in His sight..." (Rom. 3:20) Therefore, works of human merit and works of the Mosaic law cannot save us; if they could then

there would have been no reason for Christ to come and die for us! His very coming shows something else was required.

For centuries James 2:14-26 has been the occasion of much controversy; and it was this passage which prompted Martin Luther to regard the Epistle of James with considerable contempt, and to describe it as "a right strawy one." Others, who entertain no doubts regarding the inspiration of the book and passage, have nevertheless engaged in much useless and vain speculation thereon in an effort to harmonize an alleged conflict of teaching between James and Paul. In passages like Rom. 4:1-6 and Eph. 2:8-9, Paul clearly taught that salvation is by faith apart from works; yet James asserted: "Was not Abraham our Father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect... Ye see that by works a man is justified, and not only by faith." (Jas. 2:21,22,24). Now we have shown that the Bible says some works do not save and some works do save. This is why some people are confused. However, it should be apparent to the diligent Bible student that Paul and James are discussing two different kinds of works in the passages.

TWO DIFFERENT KINDS OF WORKS: "WORKS INCLUDED" and "WORKS EXCLUDED".

Paul refers to works which are excluded from God's plan to save; James discusses works which are included in it. Each writer gives the characteristics of the works under consideration. Those excluded, discussed by Paul, are works in which one might glory (exult in, boast of); the works included (mentioned by James) are those which perfect faith. The first category, works of which a man might boast and in which he might glory, human, meritorious works, works of human achievement, works the design of which is to earn salvation, works of the law, etc. Were it possible for man to devise a plan by which he could save himself, he could dispense with grace, accomplish his own deliverance from sin, and glory in God's presence. Such of course, is utterly impossible. All such works are excluded. The works included, and discussed by James, are the commandments of the Lord, **obedience to which are absolutely essential to salvation** (I Jn. 2:4; 2 Thess. 1:7-9). Humble submission to the will of God as expressed in his commandments, far from involving works of the type excluded, demonstrate complete reliance upon God, and not upon one's self. Only those who seek to exclude all work, even the commandments

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“INCARNATION: THE VIRGIN BIRTH OF CHRIST JESUS”

By *Virgilio O. Danao Sr.*

In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth” (John 1:1, 14).

The Word was God, and Christ was the Word; the Word was made in the likeness of man through the Virgin Birth; therefore, Christ was the manifestation of God in the flesh. This is taught in the Bible that men might believe that Jesus Christ was the Son of God, the only begotten of the Father.

Today, there are those who deny the authenticity of the Virgin Birth. Some claim that because it violates the laws of nature it is just a myth. Others will not simply believe that the Lord would choose to be born of a poor woman like Mary. Of course, these people do not believe in the deity of Christ.

The Bible does not mention the specific date, month and year of Christ's birth. The commemoration and celebration of His birth on the 25th of December, Christmas as it has been called, was introduced by the Catholic Church. However, the Greek Orthodox Church celebrates this day on the sixth of January, using as a basis her claim that since the first Adam had been created on the sixth day of creation, therefore the second Adam, Christ, must have also been born on the sixth day of the year. Members of the New Testament Church of Christ abstain from celebrating Christmas.

The Virgin Birth was a miracle. “A miracle”, says the dictionary, “is an event or effect in the physical world beyond or out of the ordinary course of things, deviating from the known laws of nature...; an extraordinary, anomalous, or abnormal event brought about by superhuman agency, as a manifestation of its power, or for the purpose of revealing or manifesting spiritual force; sign.” Biblical accounts of miracles therefore were the manifestations of God's supernatural power. Really we cannot comprehend the miracle that resulted in the birth of Christ. But suffice it to know that it actually happened.

It is an accepted fact that before a woman conceives, she has to live first with a man for a certain period of time. But Mary's conception was different. Matthew's record narrates: “Now the birth of Jesus Christ was on this wise. When his mother Mary was espoused to Joseph before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he

thought on those things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit (Matt. 1:18-20).

The Virgin Birth of Christ was the fulfillment of the Old Testament prophecies. The first prophecy was told just after the transgression of Adam and Eve in the Garden of Eden (Gen. 3:16). Then, many of God's chosen prophets who lived hundreds of years before Christ followed, and many prophecies of the coming Messiah. Matthew and Luke give full accounts of the fulfillment of the prophecies concerning the instrumentality of Mary and the place of the Savior's birth. Please compare Isaiah 7:14 and Matthew 1:18-25, Luke 1:27-34; Micah 5:2 and Matt. 2:5-6, Luke 2:5.

Now, if the Virgin Birth was not true, it should not have been prophesied and fulfilled. For what were the use of such prophecies? If it was a myth, the miracle of the incarnation was and is a lie; and the existence of Christ in the flesh should have been impossible. Furthermore, the birth of Jesus is a part of the Gospel and the basis of Christianity. Could it be possible, therefore, for Christianity to be existing today if the Virgin Birth was just a myth?

Indeed, the coming of Christ through the Virgin Birth was necessary to accomplish the plan of God for the redemption of men. By their own free-will, men became slaves of sin. Nevertheless, God loved them so much. He did not want to lose even a single man from His fold. But He needed someone as His instrument to redeem those who wanted to be free from Satan. Someone who must feel and live as a man -- a man who should overcome sin and who was willing to suffer, even to sacrifice his life if it was necessary. Knowing that Christ, Who was with Him in the beginning, even before the creation of the world, could meet all these prerequisites, God therefore sent Him, His only begotten Son, to be born of Mary, to live with men, and finally to fulfill the primary purpose of His mission -- to die on the cross of Calvary. By His death, He became the total price -- the total amount needed -- to redeem men from the bondage of sin. Man has been redeemed. But every man has his own free-choice. Whether to prefer staying in sin and thus make the sacrifice of Christ useless, or to meet His great love and be saved. Men may have the promise of salvation just because one thousand, nine hundred eighty-seven years ago in the little town of Bethlehem, a Child was born to become the Savior of the world.--
Roxas, Isabela, Philippines

TONGUES

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accepts 'tongue speaking' as proof of the Holy Spirit's presence in his life, how can he deal with the Moslem who claims to speak in 'tongues' or perform 'miracles?' The Moslem also concludes that his abilities are God-given. He regards them as evidence of the truthfulness of the Islamic conclusions regarding Christ. This dilemma is beyond solution, until one returns the question of authority to its rightful arena - objective truth, which is the written word of God." (Note, John 17:17).

Someone once penned the maxim; "The man who has an experience, is never at the mercy of a man who has an argument." Regrettably, this is true to a certain extent. Some Charismatics will not even allow themselves to question the source of their "experience." But sincere followers of Jesus Christ must recognize the possibility of deception, for themselves (1 John 4:1) and for others (i.e. Moslems). All must concur; a religious experience in itself can never be the final test of its genuineness. To Christians, the Bible must forever be the basis of faith and practice.

I. "TONGUES" TRUE NATURE

We have noted that the experience called "tongues" BY THE CHARISMATICS is NOT unique to Christianity. Let's ask if the experience of the CHARISMATICS is, in actuality, the phenomenon described as "tongues" BY THE BIBLE.

When the New Testament is examined for the true nature of Biblical "tongues" we find the gift of tongues being; a miraculous ability given to some, by the Holy Spirit, to speak in a known language of man, one however not known (i.e. foreign) to the speaker.

It would **not** have been miraculous if the speaker had been educated in the foreign language. The audience in Acts 2 was "amazed and marveled" BECAUSE "...are not all these who are speaking Galileans? And how is it that we each hear them **in our own language** to which we were born?" (vs.: 7, 8).

"TONGUES" IN ACTS 2

Luke wanted to make it clear that the disciples in Acts 2 were speaking in foreign languages and dialects, not in unknown sounds, so after listing the different countries and nationalities present in Acts 2:5-11, he records the listeners as saying, "we hear them **IN OUR OWN TONGUES**" (Acts 2:11). Please note that in the context of Acts 2, "in our own **tongues**" (vs. 11) and "in our own **language**" (vs. 8) are SYNONOMOUS! "Tongues" and "language" are the same thing. **BIBLICAL TONGUES ARE LANGUAGES OF MEN!**

"TONGUES" IN CORINTH

Paul tells the Corinthian brethren who could

speaking a foreign language ("tongue"), whether the language was from the Holy Spirit OR NOT, to "keep silent" if there was no one who could translate ("interpret") their message for the assembly (I Corinthians 14:27, 28).

This "translation" could be accomplished either by a spiritually "gifted" person (I Corinthians 12:10), OR and **ungifted** person who knew both the language being spoken and the language of the audience. Johannes Behn, in the "Theological Dictionary of the New Testament" (p. 762-763), gives one meaning of "interpret" as being; "to transfer from a foreign language into familiar." The first meaning given by "Ardnt-Gingrich Lexicon" (p. 194), is "to translate."

Paul repeatedly stressed to the Corinthians the need for the **audience to understand** and learn from what was being done. (Note, I Corinthians 14:6, 12, 17, 19, 24, 26, 31). This is the reason for Paul's emphasis on having an interpreter. In Paul's summary of his discourse on "tongues," he demands "Let ALL things be done **for edification**...so that ALL may **learn**" (I Corinthians 14:26, 31).

The fact that Biblical "tongues" are languages of men, rather than the "ecstatic speech" of the CHARISMATICS, is emphasized in I Corinthians 14:6-13. Verse 9 says, "...unless you utter by the tongue **SPEECH** that is clear, how will it be known what is spoken?" An important word in verse 9 is "speech," in that it tells us THE RESULT of using the gift of "tongues." "Thayer's Greek-English Lexicon" (p. 380), defines "speech" as; "a word." Dr. Thayer goes on to comment in explanation; "to utter a distinct word, **INTELLIGIBLE SPEECH**." Someone speaking in Biblical "tongues" would produce **WORDS** or language, not **UNintelligible** sounds.

Paul continues in verse 10, "There are, perhaps, a great many **KINDS** of languages **IN THE WORLD**, and no kind is without meaning." There is no doubt that Paul is speaking about the gift of "tongues" in this passage. Context demands such a conclusion. It is easy to see that the gift of "tongues," as given by the Holy Spirit, was one or more of the languages known to exist "in the world." These were languages of **this "world,"** man's realm of speech. These were Spirit given languages that had "meaning" to, and could be understood **naturally** by, someone "in the world." They also could be interpreted or translated **naturally** by someone "in the world." **Biblical "tongues"** are languages of men! This is the true nature of the spiritual "gift" called "tongues" as given by the Holy Spirit.

"TONGUES" OF ANGELS

Some who advocate the "ecstatic speech" idea of "tongues," affirm that what is given to men may be an "angelic" language. This idea comes from I

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Corinthians 13:1 where Paul says; "If I speak with the tongues of men AND OF ANGELS, but do not have love, I have become a noisy gong or a clanging cymbal." Paul (who could "speak in tongues more than all" at Corinth - I Corinthians 14:18, N.I.V.) is explaining to them that **even if** he himself possessed the ability to speak ALL languages (even the language of angels), but did not possess the correct attitude (i.e. love), in God's eyes he was doing nothing more than making noise. Paul was not saying that he DID possess the ability to speak the language of angels, he said - "IF." Paul was using a figure of speech called "Hyperbole" ("Figures of Speech used in the Bible," by E.W. Bullinger, D.D., page 427). Dr. Bullinger defines the particular "Hyperbole" found here in I Corinthians 13:1-3 as a "Hypotheses, (things) which are impossible in themselves, but are used to express the greatness of the subject spoken of." Paul was not saying that he (or anyone else, for that matter) DID speak the language of angels, but rather the emphasis was on maintaining a proper attitude, irrespective of one's spiritual abilities.

Please note; Angels, when speaking to men, always spoke in the person's own native "tongue" or language. NEVER in the scriptures, do we find a person addressing men, angels, or God, in the language of angels.

PRAYER "LANGUAGE"

Some CHARISMATICS insist that their "tongues" are a "prayer language" and cite Romans 8:26 as supposed proof. However, when reading this verse one should note that whatever action the Holy Spirit is performing (i.e. interceding, "with groanings"), it is happening between the Holy Spirit and God The Father. The passage does not say that the Holy Spirit CAUSES US to groan "too deep for words," but it does say that the Holy Spirit "Himself" is interceding "FOR US," that is "in our behalf" (Amplified Version). A Spirit inspired "prayer language" for man, is not found in this passage.

II. "...TONGUES, THEY WILL CEASE..."

Three things show that the miraculous gifts of the New Testament, including "tongue speaking", no longer exist: (1) An inspired man (Paul) predicted that such gifts would cease. (2) The need of such gifts ceased. (3) The means of obtaining such gifts ceased.

I CORINTHIANS 13:

"8) Love never fails; but if there are gifts of prophecy, they will be done away; if there are TONGUES, THEY WILL CEASE; if there is knowledge, it will be done away. 9) For we know in part, and we prophesy in part; 10) but when the perfect comes, the partial will be done away."

The "prophecy" (12:10), "tongues" (12:10), and

"knowledge" (12:8) of I Corinthians 13:8 are spiritual gifts (i.e. not "natural" abilities). Context insists upon such a conclusion. Paul, writing through inspiration of the Holy Spirit, is here prophesying the end of ALL spiritual gifts (i.e. all that was "in part" or "partial"), including even prophecy itself.

This was to happen when "the perfect comes" (I Corinthians 13:10). It is essential to have a correct understanding of what "the perfect" is, in order to interpret the passage accurately. "Thayer's Greek-English Lexicon" (page 618), defines "perfect" as; "Brought to its end, finished; wanting (i.e. lacking) nothing necessary to completeness; perfect." The best way to illustrate the meaning of this word is by comparing it to a "jig-saw" puzzle. When all the PIECES (that which is "partial") of the puzzle are put together, they make up the COMPLETE ("perfect") picture. When the picture puzzle lacks "nothing necessary to completeness," it is finished. When all of the "partials" (remember Paul said that he knew "in part" - vs. 9) were to COME TOGETHER, they would compose the COMPLETE (or "perfect" - James 1:25) revealed will of God. Then the PARTIALS (spiritual gifts) were to be "done away."

The early church was dependent upon oral revelation by Apostles and prophets for its knowledge of the will of God (2 Thessalonians 2:15). God placed the message in inspired men, enabling them to speak as the Holy Spirit "gave them utterance" (Acts 2:4). Thus, the word of God was revealed "in part" or gradually, UNTIL it was "once for all delivered unto the saints" (Jude vs. 3), and written by inspiration as a full revelation of the Divine will of God (2 Timothy 3:16, 17) in the New Testament.

Therefore, "tongues" along with all spiritual gifts were to "cease," and were in fact "done away," upon **completion** of the revelation of God's word.

CHARISMATICS: please note that the "perfect" of I Corinthians 13:10 cannot be speaking of the return of Christ, or Christ Himself.

First of all, within the context there is a connection between the "partial" spiritual gifts and the "perfect." The "partial" was to make up the "perfect" (or "complete"). Jesus had to be "perfect" (Hebrews 5:9) in order to become "to all those who obey Him the source (author) of eternal salvation." The events in Acts 2 (which included the baptism of the Holy Spirit, and its "tongues") could ONLY take place if Jesus possessed "perfection," making Him an acceptable sin sacrifice (Hebrews 2:10, 9:14, I John 2:2). Jesus was "perfect" before ANYONE ever received the gift of "tongues." But the prophecy of I Corinthians 13:10, concerned something "par-

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tial" at that time, that was to be "perfect" in the future ("but when the perfect COMES"). Therefore, this cannot refer to the coming of Christ.

Secondly, the word "perfect," if referring to Christ, grammatically would need to be in the "masculine" gender. BUT the Greek word "teleion," which is translated "perfect" in I Corinthians 13:10, is in the nominative case, singular in number, and is **neuter** in gender (Wigram's "Analytical Greek Lexicon," p. 400). "Teleion's" literal translation is, "perfect THING." If reference was being made to Christ, the passage would have read, "when HE WHO is perfect" (masculine), but instead it correctly reads, "when THAT WHICH is perfect" (neuter). It is not in the "masculine" gender because it is not making reference to the coming of Christ.

III. THE "MEANS" OF OBTAINING THE GIFTS CEASED

We have discussed two of the three things that show that spiritual gifts have ceased; (1) Paul's prediction that they would cease in I Corinthians 13:10, and (2) the fact that the need for such gifts ceased upon completion of the New Testament.

Next we will notice (3) how the **means** for obtaining these gifts ceased. Biblical "tongues" could be obtained in one of two ways, in the New Testament; the baptism of the Holy Spirit or the laying on of the Apostles' hands.

THE "BAPTISM" OF THE HOLY SPIRIT

The event called the baptism of the Holy Spirit (Acts 1:5) is described for us in Acts 2:2-4. The **external** signs of Holy Spirit baptism were; (1) **VISIBLE** tongues like as fire, (2) **AUDIBLE** sound as of the rushing of a mighty wind, and (3) **SPEAKING** with other "tongues" (languages) as the Spirit enabled them. Many Charismatics cite this passage to substantiate their belief that God is the source of their "tongue speaking" experience. They believe that when they experience "ecstatic speech," they have received a "Biblical experience" called the baptism of the Holy Spirit.

Scriptures, however, indicate that the baptism of the Holy Spirit was a temporary sign, to accomplish a temporary purpose. Its purpose was to show that the kingdom of Christ was established (Mark 9:1, Acts 1:6-8). This event was designed to prove to me that God's offer of grace applied to "all mankind" (Joel 2:28 & Acts 2:17), that is Jews (Acts 2) and Gentiles (Acts 10:34, 35, 45-47, 11:15-18). (Please note that the term "Gentile" refers to all nations who were not Jewish). Since the sign (baptism of the Holy Spirit) was fulfilled and thus accomplished its purpose, that of showing God's grace was offered to all nations through Jesus Christ (Titus 2:11, Hebrews 5:9, Acts 26:23), confirmation of this fact TODAY is no longer needed. Do we need further

proof that God's grace is extended to Gentile nations (?) or is the testimony to the Jews, recorded for us in Acts 10:45, 46, 11:15, 18, sufficient for us today? The Biblical record should be sufficient.

CHARISMATICS; please consider that if your experience does not include ALL three external evidences of the baptism of the Holy Spirit, it CANNOT BE a "Biblical" baptism of The Spirit. Also please consider that the Scriptures state, "All (Christians) do not speak with tongues" (I Corinthians 12:30).

"LAYING ON OF THE APOSTLES' HANDS"

One of the distinctive abilities (credentials) of an Apostle of Jesus Christ (Acts 1:2) was the ability to lay his hands upon someone and impart a spiritual gift to that person. ONLY Apostles appointed and commissioned by Jesus Christ, Himself, were able to do this. NONE of the people that the Apostles laid their hands on were able to pass on or confer spiritual gifts to others. To illustrate, let's notice the case of Philip, the evangelist. Philip received the laying on of the Apostles hands (Acts 6:5, 6) and was able to work signs (Acts 8:6, 13). He could not transfer this power of working signs to other people. It is necessary for the Apostles to come down from Jerusalem to do this (Acts 8:14-17). This was understood by those who saw the signs. When Simon (commonly called "the Sorcerer") perceived "...that the Spirit was bestowed THROUGH the laying on of THE APOSTLES' HANDS, he offered them money, saying, 'Give this authority to me as well, so that everyone on whom I lay my hands may receive the Holy Spirit.'" - (Acts 8:18, 19). Simon was, of course, rebuked for trying to purchase a God given ability, but his observation of HOW gifts of the Holy Spirit were given, was correct. Acts 19:6 corroborates this when it records "...when (Apostle) Paul had laid his hands upon them, the Holy Spirit came on them, and they began speaking with TONGUES and prophesying."

THE "MEANS" HAVE CEASED

Since the baptism of the Holy Spirit is not in existence today (Ephesians 4:5, 5:26), and since there are no Apostles of Jesus today to bestow spiritual gifts, the conclusion is evident. Since these were the means by which the gift of "tongues" were received, then there can be no genuine gift of "tongue speaking" today as it was known in the New Testament times. The gift eventually CEASED because the means CEASED.

NOTES ON APOSTOLIC CREDENTIALS

Please note, credentials of the Apostleship of Christ (Acts 1:2) are to be understood as distinct from the baptism of the Holy Spirit. Cornelius and his household were **not** given Apostolic creden-

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"THE ONE MAN PREACHER SYSTEM"

By Clovis T. Cook

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speak not according to this word, it is because there is no light in them" (Isa. 8:20).

No church in the Bible ever used the one man preacher system, so it's no wonder that we find no precedent, example, or pattern for it. The church at Antioch had at least five teachers and they are named in Acts 13:1. **Who was the preacher at Antioch? The Bible names no such man.** Another example is the church at Jerusalem. There were several teachers and preachers at Jerusalem and they are named in Acts 15:32; 15:15; and Acts 8:1. There were at least fifteen teachers at Jerusalem. **Who was the preacher at Jerusalem? The Bible names no such man.** Another example is the church at Corinth. Paul said, "Let the prophets (plural) speak..." 1 Cor. 14:29. And "For ye may all prophesy one by one..." verse 31. Paul said, "Timothy will bring you in remembrance of my ways...as I teach everywhere in every church" 1 Cor. 4:17. Evidently Paul taught all the churches to use a plurality of teachers and preachers. **Who was the preacher at Corinth? The Bible gives no such man.** But someone may say, "what about Ephesus?" Wasn't Timothy the preacher at Ephesus? Paul told Timothy to abide still at Ephesus, when he went to Macedonia, for corrective matters, charging some that they teach no other doctrine 1 Tim. 1:3. Then Paul calls him away from Ephesus in his second letter - 2 Tim. 4:9, 11, 13, 21. **Who was the preacher at Ephesus? The Bible gives no such man.**

There are no Bible examples where a church called or employed one man to be their preacher. At Antioch Paul and Barnabas continued to preach and teach the word of the Lord... "with many others" Acts 15:35. So, though Paul remained in Antioch for some time teaching much people, the Bible nowhere speaks

of Paul as their preacher.

If a church decides to call a man to be their preacher, what would they call him? What term would they use to designate him as such. There is no Bible terminology to use in reference to a man who is the preacher of a church. Is the word "Minister" the right word? This is the most common word used to refer to such a man. But the word "minister" and "servant" are used interchangeably in Mk. 10:43, 44. The three Greek words translated "minister" in the New Testament all mean "servant". It does not refer to a man that is a preacher of a church. The term "pastor" is used only once in the New Testament Eph. 4:11. Usually translated "shepherd", and refers to the "elders" Acts 20:17; Acts 14:23. The term "evangelist" is found three times in the New Testament. Eph. 4:11 uses it as one type of teachers in the church. The other two passages refer to specific men 2 Tim. 4:5 & Acts 21:8. No man in the Bible is ever called the evangelist of a church. The term **preacher** is used four times in the New Testament (2 Pet. 2:5; 1 Tim. 2:7; 2 Tim. 1:11; and Rom. 10:14) but never refers to the preacher of a congregation. So, what do you call the man chosen for the one man preacher system?

The tract from which I have quoted, and the title I have borrowed, was written by Jerry McCorkle. It is absolutely irrefutable. I have circulated this tract widely. He warns that "the real danger in this one man preacher system will come later down the stream of time when the professionalized pulpit brought about by the one man preacher system takes the church deeper and deeper into apostasy."

Many churches like Israel of old are crying... "give us a king" and "let us be like the nations about us." "Give us a full time preacher" is the modern cry. I once became part of a congregation (having been sent there by my home

church) to help establish and develop a new congregation. The congregation began with several good teachers and song leaders; in fact, it was self-sustaining from the beginning. I envisioned the idea that I might be able to worship at this place the rest of my life with my family and brethren I had known so long. But soon I was asked if I would oppose a full time preacher? Naturally I did, Worse went to worse, and the one man preacher system was put in. In time, a dozen people (more or less) walked away leaving behind hopes that were dashed and crushed, and dreams that were shattered in a million pieces. This writer may not live long enough to overcome the hurt, the shame, the humiliation he suffered over this action. My opposition to the one man preacher system is doctrinal, not personal. Surely we will wake up before it is too late, is my prayer. **OPA**

If God Should Go On Strike

How good it is that God above has never gone on strike,
Because he was not treated fair in things he didn't like,
If only once, he'd given up and said,
"That's it, I'm through!
"I've had enough of those on earth, so this is what I'll do.
"I'll give my orders to the sun - cut off the heat supply!
"And to the moon - give no more light, and run the oceans dry.
"Then just to make things really tough and put the pressure on,
"Turn off the vital oxygen till every breath is gone!"
You know he would be justified, if fairness was the game,
For no one has been more abused or met with disdain
Than God, and yet he carries on, supplying you and me
With all the favors of his grace, and everything for free.
Men say they want a better deal, and so on stike they go,
But what a deal we've given God to whom all things we owe.
We don't care whom we hurt to gain the things we like;
But what a mess we'd all be in, if God should go on strike.

- Walt Huntley, Ontario, Canada

EDITORIAL

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are correct and true, the conclusion is said to be inescapable. His syllogism was presented in the following way: **Major premise**-“to be ‘led astray’ (deceived KJV) is to sin”; **Minor premise**-“Those who ingest alcoholic beverages are led astray. **Conclusion**- Therefore, those who drink such potions sin.” Either the conclusion is correct, or Solomon’s inspired affirmation must be disputed. Or so it seems to me.

Peter wrote: “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.” (1 Peter 2:11). It is possible that we **really** need to be convinced that alcoholic drinks war against our soul?

A LOOK AT THE FIGURES

Notice the following statistics: (1) In the United States, there are 98,000 alcohol-related deaths each year. (2) The number one killer of the 15 to 20 year-old age group is alcohol-related highway deaths. (3) Drinking is estimated to be involved in at least 50 percent of spouse abuse cases and 38 percent of child abuse cases. (4) A total of 54 percent of jail inmates convicted of violent crimes were drinking before they committed their crimes. Of those convicted of assault, 62 percent had been drinking, and 49 percent of those convicted of murder or attempted murder had been drinking. (5) In 1983, the economic cost to our nation was \$116.7 billion due to the use and abuse of alcohol.

How can anyone see such figures and still deny alcohol wars against the soul? It appears to be a real plague. Can it be possible that those who have loved ones who are slaves to this drug (yes it absolutely is a drug) and who spend their lives often literally in the gutter would agree that it is a practice Christians can indulge in? Would the man whose life and family torn asunder and ruined by alcohol agree it could be a Christian liberty? We suppose not.

Paul wrote, “Young men likewise exhort to be sober minded (or prudent-DLK). **In all things shewing thyself a pattern of good works:...** (Titus 2:6,7). Folks, we are supposed to be providing a “pattern” by which others may mold their lives. You say, “well I take a drink now and then, but no one knows it.” What if you are asked? What do you say then? Will you tell the truth? If you do, will your “pattern” be one to be followed? Are you willing for our young to “pattern” their lives and habits after yours? You are supposed to be. Paul told Titus to be that way.

Finally, alcohol not only needs to be left out of our private lives, but taught against both privately and publicly. We have allowed a generation to grow up having heard very little against it from our preaching brethren. Am I suggesting our preachers who are not opposed to the use of alcohol? Not at all. I believe they are definitely opposed to it. However, we have apparently felt such things are not as important as other “issues.” At least alcohol and several other moral issues seem to lose out to subjects such as the Holy Spirit, Angels, marriage and divorce, the home, etc., all of which are Bible topics and needed. However, in this writer’s humble opinion we dare not neglect the many moral issues of the day any longer.-DLK.

A NEW DEADLINE FOR OUR WRITINGS TO REMEMBER

In order to manage our new schedule to mail the copy to the printer each month, we must set the 8th of the month as the new deadline. (It used to be the 10th). If you want your material to appear in the Jan. issue, for instance, it must be in our hands no later than Dec. 8th. **This will be an absolute** so plan for it and mail early. We hope most will get their material in well before the deadline to allow us more time to fit it in. **Please type it and double space.** Try to have it ready to send (corrected, etc., if possible). Thanks--DLK.

I do not see anything wrong with wearing my swim suit and pants
Even tho I know I am taking an awful chance

I have been taught the awful cost
If they are wrong I will be lost.

I do not see anything wrong with wearing my swim suit and pants
I know my folks do not approve
I have made up my mind, I will not be moved.

I do not see anything wrong with wearing my swim suit and pants
I know a very bad example I will be
I know some other Christian lady will follow me
A Christian lady the world will not see.

I do not see anything wrong with wearing my swim suit and pants
I know that I might be the very first one
To our Lord’s service my pants to wear
I really, at this time do not care
I just consider the victory won.

I do not see anything wrong with wearing my swim suit and pants
Even tho to my family it will bring shame
And my pants will not glorify my Lords name
I know that I have all to loose and nothing to gain.

I do not see anything wrong with wearing my swim suit and pants
Even tho I can see the hurt, grey hair and wrinkled face
of my Mother and Daddy, who every day I must face
and hear their foot steps, as the floor they do pace.

I do not see anything wrong with wearing my swim suit and pants
Even tho Ephesians 6, verses 1 and 2 tells me exactly what to do
Even as God so loved the world, they still loved me too.

I do not see anything wrong with wearing my swim suit and pants
Maybe one day when I get older
My terrible mistake I will see
My, Mother, My Daddy, My God too
Will still love me.

I do not see anything wrong with wearing my swim suit and pants
Maybe one day I will get another chance
This awful mistake to erase
and be ready to meet my Savior face to face.

"ARE GRACE AND WORKS MUTUALLY EXCLUSIVE"

By Andrew Ong

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of the Lord, such as baptism in water for the remission of sins (Mk. 16:16; Acts 2:38), have any difficulty in harmonizing Paul and James! Paul taught the necessity of obedience to the commands of Christ as plainly, positively and emphatically as did James (Rom. 6:3, 4, 17, 18).

The alleged difficulties in this section are not of the inspired writer's making, but stem from the erroneous view that salvation is by faith alone, before and without other acts of obedience. Denominationalists often scream "faith only" saves! Yet in the passage just noticed (James 2:24) we learn we are not saved by faith only! Surely the Bible teaches we are saved by faith, but nowhere does it teach salvation by "faith alone". People who so teach fall into the trap of those who teach salvation by "grace only". Neither is true! **Faith unexpressed is dead faith. Saving faith includes acts of obedience.** (Gal. 5:6; Jn. 14:15; Lk. 6:46; Mt. 7:21).

OBEDIENCE IS ESSENTIAL TO SALVATION

Numerous passages teach obedience is essential to salvation. Notice: "Though he was a son, yet learned he obedience by the things which He suffered and having been made perfect, he became unto all them that obey Him the author of eternal salvation..." (Heb. 5:8-9). To demand salvation by "grace only", "faith only", or by "works" only is to violate the plain teaching of God. Salvation by "grace only" is universal salvation; salvation by "faith only" is devil salvation (even the devils believe--Jas. 2:19) and salvation by "works only" is infidel salvation!

When a man believes, repents and is baptized according to the commands of God, these are not works of human righteousness, but rather constitute "justification

of Faith."

CONCLUSION:

Are grace and works mutually exclusive? If one means the grace of God and the meritorious works of man, yes, they are exclusive. But if one means God's grace and God's commanded (demanded) works, then they are not mutually exclusive. Any other position taken will result in a hopeless morass of contradictions and error. That is why so many are confused and do not understand the relation of grace and works. One should accept all that God has said, render obedience to the truth and teach it to others. In **this** way, and **only** in this way, we can hope to be "**justified by faith.**"--*Kuala Lumpur, Maylasia.*

THE QUESTION OF "TONGUES"

By Glen Osburn

Continued from Page 8

tials from Christ, even though they were baptized with the Holy Spirit (Acts 11:15). And Paul was given Apostolic credentials "...through the agency of man (i.e. Ananias, Acts 9:12), but through Jesus Christ" (Galatians 1:1) but was not baptized with the Holy Spirit. **The baptism of The Spirit was to fulfill Joel's prophecy** (Acts 2:16). The Apostles co-incidentally received their Apostolic credentials promised by Jesus, at the same time the baptism of the Holy Spirit occurred. The only exception to this would be Paul, who was a special Apostle chosen by Christ, Himself (Acts 9:15, Ephesians 1:1, 3:1-8, I Corinthians 1:1, 15:7-11, Galatians 1:1). Paul did receive Apostolic credentials (which included the unique ability to impart spiritual gifts by laying on of hands, I Timothy 4:14, 2 Timothy 1:1, 6, Acts 19:6), but he did not receive them through Ananias's hands (Galatians 1:1) nor does the New Testament record that Paul participated in a baptism of the Spirit.

REVIEW AND CONCLUSION

To review what we have learned; Many world religions have "ecstatic speech" similar, if

not identical, to the Charismatic experience. Because of this, the Charismatics have problems authenticating their experience as being from God.

We, then, examined the Scriptures to see if the Charismatic experience could be validated by the New Testament teaching on "tongues." We discovered glaring discrepancies between the Charismatics' "ecstatic speech," and Biblical "tongues." We found "tongues," in the New Testament, to be; a miraculous ability given to some (I Corinthians 12:30), by the Holy Spirit, to speak in a known language of man, one however not known (i.e. foreign) to the speaker. We learned that "speech," i.e. "language," is the result of speaking in a "tongue" (I Corinthians 14:9). We also found that the "Biblical" gift of "tongues" was not an "angelic" language or a "prayer" language, but one of the languages of "the world" (I Corinthians 14:10).

We also discovered a New Testament prophecy, in I Corinthians 13:8-10, concerning a time when spiritual gifts (which includes "tongues") were to "cease." This was to happen when the "partial" spiritual gifts had supplied and confirmed the "complete" Word of God. We also learned that the "means" of obtaining spiritual gifts (i.e. the baptism of the Holy Spirit or the laying on of the Apostles' hands) eventually fulfilled their purpose, and "ceased." The "means" of obtaining spiritual gifts are no longer available to Christians today.

The conclusion is obvious. The experience called "tongue speaking" by the Charismatics of today, IS NOT the spiritual gift called "tongues" in the New Testament.

In all probability, today's phenomenon called "tongue speaking" has as its source the natural realm of physical experience (not unlike a "trance" or "hypnotism") and is a deceiving, lying wonder "in accord with the activity of Satan" (2 Thessalonians 2:9). It, most assuredly, is not of God.--*Australia.*

WHEN A "JEHOVAH'S WITNESS KNOCKS ON YOUR DOOR..."

By George Battey

I have a confession to make: When a "Witness" knocks on my door I get very nervous. These "Witnesses" are trained weekly on certain subjects, especially on passages of prophecy. I fear I will not be able to adequately defend the truth before these Watchtower teachers. To avoid discussing prophetic passages which I am weak on, I usually try to steer the study into some subject which they are unfamiliar with, like the plan of salvation, or the items of worship. I really believe this has been a mistake to some degree. I am persuaded the only hope we have of converting witnesses is to place doubts in their minds on the major doctrines which they feel so confident about. If I could actually convince a Witness that baptism was essential, or that the New Testament teaches a weekly communion, what have I gained? He still does not believe in the deity of Jesus. If we could just get them to doubt one major point of their doctrine they may begin to think within themselves: "If I have been wrong on this major issue, which the Watchtower is so confident about, maybe I am wrong on other issues like the deity of Jesus. Maybe the Watchtower Society is just as wrong as other manmade religions." With this kind of thinking conversion would be possible for a Witness.

Recently a Witness came by my house and we studied for three weeks. This Witness was so anxious to study with me he even agreed to lay aside the **New World Translation** and study with me out of the **King James Version**. The second study we had went so well I decided to use it as a standard approach anytime I have an opportunity to study with a Witness. Below is a basic dialogue which can be used effectively in a home study. The following conversation is the essence of my study with "Jim." I hope you can benefit from these notes and use them the next time a Witness knocks on your door.

George: "Jim, I would like you to explain to me why the Witnesses believe only 144,000 are going to heaven, but the rest of God's saved people will live eternally on earth."

Jim: "Read Revelation 7:48."

George: (I read Revelation 7:4-8, but I also included verse 9. After reading I asked this:) "Tell me now, which tribe of Israel was brother Rutherford from?"

Jim: "Oh he was not from a literal tribe of Israel."

George: "You mean these are not literal tribes, but the 144,000 is a literal number?"

Jim: "Right."

George: "What are these tribes mentioned here if they are not literal?"

Jim: "They are referring to spiritual Israel."

George: "I thought all of God's children were spiritual Israel according to Romans 2:28-29."

Jim: "No, only the 144,000 are."

George: "Then what does that make you?"

Jim: "I am not part of the 144,000."

George: "If the 144,000 are spiritual Israel, and you are not a part of spiritual Israel, would that make you a spiritual Gentile?"

Jim: "I never thought of it like that before, but I guess it would mean that."

George: "Well, if the 144,000 are spiritual Israel, and the rest of you guys are spiritual Gentiles, what does that make the rest of mankind who are lost?"

Jim: "They are just lost; they are not anything."

George: "Now what will happen to you spiritual Gentiles?"

Jim: "We will inherit the earth."

George: "What passage teaches that?"

Jim: "Psalm 37:10-11"

George: (I read the passage.) "Now let me ask you this, Was brother Rutherford a meek man?"

Jim: "Of course he was meek, or he would not have studied his Bible."

George: "Well, Psalm 37:11 says the meek will inherit the earth. Will brother Rutherford inherit the earth?"

Jim: "No, he is part of the 144,000."

George: "What scriptures teach that meek people in spiritual Israel go to heaven, but meek spiritual Gentiles stay on earth?"

Jim: "Revelation 14:3 says the 144,000 were redeemed FROM the earth, but the rest of the saved (the great multitude of Revelation 7:9) are BEFORE the throne. BEFORE the throne indicates the earth which is God's footstool before His throne (Matthew 5:35)."

George: "According to Revelation 14:3 the 144,000 are also BEFORE the throne. Furthermore, the great multitude of Revelation 7:9 are "in God's temple" (7:15) where "they shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat" (7:16). If the sun is not shining on them, they must not be living on earth.

"You know what I think Jesus meant when He said the meek would inherit the earth? It seems in Matthew 5:1-12 Jesus is speaking about spiritual things: spiritual poverty, spiritual mourning, spiritual hungering and thirsting. It would seem that 'inheriting the earth' was also spiritual rather than literal. As we look around and see worldly people we say, 'They are possessed by money.'

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WHEN A "JEHOVAH'S WITNESS KNOCKS ON YOUR DOOR..."

By George Battey

Continued from Page 12

But God's people will possess the riches of earth. God's people are not 'possessed by' money; they 'possess' money. As Obadiah 17 says, 'The house of Jacob shall possess their possessions.' And so it seems that Jesus taught that God's people will place physical possessions second to spiritual things; they will possess the earth rather than be possessed by the

earth. Have you ever thought of it like that?"

Jim: "No, I never heard that before."

George: "Well, I would like you think that over, and when you come back next week maybe you will have found the passage that says only some meek people will inherit the earth literally, but other meek people (the 144,000) will not."

With this study ended, I felt several things were accomplished: (1) I placed the true meaning of Matthew 5:5 before Jim, (2)

He discovered he did not know as much about the 144,000 as he thought he did, and (3) Hopefully a seed of doubt has been placed in his mind which may open up an opportunity for me to study with him about Jesus. I pray that in time Jim, and others like him, will not only doubt the truthfulness of the Watchtower Society, but will eventually "come out from among them" into the "kingdom of God's dear Son" (2 Cor. 6:17; Col. 1:13).-3408 S. Harrison, Amarillo, TX 79109.

ANNOUNCEMENTS

A WORD ABOUT THE PAPER

So that all may be completely aware of the **new deadline** for submitting material to us we are placing it in three places this issue. **Have your material to us by the 8th of the month** if you wish it in next month's OPA. We know you may have a bit of difficulty the first month and we will try to be as obliging as possible. However, this new date will become an absolute so try to keep it in mind especially in the case of dated material.

We would appreciate your consideration when renewing. If you have allowed your subscription to expire, and would like to have the back issues, try to obtain them from a friend rather than asking us to send them to you. That is a huge job for us that would be unnecessary if all would keep their paper paid up ahead of time. We would be more than happy to accept your renewals for several years in advance.

When you do renew, don't wait until the time is **actually** expired. By the time your renewal check gets to us we have often already sent the computer data (the updated subscription list) to the printer. Your name may have been automatically removed by the computer and so you will miss at least one issue before your paper is started again. Another very good reason to **renew** for several years in advance. Nearly everyone comments how they have hated to miss the previous issue due to their late renewal.

We appreciate the many good comments we receive about the paper. Most like the new format, some preferred it the old way. However, many who did prefer the old are very complimentary about the new. We appre-

ciate that more than you know. We believe the paper is better than it has been in years in every way. The only real problem we have is the occasional mistake by the mail service and it seems no one has any control over that. We still like to hear from you with suggestions and comments either good or bad. We want to know if you are satisfied and we certainly want to know if you are not. Our improvement could not have been accomplished had it not been for the help of brethren **Ronny Wade, Clovis Cook, Edwin Morris, Don McCord, Johnny Elmore, Bennie Cryer and Barney Owens.** All have been very cooperative. Too we thank the many brethren who are working for the paper. God bless you all. On with the work, and may God bless our efforts to further His cause.--DLK.

NEW DATES FOR CALIFORNIA NEW YEAR'S MEETING

The elders of the church in Stockton have decided to begin the annual New Year's meeting on Sunday, December 27th instead of Tuesday the 29th. It was announced in last month's issue to be from December 29 through the 31st. Several expressed interest in having a longer meeting. Please mark this on your calendar and announce it at your services. The California New Year's meeting, hosted by the Stockton congregation: December 27-31. Come join with many other children of God as they close the old year and welcome the new year in service to God.--*Bennie Cryer & Ron Jordan.*

**YOU NEED THIS BOOK
THE SUN WILL SHINE AGAIN
SOMEDAY** is a book written by Bro.

Ronny F. Wade on the history of the one cup non-class churches of Christ. If you haven't ordered yours do so today. The supply is almost exhausted. No reprint is planned. The book contains interesting facts of history, biographies, and over one hundred twenty pictures. The price is \$8. plus 75 cents for postage. After the first of the year the price will be \$10. postpaid. Get yours now before the price increase. Send all orders to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.

TAPES NEEDED

I am transcribing tapes of sermons preached by brother Lynwood Smith for the purpose of putting these into book form. I am still looking for the following sermons: "Jesus Saves," "Better Than Gold," and "Heaven Holds All To Me." If any of our readers might have a tape of one or any of these sermons, I would like to borrow it long enough to transcribe it, and I will return it. I need to hear from you at once.--*Johnny Elmore, 419 K SW, Ardmore, OK 73401.*

**BONDS OF MATRIMONY
CUTTER-BLANKENSHIP**— On Sunday afternoon of October 18, 1987, Michael Cutter and Cindy Blackwell were united in marriage. The wedding ceremony was held at the 21st Street building in Oklahoma City. While the decor was simple, the setting and atmosphere were conducive for such occasions. Mike and Cindy are both members of the church. (Mike is my nephew). Mike is the son of Melvin and Joyce Cutter. Cindy is new to the church having been baptized a couple of years ago. They will make their

ANNOUNCEMENTS

home in Oklahoma City. We pray the richest of God's many blessings upon them through all the years to come.--*Jack Cutter.*

FOSTER & ZANCHI— On Sat., Sept. 18, 1987, in a church chapel near Lovejoy, Pa., Rex Foster and Dana Zanchi were united in marriage. The wedding ceremony was lovely and the music was beautiful. A large crowd of relatives and friends were present at the chapel and an even larger crowd gathered at the reception hall. Rex and Dana are both Christians. Dana grew up in the church at Lovejoy where her parents, Ken and Linda Zanchi, are members. Rex has been a Christian for only a

short time, but he and Dana expressed the desire to begin a lifetime together with each other and with God. May God bless them.--*Paul Walker.*

SAVAGE-SMITH— On the afternoon of Friday, August 7, 1987, Bro. Bill Savage and Sis. Cheryl Smith joined themselves until death in marriage. The intrinsic beauty of the institution of marriage and its attendant blessings was enhanced by the setting. The ceremony took place in the open air among the tall pines at Camp Alta in the Sierras of Northern California. The musical setting was beautiful and appropriate. As Bill and Cheryl

pledged their faithfulness to one another they were surrounded by relatives, friends and Christian brothers and sisters from all over the nation. I was honored with the privilege of officiating. I have known Bill and Cheryl for only a few years, but I know the seriousness they brought to their life together; seriousness about loving and serving each other and the Lord. We are praying for their continued joy and devotion in both of these areas. They are presently residing in Wichita, KS where Bill is laboring in the Lord's work. Christ's richest blessings be on them as they exemplify his relationship with his Bride.--*Greg DeGough.*

FROM THE FIELDS



the fields are white already to harvest

Randy Tidmore and Murl R. Helwig, Honduras Work Report, October 1987— The work here has continued to progress well. We have been able to see both spiritual and numerical growth. There have been seven baptisms since our last report, and we have seen real progress in some of our leaders. We want to express our sincere appreciation to the congregation at Healdton, Oklahoma, and to brethren Johnny Elmore and Tony Melton, and to all else involved that were working in the "background", for sending the Spanish literature that has really been a valuable asset to the work here. We also express our earnest thanks to John and Sandy Rios, for sending us the shipment of songbooks and tracts. We must mention, too, that there have been other congregations and individuals that have graciously offered to help with anything we should need, for this we are thankful also. We thank all of you brethren, too, for your continued support of us in the work that makes it possible for us to be here. We thank God for brethren like you. Since our last report, we have had some visitors from the States, Bart Shaw from Missouri, in August; and Jim Stockam and Oscar Morris, the elders from Joplin, Missouri, the last of September through the first of October. We enjoyed having these good men

down, and appreciate their willingness to come. If you have thought about visiting the work here, you might contact one or all of these brethren for an opinion of Honduras as a place to visit. Brother Ismael has been ill for a good while, and is not able to preach at present, however, has been able to stay at home to recuperate with the exception of a few visits to the hospital. We are hoping that he will recover his health soon, and can return to the work in full force. Virgilio has been making some real progress in his preaching. He is having to carry a larger load of the work now that Ismael is sick, but he has accepted it and is doing quite well. Another brother that is worthy of special mention, is a man that was baptized earlier this year -- Dagober to. He had preached in a denomination for about twelve years, and he appears to be quite capable and talented. He really seems to have a zeal for the Lord, and he has not been "bashful" in proclaiming the truth to anyone. We expect to see great results from his willingness and ability to reach others. We have begun to work here in the Capital city, Tegucigalpa, though so far we are still mostly doing preparation and foundation laying type work. We think we have located a decent meeting place to rent, though nothing yet has been

finalized. We have the makings of a good work here, and we are optimistic that it will go well. We continue to study with our preachers and leaders at the other congregations, though now, due to the time needed here in Tegucigalpa, we will be going out to the other congregations only every other week (mid-week, one of us will continue to go out each Sunday). Concerning these other congregations, Zapotillo, Danli, Oculi and San Diego, they all continue to do well. Zapotillo is our strongest congregation and Oculi would be next. In both of these congregations, we have capable leaders who are able to conduct the worship services without any outside help when necessary. In fact, the brethren at Oculi are mainly responsible for the conversion of Dagober to. In an earlier report, we mentioned that a family had moved from Comayagua to Choluteca, and that they had told us that they would continue to meet regularly. Because Choluteca is far removed from the areas where we are working, and we are so limited in time to these areas, we have had very little contact with them. We learned, by another brother who went to visit them, that for awhile they had quit meeting. He encouraged them to be faithful, and meet regularly, and due to his efforts, it is

FROM THE FIELDS (Continued)

our understanding that they are meeting regularly again. As we have already said, the work continues to progress, though sometimes it seems to progress more slowly than we would like, it is progressing. By our next report, at the end of the year, as we summarize the year's work, we will probably recognize that the church in Honduras made some great strides in spiritual growth in 1987. Thanks again for your continued support and confidence in us, to allow us the opportunity to work here. Remember us in your prayers. May God richly bless you all.

Ed Bullard, Rt. 1, Box 26, Tupelo, Okla. 74572— Jolene and I just got home from one of the most memorable meetings that I will probably ever hold, and I have held some good ones. We just closed a meeting for the Mt. Home congregation in Southern Mo. in the heart of the Ozarks. The weather was just next to perfect, the hospitality superb and the scenery, well you would have to see it to believe it. If you have never been in the Ozarks in the middle of Oct. (this is what is called Indian Summer) then words could not tell its beauty. This was my first time to be at Mt. Home in over 20 years. We renewed our acquaintances and made new ones and we love them all. We also visited with some very special friends, the Dallas Howards, the Glen Van Staverns and the Clayton Fanchers. We also held a meeting at Collins, Miss. where we have more very special friends and it was great to be with them, especially the Coles. Lord willing next summer we will be in Ark., Tenn., and Ky. We do look forward to that time. We pray God will bless you.

Johnny Elmore, 419 K SW, Ardmore, OK 73401, Nov. 8— I enjoyed the gospel meeting with the 21st congregation in Oklahoma City so much, and I hope good was done. It is a pleasure to be associated with such a working group. They are fortunate to have a good many young people and young married couples. There were four confessions of faults during the meeting. I especially appreciated staying with Cliff and Pat Arney. My last meeting for the year was at Jonesboro, GA Oct. 25-Nov. 1. These brethren, led by Don Snow and Gene Grant, have certainly made progress. They have a nice building and a great deal of enthusiasm for the cause.

They are also some of the most affectionate people I have met. My home was with Don and Josie Snow and I enjoyed being with them. We had several visitors from other congregations and one confession of faults. We were privileged to hear Wayne McKamie at Wynnewood last Saturday evening.

Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808, Nov. 8— In the recent past we have enjoyed meetings at Harrodsburg, In., Fairview, La., and Kansas City, Mo. (73rd and Prospect). It was a pleasure to visit all these brethren again. A number of preachers helped out in these meetings including: Richard Dennis, Billy Orten, Billy Dickenson, Wayne Fussell, Cleo Gatson, Chester King, Lonnie York, Jim Hickey, and perhaps others. Our meetings would not be what they were had it not been for the help of these able men. At present we are getting ready for the debate near Atlanta, Ga. with Robert White. We are hoping and praying for a good exchange. May the Lord bless all his workers.

Jack Cutter, 12321 E. 14, Tulsa, Ok. 74128, Oct. 19, 1987— The congregation here recently (Oct. 2-4) had a meeting with Smith Bibbens. The theme of the meeting was the fallacies of men concerning creation and evolution. It was an informative meeting. Bro. Bibbens is fully capable of handling subject material of this nature. The meeting was truly faith strengthening. The younger (as well as the older) have been bombarded with this stuff too long, while we have sat back passively and let them have their way. It is time (past time) that we address this damnable stuff head-on. In August I held a weekend meeting at Pottsville, Ark. It was strengthening to me to be with these brethren again. It was good to see Miles & Johnette King. They attended most of the meeting. Lately, I have preached at Crescent and Oklahoma City (21st St.). The work continues to show progress here. Several new people have moved here. Also, a young man was baptized a couple a months ago. God bless all!

Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539, Nov. 10— We enjoyed being with the El Cajon, Ca. congregation for a short meeting, Oct. 21-25. Crowds and interest were

very good. It had been a few years since I had been there and it was nice to go back. They have some new faces and things seem to be doing very well for them. Too, we enjoyed the hospitality shown us; it was extraordinarily good. Clovis Cook preached for us at Fremont Saturday and Sunday last. Several came from Stockton congregation to hear him. He did a good job and we were glad to have him preach for us. He and Velma have always been special to me so I especially enjoyed it. He will be preaching at various congregations this week before going home next Monday, the 16th. This Saturday we are to begin at Escalon, Ca. for a week. We have held several meetings there over the years and have always enjoyed being with them. The work with the paper is moving ahead. It is growing in subscriptions slowly but surely. By the help of several generous brethren we are able to keep sending the paper to foreign lands where brethren who cannot afford to pay for their paper are receiving it anyway. They are happy to get the paper and much good is being accomplished in this way. We are honored to have had a part in beginning both the work in Africa and the Philippines. Also **Old Paths Advocate** is, we are told, an aid in every part of the world it is going into. We are one of the oldest religious journals among the churches of Christ today and we thank God for any good we may have accomplished. Due to our tightened schedule with the printers we have had to move the deadline up to the 8th of the month rather than the 10th. We hope this will not cause undue problems for anyone. However, it will be an absolute deadline so keep this in mind when sending us material. If we don't have it by the 8th it won't make the next month's issue.

Richard Nichols— 1852 3rd Place N.E., Birmingham, AL 35215— During the past couple of months the work in Birmingham has begun to progress nicely. This area is literally covered with churches of Christ of varying degrees of liberalness and innovations. Therefore, we have recently sent over 900 letters to homes of "digressives" in an attempt to reach them with the Truth. We realize that this just scratches the surface, however, our finances are limited. The letter seems to be effective. We have already had letters of inquiry, phone

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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)

calls, and studies with some who had never heard true Bible teaching on the matters of "individual cups" and Sunday School. Due to this effort, one family recently visited our mid-week services and expressed a desire to continue to study with us. A public discussion in the Birmingham area on these issues might be fruitful. It is sad to think that thousands of Christians don't even know we exist, and thousands of others have only heard of us spoken of in derision. We are continuing our effort to reach those who live in Trussville, AL. We plan to send out another 3,300, 12-page booklets to the Trussville residents. This booklet will have an illustrated message about the identity of the true church. The Birmingham congregation is to be commended for extending itself in these efforts. If you are willing to assist us financially in this work please let us know. Please pray for our work.

J.W. Kornegay, 7706 Falls Of Neuse Rd., Raleigh, N.C. 27615, Nov. 9— I have just finished reading the **OPA** and enjoyed every article. Guess I haven't sent a report of the work since moving back to N.C. The work with Beatrice, W. Va., Roanoke, Va., and Lakemore and Canton, Ohio congregations the past eight years has been rewarding. They are holding fast to the truth. I held meetings recently at London and Walnut Grove, Ky. At Hunt, Ark. twelve confessed wrong and one was baptized. A tent meeting at Dover, Ark. Also a good meeting at luka where one confessed wrongs. At Witt Springs one was baptized and one restored. Bro. Miles King, Tommy Acton and myself held a tent meeting at Scotland, Ark. The attendance was amazing- the tent was full each evening. We believe much good was done in the community. We are now work-

ing among the churches at Florence, S.C., Salisbury, N.C., and Roanoke, Va. and here in Raleigh, N.C. We enjoyed having Bro. Johnny Elmore for a meeting last month. Much good was done by his masterful preaching. Several confessed wrongs. We also enjoyed the Labor Day meeting at Bunner's Ridge, W. Va. They did a great job hosting it and Ron Courter always builds one up in his sincere manner of presenting the Gospel. I sincerely appreciate all who have supported me over the years in the mission field. I ask your continued prayers as I endeavor to keep on in service for my Lord—Here is one sub.

Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark. 72601, Nov. 9— Since last reporting I held a meeting in August at Strong, Ark. where I assisted David Norsworthy in baptism. Cooperation is always superb there with the sister congregations. We enjoyed our stay once again with the Deaton Norsworthys. In Sept. bro. Joe Hisle held us a five day meeting and did some excellent preaching. It was a pleasure to be associated with him again and have him in our home. I held a weekend meeting at Locust (near Lead Hill, Ark.) the third weekend of October with good community interest. The brethren there are doing well. We recently had a middle-age couple take their stand with the truth here in opposition to individual cups. I just last evening closed a thrilling meeting in Longwood, Fla. where two were baptized, four were restored, and one confessed faults. I greatly enjoyed staying with the Dennis Bumbaloughs and the reunion of people from Tampa and Jacksonville. The Longwood congregation, needless to say, is enjoying renewed interest. A young sister recently has been instrumental there in the conversion of three of her

associates. If the Lord Wills I will conduct a New Year's meeting at the 18th St. in Huntington, W. Va. I always look forward to the **OPA** and reading the field reports.

Paul Walker, 1073 Lookout Circle, Uniontown, OH. 44685, Nov. 10— In Oct. we had an interesting and unique gospel meeting here at the Mt. Pleasant congregation; unique in that we used several local teachers (rather than one preacher) from the Ohio and Pa. congregations. The brothers who spoke were: Mahlon Garrison, Terry Burnell, Gene Lockard, Dick Bee, Byron Kramer, Alfred Goodlin, Donnie Bee, Richard Dennis, Don Dunlap and myself. The brothers did a fine job with their lessons. Bro. Dave McKinney (Indiana, Pa.) helped us with a special afternoon of gospel music teaching and singing. Also in Oct., we heard Bro. Johnnie Fisher in a good meeting at Flemington, Pa. His preaching was excellent. In Sept. my family and I enjoyed a weekend in Indiana, Pa. I preached there on Lord's Day. We are happy to hear that Indiana has had several baptisms during the past year. Bro. Gene Lockard (Lovejoy, Pa.) recently baptized Rex Foster into Christ. Rex and Dana Zanchi were joined in marriage recently (please see an announcement; this issue of the **OPA**). We wish for this couple the very best in life. The West Virginia Labor Day meeting, conducted by Bro. Ron Courter, was a good one. Peggy and I spent two days with Alan and Tonya Bonifay and children. It is great having them back in this part of the Country. Others who encouraged us in our recent gospel meeting were: Carl Willis, Ron Courter, Don Bee, Charles Ross and LeRoy Baise. Our work here at Mt. Pleasant continues with love and zeal. May God bless brothers and sisters around the world.