



A D V O C A T E

No. 1 JANUARY 1, 1989

RECREATION AND RELIGION

by Ronny F. Wade

The basic difference between recreation and religion is that one seeks to refresh and restore the physical man, while the other addresses the needs of the spiritual man. More and more there is an attempt, on the part of some, to blend the two into an approach that "ministers to the needs of the whole man." Such an idea sounded innocent enough at first, but the bitter results of this venture are beginning to frighten even those who ardently supported the concept originally. Brethren aligned with the Firm Foundation are currently waging a fight to bring the situation under control. In a recent issue of Guardian of Truth, Larry R. Hafley makes some interesting observations about these brethren when he says:

"Suddenly, their entertainment recreational facilities have become full grown, full blown health spas ministering to 'the felt needs of the whole man.' They loved the kitten, but they hate the incorrigible, fat cat it has become. They loved their camps, retreats, bridal showers and church socials when they were cute, controllable little puppies, but they despise the big, belligerent dogs they have become. Their tangents, or side roads, have become industrial spurs, replete with institutional appendages that attach themselves to innovations unknown to the New Testament."

Three years ago I conducted a gospel meeting at the Chapel Grove church near Lawrenceburg, Tn. While driving thru the little town of Ethridge I noticed the beautiful new building, just recently erected by the digressive church. This year when I was back there again, I noticed another structure somewhat smaller, but equally impressive as to appearance, located just next to the main audito-

rium. Upon inquiring I learned that this was the new church gymnasium, a sight all too common in our present day.

Recreation is big business today. It is not uncommon for 80,000 people to attend a single sporting event. Money spent yearly in our country on all types of recreational entertainment reaches into the billions of dollars. People who wouldn't think of spending two hours at a church service or travel any distance to attend a gospel meeting, will spend many hours on end at a ball game or travel great distances to an amusement park and stand in line for hours for a single ride. All of which reminds us that the time has come when people are "lovers of pleasure more than lovers of God." 2 Tim. 3:4 Much like those described in 1 Cor. 10:7, in increasing numbers, many "rise up to play" at the shrine of recreation and entertainment.

It is imperative that Christians and the Lord's Church keep these matters in proper perspective. Clean recreation, in moderation, is desirable for all. The Church, however, is not in the recreation business. Never has been, never will be (at least with God's approval). In 1951 B.C. Goodpasture wrote:

It is not the mission of the church to furnish amusement for the world or even for its members. Innocent amusement in proper proportion has its place in the life of all normal persons, but it is not the business of the church to furnish it... The church was not established to feature athletics. Rather it emphasizes the principle that 'bodily exercise is profitable for little, but godliness is profitable for all things, having the promise of life which now is, and of that which is to come' (1 Tim. 4:8). For the church to turn aside from its divine

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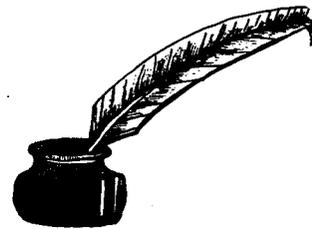
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SUBSCRIPTION RATES

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

As we look forward to 1989 we have mixed emotions. Sadness that another year of our life is over and opportunities missed and gone. Joy that God has spared us from so many things that **could** have befallen us. Anticipation of new opportunities both in preaching the gospel and publishing **Old Paths Advocate**. It seems impossible for me to believe that in June of this year I will have been doing this job for thirteen years. At times it seems only yesterday it began. Many have been my mistakes. Oversights and blunders are so easily accomplished in publishing a paper such as **OPA**. We have never intentionally been unfair, of course, yet as we look back I certainly see how some things could have been better handled another way. I am so very grateful to all of the preachers and brethren who have continued to send their material through the years. For those who may not know, with this issue we begin our **57th** year under the name "**Old Paths Advocate**" The paper is growing old and, we are convinced, better. The paper was **born** because of issues. We intend to remain "issue oriented." We want to be just exactly what our name implies and we hope all will take into account that in order to **advocate** the "old paths" it is often necessary to call dangerous trends to attention. This we pledge to do with all our might. We will do it through love, of course, but we will speak plainly and no mistake about it. We realize a few would prefer us to be different but we believe most are behind us 100%. We take courage from this consoling thought and pledge our best for 1989.

We are convinced the paper is profitable for the young Christian. We deal with issues **every** young Christian must also encounter. After all, what better thing to learn for **anyone** than to learn to call for the **old paths wherein is the good way**. (Jer. 6:16) However, we will not try to be just for the young, old, or in between. We will not try to "specialize" but simply teach the Word of God and let the "chips fall where they may." The Lord said His "doctrine" would "drop as the rain," (Deut. 32:2) The rain falls upon anyone who gets under it regardless of age. We propose to do the same. We ask your prayers and help as we begin the new year. *DLK*



THE QUERIST COLUMN

By Ronny F. Wade

Question: Is it wrong for Christian women to wear make-up (have painted faces)? Does Ezek. 23:40 and 2 Kings 9:30 show that painted faces were the tools of harlots in the old Testament and therefore something Christian women should shun? (Tn.)

Answer: The new Testament does not address this topic in a direct manner. There are, however, some scriptural principles that will help us in reaching an answer. First of all let us notice the two passages the querist cites. Ezek. 23:40 reads "And furthermore, that ye have sent for men to come from far, and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes and deckedst thyself with ornaments." A study of the chapter to which this verse belongs will reveal a highly symbolic lesson regarding the spiritual adultery of God's people with other nations. Some commentators think the scene of v. 40 merely indicates the woman is preparing to dine with her visitors. (see v. 41 "a table prepared") Given the circumstances of the text, it seems improbable that we can, with any degree of certainty, conclude that painted eyes or the wearing of ornaments are singularly the tools of harlots. There is little doubt that a woman practitioner of this trade would wash herself, use perfume, paint her face etc. but even though this may be the case, we cannot conclude that every woman who does these things is a harlot or would be perceived as one. 2 Kings 9:30 reads "And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tied her head, and looked out at a window." The phrase "painted her face" refers to the practice of using lead polish on the eyes. The common substance of the day was a black powder with a metallic brilliance prepared from antimony ore. The wearer used it either in a dry state, or mixed with oil. When so used the edges of the eyelids were blackened all round and

the result was (hopefully) "a youthful appearance to the whole of the eyelashes even in extreme old age." "Jezebel did this that she might present an imposing appearance to Jehu and die as a queen; not to allure him by her charms." (Keil-Delitzsch Vol. 3 p.345) From these comments it would appear that painting the face was used by some women merely to improve their appearance, with no intent of sexual overtones. That being the case, we cannot label such make-up as the "tool of a harlot." There is little doubt, of course, that many harlots engaged in painting the face, wearing ornaments, perfume, oils, etc.

In Prov. 7:10 the scripture says "And, behold, there met him a woman with the attire of an harlot, and subtle of heart." This verse would seem to indicate that harlots could be identified by certain attire. Clarke says this refers to "covering the face or wearing a veil." We all know, however, that every woman who wore a veil in old or new testament times was not a harlot. It seems to me that whether we consider attire or make-up, over generalizations are unwarranted and dangerous.

The New testament teaches that Christian women should "adorn themselves in modest apparel, with shamefacedness and sobriety..." The dress and appearance of every Christian woman should exude godliness and not appeal to the baser feelings of man. We would all agree that some clothing leaves the wrong impression. It is suggestive and tends to the excitement of unlawful desires, so also the general appearance and demeanor of the person involved. I see no scripture being violated when a woman wears make-up in moderation. If, however, she wears it to the extent that she draws attention to herself in a way so as to invite and excite unlawful desires, she has gone too far.

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



MODERN MORAL ISSUES

by Johnny Elmore

WHAT ABOUT DANCING

Numerous people, young and older, have asked me about dancing. Many have said that they see nothing wrong with it, and it is certain that those who oppose it are regarded as "back numbers." The questions that should be uppermost in our minds are: What does the Bible teach? Are the fruits of dancing holy or hurtful? Will it lead to enrichment or enticement? Dancing is mentioned in the Bible; so it seems proper to pay attention to it.

DANCING IN THE BIBLE

There were occasions of religious dancing under the Law (Ex. 15:20; Judg. 21:20,21; I Sam. 18:6; II Sam. 6:12-14). In all of these, there was no mixed dancing of men and women together. It was done in the daylight, and not merely for amusement or diversion. These isolated incidents may explain what Solomon meant in Eccl. 3:4, when he spoke of a "time to dance," because they occurred when God wrought some great deliverance, or gave some great victory. There were also dances of base passion, with tragic results (Ex. 32:19; I Cor. 10:7,8; Judg. 11:34; I Sam. 30:16; Job 21:11-15; Matt. 14:6,7). The dancing in these verses was the activity of the wicked, and it accomplished some base and evil purpose. We do not read of any dancing performed by the Lord or his apostles. There is no hint that they ever danced or taught the early Christians to dance. Such an exercise finds no support in the New Testament at all. In fact, none of the dancing in the Bible could be cited as support for the modern dance.

DOES THE WORD OF GOD CONDEMN DANCING?

Although the Bible does not condemn the modern dance by name, the idea which it represents is condemned. The apostle Paul identified "revellings" and "lasciviousness" as "works of the flesh," and said "that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21).

What is "revelling"? The **Random House Dictionary** defines "revel": "Often, revels. An occasion for merrymaking or noisy festivity with dancing, masking, etc." **Liddell & Scott's Greek-**

English Lexicon defines the word as "A revel, carousal, merrymaking," and states that it is connected with a Latin word meaning "with music and dancing."

The Galatians were also warned against "lasciviousness." What is "lasciviousness"? Thayer, in his **Greek-English Lexicon** defines it as "filthy words, indecent bodily movements, unchaste handling of males and females." Would anyone deny that "indecent bodily movements" are characteristics of the modern dance? Would anyone deny that the modern dance involves "unchaste handling of males and females"? Remember, the apostle Paul says, "they which do such things shall not inherit the kingdom of God." That means that anything like those things we have described is condemned. Christians are to have no part in such things.

What is the basic appeal of the modern dance? Why is it that people engage in dancing? Some have told me, "I like to dance because of the exercise." Others have said, "It develops grace and poise." If that is true, have you ever wondered why it is that although women sometimes dance with women, you never see men dancing with men? If it is simply for the exercise, and for the grace and poise it brings, why do not boys dance with boys and men with men? To ask this question is to discover the basic appeal of the dance. Its appeal is the human passion. The modern dance is shocking to so-called heathen people, because they recognize the power of the dance to arouse human passion as a prelude to sexual contact.

Consider this quotation from the book, **Dancing and Immorality**: Just a few days ago in a radio interview, the famous dancing instructor, Arthur Murray, was asked why there has been a decline in the popularity of ballroom dancing. His response confirmed what many have believed for a long time. He said that since dancing is based on sex and since young people have few qualms about going ahead with sex relations, there is really no need now for dancing." This quotation simply confirms that the basic appeal of the dance is to fleshly passion. Surely such activity falls within the sphere of the works of the flesh. It leads to lust and wantonness, and can never be

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ALLOWABLE OPTIONS IN WORSHIP

continued

by Gregory P. Gay

Last month this article discussed the necessity to cling to the truth of God's word in our worship and at the same time to recognize that God's people have always exercised options within truth. We continue examining our worship by looking at the word of God (which must be our guide), present day practices, and yesterday's practices. Again, let us remember in looking at today's or yesterday's practices it would never be our intent to encourage error, whether new or old.

READING AND PREACHING

1 Thes. 5:27 "I charge you by the Lord that this epistle be read unto all the holy brethren." Acts 20:7 "and upon the first day of the week when the disciples came together to break bread, Paul preached unto them..." 2 Tim. 4:2 "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Some congregations today have a time of scripture reading in worship, perhaps a chapter as they read through the scriptures or a few verses that seem appropriate, but the most common reading today is the sermon introduction. The speaker's generally accepted time to preach is about 30 minutes (preferred by most listeners) to 60 minutes (preferred by most speakers). After Raccoon John Smith heard Alexander Campbell preach for the first time (1824) he remarked to a companion he was upset at riding 20 miles to hear Campbell preach only 30 minutes. But John had looked at his watch wrong, Campbell had preached 2 hours and 30 minutes, which was not an uncommon occurrence. Earl West, in the book, "**Elder Ben Franklin: Eye of the Storm**" describes an 1867 worship where J.W. Mountjoy delivered a sermon and Raccoon John Smith delivered the "exhortation," which could be described as an emotional appeal to obey the Gospel. He says the exhortation was "a practice common in Missouri church services for a half century." He adds, "After listening to an hour and a half sermon, audiences always expected the exhortation to be emotional and knew they would continue for 45 minutes at least." When Justin Martyr wrote his Epistle of the Apostles (approx. 150 A.D.) he described a typical worship. Here is George Dryer's account of that in volume I of the "**History of the Christian Church.**" "And on the day called Sunday, all who live in cities or in the country gather together in one place, and the memoirs of the apostles (the gospels) and the writings of the prophets (the Old Testament) are read as long as the time permits. Then, when the reader has

ceased, the president verbally instructs, and exhorts to the imitation of these good things...."

Remember this was the time of predawn assemblies and books still had to be copied by hand. The imagery of "feasting on the word of God" must come to our minds as we imagine such assemblies.

SINGING

Eph. 5:19 "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;" Col. 3:16 "...teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, "Perhaps nowhere has the pendulum of preference in options swung more than in our singing. Our singing today has all of the variations one can imagine: fast, slow, loud, soft, high, low, many songs, few songs, first and last verses, all verses, all parts, few parts. Today we welcome brethren's compositions and many eagerly look forward to Lynwood Smith's every-other year treat of a new song book. In the days of Isaac Watts who wrote such songs as "Joy to the World, The Lord Is Come" in 1719, and "When I Survey the Wondrous Cross" in 1709, the Reformed Church of England had been singing the Psalms and only the Psalms set to metre for 200 years. As C.M. Rudin writes in "**Stories of Hymns We Love**", "Hymns of human composure, not taken from the Psalms, were said to be very wrong. The would-be hymn writer was called conceited and vain; a man who thought he could improve on God and instruct the Holy Ghost how to write." Isaac Watts published four books of hymns before he died in 1748 according to John Bowman in his book "**Sweetly The Tones Are Falling.**" Bowman also quotes C.C. Ware, Barton W. Stone's biographer, as he told of the time that Stone found two Presbyterian churches at Lexington, Kentucky in 1796. One sang only Psalms, the other was a "liberal" group that used Isaac Watt's hymns. Alexander Campbell published at least seven editions of hymnals, beginning in 1828. I count among my "treasures" an 1859 edition of one of these that, like all the other hymnals Campbell published, has only the words and no notes. Campbell thought reading music would prevent worshippers from being able to concentrate on the words. Campbell did not mind at all that a few tunes were used for many different songs. John Bowman also reports that on the other hand, "Walter Scott encouraged the use of musical notes and singing schools." Scott wrote in the introduction to the Hymnal he published in 1839, "That the brethren may not be compelled to

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work to furnish amusement and recreation is to pervert its mission. It is to degrade its mission. Amusement and recreation should stem from the home rather than the church. The church, like Nehemiah, has a great work to do and should not come down on the plains of Ono to amuse and entertain."

Today brother Goodpasture would be laughed to scorn by his own brethren, an indication of the changes that have occurred over the past thirty years.

The principle that "bodily exercise is profitable for little, but Godliness is profitable for all things, having a promise of life which is now and of that which is to come," (1 Tim. 4:8) is worth restating. Note that Paul recognized a distinction between the two. He did not subscribe to a religion that ministered to "the whole man". He did not involve the church in providing for the recreational needs of the physical man, while strengthening the spiritual man. Neither should we. The two must be kept separate. When they are not, we are headed for trouble. In order to help us in this area, the following points need to be considered:

(1) The gospel is God's power to save, not recreation. Rom. 1:16. It pleased God by the "foolishness of preaching" (not entertainment) to save the lost. Brethren, we can never use what God has avoided to save or strengthen anyone. To try is foolish. We may be, in fact we should, be concerned about our young people, however, we can never save them by providing them with a good time. What they need is to be rooted and grounded in the same holy word.

(2) We should never fall into the trap of using entertainment as a ploy or drawing card. This is precisely what many denominational and digressive churches do. But it won't work. Stop the entertainment and watch the

crowd disappear. People who follow the Lord for loaves and fishes follow for the wrong reason. By the same token people who attend any meeting or gathering for the sake of the entertainment offered are there for the wrong reason. Is this a problem among us? One way to tell is to have a spiritual function (meeting, gathering, study, etc.) and exclude all entertainment and see how many show up. It amazes me how much brethren emphasize the "extra-curricular" activities when they advertise a meeting. To me, at least, a sign of a trend in the wrong direction.

(3) Finally, we should never mix religion and recreation. Let the church be the church. If brethren or friends want to gather for clean, wholesome recreation and entertainment, fine, but leave the church out of it. Let's don't socialize the gospel. Let's don't become so wrapped up in doing what we consider a "good work" that we fail to distinguish between the church and its work and our "extra-curricular activities". Brethren who speak of fun and games and meals as "Christian fellowship" give evidence of a misunderstanding of what bible fellowship is all about. Next month: Individual Action vs. Church Action.--P. O. Box 10811, Springfield, MO 65808.

WHAT ABOUT DANCING

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QUESTIONS TO CONSIDER

(1) Does participation in the dance destroy your identity as a Christian by causing you to be regarded as "of the world"? Would you consider it out of place to invite every person at the dance to the next meeting of the church? See Romans 12:2.

(2) Is dancing questionable in your own mind and therefore an offense to your own conscience? The approval of conscience does not make

something right which is wrong, but we must have approval of conscience before it is acceptable to God (Rom. 14:23).

(3) Does dancing have a weakening influence on others and will it be a stumbling block to them? Jesus taught the seriousness of wielding the wrong influence (Matt. 18:6,7). Will your participation in dancing make it easier or harder for your Christian friends to teach their children against the evils of modern dancing? If you knew that the elders, preachers and other godly Christians engaged in dancing, would it enhance or diminish your respect for them?

(4) Does dancing cultivate an inordinate fleshly appetite? Does it provoke unlawful thoughts and desires? Does it provoke such in the mind of your partner? Does it arouse emotions and desires intended only for the marriage relationship?

(5) Does participation in the dance bring you under weakening association and influence? See 1 Cor. 15:33. Does dancing increase your love for God, and cause you to want to read the Bible and pray more? Can you honestly say that it helps you to be a better Christian?

Beloved, let me remind you that if you are a Christian, you belong to Christ. You cannot afford to jeopardize your own soul and the precious souls of those around you by participating in something which is satanic in origin, devilish in design and which produces corrupt fruit. Let us resolve to lead those around us to participate in better things, and let us be a force against the moral corruption around us which will doom our nation, and condemn our own souls and the souls of those around us.--Johnny Elmore.

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rely for music on the scanty resources of their own memory

ALLOWABLE OPTIONS IN WORSHIP

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merely, the Music of Mason's Sacred Harp, has been set to the Hymn Book; so that to obtain tunes it is only necessary for the brethren to possess themselves of that incomparable work." Since those Hymnals would be first read and then sung it was very natural for Campbell and others to use this tremendous influence. Sonas of from five to ten verses are very common in these works. To go back to the days of the first century of the church the Psalms, hymns written by brethren, and portions of the New Testament were sung in worship. The singing then would probably best be described as a chant since there was only very simple melody and no harmony. Also, for several hundred years

the Psalms were sung in the church as they had been in the synagogues. One individual would sing the psalm with the congregation repeating or responding by singing such phrases as "Amen" or "Hallelujah". It would appear the question over what songs to properly sing in worship is a very old one. Everette Ferguson in "**Early Christians Speak**" writes that "a fourth-century synod at Laodicea sought to forbid any psalms composed by private individuals and not in the canon of Scriptures from the services of the church, but this was not effective."

Hopefully the evidence is clear that options in worship **within scriptural truths** are as old as the church. And whether we want to admit it or not we are continuing the practice today. Being so painfully human we need to realize what was a prac-

tical option yesterday may appear to be a necessity today. Yesterday's practical option to put a cloth over the cup and the loaf to keep insects away may falsely become Christ's burial cloths today. Yesterday's time to worship after the dairy farmers had finished milking may become today's only acceptable time to worship. Yesterday's decisions to have the Lord's Supper after the sermon may be the only time we can be "ready" to commune today, which leads to the obvious question, were we really "ready" for the singing, preaching, and praying that preceded communion? A poet has well said, "There is no conflict between the old and the new; the conflict is between the false and the true." Let us remember that as we continue to strive to "worship him in spirit and in truth."--7821 Saybrook Dr., Citrus Heights, CA 95621.

ANNOUNCEMENTS

OUR DEPARTED

DUNCAN— Sammy Joe Duncan departed this life November 8, 1988, after a massive heart attack. Being only 44 years old, his death came as a great shock to all. He is survived by his faithful wife, Janette, one son, James, and a daughter, Velma, all of Andrews; his parents, Mr. and Mrs. John Duncan of Odessa; two brothers, Ronnie and Johnny Duncan, both of Odessa; four sisters, Judy McElyea, Ruthie Duncan, Carolyn Duncan, all of Odessa; and Shirley Gillespie of Austin. He was a zealous and tireless worker in the Church at Andrews, as well as assisting other congregations in the area, since he was a well studied and capable teacher of God's word. Bro. Mearl VanStavern and myself were honored to be able to speak words of comfort from God's Word. Singers from the area, sang beautiful songs of comfort and hope. A tribute to this great man will appear elsewhere in this journal.--C.A. Smith.

A LOVING TRIBUTE:

When Brother Sammy Duncan's big heart stopped, a great loss was

sustained: Andrews, Tx. lost an outstanding citizen; the school system lost a great educator; the family, their loved one; the Church, a mainstay; and I, myself, personally lost the best yoke-fellow you could hope to find. He was not raised in a Christian home, but despite that, he scratched and dug for himself, with the help of Bro. Mearl VanStavern and others, found the truth, obeyed the same, and became a member of the Lord's church. From thence, he became a very astute student of God's Word, honed his skills and became a preacher of the ancient Gospel, in his own rights. He was such a stickler for the Ancient Order, and one best not mention changes in the same, or they would surely feel the edge of the two-edged-sword, as he wielded it skilfully. I truly believe, that he, like Paul, fought a good fight, finished his course, and kept the faith: and henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous judge, shall give him on that day. All who knew him, are thankful that God lent him to us, and caused him to be such a tremendous influence in our lives. May God increase his tribe!--C.A. Smith.

FERGERTSON— Dimple DeMasters Fergerson was born July 5, 1902 in the Redings Mill community, south of Joplin, Missouri. She preceded us in death December 5, 1988, at the age of 86 years and 5 months. She was a member of the Church of Christ at the Burkhart congregation. She married Fred Fergerson on October 13, 1938, in Joplin. He died in June 1957. Survivors include a son, Joe Fergerson, Collinsville, Oklahoma; a daughter, Linda Nida, Joplin, Missouri; six grandchildren; and five great-grandchildren. She also had a son, Lee Warren, deceased. I was honored to fulfill her request to preach her funeral and arrange the singing. Dimple was a very special person to me, and I'll always have the fondest memories of her. Since she was not able to attend our Gospel Meetings, I would take the preachers by to visit her. We laid her tired, frail body away amidst a cool rainy day in the Jackson Cemetery, not far from her old home place. With aching hearts, we know that somewhere beyond the reach of sorrow, in a place where friends will never say "Good-bye," that we shall soon be gathered home to be forever, at the great homecoming day up in the sky.--John R. Scott.

NORTON— Eunice Smith Norton of Brookhaven, MS was born Nov. 22, 1902 in Lincoln County, MS. She died on Sept. 24, 1988, two months short of her 86th birthday. She is survived by one daughter, Maxine Kimble of Wesson, MS.; two sons, David Norton of Wesson, MS. and Edwin Norton of Clinton, MS., nine grandchildren, six great-grandchildren, and a host of other relatives and friends. She was preceded in death by her husband, James Norton, to whom she had been a faithful, devoted wife for 57 years. Sis. Norton was my wife's grandmother; hence, I considered it a double honor to have been asked by the family (my family) to speak words of comfort and warning, as well as pay tribute to the good life she lived. Like the beautiful passage in Num. 21:11, which speaks of the children of Israel pitching their tents toward the sunrising, we believe Sis. Eunice has pitched her tent toward sunrise and will come forth in the morning of the resurrection to receive her eternal reward. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" As we mourn her passing, this is our hope and comfort! Bro. Sam Smith assisted me in conducting the service--*Billy D. Dickinson.*

SMITH— Allen Dale--Bro. "Cude" Smith was born June 26, 1911 at Maud, Oklahoma to James G. and Dora Belle Smith. At the age of two they moved to Washington in a wagon where he grew up and went to school. In 1934 he married Vera Virginia Archer. Unto them was born three children. In the late 1930s he took up electrical work and continued in that field until his health broke in early 1940. He then farmed until he opened a hatchery in Washington in 1945. In 1949 Bro. Cude moved to Norman and took over the Poultry Department at Central State Hospital until they closed it down. He opened a hatchery at his home and ran it until his death Sept. 11, 1988. He is survived by his wife, Vera V. Smith of Washington, OK; one daughter, Pauline V. Longacre of Washington, OK, and two sons, Don C. Smith of Pelzer, S.C. and Dale C. Smith of Fountain Inn, S.C. Also two sisters, Allene Wood, Jimanell Bowlan; one

brother, Ray Smith; 11 grandchildren and 6 great-grandchildren. I had been associated with Bro. Cude Smith and his family for many years so I felt grateful when the family phoned me to speak words of comfort from the scripture and pay tribute to a brother in Christ.

DIAMOND— Mary Christine Diamond, 77, of Dunrovin Estates, Wayne, West Virginia, died Wednesday, November 2, 1988 in Huntington, West Virginia. She was born February 24, 1911 at Bassett, Virginia, daughter of the late Benjamin Peter and Mary Emma Franklin Stone. She was a homemaker and was a member of The Church Of Christ, Garretts Creek. She was preceded in death by a son, George Edward Diamond and an infant daughter, Mildred Joy Diamond. Survivors include her husband, George W. Diamond; four daughters, Gwendolyn Lewis of Switzer, WV, June Rice of Wayne, Lois Thabet of Huntington, and Bonnie Diamond of Wayne; a step-daughter, Rosa B. DeHart of Proctorville, Ohio; three sons, Carl Diamond of St. Albans, WV, Ronald Diamond and Terry Diamond, both of Wayne; a sister, Minnie Tyler of Peachtree, GA; two brothers, Victor L. Stone of Mrya, WV, and Harold Stone of Williamson. 15 grandchildren, 7 great-grandchildren, 3 step-grandchildren and 4 step-great grandchildren. Entombment followed this service at White Chapel Memory Gardens, Barboursville. Sister Diamond was a wonderful person. The church at Garretts Creek will certainly miss her. The singing was excellent and Bro. Denny Osburn and myself conducted the services. I have known the family for many years and was deeply hurt to hear of her death which was the result of an auto accident. Our deepest prayers and sympathy go out to the family.--*Gary Barrett.*

BAARS— Bro. Raymond Baars died Oct. 26, 1988 at the age of 71. He was a member of the Church of Christ meeting at Hunt, Arkansas. He is survived by one son, Raymond W. Baars of Lamar, Ark. and three daughters, Kandy Nichols of Hunt, Ark., Terry Sidironknstrit of Cudahy, Wisc. and Sherry Watson of Alaska; and 7 grandchildren.

ANNOUNCEMENTS

THE 1989 CHURCH DIRECTORY

We are currently beginning work on the 1989 edition of the Church Directory. Brother Robert Strain of Harrodsburg, In. has been the publisher for the past several directories, however, due to the burden of the work, he has asked that I take it. In accordance with his wishes, I am now beginning to gather information for the new directory. This year, we plan to list the names of only two brethren instead of three. This will allow for a little larger type and we hope will contribute to better readability. If you have information, such as corrections or changes, we need them. Soon everyone will receive a card that should be filled out and immediately returned to us. Please do not delay. Send all correspondence to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.

25TH ANNIVERSARY DALLAS, TX-BOULDER DR.

The congregation invites you to attend a weekend meeting Feb. 3,4,5 to commemorate 25 years of faithful service to the Lord. Preaching will be by Bro. Edwin S. Morris. Make plans to attend.

CHANGE OF ADDRESS FOR PUBLICATION MATERIAL

We are scheduled to leave for the Philippines on Jan. 2, 1989 for the 9th year in a row. We look forward to the work (Bennie Cryer is to go with me). However, since I will be out of the Country for a while we are asking that you send all material for publication to **Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808** (see also page 2 of any previous edition of **OPA** for his address) **through March 8, 1989.** He will be taking care of the paper until then. Please continue sending all subscriptions to our California address as usual. My wife, Pat, takes care of all the subscription lists on the computer and will be home. After March 8 you may resume sending all material for publication to our California address. **Remember, our deadline is now the 8th of the month for material which is dated to appear in the following month's OPA.--Don L. King.**

FROM THE FIELDS

Alfred L. Newberry, P.O. Box 573, Blantyre, Malawi, November 1, 1988— This is my first report to the **Old Paths Advocate** since our arrival in Malawi on August 11th. I have mailed a book I have written entitled, *The Divine Pattern Advocate*, to over 1000 churches of Christ in many parts of the world. I have received a large number of responses from Africa, Canada, and Europe. It appears that we have discovered some one cup churches which were heretofore unknown to us and have also established some contacts which will open up the work in new countries. The response has been especially strong in a number of countries in Western Africa. During the first part of July, bro. James Orten and I went to Ghana to strengthen the work and develop contacts through the mailing of *The Divine Pattern Advocate*. In spite of intense resistance from digressives, the work is making good progress and has a lot of potential. Our trip went well and we were afforded a number of opportunities to conduct studies with digressive preachers and preach to digressive congregations. One of the major needs in this part of Africa is printed material. These are needed to teach and strengthen church members and will also be invaluable in spreading the Gospel to the world. Printed material is more effective than in the USA because most folks here will take the time to read it. At bro. Bill Davis' suggestion, we have shipped a printing press to Malawi so that we can provide large quantities of material for the work. I also plan to assist in providing printed materials for the work in Zambia and Zimbabwe. A few weeks after we arrived, a number of preachers and leaders came to Blantyre to introduce themselves, welcome us to Malawi, and discuss the work. They were unanimous in saying that a good supply of printed matter in the local language is the most pressing need. Among some of the topics mentioned were Islam, Catholicism, Pentecostalism, denominationalism, the Lord's Supper, and the Plan of Salvation. Our stay thus far has not been without difficulties and challenges. The major problem has been the repair of the van. Due to disuse and other factors, the engine must be replaced and other things repaired. Due to the high cost of imported goods, Bill Davis is assist-

ing in shipping the needed parts directly to us from South Africa. This has proven to be no small task and Bill is to be commended for his willingness to assist us. One of the things which some have difficulty comprehending is the contrast between the cost of locally produced goods and imported items. They envision that everything is priced proportionally lower than in the USA in keeping with the local standard of living, but this is certainly not the case. For example, locally produced corn meal is US\$0.10 per pound while imported oat meal is US\$2.65 per pound. Small car tires are around US\$175 each and an air filter for the van is US\$85. The same part would cost no more than \$10 at home. The other day a 12.5 cu. ft. refrigerator was advertised for US\$4000! The point in mentioning these facts is to demonstrate that it is not inexpensive to live and work in many of these countries. Even though many expenses are high, results of the work are great, making it all very much worthwhile. I believe that our work in Malawi will be enjoyable and fruitful. The work here has been very successful but I don't plan to be content with things as they are. Lord willing, we will do all we can to teach and strengthen our members and all we can to convert many more and establish many more churches. We solicit your prayers for the work.

Paul Walker, 1073 Lookout Cir., Uniontown, OH. 44685, Dec. 5— Bro. Johnny Fisher was with us for a short gospel meeting in November. His preaching was sound and enjoyed by all. Our work here in the Akron/Canton area continues with some progress, we feel. Our daily radio broadcasts on two different stations reach thousands with the message of Christ. Sister Lone Laney, a sweet Christian lady, passed away recently. She is greatly missed by the brothers and sisters at the Mt. Pleasant congregation. (Please see "Our Departed" elsewhere). Since my last report, I have preached at the congregations in Indiana and Greenville, Pa. I appreciate the Pa. brethren very much. I look forward to the Preacher's Study in Oklahoma City. May God's blessings be upon all.

Edward Williamson, HCR 4 Box 5, Raymondville, Mo. 65555, Dec. 12— Our prayers are with all those in every place that call upon the name

of the Lord Jesus. The congregation at Bendavis, Mo. continues to press on. We have two new Christians meeting with us. We pray they will be an asset to the church here. We enjoyed a wonderful meeting this fall with Miles King. Since last report I have preached at the following places: In Missouri at Ava, West Plains, Fieldstone, and Houston, and in Arkansas at Mtn. Home. I appreciate the opportunity to preach at these places. Ron Heiskill from Mtn. Home preached for us at Bendavis in October. While at Mtn. Home I was privileged to baptize an elderly lady into Christ. Also at Houston two Christians desired the prayers of the church. We thank God for these results. I hope to hold a few weekend meetings this coming spring. I am also available for two longer meetings this coming summer during my vacation. If I can be of service to you, please let me know. I appreciate all the prayers and words of encouragement from my brothers and sisters this past year which was full of trials. Continue to pray for us here as we pray for you.

Miles King, Route 1, Box 115, Scotland, AR 72141, Dec. 3rd— Recently Bro. Terry Baze held us a weekend meeting at Scotland. We still have visitors from the community and were glad to see our visiting brethren from Cedar Creek. We were pleased to have two of our gospel preachers attend and participate in the services. They were Jack Lee from McAlester, OK and Jimmy Franklin from Little Rock. We have also enjoyed having Bro. Clyde Lamkins and Brian Burns come by and preach for us at Scotland. Since last reporting I have preached on Wednesday nights at Ft. Smith, Mountain Home, Cedar Creek and Little Rock. During November it was a joy to be with Bro. Billy Orten and the brethren at Conway, LA. While there I was glad to be associated with some of the brethren at Fairview. There seems to be a good work going on in that area with a 5 min. daily T.V. program. Each month this winter on the week of the second Sunday I go to Mountain Home, Ark. for some personal work and preach on Wednesday night and the Lord's Day. Brethren, we solicit your prayers.

Paul O. Nichols, P.O. Box 1723, Oakdale, CA 95361, Dec. 7— As we near the end of 1988 it is a good time

to reflect and take inventory. What did we do for the cause of Christ during the past year? Did we gain any fruit to our account? Time is fleeting. "The night cometh when no man can work." It is a joy to work with the church at Oakdale and the preachers in this area. This is a congregation that does not restrict our efforts or activities. They give us full rein to do the Lord's work. I am grateful for the invitations and the opportunities to preach the gospel during the past twelve months. I enjoyed the meetings I was allowed to assist the brethren in. The fellowship and association were refreshing, and we hope the preaching was beneficial to all who attended the services. I look forward to the Lord's work in the new year. May the Lord bless us all.

LaVern Lum, We are still working with the church here in Porterville. Everyone is at peace and working together well. We have several of our male members who go to Corcoran and Woodlake to help with their services. We have had several to pass on in the past few years. Also we have several that is ill quite a bit, as we have several older members here. I also would like to report that on Labor Day of this year, I baptized one of my dearest friends, Doyle Trent into Christ. Many prayers were answered that day. He joined his faithful wife, Korean, and children and grandchildren in the family of God. We are all so thankful he didn't wait too long. What a blessing.

John R. Scott, Rt. 2, Box 300, Neosho, MO 64850, Dec. 9— Death has taken four of the members of the Burkhart congregation his year. Bro. Quinton Scott, Sister Mabel Scott, Sister Carolyn Hembree and Sister Dimple Ferguson. Yet even with these great losses, we have grown in number and in spiritual strength. Our meetings this year with Brethren Barney Owens, Johnny Elmore, and Taylor Joyce have been quite successful and enjoyable. Though this little congregation is settled off the main roads of this country we are always blessed, year by year, with many visitors from near and far. Such good people as John and Glen Van Stavern and their wives, Gareld Stumpff, and many others continue to encourage us with their presence. It is wonderful to live in this area of the Vineyard. For we are truly

blessed with many congregations and are able to attend Gospel Meetings the year around. Seeing the preaching brethren is always uplifting, such a joy, and especially a spiritual treat. Brother John Anderson continues to do our Radio Program and we will soon begin the 12th year with this effort. Love and the blessings of God to one and all. Pray for us!

Randy Ballard, 925 E. 9th, Ada, OK 74820— The eighth annual youth meeting in Shreveport, LA was conducted Thanksgiving weekend as usual. Three young men assisted in the teaching this year and did an outstanding job. Brethren Roy Deering, Johnny Cutter, and Wyn Baker gave excellent lessons, and provided fine examples out of the pulpit as well. It was my pleasure to have helped host the meeting once again. The crowds this year were smaller than those at previous meetings, but there were many new faces in attendance and lots of enjoyable Christian association. We are sad to announce that this was the last time the meeting will be held in Shreveport, and the brethren there are to be commended for starting this meeting and carrying it on for the last several years. Much time, effort, and money are required to host a meeting such as this and the members of the Midway congregation have always risen to the occasion. Hundreds of Christians, young and old, have benefited from attending at one time or another. Thanks to all of you who have supported the meetings so well by coming back year after year. I also want to express my personal gratitude for being allowed to participate each year. As of January 1, 1989 we will be moving to the McAlester area to work with the C & Tyler congregation. The church there has decided to carry on the Young People's meeting by hosting it there in 1989. We look forward to that and all of the other work we will be engaged in at McAlester.

Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark. 72601, Dec. 6— It has been several months since I reported to the paper, during which I have held meetings at Fayetteville, Ark.; Edmond, Okla.; Brookhaven, Miss. (New Salem); and West Plains, Mo. This year has been the most fruitful if measured by "visible

results" of any of my years of labor. This year we saw responses to the invitation in every meeting and baptisms in all, but two meetings. By and large the congregations we labored with were growing numerically and spiritually. For the past two months I've been conducting a radio program (30 min.) each week over KFAY on Sunday 9:00-9:30 out of Fayetteville. I've especially appreciated the recent articles by Roland Whigam on the "Treasury" and Barney Owens editorial in the August issue. Barney's article would have ruffled no feathers twenty years ago. It thrills me to see the EDITORS writing REGULARLY under a prescribed format. I think they can give the paper guidance and the Church impetus that is otherwise lacking.

Weldon Buddy Brumley, 812 W. Vine St., Ereter, CA 93221— The church at Woodlake, CA continues to meet Sunday, 10:30 AM; Orange Cove, Sunday, 10:30 AM; I preach at Orange Cove the first and third Sundays, Arvin the fourth. Woodlake and Orange Cove are gradually growing. Porterville is still strong with Bro. Lum and Roger Scott the leaders. Two young men have begun to teach at Orange Cove and Woodlake, Bro. Trent Dan and Greg Sharp. These brethren have been encouraged by leaders of the congregations to take an active part in teaching. To God be the praise!

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo. 65804, Dec. 7— We recently drove down to McAlester, Oklahoma for a weekend meeting, Nov. 18-20th. As usual we enjoyed it. I have worked with the church at McAlester for many years. I still love to go there. I like the country and I love the people. We had a good visit and a good little meeting. I was glad to be associated with Jack Lee and have William St. John to attend one night. Both are my preaching brethren. I hope in my declining years, that congregations like the one at McAlester will realize my greatest desire is to be able to help them if indeed I can. I have no intention of introducing or purposing anything I cannot find in the word of God. Things are going along about as usual in these parts. We are now meeting in our new church building.

(Continued) FROM THE FIELDS

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, Dec. 15— Due to circumstances beyond our control we are a bit late in getting the paper out for Jan. We hope the delay will not be more than a very few days. Lord willing, by the time you read this Bro. Bennie Cryer and I will be in the Philippines. Due to our being out of the Country I am asking that **all material for publication be sent to Ronny Wade until about the 8th of March, 1989.** He will be handling all publishing responsibilities until then. Continue to send all subscriptions to our California address as usual since my wife, Pat, does all the computer work (subscription lists, etc.) and will remain home in our absence. After March 8th resumes sending all material to us in California. We are getting ready to leave for the study in Oklahoma City. I always look forward to that and really miss it when I am not able to go. We will return home in time for the New Year's meeting in Stockton, Ca. Bennie Cryer and I are to conduct it. We look forward to seeing many there. Crowds have been increasing the last few years. I want to thank the preachers who are sending articles both solicited and unsolicited. We look forward to a profitable year for the Lord.

Jack Cutter, 12321 E. 14th, Tulsa, Ok., 74128, Dec. 2, 1988— As usual, it has been awhile since reporting. I no longer work with the 11th Street congregation in Tulsa. My support and work with them ended last May. During the summer months, I worked with the small congregation in Baton Rouge, La. After returning to Tulsa in the Fall, I began doing evangelistic work in the South Tulsa and Broken Arrow areas of Tulsa. As a result, the last Sunday in September, another congregation was established to serve this area. The beginning nucleus is solid and strong. Our attendance generally averages around 40. The group is composed of a good mixture of young and old. Encouragingly, this group is well equipped for this type of work. Bro. Jerry Cutter and Taylor Joyce held our first gospel meeting. The interest from the community was good. As a result, it has left us with some prospects to work. Bro. G.V. Ayers and Jim Hickey have also preached here.

Bro. Billy Orten is scheduled to hold us a weekend meeting, Dec. 2-3-4. So we have been richly blessed with good teaching and preaching. The congregation has plans to contact every home in Broken Arrow by use of a telephone hookup arrangement. The call will focus upon getting leads with the future possibility of studying with them. We hope to begin this in January. The work here is progressing. As for my support, over one-half of it comes from other congregations; while I work to make up the rest. Pray for the work and us.

Murl R. Helwig, Apartado Postal 200026, Comayaguella, D.C., Honduras, C.A., November 11, 1988— For the last 8 years my family and I have been laboring in Honduras for the advancement of the Cause of Christ. During this time we have seen the work grow and develop. The work has been slow and very difficult at times, but it has been a very rewarding work. We now have some very fine brethren now at Honduras. In the summer of 1989 we are planning on returning to the United States. It is with mixed emotions that we are leaving the work here because after this many years you become very much attached to these brethren. At the present time we do not have any definite plans as to where we will be working in the States. However, we are looking forward to returning and involving ourselves in some work there. It is our desire that we might continue working with the Spanish speaking people in the States. I would like to take this time to thank all the congregations and each individual who has helped us in this work over the years. It has been our privilege to have served and been a part of this great work. I wish that more could have this same privilege that we have had. I also would like to express my sincere thank and appreciation to the 85th and Euclid congregation in Kansas City, Missouri, for their support and guidance during the time we have been here. They have been an excellent congregation to work with. It is my prayer and desire, as I close, that the work in Honduras will continue to grow and prosper.

Allen Bailey, 905 West Grauwylar Road, Irving, Texas 75061 (214) 438-7217— We are happy to inform all the interested readers that since

our last report the Lord has blessed this wonderful work at Irving, Texas with four new additions to the family of God. Four have been baptized in recent weeks. We encourage all across the world to get involved in teaching people the gospel of our Lord Jesus Christ. All those baptized in this new work in recent weeks have been contacts made by church members. None of these responses were from those raised in the faith. I appreciate the strong leadership and devoted membership that is apparent here. The members are working hard, and with this, all should continue well. We conducted a Thanksgiving Meeting at Bunnors Ridge, West Virginia and it was a delight. There were four confessions of fault on the Lord's Day and good crowds throughout the meeting. To all of the congregations who support Alan Bonifay, Richard Bunner, and Bob Johnson it is without doubt money well spent. These men are hard workers. Alan and Richard have lived in the area for years and the results speak loud and clear. I was very impressed, motivated, and excited about the work! I look forward to returning in the Summer of 1990 for another meeting. Br. Wayne McKamie concluded us a meeting here at Irving on December 4th. This was our third anniversary meeting since the beginning of the congregation. Br. McKamie has been invited to conduct this meeting each year on the first weekend of December. He is one of the most powerful preachers that I have ever heard. He and Jean are a compliment to each other and wherever they go, they will do continued good. Our hearts were saddened to hear of the passing of one of the elders of the La Grange congregation. Br. Shellnut passed from this life after a brief illness. His health had declined for a period of time, but only diagnosed recently. He was a devout man of God, and will certainly be missed!! By the time this report is printed the Study and New Year Meeting will be history. This is a wonderful time of the year for christian friends and family to attend one of the largest meetings throughout the year.

Richard L. Frizzell, Sr., 313 Linwood Ln., Kenai, Alaska, Dec. 2nd, 1988, Ph. (907) 283-5680— With the closing of the year 1988, we step on the threshold of a challenging New

EXPIRATION DATE

If the date near your name and address reads 01-89 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)

Year, and new opportunities are ours. Let us use everyone of them to the glory of God. Let's learn from our successes and failures. "Stretching forward to the things which are before" (Phil. 3:14). Well, it is sure winter time in Alaska. We have lots of snow, and it is snowing today. The roads are slick and icy and it is somewhat difficult to get around. This may slow us down, but it will not stop us from doing the Lord's work. We have been advertising on the radio in newspapers, by word of mouth from door-to-door, on bulletin boards in shopping malls and businesses, and wherever we can. We still have not gained any new members. But we know that after we do the best we can, that God will give the increase. Brethren, we are in need of another preacher to come up here and help us in this work. PLEASE! May each of you "prosper and be in health, even as thy soul prospereth" (3 Jno. 2) throughout the year of 1989. Please pray for us.

Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808, Dec. 6— it has been our pleasure to take part in several meetings of late, that have proved to be both enjoyable and beneficial. In October we were at Indianapolis, In. where large crowds greeted us at every service. Brother Dennis Smith is doing a good work there. Later we were at Harrodsburg, where we have preached many times through the years. It was good to work with them again. In November we held a meeting at Harrison, Ar. where Bro. Jimmy Smith lives and works. Our crowds were good and interest and cooperation excellent from both community and surrounding churches. Jimmy has done an outstanding work and is to be highly com-

mended for his dedication and ability. Next we were at Chapel Grove near Lawrenceburg, Tn. What a great time we had. Large crowds and the renewal of many long-time friendships made our stay very enjoyable and worthwhile. It was good to have James Orten with us the last Sunday of the meeting. Just a few weeks past, we moved into our new building here in Springfield. It is very nice and suits our needs well. We look forward to years of growth and spiritual prosperity under the leadership of our elders Bro. Virgil Hogland and Dan Wissinger. The Lord bless all His people.

Bob Johnson, 5 Glade Ave., Philippi, WV 26416, 304-457-5282— We are very happy to be in West Virginia. I owe a debt of gratitude to several of our preachers who have been instrumental in making it possible for us to be here. Also, a very special thank you to those congregations that have responded and expressed a desire to support and stand behind this work. To this we are very thankful. May God bless each one for their part and willingness to share in the saving of souls in this area. We are busy preparing and setting in order an evangelistic program we trust and pray will bring results. Brother Allen Bailey of Irving, Texas was here over the Thanksgiving holiday and conducted a meeting at the Bunner Ridge congregation in Fairmont. Allen did some excellent teaching. We appreciate his ability as a young gospel preacher and would encourage other young men to consider dedicating their lives to the cause of Christ. We have a tremendous shortage of full time gospel preachers. We pray that each congregation would encourage their young men to develop and grow in knowledge in the hopes that

one day they will be fitted and equipped to become teachers and preachers of God's word. We solicit your prayers as we endeavor to do the Lord's work in this area, and our prayers are with the saints.

Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, Dec. 1— I was happy to be with the congregation at Rogers, AR Nov. 9-13 in a short meeting. Dale Wellman is doing a good work there, and I enjoyed staying in his home during the meeting. We had several who were not members of the church visit for one or more services and a goodly number of young people from the four-state area, which certainly enhanced the meeting. Thanks to all the preachers who came, too. Your support was appreciated. Last Sunday we met in Eidon, MO for the first time, and a new congregation is now meeting there. Three families took their stand with us from digressive persuasion, along with one family that was already there. We had 25 present at the first meeting. To say we were thrilled is an understatement. This congregation is an outgrowth of the television effort being supported by the Lebanon congregation out of Jefferson City, and a mission meeting conducted by Irvin Barnes and I back in August. The church meets Sundays at 10:30 a.m. and 5:00 p.m. in the Meals on Wheels Senior Center at the corner of Locust and Second Sts. This is only a temporary meeting place. Irvin Barnes and Ronny Wade are scheduled to be with them the next two Sundays. I will be in a meeting in Tampa, FL Dec. 4-11, and after that, we look forward to the study at Oklahoma City and the New Year meeting at Moore, OK. We thank God and take courage as we approach 1989.



OLD TIME

A D V O C A T E

No. 2 FEBRUARY 1, 1989

FOR SUCH A TIME AS THIS

By Clovis T. Cook

*S*ome folks claim they were born too soon, others too late, because of various events they seem to have missed and certain people they wish they could have known. I have never been bothered with that problem for I feel very fortunate to have come into the Kingdom of God at the time I did and to have known and worked with some of the best informed and most able men of our time. I would have been impoverished indeed had I not lived in such a time as that.

Space will not permit me to name every man, and the many incidents and situations in which I watched them take corrective measures to halt the encroachment and threat of departures from the word of God in the work and worship of the church. Those men (late comers to the Restoration Movement) never doubted their authority to reject the heretic (Tit. 3:10), to speak, exhort, and rebuke with all authority (Tit. 3:15) as evangelists. Men like Dr. G.A. Trott, H.C. Harper, J.D. Phillips, and doubtless many others, were not afraid to cross swords with any man they thought to be in error. As to whether those men had come to the kingdom "for such a time as this," we will let you be the judge, but there is one thing for sure. As Bro. Tom Allington would say, "When they got their ducks lined up" and threw up their line of defense, the devil and all his angels could not penetrate it. No one had to second guess where they stood.

SOME EXAMPLES

Let me give you an example or so: I obeyed the gospel in 1930. J.L. Musgraves was a young preacher in my home congregation about that time. A young man with great ability, but not much stability (as we later learned.) When the Sunday School and Cups church at Olney, Texas offered

him a job as a pastor in 1931 (as I remember) he took it. Bro. King (and I have always thought Bro. Stewart) went and convinced Lewis that he was wrong. **He came back and confessed his wrong. They would have it no other way. Those men did not compromise or bend the rules.**

Bro. J.D. Phillips, in the O.P.A. 1935 (April issue) gave us the full history of Musgrave's wobblings, after his second step into humanisms, when he accepted another job as pastor in El Centro, California. He said:

"He wriggled in and he wriggled out
Always leaving the folks in doubt,
Whether the snake that made the track
Was going on or coming back."

After Musgrave's second fling with the "transgressives" (As Bro. Phillips called it), I met Lewis and tried to persuade him to come back to the truth. He said, "You are just using arguments that Bro. King gave you." (I had never met Bro. King at that time), I replied, "No, I am only giving back to you what you gave me, remember?" Bro. Phillips referred to the actions of Musgraves as "Back To Babylon."

Otis Harmon, moved from Burlington, Iowa to Missouri 1934-35. I worked with Otis in a mission meeting or two. But pretty soon we were to learn he was advertising in the **Apostolic Review** and the **Church Messenger**. Both papers were of the cups persuasion. The situation had to be dealt with. Brethren King and Gay asked me to sit in on a meeting with them as they decided how to handle the matter. They decided on a direct approach. They said: **"If you are going to kill a snake, hit it on the head! Otherwise, it might turn on you and bite you."** They put a notice in the O.P.A. after our meeting with him, warning brethren to **Beware!**

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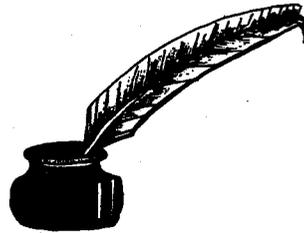
SUBSCRIPTION RATES

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 K.G. Wilks



Old Paths Advocate No. 1 1/1/89 is here, beginning the 57th year of publishing, still intent on the Bible way. Brother Ronny Wade's front page article on Recreation and Religion is well and wisely done. Brother Don L. King, Publisher, intends to keep the paper "issue oriented"; a job for one of vision and energy. Brother Don McCord filled in a fourteen year gap as publisher during Brother Homer King's long illness.

The Querist Column by Brother Ronny Wade is for one of vision, knowledge and energy.

Brother Johnny Elmore's Modern Moral Issues, ... Dancing, is good, wise and timely. We need that! Immorality and unspiritual character are gone.

Brother Gregory P. Gay's article on "Allowable Options in Worship" is well designed to make the worship better; to add wisdom, sacredness and righteousness to the serious business and joy of worship; to do away with showmanship and sacreligiousness so commonly found in the services of our times. Worship is serious exercise and should so be, in songs, prayer, readings, preaching and communion. Psalms, hymns and spiritual songs are called for.

The Announcements properly render respect and thankfulness for the life and times of our deceased and bereaved.

The section, "From The Fields," as always, sets forward appreciated activities of preachers and evangelists, a good work the New Testament tells about over and over, and comments about favourably. Some say it is the main work of Christians. This writer and reader of Old Paths Advocate for almost the entirety of its history denies it is the main work of Christians to promote and support preachers and evangelists. Someone must stay at home and maintain the life and health of each congregation.

Home folks must do that and Paul, the Apostle, told how that obligation is done in Acts 20:17, 28; and the letters to Timothy and Titus and many other letters and writings. Practice and study makes for perfection in teaching and management of the congregation. It has been well said that the quickest way to kill a congregation is to hire a professional preacher to do all of the studying and teaching. The membership never improves because it never learns anything of itself. Total professionalism kills.

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THE QUERIST COLUMN

By Ronny F. Wade

Question: In certain countries grape juice is difficult to get. In some instances, missionaries have advised brethren in these situations to boil raisins and use the liquid that results as the fruit of the vine in the communion. Is this practice scriptural? (TN.)

Answer: The answer to this question, it seems to me, must be determined by two things: (1) the drink element Jesus used when he instituted the Supper, and (2) whether or not raisin juice is essentially the same drink element. It should be noted, first of all, that if it is scriptural to use raisin juice in countries where it is difficult to obtain grape juice, then it would be scriptural to use it in countries where grape juice is already available. The scripturalness of a practice is not determined by its availability or lack thereof. God did not require the use of one drink element but in the event we could not get it, then allow the use of something else as a substitute or second choice, anymore than he required unleavened bread but allows something else in its place when it is difficult to obtain.

I. **What did Jesus use?** The scriptures establish the fact that the cup Jesus took contained fruit of the vine. Mt. 26:29. The English words "fruit of the vine" translate a Greek word (gennema) meaning "the produce of the vine," i.e. that which the grape vine produces. The Twentieth Century Translation renders Mt. 26:29 "I will drink no more of the juice of the grape." The question then becomes, "is raisin juice the fruit of the vine or the juice of the grape, or ever so considered?" In the **Temperance Bible Commentary** (1894) mention is made several times of the use of the raisin wine in the communion. On p. 282 an instance in 1652 is referenced where grapes dried in the sun were steeped in water for a long time. "The same wine they use in the consecration of the cup." On the same page, we read: "Ainsworth, in his **Travels in Asia Minor** (London 1842), notes the administration of the sacrament among Nestorians, and adds (raisin water supplied the place of wine)." It would appear from this quote that "raisin water" was considered a substitute for grape juice. The author then notices the drink used by some modern Jews in the observance of the passover. This drink was usually made by allowing raisins to steep in water

over a period of time or, by boiling the raisins. Even though this practice seemed to be widespread he adds "But a Mr. Jonas informed me that he believed the **proper kind of wine is that expressed from the red grapes** at the time. (emph. mine RFW) This commentary, written to refute the practice of using fermented wine, concludes that in the institution of the Lord's Supper Jesus used either "(1) freshly pressed grape juice, (2) grape juice previously boiled down with water added back, or (3) the juice of raisins."

A recipe for making raisin wine is given on p. 286: "Raisins should be cut into small pieces and then boiling water poured over them. This mixture should be set overnight. In the morning press the liquor from the fruit and add two teaspoonfuls of burnt sugar for coloring. After this has settled for a few hours, decant the clear wine by pouring slowly into the vessel to be used, leaving the sediment behind."

While the information in this commentary is interesting from a historical perspective I have been unable to document any biblical reference to the use of raisin juice in the passover or Lord's Supper. The fact that it has been used by people as far back as the fifteenth century and by modern Jews for sacred purposes does not (in and of itself) prove the practice scriptural.

This takes us back to the institution of the Lord's Supper. Our Lord obviously had at his disposal fermented wine, unfermented wine, raisin juice, water or any other liquid from which to choose. The avoidance of the term wine by the Saviour and His apostles seems to me to be significant. By the same token, raisin cakes were spoken of a number of times in the O.T. (I Sam. 25:18; 30:12; II Sam 16:1), yet Jesus did not refer to the drink element of His Supper as raisin-wine or water, but by the "fruit of the vine." True enough, raisins are dried grapes, but both the drying and boiling process induce sufficient changes (as we shall see) that it is highly questionable, at best, that such liquid can be referred to as "fruit of the vine." This leads us to a consideration of point number two.

II. Is raisin juice essentially the same as grape juice?

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MODERN MORAL ISSUES

by Johnny Elmore

ABORTION

It is estimated that 4,000 human lives will be taken today. These victims will die without the benefit of a court trial or legal representation. They will be executed by methods more cruel and inhumane than those ever employed by vicious war criminals. These deaths are not occurring in some far-off prison camp or torture chamber, but in abortion clinics and hospitals right here in America. The killers are not madmen, but government social planners, licensed physicians, and willing mothers, and the victims are not criminals, but innocent, unborn human babies.

It seems absolutely incredible that we could have a government under which a person may be fined up to \$5,000 for breaking the egg of an American bald eagle but, which subsidizes the cost of killing an unborn human being. It is amazing that we have a society which exerts heroic measures to save the life of a three pound baby struggling in the intensive care unit, but which condones the destruction of unborn infants by abortion in the same hospital! What a paradox that our society apparently has a higher regard for the rights and lives of convicted murderers than for the rights and lives of unborn infants!

In our country, the flood-tide of abortion began on Jan. 22, 1973, when the Supreme Court ruled that "the state may not interfere with the actual decision for abortion, and even then, abortion may still be performed when there is danger to the life or health of the mother." Although present law seems to protect the unborn child in the third period, the terms are so vague that unborn children are totally without protection.

What The Bible Teaches

Although much could be said about legal and social implications, I must confine my remarks to the morality of this subject. What does the Bible teach? This should be the main consideration of the child of God.

The Bible does not say, "Thou shalt not abort," but it does say, "Thou shalt not kill" (Ex. 20:13). It also says, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:6). Therefore, the "judgment of God" is that "they which commit such

things are worthy of death" (Rom. 1:32). Abortion is simply the willful and premeditated destruction of human life. Although not referring to abortion exclusively, the Bible states that God hates and abominates "hands that shed innocent blood" (Prov. 6:16,17).

Some General Principles

(1) Life is a gift from God. Paul said, "He giveth to all life, and breath and all things" (Acts 17:25). When Job was told of the loss of his children and all things, he said, "The Lord gave, and the Lord hath taken away" (Job 1:21). Only God has the right to take the life of man. Only human life is made "in the image of God" (Gen. 1:26). Man has been forbidden to kill his fellow human beings because of this. The penalty for killing an innocent neighbor was death. If an unborn baby is not human life, what kind of life is it? Is an unborn baby innocent human life? Without a doubt!

(2) Christ's teaching of the value of human life was revolutionary. Life was cheap when Jesus came into the world. In the coliseum in Rome men fought to the death. Infanticide, child sacrifice, temple prostitution, and political torture were common. Abortion was also widespread. In the midst of that, Jesus taught the sacredness of human life. He taught that "God so loved the world" that he gave the best heaven had to save them (John 3:16). He charged his disciples to see that every creature in the world had an opportunity to hear the gospel and be saved (Mk. 16:15,16). Little children were precious to him and he rebuked those who tried to turn them away (Matt. 19:14).

(3) The Bible does not distinguish between prenatal and postnatal life. Jeremiah, John the Baptist, Paul and David were all recognized as persons before they were born (Jer. 1:5; Luke 1:41-44; Gal. 1:15; Psa. 139:13-15). David states that even before he knew God, God knew him, and had a plan for his life.

(4) Jesus gave the Golden Rule in Matt. 7:12. If this rule were applied, the abortion clinics would be closed for lack of business. What mother would want to be killed by dismemberment, as in the dilation and curettage abortion procedure? What

THE ESTABLISHMENT OF THE CHURCH

By Barney Owens

So many the subject before us is one of little importance. "What possible difference can it make," they ask, "as to when the church was started?" This lack of understanding, however, is not without interest to those who wish to restore and refresh the church of Christ before the world today. Vividly do we realize the time the church began must be understood, and if it is not, then one likely will misunderstand other grand truths in God's Word. To illustrate this as we begin:

(1) Some proclaim the church was an eternal covenant between the Father and the Son, being established long before time as we know it began. Therefore the membership of the church has been definitely fixed to this hour and for all time to come. The membership shall not be increased nor diminished by a single soul. Growing out of this is the doctrine commonly referred to as "Election and Probation." If we discover the church was if fact not in existence as per this idea the philosophy falls, and down as well will crumble the house built upon this insecure foundation.

(2) It is believed and taught the church was established in the days of Abraham. And since in the covenant between God and Abraham infants were included, infants should be numbered as church members today. The sign of being blessed by the ancient covenant was circumcision to which baptism answers presently. If we learn the church did not begin at this stated time, then the theory which is built upon it will likewise be seen invaluable.

(3) Multitudes think the church was established in the days of and through the ministry of John the Baptist, and since Christ was baptized at the hands of John, it is right and proper that the church be referred to by this ordinance. Also since Jesus was without sin prior to immersion, then only those who have been forgiven of sin are subjects of baptism. If upon investigation we learn the church did not exist during the days of John, as the plant dies so shall the branches growing upon it.

With these words of introduction, let us proceed to gain what information we can from the word of God regarding this matter. May I suppose in the beginning that we agreed that the Lord does have a church in the world today, from the simple fact of epistles being addressed to the church in various localities and disciples were added to the church (Acts 2:47).

THE LANGUAGE USED BY CHRIST

As we begin to read through the New Testament looking for the church we never land upon the term until we join Jesus in conversation with the twelve in Matt. 16. At the 18th verse Jesus said "Upon

this rock I will build my church..." The thing which is striking in this first instance of the word "church" being used is the sentence in which it is couched. "I WILL BUILD MY CHURCH" says Jesus, not I have built, or another has built. It had not been established up to this point in time. Rather to the future you may look with joy, anticipation, hope, and promise states the Savior. As simple as the statement is and as wonderful the affirmative truth presented, there is a negative side to it, which involves these facts:

(1) The church did not exist, therefore was not existent in the eternal covenant between the Father and the Son, before time came into being.

(2) Abraham (at the time of Jesus statement) had long been dead (Jn. 8:53), thus the church did not exist in his day, and any covenant involving infants had no bearing in the institution which was yet future as Christ spoke.

(3) John the Baptist was beheaded prior to this declaration of the Savior (Mt. 14:10-11). So, John did not establish the church nor is there a connection between Christ's baptism and the baptism he commissioned the apostles to present to the world.

The language of Christ reveals that the three theories (and others of like mold are false and the doctrines taught based upon them are built upon the sinking sand. Around a year after Christ made this statement the church was in existence as men were added to it (Acts 2:47). So sometime within that space when Christ said "I will build my church" (Mt. 16:18) and "the Lord added to the church" (Acts 2:47) the church was established.

TERMS: CHURCH AND KINGDOM

While the terms "church and kingdom" are not the same nor are they defined as synonyms, they do refer to the same people in our sundry relationships to God, and are for all practical (and scriptural) purposes the same. (We'll look at this in detail later.) Just now, observe when the institution did not exist and then began to be. Note again the words of Christ "...upon this rock, I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee (Peter) the keys of the kingdom of heaven..." (Mt. 16:18-19). Up until this time and thereafter in the books of Matthew, Mark, Luke, and John as well as the first chapter of Acts the church or kingdom is presented as "coming, near, or at hand" even to the disciples asking in Acts 1:6 "Lord, wilt thou at this time restore again the kingdom to Israel?" If the kingdom or church existed they did not know it. When we turn to the second chapter of Acts among the things proclaimed by Peter that day was the fact that brings delight to God's people and filled

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SCRIPTURAL BAPTISM

By Paul O. Nichols

In Matt. 28:18-20, in the Great Commission, there are four distinct commands given by Jesus. The first is to "go". Obedience to this command was necessary to the keeping of the second, "teach all nations". The third command given was, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost". The fourth command was to further instruct the converts, "teaching them to observe all things I have commanded you..."

In Acts chapter 2, under the Commission of Christ, the apostles preached the Gospel to the multitude at Jerusalem on the day of Pentecost. And the people who "gladly received the word were baptized" (v. 41). All were Jews, either by birth or as proselytes (v. 10). In Acts 10, under the Commission, Peter taught Cornelius and other Gentiles, and commanded them to be baptized in water (v. 47, 48). So both Jews and Gentiles were commanded to be baptized by the authority of Jesus.

OBEDIENCE ESSENTIAL TO SALVATION

The word of God teaches in many passages that obedience to the Lord is required for salvation. "For to fear God and keep his commandments is the whole duty of man" (Eccl. 12:13). The apostle Paul teaches that Christ is the "author of eternal salvation to all them that obey him" (Heb. 5:8,9). And John says, "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 Jno. 5:30.)

ELEMENT FOR BAPTISM

The element required for scriptural baptism under the Great Commission is water. Jesus refers to baptism as being "born of water and of the Spirit" (1 Jno. 3:5). In the case of the Gentile converts Peter asked the question, "Can any man forbid water that these should not be baptized...?" (Acts 10:47,48). In the case of the Ethiopian eunuch, after the Gospel had been preached to him, he said to the preacher, "See, here is water; what doth hinder me to be baptized?" (Acts 8:35,36). And we read in Heb. 10:22, "having our bodies washed in the pure water" with reference to baptism.

AMOUNT OF WATER

The amount of water is important in order for scriptural baptism to be performed. John Calvin, the father of Presbyterianism, took the position, "Whether the person baptized is wholly immersed, and that whether once or thrice, or whether he is only to be sprinkled with water, is not of the least consequence: churches should be at liberty to adopt either, according to the diversity of climates, although it is evident that the term baptize means

to immerse, and that was the form used by the primitive church." (Institutes 4:15:19). Even though Calvin advocated freedom of choice, he had to admit that "it is evident that the term baptize means to immerse," and, "that was the form used by the primitive church." Paul wrote, "Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). Again, he says, "Buried with him in baptism, wherein also ye are risen with him...(Col. 2:12).

When the Lord said, "He that believeth and is baptized shall be saved..." (Mk. 16:16). He chose a word (baptizo) that meant "immerse." There were other words He could have used which mean "sprinkle" (ekcheo) and "pour" (rantizo), but instead, he used a word which could only mean "immerse, dip, plunge." So it must have made a difference to him.

In the example of the Ethiopian convert in Acts 8:38 the preacher and the man "went down both into the water, both Philip and the eunuch; and he baptized him." Obviously, the man was immersed. Also, the Bible tells us, "And Jesus when he was baptized, went up straitway out of the water, both Philip and the eunuch; and he baptized him." Obviously, the man was immersed. Also, the Bible tells us, "And Jesus when he was baptized, went up straitway out of the water..." (Matt. 3:16). Our Lord evidently was immersed. Who has the right to ignore or change what the word of God teaches? Inspiration says, "There is one baptism" (Eph. 4.5).

THE PURPOSE OF BAPTISM

In several passages of scripture the purpose of baptism is plainly stated. It is "for the remission of sins" (Acts 2:38). It is to "wash away" sins (Acts 22:16). It is given to "save us" (Mk. 16:16; 1 Pet. 3:21). It is "the answer of a good conscience toward God" (1 Pet. 3:21). Baptism is to "put us into Christ" (Gal. 3:27; Rom. 6.3). It is to make us a member of the Lord's church (1 Cor. 12:13; Eph. 1:22, 23; Acts 2:47). For one to deny any of these statements is to deny God's word.

WHO IS A SCRIPTURAL SUBJECT?

Every eligible person in the world has the scriptural right and the commandment to be baptized according to the will of God.

In order to be eligible for baptism one must be accountable to God for sin. This would exclude infants and others who do not have the mental capabilities to know the difference between right and wrong. "Your iniquities have separated between you and your God. Your sins have hid his face from you" (Isa. 59.2). "The soul that sinneth, it shall die" (Eze. 18:4). "Repent and be baptized...for

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FOR SUCH A TIME AS THIS

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I worked with both men mentioned. With Bro. Musgraves in several meetings and other work 1930-1934. I worked very little with Otis Harmon in 1934-35. I have shown you how those brethren dealt with innovations and departures from the word.

Bro. King seemed to have written more on "Church Discipline" than others, perhaps. He wrote an article for the **Apostolic Way** in 1926 on that subject, not that other great men of his day differed with him. They didn't, not in the least.

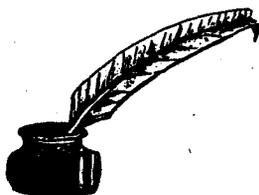
When these men, a generation before me, mounted the platform of public polemics, sound words fell from their eloquent tongues like rain drops from heaven. They cared not on whom they fell and when many of them sat down to write, their pens came alive. Much of what they wrote is still with us to this day.

I always felt so inferior to those men when in their presence, and more especially, when asked to speak before them. I tried to stay in the background and learn my lesson well. That was not a one man show, but the work of a great team.

In the next article, we plan to talk about our work with the next generation after the one before us. There is both good and bad to report.--*OPA*

EDITORIAL

Continued from Page 2



Brother Homer A Gay used to say, "I value the paper for the news it provides more than anything else."

Perhaps a congregational section should be included in the

paper, but how would that be done?

Recently I picked up a bundle of 1965 OPAs to pursue and to compare with 1988 issues. The 1965 issues had 30 to over 40 field reports each month and many more baptisms than 1988 issues. James Stewart used to baptize up to 25 and 30 in one meeting. Wayne McKamie's greatest number of baptisms in one meeting was 41 about the 1950's, and for a new work his greatest harvest of souls for Christ was 35, a new planting. Others baptized many souls. This is no longer true! Why? Preachers preach short meetings. Those in attendance to hear are members already. Sectarians and unbelievers do not come. We are preaching to ourselves, around and back, to about the same ones. Evangelism is almost nil, and the Church of Christ is on the way to extinction in the U.S.A. if our practice is not changed to New Testament evangelism, faith and practice. We are not what we once were in years gone by.--*K.G. Wilks.*

THE QUERIST COLUMN

Continued from Page 3

In order to determine the chemical make-up of the liquid derived from boiling raisins, I have submitted the following questions to the Chemistry departments of some State Universities:

1. Would grape juice (fresh or processed) and the liquid from boiling raisins be essentially the same?
2. Would the drying process change the grape to the extent that such liquid would be vastly different?
3. Could this liquid be called grape juice or fruit of the vine in any sense of the word?

I received this information:

Dr. J.H. Thomas, University of Arkansas, Fayetteville, Ar.

1. No. 2. Yes. 3. You can call it

anything you want, why not, raisin juice?

Dr. S.R. Koirtyohann, Chairman Dept. Chemistry, University of Missouri, Columbia.

1. No. 2. Yes, "both the drying process and the heating involved in extracting the raisins would introduce changes.

Dr. Frank Hoggard, Southwest Missouri State, Springfield, Mo.

"Grapes are 90-94% water and 3-6% sugar. Of this sugar 60% is fructose and 40% grape sugar. In the drying process fructose and grape sugar begin to break down into simpler sugars, ketones, and deoxysimple sugars." Boiling raisins to get raisin water:

"Probably all vitamin A and B would be lost. Vitamin C decomposes above 50 degrees (C) and 122 (F). Practically all vitamin C would be lost."

Dr. Harley Mortensen, Southwest Missouri State, Springfield, Mo.

"There would be many differences in grape juice and raisin juice chemically. These differences in bio-chemical elements would be divided into two categories (1) differences in composition and (2) differences in concentration." (i.e. the make-up and amount of each element would vary.)

In view of this information, it seems to me, the practice of using raisin juice in place of grape juice is, at best, highly questionable. A practice I would neither recommend or defend. If there is a problem getting grape juice to some mission field, I suggest we go to work on that problem, rather than selecting alternatives that lack scriptural precedent.

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

MODERN MORAL ISSUES

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abortionist doctor would want to be trapped in a tiny cell and have a corrosive poured over his body

and forced into his lungs and stomach and then be left to convulse for hours until he died? This occurs in the salt poisoning abortion.

(5) Paul commands, "Look not every man on his own things, but every man also on the things of others" (Phil. 2:4) Selfishness is at the root of most abortions. Selfish indulgence in sexual pleasure leads to pregnancy. Selfishness leads to the destruction of a life that would cause embarrassment or limitations. Selfishness causes the married professional woman to choose to abort rather than accept the responsibilities of parenthood.

(6) God condemns those "without natural affection" (Rom. 1:31). A mother who could deliberately kill the innocent child in her womb is lacking that normal, motherly affection which God expects of mankind. God said that a woman may forget her child and fail to have compassion (Isa. 49:15), but it is not the natural thing when she does.

What Can Be Done

The abortion menace has affected the church and will continue to do so. Can anything be done? Churches, preachers, and parents must teach more diligently than ever the biblical principles of the sanctity of human life and sexual morality. Virtuous young people are never faced with the heart-wrenching decision about abortion. In discouraging promiscuity, however, let us never be harsh and full of scorn toward the victim of sin and thereby encourage the unwed mother to take the easy route of abortion. As I write these lines, it appears that the courts may be ready to take steps to curb the scourge of abortion. Let us pray that God, in his kind providence, will bring about a better social climate and a revival of moral living.

THE ESTABLISHMENT OF THE CHURCH

Continued from Page 5

the hapless Jews present with

hope, "The Lord said unto my Lord" said Peter, "Sit thou on my right hand, until I make thy foes thy footstool." This sitting on David's throne to rule as king was accomplished in Christ's resurrection, as Peter went on to state, "therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

The Jews immediately asked what to do, were told by Peter, and upon their obedience were saved and were added to the church (Acts 2:36-41,47). The church was a reality, this is, was no longer a promise. From this point forward we read of men coming to the church (Heb. 12:23) or receiving a kingdom (Heb. 12:28). We are told of men being delivered from the kingdom of darkness into the kingdom of God's dear Son (Col. 1:13). This was accomplished because they were added to the church of which Christ is head (Col. 1:18). The church was a reality. No more do we read of it "being at hand" and like statements. The time of establishment was the first Pentecost after the resurrection of the Lord, as men were called into the one body.

A SPECIFIC PROPHECY

"Therefore saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation, he that believeth shall not make haste." (Isa. 28:16). There is no doubt but that this refers to Christ, it being quoted more than once in the New Testament and so applied. The Apostles also affirmed that He is the foundation laid by God and another cannot be laid, that He is the chief cornerstone, who was tried by the devil, by evil men, by those whom He came to save, even rejected was He by one of the chosen twelve. Later by Pilate and Herod. Now a foundation is a base upon which to build, a base to erect something. Now the building of God needed something steadfast and eternal

to build upon (Eph. 2:19-22). Christ foretold that He was the solid "stone" or foundation, (Mt. 16:18). He was crowned Christ upon resurrection and ascension (Acts 2:36).

I call attention to the first word of this prophecy: "Therefore." It means "for this reason," so, introduces to us the reason, end or purpose for which something is done. To grasp what is referred to we need but back up two verses (I ask the reader to read these scriptures), where we find these facts:

(1) The scornful men ruling in Jerusalem are addressed. These were the Jews who ruled through the High Priest in Jerusalem. There is no reference to Pilate or Caesar, but to those who scorned the will of God and made His commandments void by imposing their own traditions (Mt. 15:4-14). The Jewish rulers are addressed.

(2) These rulers thought they could hide their dastardly deeds by doing away with Christ. They scorned God's word and thought they would rid themselves of Christ by doing specific things according to the prophecy:

a) Making a covenant with death--Judas covenanted with them to deliver Jesus to be put to death for thirty pieces of silver.

b) Making an agreement with hell--Pilate agreed to their request to secure the body of Jesus by setting a watch and sealing the stone.

c) The overflowing scourge which they cast off--the truth of the Father with which Christ whipped them (gave them a scourging), they failed to escape, as the truth came back upon them through the preaching of the apostles.

d) The lies used for refuge--they called men to lie about Jesus in their "false testimonies" against Him even accusing Him of blasphemy.

e) The falsehood they hid under--was exhibited when they professed loyalty to Caesar and stated that a man making himself

"a king" was not a friend of Caesar. They hated the domain of Rome.

Space does not permit a perusal further of this matter, but it is obvious these things took place prior to the death of Christ. Now, notice carefully, these things took place BEFORE THE FOUNDATION WAS LAID. The church could not have existed before the foundation (Christ) was in place to build upon. The church did not exist before time as we know it began, nor in the days of Abraham, and the idea that John the Baptist started the church is fancy not fact. I suggest that you go ahead and read verses 17-18 (Isa. 28) and it becomes clear that the Lord overthrew these wicked men in His resurrection.

Please consider these things. We'll reserve other remarks for a later article.--8782 Meadowview, W. Chester, OH 45069.

NOTE: Though we announced and planned for this article to begin with the Jan. issue, space simply would not permit. Our apologies for the delayed publication. DLK

SCRIPTURAL BAPTISM

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the remission of sins" (Acts

2:38).

One must be old enough to make the decision with the ability to understand his actions. "They that gladly received the word were baptized..." (Acts 2:41). "He that believeth and is baptized shall be saved" (Mk. 16:16).

A person who is a scriptural candidate for baptism is a person who has been adequately taught. Jesus said, "No man can come to me, except the Father, which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (Jno. 6:44, 45).

Again, a person must have a desire to obey the Lord to be eligible for baptism. The people "gladly received the word" and were baptized (Acts 2:41). And the Ethiopian expressed his desire to be baptized when he asked, "What doth hinder me to be baptized" (Acts 8:36). And when his question was answered, he was baptized (Acts 8:38).

Any individual who has not been scripturally baptized is eligible for baptism. In Acts chapter 19, the apostle Paul came to

Ephesus and he found about twelve men who had been immersed with the baptism of John the Baptist. (The baptism of John pointed to the death of Christ, and therefore was not valid after He died.) These men were rebaptized in the name of Jesus (v. 5). So, it is right to rebaptize a person not scripturally baptized.

One who has not been baptized for the remission of sins is eligible for baptism (Acts 2:38; 22:16). So is one who was not baptized in order to be saved (Mk. 16:16; 1 Pet. 3:21). Also, a person who did not repent of his sins before baptism, since this is one of the requirements for salvation, should be rebaptized in order to be right. And a scriptural confession made with the mouth from the heart is also necessary for the baptism to be of value. A person has to hear the Gospel of Christ (Rom. 10:17; Jno. 6:44,45); he must believe the Gospel (Mk. 16:16; Heb. 11:6); he must repent of his sins (Acts 2:38; 3:19); he must confess with his mouth that he believes that Jesus Christ is the Son of God (Rom. 10:9, 10; Acts 8:38). At this point a person becomes a scriptural subject for baptism.

ANNOUNCEMENTS

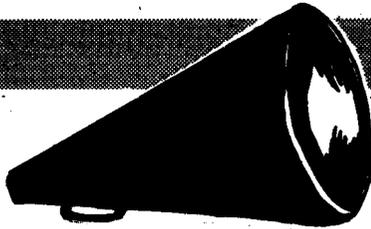


LANEY— Sister Lone Laney was born in Pennsylvania May 15, 1919 and passed away Nov. 2, 1988. She was 69 years old. She is survived by her husband, Bro. Don Laney; three daughters, Marjorie Brown, Judi Yeager and Carla Sunderland; one

sister, Thelma Deitman; one brother, Carl Buterbaugh. Also surviving are 8 grandchildren and 9 great-grandchildren. Sister Laney was laid to rest in Greenlawn Memorial Park, Akron, OH. I had known lone Laney for many years. She was a fine lady. She and Don moved to Ohio from Pennsylvania many years ago and were always active in the church work in the Akron area. Sister Laney had a deep faith which sustained her until the end. I gave the funeral message; Bro. Eugene Lockard, from Lovejoy, Pa., said a beautiful prayer. "Blessed are the dead which die in the Lord."--Paul Walker.

BRADLEY— Mrs. Lenna L. Bradley, 92, of 1150 7th Ave., St. Albans, died Saturday night, November 12, 1988

in Thomas Memorial Hospital following an extended illness. Mrs. Bradley was a member of the McCorkle Ave. Church of Christ and a lifelong resident of St. Albans. Surviving are two sons, Elwood Pauley of St. Albans, Dennis Pauley of Ft. Pierce, Fla.; 6 grandchildren, 10 great-grandchildren and 4 great-great grandchildren. Sister Lenna had been a member of the Church for many years. She told me of the times Bro. B.F. Leonard used to study with her when she lived in the Huntington area. Lenna was the mother of Bro. Elwood Pauley, who is a faithful member of the St. Albans congregation. Lenna was loved very much by the Church members, family, and friends. Her seat will be empty and she will be missed. I was honored to officiate.--Gary Barrett.



ANNOUNCEMENTS

WICHITA'S 5th ANNUAL GOSPEL MEETING in the interest of young people

THEME: The "I AM'S" of Christ. Several young men will expound upon Christ's declarations: "I am the good shepherd," "I am the bread of life," "I am the resurrection and the life," etc.

DATES: February 15th-19th.

TIMES: Wed.-Fri.-7:30 p.m.

Saturday--10:00 a.m. and 6:00 p.m.

Sunday--10:00 a.m. and 3:00 p.m.

PLACE: Church of Christ Bldg. at 2058 S. Water, Wichita, KS.

For more information or a place to stay call:

Bob Loudermilk (316) 788-5957

Bill Savage (316) 945-6564

Mike Whitworth (316) 722-0894

STUDY NOTES

The following volumes of the Study Notes are available from THE WATCHMAN:

1982 - \$5.00

1984 - \$5.00

1985 - \$5.00

1986 - \$8.00

1987 - \$10.00

You may order these from Lonnie K. York, 1930 Maple Lane, Lawrence, Kansas 66046. Add \$1.50 for shipping and handling. There are only limited numbers of the 1982 and 1984's, and we have long since sold out of the 1983's. Plans are now in process for publishing the 1988 notes.

MODESTO, CA

The church which meets at 142 S. Santa Rita has changed its Sunday evening time to 5:00 P.M.

NOTICE OF A NEW CONGREGATION

There is now a new congregation established in the South Tulsa and Broken Arrow areas of Tulsa. The address is: DAYS INN MOTEL, 2600 N. Aspen, Broken Arrow, OK. (Broken Arrow Exp. & 145 E. Ave., next to Shoney's).

For information contact:

Jack Cutter, 12321 E. 14th, Tulsa, Ok. 74128 (918) 437-6760; Mark Kemp, 12937 E. 28th Pl., Tulsa Ok. 74134 (918) 234-7371; Marlet Howard, 12149 E. 21st Ct., Tulsa, Ok.

74129 (918) 437-4725.

Services: Sundays - 10:00 AM & 4:00 PM. Wednesdays - 7:30 PM.

SPRINGFIELD, MO.

Same old church in a new location. The Fremont-Seminole congregation has moved to the corner of Galloway-Belhurst Sts. Address is 3567 S. Belhurst. Directions from I-44, take Bypass 65 south to Battlefield, right or west on Battlefield to Lone Pine, left or south on Lone Pine to Galloway. Turn right or west on Galloway, go to Belhurst. Note, Lone Pine is the second set of signal lights from Bypass 65 on Battlefield. Coming from the south Exit on Highway #60, runs in on Glenstone, right on Luster, right at Galloway, left on Belhurst St. New name is Mission Hill Church of Christ. On May 22, 1988 Brethren Dan Wissinger and Virgil Hogland were ordained as Elders, by Ronny Wade. Prayers were led by Ronny Wade, Clovis Cook, and Alfred Newberry. A large crowd assembled to witness this event. We are thankful for the leadership of these brethren.-C.K. Smith.

MAPS OF CALIFORNIA CHURCHES

Maps and directions for finding the location of all California churches have been compiled in a booklet. Order from Larry McElroy, 43268 Starr St. #1, Fremont, CA 94539-5328. \$1.75 each.

THINKING OUT LOUD

Don, many thanks to you for printing Bro. Taylor Joyce's answer to Billy Jack Ivey in the Oct., 1988 issue of the OPA. We need to hear more from Taylor. I only started to read his article, when I realized how well written it was. Bro. Taylor Joyce is well versed in the scriptures. From reading Taylor's rebuttal to Billy Jack Ivey's article, there is little evidence that Taylor has lost his keen process of thinking. Keep preaching, keep writing, Taylor. We need you.--Weldon Buddy Brumley, 812 W. Vine St., Ereter, CA 93221.

NEW TRACT AND ARTICLES

Hot off the press! A fourteen page tract dealing with a question which causes so much confusion in the denominational world: "Should Christians Observe a Sabbath Day?" This tract delves into six points: The First Sabbath Kept by Men, The Prolepsis in Genesis 2:2-3, On Whom the Sabbath was Bound, How Long it was Bound, The New

Covenant and The First Day of the Week. These tracts are only a quarter a piece.

Also available are twelve articles, each approximately 400 words. Six of them deal with the acts of worship of the New Testament church and six of them deal with the steps of the Gospel plan of salvation. If an individual or a church would like to obtain copies of these for their local newspaper, they are free of charge. Just write to: "Wouldn't You Like To Know?" Publications, 6730 Independence St., Fort Smith, Arkansas 72903.

OAKDALE, CALIFORNIA

The congregation at Oakdale began meeting in June, 1986 with nineteen persons present. Just prior to this, a mission meeting was sponsored by the Turlock church with Wayne McKamie of McGregor, Texas doing the preaching. The place of meeting was the Grange Hall. The interest was good and the crowds were large.

When the congregation began meeting only one family of the church lived in Oakdale. Now there are several families and individuals who live here. The Lord has blessed our efforts with several baptisms, restorations, and confessions of faults. Today, about two and a half years since brethren began meeting in an effort to establish a faithful church in this area, there are about sixty who attend services at Oakdale.

Several congregations have had an interest in the work here and have helped to make it possible for a congregation to be established in this town. We are grateful for every one of them and all they have done. May the Lord bless them all.

The church as been meeting in the Grange Hall from the beginning, but now we are happy to announce that we are acquiring our own permanent place of worship, thanks to the Lord and several congregations and individuals. We publicly express our appreciation to everyone of you who has helped make it possible.

Our plans to begin meeting in our own building January 1, 1989, the Lord willing. The location is 229 Third Avenue, Oakdale, CA. (One and a half blocks north of Highway 108 and one block west of Highway 120.) Services will be at 10:30 Lord's day morning and 5:00 PM, and Wednesday at 7:30 PM. Come and worship with us.

FROM THE FIELDS

*Bennie Cryer, 1124 Sheffield Ct., Stockton, CA 95210, Jan. 2, 1989—*The New Year's meeting in Stockton is now history. The church did a wonderful job in hosting it, and an excellent audience attended each service with more people than ever before and the speakers were a credit to their calling. Stockton had selected Don King and me to coordinate the meeting. Delmar Lee, Roger Boone, Richard DeGough, Greg DeGough, Mike Fox, Paul Nichols, Carney Briggs, Orville Johnson, Greg Gay, Duane Permenter and a number of young men were our speakers. We were spiritually uplifted and all of us discovered once again what a great way this is to end an old year and usher in a new one. The Lord willing, Don King and I will depart for the Philippines tonight for three weeks of intensive work on the Island of Luzon. That work has grown so much in the last few years. Bro. Danao and the other preachers there have been doing a fine work that is a credit to the cause of Christ. We anticipate another year of growth and strengthening of the church in that country. God bless all of you.

Miles King, Rt. 1, Box 115, Scotland, AR 72141, Jan. 3rd— We just returned home from the New Year's Meeting at Norman, Ok and feel that it was a wonderful success. We were uplifted and were so happy to see brethren from about 17 different states and Australia. Our Spring meeting at Scotland is April 21-23 with Brian Burns doing the preaching. Bro. J.W. Kornegay is to hold our summer meeting June 4 thru 11th. During December I held a short weekend meeting at Huntsville, AR. I continue to work some at Mountain Home, AR, helping with personal work. The preacher's study in Oklahoma City was very good. We are happy that Bro. Ronny Wade is working on the new church directory. We urge everyone to send information from your home congregation so the directory will be informative and complete. Some of our work has given us "leads" in Southern Arkansas. Our plans are to start some home studies at Camden. It's good to be associated with Bro. Billy Orten and his family. While in that area I preached one Wednesday at Fairview, La.

Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, Jan. 6— I drove to Tampa, FL for a meeting Dec. 4-11, and was happy that I was able to hear Lynwood Smith one night enroute, in his meeting at Temple, GA. I enjoyed the meeting at Tampa, and hope some good was done. We appreciated visitors from Ft. Myers and Longwood and I was happy to see many that I had not seen for several years. I was at Eldon, MO Dec. 18, and 25, trying to help the new congregation there. We were sad that one of our number returned to digression, but others are standing firm and I look forward to working with them in the coming year. Our television program continues to reach many in central Missouri. I enjoyed the study in Okla. City, Dec. 20-23. Several young men were on the schedule, and they acquitted themselves well. We were privileged to attend the New Year meeting at Norman, OK and what a wonderful meeting it was! The church at Norman did a good job of caring for the huge crowd - about 1100 on the last night.

Bob Loudermilk, P.O. Box 625, Derby, KS, 67037, January 9, 1989— We are looking forward to our fifth annual Gospel Meeting, in the interest of our young people, here in Wichita, Kansas. We invite everyone to join us February 15-19, as various speakers discuss the "I Am's of Christ". We were busy in several meetings during the year of 1988. Our travels took us to Fairview, La., Mt. Home, Ark., Odom and West Plains, Mo., as well as five congregations in Texas: Irving, Waco, Dallas (Boulder Drive), Andrews, and Weatherford. I want to thank these brethren for the invitation to come for these meetings. I treasure the time spent in meetings with brethren we love and appreciate. My meeting schedule for the next few months is as follows: Mt. Home, Ark. (March 9-13), Midland, Tx. (Spring-To Be Confirmed), Shreveport, LA - Midway (April 2-9), Corsicana, Tx. (June 16-25). As of late, we have scheduled 5-Day and Weekend meetings as they have fit in well in coordinating time away with time in the Wichita area. We just returned home from the uplifting annual "New Year's Meeting" in Oklahoma. I commend the Norman congregation for the splendid job they did in hosting it this year. We enter the year of

1989 with great anticipation. We have laid several plans for the work in the Wichita, Kansas area. This summer we anticipate a good meeting here with Brother Joe Hisle (August 20-27). Come join us!

Bruce Word, 5875 Urban St., Arvada, Co. 80004, Ph. 303-420-0417, Feb. 10— Greetings to all the faithful. We trust that the cause of Christ is going forward in your area. By the time that this report appears in the paper, the new year will have begun. We thank God for all that he has done for us and the cause of Christ throughout the world. Our work in Denver is now one year old, and is going very well. The brethren here are of a mind to work, and to cooperate in whatever way they are called on to further the gospel in this area. The last year has seen many good things happen here in Denver. This congregation is strong and spiritually minded and continues to grow in spiritual matters. Several changes have occurred here for the betterment of the cause in this area. Some of the problems that had existed here have been overcome and this is due to the strength that exists among these brethren. I am thankful to call Denver my home and to have a group of Christians that are eager to work and who care very much for the Church. We have several programs in operation including a local radio program and this is going very well at the present time. Studies are ongoing with the members and they are eager to learn. We also offer correspondence courses and trust that these will generate many leads for studies. With these aids, we feel that much good can be done in this area. If you know of anyone we can contact in the greater Denver area, please let us know and we will do this immediately. At present, we are preparing to go to the Preachers Study in Okla., and plan to attend the annual New Year's meeting to be held in Norman, Okla. This is always a spiritual highlight for my family and I. Over the past year we have been privileged to speak at many different places and have found that the old Jerusalem gospel still has not lost its appeal to and for those with honest hearts. Please remember us when you pray. I have some times available for meetings in 1990. If we can be of assistance, please us us hear from you. God bless the faithful everywhere.

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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)

Lonnie Kent York, 1930 Maple Lane, Lawrence, Kansas 66046, Jan. 7— The Lord has provided me with several opportunities to preach in the past few months. I conducted a very enjoyable meeting at Ava, Mo. in November. The brethren were very encouraging and we had some interest from the community. I have had the opportunity to preach at several congregations in Missouri, Kansas and Oklahoma. Time permitted me to attend the last day of the study this year and the first few days of the New Year's meeting in Okla. It is always an enjoyable and spiritual blessing to be a part of these events. I am available to conduct short meetings on the weekend, as well as other things I have time. May God bless His children as they seek to do His will.

Bradford Hill, 1248 Montclair Road, Birmingham, Al 35213, Dec. 15, 1988— The Fall has been an especially busy one for me. Along the way I have been honored to become acquainted with many new faces and reacquainted with familiar ones. During these months I have preached at West Point, GA; Jasper, TN; Lee's Summit, MO; Springfield, MO; Harrodsburg, IN; Bedford, IN; Brazil, IN. My week in Springfield was spent in the home of Ronny and Alfreda Wade. I enjoyed my time there and appreciate not only their hospitality, but their kind support. More recently, I have completed meetings in Napoleon, AL and Athens, AL. Both of these meetings were well attended. Bro. Richard Nichols continues his earnest and diligent work in Birmingham and the surrounding areas. For nearly a year and a half I have been privileged to travel with Bro. Lynwood Smith. We have ventured from California to

Georgia and many places in between. I could never put a price on the valuable things I have learned from Bro. Lynwood and may never be able to fully comprehend or appreciate them. I look forward to accompanying him more in the future. As the New Year approaches I anticipate being with the brethren in Columbus, GA and Chapel Grove, TN.

Joe Hisle, Rt. 4, Ada, Ok. 74820— It has been several months since my last report. We had a very successful year in 1988. The highlight of the summer was the meeting at Bunner's Ridge, W.V. We had nine baptisms during the meeting. It was a pleasure to work with Bro. Richard Bunner and Bro. Allen Bonifay. They are doing a good work in this area. We just got home from the Ok. New Year's meeting. It was a great meeting. Bro. Lynwood Smith and the Norman brethren did an excellent job. This meeting is THE way to begin a new year. Following is a portion of my schedule for 1989: Graham, Tx., Mar. 12-19; Pottsville, Ark., Mar. 24-26; Joplin, Mo., May 10-14; Bedford, In., June 3-11; Cable Ridge, Mo., June 18-25; Claxton, Mo., July 9-16; Greenville, S.C., July 23-30; Irving, Tx., Aug. 4-13; Wichita, Ks., Aug. 20-27. Please remember us, Darlene, Deborah and Jody in our prayers.

Alan Bonifay, 709 Potomac Ave., Fairmont, WV 26554, December 3, 1988— The work of the Lord in this part of West Virginia continues to grow and it is our prayer that your labors are equally blessed. Since our last report another precious soul has been harvested for the Kingdom. Sister Dailey who had been out of duty from a cups and classes

congregation in Tyler County made her confession and took her stand with us. At the meeting on Indian Creek on Thursday evening, Richard has reported visitors at every service. The crowds have numbered from 27 to 16, which doesn't sound like many, until you understand that the two cups congregations in the area put together don't have that many people in their Lord's Day assemblies. On Mondays I have two studies, but a new study is in the making for Monday afternoons. All of these are in Marion County. Richard has been going to Philippi on Mondays to help Bob get started in this work there. Tuesdays Richard and I have six studies between us in the Wetzel County area. Three of these have outsiders participating, one has a participant who is out of duty, and two are with converts of less than one year. Bob now joins us in some of these studies and will continue until the work in Barbour County prevents him. On Wednesdays I have one study in Marion County and Richard and Bob have one in Wetzel County. During their study the past two Wednesdays I have been visiting a new prospect. In the evenings Ash Camp has their midweek service. Thursdays Richard goes to Tyler County for the midweek service on Indian Creek and I preach at Bunner's Ridge. On Lord's Days in November I was at Bunner's Ridge twice. I preached also at Alexander and Mt. Liberty. The highlight of November was our Thanksgiving meeting at Bunner's Ridge with Allen Bonifay. Allen's teaching in addition to being very Biblical was also very practical. We enjoyed the meeting immensely. On Lord's Day there were confessions made by four sisters in Christ.



A D V O C A T E

No. 3 MARCH 1, 1989

(II) THE SEED PRINCIPLE PROVES THE EXISTENCE OF THE DIVINE PATTERN

By Alfred L. Newberry

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

There are a number of ways to prove that the Lord has given the Church a Pattern. II Timothy 1:13 says, "What you heard from me, keep as the pattern of sound teaching..." (NIV). This passage states plainly that contained within Paul's inspired writings is a Pattern, and it is imperative that Christians follow the guidance of this Pattern. Romans 6:17 says, "But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted" (NIV). The word "form" is from the Greek word *tupos* which means a pattern, as it is so translated in Hebrews 8:5. The word *tupos* with a prepositional prefix appears in II Timothy 1:13. Romans 6:17 also verifies the existence of the Pattern and indicates that early Christians obeyed it.

Hebrews 8:5 says, "...This is why Moses was warned when he was about to build the tabernacle: 'See to it that you make everything according to the pattern shown you on the mountain'" (NIV). The point of the writer's discussion in Hebrews 8 is that the Mosaic system was the spiritual shadow of the Christian system. One of the specific applications of this principle is that just as the Mosaic tabernacle was built by following a divine pattern, so the Church is to follow the N.T. Pattern in "every-

thing."

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

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

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

It is important to emphasize that a genetic code is singular; that is, it can only produce one particular body with a single set of characteristics. This is well illustrated by identical twins. Identical twins develop from a single seed and, therefore, such twins have identical bodies. The principle is also illustrated by a relatively new technique called cloning. In cloning, a number of seeds are assembled using the genetic code from one

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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



WHAT GOD HATH JOINED TOGETHER

By Bennie Cryer

*I*t is estimated that one out of every two marriages that will take place this year will end in a divorce. It is inevitable that a few of these divorces will take place in the Lord's church. Those who direct the affairs of a congregation must have a clear cut policy on how to scripturally deal with such unfortunate circumstances. It is their responsibility to see that the church remains pure. Couples who are interested in their soul's salvation must know exactly whether God will sanction their actions and what choices they have. In this first study of this subject there will be some ideas about when a couple is actually married and the four classes of marriage Jesus has sanctioned for citizens of his kingdom.

WHEN IS A COUPLE MARRIED

What constitutes a marriage that Jesus will sanction in his kingdom? From Adam & Eve down to Christ and his apostles there are a few examples that will help answer this question. One thing is certain. There is not a special marriage ceremony revealed in the scriptures but a study of God's giving Eve to Adam for his wife, Gen. 2:18-24, Isaac's marriage to Rebekah, Gen. 24, and the proposed marriage of Dinah to Shechem, Gen. 34, will help shed light on the subject. These examples teach that formal arrangements for the wedding were made by the responsible people in that society. The actual wedding took place with the proper knowledge of the society they were in. The examples show that different societies had different customs in this regard. All that God required was the demands of that society be met. Jesus understood that his kingdom would be worldwide, Mt. 28:19-20, and would come in contact with many different customs regarding marriage. No custom, of course, could exist in the habits of the subjects of his kingdom that were sinful. If the customs were not contrary to kingdom law then Jesus would accept it. In America's society when responsible people have agreed to a marriage and the legal requirements have been met and an exchange of vows has been given in the presence of God and witnesses the couple may be considered to be married. God has joined them together and their bed is "undefiled." Heb. 13:4. When a couple "falls in love" with each other and

Continued on Page 6



THE QUERIST COLUMN

By Ronny F. Wade

Question: Does the Bible teach self-rule for local congregations? If so, why do other congregations try to tell churches who they can or cannot use? (WV)

Question: What does the Bible say about passing around petitions in an effort to try and change the decisions of other congregations? Is this the scriptural way of doing anything? Are churches autonomous or not? Should such a practice be condemned? (Africa)

Answer: In the opinion of this writer, the autonomy of the local church is clearly set forth in the scriptures. It seems that we often pay lip-service to this teaching, but then go on and do as we please. I am not sure of all the dynamics that contribute to the problem, but it is evident, to me at least, that there is often far too much meddling by one church into the affairs of another church. This should not be. The word autonomy means self-governing. The scriptures give to each congregation the right of self-government. Every church is subject to Christ and his authority alone. "Elders in every church." Acts 14:23 These elders had jurisdiction only over the flock "among them" or over which they had been appointed bishops. They could not extend it over other churches and remain faithful. Acts 20:28; 1 Pet. 5:2 We believe that this arrangement excluded all other forms of government or organizations for directing or overseeing the affairs of the local church. There was no organization smaller or larger. A study of the new testament reveals no inter-congregational alliances, but each church doing its own work under the direction of its elders. The Jerusalem church took care of its own needy. Acts 2:44-45; Acts 4:32-37. Men were selected from their own number to oversee this work Acts 6:3. Even though several churches supported Paul while he preached at Corinth, each one sent directly to him by its own messenger, as did Philippi. Phil. 4:14-18. There is no hint in the bible of it ever being done any other way. In such a practice each church that participated maintained its own identity and autonomy. Even when a number of churches sent to Jerusalem to help in the relief of the poor saints there, the

gift was sent by the messenger selected by each church. 1 Cor. 16:3-4; 2 Cor. 8:16-24. There was no pooling of funds under a system of centralized control. Again each church maintained its own identity and autonomy.

Churches should be allowed to carry on their own business without any outside interference. The circulation and signing of petitions designed to change decisions of local churches is wrong. One church telling another church who they may or may not use, cannot be justified. These decisions are congregational in nature. However, let's look at the other side of the coin for awhile. Suppose a church is using someone who is a false teacher, or a divider of churches, or an immoral person. Must every congregation and/or individual sit by quietly and say nothing. Certainly not. We have an obligation to warn brethren of such people, and point out why they should not be fellowshiped or used. 3 Jno. 9-10; 1 Tim. 1:18-20. Suppose a church decides to use someone like Hymenaeus or Alexander should we sit idly by and say "well that's a congregational decision and we should not interfere. I don't think so. We have an obligation, as Paul did, to point out the wrong involved. In some situations churches choose to use people I cannot. When such happens, I am willing to point out why I believe it is wrong or unwise to use that person, if the church goes ahead anyway, having done my part in pointing out their mistake, I go my way and make myself scarce. If a church does something that is wrong such as decides to use women to teach on Wednesday nights, I believe I have an obligation to point out their sin. I cannot sit by and say "well that's a congregational decision and I better not get involved in their business." Even though I doubt that signing a petition is the appropriate way to respond, I do have an obligation to go to them or write them and try to convert them from their wrong. However, meddling in another church's affairs or decisions in matters that are inconsequential in nature, is inexcusable. Their autonomy must be honored.

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



MODERN MORAL ISSUES

by Johnny Elmore

EUTHANASIA

The statistics on abortion in America are truly shocking, because they show a callous unconcern for human life, the most precious thing on earth. This same callous approach to life also opens the door for other horrors, such as infanticide, the killing of "defective" human babies, and euthanasia, another name for the "mercy-killing" of older people, who have outlived their usefulness. Dr. Paul Meier said that in Nazi Germany "first abortion was legalized, then followed the elimination of the mentally insane, and finally the elimination of the elderly."

WHAT IS EUTHANASIA?

The term, euthanasia, literally means "good death" (**eu**-good, **thanasia**--death). We could certainly argue with this term, for the apostle Paul describes death as an "enemy" (I Cor. 15:26). Jesus wept over the death of his friend, Lazarus, although there was hope of eternal reward, unlike the death of most people. **Webster's New Collegiate Dictionary** defines euthanasia as "the act or practice of killing individuals that are hopelessly sick or injured for reasons of mercy." Joseph Fletcher speaks of "negative euthanasia," which he defines as "death induced by not giving help or treatment," and "positive euthanasia," described as "death induced by doing or giving something." Although ethical questions could be involved, I believe that most anyone can see a distinction between prolonging life and prolonging the process of dying. It seems to me that much of the talk about negative or passive euthanasia is a deliberate confusion of terms, apparently in the hope that our vision will become clouded and that society will give approval for freedom to kill fellow human beings. It is disturbing that many medical people are advocating "humanitarian infanticide" and "euthanasia for handicapped children." George Paulson asks: "How long shall life be preserved when there is no redeeming social value? If life has no apparent purpose, perhaps it is to the benefit of others that such lives not be salvaged." Joseph Fletcher says it is ridiculous to give ethical approval to the ending of a "sub-human" life by abortion while refusing to give approval to the ending of a "sub-

human" life by positive euthanasia. Under such a system, we wonder how perfect a person would have to be to avoid being killed?

Dostoyevsky said, "If God is not, then nothing is wrong," and that is certainly right. If there is no God, and if man is merely a highly evolved animal, why shouldn't he be killed when he has outlived his usefulness? If man didn't come from anywhere and is not going anywhere, then no one can find fault with ridding the earth of those who would hinder our progress in the upward climb. Such a doctrine has its roots in the evolutionary, humanistic and materialistic movement which is now threatening society.

THE TEACHING OF THE WORD OF GOD

For the Christian, the believer in God, this question is easily answered, for the Bible still reads, "Thou shalt not kill" (Ex. 20:13; Rom. 13:9). It is wrong to kill our fellowman because he is made in the image of God. When Job lost his family, his sons, daughters and servants, he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). Only God has the right to determine when one has outlived his usefulness.

The famed surgeon, Dr. Christian Barnard, wrote in his autobiography, "**One Life**," that as a young intern in South Africa, he was very close to committing euthanasia on a woman who was in great agony from terminal cancer. He related that as he held a syringe, filled with a lethal dose of morphine over the dying woman's arm, he suddenly decided that he was "violating not only the laws of social man, but also my own personal ethic." The next day, the woman rallied and lived for several years with the disease in an arrested state.

But, suppose I believed in mercy killing? Just whom could I kill, as a Christian?

(1) My parents? Surely not, for the Bible says: "Honor thy father and mother" (Eph. 6:2). Paul taught that children are to show piety toward parents and grandparents, (I Tim. 5:4).

(2) My children? No, we are to love our children, (Tit. 2:4), and bring them up in the nurture and admonition of the Lord, (Eph. 6:4). Natural affec-

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(II) THE SEED PRINCIPLE PROVES THE EXISTENCE OF THE DIVINE PATTERN

By Alfred L. Newberry
Continued from Page 1

individual organism. The creatures which develop from these seeds are all genetically and physically identical to and replicas of the organism from which the genetic code was taken.

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

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

(III) THE SEED REFUTES THE DIRECT OPERATION OF THE HOLY SPIRIT IN CONVERSION

The characteristic of the self-containment of the Seed refutes the belief that conversion is, in effect, a transformation of the human mind by the direct operation of the Holy Spirit. This is one

of the fundamental tenets of Calvinism which has formed the basic beliefs of many of the denominations.

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

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

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

In the **Hardeman-Bogard Debate** of 1938, Ben M. Bogard, a Missionary Baptist, said there

are "nine distinct influences that are used in the conviction and conversion of sinners." In reality, the only two factors of significance in this doctrine are the Word and the Holy Spirit. This concept is somewhat similar to two component epoxy. Component "A" must be mixed together with Component "B" for the reaction to occur and the product to be useful. Calvinism teaches that the Word is as ineffectual without the **direct** "energy" of the Holy Spirit as Component "A" is without Component "B".

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

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

This doctrine is antipodal to and irreconcilable with the Seed Principle. A seed is by definition a singular, self-contained unit from which life originates by germination. The Seed of the Word is that which germinates in

the human heart, resulting in the New Birth. Calvinism contradicts the Seed Principle, saying that the Holy Spirit creates the life BEFORE the Word can be utilized by the new convert. Calvinism denies that the Seed is the progenitor, and debases it to nothing more than fertilizer. The Seed Principle and Calvinism are mutually exclusive and cannot coexist. The Seed Principle stands upon the irrefutable foundation of divine declaration. Because it is diametrically opposed to the Seed Principle, Calvinism can only be regarded as an iniquitous false doctrine.-- *To Be Continued.*

WHAT GOD HATH JOINED TOGETHER

By Bennie Cryer

Continued from Page 2

they agree to live together as husband and wife they cannot consider themselves "married in heart" so, therefore "We can "bed" each other." This is nothing less than the defiling sin of fornication. It is necessary to know the point at which a marriage is finalized in any society so it can be determined, among other things, when adultery or fornication has been committed.

COUPLES GOD WILL JOIN TOGETHER

They must be male and female. Mt. 19:4-5. While this may seem like an unnecessary statement today's society makes it a required point in lessons on marriage. I, personally, have been asked to perform the ceremony for two women. Of course I would not even consider such thing. And, there must be only two. In some societies a man is permitted to have as many wives as he can support. Some allow up to four. Jesus made it clear as to how many could be involved in one marriage. "They twain shall be one flesh." 19:5. Basically, there are four classes of marriage authorized by Jesus. They are:

1. A male and female who have never been married such as

Adam & Eve.

2. A male and female who were previously married to each other but divorced for trivial causes (not for fornication). God will join them to each other again but not to someone else. I Cor. 7:10-11.

3. A man or woman who has divorced their mate for the cause of fornication may remarry and God will join them together. Mt. 19:9.

4. A man or woman whose mate has died may marry again and God will join them to their new mate. I Cor. 7:39.

If respect is manifested for the word of God a couple will govern their marriage aspirations by the revelation of God. They must not go beyond that which is written. I Cor. 4:6. If these are all the classes of marriage God chose to reveal then they are all that pertains to life and godliness. 2 Pet. 1:3. These four classes of marriage represent marriage as God has ordained it in his kingdom. Any marriage that does not come under one of the four kinds is an adulterous marriage because it defiles marriage as God ordained it.

We have now seen how you can determine when a couple becomes "married" and the four types of marriages God has authorized for the citizens of his kingdom.

In the next article "Divorce" will be the subject. There is a divorce that God authorizes. There are divorces that God does not authorize but he does not recognize them and their consequences.--1124 Sheffield Ct., Stockton, CA 95210.

MORAL ISSUES EUTHANASIA

Johnny Elmore

Continued from Page 4

tion would prevent our taking the lives of our children, no matter how crippled or defective.

(3) My neighbor? No, we are to love our neighbor as ourselves, (Luke 10:27).

(4) Orphans and widows? No, the Bible teaches that we are to visit the fatherless and the widows in their affliction, (James 1:27), and this involves providing for their needs.

(5) The aged? No, the Bible teaches that we are to respect them. Lev. 19:32 says, "Thou shalt rise up before the hoary head and honour the face of the old man."

(6) The weak? No, Paul says, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1).

(7) What about the burdened down and struggling? Could we take their lives and get them out of their misery? No, Gal. 6:2 says, "Bear ye one another's burdens, and so fulfill the law of Christ."

(8) What about defective babies, senile old people, and those who are terminally ill anyway? Solomon said there are seven things that are an abomination to God, and one of those is "hands that shed innocent blood" (Prov. 6:17).

(9) My enemies? No, Jesus taught: "Love your enemies." Paul said, "If thine enemy hunger, feed him; if he thirst, give him drink" (Rom. 12:20).

We cannot take the lives of others. Human life is too precious and sacred to be treated lightly. Dr. Emil Freireich, Professor of Medicine in the University of Texas System Cancer Center said: "If people want to have active intervention with the process of life, I would call upon them to turn to other than the physician to be the executioner. The physician is a healer, a reliever of pain and suffering, and he cannot be involved in executions." Let us hope that most physicians share this philosophy.

Every human life is precious, special, and unique, because it is eternal. The most pressing business of this life is to live our lives in accord with the will of our Creator, and to prepare for the vast eternity that awaits us all.

LOCAL TEACHERS

Eph. 4:11

By R.E. Blankenship

Sound local teachers are a must if the Church is to maintain doctrinal purity and growth. A teacher is one who teaches concerning the things of God and the duties of man. This is a responsibility which should not be taken lightly. Local teachers need the support and encouragement of their home congregation. Most local teachers work eight to twelve hours daily in order to support their families (1 Tim. 5:8). They have the added responsibility of presenting Bible centered lessons that will build up the Church (1 Cor. 14:26).

Many local teachers travel long distances, sometimes at their own expense, in order to help sister congregations who have but one or two teachers. Some congregations are in desperate need of help and since evangelists cannot be everywhere at once the local teacher must fill the void.

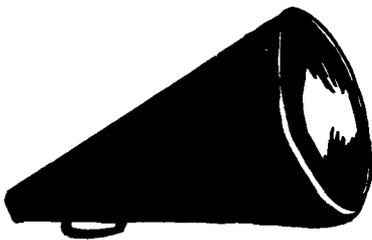
We should be thankful for our local teachers. The Bible teaches that we are to honor those to whom honor is due (Rom. 13:7). Sound local teachers need to be honored for the work they do.

The Church needs to become more concerned

with the development of local teachers. Older more experienced teachers need to take a greater interest in the younger men who have the ability and desire to become a teacher.

According to (1 Peter 2:2) spiritual growth is the direct result of consuming the word of God. Based on this truth, how can we expect a newborn babe in Christ to enter the teaching rotation and provide lessons that will strengthen the believer and convince the unbeliever? It is impossible for the babe in Christ to do this. Yet, many young men are pushed into the pulpit before they are ready. Some survive this knee knocking experience while others become discouraged and lose their desire to become teachers. Brethren let's work with and prepare men whose desire it is to teach. The Church can benefit greatly from this practice. Before we close may we offer some advice to those who are thinking of becoming teachers. Read (James 3:1) and ponder its meaning. The local teacher must take his role seriously and he should consider 1 Tim. 4:12-13, 15-16. Let us encourage and support our local teachers so the Church can continue to be the pillar and ground of the truth (1 Tim. 3:15).

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PREACHER WANTED

The congregation in Winfield, Ill. is seeking a full-time preacher to help evangelize the Wheaton, Winfield, and West Chicago areas. Support is available, for at least two years. Contact Gregg Whittaker at 312-668-1894 or Mark Robbins at 309-346-7089.

Wynnewood, Ok. is also looking for a preacher to work with the congregation there. If you are interested contact Jon Mackey, Rt. 2 Box 164 d, Pauls Valley, Ok. 73075.

BAILEY-MAXWELL DEBATE

On the nights of Dec. 16 and 17 brother Mark Bailey debated Dr. James O. Maxwell in Kansas City, Ks. on the subject of individual cups. Large crowds attended both nights. Brother Bailey, though sick, did a good job upholding the truth. He is to be commended for his study and dedication. His first affirmative set forth the biblical pattern for observing the communion. Bro. Maxwell was never able to set the truth aside. His attempts centered around trying to prove the cup was the fruit of the vine, therefore the number of cups were insignificant. He utterly failed, however, to do so. It was my pleasure to moderate for Mark, who has since been forced to return to Ga. because of ill health. We wish for him a complete recovery and encourage all the faithful to pray for him.--Ronny F. Wade.

THE CHURCH DIRECTORY

If you have not sent your information for the new 1989 Church Directory to Ronny F. Wade at P.O. Box 10811, Springfield, Mo., do so now. The sooner the better. Same information as last time, except only two names for this directory. Send today.

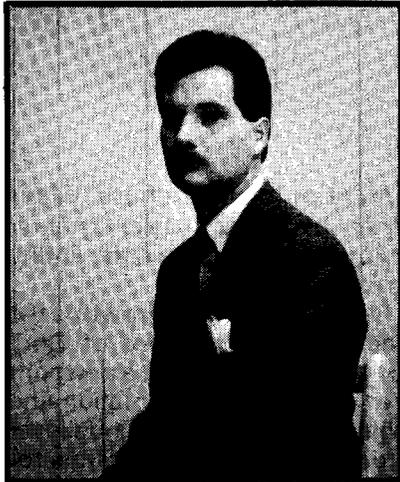
SPRING MEETING

The 27th annual Spring meeting in Birmingham, Al. will be conducted by Bro. Lynwood Smith March 19-26. For additional information, contact Lowell Hill, 1248 Montclair Rd., Birmingham, Al.

TEXAS SONGFEST

March 18, 1989 beginning at 5:00 p.m. at the auditorium of Dallas Baptist University 7777 West Keist Blvd., Dallas, Texas. For Info. contact Johnny Watson 1-214-709-1321, Charles Goodgion 1-817-692-0281.

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"MEET MIKE CRISWELL"

The 85th and Euclid Congregation is pleased to introduce, to those who may not know him, Brother Mike Criswell.

Mike was born March 9, 1961, the son of Roy Lee and Zella Criswell. Roy Lee has been a faithful gospel preacher and missionary for over twenty-five years. Mike graduated from high school in Cassville, Missouri and then obtained a Bachelor of Arts Degree from Southwest Missouri State University with a double major in Communications and Religious Studies. He also worked in a pre-masters program in Counseling-Psychology at the University of Kansas.

He is married to Beth Criswell, daughter of Ron and Carolyn Alexander. Ron has been a faithful gospel preacher for over twenty years.

Mike began giving lessons while still in high school and started preaching weekends at various places around 1980. Last year he was ordained by the 85th and Euclid Congregation as an Evangelist. He was sent out by the congregation to begin a mission work to establish a church in Kingston, New York, last July.

Mike has a thorough knowledge of the Bible and is excellent in his presentation of the word. The congregation here has great confidence in Mike and Beth and we are pleased to recommend them to the Brotherhood.--**The 85th & Euclid Congregation, Kansas City, Missouri.**

MY POSITION ON CARNAL WARFARE

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

Joseph B. Spradley III, Ft. Worth, Texas

Jeffery P. Spradley, Ft. Worth, Texas

Larry Barnes, 1312 Law ton, Moore, Ok. 73160

Lezie Barnes, 1312 Law ton, Moore, Ok. 73160

Kendall T. Cook, Bolivar, Mo.

Julie Wissinger, Springfield, Mo.

Alex and Tracey Hernandez, 7108 N.W. 7th, Okla. City, Ok. 73127

Randal Baker, Rt. 3 Box 166-B, Cameron, Tx. 76520

Lance C. Russell, Rt. 2, Kinston, Al. 36453

Dennis M. Mahurin, Jr., Stockton, Ca. 95210

Douglas Glen Pruitt, Stockton, Ca. 95210

Deana Helms, 7097 Banks, Union Lake, Mi. 48085

Jason Baker, 3616 N.W. 65, Ok. City, Ok. 73116

Anthony Brockett, Rt. 6 Box 345, Ada, Ok. 74820

THE WORK IN N. CAROLINA

We are in receipt of a good letter by Bro. Desmond Grant Cornell in which he describes the tremendous need of work being done in the N. Carolina area. We simply did not have space to print the letter (2 pages) but he expresses very well his great desire to see work done there. He relates how employment opportunities are very good both in technical fields as well as non-degree job markets. Are you interested in getting involved there? Call Desmond Cornell (919) 779-1832 or Roy Hawkins (919) 556-5695. These brethren want to see the Cause of Christ move forward there and they are willing to help in the work. If you can offer help, please call them soon. **DLK**

TRENTMAN AVE. RELOCATING

The Trentman Ave. church in Ft. Worth, Tx. having sold their building, will begin March 8 meeting at 721 Woodrow St., Arlington, Tx. (This is the old location of the Arlington congregation) Meeting times are 10:30 and 4:00 Sunday and 7:30 Wed. Plans are underway to construct a new building in the near future.

DEBATE

When: April 17, 18 and 20, 21 -- 7:30 each evening.

Where: April 17, 18 at the Dumas Dr. Church of Christ (5416 Dumas Dr.). April 20, 21 at the Forest Hill School cafeteria (corner of Grand Street and Amarillo Boulevard) -- Amarillo, TX.

Subjects: Individual cups; Bible classes.

Participants: Jeff Asher and George Battey.

Please make plans to attend. For further information contact George Battey, 3408 S. Harrison, Amarillo, TX 79109, (806) 376-1042.



TIDMORE— On Oct. 13, 1988 Bro. J.R. Tidmore passed from this life at the age of 93 years. He is survived by his son, Bro. Clifford Tidmore and four daughters, Sis. Elsie Hunt, Sis. Lucille Brown, Sis. Velma Lackey and Sis. Davon Dumont, as well as 19

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grandchildren, including Bro. Randy Tidmore, presently preaching the gospel in Honduras. Bro. Tidmore's name was synonymous with the Lord's work in Southeastern Oklahoma. He labored for many years in the Broken Bow, Valliant area. It causes us to be sad when our older members depart this life, but something else came to my mind as I stood before the casket of this faithful old brother. We are seeing the passing of an era. An era of many hard won successes for the Lord's church due to men like Bro. Tidmore. I pray the future will be as good to us. I believe if we could ask Bro. J.R. Tidmore, "how are you"? he would say in his native Choctaw language, "chick-ama choma"...very good!

FANCHER— Bessie Viola Edgerton Fancher, was born May 4, 1902 and departed life January 14, 1989 in Wichita Falls, Texas. I conducted her funeral before a large audience at the Owens-Burmley funeral chapel Jan. 16, 1989. The exceptionally beautiful singing was rendered by members of the Garden's Edge congregation where Bessie was a member. She had been a faithful Christian for almost fifty-two years. She so exemplified the teaching of Phil. 2:14-15 because she endured hardships and mistreatment without murmurings and was blameless, harmless and without rebuke. What I mean is, she was deserted by her husband and left with eight kids to raise alone, a task that she proved equal to by taking in other people's laundry. She didn't have a car until her youngest son, Arley got old enough to buy her one (in fact, he bought her every car she ever had). I never heard her complain once! She never demanded attention or even called attention to herself. She was preceded in death by four children. She is survived by two sons, and three daughters. Bessie attended Sunday Morning Services three weeks before her death in a wheel chair. Her "Last Will and Testament" was handwritten and found in her Bible entitled "To my children". It bequeathed no physical, but only spiritual values and admonitions. It was signed, "Mother"! Were space not such a precious commodity in this journal, I would have gladly included that "will" in this report.--*Jimmie C. Smith.*

RUARK— Bro. Robert M. Ruark, Rt. 1, Dennison, Texas was born Sept. 28, 1901 in Hopkins County, Texas. He departed this life Nov. 8, 1988 at the age of 87 years, 1 month and 10 days. Bro. Ruark was married to Jewell Childress, Feb. 14, 1919. She preceded him in death on Dec. 25, 1968 - they lacked being together 50 years, from Dec. 25 to Feb. 14. He was married to Laura in later years. Bro. Ruark obeyed the gospel early in life. He was a member of the church at Boulder Dr. in Dallas, Texas... and continued in service to the Lord at Dennison, Tex. He was faithful until his health failed him. He was a very sick man for 4 to 5 years and was in and out of the hospital. His wife, Laura, was a devoted spouse to care for him in his illness. She will be blessed for her care of him. She is also a member of the Church of Christ. He leaves to mourn his passing: his wife, Laura of the home; one son, two step-daughters, several grandchildren and great-grandchildren; one sister, and a host of friends, relatives and church members--*R.B. Roden.*

SHELLNUTT— Bro. Angus E. Shellnutt was born October 19, 1914 and graduated from this life December 2, 1988 at the age of 74. He lived in La Grange, Georgia for about 55 years. Angus was a member of the Murphy Avenue Church of Christ and served as an Elder of the congregation for many years. He preached at least once every month in La Grange and at other nearby congregations when needed. He conducted a number of funerals and weddings. He was known, loved and appreciated by all the brethren in the area. Angus was married to Eunice Brown Shellnut and to this union were born two daughters, Joice Mae, who is now married to Br. Don Snow of Jonesboro, Georgia, and Patricia, who married Bro. Mark Hurd of Jacksonville, Florida. Both assist in the leadership of the church where they attend and both have held gospel meetings in different areas of the country. There were about 250 friends and relatives at the funeral service. Bro. Shellnut will long be remembered and ever be missed at the church here. Bro. Benny Williamson and I spoke words of comfort.--*Alton Bailey.*

BONDS OF MATRIMONY



BROWN-COLE— Kent Brown and Joann Cole of the Lee's Summit community, were united in marriage Oct. 8, 1988 in the church building of the Lee's Summit Church of Christ. They are two fine young people, and a great asset to the congregation there. A very large crowd attended the ceremony. The setting for the wedding was well arranged. The singing was by Joann's cousin and a friend from the Conway High School, where she graduated. Kent is a high school graduate, and his family on both sides are long standing members of the Church of Christ, and this writer, who was asked to officiate, has been a friend of the groom's family for over fifty years. Everyone loves Joann, the bride, and we wish for them a long and happy life together.--*Clovis T. Cook.*

BAILEY-HILL— On December 26th, 1988, I was privileged to officiate in the affirmation of Eddie and Treva Bailey's wedding. It was a very beautiful, special and joyous occasion. Several beautiful songs were sung by Treva's mother and father, George and Velta Hill, and three of Treva's uncles, Carl, Raymond and Bennie Johnson. The ceremony was in the church building in Sulphur, Okla. where Treva and the Hills are members. In a time when many are simply ignoring the divine institution of marriage and like the Samaritan woman at Jacob's well, living in adultery and while others, like those under the law of Moses, for any cause, are in the process of getting a divorce or having their marriage annulled, this young couple reaffirmed their marriage. I believe we can only commend them. May God bless them.--*Ed Bullard.*

SOMETHING TO THINK ABOUT

By Larry Combs

A major portion of the following article was originally published in the **Guardian of Truth** and written by Johnie Edwards. I agree with it wholeheartedly, although I do not feel it is strong enough. I thought it might be good reading for the subscribers of the **OPA**.

ATTITUDE TOWARD PREACHERS

A lot of preachers that I know have left full-time preaching to do other things! There are some factors that brethren need to know that contribute to a good number of gospel preachers leaving full-time work.

POOR ATTITUDE TOWARD THE WORK OF A PREACHER

Some churches look upon the preacher as but a hired hand. The Bible never refers to preachers as a hired hand. He is called an Evangelist (Acts 21:8); a minister (I Tim. 4:6); a preacher (I Tim. 2:7), but never a hired hand! Too many, I am afraid, think only of the work of a gospel preacher as one being hired to do much of the work that they need to be doing.

LACK OF PERSONAL CONCERN

Many times a preacher moves his family to a new area where he knows no one. He is in a strange place, away from his own family and he gets lonesome. You see, the members know each other, many are near their own families and they forget about the preacher. The members get together for family gatherings and the preacher is not usually included. One preacher told me that he and his family were out sick for a couple of weeks and not one person called to check on them. Young preachers especially need to be shown more personal care than most churches are willing to show. When Paul said, "but that the members should have the same care one for another" (I Cor. 12:25), this includes the preacher

and his family!

TAKING THE PREACHER FOR GRANTED

There are some needy churches without a preacher's help because they took him for granted. They knew he was always there and always did his work, so they just sort of forgot about him. The members never invite him to their homes for a meal or other gatherings they might have, so the preacher gets to thinking nobody cares. A preacher might put out a bulletin for a number of years, study hard, preach good sermons, write newspaper articles, do a radio broadcast, do the work of an evangelist and go for weeks, months or even years without a single person saying, "I like the bulletin," or "I think you are doing a good job," or "if I can be of any help, be sure to let me know" or some gesture that lets the preacher know you are really behind and are supportive of the **work** he is doing. Preachers are very human and need encouragement as does everyone else. What about taking time to show some appreciation of him?

THE LACK OF FINANCIAL SECURITY

Some good preachers have been forced out of full-time preaching due to a lack of financial support for their needs and security for their later years. A lot of preachers don't mention this because brethren are sometimes quick to judge the motives of the preacher as "just preaching for money." A man can work in a factory for 35 years and end up with \$75,000 to \$100,000.00 or more in retirement benefits while a preacher may preach that long and not even have a rent receipt. Most preachers are not paid enough to allow them to save for retirement. We must remember that the "labourer is worthy of his hire" (Lk. 10:7). We would do well to think on these things and make whatever amends we need to.--Larry Combs, P.O. Box 925, Jasper, TN 37347.

FROM THE FIELDS



the fields are white already to harvest

Clovis T. Cook, 1503 E. Crestview, Springfield, MO 65804, Feb. 8, 1989— I attended both the annual study at N.W. 21st. St., Oklahoma City, the last part of December, and the annual New Years meeting which was under the direction of the Norman, Oklahoma congregation. Good should come from both meetings. Some of the largest crowds ever, perhaps, attended the New Years meeting. Both Lynwood Smith, and the church at Norman did a super job in handling the meeting. There were several meetings held in this area last fall. We were able to hear most of the preachers one or more times. I preached for the 21st. Street congregation in Oklahoma City, Jan. 1st, at the morning service and for the eleventh street congregation in Tulsa, Okla., that evening. I preached at Lebanon, Mo., last Lord's day baptizing a young lady in the afternoon. I will be at Red Oak, Texas, for a meeting April 16th through the 23rd, at Galey, Okla., May 28-June the 4th, at Walnut Grove, Kentucky—July or Aug. (exact date later). I am looking forward to a great summer in the Lord's work.

Allen Bailey, 905 West Grauwlyer Road, Irving, Texas 75061, (214) 438-7217— The work in Irving is going well. The young and old alike are eager to do the Lord's will. We have witnessed another baptism since our last report. Our major work here is devoted to home studies with non Christians, plus follow up studies with new converts. We have begun printing a bulletin for the congregation. The congregation at Irving will sponsor a study of the New Testament during Memorial Day Weekend. The dates of the study are May 25-27 with evangelists from all across the country participating. The first study will cover the books of 1 Timothy, 2 Timothy, Titus, Philemon. More information will be sent out later. We are pleased to have heard Keith Thomson at Irving on February 1 and 2. Our prayers are with him as he travels across this country. I had a

wonderful visit in La Grange recently. It was good to see my grandfather, E.H. Miller again. His health is declining, but I enjoyed the moments I spent with him. Due to health reasons my brother, Mark Bailey had to resign his work in Kansas City, Ks. and move back to La Grange. Our prayers are with him that his health will improve allowing him to do what he loves best!! The brethren in Kansas City, Ks. were great to him and I will always hold them in high regard!! We welcome all those who travel cross country to worship God with us. Our homes are open, and you would certainly be an honored guest. Please pray for us in the work here. We love all of you!!

Jimmie C. Smith, Rt. 6 Box 199-A, Harrison, Ark. 72601— I was privileged to attend the last day of the annual preacher's study in Okla. City and also several days of the Oklahoma New Year Meeting. The last two years I conducted the Alabama and West Virginia New Year meetings, so it had been three years since attending the Ok. meeting. Lynwood couldn't have chosen a more timely theme than "Ask for the Old Paths". I'm so glad Lynwood's health improved for that week so that he could conduct and enjoy it so, I only wish the improvement would last longer. Ronny Wade held us a good weekend meeting in November. Even though the meeting suffered due to much sickness among our members, we enjoyed good attendance and Ronny was in fine form. Over the years he has preached here many times. It was my good pleasure to conduct a weekend meeting recently in Tulsa (11th St.), Ok. where the attendance was very good and visitors were welcomed from far and near. From Tulsa I went to Wichita Falls, Texas to conduct sister Bessie Fancher's funeral. The work here is progressing with good enthusiasm. Ronny's article in Jan. OPA on "Recreation and Religion" was TOP NOTCH and long overdue.

Bob Johnson, 5 Glade Ave., Philippi, WV 26416, Feb. 7— We are pleased with the results from two circular mailouts we did in December and January. We presently have 18 from the Philippi and Belington area actively enrolled in our Bible course. Three of these came about from our house to house distribution of the printed card door hangers. I am presently involved in two home studies conducted weekly. We do anticipate a good work in this areas as in other parts of West Virginia. Brethren Alan Bonifay and Richard Bunner, though very busy with their schedules, have been very helpful to assist with the mailouts. We appreciate so much the interest and effort they have put forth in helping the work here get off to a good start. I am glad to see more of our preaching brethren sending in their field reports to the O.P.A. There is much interest in the brotherhood in regards to what is happening for the cause of Christ in various parts of the country, as well as in foreign mission fields. We appreciate the prayers of the saints, and to know our merciful heavenly Father hears us is of even greater significance. Remember I Thess. 5:17.

James Phillips, Rt. 2 Box 24, Athens, Al.— Since last report, the congregation on Evans Road has baptized two into Christ and had one restored. Last night, we baptized one that is up in years and had 4 confessions. Our attendance has been very good lately. Some have returned that had left. We give God the glory. My work has been limited the last couple months due to the illness of Mabel and Debbie. Pray for us and the work of His Church.

Billy D. Dickinson, 215 Forest Hills Dr., West Monroe, LA 71291, Jan. 17— 1988 ended on a pleasant note for me; in November I held a good meeting at Fayetteville, AR with outside interest, where it was a joy to

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

FROM THE FIELDS (Continued)

stay in the home of Bro. and Sis. Bill Brewer. The attendance of the following preachers was greatly appreciated and helped the meeting: Taylor Joyce, Jimmie Smith and my brother, Jerry. My family and I were also privileged to attend the Oklahoma New Year's Meeting hosted by the Norman congregation. Attending this meeting always helps to end the old year with reflection and introspection and begin the new year with trust and confidence toward a bright future. 1989 promises to be a profitable year for me in the Lord's work. Besides continuing in my local work here and filling my monthly appointments, I'm looking forward to my meeting schedule for this year. The first two scheduled are: March 5-12 at Wynnewood, OK. and March 30-April 2 at Bedford, IN. The church here in West Monroe is looking forward to a meeting with Billy Orten, March 17-19. This will be in conjunction with his TV program in our area. It is our hope to stir up some interest among his listening audience; we appreciate Billy agreeing to give this a try. May each of us make the most of the opportunities that come our way this year. Let's let our lights shine in '89!

Joe Dan Morgan, P.O. Box 1231, Miami, OK 74355, Jan. 20— Our Seventh Annual Preachers Study is scheduled for March 24-25 at our building here in Miami. Everyone is welcome and will surely be edified by the preacher lineup that we have scheduled. Our topics this year will deal with some of the **Difficult Bible Verses** that we have noticed from time to time. Ya'll come!! Our October '88 meeting with Bro. Bill Ferguson was a success. I am happy to report that two young ladies were baptized as a result of the high

quality of preaching that was experienced. Those obeying the gospel were my oldest daughter, Tami Jo and, Dana, the daughter of Bro. Ed Richards. God bless both these young sisters. During the meeting we focused our efforts on the nearby town of Picher, Okla. The town was covered extensively door to door with the help of James Lankford and Jerry Dickenson (and one of his boys) from the Neosho, MO congregation. Also a great number of flyers were mailed to P.O. boxes in the area. The brethren worked tirelessly and acquired a building (rent free) in Picher to hold the meeting in. All were convinced that we had made an impression on the town and maybe some good will come from it on down the road. Lord willing we will make this kind of effort in all the small towns surrounding us. Bro. Richard Frizzell is doing a good job for us here. He is following up on two leads right now and is ever willing to be spent for the Lord's work. It is due to Richard's hard work that Miami is where it is today. We are truly blessed to have him and his wonderful family with us. They are an asset to our community.

Alan Bonifay, Fairmont, W. Va.— As always it is our most earnest prayer that this finds all things well with you and yours and the work of the Lord abounding unto all good things. We are well though we have been battling the flu. The Lord Jesus continues to be our tower of strength and blessing. Happily, we can report that in January a young man of fifteen was restored to the fold. Sometime back he was baptized in the digressive church in Middlebourne, but had since fallen away. In November Mike's mother took her stand with us. We continue to study with the

family in hopes that his father and brothers will also accept the truth. Currently Richard, Bob, and I have ten studies in progress. One is with a new family who recently visited Ash Camp because of receiving our bulletin, **The Firelight of Ash Camp**. The Long's have since visited one other time. Six of our studies include non-members (ten folks altogether). The Thursday evening service in the Alvy community building continues to be supported well by the brethren and to draw occasional visitors. Bunner's Ridge, too, has enjoyed the presence of several visitors this month. I preached twice at Garrett's Creek, WV on Jan. 1. At Bunner's Ridge I preached three times; at Mt. Liberty once; at Alexander, once; at Ash Camp twice.

Bennie Cryer, 1124 Sheffield Ct., Stockton, CA., 95210, Feb. 10— We are continuing our work with the Stockton congregation. They, along with the church at Lodi, sent me to the Philippines with Bro. Don King to help in the work over there. We left Jan. 2 and returned the 23rd. It was a delight to travel with Bro. King again and to work with Bro. Danao and our other preachers in the Philippines. The church is still growing there in number, strength and knowledge of the scriptures. Bro. King and I had the privilege of assisting in the beginning of a new congregation in Illocos Norte that came about because of the radio program there that is being sponsored by brethren here in the states. Two radio programs are being sponsored on the Island of Luzon. This seems to be an effective way of spreading the gospel there especially in the provinces. We thank the Lord for a safe journey and the brethren for supporting us in that kind of work.



A D V O C A T E

No. 3 APRIL 1, 1989

CHIPS OFF THE OLD BLOCK

By Clovis T. Cook

In our last article, we pointed to a period of time that was called "a more propitious season" by Alexander Campbell, and also, a group of men who fit the description of the "large vessel" that he predicted would be needed to put the finishing touches on the restoration movement. J.D. Phillips, commenting on Campbell's prediction said, "We are on the job... contributing our mite to the work." And yes, there are many of us who are still on the job pleading for the Old Paths.

The next generation of gospel preachers were men in my age group, and some of them were able to travel and learn from our older preachers. Among this group (all of whom we will not be able to mention), were some, who were "chips off the old block." Some of these preachers are now deceased.

From the mid-thirties to the mid-fifties, were some of the busiest years of my life. T.R. Chappell, and myself worked together in a few meetings in the early thirties. Bro. Chappell, was a good man and a faithful preacher. He was the first among a long list of preachers with whom I worked in my age bracket (now deceased).

Frank Cope, was a young man I grew up with. He began to preach or make talks in 1934. Frank Cope developed into an excellent gospel preacher very rapidly. He was persuasive and powerful. He declared himself to be one hundred percent committed to the fight against all innovations. In the June issue (1938) of the Old Paths Advocate, under the caption "The Unity Movement" Frank Cope quoted from an

article in the Christian Leader, where the Christian Church and Church of Christ met attempting to effect unity between the two. The Church of Christ preacher, Tom W. Butterfield, was permitted to address the official board of the Christian church. He said, "Brethren, if we, as the church of Christ in this town, are doing one unscriptural thing that is keeping you from worshipping with us, please state the thing and we will omit it from our worship." Frank Cope stated that he would offer Tom Butterfield, (church of Christ preacher), the same proposition. "We are ready to meet you any time" and Frank named the differences between us: "Sunday School, pastor system, individual cups" etc. Not too many years after Frank started preaching, while in the State of W.Va., he gave up his first love, and like J.L. Musk-graves (whom we mentioned in our last article) accepted an offer in the South Charleston, W.Va., digressive church to become their pastor. Both Bro. King and myself, met Frank and tried to get him to see the error of his way, but to no avail. He soon moved to the golden state of California, and fell in with the most liberal group you could imagine. I consider Frank's family (most of them) to be my dear friends. They never followed Frank into digression.

Frank continued to take the Old Paths Advocate, and had it sent to his two children. It was hard for Frank to give up his "first love." Not many years ago he suffered a heart attack, and died. He baptized hundreds of people while working with us. We may have heaped too much praise upon him in his youthful days.

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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

WHAT GOD HATH JOINED TOGETHER

#2

By Bennie Cryer

Unfortunately some are going to experience divorce in the Lord's church. Some for "trivial" causes (although to the participants and their families they seem more than trivial) and others for fornication. There is a divorce that God authorizes (for fornication) and there are divorces that God recognizes but does not authorize. Some families, including my own, have been deeply touched in some way by divorce and a consequent unscriptural remarriage. While properly understanding what the scriptures teach about this matter will not take the hurt away, there is comfort in knowing God's will on the subject in that it helps to know what we can scripturally pray for and how we are to conduct ourselves toward them as individuals and as a congregation. In this article "What constitutes a divorce?" is discussed along with the definitions of the words used in place of divorce in The New Testament. The consequence of a divorce action is also considered.

WHAT CONSTITUTES A DIVORCE

A divorce cannot be just a private matter. Since in marriages the legal requirements of a society must be adhered to so it is with divorce. I cannot privately hand my wife a paper stating that I am sending her out of my house and then think I am free to go marry someone else. Legal steps must be followed and this makes it public. When the legal steps are completed the couple may be considered divorced. God will not recognize a divorce where the law of the land is not obeyed. Rom. 13.

FOUR WORDS USED TO SIGNIFY DIVORCE IN THE NEW TESTAMENT

1. CHORIZO. Translated "put asunder" in Mt. 19:6 and "depart" in 1 Cor. 7:10:11. Thayer's defines it: "to separate, divide, part, put asunder. Pg. 674.
2. APHIEMI. Translated "put away" 1 Cor. 7:11. "Leave him" in verse 13. "To send from one's self, to send away. Thayer's. Pg. 88
3. APOLUO. Translated "put away" in Mt. 5:31-32, Mt. 19:3, 7-9. "To loose from, sever by loosening, undo." Thayer's. Pg. 66.
4. APOSTASION. A writing of divorcement. Mt. 5:31, 19:7. "Divorce, repudiation." Thayer's. Pg. 67.

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THE QUERIST COLUMN

By Ronny F. Wade

Question: "Is it scriptural to change the way the church does its work and worship?" (Ohio)

Answer: Change in and of itself is not necessarily bad. In fact there are times when change is not only desirable, it is needed. Most of us, however, are resistant to change, i.e. we don't change easily. Part of this may be due to habit or to the fact that we feel comfortable doing what we have always done, the way we have always done it. On the other hand, change for the sake of change is foolish. The idea of "shaking things up" just so that "we don't get in a rut," is not a very good reason to change anything. In fact, I kind of like the old cliché "if it's not broke, why fix it?"

In dealing with spiritual matters, we are limited in our right to change. In Deut. 4:2 we read "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Again in Deut. 12:32 "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." The same principle is taught in Rev. 22:18. From these verses it is plain that God forbids our changing, either by addition or subtraction, his will to us. In those areas where God has legislated (whether worship or work of the church), we are bound by divine restrictions. In I Chron. 15:13 David informed the Levites of God's displeasure because they had failed to seek him "after the due order." We would all do well to remember that God does have a "due order" i.e. an approved procedure for doing things. When we step in and change it we incur His wrath. When God has spoken we cannot change or alter in any way or to any extent his instructions.

There are areas, however, where God has not legislated. For example, we are commanded to

assemble Heb. 10:25. Acts 20:7 exemplifies the day upon which we are to assemble, but does not specify the time, whether 8 or 10 a.m. This decision is left to our discretion. In making this and all like decisions we must exercise wisdom and expediency. Many things are lawful but not expedient (fit or appropriate). In order for a thing to be expedient, it must first be lawful. I Cor. 6:12; I Cor. 10:23. If a practice violates a precept it cannot be expedient. That is one reason individual cups are not expedient. They violate Mt. 26:27-28 and like passages. Also for a thing to be expedient, it must edify, I Cor. 10:23-33. If a thing is a matter of choice, and its practice tears down, destroys, disturbs, and creates disunity, it cannot be expedient. All the apparent good supposed to come from such a practice cannot overcome the harm done by it. This is why we need to be careful that the changes we make, in areas where God has not legislated, are productive of good rather than confusion and ill-will. To all those brethren who insist on making changes in the churches' work, regardless of the consequences, I beg of you, think before you act. Ask yourself "are we better off for the change?", "is the church stronger?", "is the brotherhood affected?", "will good be the ultimate result?" Finally, for a practice to be expedient it must not offend the conscience of a brother, I Cor. 10:32. This passage teaches we are to forego and sacrifice a matter of personal liberty—a non-essential matter—rather than lead a brother to sin by violating his conscience in partaking in that which he believes to be wrong. I Cor. 8:7-13. Brethren, let's not be so eager to change that we make the mistake of either violating divine law or adopting a practice that is inexpedient.

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



MODERN MORAL ISSUES

By Johnny Elmore

Drug Abuse

As we noticed in this column not long ago, the use of alcohol as a beverage is a national problem. Alcohol contains a mind-stealing drug and it is the most widely abused drug of all. There is a wide variety of other drugs which are abused in our society and we live in a drug-ridden nation. Let us notice a few drugs which give the greatest concern.

Drugs of Greatest Concern

(1) Heroin is one of the most dangerous drugs. It is a narcotic derived from opium. It creates serious law enforcement problems because of its high cost and the increased dosages required by the addict. A depressant, it usually is injected into the addict's arm. Its use has declined but there are still an estimated 500,000 users in the United States. (2) Cocaine, another narcotic, is said to be the second most popular drug in the U.S. Millions of Americans have used it. Its popularity is probably due to the fact that it is a powerful stimulant but it does not create the type of tolerance or physical dependence that heroin does. Although glamorous, because of the many stars, the successful and the newly-rich who take it, it is extremely dangerous because it becomes the center of the user's life. It can cost several thousands of dollars per day, depending on the level of use. (3) Marijuana is the most widely used of all the illegal drugs. It is estimated that 43 million Americans have tried marijuana. It is estimated that 15 percent of the automobile accidents in the U.S. are associated with marijuana intoxication. It is a hallucinogen derived from Indian hemp and is usually smoked. Is it harmful to the user? Dr. Robert L. Dupont, Jr. said, "We already know enough to say that marijuana poses a substantial risk. Anybody who takes that drug and thinks that nothing is happening to his body has lost his mind. Marijuana is a powerful drug that is influencing his entire body." (4) Other drugs causing many problems are amphetamines (pep pills, speed), barbiturates (goofballs), LSD, and PCP (angel dust). Although it seems incredible that anyone would do so, some use commercial solvents,

airplane glue, paint thinner, gasoline, cleaning fluid and a variety of other substances to produce intoxication.

What Is Wrong With Using Drugs?

Obviously, every argument which would apply to being drunk with alcohol would also apply to being drunk with drugs. The Bible condemns drunkenness. The Bible says, "Be not drunk with wine...but be filled with the Spirit" (Eph. 5:18). Drunkenness is listed as a work of the flesh, and Paul said, "They which do such things shall not inherit the Kingdom of God" (Gal. 5:21). The apostle also listed drunkards as some who shall not inherit the Kingdom of God (I Cor. 6:9, 10). Sorcery, which is also identified as a work of the flesh, translates the Greek word for pharmacy. It primarily indicates the use of spells, medicine and drugs. Other works of the flesh associated with drug abuse are uncleanness, lasciviousness and revellings. The very reasons that people give for taking drugs are the reasons that it is sinful and wrong to do so. There are probably dozens of reasons that people give for taking drugs, but I want to examine five.

Reasons For Using Drugs

(1) Escape. Life is filled with tensions, anxieties and frustrations. People who have not been taught to cope with these problems try to escape them. But instead of providing a lovely world of no problems, drugs simply make the problem harder to solve. The answer to this is to learn to face reality. If we have a problem that we have trouble solving, we need to turn to a friend to help, and the Bible identifies such a friend in God and Jesus (Prov. 18:24; Heb. 4:16; Heb. 2:18; Prov. 3:5,6). (2) Curiosity. But curiosity without caution and common sense leads to unhappiness and tragedy. Why not be curious about some of the greatest questions of life and investigate the Bible and prepare for an eternal destiny? (3) Pleasure. Some feel that they have done it all, and they seek their thrills in that which is illegal. They are seeking for true satisfaction, but are not finding it. True happiness is not found by getting out and actively searching for it in some thing or place.

Chips Off The Same Old Block

cont. from page 1

Beware young preachers! Frank offered to meet the digressives on our differences, as we have shown, but after becoming one himself he repeatedly declined to discuss the matter with us.

J. Ervin Waters began to preach in 1935 in the same month in which he was baptized by Frank Cope. He like Frank Cope, traveled and studied under Homer L. King. He, according to his own admission, was thrust into the fight against all innovations early in his preaching career. He handled the sword of truth so effectively and powerfully, that the digressives were soon looking for the strongest debaters among them to meet Ervin. There were a few who came forward and attempted to meet him: Joe Blue, Guy N. Woods, Robert Price, Curtis Porter, etc. But some of the others, who were considered to be top preachers, among them, thought it best to let him alone and the cause he so faithfully espoused at the time. I have heard it said that they reasoned like Gamaliel in Acts 5:34-39, concerning the work of the apostles, "...for if this... work be of men it will come to naught: But if it be of God ye cannot overthrow it." They surely got the point pretty soon, for though we lost two or three able proclaimers of truth, dozens of others arose to "...make up the hedge, and stand in the gap" (Eze. 22:30), created by a few defectors.

Many of the principles of New Testament Christianity concerning the work and worship of the church, in its strongest presentation, I learned from Ervin Waters. His clear perception of truth with his analytical mind cleared the way for many of us

to meet the enemy with the greatest of ease. I moderated for Ervin Waters in several debates (including the Porter-Waters debate). I always felt comfortable sitting at his feet, so when the day came that we had to sever fellowship with him, which is just what he did in his early preaching career with those who had departed from the faith, and was just what he advised the rest of us to do, it was a sad day.

There were many other preachers in my generation that remained faithful "...Until death" (Rev. 1:10), and some though they be few, who are still contending for the "faith" (Jude 3), because there are not many in my generation who are still active gospel preachers.

"Chips off the same old block" you say? Yes, some were and are -- but a few capitulated -- and defected to the enemy's camp, accepting a doctrine and practice they once would have branded as "Dead flies in the apothecary's ointment" (Eccl. 10:1).

During the period of time I have covered in the two articles I have submitted, I have only dealt with what I have seen with my own eyes, and heard with my own ears exactly how the matter of innovations was handled. "The repairer of the breach, The restorer of paths to dwell in" (Isa. 58:12), these men could rightfully, and respectfully, be called, "who forsook not the truth."

In the Sept. issue of the O.P.A., Bro. King wrote an article entitled "Avoid Them." He used Rom. 16:17-18, and other passages, to show the church should handle and treat those who have wandered off into digression, but later express a desire to come back to their first love, but refuse to admit that he did anything wrong while worshipping with the

digressives. "What shall we do?" someone inquires. "Let him be a good listener" Bro. King answered, "...until, if ever, he is willing to declare his loyalty." As Bro. Harper pointed out in the Jan. 1935 issue of the O.P.A., "Honesty Is The Best Policy" and honesty on the part of anyone will require him to declare his teaching and practice. What do we have to lose by following such sound advice?

"Where Do We Go From Here?" We will look at this question next. Are there dangers ahead? We hope not, and may God help us all to pull together, both young and old, to dispel any dangers down the road!

What God Hath Joined Together

#2

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I CORINTHIANS 7:10-11

"And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." A question has been asked Paul about a couple that are married. The wife is evidently desiring to put away (divorce) her husband. This prospective divorce is evidently for trivial causes and not fornication. She is forbidden to divorce her husband, but if she goes ahead with the divorce she is to remain "unmarried." Even though the divorce is forbidden and God does not authorize it, God and the Holy Spirit recognizes that as a consequence of the divorce the marriage has ended. The husband and wife are no longer married to each other. They are in an "unmarried" state. The use of the word "unmarried" proves the de-

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parting of vv 10-11 is a divorce and not merely a separation as some have taught in the past.

Two options are given the woman. She may choose to remain single (unmarried) and be a eunuch "for the kingdom of heaven's sake" or she may choose to be reconciled to her husband. The word "husband" is used here, not because after the divorce they are still married to each other, but because at the time of the writing, before the divorce, they are still husband and wife.

This also teaches that, even though they are not married to each other after the divorce, in order to enjoy the blessings of the married state they are obligated to return to the one they originally covenanted with. What obligates them to this choice? The answer is: Marriage as Jesus ordained it. In the previous article only four classes of marriage were shown to be revealed in The New Testament. This woman has been married before so she cannot make the same claim as one who has never been married. Her mate did not commit fornication before the divorce so she cannot claim the exception of fornication. Her mate is still living so she cannot claim the same rights that a widow has. Her only choice left is to be reconciled to her former husband. That is the only other marriage Jesus authorized her to enter into. Remember, she could not go beyond that which is written. I Cor. 4:6. She has been given "all things that pertain unto life and godliness." 2 Pet. 1:3. Since no other class of marriage is revealed by inspiration she must limit her choice to that which is revealed. Any other marriage she contracts is an adulterous marriage and God does not join them together. The marriage is adulterous because it defiles mar-

riage as God ordained it as we shall see when "adultery" is defined and the thought is further developed in the next article.

These verses also teach that in The New Testament a divorce is not necessarily obtained for the purpose of a remarriage. In fact, the instruction is if they go ahead and get the divorce they are to remain unmarried. This statement is necessary because some have taught that the reason for a divorce is to be able to enter into another marriage and even claim this is an eternal principle with reference to divorce. This may have been true under The Old Testament but not in The New Testament.

In the next article Mt. 19:9 will be examined. This verse teaches that two different things can be adulterated so far as marriage is concerned: An existing marriage and marriage itself as Christ has ordained it. The two are different and have different consequences.--1124 Sheffield Ct., Stockton, CA. 95210

Drug Abuse

cont. from page 4

Happiness is the result of having committed one's self to something greater than himself. The apostle Paul could be happy and could encourage others to be happy, even while in prison under the sentence of death (Phil. 4:1, 6, 7). The same apostle warned that the widow who "liveth in pleasure is dead while she liveth" (I Tim. 5:6). (4) Rebellion. Many have never been taught to respect authority and take delight in violating the laws of government and the rules of society. The Bible teaches that we are to respect civil authority (Rom. 13:1). To resist civil authority is to resist God, and only when civil authority de-

mands something contrary to God's will are we to violate its laws (Acts 5:29). (5) Conformity. People use drugs to conform and because of peer pressure. They also dress alike, go to the same places, listen to the same music and do the same things for the same reason. If popular people drink, they drink. If popular people use drugs, they use drugs. People conform because they do not want to be different. This is not a valid reason because of two things. First, the apostle Paul warned, "Be not deceived: evil communications corrupt good manners (or morals)" (I Cor. 15:33). You will become like those around you. A person whose friends use drugs needs a new set of friends. Second, convictions should not be decided by public opinion. Don't let someone else do your thinking for you! A leader doesn't conform--he transforms (Rom. 12:2). These are not valid reasons for using drugs. Drugs solve no problems and answer no questions. The reasons for using them are shown to be false, shallow, and insufficient. Christians, living in conformity to the will of God, do not need drugs. They have a living Christ, who enables them to say, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).
--Johnny Elmore

"And this I pray that your love may abound yet more and more in knowledge and in a judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Philippians 2:9-11

PART 3 (IV)

THE SEED PRINCIPLE CONFIRMS THE RESTORATION CONCEPT

By Alfred L. Newberry

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

In the early 19th Century, a number of men, both in the USA and Europe, began what soon emerged as the Restoration Movement. At first many of these men worked independently and their efforts were unknown to each other. Their theme was "Back to the Bible." The major concept of this movement was that the Church was not destined to evolve with time but was to remain as it was in the First Century. The "flagship" of this movement was and continues to be those words so fitly spoken by Thomas Campbell, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

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

The error in the doctrine of epigenesis is the assumption that the Church is the Seed. This sophistry is without a proverbial shadow of Biblical basis and every facet of the doctrine contradicts the Scriptures. It is true that the Church developed over a period of time but this was completed in toto before the end of the First Century. The completion of the Canon and the maturity of the Church coincided. This truth is explained in I Corinthians 13. In verse 11, Paul personifies the Church with his own person, demonstrating that miracles were required during the developing stages of the Church. He shows in verses 8,9, and 10 that

with the coming of the perfect thing, the incomplete, partial period of revelation would end. It can be proven by verse 13 that the identity of the perfect thing is the completed New Testament Canon. When verse 11 is understood in this context, it is obvious that with the coming of the perfect thing, the complete New Testament Scriptures, the Church achieved maturity.

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

The Seed Principle validates the Restoration concept because the Seed has not changed. True spiritual life can come only when the Seed germinates in human hearts; everything else is a masquerade and a pretense. The Seed has not changed; its genetic code has not changed; therefore, the characteristics of its offspring have not changed.

Some are deceived by the fact that 19 centuries have passed since the Church was first established. It is difficult for them to conceive of anything so stable and fixed that it wouldn't drift by evolutionary change during two millenniums. Their problem is a failure to accept the Seed Principle.

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

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BAPTISM

By Voyd N. Ballard

Baptism is not a ritual to be practiced by God's people, but rather a part of God's plan of salvation to the alien sinner. There is no place in the whole New Testament where any child of God was ever commanded to be baptized. There are multiple places therein where the alien sinner is commanded to be baptized that he might be saved or receive the remission of his sins. The Jews on Pentecost who said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" were told to "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 Spirit". (Acts 2:38) This shows that both repentance and baptism are necessary to the remission of

sins of the alien. It also shows that whatever one is for the other is for also.

Our English word "for" in Acts 2:38 comes from the Greek word "eis" and this Greek word "eis" has never in any translation been translated to mean "because of". "Eis" is translated 1437 times in the King James Version and never one time "because of", but always "unto", "into", and "in order to". Those who try to force "eis" in Acts 2:38 to assume the unnatural, unauthorized meaning of "because of" are still faced with the teaching of our Lord who said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16) and it is worse than folly to tamper with His royal words.--814 Ladd Road, Modesto, Calif. 95356

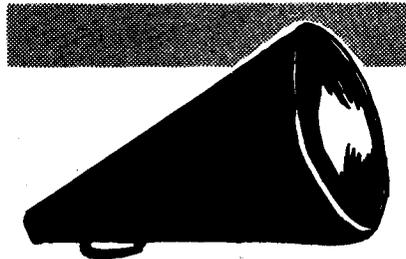
PART 3 (IV) THE SEED PRINCIPLE

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THE SEED PRINCIPLE IS A "ROCK OF GIBRALTAR"

The Rock of Gibraltar has come to be a renowned symbol of a massive, immovable object. The Seed Principle is a veritable doctrinal Gibraltar. The concept is simple but not simplistic. By this principle, the Church built by Christ is upheld, honored, and glorified. The Seed Principle destroys Satan's devices and doctrines with clarity and finality. This is a time when, even in the Church, the self-containment of the Word is being questioned and even denied. Many, including some in the brotherhood, are seeking direct operations of the Holy Spirit in one form or the other. In spite of the appeal of these movements, the Seed Principle is immovable and unshakable. The true role and function of the Word is made invulnerable by the Seed Principle. The Word is the tool by which the Holy Spirit operates; it is not a di-

rect operation but an operation through the instrument and agency of the Word. As demonstrated by the Seed Principle, the instrument is not lifeless but living; not impotent but immensely powerful; not passive but active. As the Hebrews writer said, "For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrew 4:12 NKJV).
END OPA



ANNOUNCEMENTS

MOZIER, IL
TIME CHANGE: ALL SUNDAY
EVENING SERVICES WILL BE
AT 6:00 P.M.

TULSA, OKLAHOMA ANNUAL SPRING MEETING

The 11th Street Acres congregation invites you to attend our annual Spring Gospel Meeting (usually referred to as the young people meeting); however, we invite all ages, young, middle age, and old, no discrimination. Stan Elmore and Randy Ballard will conduct the meeting. As usual we want to encourage the young teachers or preachers to come prepared to speak when the opportunity is presented.

Date: April 21-23; Time: Friday 7:30 P.M., Saturday 10 A.M. and 6 P.M., Sunday 10 A.M. and (for this service only) 3 P.M. For further information call: (918) 437-9549; (918) 455-3387; (918) 838-2615.

MY POSITION ON CARNAL WARFARE

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

Mark Scott
Bryan Scott
James Barton Lankford

ANNOUNCEMENTS



CORNETTS CELEBRATE 50th WEDDING ANNIVERSARY

Pearl and Norma Cornett, 803 Belle Ave., Hamilton, Ohio 45011, celebrated their 50th Wedding Anniversary on December 11th. Brother Cornett and the former Norma Jean Gabbard were married December 24th, 1938 in Lothair, Kentucky. They lived in Glomawr, Kentucky until 1935 and then moved to Hamilton, Ohio.

Brother Cornett is retired from the Mosier Safe Co. after 23 years of service. Sister Cornett has been a devoted housewife and homemaker for 50 years. They have six children, Wanda Jean, Joy Taylor, Quentin, Sue and Gregory, all of Hamilton and Darrell of Colorado Springs, Colorado. They have 12 grandchildren and 3 great-grandchildren.

Pearl and Norma are members of the church, worshipping at the Greater Hamilton congregation in the Cincinnati, Ohio area. May God bless them!--Bill Ferguson, 1083 Garnoa, Cin., OH 45231.

LAST CALL FOR CHURCH DIRECTORY

This is the last call for those who wish to be listed in the new 1989 church directory. If you have not sent in your information, send it immediately to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808. The directory will be incomplete unless the congregation where you worship is listed. Send today. Phone 417-883-2315.

DEBATE

When: April 17, 18 and 20, 21-7:30 each evenings.

Where: April 17, 18 at the Dumas Dr. Church of Christ (5416 Dumas Dr.) April 20, 21 at the Forest Hill School cafeteria (corner of Grand Street and Amarillo Boulevard)-Amarillo, TX.

Subjects: Individual cups; Bible classes.

Participants: Jeff Asher and George Battey.

Please make plans to attend. For further information contact George Battey, 3408 S. Harrison, Amarillo, TX 79109, (806) 376-1042.

MEMORIAL DAY MEETING

Johnny Elmore will conduct the annual Memorial Day meeting for the McCluer Rd. church in Jackson, Ms. May 24-28. Everyone is invited to attend.

THANK YOU

The family of Marvin Lee Fitzgerald of the Modesto, CA congregation wishes to thank everyone for their prayers and thoughtfulness after the death of their loved one on July 19, 1988.

CONGREGATIONAL DIRECTORY

If you are interested in compiling a directory of your local congregation, Bro. Paul Asplin is willing to help. You may address him at 6902 N.W. 57th, Bethany, Ok. 73008. He will need a list of all members, address including city, state, and zip, also phone numbers. Why not contact him?

FLINTVILLE, TN

We are looking for a full-time preacher to work with the congregation and also be able to do personal work. The brethren feel that someone with a family would be better suited. Please contact Herbert Mann, 1-615-469-7810 or Louis Mearse, 1-615-937-6540.

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



BLOHM— Marie Ruth Blohm was born January 19, 1926, in Atchison, Kansas, and departed this life January 26, 1989, in Olathe, Kansas. Sister Blohm was a member of the church of Christ at 85th and Euclid congregation in Kansas City, Missouri, where she resided most of her life. She is

survived by one brother, four sisters and a number of nieces and nephews. Although Marie suffered the limitations of a physically handicapped body and had to depend on church members for transportation, she was always in attendance at the services of the church. It was only during her recent hospitalization and convalescence in the nursing home that she could not be present at the assembly. What a noteworthy example for all to emulate! The writer endeavored to speak words of comfort and direction at her funeral services. --John Pruitt

LOPEZ— Bro. Meliton Lopez, Mexicali, Baja California, Mexico, was born in the State of Guanajuato, Mexico March 20, 1913. He leaves behind his devoted wife

Josefina, five sons and one daughter, one brother, one sister, and a number of grandchildren, and great-grandchildren. He manifested the highest qualities of his Zapotec Indian background. I loved him for his sterling integrity, his unwavering faith in God, and his abiding love for the Word of God. Raised as a Catholic, he was baptized into Christ for the remission of sins about twenty-five years ago. He left digression and took his stand for the Truth fifteen years ago, when the Church was established in Mexicali. Up to his last hospitalization and untimely death he had only missed one or two services. He carried the burden of the work for the last ten years almost by himself. A skilled cabinetmaker by trade, he built our meetinghouse and enlarged it four times. Though sometimes misun-

ANNOUNCEMENTS

derstood, he was one of the kindest, most loyal, and loving Christians I've ever known. His oft repeated reminder to his brethren was "Lea la Biblia"--Read the Bible. The Lopez home was a free hotel and cafe to hundreds of people over the years. He died a poor man but many are richer for his life. I saw Jesus Christ in his life. His son Cervando Lopez assisted me in the service at El Jardin de Esperanza in Mexicali, Mexico Feb. 9, 1989. The brethren from El Centro and El Cajon, CA were a great help to me and to the Lopez family. --*James A. Hickey*

PORTER— Ryan L. Porter, the infant son of Terry and Melody Porter of Kansas City, KS died Feb. 3, 1989, at St. Luke's Hospital in Kansas City. His maternal grandparents are Byron and Donna Jones of the North Kansas City congregation. The writer attempted to speak words of comfort and faith to the family and friends at the Chapel Hill Cemetery, the final resting place for the tabernacle of little Ryan. Our prayers and sympathy go out to the heartbroken parents and family. *James A. Hickey.*

THOMPSON— Charles Wilson Thompson, was born April 23, 1913 in West Virginia, and departed this life on Jan. 23, 1989. Bro. Thompson is survived by his mother Esil Thompson of Irving, Tx., two daughters: Laura Cutter of Bethany, Ok., Lola Watson, Dallas, Tx. Two sons: Jerry Thompson, Howell, Mich. and Charles Thompson of Mich. Three sisters: Garnet Davis of Irving, Tx., Mildred Irwin of Pontiac, Mich., and Thelma Smith of Flint, Mich. One brother: James Thopson of Florida. Bro. Thompson will be remembered for his unwavering stand for truth. He was an outspoken defender of the Gospel. You did not have to wonder about where he stood on an issue, he didn't mind to tell you in plain words. We need more people with his convictions. Bro. Thompson was a good friend and supporter of mine, I will miss him. I was glad to have Bro. Jerry Cutter to assist in the services. --*Joe Hisle*

TUNNELL— Brother Grant Tunnell, of Lebanon, MO was born April 10, 1910, and departed this life Feb. 23, 1989. He was married to Berniece Brown at Hartville on Dec. 14, 1935 and this union spanned 53 years. Survivors include his wife, Berniece, of the home; four daughters: Virginia Lowrance, Darlene Ruble, Sue Engsborg, and Carolyn Wilson, all of Lebanon; eight grandchildren, two great-granddaughters, and other relatives. Services were conducted from Colonial Funeral Home Feb. 26, 1989 with the writer officiating. I was happy to count Grant as my friend and brother and extend sympathy to Berniece and the family. --*Johnny Elmore*

STALCUP— Bro. Jack Stalcup was born July 4, 1908 at Bee, Okla. He passed away Jan. 30, 1989 at Burbank, Calif. after a long and trying illness. Please note elsewhere in this issue the moving tribute by his son-in-law, Bro. Don Rowland. It was my honor to know pleasantly and well our brother for nearly 40 years. I never knew him to be a problem for the Lord's church or His people. I consider his family among the very dearest friends I have on the earth. He leaves his devoted wife, Flora (Shorty); son, Tom, of Oakdale, CA; daughters, Algene Mackey, and Lyndell Rowland, both of Burbank; precious grandchildren and great grandchildren, and sisters. No man ever had better loving care in the evening of life than did Jack from a family; they kept him home when we on the outside looking in wondered how they were doing it. It was an honor to be asked to conduct the funeral with Brother Michael Fox, and Brother Mark Mackey, grandson; both did their parts commendably and nobly. Mark was a veteran in eulogizing his grandad--all "who came in contact with him are far better off and our lives have been enriched immeasurably." The beautiful singing, how pretty, was by members of the family, including nieces, nephews, grandchildren. Grandsons were bearers. Flowers were many and beautiful. We laid our brother to rest, under leaden skies, with a gentle rain

falling, not far from where his son-in-law, and our fellow-preaching brother Paul Mackey, lies. We shall meet again some fair day. --*Don McCord.*

A Tribute

Jack Stalcup (1908-1989), "Pop," affectionately called -- I had the privilege of meeting Jack in 1945 when he and his family came to a meeting in progress at the church in Montebello, Calif., where he and his family chose to stand with those faithful in worship in the Lord's church, seeing the error in digression where they had previously attended. To my knowledge, Jack never wavered from that commitment in the ensuing 44 years. His home congregation was the Siskiyou St. church, Los Angeles (one of the three original churches in Calif.) until 1964 when the congregation moved to North Hollywood. After our building was burned at the hands of an arsonist, Jack and "Shorty," his wife of many years, began attending the church at Covina. Until Parkinson's Disease, from which he suffered for nearly 15 years debilitated his body, making ordinary life difficult, he did not miss the services of the church; even when it seemed almost impossible for him to carry on, he would ask to go. He was employed by the same company for 50 years, and was married to the only lady in his life, for over 57 years. His grandson, Mark (a son of Paul Mackey), spoke a most fitting tribute at the funeral, telling us that Jack, Pop, was as a rock in the middle of a river, though pounded against constantly, yet never wavering. I became his son-in-law in 1954 when Lyndell and I married. Jack and I were close; he was my friend, and I miss him. Knowing that he will be waiting in God's heaven strengthens my resolve to go there. As a tribute to how he was regarded by his fellowman was evident by the fact that the chapel was full to overflowing with many standing outside in the rain to show their last respects to this great Christian gentleman. He was buried in a beautiful place about 200 yards from the front door of the home they lived in for 40 years.--*Don Rowland, Burbank, CA*

FROM THE FIELDS

the fields are white already to harvest



Mark, L. Fender, Box 1305, Lytle, TX 78052, March 3, 1989— The year has been a very busy one thus far for my family and me. I recently made my decision to enter the work on a "full-time" basis, and we are looking forward to beginning the work with the Vance Jackson Road congregation here in San Antonio as soon as possible. We are happy to have this opportunity, and hope that we can help this congregation to move forward with the Lord's work. Many of the members who had worshipped with us here have moved out of the area, causing our numbers to dwindle considerably, so the need is great here. We were caused to rejoice last Lord's day as Sister Alice Brown, who has been out of duty for quite some time, was restored. During the last two months I had the privilege of conducting meetings with the congregations in Odessa, Texas, and Mountain Home, Arkansas. We truly appreciate the brethren at these places, and will always treasure the friendships we made during these meetings. Please pray for us.

Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, March 7— During January, I preached for three Sundays straight for the new congregation at Eldon. They have also had help from Ronny Wade, Irvin Barnes, Dan Wissinger, A.C. Brockman and Smith Bibens. I baptized a lady there Feb. 25th, who was converted as a result of the correspondence course offered over our television program at Jefferson City. Last Sunday, a brother returned from digression to take his stand with us. There are other prospects for good and we hope for more results. This

work would be very hard without the continuing aid of George Windes and William Wallace and families. They drive from Richland each Sunday to support this effort. I also appreciate the unstinting support of the church at Lebanon. I look forward to meetings at Seminole, OK March 29-April 2; Buffalo, MO April 30-May 7; Fayetteville, AR April 10-14; and Jackson, MS May 24-28 in the annual Memorial Day meeting.

Virgilio O. Danao Sr., Dist. No. 2, Roxas, Isabela, Philippines, February 7— I am glad to inform the brethren everywhere that as a whole the Lord's work here in the Philippines continues to grow. When we were in the Lebanon meeting last July I reported 55 congregations; but now we have about 61 local churches, aside from those which have not yet been officially reported, but according to information, are existing. Last year more than 150 baptisms were made in different places; and two congregations of the digressive church of Christ (whole number were converted) were restored in my area. Of course, I do not claim these accomplishments to be entirely my own works. The honor belongs to God, and I share the rest with my faithful co-laborers in His vineyard. However, according to them, my radio program played a vital role in their conversion to the truth. With one or two preachers, I plan to visit most of our churches and conduct meetings primarily focused to the spiritual growth of each member this year. Please pray with us for the success of this scheduled effort. The visit of Bro. Don L. King and Bro. Be-

nnie Cryer this year is successful, although we did not have many baptisms if compared to the number of persons baptized in their previous visit. I met them in Baguio City on January 7, and started our two nights meetings in the evening. We worshipped with the brethren there during their first Sunday here. The scheduled preachers' seminar—study was held in Roxas for three successive days. We enjoyed and learned much from the study through the lessons taught by Bro. King and Bro. Cryer (I taught one lesson); we were benefited and strengthened spiritually. We also visited churches in Ilocos Norte, Tarlac and Pangasinan where several baptisms were made. We attended Sunday worship services in Cainta on January 22nd where Bro. King and Bro. Cryer delivered very inspiring messages. As usual I translated for them during their entire trip here. Their dedication and love to the work still did not change. I esteem them as true friends and brothers in Christ. May God bless us all!

Bruce Word, 5875 Urban St, Arvada, CO 80004— It was our pleasure to be able attend the annual New Year's meeting in Oklahoma this year and we enjoyed our stay and enjoyed seeing many friends and loved ones that we hadn't seen in some time. We left renewed in spirit and determination to see the Lord's work go forward in our area and with the confidence that it will progress forward everywhere. We send our greetings and love to the brethren wherever they are. Our work program is doing well now as we are receiving responses to our radio

EXPIRATION DATE

If the date near your name and address reads ~~04-89~~ your subscription expires with this issue. Please renew promptly - D.L.K.

Send all subscriptions to 41931 Chadbourne Dr., Fremont, Cal. 94539.



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

FROM THE FIELDS (Continued)

program and our correspondence courses. We trust that these will lead to many studies in our efforts to lead people to Christ. The congregation here has zeal, and a willingness to work and we are so thankful to be a part of their overall plans for this area. We request that you pray for the work everywhere! If you know of anyone in the Denver Metro area, or are acquainted with anyone in the State of Colorado that we might contact, then please let us know and we will certainly make the effort to see that this is done. Our schedule is rather busy for the upcoming year with our work here, our meetings, and a couple of weddings, but we have some time available in 1990 if we can be of assistance to anyone. Our love and prayers go out to the faithful!

Don McCord, Box 1773, Covina, CA— Our meeting here with Bro. Ron Alexander was excellent. In Jan., Bro. Greg Gay was here for a busy and productive weekend of rudiments of music and preaching - if you are in need of such, you will not by any means go wrong in calling our brother. We look forward to our next meeting in April with Bro. Don King. Our fall meeting will be with Bro. Wayne Fussell. In June we will have a Wed. through Lord's Day meeting with Bro. Taylor Joyce. My next Lord willing, is at Fremont, Calif. in Mar. Summer meetings will find me, Lord willing, at Healdton, Okla., Burkhardt, Mo., Temple, Ga., Moore, Okla., Mt. Grove, Mo., and Huntington, W. Va. I still appreciate my dear brethren who are so kind in asking me for more meetings than I have the time for may never betray your confidence. We

here are sorry that we are unable to help with every plea that comes our way. We do care; we are just not able to do all that we would love to do. The brethren here every month send support to help preachers in Calif., Okla., Alaska, Texas, Mexico and Honduras, and wish we could do more. We are at peace, sweet peace, and are growing; to Him be all the glory and praise and dominion!

Richard L. Frizzell Sr., 313 Linwood Ln., Kenai, AK, Feb. 28, 1989, Ph. (907) 283-5680— January was a very cold month here in Alaska, with temperatures in the minus 45 to 55 degree range here on the Kenai peninsula, and in Fairbanks, AK. it was minus 65 to 70 degrees, with wind chill factor more than minus 100 degrees. I will admit I did not get out as much as I normally would. But this gave me a chance to study more and to work on some new sermons. It is much warmer now in February than in January. The temperature for Feb. has been a minus 5 to plus 30 degrees, so I have been able to get out more. The days are getting longer. We now have more than 10 hours of daylight. We are sure looking forward to our gospel meeting coming up this year, June 11-18. Brethren Alton Bailey of LaGrange, GA and Bobby Pepper of Athens, AL have volunteered to come and hold this mission meeting on their own, at no cost to the church. We have much work to do between now and then. We will advertise the meeting in every way we can. We hope many of you will take your vacation and come to Alaska and help us in this meeting. Brethren, the future of the church here in Alaska

depends on you. We will need another preacher to continue the work when I leave. He needs to be here now. Now is the time to act. Thank you. I need your prayers.

Alan Bonifay, Fairmont, WV, March 1, 1989— Once again another month has fled away. It is our prayer that things are going well in your efforts for the Kingdom. The Lord continues to bless our efforts abundantly and we are thankful for your prayers and support. At this time I am conducting one study on Monday evenings. On Tuesdays Richard and I work together on two studies during the day and in the evening Bob and I work together on two studies. Richard has one other study on Tuesday evenings and Bob conducts one in the early afternoon. On Wednesdays Richard travels north to Weirton for one study and I visit Dead Fall Run in Wetzel County for another in the afternoon. Currently, I am preaching at Ash Camp on Wednesday evenings and Richard is preaching at Alvy on Thursday evenings. On Thursdays I have two studies in the Fairmont area. Altogether I am working on eight studies each week and there are four others in progress under Richard's or Bob's tutelage. In addition to these scheduled studies we usually have an average of five or six other incidental studies, visits, or meetings and one or two hospital visits per week. Travel time in these efforts is becoming a bit of a burden, but we try to manage. We are looking forward to Lynwood's meeting at Bunner's Ridge April 22-30, and it won't be long before our summer meetings with Carl Johnson will be upon us.



A D V O C A T E

No. 5 MAY 1, 1989

INDIVIDUAL ACTION vs. CHURCH ACTION

By Ronny F. Wade

The difference between the actions of individuals and churches is demonstrated in Mt. 18:15-17 "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." These verses pinpoint the actions of an individual, who is trying to resolve a matter, and the actions of a church dealing with the same problem. Certain responsibilities belong to each. If we always understand the difference between the two, we can avoid many difficulties that otherwise might ensnare us. The purpose of this article is to discuss some of the misconceptions that have been advanced about this important topic.

MISCONCEPTION NO. 1:

What the individual Christian can do, the church can do.

Because of this some have concluded that if a Christian can donate money to a human organization such as the Red Cross, then the church can take money from its treasury and do the same. Or that since a Christian may pay tuition to a secular school that teaches the bible, the church may subsidize the same school from its

treasury. In truth, there are a number of things an individual is to do that the church may not do. Among them:

(1) The Christian individual is to engage in some kind of gainful labor to provide for himself and his family. The church, however, cannot operate such a business or enterprise. (I Thess. 4:1; I Tim. 5:8; II Thess. 3:10)

(2) The individual Christian has civil and governmental obligations. (Rom. 13:1; I Pet. 2:13-17) The church is not a political medium and has no relation to civil government.

(3) The Christian individual has community ties and social responsibilities that are no part of the work of the church. **Individuals** may provide recreation, churches may not. **Individuals** may provide places to eat, churches are not in the kitchen building business, and those who do, do so without scriptural warrant.

Thus, it is a mistake, to assume that because an individual can or should do something, the church can do it also.

MISCONCEPTION NO. 2:

What the church cannot do, the Christian individual cannot do.

The converse of what we have said in the foregoing is true here. In other words, the fact that a church, from its treasury, may not support the Red Cross, Community Chest, etc., etc. does not mean an individual is prohibited from so doing. Even though a church cannot scripturally build gymnasiums, individuals may belong to such and pay dues to use them.

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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.

WHAT GOD HATH JOINED TOGETHER #3

By Bennie Cryer

In the two previous articles we have studied about the time when a couple becomes married. It was necessary to know this in order to help determine what fornication and adultery are. We studied how a marriage may come to an end and cease to exist when a divorce occurs regardless of what the divorce is for. The couple is then in an unmarried state. However, this did not automatically give them a right to remarry. In this article the scriptural meaning and definition of "fornication" and "adultery" is given. Mt. 19:9 presents the idea that two different things may be adulterated and that only one of the two classes of adultery may be used as the exception for a divorce and remarriage with God's approval. What a couple must do in order to scripturally repent of an unauthorized marriage is also studied.

FORNICATION AND ADULTERY

Why was the word "fornication" used in the exception clause instead of the more specific word "adultery" to describe unfaithfulness to a marriage covenant? "Fornication" is a general word used to describe several sexual sins including adultery. Rev. 2:20-23. All adultery is a form of fornication, but all fornication is not adultery. Fornication is defined as literally "illicit sexual intercourse in general." Thayer's, Pg. 532. It describes sexual immorality and includes adultery, sexual perversion, incest, homosexuality, etc. All of these fall into the category of illicit sexual activity. This seems to be the reason the word "fornication" was chosen by The Spirit instead of "adultery."

"Adultery" is given the meaning of "to commit adultery with, have unlawful intercourse with another's wife." Thayer's, Pg. 417. The English word is defined as "Violation of the marriage vows" and is from a Latin word meaning "to defile." Hence, when any thing or relationship is altered by a foreign element being added to it that thing is said to be adulterated. For this reason, in Mt. 5:28 a single man looking lustfully upon a single woman could be guilty of adulterating his heart and would therefore be guilty of adultery though no marriage is involved. For this reason, also, the word "adultery" may be used to describe the defilement of any previously existing pure thing. In Mt. 19:9 "adultery" is used twice and both times it does not refer to the defilement of an existing marriage relationship, but involves a defilement of marriage as Jesus ordained it for his kingdom.

MATTHEW 19:9

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

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THE QUERIST COLUMN

By Ronny F. Wade

Question: On Dec. 25th is it wrong for Christians to remember the birth of Christ in having a special dinner, giving gifts, having a tree etc., this being done in one's home with no religious significance attached? (Ca.)

Answer: It should first of all be noted that there is no bible precept obligating Christians to remember the birth of Christ. The bible does tell us that he was born in Bethlehem (Luke 2) but does not tell us the date. Since Dec. 25th is generally accepted among many as the day of Christ's birth, we need to establish exactly how, when, and by whom such a determination was made, before we can do justice to the above question.

Any standard encyclopedia will establish the following facts:

(1) Observing Dec. 25th as a holiday began as a pagan religious festival connected with the worship of the sun and other idolatrous practices.

(2) It was later transformed into a "Christian" holy day by the Catholics when Bishop Liberius of Rome adopted it as the birthday of Christ in 354 A.D., thereafter celebrating a Christ-mass for the occasion.

In addition, the Bible furnishes us with the following information:

(1) While there is no New Testament scripture for celebrating the birth of Christ on Dec. 25th (or any other day), we are commanded to remember Him and His death on every first day of the week. (Acts 20:7; I Cor. 16:2; I Cor. 11:23-26)

(2) Christians are taught against adopting special days and seasons of religious observance that are unauthorized. (Gal. 4:9-11)

It would appear to this writer, in consideration of the foregoing, that remembering the birth of Christ on Dec. 25th, as it is customarily

done, is a religious practice. Therefore, it would be impossible not to attach religious significance to it, since the very nature of the observance is religious. It must be remembered, there is not justification for a Dec. 25th celebration of the birth of Christ, except Catholic dogma and tradition. Also, when we deck a tree with angels, or place nativity scenes in yards, or send out cards with the baby Jesus on them, or play records having to do with the birth of Christ, all the while maintaining we are not attaching any religious significance to Dec. 25th, we are only fooling ourselves.

How can one observe a religious holiday in a non-religious way?

Does this mean it is wrong for a family to get together and eat on Dec. 25th? Is it wrong for Christians to take a holiday when such is extended by their employer?

Certainly not. The thing forbidden is the acceptance and adoption of a pagan feast-day designed to supposedly remember the Christ. I say supposedly, because most people who claim to be doing that, have a strange way of showing it. Drinking, drunkenness, spending, reveling, carousing and such activity all designed to satisfy the flesh, and yet we are led to believe that these people are demonstrating their love and admiration for the fact that Jesus was born. It is ironic that many who don't even believe Jesus is the son of God, are willing to take advantage of "the season" and fill their pockets with profit regardless of the source or reason. What hypocrisy! Christians would do well to abstain from all such practices, and be faithful in doing what we are commanded i.e. remembering a crucified and resurrected Lord every first day of the week.

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



MODERN MORAL ISSUES

By Johnny Elmore

PORNOGRAPHY

Something which is a symptom as well as a contributing factor to the moral decay in America is the proliferation of lewd literature and films. Many have argued that pornography does not cause antisocial behavior, but an authority on the subject, the infamous Ted Bundy, who was recently executed for murder, said that pornography influenced his lust that ultimately led to the deaths of 23 or more young women. What is pornography and what is wrong with it?

What Is Pornography?

The dictionary definition of the word "pornography" comes from two words in Greek -- "porne," meaning "harlot," and "graphe," meaning "to write." It is defined as "the depiction of erotic behavior (as in pictures or writing) intended to cause sexual excitement."

Pornography is not something new. It was known in ancient Greece and Rome. What is new is the extent of such material in a nation once thought of as a "Christian" nation. Every major city in America has pornographic book stores, X-rated theaters and massage parlors. Pornographic magazines and paperbacks are on view in many supermarket racks and bookstores, providing sales up to \$2 billion each year. Three billion copies of salacious literature are sold annually, enough to fill to overflowing five buildings the size of the Empire State Building. Even children have been exploited by pornographers to feed their own depravity.

For years, pornography was controlled by federal law, but when the Supreme Court in 1966 defined obscenity as something "utterly without redeeming social value," it became difficult to control because an army of literacy critics, psychologists, and even clergymen purported to find social value in the most depraved kinds of pornography. Another ruling in 1973 made prosecution easier, but it was too little, too late, because many traditional American views already had been altered by the revolution.

There is reason to believe that pornography is

affecting the lives of some members by subscribing to Cable TV and by viewing lewd movies on video machines to say nothing of much network tv which is not fit to watch. The person who tries to convince others that it does not affect him is only deceiving himself. If we believe the Bible, we must believe that pornography is wrong and sinful.

Why Is Pornography Wrong?

(1) Pornography is wrong because it desecrates and dishonors the institution of marriage. Whatever endangers and violates the divine contract of marriage is wrong and sinful. Adultery is wrong (Ex. 20:24; Matt. 5:27,28). Fornication is wrong (Acts 15:29). Homosexuality is wrong (Rom. 1:26,27). These are works of the flesh that will keep people out of the kingdom of God (Gal. 5:19-21). God said that "marriage is honourable in all... but whoremongers and adulterers God will judge" (Heb. 13:4). Therefore any activity desecrating and dishonoring marriage is sinful and wrong, including adultery, fornication, homosexuality and prostitution, and any activity which promotes and encourages such is wrong.

(2) Pornography is wrong because it is condemned in the word of God by the term "lasciviousness." Paul classified lasciviousness as a work of the flesh (Gal. 5:19-21). Thayer defined lasciviousness as "wanton (acts or) manners, as filthy words, indecent bodily movements, unchaste handling of males and females, etc." Pornography is wrong because it is lasciviousness. It defiles the mind of man by polluting it with impure and unholy thoughts.

(3) Pornography is wrong because it exploits and brutalizes both sexes and makes them simply objects to be used to gain money or selfish pleasure. People are in the pornography business for the same reason that people sell dope and drugs -- because of the money involved. Models, publishers, merchants and lawyers do not sell, make and defend pornography because it will help other human beings and enoble and elevate the human race but because it provides an easy source of money. It

THE PHILIPPINE WORK

By Don L. King

Soon after the first of January Bro. Bennie Cryer and I made another trip to the Philippines to assist and encourage them in their work there. This was the ninth year I have been able to go and enjoyed it as always. I appreciate the Stockton, Ca. congregation for sending Bennie with me and taking care of his expenses for the effort. Also the Lodi congregation for their financial help in paying for the car rental this year. Fremont, as usual, took care of me. I might also mention that in nine years of this work, Fremont has never once questioned the need or complained about the expense of any part of the work in the Philippines.

The work is doing well. We left with some sixty-one congregations worshipping according to the Bible pattern. We traveled among the churches preaching all we could and where we could. I believe the greatest event of the trip was the three day study we held at the Roxas congregation with virtually all the preachers and many of the various leaders present from their brotherhood in the Philippines. We taught the fundamentals and also some of the issues which are facing them and then gave written tests which they all gladly worked at. The vast majority did very well indeed with several answering nearly all the questions correctly. They study hard and do their best. Bro. Danao continues to work hard to ground the brethren in the faith. I do not want to leave the idea, however, that he is the only one. There are many who do an excellent work and who are held in high esteem by the brethren everywhere.

Because of the political situation, which continues to be unstable, we were unable to hold any night services. Our work was strictly limited to daytime activities. This accounts for the relatively low number of baptisms (12). However, there were some 150 baptisms last year among the churches so the work is going on in spite of the political problems.

There is opposition, of course, from other points as well. There is always the problem of

religious enemies who will stoop to nearly anything to further their cause, including efforts to lure preachers away from the truth with offers of higher support. Thanks be to God, their efforts have been, for the most part, unsuccessful.

There is also, sadly, the problems which have arisen from the efforts of the no-exception brethren. Through division there are both groups meeting and worshipping exactly the same in a few villages now and, in at least one case, they are meeting in one of our buildings. Our brethren have rebuilt in another location.

However, the future is bright for the work. Obstacles usually bring about strength and growth. In fact, the work is likely farther along today in many respects than it would otherwise have been. We knew it would not be easy when we began and it hasn't been, but it has been a very rewarding work in nearly every respect.

Probably the most often asked question I hear is: "Have the political problems had a big effect on the church?" The answer is a guarded no. The new President and government show no indication of being opposed to religion in any way. While there have been isolated incidents from those who are in opposition to a democratic form of government in any form, even this has done no more than curtail night preaching by us. I believe, however, that many brethren are strong enough to continue their worship no matter what the forces of evil might do. In nine years of existence, the brethren have become pretty well grounded in the Faith. They have two radio programs in their brotherhood which cover most of the Island of Luzon. Over 20 congregations have been established through this effort. The preachers have regular times to gather for study and communication about their work. New leads are beginning to develop into other islands which we pray will become fruitful in time. Many do not realize the number of Islands. There are over 7,000 Islands in the Philippines. Some, of course, are virtually uninhabited due to lack of water, etc. So it is a vast opportunity. Let's work for its development.--DLK.

PORNOGRAPHY

by Johnny Elmore

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is a violation of the greatest rule ever given to man -- the Golden Rule (Matt. 7:12). It is a violation of what Jesus called the "second great commandment" -- to "love thy neighbor as thyself" (Matt. 22:39). We have a duty to help our fellow man -- to inspire him, to enoble him, and not to debase and exploit him for the sake of filthy lucre.

(4) Pornography is wrong because it is a violation of the law of the land. It is against the law to produce, distribute, and sell that which is obscene. Christians are to obey the law of the land. Organized crime dominates the porn industry and those who support such a business are giving crime a helping hand.

(5) Pornography is wrong because it contributes to the decay and decline of the nation. The historian Gibbons cited the "decadence of the people" as one of the reasons for the fall of Rome.

(6) Pornography is wrong because it is addictive. Christians are to exercise self-control (II Pet. 1:6), but pornography militates against self-control. Just as people become addicted to liquor or drugs, the thrill-seeker becomes addicted to pornography. John Atkins said, "Full blown eroticism does not satisfy for long. After the straightforward account of orthodox sex, he looks for aberration."

(7) Pornography is wrong because it is an invasion of privacy. The first recorded act of Adam and Eve after their fall was to cover themselves because "they knew that they were naked" (Gen. 3:7). There were no other human beings in the garden, yet their sense of decency and propriety taught them to cover themselves.

Pornography is an intrusion upon that which is private and personal.

What Can Be Done

Experts see no end to this immoral problem. Steven Marcus described the porn impulse as "insatiable." (1) We must oppose and speak out against this evil (Eph. 6:11). (2) We may commend those stores which do not sell pornography and let others know in a positive way that we would appreciate having it removed. (3) Do not approve, buy, or endorse in any way that which is pornographic. Above all, we need to be Christians at all times, whether by ourselves or with others.--Johnny Elmore.

INDIVIDUAL ACTION

vs. CHURCH ACTION

By Ronny F. Wade

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MISCONCEPTION NO. 3: Individual Christians may build (establish) human organizations to do the work of the church.

This misconception has led to bitter division in the body of Christ. Missionary societies, benelovent organizations, Sunday school organizations are all examples of this idea. The Lord's church was designed by divine wisdom and is sufficient to accomplish God's purposes. When men build human institutions to do the work God gave the church they exhibit their lack of faith in the divine plan. I could just as easily and scripturally write additional chapters for the bible as build an ante-room on to the church of Christ. All such organizations supplant the church, usurping the functions God gave it and thereby ignore His plan and pattern. Whether it be a society for evangelistic purposes, an educational so-

ciety for purposes of edification, a vacation bible school or recreational camp to teach and train pre and young christians in spiritual matters -- are all the same -- organizations without scriptural authority for their existence.

MISCONCEPTION NO. 4: People working as individuals are not bound by certain universal principles of truth.

There are some duties that God has assigned to both the individual and the church. Teaching is an example. In Acts 11 we read of individuals planting the truth in Antioch v. 20, and then of the church in Jerusalem sending out Barnabas to assist in the work. v. 22-24 In no instance, however, does the discharge of individual duty or liberty allow one to violate a universal principle of truth. One such principle regulates the role of women. A woman may teach other women in a private and informal setting. (Tit. 2:3-5) She may not do so in a public capacity I Tim. 2:11-12 and I Cor. 14:34-35. Even if she acts as an individual, were she to buy time on a radio station and teach spiritual truths, she would be in violation of the teaching in I Tim. 2:11-12. Acting as an individual does not change this at all. She is in violation of this principle when in a camp setting (even though the camp is run by individuals) she teaches a publically called together group of men, women and children. Individual action does not free her from the plain restrictions universally placed upon the woman's role in teaching. Brethren, let's be careful that in our eagerness to do good, we do that which is wrong, or that which will lead us down a path the terminus of which will be wrong.--Amen and Amen! DLK OPA.

WHAT GOD HATH JOINED TOGETHER

#3

By *Bennie Cryer*

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CASE #1

The first case in the above verse involves a man who puts away his wife for trivial causes, i.e., for other causes than fornication. At this point the marriage is ended. They are both in an "unmarried" state. I Cor. 7:10-11. If he enters into another marriage covenant he is guilty of adultery. He is not adulterating his first marriage because when he divorced his wife that marriage ceased to exist and could no longer be contaminated. The second marriage defiles marriage as Jesus ordained it and is a violation of I Cor. 7:10-11. In order to serve God acceptably it would be necessary for him to "repent." What would he need to repent of? Can he just make a confession of fault for remarrying, stay in that relationship and be accepted by the church? No! It is an illegal relationship and the relationship itself must come to an end. For example, in I Cor. 5:1 a man has his father's wife. This is an illegal relationship considered as incest in The Old Testament. Could this man make a confession for entering into an illegal relationship then continue in it and this make him acceptable? I think not. Another example is found in Mt. 14:1-4 where Herod had Herodias, his brother Philip's wife. The relationship was not lawful. John said, "It is not lawful for thee to have her." Had Herodias been in the church and made a confession surely no one would say, "Well, she made a confession so she is alright. She and Herod can remain together." I think all would agree that the relationship itself had to come to an end and until it did they had

not repented. So it is with case #1 in Mt. 19:9. "Committeth adultery" is in the present indicative tense and expresses continuous action. Since the act of adultery itself cannot be a continuous, ongoing thing it must be the relationship itself that is continuous. There are few cases in the brotherhood that have violated this passage, but where it has occurred the participants need to know that it is the relationship itself that is adulterous and that this is what must be repented of and cease to exist.

CASE #2

The second example from Mt. 19:9 is the man who puts away his wife for the cause of fornication. If he marries again it is not considered an adulterous relationship, but is authorized by Jesus in this verse. Otherwise, the exception clause would have no meaning. The point I want to make here is: The fornication was committed against an existing marriage before a divorce took place. That act contaminated an existing covenant. A dangerous doctrine has been taught that divorce (for trivial causes) plus fornication committed after the divorce is acceptable to God as a right to remarry. This cannot be so. When the divorce occurred that ended the marriage. When fornication is committed by one of the parties it cannot be against the former marriage and therefore cannot be used as a right to remarry. Some have divorced for a trivial cause and then played a waiting game. When their former mate finally remarried they then claimed fornication and entered into another marriage contract themselves. Remember, the fornication must always be against an existing marriage before it qualifies for "the cause." Do not forget that when a divorce occurs for any reason an "unmarried" state

exists for both parties. The exception clause belongs only to the one doing the putting away for fornication. No other party can claim it as a right to remarry. A couple who is divorced for trivial causes is still bound by I Cor. 7:10-11 regardless of what may happen after the divorce.

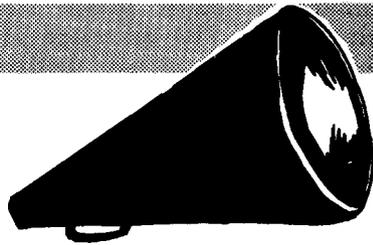
The third case from Mt. 19:9 is found in the latter part of the verse. "And whoso marieth her which is put away doth commit adultery." Again, the "putting away" ended the previous marriage so that an "unmarried" state exists for both parties. The marriage is adulterous because it defiles marriage as Jesus ordained it and not because it adulterated an existing marriage. It is another class of marriage than the ones revealed by Jesus. If she were put away for trivial causes the one putting her away "causeth her to commit adultery", Mt. 5:31-32, and, therefore, must bear responsibility for putting her in a situation where she would be tempted to remarry and enter into an adulterous relationship. So, again, the adultery committed after a divorce, instead of giving the man the right to remarry, indicates God may hold him responsible for his former wife's new adulterous relationship. This, of course, does not make her actions right and the one marrying her is guilty of adultery also. Their relationship is adulterous. But what if she were put away for fornication? Would that make her next marriage scriptural? No! She is still an adulteress. In the one instance her former husband caused her to become an adulteress. In the latter she chose to become an adulteress herself. In either case she is an adulteress and the one marrying her commits adultery. The adultery has nothing to do with the first marriage. That marriage ended after the di-

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voiced. The guilty party cannot enter into a new marriage contract authorized by God. He has given up his right to enter into another marriage covenant by treating his marriage as a unholy and profane thing. Since God did give him the right to the first covenant he MAY have the right to repent of his fornication and marry his former mate. Even this is questionable. This seems harsh but is the Lord's way of ridding the church of adulterers. Under

The Old Testament the adulterer was put to death. Thus God would rid fleshly Israel of adulterers. Spiritual Israel must also be kept clean so Jesus forbids the guilty to remarry. If they do and then later desire to serve God, the relationship must come to an end and he must choose the life of an eunuch "for the kingdom of heaven's sake." Mt. 19:12. Again "doth commit adultery" forms a present indicative tense indicating it is the relationship that is adulterous and not just the enter-

ing into it. If the guilty party can divorce the innocent party and remarry it puts the Lord's people into a situation I was acquainted with. A man could not get along with his wife and he wanted to divorce her and marry another. She had not committed fornication. A preacher, who is no longer with us, advised him to go commit fornication, divorce his wife and then he would be free to marry another. O Father in heaven, deliver us from such doctrine as that.--1124 Sheffield Ct., Stockton, CA. 95210.



ANNOUNCEMENTS

OUR POLICY ON EDITING

We continue to experience difficulty with some material being too lengthy. This is especially true with field reports which are supposed to be approximately 1/2 to 3/4 page of double spaced material. In a few cases we have had to edit some remarks which we felt were the least important. We realize some do not appreciate this, but it must be done and will continue to be done as needed. We suggest you edit your own reports and condense them to a more appropriate size. Otherwise, when space is short we will continue to resort to editing which we reserve as our right. *Ronny F. Wade and Don L. King.*

ANNOUNCEMENT OF DEBATE

There will be a debate in Birmingham, Al. July 10-11-12-13 between Brother Ronny F. Wade and Brother Roger Jackson. Topics that will be covered concern the use of individual cups and bible classes. More information will appear in the June issue of the OPA.

ANNOUNCEMENTS

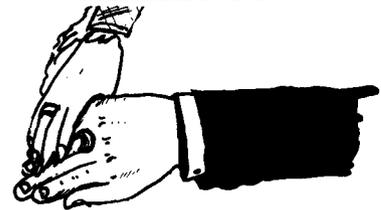
DO YOU NEED THESE

Bro. Bobby Wright, Rt. 10, Box 487, Athens, Al., 35611, has asked us mention that he has the following: A cassette with two sermons by Carl Johnson. The titles are: "Breaking Alabaster Boxes" and "The Conversion of Cornelius." If you desire these sermons on tape, the price is \$2.00 per tape. He also has other tapes with sermons by Paul Nichols, Ronny Wade, Wayne McKamie, Irvin Barnes and Bob Loudermilk. We assume the prices are similar. You may contact Bro. Wright for more information.

GIVE ME THIS MOUNTAIN

The cassette tape, GIVE ME THIS MOUNTAIN, is now available. The tape contains 14 new songs that were originally in the 1986 and 1987 New Year's Meeting songbooks. All are in Lynwood Smith's latest songbook, WONDERFUL PEACE. The tape is helpful in learning new songs as well as bringing back memories of the meetings for those who attended. The cost is \$7 each plus \$1 for postage and handling. In addition, the previous New Year's Meeting and Higher Ground Quartet tapes and records are also available. Order and inquiries to Larry Bradford, c/o Rejoice Records, 613 Buckaroo, Peculiar, MO 64078, (816) 758-6135.

BONDS OF MATRIMONY



BRANCH-COLE— On October 22, 1988, a beautiful Fall morning in Northern California, it was my privilege to officiate at the wedding of Greg Branch and Rachel Cole. Greg is the son of Sam and Khleber Branch of Oklahoma City; members of the Capitol Hill congregation. Rachel is the lovely daughter of Howard and Barbara Cole of Salida, California; members of the church in Manteca. The ceremony was held on the lawn of the Cole's home in Salida under clear blue skies. A great many family members, friends, and brothers and sisters in Christ were on hand to witness the couple exchange their wedding vows. Singing was provided by members of the Manteca church, Steve and Rhonda Cozby and Revis and Robinn Middick as well as Ivan and Gina Costa. The groom's father sang an especially appropriate song, "You Come From a Long Line of Love." This song was even more meaningful because Greg's grandparents, Harley and Anna Belle Butler, who came from Oklahoma City to attend the

ANNOUNCEMENTS

wedding, celebrated their 55th wedding anniversary on the eve of Greg and Rachel's wedding day. After this song, Greg serenaded Rachel as she walked down the aisle on her father's arm. Both the bride and groom are devoted christians, with a strong church and family background. There is no reason why they should not have a long, happy, and prosperous life in the Master's service. They will make their home in Salida, and will meet with the saints in Manteca. Of the places I have been, I know of no place where they would receive more love or support from other Christians than where they are now. I thank them for allowing me to a part of their special day, and pray God's richest blessings on their new home.--Glenn Ballard.

FOX-KELLY— At Bakersfield, California, in the afternoon of February 25th, brother Michael Fox and sister Kathy Kelly were married. Both of these young people are fine christians. Their parents are also christians. Mike is the son of Ray and Bonnie Fox of Burbank, and Kathy is the daughter of Phil and Barbara Kelly of Bakersfield. I have been acquainted with the parents of these young people for many years, and know them to be sound in the faith along with these two children. Mike is a good gospel preacher and no stranger to many throughout the brotherhood. Kathy is an example of christian living, and both of them together will be a great force for the cause of Christ in my thinking. There was a large gathering of brethren and

friends at the wedding to express their love and the best of blessings for them. Our prayer is that their problems will be few and their labors abundant as they walk life's pathway for God. I was very pleased to be asked to officiate the ceremony, having known them all their lives.--Richard De Gough.



OUR DEPARTED

BRYANT— Winnie Eva Bryant was born Oct. 27, 1909 near Mt. Vernon, KY. She was the daughter of Flim and Maggie (Bullock) Parrett. She departed this life Jan. 11, 1989 after an extended illness. Her husband, Auther Bryant, preceded her in death. She left one son, Kenneth, four daughters: Ruth Bussell, Toy Anderson, Ayna Moore, and Loretta (Bo) Klaas. Also three sisters: Dorthy Sharp, Alma Barnes, and Pansy Robinson. Thirteen grandchildren and eighteen great-grandchildren will miss her. Sister Winnie was a long time faithful member of the church, worshipping with the Greater Hamilton Congregation whenever she was able. She was a good homemaker, a lover of gospel preaching and good singing, herself a good help with the singing wherever she gathered with disciples. A large crowd of family and friends gathered with respect in

her memory. She left details of this service with a grandchild. We tried to carry them out. Thanks to Bill Ferguson for helping, reading scripture and prayer, and Dwayne Fancher for arranging and leading singing. Words of comfort, encouragement, and warning were addressed to those assembled.--Barney Owens.

WEEKS— Brother Burnice Weeks of Lowery, AL was born March 14, 1924 and departed this life March 11, 1989. He obeyed the gospel under the preaching of Bro. E.H. Miller in 1945. He was physically disabled all his life, spending the last several years confined to a nursing home. We are indebted to Griffin Lowery for this information.

TOWNSEND— On a beautiful Saturday morning in April the body of Sister Jessie Townsend was laid to rest in Mt. Hope Cemetery, San Diego, California. She was married in 1921, and about this time she obeyed the gospel in Northeast Texas. Sister Townsend has worshipped continually with the El Cajon, CA congregation since 1942. She is survived by her husband, Robert; and three children: Russel, member of the El Cajon congregation; Morris of the Texas area and Joyce Newport of Laguna Nigel, CA. The large crowd testified to the high esteem in which Sister Townsend was held. Her dearest brothers and sisters provided outstanding singing. The writer had known Sister Townsend for 42 years and was privileged to conduct her funeral.--Marvin Fisher.

FROM THE FIELDS

the fields are white already to harvest



J.W. Kornegay, 7706 Falls Neuse Rd., Raleigh, N.C. 27615— We were privileged to attend the New Year's Meeting at Earlytown, AL. What a great meeting it was. Jan. 28-30 I was with the Clausen congregation at Florence, S.C. The congregation has lost its older teachers by departing this earthly life, and some of the younger ones have departed from the faith. I

tried to warn them of their need to return to the Lord and promises they made. The congregation has only a 16 year old to carry on the services without the assistance of Bro. Desmond Cornell of Raleigh, who has dedicated himself to the work at Florence. For over a year Bro. Desmond and his mother have made the 300 mile round trip every Lord's Day. There are many

congregations with few in number throughout the U.S. who desperately need help. If there is a gospel preacher and teacher who needs a congregation to work with and build up, consider Claussen, S.C. I was with the Temple, Ga. congregation Feb. 6-12. I enjoyed working with these fine brethren. Bro. Hedrick Laney's home was truly a home of hospitality. A

young lady was baptized into Christ. Feb. 19-26 I was in a mission meeting at Herando, Fla. Some good friends from Beatrice, W. Va. moved there about four years ago and began having services in their home. They have 20 to 25 meeting together for worship at Bro. Larry Hay's. We bought a 20x20 building. It's small, but full. We had a wonderful meeting having four confessions and two young men were baptized into Christ. The work at Salisbury, N.C. in the home of Bro. Earnest Shoaf is no longer meeting in their home due to failing health. Those who were meeting there are now meeting at Graham, N.C. They have two new families and the prospects look good. For information contact Bro. Jerry Harris, Mebane, N.C. Ph. 919-563-5827. We had a great weekend meeting here at Falls Neuse Rd. with Bro. Kevin Hornesby and Charles Eubanks of Slocomb, Ala. They are teachers of the Gospel and its power to save. We had many visitors out to hear them. Let us keep the brotherhood spiritually alive with the words of the Spirit and Truth, and Glory be to Christ in the CHURCH.

Bobby J. Pepper, Rt. 7 Box 506, Athens, AL 35611— We all were very happy to see Pam Roberts and Greg Pepper obey the gospel here at Sanderfer Rd., Athens, AL. May God continue to bless them in his service. We are very thankful for the peace and unity we are enjoying. The congregation has more leaders and prospective leaders than it has ever had. Brother Lowell Lowery from the Early Town Congregation has moved here and is a great help in the Lord's work. I am looking forward to the meeting in Kenia, AK. June 11-19. I will be going up a week early to help in the leg work. It is a good work. While there last year, one was baptized and we had visitors at the services. This year Bro. Alton Bailey will be working with Bro. Frizzell and I. I truly look forward to working with them in this meeting. Brother Bailey and I have worked together in many mission meetings and I always enjoy working with him. Why don't you

plan your vacation at this time and be with us in our efforts to reach the lost. If you can't come, please remember the meeting in your prayers.

Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, April 5— In the last month or so, I have preached several times at the new congregation at Eldon and here in Lebanon. There are many ups and downs in working with a new congregation and we have had our share, but we are forging ahead as well as we can. We have just returned from a short meeting at Seminole, OK March 29-April 2 where we enjoyed being with Don and Valery Jackson and others in that congregation. Support from area congregations was very good; one night 11 congregations were represented. We appreciated the attendance of several preachers including Don Pruitt, Joe Hisle, Carl Johnson, Doug Hawkins, Vance Ayres, Randy Ballard and Clarence Kessinger. I look forward to meetings at Buffalo, MO April 30-May 7; Fayetteville, AR May 10-14; Jackson, MS May 24-28; and White Bluff, TN June 4-11. Come and be with us if you are in our area.

Clovis T. Cook, 1503 E. Crestview, Springfield, MO 65804, April 5th— We have just returned from California where we spent nine very busy days. We heard Don McCord, at Fremont, also Rod Watson, and Wayne McKamie, at Oakdale twice. We attended the 1989 California Song-Fest at Modesto, California where they estimated the crowd to be five hundred and fifty. It was an enjoyable afternoon where we met so many friends and heard some very good singing. Rod Watson and those who assisted him had the program well coordinated. We spent one night with our very good friends, Bennie and Jo Ann Cryer. We preached at Stockton the next day where we met brethren of long standing. The last Lord's Day we preached at Fremont. A joy to be with these people again. We spent many profitable hours talking on scriptural matters, with Don and Howard King, Bennie Cryer, Rod Watson, and others. We stayed in

the home of Don and Pat King. We could not have been treated any better. Our meeting with the church at Walnut Grove, Kentucky is set for Aug. 6-13th.

Barney Owens, 8782 Meadowview Ln., W. Chester, OH 45069— Recently I have been privileged to be with the brethren and sisters worshipping in Mtn. Home, AR. and Blue Springs, KY. These were enjoyable for me. And I was able to attend one service of the meeting in WV to open the New Year. By the time you read this I will have been with the folk at Wayne, WV. My schedule for the coming months will be as follows: Mar. 26-Apr. 2 Jonesboro, GA; Apr. 13-16 Bedford, IN; June 14-18 Mtn. Home, AR; June 25-July 2 Glidden, IA. Since some are beginning to plan vacations, why not spend some time with us in helping spread the truth. Especially may I encourage you to be with us in Iowa. These faithful folks have but seven (7) members and it would be uplifting to have your aid. There are motels in the next towns (10 or 15 miles away) as well as some could be kept in homes. How good you will feel next year knowing that you spend and were spent in sending forth the truth in a needful place. Think about it, pray about it, decide to help us. Pray for the spread of truth everywhere. My love to you.—Received too late for April issue-DLK.

Luther Rose, P.O. Box 693, Beatyville, KY 41311— The church at Bear Track is in need of some help from the preaching brethren. We get some help from Brodhead, KY. mostly from my son, Ben who left to seek work in that area. My health is failing, and I don't know how much longer I can keep the work going. Any help we could get would be deeply appreciated.

Carl M. Johnson, 1400 Northcrest Dr., Ada, OK 74820, Apr. 1, 1989— I had the pleasure of conducting the New Year Meeting in West Virginia this year. It was hosted by the Spring Valley congregation. The preaching done by visiting preachers was excellent. Those who participated included David Smith, Alan Bonifay, Ken

FROM THE FIELDS (Continued)

Middick, Richard Bunner, and Barney Owens. The entire meeting was a spiritual feast, and the brethren there are to be commended for the hard work that made it a success. I have also conducted meetings in Garland, TX, Napoleon, AL, and McGregor, TX. All of these meetings were most enjoyable, crowds were excellent, and we trust some good was done. My schedule for the next few months includes: Ardmore, OK (Apr. 5-9); Ash Champ, WV (June 3-11); Bunner Ridge, WV (June 12-18); San Antonio, TX (Nacogdoches Rd.) (July 8-16); Marietta, GA (July 22-30); Andrews, TX (Aug. 5-13); Brazil, IN (Eastern Labor Day Meeting) (Aug. 30-Sept. 3); West Point, GA (Sept. 20-24); Sharonville, OH (Oct. 21-29); Mountain Home, MO (Nov. 5-12). We are looking forward to each of these meetings and we request your prayers in our behalf.

Gayland L. Osburn, 1603 E. Madison, Cottage Grove, OR 97424, April 4—I am thankful to God to have the health and the opportunity to reenter the evangelistic field after 28 years of working in secular jobs. As the time of my retirement neared, the brethren in the Northwest asked me if I would consider doing evangelistic work in the Northwest. I answered in the affirmative. I retired Jan. 1, and it took a month for us to get ready to travel. Since Feb. 1, I have been in the work full time. We were privileged to attend 3 nights of Don Pruitt's meeting at Albany and 10 nights of Paul Nichols' meeting at Cottage Grove. I have visited and preached at Salem, Oreg., Cave Junction, Oreg., and twice at Kennewick, Wash. I am presently assisting in getting a congregation started in Spokane, Wash. We have now worshipped in a public building for 3 Lord's days; and the Lord willing, will conduct a series of Gospel meetings April 6-16. The church building is located at S. 520 Pines Rd., Spokane. If you know of someone living in the Spokane area, who we could visit and invite to services of the church, please send us

their name and address. Send this information either to me or to David Wasson, S. 4204 Driftwood, Spokane, WA 99206. We ask that you pray for us and the Lord's work here, that God would bless our efforts. My address and phone numbers while here in Spokane are: E. 9518 4th St., Spokane, WA 99206 (509) 926-4083.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, April 11—At the present we are engaged in a very enjoyable series of meetings at the Covina, Ca. congregation having begun the 8th. Crowds are good with the help of sister congregations and there is some outside interest as well. It has been some fourteen years since I last held a meeting here and there has been obvious growth in many ways. It is good, as always, to be with Don and Wanda McCord. As long as I can remember, I have known them and it is good to see that they are held in high esteem here. I am being treated royally by the entire congregation and, of course, appreciate it. To say the L.A. area is immense is an understatement. It is hard to really describe its size. I feel a sense of gratitude in recalling that the church in California began in this area and gradually spread to the north and south. There are still a lot of strong and faithful members here and we're thankful for them. The church at Fremont continues to grow and remains at peace. We have great potential if we can just keep things going as they are. Our young people are interested and taking an active part. I suppose we have as great a percentage of young members for the size of the congregation as any group anywhere. What a blessing. Don McCord held our last meeting and did a great job. His preaching was right down the line and had the old time ring to it I love to hear. We recently have enjoyed having Rod Watson, Roger Boone and Clovis Cook preach for us and believe we have profited from their coming. I will be home for awhile now, but do look forward to a weekend meeting at Manteca in May. March 5-12 I enjoyed holding a meeting at the Turlock, Ca.

congregation. Crowds were excellent and the building was virtually full several times. It was good to visit with Richard and Glenda DeGough who are old friends. Of course, we appreciated the many preachers and brethren who attended and helped the meeting in any way they could. In January I made a ninth trip to the Philippine Islands. I will try to have a brief report elsewhere in this issue. We continue to need your prayers for us in the work. If you would like to be a part of the Philippine work, contact me right away.

Alan Bonifay, 709 Potomac Ave., Fairmont, WV, April 1, 1989—Ever so slowly Spring is pushing aside ol' man Winter in our country. We are thankful for the warm days and the rebirth of God's creation. We continue to give thanks for your prayers and your support in our efforts for the Cause. We hope that the Lord is as richly blessing the work where you live as He is in this place. Currently there are fifteen studies in progress in our work. Richard and I work together in four of these. Bob and I work together in five. Richard works on three alone; Bob solos on one; and I work on one by myself. At Bunner's Ridge Bro. John Stevens is also working on a new study. We have four new studies which have just been set up in the last week or so. In addition to these new efforts we have high hopes for conversions from two or three other studies; and of course, several studies continue with recent converts. Finally, we have opportunities in hand to set up three more new studies. The Thursday evening service in Alvy continues to produce leads and Richard makes a great sacrifice to continue it as considerable extra driving time is involved. The congregation at Bunner's Ridge is preparing for another great Spring meeting with Lynwood Smith. In March I preached three times at Ash Camp; five times at Bunner's Ridge; two times at Indiana, Pa.; once at Mt. Liberty; and once at Alexander. As always we continue to appreciate your support. May the Lord be with you in all your labors.

EXPIRATION DATE

If the date near your name and address reads 05-89 your subscription expires with this issue. Please renew promptly - D.L.K.

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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)

Jimmy Cutter, 90 Blakeway Dr., Belvedere, Zimbabwe, January 7, 1989— The first of December our family moved to Zimbabwe, a work that the 11th Street in Tulsa is overseeing. We had a good trip over to Zimbabwe, having the good pleasure of meeting with the James Grant family and the church in Falkirk, Scotland. When we arrived we were greeted by the Zimbabwean brethren and Doug Edwards and his family. The first Sunday we were here the brethren in Harare had a special four and a half hour service at Rugare to welcome our family to Zimbabwe. Several preachers and eleven churches totaling 307 were present from surrounding congregations and they presented us with eggs, bananas, a drinking glass, and about \$25.00U. S. This was very, very nice, to say the least. Two weeks later we attended an annual meeting at Shamva that went very well too. Crowds were smaller than expected because of transport problems, but still over 100 attended it. Our goods did not arrive until about a week ago (a month late) and we lived out of our suitcases until they did. That was really no inconvenience, but it has been a little bit of an inconvenience being without a car. Our car is to be in the end of this month. Until it does we will continue doing what we do the most-walking. I guessed that I walked at least 6 1/2-7 miles on Friday alone. I have also worn many blisters in my feet. The work seems to be going well already. A couple of preachers, Maringira and Mlambo, have a scheduled meeting for me with a Christian church preacher who is the head of a district that has twenty-five churches. He has lost confidence

with the Christian church and they (Mlambo and Maringira) believe that he may change and accept the truth on the Lord's Supper and mechanical instruments in the worship. They believe that if he changes that other churches will follow. This is what happened with them. They originally were Christian church preachers and when they heard the truth they accepted it readily and went back and told others. Many others. As a result of their preaching, many churches the truth and began working with us in Zimbabwe. Also, a very interesting incident occurred the day after Doug and Debbie Edwards left to go home to Lusaka, Zambia. A brother from the cups and Sunday school church of Christ "accidentally" called me. He was on his way home to Lesotho from a school he is attending in Addis Ababa, Ethiopia. This man, who is studying to be the man who gives the final okay that a plane is flight worthy, had thought his arrangements were secured for staying with some of the cups and Sunday school brethren in Harare, but when he arrived he could not contact any of them. He called the office out back and, after explaining the situation, asked me if he could stay with me. When he came the night watchman for the office, knowing that he had contacted the wrong people, began to explain to him the way we observe the Lord's supper and the way the people he was trying to contact did. Early the next morning he asked me to talk to him further about the Lord's supper and immediately, he was convinced. He could not believe that he had never seen the simple truth before. He said that there were four churches of Christ

in Lesotho, and that he was going to talk to his wife and the church leaders immediately on his arrival and tell them of their error. Also, he would tell the brethren in Ethiopia when he went back there. I found this gregarious man to be knowledgeable on the Bible. So, as a result of this "accident" some wonderful things may occur for the Lord. Our thoughts were with you all at the New Year's Meeting. That has been our favorite for some years. We love the way the old year is sung out and the new year is sung in. One bit of news that I received from three reliable sources disturbs me though. It has to do with two leaders (?) who passed around a petition which sought to interfere with the decisions of another congregation. Can you believe it? We preach autonomy, but do we practice it? We have men that claim to stand in the "old paths" and "cry aloud" at sin. Well friends, we have sin in the camp when we have people who have been in the church a long time and yet are so haughty that they flagrantly disregard the Scriptures. Are we going to turn our heads and act as if it never happened, or, are we going to practice what we preach and condemn it without reservation? My prayer is that all who love the truth and the church will openly condemn the signing of "petitions" and outside interference of decisions made by an autonomous congregation. If we do not, God will allow us to turn our heads at other sins too, and believe more lies (2 Thess. 2:10-12). May God help us to cherish the truth and preach it at all costs, whether it is convenient or not. Pray for the work everywhere.



A D V O C A T E

No. 6 JUNE 1, 1989

THE ESTABLISHMENT OF THE CHURCH II

By Barney Ownes

May I request that you read again the former installment, (Feb. issue), regarding this subject. Presently we shall notice together one more prophecy pointing to the church beginning among men. When God gives certain signs by which we may know something will come to pass and then inspired writers declare these things fulfilled, we are left with no doubt, as "knowing this first, that no prophecy of scripture is of any private interpretation" (II Pet. 1:20).

The passage I have selected, is not unfamiliar to anyone and therefore will take little explanation. Our minds will be stirred by it.

"The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:1-3)

The beautiful truths proclaimed by the prophet are every one mentioned in the New Testament as having come to pass. At this time, we shall concern ourselves with the answer to four questions:

1. **What?** What shall take place?

2. **How?** How shall it be accomplished?

3. **Where?** Where will this happen (place)?

4. **When?** When shall these things be?

The last question of course, is the one that we are interested in at this time, yet the others need answering in order to pinpoint things for us in such a way that none can disregard the truth. Following the list of questions:

WHAT SHALL TAKE PLACE?

The answer, "...the Lord's house shall be established..." The Lord's house or house of the Lord has been variously used and referred to in scripture. It was an expression to denote, basically, where God would come and in a special way meet and commune with His people. It was used, for example, of the Tabernacle erected and torn down by Moses and the children of Israel to move about with them in their wilderness wanderings. All the people knew it and respected it in such fashion. After they were settled in the promised land Solomon was appointed to build a **lasting** building, and so, the Temple was set in place in Jerusalem. These then were not the subject of this prophecy, as they **"HAD"** been established and this house was **"TO BE"** established. This reasoning is used by inspiration (see Heb. 9). To what then does the prophet refer? Notice the words of Paul addressing Timothy, "...the house of God" (yes, that's what we are after) "which is" (don't let that pass now -- **"WHICH IS"**) "the church of the Living God." (I Tim. 3:15). Are further comments needed?

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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

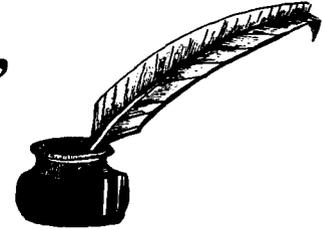
Second-class postage paid at Lebanon, Mo. 65536

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

EDITORIAL

“Ever Learning”

By Don L. King



Over the last number of years a situation has developed which is likely as dangerous as any device Satan has invented. He has been pretty much unsuccessful in drawing away followers of Christ by denominationalism or even digression in its raw and obvious forms. Brethren are simply afraid to accept what is easily seen to be wrong. Many have conscientiously avoided the obvious forms of worldliness and open sin being unwilling to place their souls in danger of Hell. Satan has, however, been pretty successful in enticing us to fill our lives with so many things (many of them harmless in and of themselves) that many have lost the desire for a thorough Bible knowledge. Some are content to go through life with very little actual Bible knowledge choosing rather to learn other things. Even our preaching too often fails to deal with the materials we once thought we simply couldn't do without: the fundamentals and Bible doctrine of the Church of Christ. As a result, we are faced with a real problem in some places today. Many church members are woefully lacking in Bible knowledge.

Some sisters in a few places have difficulty in realizing the danger of their teaching the Bible, or Bible related topics, in public places that are still not the usual public assembly of the Church. They reason that if it is not the Church assembly on Lord's Day, etc. they are free to do as they please. Is this the case? No, indeed.

“Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence.” (I Timothy 2:11,12). Most of us would understand this to refer to the public assemblies of the church and it certainly does, but does it stop there? The general context of the chapter indicates the retiring and submissive role of Christian women. The word **teach** in I Timothy 1:11,12 is translated from the Greek **didasko** which, according to Thayer, means: “1. absol. a. to hold discourse with others in order to instruct them, deliver didactic discourses: ...I Tim 2:12.” Others define it “to teach or speak in a public assembly.” etc. This would forbid a woman from teaching in **any** public situation, be it radio, television, newspaper, church bulletin.

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THE QUERIST COLUMN

By Ronny F. Wade

Question: If I am on my way to worship and am involved in an accident, will I be condemned for missing worship? If I willingly miss worship, do I owe the church a confession? (Tx.)

Answer: First of all we should establish the necessity of attending the worship services of the church. In Acts 20:7 we have the example of the disciples coming together to break bread in memory of Christ. When the Lord instituted the supper, he gave commandment "this do in remembrance of me." The passage in Acts indicates the desire of early disciples to obey that command. In Heb. 10:25 we read "Let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." This verse makes it clear that our gathering together to be exhorted is not to be taken lightly. It is not an appointment that takes last place in our priorities, but first. The Kingdom of God should hold first place in our lives and all our actions should indicate that. Anytime we abandon our duty, neglect our obligations, we have sinned, and we need to make things right.

Now to the question. If on the way to fulfilling my duty, I am involved in an accident, or some situation arises totally beyond my control and I miss worship, will I be condemned? I think not. The Lord only requires of me that which I am able or capable of doing. If my intentions are to be at the services of the church, but due to an automobile accident I am detained, the Lord will surely understand. He

knows my intentions as well as the circumstances surrounding my failure to be there. I cannot, however, use this accident as an excuse for missing every service. In other words an accident is no excuse for failure to do my duty when no accident occurs. People often find excuses for their failures, which the Lord will not accept. In fact, at times, some even use excuses for not coming to church, that they won't use for not going to work. When we allow a headache to keep us home from church, but not home from our job, something is woefully wrong. If I willingly or purposefully forsake or neglect my duty to assemble do I owe the church a confession? A number of things need to be considered in answering the latter part of this question. First of all, as a priest of God, I have the right to pray to God and ask for forgiveness for my sins. Anytime I do wrong and realize it, and am willing to repent of that sin, I should then and there ask God to forgive me. I don't need to wait for the next church service in order to take care of the problem. I may want to ask someone else to pray with me and for me. If so, this is scriptural. Acts 8:18-24. Since, however, my failure to assemble is known by the church, I have an obligation to, in some way, let them know of my repentance. It should always be remembered that I owe God a confession for every sin that I commit. He has promised that if I confess he will forgive. I John 1:8-9. For some sins (those generally or publicly known) my obligation is extended. The least I can do is let the church know that I have repented and desire their prayers also.

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



MODERN MORAL ISSUES

By Johnny Elmore

Immodest Apparel

Perhaps I cannot convince those self-willed persons who already have their minds made up about the kind of clothing they wear, but I have a hope that there are those who earnestly want to please God in their appearance, and it is to those that I address this article. Are there clear standards in the Bible for the way we clothe ourselves? Does it really matter to God about what we wear? Yes, I believe there are clear standards and I believe it does matter.

Nakedness Is Wrong

Have you ever wondered why it is that of all God's creatures, man alone does not have a natural covering? Birds, fish, and animals all have feathers, scales or hair, but man has no such covering. That is because man's original covering was innocence. The Bible states that "they were both naked, the man and his wife, and were not ashamed" (Gen. 2:25). But when man sinned, there was a sense of shame and the need for a covering. The Bible states, "The eyes of them both were opened, and they knew that they were naked: and they sewed fig leaves together, and made themselves aprons" (Gen. 3:7). When God sought them out, he did not tell them to take off their scanty clothing in an effort to recapture their innocence, but he saw a need of even more covering. It seems that man and God have always differed about what is modest. The Bible says that "The Lord God made them coats of skins, and clothed them." (Gen. 3:21).

It is demonic suggestion that causes people to want to go without clothes. It was said of the man called Legion that he "had devils long time, and ware no clothes" (Luke 8:27). When Jesus cast out the devils (demons), they found him "sitting at the feet of Jesus, clothed and in his right mind" (Luke 8:35).

The Bible also indicates they are naked who are not properly clothed (Job 22:6; James 2:15,16). Simon Peter was **not completely nude** when Jesus appeared on the seashore, but when

Peter heard it was the Lord "he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea" (John 21:7). McGarvey says that "he was moved by reverence and respect for the Master." I wonder how many will feel in His presence if caught in some of the degrees of nakedness so common to our age!

Immodesty Is Condemned

We know that God condemns immodesty. Paul commanded the older women to "teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Tit. 2:3-5). He said, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety..." (I Tim. 2:9). Arndt & Gingrich define "sobriety" as "Esp. as a feminine virtue **decency, chastity.**" The old word for "shamefacedness" is "shamefastness," a stronger word, and it is defined by Thayer as "a sense of **shame, modesty.**" Vine says that it means "a sense of shame, modesty," and it is used "regarding the demeanor of women in the church." Vine says that the word "modest," means "orderly, well arranged, decent, modest" and that "it is used in I Tim. 2:9 of the apparel with which Christian women are to adorn themselves." Thus, not only is the apparel regulated, but the attitude is to reflect a sense of shame and modesty.

One preacher put it very well when he said, "Whenever a person dresses so as to excite sexual desire in others, that person's dress is immodest and sinful." I believe the principle applies to men as well as to women. The macho he-man who exhibits his "sexiness" by baring his physique is as guilty as the female who uses her body as a sexual invitation. The young man who appears in public in nothing but gym shorts is no less culpable than the homely girl who sunbathes on the beach or wears shorts in public. Is it wrong for a girl to wear a swimsuit on the beach and right to wear one in a beauty

THE ESTABLISHMENT OF THE CHURCH II

By Barney Ownes
Cont. from page 1

HOW SHALL THIS BE ACCOMPLISHED?

"For out of Zion shall go forth the law, and the word of the Lord..." It is interesting to remember that "the law of God" went forth not from the place herein designated Jerusalem but from Sinai. So something else is meant. It is also eye-catching to see "the word of the Lord named." Without going into every detail let me suggest. "The word of the Lord" speaks of Jesus "being made Lord" by His resurrection from the dead (Acts 2:36). His word was and is the gospel (I Pet. 1:25). The Gospel was preached to all men (Mk. 16:15) which included believing it, being baptized, repentance from sin and the remission of sins (Mk. 16:16; Lk. 24:47). The Law that went forth from Zion (Jerusalem) was to be the rule of action which governs the people of God in His house, the church. This law was different from that which came by Moses because it was issued by the "authority of Christ," (Mt. 28:18) and the people "observed all the things he commanded" (Mt. 28:20).

A quick trip to Jerusalem where we pitch our tent to discover, the apostles of Christ preaching that men are to recognize the "Lord Jesus Christ" as the Son of God. They believed (Acts 2:36) and were commanded to "repent and be baptized for the remission of sins" (Acts 2:38) After which they were steadfast in observing the doctrine of Christ (Acts 2:42). The thing that brought the church into existence was "the word of the Lord." That which preserves it is "the law" of the Lord called "the perfect law of liberty." (Js. 1:25). We

might say "How" about that!
WHERE WAS IT TO TAKE PLACE

"For out of Zion... from Jerusalem..." Was it in Jerusalem? Surely as scripture reveals it (Acts 1:4,14; 2:5,6, 36-41,47). The church began in that historic and revered city.

At this point we have seen the church established (WHAT), by the preaching of the gospel (HOW), in the city of Jerusalem (WHERE). That pretty well pinpoints it for us. Now the answer to our inquiry: **WHEN WERE THESE THINGS TO BE?**

There are two specifics here that I wish to call your attention to.

First, the prophecy itself concerned "Judah and Jerusalem." Judah was the tribe along with Benjamin that retained the worship of God in the proper place (Jerusalem) when the other ten tribes followed Jeroboam away and lost their lineage. The Messiah was to come through "Judah." Prior to Jerusalem being destroyed by the Roman army they were able to trace their heritage by families back to the tribe from which they sprang. After the over running by the Romans such was impossible.

Second, "the last days" are mentioned. This has been variously applied. It appears plain to me that this is "the last days" of Jerusalem and the "tribe" separation. All the tribes were in the same boat after Jerusalem was overthrown, they were "all lost tribes."

Jesus Christ was revealed in Jerusalem as the Son of God, by His resurrection and by the preaching of the Gospel (Mt. 28:1ff, Acts 2) Christ was of the tribe of Judah (Heb. 7:14). Jerusalem was destroyed in the very generation to which He belonged (Mt. 24:15). And in this very generation, "the last days of Judah and Jer-

usalem," the gospel was preached to the Jew and Gentile, every nation under heaven (Mt. 24:14). Thus, the time was exactly right, and both speakers and writers of the New Testament referred to this period as "the last days" (Acts 2:16, Heb. 1:1-2). The church did not exist before his time and saints were not made in some "latter days."

IN CONCLUSION:

Refreshing our hearts we learn the following from a single chapter: Acts 2.

1. The gospel was preached (right cause) the HOW Acts 2:38
2. They were in Jerusalem (right place) the WHERE Acts 2:5
3. It was the last days of Judah and Jerusalem (right time) and WHEN Acts 2:16.
4. The church was established (right house) the WHAT Acts 2:47

The church did not exist before it was established but has been in existence since the first Pentecost after the resurrection of Christ. One thing we know: any institution or church that claims to have existed before that time or one that came to be after that time is not "the house of God."--OPA

"Ever Learning"

By Don L. King

Cont. from page 2

tin or paper, crowd on the street corner, the church or any circumstances where the public is either involved or gathered together. Acts 18:26 harmonizes with that. When Aquila and Priscilla taught Apollos it was in a private and informal capacity. The record plainly says "...they took him unto them..." She didn't organize a study and gather a lot of people together or write an ar-

"Ever Learning"

cont. from page 5

ticle about it for some journal to be published throughout the land. No, she and her husband simply took this man "unto them" and taught him the way of the Lord more perfectly.

It has never been God's design for Christian women to take the leading role in anything outside of the home. It would have been unthinkable in New Testament times for such to occur. As Paul wrote to the Corinthians he said, "Let your woman keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, (notice Paul is not concerned with their teaching but with their learning, and that in silence) let them ask their husbands at home: for it is a shame for women to speak in the church." (I Corinthians 1:34, 35). When any event is in progress where the public comes together as a result of a planned, announced and executed invitation and the Bible is taught, (or Bible related subjects) I am opposed to women being involved in speaking and/or asking questions.

I suppose in most cases the problem is simply the result of folks wanting to accomplish good. They seek opportunity to teach the Bible. That's all fine but we need to realize that the teaching of the Word of God is one of the express purposes of the public assembly which is regulated by I Corinthians 14. It is my understanding the assembly is for the following reasons at least: 1 To teach the word of God, Acts 11:26. 2 To consider spiritual things, Acts 15:6 (the context indicates the brethren were also present). 3 To convince unbelievers, I Corinthians 14:24,25. 4 To feed

milk to babes in Christ (I Corinthians 14:24,25) and edify all so that the strong may get the meat they need, (I Corinthians 14:31). 5 To build up the church and teach so that edification or a learning process may occur, (I Corinthians 14:69-26). All this transpires as we worship God in accordance with the regulations set forth by the Apostle Paul in I Corinthians chapter 14, in the public assembly.

Many years ago, someone decided that because the home was not doing the job God intended it to do in the teaching of His word they would devise another institution (unauthorized) to teach the children. The Sunday School was born and it was Scripturally opposed by Godly brethren who insisted it only supplanted the church and the home in its role. It is always a mistake, and sin, to devise a place and way to do God's work which He has not authorized in His Word.

We are not opposed to women teaching where God allows. In a private and informal setting women may be (and need to be) Scripturally involved in teaching according to Titus 2:3,4. However, the practice of arranging some kind of place and time in order for women to teach, whether by a private individual or the church, is a practice foreign to the Scriptures.--DLK

Immodest Apparel

By Johnny Elmore

Cont. from page 4

contest? Is it wrong for her to wear hot pants at a party and right to wear them as a majorette leading a parade? Is it wrong to wear a miniskirt to worship and right to wear one as a cheerleader? Consistency is demanded.

Dress Influences Conduct

A few years ago a Port-

uguese ship, The Santa Maria, was taken over by rebel pirates. Newsmen said that the women on board were afraid the pirates might have designs so they left off wearing "enticing clothing." Wonder what they considered "enticing clothing"? Why, the very kind that preachers have been trying to convince Christians are immodest! They stopped appearing in shorts, halters, and swimsuits. They knew that such near nudity tended to arouse lust.

Mary Quant, originator of the miniskirt, was quoted as saying: "Mini-clothes are symbolic of those girls who didn't want to wait until dark 'to seduce a man.'" If it is wrong to look and lust, and it is, according to Jesus in Matt. 5:28, then it is wrong for women to dress and conduct themselves so as to inspire such lusting.

Our Duty Is Clear

(1) We should admit that the Bible commands modest apparel. I Tim. 2:8-10; Rev. 16:15.

(2) We should admit that we are to be different from the world. Paul said, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

(3) We should strive to be pure in heart. Jesus said, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

(4) We should not be slaves to fashion. Paul said, "And be not conformed to this world (age): but be ye transformed by the renewing of your mind" (Rom. 12:2). Spurgeon said, "London obtains their fashions from Paris, and Paris gets hers from hell."

(5) We should strive to adorn the inner man. I Pet. 3:3,4.

In the next installment, I plan to address the question of women wearing pants, pantsuits, and such like. Stay with me.--Johnny Elmore

SOME GOOD PEOPLE ARE LOST

By Jairus Joseph

Moralism is one of the most dangerousisms that face us in religion. Moralism is the notion that we can be saved by being good. Moralism tends to make us self-righteous. The moralist feels no real need for the blood of Christ to cleanse his sin-sick soul.

Sin is defined as transgression against the law (I John 3:40). Of course social or moral sins transgress the laws of God; but religious sins also transgress the laws of God. Two Old Testament priests, Nadab and Abihu, sinned by using strange fire for the holy censers. They were burned with fire for this sin. They were probably quite moral in ordinary conduct. Numerous Bible examples show that religious sin is every bit as abominable in the sight of God as social. A close reading of Hebrews 10:25-31 will show that the person who neglects the services of the church sins against Heaven in such a way as to bring eternal wrath on the soul. It is a bit hard for the moralist to see why such things as church services are so important. Those who do not attend church services do not love God, no matter how moral they may be! Those who neglect the scriptures show that they do not love God (I John 2:3-5). Though this will be a bit hard for the moralist to understand, love for God is the most important thing in life; social conduct is number two (Mark 12:28-34). Moralism turns these things around to make social conduct number one.

Thinking people know that the Bible is right when it says that all men are sinners (Romans 3:23). None of us are wise enough or strong enough to live without doing some wrongs. Sin is all about us. In spite of our best efforts, sins creep into our hearts and minds daily. We must have grace from God to forgive us of these wrongs that we do. Lust, passion, pride are constantly besetting us, and those around us.

Many of those who were converted to Chris-

tianity were already very fine people in so far as morality is concerned. One could never hope to meet better moral people than Cornelius, Lydia and others (Acts 10:1-2; 16:14-15). Yet these good moral people were lost in sin, just as the rest of mankind! They had to be reborn to be saved. If such good people as these must be reborn, it is certainly true that the rest of us must have the grace of God, which is in the blood of Christ, to save us.

Of course the moral code of the New Testament is better than anything before it or after it. But the primary purpose of the death of Christ was not to give us a better moral code; the main purpose was to BRING LIFE AND IMMORTALITY TO LIGHT (2 Timothy 1:10). Some of these outside of religion have fairly good moral codes.

God can measure our devotion to Him by several things which go beyond mere morality. We do not love God unless we love the scriptures. Those who do not conform their lives to the Bible are deceiving themselves if they think that they love God (I John 2:3-5). Many who profess to love God completely ignore much of what the scriptures have to say. God can measure our love by church attendance. Those who do not support the church in a faithful way love the world. They do not love God (Hebrews 10:25-31).

Using human creeds and doctrines in our religious life will ruin our religion (Mark 7:7). Moralists do not realize how serious it is to mix false teaching with Christianity. The churches in Galatia had been ruined by mixing law and grace (Galatians 5:14). It is somewhat amazing how little regard many religious people have for the scriptures. When we tamper with scriptures in any way, what we are really saying is that we think that we are smarter than the God who inspired the Bible.--*Kuala Lumpur, Maylasia.*

ANNOUNCEMENTS



ANNOUNCEMENTS

DEBATE IN BIRMINGHAM

The debate in Birmingham, Al. is scheduled to take place July 10-13 in the meeting house of the Sandusky Rd. Church of Christ. Disputants are Ronny F. Wade and Roger Jackson. Propositions are, in the order of discussion:

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 Wade, Deny: Roger Jackson.

2. The Bible teaches that a congregation of the church of Christ may teach the Bible by arranging into Bible classes, some of which may be taught by women. Affirm: Roger Jackson, Deny: Ronny Wade. The building seats 700 people. We encourage everyone to mark your calendar and come help us out in this discussion.

CHURCH DIRECTORY READY

By the time you read this the new 1989 church directory should be ready for mailing. This directory is the largest most complete directory to date. We have gone to great lengths to include every congregation known to us worshipping in the USA. Price is \$2.00 per directory postpaid. Send all orders to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808. Order yours today. (Unfortunately we were unable to include information received after May 1.)

SULPHUR, OKLAHOMA ANNUAL CAMP MEETING

Brothers C.A. Smith and LaDon Croom have been chosen to conduct our Annual Camp Meeting, June 24-July 4, 1989. The Sulphur Congregation invites all of you to attend this Gospel Meeting. The meeting will start on Saturday night, June 24th and will continue

through noon, July 4th. We are looking forward to excellent singing and preaching as the crowds grow from service to service. Good fellowship is enjoyed by young and old. There are plenty of motel rooms available. The lake area continues to improve as the resort area grows from year to year. There are RV Hook-ups where several families can stay together while attending this meeting - both in town and around the Arbuckle Lake Area. We invite you to make plans to be with us. We have plenty of parking space and by the end of this Great Gospel Meeting, we expect large crowds from near and far. We feel the preaching improves each year and the sermons are very timely.

For Further Information:

Bob Shepherd
1-405-622-3950
Don Stehr
1-405-622-5556
George Hill
1-405-622-2779

--The Sulphur Brethren

FOURTH OF JULY MEETING ANNOUNCEMENT

The Fourth of July Meeting in Lebanon will run from June 26 through July 3. The meeting will be conducted this year at the brand new Boswell Auditorium which is located at the high school on Highway 64 north of town. The auditorium has a capacity of 1800 so there will be room for any and all who come. By now you should have received a bulletin from Allen Bailey about accommodations, including motels offering discount rates. Allen Bailey and Jerry Dickinson, under the oversight of the elders of the Lee's Summit church, are conducting the meeting. Make your plans now to attend.

"A COMPREHENSIVE NEW TESTAMENT STUDY"

How would you like to hear a verse by verse, phrase by phrase, and word by word study of the New Testament presented by fourteen outstanding gospel preachers with over 300 years of combined experience in studying and proclaiming God's word? NOW IS YOUR OPPORTUNITY!!

This first study will cover the books of I Timothy, 2 Timothy, Titus, and Philemon.

This study will be very unique in nature. Unlike other major topical studies carried on throughout the country, this study will be an exhaustive verse by verse, phrase by phrase, and word by word study of the individual books of the New Testament. The primary goal of this and future studies is to utilize the vast knowledge, talent, and wisdom of preachers and teachers across the brotherhood to produce a complete set of commentaries on the New Testament. We know that a resource of this nature can be of tremendous benefit to Christians world wide. For additional information contact Allen Bailey, 905 West Grauwlyer Road, Irving, Texas, 75061, (214) 438-7217 or any of the brethren in the last church directory.

ANNUAL ROCKY MOUNTAIN SUMMER MEETING

The sixth annual Rocky Mountain Summer Meeting will be held again this year by the Church of Christ, 7901 W. 120th Avenue, in Broomfield, Colorado. The dates for this meeting will be June 8-11. If anyone is interested in coming, please call Rod Martin, AC 303-422-4507 or Bruce Word, AC 303-420-0417. We hope you can come and be with us for this great meeting.

ASHER-BATTEY DEBATE

On April 17-18 and 20-21 the following discussion was held in Amarillo, Tx. between Bro. George Battey and Bro. Jeff Asher. The first two nights the proposition was "The Scriptures teach that an assembly of the Church of Christ, for the communion, must use one cup (drinking vessel) in distribution of the fruit of the vine". Bro. George Battey affirmed, Bro. Jeff Asher denied. George did an excellent job of presenting the Bible teaching on the use of one cup in the communion. He showed the scriptures teach the use of one cup by command, by example and necessary inference. He also made a convincing argument on the rules for a metaphor. Bro. Asher was very reluctant to follow the points that Bro. George presented

ANNOUNCEMENTS

preferring rather to pursue his own pre-prepared straw man. Bro. Asher made some telling admissions before the discussion closed. He admitted that the literal vessel used by Jesus was called "cup". He also admitted when "cup" is used to refer to a drinking vessel, only one vessel is implied by "cup". He could read one literal container in Matt. 10:42 "a cup of cold water" but when it came to Matt. 26:27 he had the same problem as King Belshazzar, he couldn't read it when Jesus said "he took the cup". He was willing to accept the scholarship of Thayer and Arndt and Gingrich in the definition of cup in Matt. 10:42, but he would not accept the same definition of cup for Matt.

26:27.

On the nights of April 20-21 the proposition "When the church comes together for the purpose of teaching the Bible it is Scriptural to divide into classes for this teaching, some of which may be taught by women", Bro. Asher affirmed, Bro. Battey denied. Bro. Asher started with their standard ploy, trying to prove that his Bible classes are authorized under the command to teach. George showed that in reality classes have nothing to do with teaching, they are an unscriptural means of arrangement. I guess the thing that bothered me the most about the class discussion was when Bro. Asher stated in the written questions that his classes "are not

mandatory" and when asked what advantage do Bible classes give over the general assembly, he said "none in particular". So his Bible classes are not mandatory, they have no advantage over the scriptural assembly but he will not give them up even though they divide the Lord's church.

Bro. George Battey is to be commended for the excellent job he did in earnestly contending for the faith. The truth was upheld and we have full confidence that good will come from the discussion. Bro. Elmer Moore moderated for Bro. Asher, Bro. Joe Hisle for Bro. Battey. We would say a special thanks to the congregation at Amarillo for supporting this discussion.--*Joe Hisle.*



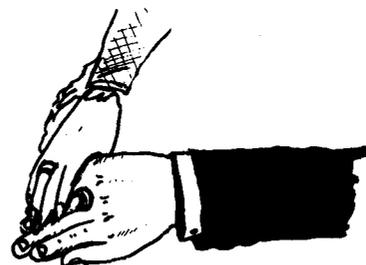
GADDIS— Flossie Evelyn Gaddis was born August 12, 1912 near Thayer, Missouri and departed this life on January 27, 1989 in St. John's Regional Medical Center, Springfield, Missouri following a long illness. Sister Gaddis leaves behind her devoted companion of 58 years, Lawrence, three children, seven grandchildren, and four great-grandchildren. Flossie spent most of her life in the Bendavis community, where she and Lawrence reared their family. They were pillars of the Bendavis congregation for many years, but poor health forced them to move to Houston, Missouri where she remained faithful until death. Sister

Flossie Gaddis loved the Lord, the church, and her family. And perhaps her happiest times were spent having her family and Christian friends around her, giving of herself to those she loved. She was a wonderful lady, and will be missed by all that knew her.--*Todd G. Long.*

OUR POLICY ON EDITING

We continue to experience difficulty with some material being too lengthy. This is especially true with field reports which are supposed to be approximately 1/2 to 3/4 page of double spaced material. In a few cases we have had to edit some remarks which we felt were the least important. We realize some do not appreciate this, but it must be done and will continue to be done as needed. We suggest you edit your own reports and condense them to a more appropriate size. Otherwise, when space is short we will continue to resort to editing which we reserve as our right. *Ronny F. Wade and Don L. King.*

BONDS OF MATRIMONY



MARSHALL-GREEN— Melissa Jane Marshall of Neosho, MO and Cale Leon Green of Seneca, Mo. were married Jan. 27, 1989 at the Neosho Church of Christ in a beautiful ceremony with a reception following. Melissa is the daughter of Bro. Frank and Sis. Sandy Marshall of Wayne, W VA and Cale is the son of Bro. Frank and Sis. Yvonne Green of Seneca, MO. Both Melissa and Cale were both raised and baptized in the church. We wish them a happy and successful marriage as they begin their Christian home.--*Submitted by Frank Marshall.*



the fields are white already to harvest

Allen Bailey, 905 West Grawwyley Road, Irving, Texas 75061, (214) 438-7217— We have good news from Irving, Texas. Recently we have had another baptism. Brother Ray Powell had been studying with a prospect for several months and converted him to the faith. Recently a brother took his stand for truth who had previously been worshipping in error. We welcome these two new members to the Irving congregation. Please be reminded of the study that will take place here in Irving on the dates of May 25-27. See information in this issue of the Old Path Advocate. The work in Irving has simply been wonderful. Several have been baptized and several others converted from digression, made confession of fault, or have solicited the prayers of fellow christians. We certainly appreciate those throughout the congregation, metroplex, and the world of like precious faith. Our travels have been somewhat extensive since our last report. We have held meetings in Houston, Texas (Northshore congregation) our first time in Houston, Texas and indeed a job for me. We started a personal work study the next night in Oklahoma City (21st street) from Monday through Friday. This was well attended and the interest was good. We need many more brethren and sisters interested enough in winning souls to reach out and learn more about conducting home studies and converting the lost. We left only a few days later for Kansas City, Missouri (85th and Euclid). This was also a treat. It had been ten years since I was there in a meeting. I appreciate this congregation so much for their support to the Lord's work here in the states or in other countries. They are a prime example for others to follow. Our next revival took us to Lawrenceburg, Tennessee (Chapel Grove) and it was indeed a delight. The brethren and sisters of this congregation are working hard. They are devoted to spreading the gospel in the com-

munity in which they live. I would love to see this zeal elsewhere equally as well. All of the above places gave me a great amount of support in preaching the gospel plain and simple. Friends, it is an old story with a special meaning to all. Please work hard to spread the gospel to your friends and neighbors!!

Billy D. Dickinson, 215 Forest Hills Dr., West Monroe, LA. 71291, April 10— The month of March was a very busy month for me and was a most satisfying and rewarding time spent in the Master's vineyard. Besides conducting two meetings and preaching at North Shore, TX., Fairview, LA. and Jackson, MS., we also had a meeting here with Billy Orten. This meeting gave us all a spiritual lift; I deem it a success from several standpoints. Besides brethren coming from as far away as New Orleans and Houston, TX., cooperation from nearby congregations was excellent. We had some of the best crowds we have had in recent meetings. It should be gratifying to Bro. Orten to know that those who know him best, and in some cases have heard him the most, have a love and respect for him and were willing to come out and support this meeting! Best of all, I'm glad to report that we had good outside interest from service to service; all the advertising we did really paid off and some good leads promise to follow as a result. The first part of March I held a meeting in Wynnewood, OK. Bad weather--and I do mean B-A-D -- hindered the first part of the meeting. It snowed 16 inches the first weekend; that Sunday morning only a few of us were able to make it out to the service and we didn't resume the meeting until Tuesday night. Of all the meetings I've held through the years, this is the first time the weather and road conditions were so bad some of the services had to be canceled. However, by the last weekend the temperatures were up into the 80's and we

finished up with good, enthusiastic crowds with outside interest. It was a privilege to stay with Paul and June Pope for the first part of the meeting. I was suppose to stay the first night with Bro. and Sis. Raleigh Perkins, but wasn't able to get to their house due to the road conditions. I owe Paul and June a special debt of gratitude for allowing me to stay with them; of course, their home is always open to preachers and brethren. The latter part of the meeting I enjoyed staying with John and Sherri Mackey. In spite of it all, we still had a good meeting and one I'll long remember! Also, I conducted a meeting at Bedford, IN. where we enjoyed staying with Reg and Tanni Kinser. I always enjoy going back to Bedford where I have many dear friends; crowds were excellent each service and the meeting ended with one restoration. My next two meetings are: June 7-11 at Pleasant Hill, Mo. and Aug. 13-20 at Birmingham, AL.

Todd G. Long, P.O. Box 313, Houston, MO 65483— The work here in the Houston, Missouri area, is going very well. We have just concluded a three day meeting with Jerry Dickinson, which all seemed to greatly enjoy. We had a good many visitors, including 21 from the community, as well as 11 of our sister congregations being represented. Jerry did an excellent job, and presented a variety of penetrating sermons to all who would hear. Recently, I had the privilege to spend some time with Bro. Allen Bailey, in a meeting, he held in Kansas City. I have a tremendous amount of respect for Allen and his family. I owe him a great deal for all the work that he has done with me, the confidence that he had in me, and the knowledge and experience that he has helped to give me. Allen is a wonderful man, an excellent preacher of the gospel, and a good friend. We look forward with great anticipation, to the upcoming Lebanon (4th of July) meeting. Soon

FROM THE FIELDS (Continued)

thereafter Eryn and I will be moving back to my home congregation, in Jasper, Tennessee, to do evangelistic work. There is a wonderful little congregation there which has several young people and new converts. We also are looking forward to being in Newton, Iowa for a meeting, July 26-31. Please pray for us, and the work which we are involved.

Bob Johnson, 5 Glade Ave., Philippi, W.V. 26416, May 2, 1989—

We are happy to report that the work here in Philippi has budded with the development of a new home study, plus two new enrollees in our Bible course. With this new addition, I am now involved in seven home studies conducted weekly. Brother Richard Bunner has also gained a new home study in Wetzel County, making a total now of seventeen divided amongst myself, Richard, brother Alan Bonifay and a brother John Stevens of the Bunner Ridge congregation. John is an active member, and conducts a weekly study on his own, and assists Richard with one as well. Earlier in April, Gail and I visited friends and family in Oklahoma and Texas. I spoke at Wynnewood, OK, Wednesday, April 12. Sunday the 16th, I spoke at Cleburne, Texas, both services. While at Cleburne Sunday, I baptized Maezel Powell into Christ. She is the sister of brother Dan Powell of the Cave Junction, Oregon congregation. We are thankful to God for this new addition. It was good to see brother Melvin Blalock again, and spend some time with him and his family. Melvin is doing a good work for the cause of Christ there in Cleburne, as well as assisting the brethren at Weatherford. We are grateful for our new developments and are optimistic about the future. It is a great joy to be in an area where the interest continues to remain high for a study of God's word. Whatever results may come, may all the praise, glory, and honour, go to our heavenly Father, for in Him we "live, and move, and have our being." (Acts 17:28).

Alan Bonifay, 709 Potomac Ave., Fairmont, WV 26554, May 1, 1989— Greetings to the faithful in Christ Jesus. April was a very busy month in this section of the Kingdom of God. It is our fervent hope that the Gospel Cause is advancing as rapidly where you are. Please accept our thanks once again for your continued fellowship in the gospel. The work in north-central West Virginia is still progressing well and for this we give thanks to God. At this time there are seventeen studies in progress in this area. These are shared among Richard, Bob, John Stevens and me. Currently I am working on eight of these permanently and three others I attend with Richard if time permits. In the past month we have set up two new studies. We have high hopes for eventual conversions from nine of these studies. Several of the folks we study with who are not members of the church have attended one or more services either at Ash Camp or Bunner's Ridge. We believe that this is a very significant step in the process of conversion. Bunner's Ridge has just closed a great meeting with Lynwood. Even though Lynwood did not feel well at all, he did a masterful job proclaiming the ancient faith. We are ever in his debt both because of his selfless example and his powerful preaching. May the Lord give him many more years in the service. In April I preached four times at Bunner's Ridge; once at Ash Camp; once at Mt. Liberty; once at Alexander; twice at Wayne, WV.

S. Bruce Word, 5875 Urban St., Arvada, Colorado 80004— Another month in 1989 has flown by and it is our prayer that the Lord's work is progressing in your area. The Lord continues to bless our work here, and our congregation continues to get stronger and stronger. We give God all the glory for his manifold blessings. We continue to receive responses to our radio broadcasts and we are thankful for the opportunity to respond to all requests we receive. Our radio program is relatively new and we are pleased with the progress that has been made

through this avenue of reaching the public with the Gospel of Jesus Christ. We trust that the efforts this congregation makes in the future will be greater and even more rewarding. Our meetings this year have been just wonderful. I have been able to conduct meetings in South Tulsa-Broken Arrow, and also in Imperial Nebraska. Both of these meetings were well attended and we were treated wonderfully. Both of these congregations put forth great efforts to make the meetings a success, and we feel that they were indeed. We look forward to our meeting schedule for the remainder of the year. We will be in Canyon City, Colorado, St. Albans, West Virginia, and Norman, Oklahoma during the remainder of the year. This is in addition to our work here in this area. We just completed a wonderful meeting with Bro. Wayne McKamie, and it was good to visit with he and his wife during that meeting. They are special people and we love them very much. Our summer meeting is upon us, and we are looking forward to that as well. It will be June 8-11 and there will be a variety of speakers. Our love and prayers go out to the faithful everywhere.

James A. Hickey, 1209 E. 13, Lawrence, KS 66044, April 30, 1989— Bro. Jerry Dickinson recently conducted a series of meetings on "The Christian Home." The meeting was very well attended. My sons, Brett, Bart, and Dennis all spoke during the young men's service. We rejoiced to see one young man baptized and his wife restored to the Faith. Bro. Chris Freeman, who was recently baptized, is taking an active part in our services. While in Mexicali for Bro. Lopez' funeral, I worked with the congregation to establish new leadership to carry on the work that Bro. Lopez had been doing. Bro. Jose Rodriguez has agreed to lead the flock. He is adding more services and has begun organizing door-to-door personal work. We thank the Lord for the Rodriguez family and the brethren at El Cajon, CA. Bro. John Fisher has agreed to help out

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

FROM THE FIELDS (Continued)

on a monthly basis. He does very well with his Spanish-speaking. In March I made a trip through Northwest Mexico. We visited Monterrey, Tampico, and Matamoros. On our way I enjoyed preaching at the Glendora congregation in San Antonio, TX. Since my last report I have preached at El Cajon, CA on the 73rd and Prospect church in Kansas City, MO. We invite all our brethren to visit the Lawrence congregation.

Jerry Dickinson, 404 Hamilton, Neosho, MO 64850— We are, by now, just about settled down here in Neosho, Missouri. This part of the country is blessed with a number of churches and I am enjoying worshipping and working with all of them as I have opportunity. I have been very busy since moving here and thank God for every door he opens. I just got back from a meeting in Lawrence, KS which resulted in one baptism and one restoration. We made our stay with Jim and Nellie Hickey and they made us feel at home as usual. The church is prospering in Lawrence - the Lord bless them! I am looking forward to the summer, with meetings in the following places: West Plains, MO, May 31-June 4; Hillcrest, MS, June 11-18; Garland, TX, July 7-16; Flintville, TN July 29-August 6. Presently, we are saturating this area with the gospel; John Anderson conducts a weekly radio broadcast, Burkhart and Neosho are running Irvin Barnes tapes on a local T.V. station, and I write a weekly column in the newspaper. Pray for efforts and the cause here.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, May 8— The meeting at Covina closed with one being baptized after the meeting ended. The young man lives in the Bay area and is attending faithfully at the Fremont congregation. His brother baptized him and we are thankful for the work and study done by him and perhaps others. There was also one who confessed faults. Crowds were very good throughout and we were treated so well by all. Since then, we have preached on Lord's Day at Yuba City, Ca. and held a weekend meeting this past weekend at Manteca, Ca. We were treated well at both places as usual. We appreciate the home of Melvin and Lynnette Lee being open to us and others during the meeting. They are old friends of ours and we enjoyed being with them. At Fremont, we look forward to Richard DeGough preaching for us this coming Lord's Day. We are at peace and thankful for it.

Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, May 5— During the month of April I have preached several times at Eldon and Lebanon, and once at Healdton, OK during a short trip back to Ardmore. Last Sunday, I began a meeting at Buffalo, MO where Smith Bibens works and preaches. We have had good attendance from area churches and some from the community. I am impressed with the little congregation at Buffalo and feel that Smith has done a good work here. I go next to Fayetteville, AR May 10-14; Jackson, MS May 24-28; and White Bluff, TN June 4-11. Please come and be with us, if possible.

Gayland Osburn, 1603 E. Madison, Cottage Grove, OR 97424, May 7— The meeting Bro. David Wasson and myself conducted at Spokane, Wash., April 6-16 resulted in one baptism. We are thankful to the Lord for this increase of one precious soul. Since then, I have preached here in Spokane several times. April 30, Bro. Delmer Lee and myself together shared in giving the lesson at the morning service at Kennewick, Wash. May 3, I preached at Cottage Grove, Oreg. I am thankful to God for the privilege of being back in the evangelistic work full time. I ask an interest in your prayers.

Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808, May 9— In the recent past we have enjoyed meetings at Mt. Grove, Mo.; Kan. City, Ks. (79th); Northside, Springfield, Mo.; K.C., Mo. (73rd); and Ft. Worth, Tx. We appreciate the opportunity to work with all these churches in an effort to strengthen and spread the cause of Christ. The Ft. Worth meeting resulted in a number of confessions. It was like going home. For years we lived in that area and developed friendships that only death can sever. The Lord willing our schedule for the near term includes meetings at the following places: Jacksonville, Fl. May 25-28; Midland, Tx. June 7-11; Spring Valley, near Htn. WV. June 18-25; Olney, Tx. July 2-9 and Fairview, La. July 16-23. We look forward to being at these churches and hope to see many of you there. May the Lord bless our efforts to the good of his eternal cause.



A D V O C A T E

No. 7 JULY 1, 1989

ARE WE FORCING PREACHERS TO QUIT?

By Ronny F. Wade

What a horrible thought! Surely not, would be the reaction of almost everyone. How on earth can we get by without these valued and respected harbingers of the gospel? The answer, of course, is that we cannot. However whether we realize it or not, there seems to be fewer and fewer of them, and young men coming on don't seem very eager to launch a career of preaching. Why? We must not only ask this question, but face the consequences of its answer as well.

Every preacher has basic needs. Every preacher has basic rights. Paul wrote "My defense to those who examine me is this: Do we have no right to eat and drink? Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? Or is it only Barnabas and I who have no right to refrain from working? (I Cor. 9:3-6, NKJV) Preachers have to live. They have to eat, pay bills, feed and clothe their families like everyone else. I don't know why it is that some people have problems with paying a preacher. With some it seems more like they are willing to help a needy saint (the preacher) than pay him a living wage. It is almost as though he has to prove he needs the money, before they are willing to pay him. Brethren, this is the wrong attitude. And if we don't change it, in a few years we are not going to have any qualified preachers to pay, they will all have been forced to seek secular employment. The apostle Paul took wages for his hire (2 Cor. 11:8) Jesus told the Twelve to take wages or hire for their labor during the limited commission. (Lk. 10:7) I am sure that most who read this article will

agree with what I have said thus far. With many, in fact with most, it is not that they are opposed to supporting preachers, it's just that they do not understand all the factors that need to be considered when deciding how much the preacher should be paid. In order to clarify the problem, let me offer the following:

1. A young man just coming out of college, who plans to teach school, can expect to earn around \$18 to \$19 thousand dollars for the school term. This means that he will have between eight to ten weeks free. If we factored this unto our example this would raise his yearly income another three to four thousand dollars, giving us an annual salary of \$21 to \$22 thousand. In addition his medical insurance will be paid, and at least half of his retirement will be paid by the school district. As he progresses, he will be given a yearly raise for his acquired experience, meaning that during the next ten or so years, he will receive regular increases in his salary so that by the end of that time he will be earning around \$26 thousand. But, let us go back for just a minute. When this young man gets out of school and goes to work, he is making the equivalent of \$22 thousand a year, or a little over \$18 hundred per month. Very few beginning preachers do this well. In fact very few experienced preachers make this much. Let us suppose for a moment that we pay a preacher two thousand dollars per month. Out of this will come his medical insurance, which will be a minimum of two hundred dollars, and that won't be outstanding coverage. Next, social security, which will amount to around thirteen percent or

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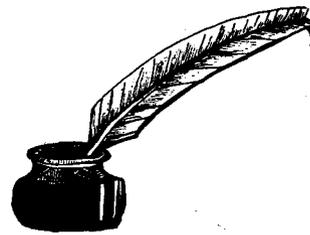
Single Subscription One Year.....\$5.00
Published Monthly by Old Paths Advocate, Lebanon, Mo. 65536

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



THE COLLECTION

By Edwin S. Morris

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." I Cor. 16:1-2. Someone might ask, "is giving a part of the worship service?" Yes, I believe it is. The **doing** of what God has commanded to be done is worship to Him, and he has commanded this collection be taken care of on the first day of the week. In Acts 20:7 "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." In I Cor. 11:18 "For first of all when ye come together in the church," and in verse 20 "When ye come together therefore into one place, this is not to eat the Lord's supper." We can readily see that on each first day of the week the disciples assembled to break bread and they were also taught. The disciples were commanded to lay by in store on the first day of the week as they were prospered. The purpose of this was so that there would be no necessity of taking up a collection when he came. We must conclude that the cause of Christ is to be advanced by our giving upon the first day of the week. This is a part of our worship service.

Do we have any way of determining how much we are to give? Some think it is left solely up to each individual and that we have no guideline to follow. In I Cor. 16:2; we are taught to give as we have **prospered**. If we prospered more we would give more and if we prospered less we would give less. But if it is left up to us then this would not apply. In II Cor. 9:7 "Every man according as he **purposeth** in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Purpose is to choose beforehand. So, we are to determine when we know how much we have **prospered** as to how much we will give. If I have made \$400.00 that previous week how am I going to **purpose** what I am going to give? Under the law they gave a tenth. God has

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THE QUERIST COLUMN

By Ronny F. Wade

QUESTION: Please explain I Pet. 4:18. Does II Pet. 1:11 negate the fact that the righteous will scarcely be saved? (Ca.)

ANSWER: The two passages in question read as follows: I Pet. 4:18 "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" II Pet. 1:11 "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and savior Jesus Christ."

In order to correctly understand the phrase "if the righteous scarcely be saved" we must give our attention to the entire context surrounding the passage. In v. 7 Peter says "But the end of all things is at hand:" To what does he refer? Certainly not the end of time, for it has been nearly two thousand years since these words were penned, and what he describes was "at hand". This Epistle was written around 67 AD, about a year after the war with the Romans began. Within three years Jerusalem would fall (AD 70). Peter, well aware of Jesus' prophecy in Mt. 24, had good reason for saying "the end was at hand." The signs, so vividly described by Jesus in his discourse, were everywhere evident. In v. 17 he says "For the time is come that judgment must begin at the house of God..." Not the judgment at the end of time, but rather the punishment and persecution resulting from the conflict previously mentioned. "That upon you may come all the righteous blood shed upon the earth..." Mt. 23:35 "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those

days should be shortened, there should be no flesh saved: but for the elect's sake those days shall be shortened." Mt. 24:21-22 Thus Peter adds "what shall the end be of them that they obey not the gospel of God?" In other words, if the righteous, loved and cared for by God, are going to suffer the judgment (persecution) of the hour, what will happen to the unrighteous? Verse 18 is but an extension of this verse. "If the righteous scarcely be saved" literally, if the righteous be saved with difficulty, where shall the sinner and ungodly appear? Remember Peter is not speaking of salvation (being saved) at the final judgment. That has never been a question, according to II Pet. 1:11. But rather he is speaking of the difficulty of these Christians being preserved at the destruction of Jerusalem. Note Mt. 24:13 "But he that shall endure unto the end the same shall be saved." These Christians would be spared, with difficulty. What about the sinners and the ungodly? They were not. They did not escape but perished in this horrible bloody conflict.

To subject this passage to an interpretation which says righteous people are barely going to make it at the final judgment, is to disregard both the context and the meaning of II Pet 1:11 which affirms that the salvation of the righteous has never been called into question. For a fuller more complete study of these verses, the reader is directed to MacKnight, Commentary on the Epistles, Clarkes Commentary, and a study of First Peter by Guy N. Woods. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.)



MODERN MORAL ISSUES

By Johnny Elmore

APPAREL FOR CHRISTIANS

In response to several requests, I have promised to address the subject of pants, pantsuits, jeans, etc. on Christian women. I realize that I speak for myself and not necessarily for other brethren. It is my sincere desire to edify, not to offend.

Bible Teaching

God's design and purpose for a difference in male and female appearance is reflected in two major scriptures: Deut. 22:5 and I Cor. 11. In Deut. 22:5, God said that a man was not to wear a woman's garment and that a woman was not to wear "that which pertaineth unto a man" and that those who do are an abomination to God. In I Cor. 11, Paul taught that a man is to pray with head uncovered while a woman is to pray with head covered, and that the covering given for her for this is her long hair. These two passages set the standard for dress in the male-female relationship. Each was to wear distinctive clothing and have a distinctive hair length. The New Testament condemns effeminate men (I Cor. 6:9) and masculine women (Rom. 1:26,27).

The objection is often made that Deut. 22:5 is part of the Old Testament. However, we use the Old Testament to define some things that are condemned in the New Testament. For example, we use Deut. 5:11 to explain what is meant in Matt. 5:33. Surely we all believe it is wrong to take God's name in vain, even though the passage which says it plainly is in the Old Testament instead of the New Testament. The principle taught in Deut. 22:5 is God's abhorrence of confusion of the sexes, something which is an abomination to God.

I believe there are indications in the Scriptures about what God had in mind for men and women. We know that women are commanded "to adorn themselves in modest apparel" (I Tim. 2:9). *Young's Analytical Concordance* renders the word "apparel" (Gr. *katastole*) as "long robe." Thayer renders it "a garment let down, dress, attire." I do not know of any scripture which commands men to wear robes.

The only ones commanded to wear pants that we find in the Scriptures were men. The priests were commanded to wear "breeches" to cover loins and thighs when they walked up the steps to minister at the altar (Ex. 28:42). Josephus' description of these garments fits our modern understanding of pants (Ant. III, 7,1).

The World Takes Note

Marlene Dietrich, a Hollywood actress, was reportedly the first woman to wear a man's suit in public in a night club act. When asked why she dared to do so, she retorted, "Because I'm tired of men having all the fun in life." Some argue that pants are "more modest" than a dress for women, but the world does not seem to agree. Such songs as "Baby's Got Her Blue Jeans On" and "Tight-Fittin' Jeans" in country music glorify the overt sexual attraction. One couple visited a congregation where I preached and took their stand for the truth. They later remarked that the services seemed more reverent than the places they had visited. I asked, "What do you mean?" The lady replied, "The women all have dresses on." I was in the post office one day when a lady walked in wearing a dress. I noticed that men were all holding doors and acting like gentlemen. Her clothing plainly said, "I am a woman, and I accept the role God has given me."

What Others Have Said

The pastor of a Baptist Church, Hugh F. Pyle, wrote a book, *Skimpy Skirts and Hippie Hair*, in which he quoted Deut. 22:5, saying, "Little explanation is needed here." He continued: "Christians should not wear the clothing of the opposite sex. The unisex idea is of the devil. God wants a decided distinction between male and female. This is true of both dress and hair!"

In *Vestibules of Heaven*, M.F. McKnight, a preacher of cups and classes persuasion states: "Another thing that we find among women today is an unnatural desire to dress as much like men as possible." He then quotes Deut. 22:5.

Another Baptist preacher, Gene Pritchard, of

CONCERNING THE "IGLESIA NI CRISTO MANALO" OR "CHURCH OF CHRIST 1914"

By Virgilio O. Danao Sr.

The church mentioned above originated from the Philippines. It was founded, and was registered with the Philippine government, in July 1914. One of its founders, who later became the leading figure until his death, was Felix Manalo. At the time of his death, he was the Executive Minister, the highest position, of the organization. Erando G. Manalo, one of his sons, succeeded him; and now is still the present Executive Minister. Although its members simply identify themselves IGLESIA NI CRISTO (CHURCH OF CHRIST), locally many times they are called IGLESIA NI CRISTO MANALO. They are also popularly known as CHURCH OF CHRIST 1914, perhaps because of the big number, 1914, written or engraved at the placards of most of their meeting houses in the Philippines. Its Central Office or Headquarters is located in Diliman, Quezon City, Philippines. Although the claim of its members that their total membership in the Philippines numbers by the millions is questionable, we acknowledge they are able to start mission works in foreign lands; such as in the USA and other countries.

Several preaching brethren requested me to write an article regarding the INC (Iglesia ni Cristo Manalo), so the brethren everywhere, who may have contacted its members already, may be informed and warned. Thus this article. I had several public and private studies with the INC; and these experiences led me to acquire deeper knowledge and information about its beliefs and doctrines. If this humble treatise can supply the reader facts about the "Iglesia ni Cristo Manalo" or "Church of Christ 1914", and prepare him to confront its members whenever opportunity arises, then the main objective of this article is attained.

In this study, let us appeal "to the law and testimony" (Isa. 8:20), ---the word of God, the Bible --- for in religion this is the safest and surest way in our quest for truth, the will of God. Because of our limited space, the writer only selected several major beliefs, among others, and compared them to the teachings of the Scriptures so the reader can immediately notice and determine the fallacy, of the "Iglesia ni Cristo Manalo" or "Church of Christ 1914."

FELIX MANALO, AN ANGEL OF THE CITY

The INC claims the Church Christ estab-

lished was totally destroyed; and it completely "disappeared", as a result of the falling away, apostasy, and ultimately the religious persecutions during the Dark Ages. But in order that salvation may continue to be preached throughout the world, God has chosen a messenger, an angel, in the person of Felix Manalo who was from the far east, "the Philippines", to re-establish the Church of Christ in 1914. Isaiah 43:5, Isaiah 46:11 and Revelation 7:2-3 are the major passages cited as proofs that the late Felix Manalo was the messenger and angel of God from the far east.

Any honest student of the Bible can immediately notice that such teachings are in direct contradiction with the words of God. The Scriptures clearly teach that the New Testament Church, or Christ's Kingdom (Col. 1:13), was established in 33 A.D. (Acts 2). According to prophecy, the Kingdom, or the Church, "shall never be destroyed" for "the gate of Hell shall not prevail against it" (Daniel 2:44, Matt. 16:18-19). Since Christ "shall reign... forever and of His Kingdom (Church) there shall be no end (Luke 1:33), God did not need a Felix Manalo, or any person, whether he is the wisest man on earth, to re-establish the Church. And to say the Church was totally destroyed so it stopped to exist, whenever that event may be in the history of the Church, is a bold attempt to simply ignore plain teaching of the Scriptures.

Let us examine the passages the INC believes to be applicable to Felix Manalo as an angel and messenger of God. First: Isaiah 43:5, "Fear not for I am with thee: I will bring thy seed from the east, and gather thee from the west." Take note that the name of Manalo is not mentioned in this verse. But a careful examination of the context shows God was speaking to JACOB (v. 1). So this verse does not apply to Felix Manalo. Second: Isaiah 46:11, "Calling a ravenous bird from the east, the man that executeth my counsel from a far country: Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Despite the fact his name is not stated, the INC claims the "ravenous bird from the east", "a far country," was Felix Manalo. However, this passage was a prophecy regarding King Cyrus of Persia. The Israelites served the king of Babylon during their "70 years captivity" there (Jer. 25:11). But Cyrus conquered Babylon, and later made a

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"DO WE MAKE LIGHT OF GOD'S PLAN?"

In the March 1, 1936 issue of the "Old Path Advocate" the following article by Bro. J.C. Moore of Waco, Texas was written. For several years my parents and the Moore family were close friends and we children all played together. Brethren this has been 53 years ago and it sounds about the same conditions exist today.--*Edwin S. Morris.*

"The Bishops"

As Bro. Gay is giving us some good articles on the work of the evangelist, I will try to say a few things about the bishops.

Do we need evangelists? Yes, certainly. What for? Do we need bishops? Can we do without them?

Here are a few questions that I would like for the leaders in each congregation to answer for themselves!

1. Does the Lord intend for the church to be ruled by bishops in this age?
2. Can the church be ruled scripturally by those who are not bishops? If yes, then does not that prove that the Lord's plan is a failure?
3. Can an evangelist take the oversight of the church?
4. Why is it that some preachers are taking the oversight of the church and still oppose bishops taking the oversight because the bishops are not qualified?
5. Which is the most nearly scriptural, for a preacher (or any other disqualified leader) or a disqualified bishop taking the oversight?

6. If bishops, that are qualified, are to take the oversight of the church, why will men of every description, who are not qualified, take the oversight?

7. Why is it that we are willing to spend our money to help men and boys prepare themselves to do the work of an evangelist, but are not willing to spend one dime of our money, nor give any of our time, to help men prepare themselves for bishops?

It seems to me that the church is saying by its actions, oh, well, the church can do better without bishops, so why worry about them?

Brethren, we need to wake up on the work we are to do in the house of God.

Do not think that I encourage the Churches of Christ to appoint bishops regardless of age or character. The bishops must be qualified, as the scriptures say. (I Tim. 3, Titus 1, I Pet. 5). It is my desire for the congregation to select men who can come up to the requirements laid down in God's word. Then, let us do all we can to help these men to qualify for the eldership. We should not discourage them by continually telling them that they are not fit for the place.

If the churches had qualified elders who would take the oversight; settle troubles between themselves, I think it would put a stop to so much fault finding and arguing about untaught and unlearned questions.--*Submitted by Edwin S. Morris.*

HOW ABOUT A CAKE WALK?

By Joe Hisle

I suppose that I can speak for your congregation as well as my own home congregation, we could use more money in the church treasury. This would enable us to do more in the Lord's work. We could support more preachers, send more men into foreign fields, help more needy saints, if we just had more money. Well, how about a cake walk to raise additional funds? Every sister could bake a cake or two and we could let people win them for a reasonable fee. Another alternative might be a bean supper or pancake feed. The food would be inexpensive and we could have the general public help us to fill up the church coffers, so we could do all those good works. Why don't we try taking collection on Wednesday nights? This seems to work for the denominations.

Why don't we have a cake walk? Why don't we have a bean supper or a pancake feed? Why don't we have a Wednesday night collection? **BECAUSE IT IS UNSCRIPTURAL.** The Lord has given us specific instructions as to the way the church is to be financed. Notice I Cor. 16:12,1,2- "Now concerning the collection for the saints, as I have given order to the churches of

Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Our example is a collection upon the first day of the week.

Now we come to the point of this article. What about putting the Lord's money in an interest bearing account? Why don't we buy a CD with the church treasury? Even better, why not invest in real estate or buy a high yielding stock?

The answer to all of these questions is we should not take any of these measures to draw interest on the Lord's money because it is UNSCRIPTURAL. In spite of the fact that there is absolutely no scripture for these practices, I know of congregations who are involved in each practice I have mentioned. Brethren may I remind you that the church is not in the money making business. When the church has its money on interest it has gone beyond a "thus saith the Lord".

Why don't we have a cake walk? Why don't we put the church treasury on interest? Because it is UNSCRIPTURAL.--*Rt. 4, Ada, Ok. 74820.*

ARE WE FORCING PREACHERS TO QUIT?

By Ronny F. Wade

Cont. from page 1

around two-hundred fifty dollars. These two deductions will lower immediately his take home pay to \$1555.00 per month. In the example we used, the school teacher will have his medical insurance paid and half of his retirement, so that only about \$150 will be deducted allowing him a take home pay of around \$1850.00. Now, brethren it doesn't take a genius to see that so far as money is concerned the preacher is being short-changed. When we consider the fact that many men have given their life to the preaching of the gospel, and are not being supported in accordance with their experience and knowledge, we should be ashamed. What more valuable resource do we have than these men? Let's don't drive them out of the field.

Another area, I would like to touch upon, concerns our systems of calling preachers, often long distances, for meetings without taking into consideration their expenses. Some churches are paying what they paid five years ago for a meeting. Prices, expenses, have skyrocketed in many instances, but pay remains near the same. Brethren, we cannot expect preachers, who have to pay upwards of \$15,000.00 for a car, to come half way across the nation to hold a meeting, and after receiving inadequate pay, continue the process year after year. Sooner or later it has to stop, and when it does, the church will be the loser.

May we all stop and think about this problem. I have not written for the purpose of criticism, for I believe that my brethren are the finest in all the world. Most, want to see the preacher fairly compen-

sated for this labor. However, often because of not knowing or carelessly overlooking the facts, we allow situations to arise and exist that are unwise. Let us all awake. We cannot afford to lose a single preacher. Let's pay them like the dedicated professionals they are. May we ever honor those who "preach the gospel of peace and bring glad tidings of good things."

THE COLLECTION

By Edwin S. Morris

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done more for us and requires us to do more for him. If we give more than a tenth we have done more for the cause of Christ. Paul refers to Abraham giving a tenth part of all to Melchisedec in Heb. 7:2 and says in vs. 4 "Now consider how great this man was, unto whom even the patriarch Abraham gave a tenth of the spoils." If we give a tenth or more we are certainly not falling short of what God requires. After all, he has given us everything we have and as stewards we are giving back to Him in order that his work might be done. Jacob vowed a vow in Gen. 28:22 "And of all that thou shalt give me I will surely give the tenth unto thee." He was certainly blessed by God. We are promised in II Cor. 9:8 that God is able to furnish us with a replenished supply to abound in every good work. Notice: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." In Gen. the 47th chapter it tells of a famine in the land of Egypt. When the people had nothing of their own left and even their fields were sold to Pharaoh, Joseph told them that he was giving them seed to sow the land. He told them

that of the increase they would give Pharaoh a fifth part and that four parts would be their own, vs. 23-24. Now what did they say? In verse 25 they said "Thou hast saved our lives." And think today so many say I cannot afford to give a tenth!!! Christian friend think soberly.

The question sometimes arises, are we to give on our gross income or on our net income? If we are on a salary we should give on our gross income. The money taken out for taxes, insurance, credit unions, savings, are our earnings. I have always made it a practice to give a tenth or more out of my gross income. And if I did get an increase in salary the first thing I did was to purpose how much of the increase would go to the Lord. This includes bonuses, interest gains, profits from money made on sales, etc. If we give on our take home pay why could we not have taken out of our check the house payment, car payment, etc. and then give on the take home pay? If our salary is \$400.00 per month that is what we should base our givings on.

The question sometimes arises, "I get paid once a month", should I give it all at one time or can I give it equally each Lord's day? I believe it to be in harmony with the teachings of the scripture to give it either way. A brother told me one time he preferred to give it at one time because he might not live until the end of the month. Nothing wrong with that. Personally, I am paid once a month but I prefer to give it on a weekly basis.

Another question comes up about if husband works and wife does not or if both have income how should they give their offerings? The husband and wife are one. If they decide to give a check and they include both incomes in the one

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THE COLLECTION

By Edwin S. Morris

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check I see nothing wrong with that; or if they desire to give separately, I see nothing wrong with that. If only one has income I feel the income is both of theirs and when it is both of them giving. If children are in the family I believe it is good to let them give some in order to teach them the necessity of giving. A man once told me several years ago when most everyone gave by cash that they let their children give the bills and they gave the change so the children would not be brought up thinking that just change was sufficient.

In conclusion, let me say I believe the scriptures teach that the collection is a part of the worship service and should be taken care of each first day of the week.--Edwin S. Morris, 10520 N. McKinley, Okla. City, OK 73114.

APPAREL FOR CHRISTIANS

By Johnny Elmore
Cont. from page 4

El Dorado, AR wrote in *How To Rear Godly Children*: "The Bible teaches a clear difference must exist in the clothing which boys wear and girls wear" and he quoted Deut. 22:5. He continued: "Neither my wife nor my daughters own a pair of pants, pant's suit, jeans, nor any other man's apparel. Neither my son nor I own a dress!"

Elizabeth Rice Handford, wife of a Baptist preacher and daughter of Baptist preacher John R. Rice, wrote a book addressed to women, *Your Clothes Say It For You*. In it, she makes a cogent appeal for long (uncut) hair and dresses on women.

I mention all of this, not to settle the question, because the Bible is the court of final appeal, but to show that some of us are not alone in our opposition to the modern trend of "anything goes." Other sober-minded, religious people recognize the folly of a fad which had its beginning in a night club and has found its way to the front pew of many churches. I wonder what success some of our sisters in jeans would have studying with women who believe what these preachers teach? One of our most respected preachers said something a few years ago I have thought about many times. He remarked that he was willing for denominational churches to have bigger church buildings, better-paid preachers and all that goes with it, but that he was not willing for them to have a HIGHER STANDARD OF MORALITY than we do. Another of our preachers reminded us that the Bible says in I Sam. 17:3, "And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them." He remarked that the same should be true today - there must be a valley between the world and the church. I say AMEN to that. If the world could see the valley, it would make the job easier for all preachers and teachers.--Johnny Elmore.

CONCERNING THE "IGLESIA NI CRISTO MANALO" OR "CHURCH OF CHRIST 1914"

By Virgilio O. Danao Sr.
Cont. from page 5

decree giving freedom to the Israelites to go back to Jerusalem to rebuild the temple, thus he had performed all God's pleasure (Isa. 44:28, Isa. 46:10), as a fulfillment of the

stated prophecy. Moreover, "the east" and "far country" used in verse 11 of Isaiah 46 is not the Philippines, as claimed by the INC, but Babylon (2 Kings 20:14). It is very interesting to note that the standard seal of King Cyrus and his successors was a "Golden Eagle." To emphasize therefore, the "ravenous bird" was King Cyrus, and not the late Felix Manalo.

Third: Revelation 7:2-3, "And I saw another angel ascending from the east, having the seal of the living God: And cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea. Saying, 'Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.'" Again, the name of Felix Manalo is not mentioned here. The INC claims "the four angels" were the "Big Four" -- Pres. Wilson of the USA, Lloyd George of England, Clemenceau of France and Orlando of Italy -- during World War I; and Felix Manalo was the "fifth angel" who cried with a loud voice telling them not to hurt the earth -- to stop the war -- until the sealing of God's servants was made. But when did Manalo ever call the Big Four in 1914? Indeed the Big Four did not heed to Manalo's demand (?) because the war continued from 1914 to 1918. Surely President Wilson did not hear his call in 1914 because it was only in 1917 when US Congress declared war on Germany, while Orlando of Italy in 1915. Surely the late Felix Manalo was not the "fifth angel" of Revelation 7:2-3.

Moreover, the work of the "fifth angel" was to seal the servants of God. Please take note that members of the Church of Christ were sealed by the Holy Spirit, and this

cont. on page 9

CONCERNING THE "IGLESIA NI CRISTO MANALO" OR "CHURCH OF CHRIST 1914"

By *Virgilio O. Danao Sr.*

occurred when they were immersed in Christian baptism (Eph. 4:30, Acts 2:38). In short, the servants of God who were sealed are the members of the

New Testament Church. Now, how many were sealed? Answer: 144,000 from the tribes of "the children of Israel" (Rev. 7:4-8), they were Israelites --- Jews in the flesh! I honestly believe the late Felix Manalo throughout his lifetime was not able to baptize personally, let's say even 144 Israelites or Jews. Therefore, to say that

the "fifth angel" of Revelation 7:2-3 was Felix Manalo is a very intrepid perversion of Biblical truth.

Despite the objection of the Scriptures, the INC keeps on insisting the late Felix Manalo was an angel of God. Now, then, whose angel was he (2 Cor. 11:13-14)!

--To Be Continued.



ANNOUNCEMENTS

SPECIAL NOTICE

The debate scheduled for July 10-13 in Birmingham, Al. between Roger Jackson and Ronny F. Wade, has been cancelled by Bro. Jackson due to personal problems. If the debate is scheduled for a later date, I will notify our readers. My apologies for the inconvenience.

SALSBURY, NC

The church that formerly met in the home of Bro. Ernest Shoaf in Salsbury, NC now meets in the home of Bro. Charles Masley, 6203 Hunters Ridge Dr., Lexington, NC 27292, (919) 764-2213 at 10:30 A.M. Sundays.

NOTICE:

The Church of Christ in Canon City, Colorado is seeking assistance in supporting a preacher full time in this area. Brother Mike Middick was chosen, and for the last 6 months has been laboring in that area. Already, the congregation has witnessed growth both in number and in spirituality. Several congregations have been assisting in this worthy effort, but we are still short on support for Mike. If there are any congregations willing to assist us in this worthy endeavor, please

contact us as soon as possible. If we can enlist the support of several more congregations in this effort, the burden will not be too great on any one. This is potentially a great work, but we need help.

Please feel free to contact Brother Bill Parker, 1244 Baldwin Ave., Canon City, Colo. 81212 or Brother Vernon Lash 1630 Sherman Ave., Canon City, Colo. 81212. You can also contact me personally if you have any questions or can support this effort. Bruce Word, 5875 Urban St., Arvada, Colo. 80004, 303-420-0417.

A POEM FROM THE PAST

The following poem was written by M. Lynwood Smith and appeared in the Oct. 1941 issue of *Old Paths Advocate*. It is good and worthy of reprinting again. Lynwood's health has been poor lately and has hindered his travel and writing some. We miss his "Pages from the Past" column which always occupied page five. Our prayers are he will soon improve. He has done so much for the Cause of Christ over the last 46 years or so and we take this opportunity to thank him publicly for every mile, song, sermon and effort he has devoted to the Lord's work. May God bless you, brother; we love you, get well soon. *DLK.*

THE "OLD PATHS"

The "Old Paths" is the good old way,

The way that our Savior trod,
And unless we walk this highway straight,

We disobey the commands of

God.

So, let us walk in this good way,

Finding rest to our weary soul.
Its valleys descend, its hill we'll climb,

Until we reach that city of gold.

Lo! Many are turning from the good "Old Paths,"

Following the ways of man.
"His examples are incidentals," they say,

And they mock at His command;
They sneer and jeer at the "Old Paths";

"It is old fashioned," they say;
But no matter how "narrow minded" they brand us,

We'll continue the narrow way.

The Scriptures say, "Jesus took the cup,"

And I believe it is true;
And if we would follow the Savior's way,

This also we must do.
"What meaneth the cup?," some may say,

"Can it have a meaning at all?"
"This cup is the New Testament in my blood,"

Are words recorded by Paul.

Now, let us ever live for Jesus,

And His righteous will obey;
"And see, and ask for the Old Paths,"

And walk wherein is the good way.

For how happy we'll be in the end,

Who did "stand yet in the way";
And did not heed nor follow men,
Nor would any of their doctrines obey.

--Lynwood Smith.

ANNOUNCEMENTS

ANNOUNCEMENTS



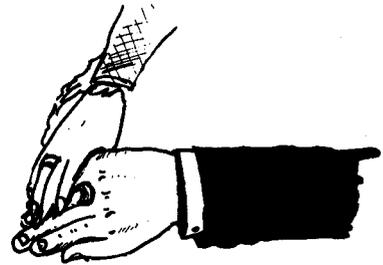
BROWER— Chester "Pete" R. Brower was born October 9, 1943, at West Plains, Mo. He died Sunday, April 11, 1989, at the age of 45 years. He was married to Judy Martin on May 29, 1965. He is survived by his wife Judy, two children, Tony and Tina Brower of Oklahoma City, Okla., his mother, four brothers, and six sisters. He had been a faithful member of the church for almost 25 years. Pete was well known for his friendly personality and love for his family. The respect the community had for Pete was shown by over 350 in attendance at the funeral services on Wednesday afternoon. The singers were from the Houston, Mo. congregation. It was an honor for this writer to officiate.--*Dan Wissinger.*

WHITTAKER— Mitchell G. Whittaker was born on October 1, 1983 in Holyoke, Colorado, and departed this life on February 24, 1989 at the age of 5 years and 4 months. Services were held in Holyoke, Colo. This writer was asked to speak words of comfort

and direction at this funeral. Mitch was not with us very long, but due to the nature of his illness, and the courage that he displayed during this time had a tremendous influence on many people. Mitch was very sick for 3 of his 5 years. He leaves to mourn his loss his parents and brother and sister and a host of relatives and friends. Matt. 19:14 In the words of his dad, Mark, "we will miss you and always love you."--*Bruce Word.*

WATSON— William John Watson, also known as Bill or Sonny, was born February 18, 1936 and departed this life May 28, 1989 in Yuba City, Ca. He is survived by his wife of nearly 35 years, Onetia, two daughters, Debbie Hayes of Yuba City, Ca., Linda Perrin of Auburn, Ca. and one son, Rod Watson of Auburn, Ca. He is also survived by his parents, Fred and Lucille Watson of Yuba City, Ca., one sister, Ina Alexander of Sutter, Ca. and two grandsons, Matt Hayes and Nicholas Perrin. Since 1973 Sonny had served the Yuba City congregation as an Elder. He will be sorely missed there because his counsel was always full of good old fashioned common sense and Godly wisdom. Sonny was a wonderful example of a loving husband who truly loved his wife as Christ loved the church (Eph. 5:25). I was honored to be asked to conduct the service and spoke from 2 Cor. 12:9 to explain how God's strength is made perfect in our weakness. A large crowd gathered on a beauti-

ful, cloudless day to pay our respects to this fine man and his family.--*Gregory P. Gay.*



BONDS OF MATRIMONY

MIDDICK-BALDWIN— On the afternoon of May 28, 1989, Brother Mike Middick and Sister Arlene Baldwin were united in marriage at the Southside congregation in Springfield, Missouri. Their vows were exchanged before a wonderful gathering of friends and loved ones. The wedding was beautifully arranged, and it was an occasion of great joy and happiness. Mike is a co-laborer of mine now working with the congregation in Canon City, Colorado. Arlene is a sincere Christian who will be an asset to Mike to his efforts to spread the Gospel. It was my honor to be a part of the ceremony as we asked for God's richest blessings upon their new home. I have known them both for quite some time, and enjoyed having fellowship with them in this happy time in their lives. We trust that God will bless them with long lives in service to the Master.--*Bruce Word.*

FROM THE FIELDS

the fields are white already to harvest



J.W. Kornegay, 7706 Falls Neuse Rd., Raleigh, NC 27615— We had a good meeting April 30-May 7 with the faithful few at Beatrice W VA. We attended one service at Bunnors Ridge and heard Bro. Lynwood Smith. We do pray for his health improving. Presently we

are in a good meeting here at Pottsville, AR; next Scotland, AR June 4-11; Hunt, AR June 18-25 and Witts Springs in July. We are always glad to receive the good Old Paths and rejoice in following in His ways.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, June 11— I recently preached once at the Lodi congregation as well as several times at home. One recently made confession of wrongs at Fremont for which we are

cont.

FROM THE FIELDS (Continued)

grateful. The time is near for us to leave for the 4th of July meeting. Due to the time of our leaving California we will only get to attend in Lebanon, Mo. this year. Lord willing, while we are in the midwest we will hold a short meeting at Fort Smith, AR, Wednesday through Sunday, July 5-9. We pray the Lord to bless our efforts. We look forward to seeing many of you in Mo. this year.

Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, June 2— I was with the congregation at Fayetteville, AR May 10-14. We were sorry that Bill Brewer was not able to be present, due to back surgery, but we were thankful to have Jimmie Smith to help out for three services. I was at Eldon, MO on June 21 when we had 34 for worship, including visitors. The small congregation has bought a lot on which we hope to erect a place of worship, with help from others. We appreciate those who have helped. I was at Jackson, MS May 24-28 and preached here at Lebanon May 31. We look forward to the big meeting here before the 4th of July. We have a lot of work to do here in the Ozarks.

Gayland Osburn, 1603 E. Madison, Cottage Grove, OR 97424, June 5— I continue to work with the church here in Spokane, Wash. Since my report to the O.P.A. last month, we have had an outsider attend some of the church services, and we have had some encouraging studies with her. This last week, I received a call from a sister who had moved here with her husband from San Antonio, Tex. They had attended the faithful congregation there on Nacogdoches Road, and she was here for church yesterday. Yesterday, I preached at Kennewick, Wash. in the morning and here at the evening service. Please let us hear from you if you know of anyone living in this area whom we might invite to church. Some of you knew that Roetta (my wife) had been sick. We are thankful that she is much better now. We thank you for your concern and for your prayers.

Gary Barrett, 899 Greenbrier St., St. Albans, W.V. 25177— It has been some time since I reported to the paper. We are going on our fourth year at St. Albans and are very happy to be with these brethren. The work continues and we enjoy visitors from time to time who are not members. We do want to reach as many of the lost as we can for the Lord. I have been in meetings at the following places: Hillcrest, Miss. making my abode with Sam Smith and his wife. They are wonderful people. I also had the chance to visit with many of the members and enjoyed their company. We had one baptism. In April I was at Radnor, W.V. in a meeting. I love those brethren and it's always good to be with them. I just finished at Millcreek, W.V. This meeting was also well attended with one baptism. Since the first of the year, I have preached at Lebanon, MO. with three confessions of wrong, Wayne, and 18th St. Huntington, W.V. In July I'll be at Lees Summit, MO. for a meeting; Aug. in CA. with a meeting at Ceres; Sept. in Bandy, Ky.; Oct. Linnville, Ohio; Nov. Joplin, MO.; Dec. West Plains, MO. I still have some time open for next year. Bro. Bob Johnson and wife were by lately. Bob gave us two good sermons. They are wonderful people dedicated to Christ. We are now awaiting our meeting with Bruce Word and pray much good will be accomplished. Pray for us in our labours for the Lord.

Bob Johnson, 5 Glade Ave., Philippi, W.V. 26416, June 6, 1989— Our prayer is that this report will find all well with the saints, and that unity, peace, and harmony is reigning among you. It is with great joy to report of the Lord's work here in northern West Virginia. It thrills me to announce that several new home studies have developed since last report in the O.P.A. Since the first of May, we have gained a total of six new studies. Five of these are direct results from the circular mailouts we did back in December and January. The sixth study is with

one of my neighbors. All of these are with those outside the church. This brings our total to about twenty now, divided among myself, Alan, Richard, and John Stevens. I also have the potential of setting up at least two more studies in the very near future. I will continue to assist Alan with three studies in Tyler and Wetzel County so long as my work load permits. Presently, Carl Johnson is conducting a meeting at Ash Camp, between Smithfield and Jacksonburg. From there he will journey to Fairmont, and hold one for the Bunner Ridge congregation through the 18th. Carl is doing some excellent preaching as always. Of course, these meetings will be history by the time this reaches the O.P.A. We are truly grateful for those congregations that continue to support the work here. There is no doubt, that this part of West Virginia is ripe for the harvest, and when a soul is saved or restored, may all the praise, glory, and honour, go to our heavenly Father, "for in Him we live, and move, and have our being" (Acts 17:28). Pray for us.

Alan Bonifay, 709 Potomac Ave., Fairmont, WV 26554, June 5, 1989— Greetings to all the faithful in Christ Jesus. It is our fervent prayer that this finds all things well with you and yours. We are all doing fine and the Cause of Christ is still progressing satisfactorily in this area. We give thanks to God for his gracious blessing of our efforts to declare the gospel. Hopefully the work in your area is growing as rapidly as it is here. In May we were overjoyed to receive a sister back among the faithful at Ash Camp. She had fallen away about eighteen months ago, but now has confessed her faults and rededicated her life to the Lord. Currently we have 19 studies in progress in north-central West Virginia. I am involved in 9 of these. Brother Bob Johnson has been very successful recently in Philippi, WV in setting up 5 new studies in the past month. Richard Bunner and John Stevens continue to work with us in conducting all

EXPIRATION DATE

If the date near your name and address reads 07-89, your subscription expires with this issue. Please renew promptly - D.L.K.

Send all subscriptions to 41931 Chadbourne Dr., Fremont, Cal. 94539.



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

FROM THE FIELDS (Continued)

of these studies. We have hopes that several of these studies will come to fruition before long. To that end Brother Carl Johnson will be at Ash Camp this week (June 3-11) and at Bunner's Ridge the next (June 11-18). Carl is held in very high esteem in this area and we look forward to his preaching. Hopefully several we have been studying with will come to hear him. In addition to the work reported on the attached work sheet, I was privileged to conduct a weekend meeting in Indiana, PA, May 12-14. It was an enjoyable meeting and the church there is to be commended for their growth in number as well as in spirit. It is a great blessing for their congregation to have such capable leadership. Also we thoroughly enjoyed the recent study of I and II Timothy, Titus and Philemon at the congregation in Irving, TX. It is always a pleasure to study in detail the Scriptures with knowledgeable and faithful preachers of the gospel. Allen Bailey and the leaders at Irving are to be highly commended for this work. It was very good to visit old friends and to renew acquaintance with many in the Dallas-Ft. Worth metroplex area. In May I preached 5 times at Indiana, Pa; 3 times at Bunner's Ridge, WV; 2 times at Ash Camp, WV; 2 times at Fossil Creek in Ft. Worth, TX; and 1 time at Alexander, WV. We never cease to be thankful for your support of our efforts to preach in this area. The Lord continues to give us the increase and for this we are thankful. Please let us know if we can give you any further information about our work. May the Lord be with us in all you do.

Tony Melton, Apartado Postal 20026, Comayaguela, D.C., Honduras, Central America, May 18, 1989— This is my first report since we've been living in Central America. We have been here for five months now. We've been busy and the months have flown by. Brethren Murl Helwig and Randy Tidmore and their families have been doing a great work here. It has been a privilege to work with them. We have held several gospel meetings since I've been here. Under the stars, in homes, and we even had one meeting in the home of a non-Christian, who is a relative to one of the members. It is truly a blessing to go to a gospel meeting where the visitors outnumber the members, three-to-one. Since I've been here, we've had about ten baptisms. Also, two congregations who were involved with the digressive church have accepted the truth. One has about 20 members. One of these members, we believe, has the ability to become a strong preacher of the gospel. Both congregations have capable leaders who can carry on without help from other congregations. The majority of the people in Honduras are extremely poor. When I was in the States, I often felt like I was rich. However, after living here for a few months, I know, WITHOUT A DOUBT, THAT I'M RICH. Living here has helped me to see much more clearly the many blessings that I have. God has blessed us through many brethren since our decision to move here. There is not room here to name all the churches that have helped us, but I must mention the brethren in Healdton. They have always been behind me encouraging me to preach and

making it possible for me to continue preaching without having to take a secular job. For them I am truly thankful. Also, I appreciate the brethren in Kansas City, for their confidence in me giving me the privilege to preach and work here in Central America. These brethren truly have a love for the lost, and they are showing that love by putting forth an effort to reach the lost with the gospel. Please remember us when you pray. Also, please pray for the churches here in Honduras.

Bob Loudermilk, P.O. Box 625, Derby, KS 67037, May 13, 1989— I am presently involved in a Gospel Meeting in Little Rock, AR. I have enjoyed being with the brethren in this area once again and the association of a fellow gospel preacher and his wife, Jim and Marlene Franklin. My schedule for the next month or two includes a meeting in Corsicana, TX. (3rd week of June), and Mt. Home, AR. (July 7-9). I am in the process of preparing a new series of lessons on SPIRITUAL WARFARE and will likely be presenting these studies in upcoming meetings. The series will cover (1) Beware of the enemy, (2) The War we are engaged in, (3) Waging spiritual warfare, (4) Putting on the armour, (5) Satanic Strategies, (6) Experiencing Victory. We encourage you to come out and be with us during these studies as they are designed to benefit the church. Your prayers, as always, are requested. We look forward to our annual Summer Meeting in Wichita, KS. Joe Hisle is scheduled to be with us August 20-27.



A D V O C A T E

No. 8 AUGUST 1, 1989

WHERE DO WE GO FROM HERE?

by Clovis T. Cook

Apparently, we all know the church started in Jerusalem on the first pentecost after the resurrection of Jesus Christ from the dead. This is where it all began. Surely we all know where we are now, or do we?

The question is: are we headed in the right direction when we seek, through experimentation, a newer and fresher approach to the work and worship of the church? Like Caleb of old, we claimed the mountain of truth a long time ago where we now stand on many important issues which troubled the church no small amount in years gone by. Will we keep this mountain? Or will we give it up and go down into the valley of uncertainty where new programs and ideas have become the order of the day in so many places.

IS HISTORY REPEATING ITSELF?

Judges 2:6-14 though penned with reference to matters in the long ago, nonetheless speaks to our day with a relevancy with which we ought to be aware. In these passages we have a profile of apostasy. It was not something that happened overnight. It was not until the third generation that we see the complete picture. (Joshua and those contemporary with him) "And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua..." (verse 7). This generation was very faithful to the Lord. They also taught their children to be the same (Deut. 6:7). The second generation (the children of the first) neglected to diligently teach their children, and so by the time of the third generation, the apostasy was in full-sway. "...and there arose

another generation after them, which knew not the Lord..." (verse 10). If history is repeating itself, we could be but a few years short of apostasy. If we neglect to teach our children the whole truth about religion, we will surely lose them! When the Israelites came into the land of promise, Joshua said: "And ye shall make no league with the inhabitants of this land..." (Verse 2). But they did.

If we fail to teach our children the dangers of sanctioning false doctrines and unauthorized practices, the results will be the same to us as to those mentioned in Judges the second chapter. If our children are not properly taught to ..."make no league" with unbelievers (such as marriage, and in most cases business contracts as well (2 Cor. 6:14)) we could be seeing, step by step and little by little, history repeating itself. Inhibitions, resulting from a knowledge of, and a dedication to the truth, eventually wear down through association with, and tolerance of those who have no intention of renouncing their unscriptural actions, and eventually disappear. We are at last seeing this happen in our own day.

**"Vice is a monster of such frightful mien,
As to be hated needs but to be seen;
But seen too oft, familiar with its face,**

We first endure, then pity, then embrace!"
How many times have we seen the words of this poem become reality?

TRANSMITTING THE TRUTH

The word "transmit" means: "To send or cause to go from one person or place to another; transfer, convey, to pass along, to hand down to

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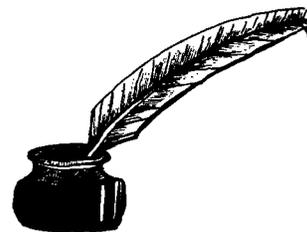
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Johnny Elmore
Barney Owens

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



THE UNCLEAN SPIRIT

By Don L. King

In Matthew 12:43-45 and Luke 11:24-26 we hear Jesus speaking a parable which has a very contemporary meaning even today.

In earlier verses (Matthew 12:22; Luke 11:14) the Lord has cast from a blind and dumb man, a demon. When he was healed he both spoke and saw! The multitudes were amazed, but the Pharisees charged that Jesus did this great miracle by the power of Satan. Christ showed the ridiculous nature of the contradictory claim by reminding them it was not possible that Satan would cast his own servants out. The logic was so powerful not even the Pharisees could successfully deny. Since Satan would never drive his own out, that left only the power wrought by the Spirit of God. Jesus then warned them of the danger of blasphemy against the Holy Spirit and declared that none can be neutral concerning him (Christ). He pointed out that those who were not with Him were against Him and those who did not gather with Him scattered abroad. Hence, there was no neutral ground and still isn't. Then the Lord began narrating the story of the unclean spirit who went out of a man. The spirit wandered awhile in waterless places and looked for rest but, of course, none was to be found. It is not possible to rest and be comfortable when one has no water! This shows, you see, the need for the unclean and evil spirit to go back to where he had been before. His condition now is intolerable to him.

The unclean spirit then decides to return to the man from which he had been forced to leave by the Lord. Jesus says he found the **house** (or the man) "swept and garnished." In other words, the man from whom he had been cast out was now clean of sin, empty of wrong and "garnished" or decorated and ready for occupancy. The situation was so tempting to the unclean spirit that the Lord said the spirit went and joined seven others even more evil than

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Please explain what is meant by the statement "ye have an unction from the Holy One" I John 2:20.

Answer: The passage in question reads "But ye have an unction from the Holy One, and ye know all things." I Jno. 2:20 A proper understanding of this particular verse, is dependent on the general context to which it belongs. In v. 18 John declares to the entire body of disciples that "it is the last hour". This phrase has been given various meanings, the two most popular being: (1) the end of the Jewish State; (2) the end of time. It seems to me both are incorrect. The second (end of time) can easily be discarded since centuries have passed since John wrote these words, thus it is obvious he was not referring to the end of all things. The first (the end of the Jewish State) is highly suspect since the book of first John was most probably written after the fall of Jerusalem. Clarke admits the difficulty of ascribing the phrase to the destruction of the Jewish temple, but does so anyway. We believe, without adequate foundation. To this writer the most plausible explanation is that the phrase refers to the Christian dispensation, i.e. the last dispensation of time. The Greek word is hora, and refers to a fixed date or period, hence the last period of time on earth. John continues: "and as ye heard the anti-christ cometh..."; who or what is the anti-christ, and what bearing will he have on the situation described by John? Opinions vary widely as to the identity of the anti-christ. Today premilenialists, especially the dispensational type, believe that the anti-christ is about to arise in the world and lead a major rebellion against the forces of truth. He or it is variously described as Russia, Communism, China, etc. or some such power (leader) whose appearance will be a blight to Christianity throughout the world.

Clarke identifies the anti-christ as "any per-

son, thing, doctrine, system of religion, polity, etc. which is opposed to Christ, and to the spirit and spread of his gospel". On the other hand Guy N. Woods believes the anti-christ is the same as the "man of sin" 2 Thess. 2:3-4 and that the phrase "Even now have there arisen many anti-christs" merely refers to the fact that many were already exhibiting the same spirit that would characterize the Pope of Rome. Others hold to the view that the Roman Emperors were meant. The point that must not be overlooked is that at the time John was writing there were men who were heretical, false teachers; men described by John as possessing the characteristics of the anti-christ. These men had "gone out from us" because they were not "of us." These men had left the church, they had abandoned the faith. In v. 20 we read "and ye have an anointing from the Holy One, and ye know all things." Three things are affirmed in this passage: (1) the ones included had an anointing; (2) this anointing was received from Christ, the Holy One; (3) because of this they knew all things. The word unction (anointing) is from the Greek Chrisma, "a term originally signifying an oil or ointment rubbed on the skin, and later, the anointing itself." (Woods, Commentary on I John).

The idea that John presents is simply this: the false teachers, the heretics were anti-christ (opposed to Christ), those whom John now addresses are anointed ones, men who possessed the power and insight to both recognize (identify) the false prophet and reject him. What is the unction (anointing)? It must have been a miraculous measure of the Holy Spirit which enabled those under consideration to recognize and refute the ones troubling the Church at that time. In I John 4:1 he charges "beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world." Remem-

cont. on page 7



MODERN MORAL ISSUES

By Johnny Elmore

PROFANITY

One of God's great Ten Commandments said: "Thou shalt not take the name of the Lord thy God in vain" (Ex. 20:7). This commandment prohibited the irreverent and disrespectful use of God's name. His name is too sacred and too holy to be used lightly and irreverently. Profane swearing is a common sin in our society. Many people who imagine themselves to be gentlemen or ladies, good citizens and social examples are profane swearers.

WHAT DOES THE BIBLE TEACH?

God said, "And he shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord" (Lev. 19:12). In describing the wicked, the psalmist said: "As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him" (Psa. 109:17). Again, "His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity" (Psa. 10:7). Capital punishment was the penalty for those who committed this sin (Lev. 24:11-16).

The Bible also prohibited the cursing of human beings. Why? Is it not because man is made in the image of God? God said, "Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God: I am the Lord" (Lev. 19:14). God was not pleased with the men of Shechem, who "went into the house of their god, and did eat and drink, and cursed Abimelech" (Judg. 9:27). God was not pleased with the giant Philistine, Goliath, who "cursed David by his gods" and He gave David a great victory over Goliath (I Sam. 17:43-51).

But some of the plainest prohibitions against cursing were given by God's Son, Jesus Christ. He said, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). Again, Jesus said, "But I say unto you, Swear not at all; neither by heaven, for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shall thou swear by

thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, Nay; for whatsoever is more than these cometh of evil" (Matt. 5:34-37).

Jesus taught that more than anything else, our speech is a true indicator of our hearts. He asked, "O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:34-37).

It has been estimated that the average person speaks about 20,000 words per day, and that he speaks enough words in his lifetime that if they were written down, there would be enough volumes to fill a public library. They are not written down, but they are remembered by Jehovah God. Those who curse and take God's name in vain are treasuring up into themselves "wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds" (Rom. 2:5,6). And many who would not think of outright cursing use bywords and euphemisms which are closely related. Remember, Jesus said, "Let your communication be, Yea, yea; Nay, nay" and "every idle word that men shall speak, they shall give account thereof in the day of judgment." Paul addressed the problem (Rom. 12:14; Col. 3:8; Rom. 3:13,14), and James did, also (James 3:8-10).

WHY DO PEOPLE CURSE?

If cursing is so condemned and prohibited by the Scriptures, then why do people curse? No doubt, there are a variety of reasons.

(1) Some think it sounds smart and sophisticated. However, someone said, "Profanity is the result of a limited mind trying to express itself." There are over 400,000 words in the English language and surely anyone should be

OBSERVATIONS ON THE MARRIAGE QUESTION & OTHER MATTERS

By Bennie Cryer

One of the surprising, and, I might add, sad things that has surfaced in my correspondence is: some have attempted to justify the idea that a couple can just begin living together as husband and wife (after they agree they desire each other as husband and wife) and God will look upon their relationship with favor and consider them married though they do not meet the legal requirements of the society they are in. They ought, say some, to obtain the legal sanction of the state, if possible, but this is not necessary since the civil government did not ordain marriage. God did, and his approval is the only one necessary.

"We ought to obey God rather than man" may be applied when a civil law violates a commandment of God. The legal requirement of meeting the demands of the society that we are in does not violate a command of God relating to marriage. Look at the different examples of people being married in The Old Testament. Customs differed according to times and place, but they always met the requirements and did not, between themselves, decide they were husband and wife and start living together. I state again: such requirements are necessary in order to determine that, when a couple is physically united, this act is premarital, extra-marital or a part of the marriage bed that is undefiled. Some ask: "Well, what about common-law marriages?" Well, that is easy to answer. The couple, as well as the one mentioned above are fornicators until the legal requirements are met. What kind of influence could the church have on the world if it allowed couples to live together without the benefit of a legal marriage?

It is not often we mention the name of another religious journal in our articles, but when another mentions us I suppose it is alright to respond. **THE LIGHT** is not sent to my home but a few times someone has handed me a copy if it contained something they thought I might be interested in.

Something I am interested in has been

brought to my attention. In a recent issue of **THE LIGHT** it was suggested that Bro. Homer Gay would "turn over in his grave" if he knew about the liberal teaching on marriage and divorce appearing in **The OPA**. Well, since Bro. Gay is dead, I cannot say what he would think about the articles. I do know what his policy was while he was alive and apparently the editor of **THE LIGHT** has forgotten it. While we are "iffing," if Bro. Gay were alive now, judging from his beliefs and actions while he was still living, he would give you boys a sound verbal thrashing like you have never heard cause of the division on the marriage question you have fostered here in America and exported to the Philippines.

The next time Bro. Gay is quoted on the marriage question by any journal I suggest his position and practice in regards to this subject on unity be taken into consideration. Furthermore, this issue recorded a most prejudiced statement when it stated "We who believe marriage is a lifetime commitment" as if they were the only ones to believe it. While I do not believe the policy of the **OPA** writers needs to be defended, I do believe this is a general slur cast on the entire brotherhood that has been carelessly hurled out without any explanation in hopes someone's mind might be prejudiced against the truth. Let the record show that we do believe marriage is a lifetime commitment. Let it show we do not believe in adultery and/or fornication. Let it further show that we are willing to walk hand in hand with Jesus on this matter and that when he taught the exception in Mt. 19:9 he too believed marriage was a lifetime commitment.--*Bennie Cryer, 1154 Sheffield Ct., Stockton, CA 95210.*

NOTE: Amen. Having been raised around Bro. Gay I well remember his position on unity and fellowship. Never would he have consented to the strife and division existing here and abroad today. His family and ours were very close. The friendship was intimate and enduring and our fellowship solid and valued. God be thanked for his life and influence in our brotherhood.--*DLK.*

WHERE DO WE GO FROM HERE?

By Clovis T. Cook

Cont. from page 1

others" Webster. On whom, then, has this responsibility fallen? Surely it falls on each succeeding generation. Our children do not **biologically** inherit true religion. **The truth is learned and received through Bible teaching.** It therefore, becomes our responsibility to teach each succeeding generation the basic truths of the Bible. The great commission of Matt. 28:19-20 and Mark 16:15-16 was not fulfilled once and for all when it was **first preached** in all the world (Col. 1:5-6), but their children and their children's children had to be taught to observe "all things whatsoever I have commanded you" (Matt. 28:20). We must not underestimate the value of teaching our children to walk in truth (2 Jno. 4). There are far too many of our children who are out of covenant relationship with the Lord. Why? 1. It may be they love this present world, and the things of the world (2 Tim. 4:10; 1 Jno. 2:15). 2. It may be that we of the second generation have not transmitted to them of the third generation how important it is for them to not forget the Lord (Deut. 6:12), or even worse to have never known the Lord (Judges 2:10-13; 2. Thes. 1:8).

THE FINAL ANALYSIS

The last point I wish to discuss is one we should consider very seriously. I have been quoted as saying it is wrong to have the Lord's Supper before the public teaching. So, to keep the record straight—No, I haven't said that but I would be less than honest to say I have no concern about it. Personally, my preference is to follow what I can read in the Bible. So, what do we read?

Does anyone doubt that the early church had the Lord's Supper **after** the apostles teaching? If so, read Acts 2:42 for the **order of mention.** Luke said they **continued** in doing it that way. The same writer said in Acts 20:11, "And when he therefore was come up again, and had broken bread" etc. It is strongly argued by McGarvey in his commentary, that this verse has reference to the Lord's Supper which took place after Paul's sermon. Hence, it was "...after the apostles teaching." During the course of the night there was an accident. It was after this that they went back up to the upper chamber, where the lights were still burning, and the elements of the Lord's supper were yet undistributed, and broke bread.

Does it strike you as strange that the early Fathers, many of whom undoubtedly worshipped with churches established by the apostles, when mentioning the order of their worship, always mentioned the Lord's supper after the teaching? Where did they learn this? Why did they continue that way if there was a better way that was an allowable option? They **knew** through the process of transmitting apostolic teaching and practice to each succeeding generation.

If you brethren who practice having the Lord's supper before the teaching on Lord's day, were asked for a scripture to justify it, what scripture could you give? I am not talking about such incidentals as the number of songs, how you take up the collection, etc., I am talking about serious business—the Lord's business. To make changes in the Lord's arrangement for convenience or just for the sake of change is to tread on dangerous ground.--Springfield, Mo.

Note: We too, are concerned with the progressive spirit

manifested in some areas and by some brethren. Why change just for the sake of change? It is difficult for me to accept that some are so enlightened today that they are qualified to make changes none of our forefathers saw fit to make. What's wrong with leaving things as they have been since New Testament times? Think, brethren, before you make unnecessary changes.--DLK.

THE UNCLEAN SPIRIT

By Don L. King

Cont. from page 2

himself and they all entered the poor man whose condition now is said to be worse than before.

WHAT IS THE APPLICATION?

When one obeys the gospel of Christ a wonderful thing takes place. The fortunate person is able to shed all sin and clean out the heart or conscience through the precious blood of Christ in his obedience. However, unless that person then fills the emptiness so recently created with righteousness there will follow a terrible relapse into sin rendering him even worse than before he obeyed the truth. A vacuum has been created by the removal of sin and it will be **filled with something.** Such a state of emptiness will not long exist, you may be sure of that.

Look at a young man or woman. They obey the gospel, their sins are forgiven. They are new creatures (2 Corinthians 5:17). They are clean, empty of sin and decorated by the blood of Christ ("Swept and garnished.") In short they are ready to be occupied. Unless, however, they get into the Word of God and begin studying it regularly; unless they fill their hearts and lives with

righteous and spiritual things, so the recently created vacuum will again be filled with sin and the last state is worse than before sin was forgiven. So says the Lord.

To all and especially the young and new members. Don't allow yourselves to ever become uninvolved in the church. You are only asking for trouble. You will soon become involved in things that are wrong. Never fail to study your Bible and discuss it with others. Form the habit of talking the Scriptures and this will help build your Bible knowledge. Personally, I have never had a lot of admiration for the practice of reading according to a "program" which promises you will be through it in a certain period of time. Rather, why not get involved in a reading system which is calculated to promote a profitable and useful knowledge. **Read and think. Fill your mind with the Scriptures, learn to understand them and then you will be ready to fill your life with the principles you have learned.** As you do so, you will begin having a profound effect on others around you.

Finally, actively fight against the temptation to go out with old friends and do the things you used to do. You are clean and empty of sin. A vacuum exists. Fill it now with good things or it will again fill with sin and you may be lost to the Cause of righteousness.--*DLK.*

THE QUERIST COLUMN

By Ronny F. Wade

Cont. from page 3

ber these people did not have the completed scriptures to aid them in their identification of false teachers, hence the need for miraculous power to do the job. Do we have this unction (anointing) today? No, obviously not. God no longer

anoints us with the power to miraculously recognize the false teacher; we do so by taking the word and "trying" him/her by what is written. **The meaning summarized:** In the last dispensation of time false teachers were arising. These men had left the truth and now by their false doctrine were troubling the Church. God anointed certain ones with miraculous power from the Holy Spirit to recognize and reject these false teachers, thus protecting and preserving the Church and pure doctrine. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.

PROFANITY

By Johnny Elmore

Cont. from page 4

able to express himself without cursing.

(2) Some think it gives force to their speech. Actually, it only reveals a disposition of heart that most people would prefer not to see. Remember that "language is the dress of thought" and "whenever you speak, your mind is on parade."

(3) Some curse when they are angry, but Paul said, "Be ye angry, and sin not" (Eph. 4:26).

(4) Drinking is another cause of cursing which is another good reason to never drink alcohol.

SOME REASONS TO AVOID CURSING

(1) It is a sin against God. When anyone does so, he should repent and seek God's forgiveness.

(2) It destroys reverence for God. Sin builds a wall between God and man, and when one curses, he adds one brick to that wall.

(3) It makes one unfit for worship. Peter said, "For the eyes of the Lord are over the righteous, and his ears are

open unto their prayers: but the face of the Lord is against them that do evil" (I Pet. 3:12). Can God have respect for your worship and adoration of him when you have used the same mouth to blaspheme his name all week?

(4) Cursing sets a bad example for children. God has laid the souls of precious children upon the hearts of mothers and fathers. Jesus taught that it is better to have a millstone hung around our necks and be drowned in the sea than to cause the loss of the soul of a child (Matt. 18:6).

(5) Cursing is a sin against society. We are to edify our neighbors and build them up. In many cases, profanity is a violation of civil law.

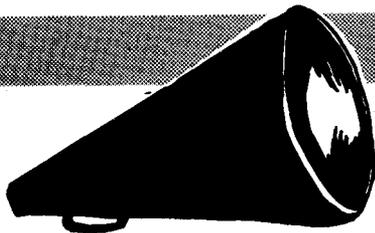
(6) Cursing is a bad habit. It is sinful to let a bad habit become the master. Paul said, "I will not be brought under the power of any" (I. Cor. 6:12).

(7) Cursing is dishonoring to parents. It reflects upon their training. It stultifies good manners, outrages decency and insults good people.

When the ancient scribes came to a name for God, they used new pens, took baths and changed raiment, but today many, with flippant, bare-faced irreverence, rush in where sinless angels tread with veiled faces and hesitant steps. There is never a time when it is right to do wrong.--*Johnny Elmore.*

A NOTE OF THANKS FROM LYNWOOD

I happily take this means of thanking all of you for your loving concern for the past few months. For all the cards, letters, phone calls and offers of help and all other manifestations of love and care. I am more thankful than I could ever tell you. I could hardly get to it, but I would like to write each a letter of thanks, but please allow this to suffice for now. This proves what I have always known, that we have the greatest family of God's children known. Thanks a million.



ANNOUNCEMENTS

NORTH AREA SACRAMENTO, CA

We are looking for a preacher to work with the congregation to preach and do personal work. Write or call Ed Powell, 8167 Venn Ct., Sacramento, CA 95828, (916) 383-9484.

CAVE JUNCTION, OR

The church is no longer meeting in Cave Junction, OR. We are meeting at the Azalea Chapel, #3 Ross Road, Brookings, OR at 10:30 AM, Sun. For more information call Glenn Arnett 1-503-469-7050.

TEXAS LABOR DAY MEETING

The Robin Road congregation of Garland will be hosting the annual Texas Labor Day meeting this year and cordially invites everyone to attend. As always, we look forward to excellent crowds, teaching, singing, and Christian association. Wayne McKamie has been asked to direct the meeting. The meeting will begin at the Robin Road congregation in Garland on Wednesday and Thursday (August 30 & 31). Then, as in recent past years, services will be held at the Arlington Community Center (2800 S. Center St.; Arlington, Texas) on Friday night, Saturday night, Sunday night, and on Labor Day (September 1, 2, 3, and 4th). For more information, please contact any of our brethren listed in the church directory.

NOTE

Brother Ben Rose of the Brodhead, Kentucky congregation is not able to work a steady job. He is an excellent preacher of the Gospel and he needs support. He works both Brodhead and Beatyville congregations with not much more than gas money. Anyone needing a meeting would do well to get in touch with him. His address is in the Church Directory.--*Brother in Christ, James Phillips.*

GOLDEN WEDDING ANNIVERSARY



Clayton and Bonnie Fancher will celebrate their 50th wedding anniversary Aug. 20th at the Reception Center in Cape Fair, Mo., from 2 to 5 P.M. Their three children invites all who can and desires, to attend the celebration hosted by their children. They have been faithful members of the church of Christ for many years, and have always supported this journal. Clayton was baptized by Homer L. King over fifty years ago, and preached some in his earlier years. They attend the Mountain Home Church of Christ, near Galena, Mo. We all wish them many more years of health and happiness. This writer said the ceremony in Wichita Falls, Texas.--*Clovis T. Cook.*

1989 TENNESSEE LABOR DAY MEETING

Make plans now to be a part of the 1989 Tennessee Labor Day Meeting hosted this year by the Chapel Grove Congregation in Lawrence County, Tennessee. Friendly crowds, great preaching and beautiful singing combined with the outdoor country atmosphere have made this meeting an enjoyable experience for all who have attended in past years.

Brother Wayne Fussell will be assisted by Brother Johnny Fisher in conducting the meeting this

year which begins Wednesday, August 30th, and ends Sunday, September 3rd.

"Keep Your Eyes Upon The Cross" has been chosen as a theme this year. We will be looking for you and together we will magnify the Christ.

For more information call Dwight Patton, 615-829-2485.

A TRIBUTE TO MITCHELL

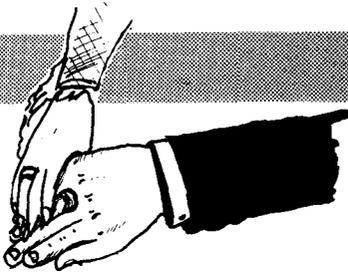
By Greg Whittaker

I wish I could find the words to explain to you what Mitchell meant to me. Like his grandma said, "If only my heart could speak." Mitchie's lust for life was remarkable. He made the most of every moment, leaving no time for self pity or despair. His courage is an inspiration to all.

Little Mitch is now in Abraham's bosom and our sense of loss is nearly overwhelming. But our love for him will last forever. I was blessed by knowing Mitch and thank God that his memory and the lessons he taught me will remain in my heart for as long as I live. I was about to write that I had never met anyone that faced more adversity with such courage, such faith, such love and such humor, but that would not be true. Mitchie was courageous because of the courage his parents showed. He had such faith because of his parents faith.

Mark and Stacey gave everything they had to stand by Mitch. Because of them, because of his brother and sister, Joshua and Miranda, Mitchell's life was filled with love, joy, and hope. While we can do no more for Mitchell, we can be there for those who were always there for him.

As much as it hurts, I will not long mourn Mitch, because the sorrow I now feel is selfish. And one thing Mitch taught me is not to wallow in self-pity. Mitch ran the race with more courage than most all who have run before. More than any olympic champion, he warrants our respect and admiration, our love and most of all our joy and happiness. Thank God that he is now blessed without measure.



BONDS OF MATRIMONY

NICHOLS-FAUST— On the bright sunny afternoon of June 24, 1989 in the presence of a large crowd of relatives and friends, Barton J. Nichols and Michelle Rene Faust were united in marriage. The wedding ceremony was at the meeting place of the Lee's Summit congregation near Lebanon, MO. Barton is the youngest son of Bro. Carl Nelson Nichols, Jr. of Anderson, MO and my nephew. Michelle is the daughter of Bro. and Sis. Jay Faust of Rolla, Mo. It was a distinct honor to be able to officiate at the wedding of these two fine young Christians. We wish for them a long happy life together in the service of the Lord.—*Paul O. Nichols.*

UNCLE CARLOS "A PREACHER MAN"

By Jimmie Smith

Uncle Carlos B. Smith quietly and peacefully went to sleep in the early evening hours on May 8, 1989 at his daughter's house where he called home, at the ripe old age of 84 years. He knew his time was near and he wished to die at home. Evidently Uncle Carlos took to heart Psa. 1:1-2 early

in life; "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night."

Not only did Uncle Carlos commit extremely large portions of both Testaments to memory, he truly "meditated" on their meaning and connection both day and night. He went to bed at night pondering the meaning of scriptures and arose in the morning pondering scriptures.

In the foreword of "The Inside of the Cup" brother Gay paid this tribute to Grandpa and Uncle Carlos; "Also for the suggestions and help given me on the work by brethren T.E. Smith and his son, Carlos B. Smith, whom I consider the two best Bible scholars on the drink element in the Lord's Supper, that I have ever met." Uncle Carlos never could accept the use of oil in the Communion Loaf because of no mention of such in the Passover and the counter-distinction of the "oil bread" (a recipe for which was given) and the "unleaven bread". While granted that oil is not a leavening agent, it stood in contrast to the unleaven bread. Most congregations who heard his arguments and where his influence was felt

do not to this day use Olive Oil in the bread. We do not here at Harrison.

Uncle Carlos did a tremendous amount of "street corner debating". He didn't need a signed proposition to mix-it on a Bible subject. He was instrumental in the starting of several churches and helped construct numerous buildings. Uncle Carlos had a large family and always truck farmed and dairied, and for this reason was limited in his travels. But still did extensive preaching in La., Ga., Ala., Ark., Tenn. and Mississippi. Uncle Carlos preached with great emotions and wit. Bro. King couldn't turn the tears on and off any faster than could Uncle Carlos. Last Thanksgiving after a visit with him my middle son Kip left appalled at the wit and recall of scripture of an 84 year old uncle, and of his 'enjoyment' of life. While he was poor by the world's standards, he was a much "blessed" man and none could face death more cheerfully. He exemplified no fear at all of his demise. His loss is great for preachers who sought his counsel and yearned for more of his spiritual might, for the Cause in Mississippi, and for those who knew him. I just wish his health would have permitted more active work for the past twenty-five years. I miss him and look forward to joining him someday!

FROM THE FIELDS

the fields are white already to harvest

Richard Frizzell, Sr., 313 Linwood Ln., Kenai, AK. June 29, 1989, Ph. (907) 283-5680— The church here is alive and working for the Lord. We worked hard in advertising our meeting. We had ads in three newspapers and three radio stations. We put out fliers in all the businesses and shopping center malls in two towns, covering a 25 mile area. Also we have gone door to door handing out seven to eight hundred fliers. I would guess that out of 20 to 25 thousand people, at least 90% knew about our meeting. The preaching was scriptural all the way. Brethren Alton Bailey

and Bobby Pepper gave us strong, powerful sermons that were to the point. I am sure they touched the hearts of all who heard. We had local visitors each night except Sat. Bro. Bobby Pepper is to move here the first of Aug. with plans to start a new congregation in Anchorage. Others from TX. and CA. have plans to move here. We look forward to growth in the Church here this year. Please consider moving to Alaska. It is a wonderful place to live, and you would be a great help in the church here. We need you. May God Bless You All. Pray for me.



Alan Bonifay, 709 Potomac Ave., Fairmont, WV 26554, June 27— In June five were added to the Body at Ash Camp. During Bro. Carl Johnson's meeting there were three baptized and one restored. About two weeks later another was restored. Also three others confessed sins publicly. Carl held excellent meetings both at Ash Camp and Bunner's Ridge. We are the better for his having been here. We also had a rare treat in West Virginia when two young

preachers came by to speak for us. We heartily recommend brethren David Griffin and Wyn Baker. Presently, there are some twenty studies in progress. Bro. Bob Johnson's work has taken off. He now has six studies going in Philippi, WV. I am working on nine studies. Several are now with new converts as we endeavor to ground them in the faith. Richard Bunner and I began a new study last week with the inmates at Tyler County Jail. We are glad to have this opportunity. In June I preached four times at Bunner's Ridge and one each at Mt. Liberty, WV, Ash Camp, WV, Love Joy, PA, and St. Albans, WV. It was a privilege to hear Bruce Word at St. Albans and Ronny Wade at Spring Valley. After the 4th of July meetings in MO and OK, we will travel to CA for a meeting at Fair Oaks in Sacramento. Afterwards, my family and I plan to take a vacation so our next report will be in September. Take care and God bless you all.

Barney Owens, 8782 Meadowview Ln., W. Chester, OH 45069— The past week found me with the church in Glidden, IA. A church with but six members, discouraging to say the least. However, there seems to be light focusing. The meeting seemed to be uplifting to all of us, as we had 32 non members from the community attend, some expressing interest. Also we had several come to assist, John Anderson, Roger Parker and wife, my parents, and the John Scott's were present excepting two services, surely an uncommon thing to vacation to help a struggling church. Brother Elmer Stamper and wife moved there to heighten efforts nearly three years ago, and it is proving profitable. He is doing a good work, but which means that he cannot be away without someone coming to carry on the worship. May I suggest a couple of things (which is a bit unusual for me, I seldom make appeals): 1st, a church that has a young preacher needing experience, why not send him to Glidden for a month or so and give Brother Stamper a sabbath, to visit his children and relatives to go there. 2nd, some of

the churches that have supported have dropped out and others because of obligations elsewhere are threatening the same, so, if there is a church wanting to do good, yet lacking opportunity, here is your chance. Why not contact Brother Stamper? 3rd, if neither of these can be done pray for them and perhaps send a note to let them know you are aware and care.

Larry Combs, P.O. Box 44, Winthrop, AR 71866, June 26— As the work here at Oak Grove draws toward the close of our first year, we are happy to report that it still goes well. We have just ended a meeting on the Book of Revelation here with Bro. Orville Lee Smith. Orville Lee is to be commended on his knowledge of this book and he did some very powerful preaching while here. We feel that the meeting was successful because of the results that came about. We had visitors from the surrounding communities every night. One lady came to all the services except on Lord's day mornings as she had to attend services where she regularly went to church, and another at least four or five times. Three came forward with confessions of faults and two were restored to the fold. Also in attendance was a couple that we became acquainted with from school, both through our children as well as our working at the school. Brethren, we give all the glory and honor to God and we pray that much will come from the work here. Brethren, we ask that you pray for us and the work in this area.

Bob Johnson, 5 Glade Ave., Philippi, W.V. 26416, July 7, 1989— Our meetings with brother Carl Johnson at Ash Camp and Bunner's Ridge were most enjoyable and edifying. At Ash Camp, three precious souls were baptized into Christ, plus one restoration. We continue to gain new home studies in the Philippi and Belington area. This increase has now reached the point where my time and efforts must remain in my immediate area. One family in particular has attended several services of the church, and I truly believe they

are close to obeying the gospel. We were not able to get away for the Sulphur or Lebanon meetings. We look forward to the Annual Preacher's Study to be held at Wichita Falls, Texas in December. Today is my 50th birthday, and as I look back over the years, I can honestly say that the happiest years have been those spent in Christ Jesus my Lord, to have have enjoyed the association and friendship of my fellow saints. For those of you who like to travel about, this is some of the prettiest countryside you will ever see. Our home is always open, so stop by! Since our move here last November, we have received many cards, letters, and phone calls from the brethren. This has been most encouraging and we thank you all. Our prayers are with the saints, always.

George Battey, 2710 Somerton Dr., Morrow, GA 30260, (404) 968-5881, July 3— My family and I have finally settled down in Georgia and have begun working with the brethren in the Jonesboro area. With great sadness we left the brethren in Amarillo, TX where we lived for almost four years. The Amarillo congregation was very kind and good to me and my family. At the present I still feel like I'm living away from home, but hopefully Georgia will soon take the place of Texas. As we begin here we are encouraged by several brethren who are eager to get busy with the work of preaching the gospel. If things go as they are scheduled I will be here for only two years and then will be able to move on wherever I might be needed. My goals for the work in Jonesboro are simple: to help build up the quality of teaching and the number of teachers, to help strengthen the young in faith and to teach any, who are willing to learn, how to conduct private studies with both erring brethren and alien sinners. My greatest challenge with some in the congregation will be to restore a portion of "positive attitude." There are some who are feeding me with a steady diet of, "We have tried everything we can think of and we just can't get anyone interested in obeying the gospel." It is high time

FROM THE FIELDS (Continued)

we quit bemoaning the fact that most people are not interested in obedience to God. Jesus said it would be this way (Mt. 7:13-14)! It was so in the days of the apostles; it is so today. We need to simply discharge our duty of preaching "in season" (when people are receptive) and "out of season" (when people are unreceptive) (2 Tim. 4:2). We all need to be reminded that, "They that be with us are more than they that be with them" (2 Kings 6:16)?! Please take note of my new address!

Alfred Newberry, P.O. Box 573, Blantyre, Malawi, June 8, 1989—The rainy season has ended and the dry season has begun. The terrain is making the dramatic change from jungle green to desert brown. Now that the dry season is here, we are able to visit the villages. We have begun this year's bush work by conducting what are called the quarter meetings. These are short visits in which we encourage the brethren, book meetings and studies, and sell grape juice and Bibles (both of which are sold below cost to help the brethren). We conducted eight quarter meetings this year and things went very well in each place. The crowds were large and the interest was good. The mood in every meeting was upbeat. The brethren were very optimistic about the work. I was personally gratified by the very warm reception I received in all eight meetings. On Sunday, May 28th a number of us traveled to a meeting in the Phalombe area. According to the report the brethren gave me, there were 245 people present. The sermon was well received and there were a large number of confessions of faults. On June 4th, we were in Lilongwe, the capital city of Malawi. Lilongwe is located about 180 miles north of Blantyre. We were warmly received by the brethren. Bro. G. Banda who has moved to Malawi from Zambia accompanied us to Lilongwe and did an excellent job translating for me. Bro. Banda's move was a loss for the work in Zambia, but he is an asset to us here. I am continuing to receive some good response to **The Divine Pattern Advocate**. Certainly, not every letter is posi-

tive, but many of them are. We should all be encouraged when the truth is accepted in new areas. Please pray for the work here and elsewhere.

James Phillips, Rt. 1, Box 36-E, Ashville, AL 35953, June 29—We have moved from Athens to the Gadsen area and will be meeting with the congregation in Gadsen. Please show this address change in your records. Pray for us and the work.

Elmer Stamper, C/O 5th and Utah, Glidden, Iowa 50029, June 13—We are preparing for our meeting with Barney Owens June 25th through July 2nd. We are advertising it in various ways and hope to see results. Since reporting, I have suffered a stroke in the left side. I was out of commission for about three weeks and still can't read unless I close the left eye. I have had to just get up and talk during the services as there is no one to help me here. Brethren there is a dire need for help in this area. We hope you will consider us. My doctor has advised me to retire, but I have no relief in sight. Let us hear from you. If you have suggestions, let us know. Please continue to pray for us and write when you can.

Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, July 5—I was at White Bluff, TN for a meeting June 4-11 where I enjoyed staying with M.R. and Shirley Kimbro. We appreciated visitors from Chapel Grove, Flintville, Jasper, Lawrenceburg, and Nashville, as well as some from Bowling Green, KY. Since being home, I have preached locally at Lebanon and Eldon several times. We enjoyed the Fourth of July meeting here as usual, where the crowd reached almost 900 one night. We are hoping to see a new building at Eldon soon and having David Griffin to help in the work there.

Barney Owens, 8782 Meadow Ln., W. Chester, OH 45069—For those who may be interested, our meetings the remainder of the summer will be as follows: Sentinel, Ok.-July 7-16; Imperial, NE--22-30; Golden, OK Aug. 4-13; Columbia,

MO--18-27; Columbus, GA--30-Sept. 3. We would be pleased to have you with us to help and lend encouragement. At least think of us in prayer.

Clovis T. Cook, 1503 E. Crestview, Springfield, MO, July 5—We recently held a meeting for the Gailey, Oklahoma, congregation. Personally, we never enjoyed a meeting more, as we remember. We were troubled by bad weather during the last part of the meeting. Though the crowds were not record-breakers, many congregations and preachers were in attendance. This was my third effort with these brethren. We will be going next to hold a meeting for the brethren at Walnut Grove, Kentucky, Aug. 6-13th. This will be our third meeting for this congregation and we are looking forward to it. Our meeting in Lebanon, Mo., over the past week was well attended with approximately nine hundred people present one night.

Paul O. Nichols, P.O. Box 1723, Oakdale, CA 95361, July 7—The work at Oakdale is going well. The congregation is three years old and we now have about sixty meeting. The Lord has been good to us and is blessing our efforts. Recently we had three confessions and one baptism. We have been working on the building where we have been meeting since the first of the year. Thanks to the help of individuals and congregations, too, we now have our own place of worship, but are having to do a lot of work on it to make it suitable for our needs. Brethren from other congregations have been good to help us, and we are so grateful to each of them. Richard DeGough and I have studies every week. My wife and I just returned home after attending the annual Lebanon, MO meeting. I preached in the lovely new building at Springfield, June 25, and at Buffalo on July 2. It was enjoyable to be with these good folks at both places. The meeting at Lebanon was well directed by the Lees Summit congregation and Allen Bailey and Jerry Dickinson. My best to all the faithful.

Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark. 72601, June 8—

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)

We are presently in an enjoyable meeting here at home with Billy Orten with a goodly amount of outside interest and good preaching. Since last reporting I held a meeting at Witt Springs and by the time you read this will have conducted one at Muskogee, Ok. if the Lord wills. The Witt Springs meeting had the most community interest of any prior meeting and I always enjoy associating with Miles King. In my estimation the OPA has never been better. I always contended that the editors should carry the brunt of writing in the paper to give it better direction, unity and impetus. I've never been higher on it, and only hope I can sell a hundred subs this summer.

Ed Bullard, Rt. 1, Box 26, Tupelo, Okla. 74572— This summer I have preached at Farmington, New Mexico, Springfield, Mo. (North Area), Hartford, Tenn., Indiana, Penn. and Bowling Green, Ky. The hospitality simply was great. Lord willing we will be at Mt. Home, Mo., White Bluff, Tenn. and Glidden, Iowa. We look forward to this work. Brethren, have you noticed in your Bibles, the many times that God used mountains? Surely God loved them to have used them so much. This made our visits to Indiana and Hartford even more special. Besides the sweet hospitality we received from these fine brethren, these churches are nestled in the beautiful mountains. One just couldn't help, but feel a little closer to God. Please pray for us.

Don Jackson, 920 Sampson, Seminole, OK 74868— I have not reported to the OPA for quite

some time, so needless to say, I cannot report everything in detail. We continue to work with the Lord's people in Seminole, OK. We have enjoyed gains and suffered losses throughout our time here. The congregation has spiritual strength and we remain at peace. I have had the privilege of conducting a number of gospel meetings in several states. We enjoyed each one and look forward to our future meetings. I do have some time available next year for additional meetings. We enjoyed visiting various meetings in our area and the Sulphur Meeting over July 4th. Brethren C.A. Smith and LaDon Croom did a great job conducting the meeting. It was a blessing for my family and me to attend as much as we did. I look forward to helping conduct the 1990 Sulphur Meeting with Brother Bruce Word. Please remember us in your prayers. Enclosed are two subscriptions.

Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808, July 7— The meeting in Jacksonville, Fl. closed with one baptism. This was our first visit to this congregation, and we thoroughly enjoyed it. We were next at Midland, Tx.; good crowds and two confessions. Then on to Spring Valley near Huntington, WV. Here we had one confession. Being in WV. was a kind of home-going for us. It was good to see so many friends and brethren with whom we have worked over the years. Brethren Alan Bonifay and Richard Bunner encouraged us with their presence. It was also good to have Bro. Brad Hill of Birmingham, Al. with us for the entire meeting. Brad has a bright future as a gospel preacher,

and we wish for him only the very best. It was our pleasure to attend several nights of the Lebanon meeting. It was outstanding as usual. Currently we are Olney, Tx. Thus far we have had 4 baptisms and one confession. From here, Lord willing, we go to Fairview near Marion, La., then to Pontiac, Mi. The Lord bless all his children, everywhere.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539, July 10— We returned home last evening having attended the latter portion of the Lebanon 4th of July meeting. As usual we enjoyed it. It was wonderful to see so many old friends from so many places. July 5th-9th we enjoyed being with the church at Fort Smith, Arkansas. We have been there before, but always enjoy going back. We were glad to have preaching brethren Taylor Joyce, Brian Burns, Jack Lee and Tony Denton there during the meeting. We stayed with Jack and Jean Jackson, family to us and formerly of the Fremont, Ca. congregation. We could not have been treated better. While in Missouri, it was our pleasure to preach on Lord's Day at the Claxton congregation. I had never preached there, but had attended meetings there as a young man many times. My father established that congregation in the early 1930s and I can recall going there regularly with my parents as a very young boy. It brought back many memories. The church at home is doing well. We are blessed with a wealth of young people who were interested in the church and studying the Word of God and on top of it all, we are at peace. Thank God for peace.



A D V O C A T E

No. 9 SEPTEMBER 1, 1989

THE THING THAT HATH BEEN

By William L. St. John

Ecclésiastes 1:9-11 states, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? It hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after." How soon we forget. How often we fail to call to remembrance the things that have transpired. We need to be reminded (II Peter 1:12). We call the past the "good ole days" - yet Solomon said we do not inquire wisely concerning this (Ecc. 7:10). It is because "there is no remembrance of former things." In considering some things that have been, let's look at how man reacts to sin or tries to escape the blame.

Man has not changed. His reactions are still the same - whether he is a highly educated Madison Avenue executive or the poorest and most uneducated person in an undeveloped country. His methods for escaping the blame have not changed. What is man's reaction and how does he try to escape the blame? Please read the following accounts and notice carefully how those who sinned tried to escape the blame. Adam and Eve (Genesis 3:8-13): they tried to leave God's presence, hid themselves, and blamed others (Adam even blamed God - "the woman whom thou gavest to be with me," verse 12). Cain (Genesis 4:8-10): Cain tried to hide what he had done - "I know not," verse 9.

King Saul (I Samuel 15:10-26): Saul tried hiding - "Yea, I have obeyed the voice of the Lord," verse 20; and he tried blaming others - "the people," verse 24. King David (II Samuel 11:1-12:7): David tried to hide what he had done. The prodigal son (Luke 15:11-24): he tried running from this father, verse 13. There is a host of others, but each case possesses one or more of the following reactions: running, hiding or blaming others.

RUNNING

There are two ways that man tries to run. Man tries to run away from the presence of God in a physical sense, like Adam and the prodigal son. Man also tries to run away mentally. When confronted with the truth, many will not even consider what the Scriptures have to say. Most atheists and agnostics are like this. They quibble over verses and thoughts in the Scriptures that have no bearing on our salvation and then refuse to deal with the evidence that proves that Jesus is the Son of God and that he was resurrected from the grave. It is amazing how many people are concerned (?) over who Cain's wife was instead of who Jesus Christ was. As to who Cain's wife was, it would not be well for us to lose our souls worrying about another man's wife. The individual who runs in this manner does not usually try to hide, he doesn't blame others, he just hardens his heart like Pharaoh of old and refuses to accept the evidence against him. Why else would they refuse to give an honest consideration of God and the Scriptures? The writer of Hebrews

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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 EXISTENCE OF GOD

By Gregory P. Gay

Does your neighbor believe in God? That may sound like a strange question but if we don't know the answer then how effective have we been in evangelizing within our sphere of influence? There are a lot of people who profess to not believe in God. When we encounter these, whether at school, work, or in our neighborhoods, we should be ready to attempt to prove to these people they have been sadly mistaken. If we truly believe in the God we profess to serve, then we should earnestly desire to present him to the whole world. (Mark 16:15-16) This article addresses a way to present God to those who do not believe.

God has never asked anyone to believe in him without evidence. The evidence that God presents so we will believe in Him is not vague speculation or idle theory. This evidence is irrefutable, it cannot be proven wrong, no one can show it to be false by argument or contradictory proof. And God's evidence is so simple it can be easily understood.

God's proof is under our feet! The Apostle Paul writes in Rom. 1:20 NIV "For since the creation of the world God's invisible qualities - his eternal power and divine nature - have been clearly seen, being understood from what has been made, so that men are without excuse." If we turn on a light switch and a light comes on we know that electricity is present. Not because we can see electricity but because we can see the result of electricity. God's proof is very similar. Not that we can see God, but because we can stand upon the earth, which He has made, we can know without a doubt that God exists. Also, since the world exists we must acknowledge God's power and nature. If someone has the power to create the earth we stand on would it be reasonable to expect that same creator to have the right to reward or punish his creation and to have attributes far greater than our own? Of course it would.

God's proof is over our heads! The psalmist writes (Psalms 19:1 NIV) "The heavens declare the glory of God..." Just as we can know there is a God because of the earth we dwell on we also can look up in the sky and see the heavens and know that God exists. The heavens declare a message to all the inhabitants of earth, the message of the glorious God! The verse concludes "...The skies proclaim the work of his hands." Whether we explore the things of this world or the vastness of the universe we

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Do you believe that a Christian spouse who has been deserted by a Christian spouse is bound to the person who left for life, even if the innocent party didn't commit adultery, didn't approve of, or give their consent to the divorce, even after the spouse who left has committed adultery? (Ca.)

Answer: Questions dealing with divorce and remarriage are often very perplexing and always far-reaching in their implications. The world is filled with divorces obtained for every reason imaginable to man, and now the problem is fast spilling over into the church. It is regrettable that we as God's people are faced with the problem. It is unbelievable that some brethren are trying to justify practically every case of divorce and remarriage that occurs. I have no respect whatsoever, for the doctrine that teaches one may divorce for any and every cause, remarry, make a confession, and continue to live in that relationship. Such an idea must have originated with Satan, and how brethren today can accept it and try and justify those in such a condition is a mystery to me. Some have even gone so far as to argue that when an unscriptural divorce take place and one party leaves the church that makes them an unbeliever and since "the unbeliever has departed" that frees the other party to contract another marriage. Brethren have we no respect for the law of God? Think ye that we can bend and stretch the scriptures to embrace a situation God condemns? This reasoning not only reflects a lack of knowledge about who an unbeliever is, but blatantly disregards what Paul teaches in I Cor. 7:10-11.

If I understand the above question (situation) correctly, two Christians are married, neither commit fornication, one divorces the other for trivial cause, and sometime after the divorce the party who obtained it commits adultery. Now where does this leave the other party? Let us back up and notice first of all that this case does not fall under the exception of Mt. 19:9 since neither party committed fornication and neither obtained a divorce for that reason. We must of necessity go to I Cor. 7:10-11 "And unto

the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." According to this verse the husband/wife (in the above question) had no right to obtain a divorce. When he did, he had two (only two) options. 1. remain unmarried or 2. be reconciled to his wife. If he remarries he will commit adultery. One cannot continue in such a relationship and be saved. Now back to Mt. 19:9. If we delete the exceptive clause, the verse reads as follows: "And I say unto you, whosoever shall put away his wife, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." According to the case in point: (1) neither spouse committed adultery before the divorce, (2) the divorce was not obtained for adultery, (3) therefore neither may re-marry without violating what is written.

On the other hand, if one spouse voluntarily leaves, against the will of the other companion and during the separation he/she commits adultery, then Mt. 19:9 permits the innocent party to divorce the guilty and marry again without sin.

Brethren and churches who harbor those who have violated God's marriage law do them no favor. False hope cannot save us when we violate the scripture. If unscriptural relationships exist among us (and some do), we should be ashamed. As Paul told the Corinthians "your glorying is not good", instead of being "puffed up", we should be mourning. As I write these words I am not unmindful of all the suffering and tears that have and are being shed over such matters. All the more reason we should publish God's law so others in the future won't be caught-up in unscriptural situations.

Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, MO 65808. NOTE: We are grateful for all the kind comments we have received about The Querist Column. At the present we have enough questions to last for over a year. Lord willing we will get to all of them in time.



MODERN MORAL ISSUES

By Johnny Elmore

MOVIES

Our society in America has experienced a moral revolution in the last fifty years and I charge that one factor which has contributed to moral decay as much as anything is the movie industry. What about movies? May a Christian view any and all movies? May a Christian lend money and support to the movie industry? May we put our money down and say, in effect, "Go to it, Hollywood, do your worst. I'm behind you one hundred percent"? What does the Bible teach?

Obviously, the Bible does not condemn movies by name since the moving picture industry is not yet 100 years old. However, when Thomas Edison perfected the "peephole machine" in 1893, he set in motion an influence that extends around the world. The tremendous influence of a single scene in a motion picture is a fact too well-known to be disputed. For example, when Clark Gable took off his shirt years ago, in a picture called *It Happened One Night* and revealed that he wore no undershirt, sales of men's undershirts dropped almost immediately. By the early 40's in this country, seventy-seven million people were said to be attending the movies. Conservative preachers warned of the tremendous influence of the movies. They warned that our society would be drastically changed and made worse.

Main Arguments Then Against The Movies

Some of the main arguments made in the 40's against the movies (in the OPA) were these:

(1) It was argued that Christians cannot afford to patronize the movies because of the character of the people who make them. To the excuse that they attend the movies to get "good moral lessons," Lindsay Allen asked: "Are people who live lives of lewdness, wickedness and debauchery fit in character and life to teach 'good moral lessons'? If they should come to town in person, would you invite them to teach a Bible class? Would you be willing for them to teach in the public schools of your town?"

(2) It was argued that Christians cannot afford to support the movies because of the kind

of pictures produced. Allen pointed out in the 40's that an analysis of 250 films showed "91 murders, 51 cases of adultery, 19 seductions, 22 abductions, (and) 45 suicides," and that "among the characters in these films there were 176 thieves, 25 prostitutes, and 35 drunkards."

(3) It was argued that Christians cannot afford to support movies because of influence. Allen said: "When you walk up to the ticket window of the movie and surrender your money, you are also surrendering the Christian's stand of righteousness and holiness as well as your influence for good."

(4) It was argued that Christians cannot afford to patronize the movies because the chief appeal of the movie is to the baser instincts of our nature. To the argument, "I don't think movies are the lust of the eye," it was pointed out that you never see a blind person at the movies.

Thirty or forty years ago, opposition to movies was universal by pious Christians and concerned preachers. I ask today: "Have the movies improved? Have the actors begun to live better lives? Have the movies influenced people for good? Have the movies become more spiritual? I state plainly and emphatically to all these questions, "NO!" The Bible says that "evil men and seducers shall wax worse and worse" (II Tim. 3:3). I charge that the moviemakers have waxed worse and worse. If the people who commit unrighteous acts are "worthy of death," what about those who "have pleasure in them that do them" (Rom. 1:22)?

Arguments Advanced In Favor Of Movies

But someone might say: "Are there no arguments to be made in favor of movies?" Yes, there are some arguments made, and I will present two or three and let you determine how valid they are.

(1) Some say that even "pornographic" movies furnish a catharsis, relieving dangerous sexual tensions, thus averting many sex crimes. Many psychologists disagree, believing that pornography merely agitates, leaving frustration and unappeased appetite. Perry Cotham warns: "Do

CONCERNING THE "IGLESIA NI CRISTO MANALO" OR "CHURCH OF CHRIST 1914"

By Virgilio O. Danao Sr.

(Continued from the July 1989 issue)

CHRIST IS NOT GOD?

The INC (Iglesia ni Cristo Manalo) firmly teaches that Christ is not God, but only a man. "Since Christ was born of a woman, grew and was tempted as a man (Gal. 4:4, Matt. 1:20-21, Luke 2:52, Matt. 4:11), has acknowledged His being human (John 8:40), and called God, the Father (Matt. 27:46), then Christ is only a man, and not God", so says the INC. There are still other passages of the Scriptures the INC uses to support its teaching regarding the humanity of Christ. However, we do not argue against these because we also believe Christ was indeed a man, and grew as a man when He "was made in the likeness of man" (Phil. 2:7; John 1:14). The point of controversy is the INC's belief Christ is not God.

While it is true that Christ was tempted by the devil in the wilderness, this did not prove He is not God. Instead He made a statement proving He is God: "Thou shalt not tempt the Lord, thy God" (Matt. 4:7). Although this was a quotation from the Old Testament (Deut. 6:16), Christ would have committed blasphemy by applying to Himself that which belongs to God. But Christ "did no sin, neither was guile found in His mouth" (I Pet. 2:22). So, Christ acknowledged the fact He was God.

We do not also deny Christ accepted His being man (John 8:40), when He became man, but again this does not prove He is not God. For in John 8:58, He said: "Before Abraham was, I am." Abraham was a great, great grandfather of Jesus in the flesh. Now, if He was only a man, who is a person older than his grandfather? The law of nature demands Christ, as a human being, could have not been older than His grandfather. But His statement implied He was already in existence before Abraham. Either we accept this to be true, or accuse Jesus of not telling the truth. However, as pointed out earlier, there "was no guile found in His mouth." Then, Who was He before Abraham? In John 1:1, we read: "In the beginning was the Word, and the Word was with God, and the Word was God." The Word was Christ (John 1:14). Note that the Word, Christ, Who was in the beginning was God. Indeed, Christ was already in existence before Abraham because He, even in the beginning, was God.

The statement--"My God, my God, why hast

Thou forsaken me" (Matt. 27:46)-- of Christ at the cross does not disavow His being God. If Christ is not God simply because He called God the Father, then even the Father is not God because He also called Christ, His son, God -- "Thy throne, O God, is forever and ever..." (Heb. 1:18). Please compare also John 17:3 and I John 5:20. "If the Father is God, and Christ is God, then there are two Gods; and this contradicts the plain teaching of the Bible that there is but one God." the INC argues. True, there is but one God, for Christ and His Father are one (John 10:30); and they are not only one in work for the salvation of man, but also in their being deity. Today members of the INC are modern Jews who after they witnessed and heard Christ making Himself equal with God still refused to believe, and instead tried to stone Him to death (John 5:18, John 10:33).

The INC firmly teaches the humanity of Christ. There is no controversy so far on this point because we also acknowledge the fact Christ "was made flesh, and took the form of a man." We advocate the deity of Christ; but the INC denies this. This is where the controversy lies. We can easily produce passages of the Bible proving Christ is God; such as, the prophecy of Isaiah (9:6), the testimonies of the Apostle Paul (Col. 2:9, Titus 2:13), Peter (2 Pet. 1:1), John (I John 5:20), Thomas (John 20:28), and the Father (Heb. 1:8), Christ Himself (Matt. 4:7, Rev. 22:13, 16 and Rev. 21:6-7), and many others. But when debaters of the INC engaged in public discussions regarding Christ were pressed hard to show passage of the Scriptures which prove Christ is not God, so far, they have not been successful to produce even a single verse.

INC ORGANIZATION

The INC is a "corporation sole" chaired by the Executive Minister who upon approval of the Economic Council can receive, maintain, buy, transfer or mortgage any property of the church. The Economic Council is composed of the Executive Minister, Division Ministers, General Secretary and General Treasurer (via ANG PAGBUBUNYAG, p.20). A Division Minister is the overseer of all ministers in a certain province or district. A regular minister serves one or more deacons and leaders. Members are

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September 1989 5

THE THING THAT HATH BEEN

By William L. St. John
Cont. from page 1

warns, "Take heed, brethren, lest there be in any of you an evil hearer of unbelief, in departing from the living God" (Hebrews 3:12). We may be honestly mistaken; but when confronted with the truth, we must either cease to be mistaken or else cease to be honest.

HIDING

Man tries to hide physically, like Adam and Eve. Jesus said of some that would "say to the mountains, Fall on us; and to the hills, Cover us" (Luke 23:30). Others try to hide by hiding the evidence. Many have done this. Achan buried the stolen treasures in his tent (Joshua 7:11-21). Note also that Achan dissembled himself. Like Peter who dissembled from the Gentile brethren (and was rebuked of Paul for his sin, Galatians, 2:11-18), even so, the sinner does not enjoy the company of righteous men and so separates from them. This is one of the first signs of apostasy in a Christian's life - he fails to seek the company of other Christians. By calling Uriah home from the battle and sending him home to his wife, David undoubtedly hoped to cover the evidence of his sin. Uriah would be led to believe that Bathsheba was carrying his own child. Yet David's plan of deception failed. Man tries to destroy the evidence and then deceive others. Paul wrote Timothy, "evil men and seducers shall wax worse and worse, deceiving, and be deceived" (II Timothy 3:13). When Christians sin, they will deceive just like the worst sinners. David was a "man after God's own heart" (I Samuel 13:14; I Kings 15:3); but when he sinned, he was as deceptive as the vilest of sinners. Deception marks us as a follower of Satan. Jesus

said of some, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). No wonder Paul wrote, "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another" (Ephesians 4:25). There is a lot of hiding going on in the lives of men and women today; but neither running nor hiding will enable us to escape from the Almighty God. Your sins will find you out (Numbers 32:23); if not in this life, then most assuredly, on the day of Judgment (Ecclesiastes 12:14). Paul tells us, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7).

We make a very serious mistake when we try by our own power to unmask everything. We are not secret detectives nor private eyes for God (He doesn't need that, seeing that He is omniscient. We are merely fruit inspectors. Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. **Ye shall know them by their fruits.** Do men gather grapes of thorns, or figs of thistles?" (Matthew 7:15-16). Too often, we step across the line and begin making heart judgments. We become judges with evil thoughts (James 2:4) and whispers (Romans 1:29), guilty of evil surmisings (I Timothy 6:4) and thinking evil (I Corinthians 13:5). The judging of an individual's heart is God's territory (John 2:24-25 and Romans 8:27). In Revelation 2:23, Jesus said that he is the one who "searcheth the reins and hearts." We must not take

action without sufficient evidence. But, when we know, we must act (I Corinthians 5). Rest assured, no sinner will escape the righteous judgment of God (Hebrews 13:4).

BLAMING OTHERS

Just as Adam blamed God ("the woman whom **thou** gavest to be with me," Genesis 3:12), men today are still trying to do the same. The homosexual claims that he was "made" that way. In the same way, men have tried to justify drunkenness, adultery, fornication, uncontrolled anger, cursing, smoking, and just about every sin that a person might commit. Whether intentional or not, they blame God for their sins. The Calvinist, who believes that man is totally, hereditarily, depraved, lays the blame at the feet of God Himself. But man is a free moral agent. He is not a sinner by nature; but rather, he is a sinner by choice. It is up to you to choose whom you will serve (Joshua 24:15 and Romans 6:16-18).

Others try to blame Satan. The popular idea, "the devil made me do it," actually dates back to the garden (Genesis 3:13). It is true that the devil can deceive - but it is just as true that we can resist. "Submit yourselves therefore to God. Resist the devil, and he will flee from you."

Some blame their fellow men. This was the excuse of King Saul (I Samuel 15:24). One popular idea is to get others to at least share in the blame. This is seen in the childhood phrase, "If I'm one, then you're another." Among religious people this is seen in the phrase, "I may be doing _____ (some sin); but you're doing _____ (another sin)." This does not free us from blame; but rather, it proves we are wrong! Even if our accusation is true, all it proves is

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that we are both wrong. Many people engage in blame shifting today. The disobedient points to false Christians. The instrumental music man points to poor singing, non-singers, etc. The Sunday School or Bible class man points to parents who fail to teach their children. And on and on. Another popular idea is found in the statement, "everybody's doing it." I am reminded of the prophet Elijah, who thought that he was the only one left who was doing right (I Kings 18:22). In reality there were at least one hundred prophets of the Lord (I Kings 18:4) and seven thousand people who had not bowed to Baal (I Kings 19:18). When you think you're alone in the battle for right, remember there are other faithful Christians who are fighting faithfully for the Lord's cause. (I Peter 5:6-9). Even if everybody did turn aside from following the Lord, that would never justify us doing evil (Exodus 23:2). The prodigal son might have blamed the far country, his older brother, or even his father, but he didn't. He acknowledged that his sin was his own fault and he came home (Luke 15:20-21). David might have blamed Bathsheba or even the stress of his job, but he didn't. He acknowledged his sin (II Samuel 12:13 and Psalm 51).

The solution for man's sins is still the same as it was almost two thousand years ago - Jesus Christ, the Son of God. He still calls for man to obey Him (Hebrews 5:8-9). He is the only way that we can ever escape the blame for sin (Isaiah 53:6 and I Peter 2:21-25).

THE EXISTENCE OF GOD

*By Gregory P. Gay
Cont. from page 2*

must be impressed! All of this

came about by the desire of God. Genesis 1:1 "In the beginning God created the heaven and the earth."

God's proof is within our minds! Because of the irrefutable evidence of God we can know God exists. Because we know God exists we can therefore have faith in all things of God. The bible is from God and is intended to produce, motivate, and increase our faith. Romans 10:17 "So then faith cometh by hearing, and hearing by the word of God." With an absolute trust in the word of God the creation account found in the bible becomes very simple to understand. Hebrews 11:3 NIV "By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible." With faith in God there is never a reason to doubt the existence of God. Hebrews 11:27 NIV speaks of Moses, "By faith he left Egypt, not fearing the king's anger; he persevered because he saw him who is invisible." When we have faith in God, God and all unseen things of God become real. It is then no problem to believe that God created man and woman, because the Bible declares it (Genesis 1:27). It is no problem to believe in a place called Heaven, because God says it exists (Luke 10:20). Hebrews 11:1 NIV "Now faith is being sure of what we hope for and certain of what we do not see."

The next time you visit with someone who claims to not believe in God why not share these things with them? While this subject can get as deep as you want these simple things will never go away. We exist on earth, we see the heavens. God is! Revelation 4:11 NIV "You are worthy, our Lord and God to receive glory and honor and power, for you created all things, and by your will they

were created and have their being."--7821 Saybrook Dr., Citrus Heights, CA 95621.

MOVIES

*By Johnny Elmore
Cont. from page 4*

parents give their children a coloring book to rid them of a natural interest in art or painting? ...to answer affirmatively would be absurd."

(2) Some justify movies with cursing, nudity, violence and sexuality by calling them "art." They point to libidinous scenes in the Bible as justification, but there is a tremendous difference. The Bible relates these things to show man's need of redemption but the movies do it because sex and violence sells movies.

(3) Others say that all the violence, nudity, cursing, sexual abuse, and sinful conduct have absolutely no effect on them. They argue that "no good girl was ever seduced by a book or movie." But that cliché is negated by another that says: "The pen is mightier than the sword." Librarian Felix Pollak said, "If one denies the power of the word to the evil, one denies the power of the word to do good. In effect, one denies the power of the word."

Can we believe that a constant, steady diet of moral garbage has absolutely no effect upon people? Are we able to detach ourselves from such? The ad men who prepare tv commercials know better. We may insist that the inane commercials on tv have no effect upon us but statistics show that they do. Do movies affect people? I say, "YES!" Christians who sit through modern movies are being bombarded and brainwashed into acceptance of the mores of our time. The public's tolerance level is steadily rising and people are accepting more and more of

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what once would have been rejected outright.

Reasons To Oppose Movies

(1) The movies treat fornication, adultery, drinking, cursing, homosexuality and other sins with respect. These sins are galvanized into respectability by moviemakers. Very soon, a person who feeds upon such fare does not look upon these sins the way God does.

(2) Moviemakers treat Bible subjects and Christians with contempt. They present life as if there were no God and as if the miracles of the Bible had to have a rational explanation. If preachers are portrayed, they are depicted as clowns, bigots or charlatans. Christians are shown as smug hypocrites or ignoramuses.

Christian friends, if you want a world in which the atmosphere is moral and good, you can begin to build one by refusing to support an industry which has shown itself to be opposed to principles of decency and morality, and it will die for lack of support.--*Johnny Elmore*

CONCERNING THE "IGLESIA NI CRISTO MANALO" OR "CHURCH OF CHRIST 1914"

By Virgilio O. Danao Sr.

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those who have been "baptized in the name of the Father and the Son and of the Holy Spirit" after they have completed series of lessons and indoctrination.

On December 8, 1953, the Securities and Exchange Commission in the Philippines through Commissioner Mariano Pineda explained that "a Corporate Sole, as distinguished from Corporation Aggregate, consists of one person

only and his successors, some particular stations who are incorporated by law to give the one legal capacities particularly that of perpetuity" (Ibid, p.20). With the vast authority vested to the Executive Minister, he is in control of the INC, particularly in the perpetuity of succession and power.

Any truthful mind can immediately tell the INC is a man-made organization camouflaged as a religious institution. It is antisciptural because its organization is contrary to the teaching of the Scriptures; and unscriptural in a sense that it has offices called Executive Minister, Division Minister, Economic Council, General Secretary and General Treasurer, designations which are foreign in the words of God. Christ never designated such positions in His Church (Eph. 4:11, Acts 6:1-7). They are clear additions to the teachings of the Bible (Rev. 22:18-19).

THE NEW TESTAMENT CHURCH AND THE IGLESIA NI CRISTO MANALO BRIEFLY COMPARED

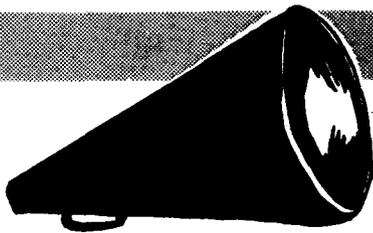
How different the INC is, if compared to the New Testament Church! As already pointed out, the New Testament Church was established in 33 A.D. in Jerusalem (Acts 2); the INC began on July 1914 in the Philippines. The founder of the New Testament Church is Jesus Christ (Matt. 16:18); the late Felix Manalo was only one among those who originally founded the INC. Christ is "the Head over all things to the Church" (Eph. 1:22); the Executive Minister dominates vast power over the INC. The New Testament Church believes there is no salvation outside Christ (Acts 4:12, 2 Tim. 2:10); the INC's "chance for salvation is Felix Manalo." The New Testament teaches

the plurality of elders whose function is confined to the local congregation where they are installed and ordained (Acts 20:28, Phil. 1:1, I Pet. 5:1-4); the INC has a Division Minister to oversee and supervise ministers working in a given province or district. The New Testament urges members of every local Church when gathered together for worship during Sunday to give contributions to be kept in its local treasury (I Cor. 16:1-2); the INC requires its members to give their offering twice a week--during Thursday and Sunday, its official days of meeting together for worship--to be sent to the Central Office or Headquarters. The New Testament Church observes the Lord's Supper every Sunday (I Cor. 11:24-25, Acts 20:7), and every local congregation uses one loaf and one cup (Matt. 26:26-27; Mark 14:23, I Cor. 11:24-25); the INC celebrates it once a year and uses many pieces of bread and mini cups. Members of the New Testament Church do not accompany with instrumental music their singing when they gather together for worship (Heb. 13:15; Eph. 5:19, Col. 3:16); the INC does. In short, the New Testament Church and the INC are two distinct and different institutions. The former originated from God -- the way that leads to eternal salvation; the latter, from man -- the shortest route to everlasting perdition.

Indeed, our Lord Jesus Christ said, "Ye shall know them by their fruits" (Matt. 7:16).

NOTE: If you want to know more about the IGLESIA NI CRISTO MANALO or CHURCH OF CHRIST 1914, please feel free to write to the author.--*Virgilio O. Danao, Sr., Dist. No. 2, Roxas, Isabela, Philippines.*

ANNOUNCEMENTS



NOTICE

Another 4th of July has come and gone and once again this year my family and I were privileged to attend the annual 4th meetings in Sulphur, Oklahoma, and Lebanon, Missouri. I was also asked to speak at both of these meetings and felt it an honor to do so. In 1990, God granting all of us that much life, Brother Don Jackson of Seminole, Okla., and this writer will be conducting the Sulphur Meeting. Both Don and I are truly honored to be chosen to do this. We thank the Sulphur Brethren for their confidence in us and we are already beginning to plan for this meeting. This is a special time of the year for us, and we want to make this meeting the very best we can. Please make plans to come and be with us. More will be forthcoming in future issues of the O.P.A. Please notice that the dates for this meeting are set for June 25 through July 4, 1990. Remember us when you pray. S. Bruce Word, 5875 Urban St., Arvada, Colorado, 80004 303-420-0417.

ANNOUNCEMENT

We of the Neosho Church of Christ wish to announce to the brotherhood that Roger Owens was recently ordained as an Evangelist. He is recommended to this work by this congregation and we commend him to the brotherhood for whatever work you may call him.--*Neosho Church of Christ.*

CHURCH DIRECTORIES

Our supply of the new 1989 Church Directory is fast being depleted. If you have not ordered yours, do so today. If possible order several of those in your congregation. This saves on postage. Send all orders to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808. My phone number is 417-883-2315. Price is \$2.00 per directory.

DIRECTORY INFORMATION

NOTE: In the 1989 Directory, information for Covina, Ca., should be the same as the 1987 directory, as follows: Covina (Los Angeles, Co.) 18807 Arrow Hwy. Sun. 10:30 A.M.; 5:00 P.M.; Wed. 7:30 P.M. Joe B. Allen, 1045 N. Azuza Ave., Sp. 126, Covina, Ca. 91722, (818) 966-1035. Don McCord, Box 1773, Covina, Ca. 91722, (818) 339-7233- *Don McCord.*

OPPORTUNITY IN LIBERIA

As a result of mailing out *The Divine Pattern Advocate*, I have developed some contacts in Liberia. It is, of course, impossible to predict whether a good work could be developed, but it seems the matter should be investigated. I am personally so overloaded that I cannot pursue the matter. I would be happy to turn this over to a preacher or congregation who is seriously interested in followup.--*Alfred L. Newberry, P.O. Box 573, Blantyre, Malawi.*

PRECIOUS MEMORIES

The Higher Ground Quartet is pleased to announce that their latest album, titled *Precious Memories*, is now available. The album is a collection of 13 older songs including such favorites as: *What a Friend We Have in Jesus; Sweet Hour Of Prayer; Amazing Grace; Holy, Holy, Holy; Softly and Tenderly*; and the title song. The album, available on cassette tape only, costs \$8.00 including shipping and handling. Orders should be made with Larry Bradford, 613 Buckaroo, Peculiar, MO 64078 Tel. (816) 758-6135. We believe you will enjoy the tape very much.

FROM THE FIELDS

the fields are white already to harvest



Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539, August 10— Since last report we've preached at the Lodi congregation several times. Pat's grandfather has been pretty sick and we have been making regular trips to Lodi. The church at home continues in peace and we are enjoying growth also. Jim Franklin preached for us last evening and Smith Bibens is expected next Wednesday. We enjoy preaching and preachers. I am scheduled at Lodi next Lord's Day and at home the following Sunday. We appreciate the cooperation we are receiving from fellow preachers with the OPA- field reports, etc.

Jerry Dickinson, 404 S. Hamilton, Neosho, MO 64850— I have been to the following places so far this summer: West Plains, MO; Hillcrest, MS; Houston, TX; Lebanon, MO; and Garland, TX. I enjoyed being with some of the Lord's very best during these engagements and only the lack of time and space keeps me from naming them all by name in this report. I am impressed and encouraged by the zeal and dedication that was evidenced in all these churches. I thank God, too, for all those who responded to the Gospel invitation. Since being home for a few days, I have been blessed to hear two of the Lord's greatest servants in

meetings in the area - Don McCord and Wayne McKamie. Summer is too fleeting, but I still look forward to meetings in Flintville, TN and McAlister, OK. May the Lord open doors of opportunity for you, and me, is my prayer.

Mark Robbins, 4527 Germantown Pike, Dayton, OH, August 1, 1989— I have moved back to Ohio and have begun studies with a couple in Dayton who attend the digressive church, but agree with us on the issues. I'm optimistic for future growth. Last month I spoke at St. Louis, MO (1 confession), Chicago, Ill (140W & 103rd) (1

baptism), and here at Dayton. My cousin is now attending here and at West Chester. I also request the prayers for my Grandad (Hugh Milner). He is engaged in a valiant bout with cancer and is much needed in the church. I appreciate him for his dedication to the Gospel. Love to the Brotherhood.

Orville Lee Smith, P.O. Box 284, Diamond, MO 64840— In 1989 I have enjoyed meetings at Galey, Oklahoma; Montebello, California; Bowling Green, Kentucky; Indianapolis, Indiana; and Oak Grove, Ark. Also, I have enjoyed speaking at various congregations in various states. In the meeting at Bowling Green, Ky. there was a sister who took her stand for true worship and a brother was restored. In Oak Grove, Ark. there were two restorations and two confessions of faults. Most of my time has been spent locally, where we have a new congregation in Diamond, Mo. Pray for our efforts. Here is a subscription for the paper.

Edward Williamson, HCR 4 Box 5, Raymondville, Mo. 65555, August 1— Greetings to all those in Jesus Christ. I am continuing to help out at the Bendavis congregation. Recently we had a weekend meeting with a few local visitors. We look forward to a weekend meeting Sept. 8-10 with Ron Alexander. We have been greatly benefitted by the preaching of Wyn Baker, Ron Heiskili, Monte Wood, and Rodney Wood at home. Since last writing I have been able to be with the congregations at West Plains, Ava, Fieldstone, Houston, and Mtn. Grove in Missouri, Mtn. Home, Arkansas, and also Chouteau, Okla., and Muskogee, Okla. I appreciate the opportunity to preach at these congregations. At West Plains a young lady desired the prayers of the church. We praise God for His grace toward us. If you know of anyone in this area that we can go see, let me know. I want to do all I can in the service of the Master. Pray for us as we pray for you. May God richly bless each according to our need.

Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, August 1— In the last month, I have been preaching and working pretty close to home. We are moving ahead with efforts to put the church in Eldon on its feet. David Griffin began work there July 15 and we are trying to raise support for him. David comes highly recommended by those who know him best. We have made one trip through the Ozarks together visiting and have others planned. We believe he can do a lot of good in central Missouri. I have heard Joe Hisle at Claxton and Gary Barrett at Lee's Summit several times while they were in meetings. I look forward to a meeting at Lexington, OK Aug. 20-27.

Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808, July 28— The meeting at Olney, Tx. closed with four baptisms and one confession. We enjoyed working with these brethren again, many of whom we had known for years. The church at Graham was good to help us out. We also had visitors from other congregations in the area. Our next meeting was at Fairview near Marion, La. Good crowds, five baptized, one from the cups, non-class, and four restorations. The Lord willing we go next to Pontiac, Mi. Between our meeting at Olney and Fairview, we were privileged to visit in Ms. for three days. Bro. Miles King was in a meeting and we were glad to get the opportunity to hear him. This gave us an opportunity to visit with Bro. Lynwood Smith, who has been sick for several months. He seemed to be doing better, for which we are thankful. We wish for him a speedy and complete recovery, so that he can be back "full force" preaching as only he can. Our best to all the faithful.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240— It has been some time since I have written to the O.P.A. I would like to express my gratitude to all those thoughtful brethren and sisters for

all the phone calls, letters and cards when my wife was injured in a car wreck. Although it has been almost a year now, she is still experiencing some problems as the results. I would also like to express my thanks to the congregations who rescheduled my meetings when I could not go during this time. I will not try to recall the meetings where we have been in the past year with the exception of the meeting Bro. Bobby Pepper and I held in Kenai, Alaska, June 11-18. I have never known of a meeting to be better advertised than this one. We went there to assist Bro. Richard Frizzell in his endeavor to establish a faithful church there. I feel that the fields are truly white unto harvest. The people appeared to be friendly, and will take the time to talk. The local radio station invited us in for a live interview. We had outside visitors at each service except one. Lord willing, I will be in a meeting at Baton Rouge, La. July 23-30 and Radnor, W. Va. Aug. 20-27. Bro. Don Pruitt was with us here in LaGrange, June 3-11 and held a fine meeting as always. The church here continues to progress in the Lord's work; although there has been a great deal of serious illness among some of our members for the most part of year. Please pray for us in the work of the Lord.

Billy D. Dickinson, 215 Forest Hills Dr., West Monroe, LA 71291, Aug. 1— My meeting at Pleasant Hill, MO back in June was a good one which resulted in one baptism. This was my first time to be with them. We enjoyed staying with the Clayton McDavitts and appreciated the opportunity to get to know this dear family better. The rest of my meeting schedule for this year stands as follows: Aug. 13-20 at Birmingham, AL., Aug. 30-Sept. 3 at Kansas City, KS. (36th & Everett Streets--annual Labor Day meeting), and Oct. 6-15 at Oklahoma City, OK (21st Street). Back in June we had a great meeting here at home with Edwin Morris. Bro. Morris preached the Gospel plain and simple, and yet with power. We all thoroughly enjoyed his sermons.

FROM THE FIELDS (Continued)

We had wonderful cooperation from nearby congregations and good outside interest. The cause of Christ is prospering in our area. Ronny Wade just held a meeting at Fairview which resulted in several baptisms. One of those baptized was a man who has been worshipping with us for some time. We thank God for the growth, numerically and spiritually, that we are witnessing!

Mark L. Fender, P.O. Box 1305, Lytle, TX 78052, August 3, 1989— My first four months of working full-time with the congregation at Vance Jackson Road have been quite enjoyable. Since April, we have had four baptisms, two restorations of out of duty members, and several confessions of fault. We also have been blessed with some great preaching from visiting gospel preachers. We greatly enjoyed our ten-day meeting with Ron Courter, our weekend with Brian Burns, and a single service with Alan Bonifay while he was in the area to visit relatives. The preaching of each of these men was a blessing to all. The congregation is continuing to work hard to build up our group here through a number of different endeavors. As a young and rather inexperienced gospel preacher, I must confess that I often feel rather inadequate and sometimes even incapable. I have obtained some valuable advice from a few of our more experienced preachers, but I would certainly welcome words of wisdom from any of my brethren who might have ideas that would benefit me as I try to fulfill this great obligation. Please remember us in your prayers and in your travels.

Jimmy Cutter, 90 Blakeway Dr., Belvedere, Harare, Zimbabwe, July 12, 1989— It is hard to believe that seven months has already passed since we first moved to this country. We seem to have adjusted to living here now. The brethren all over this country have been extremely kind to us. The work here seems to be going well. We had an excellent meeting over the

Easter holidays. We are very pleased to have Greg and Peggy DeGough and their boys living nearby us in Lusaka. They have a wonderful Christian family. We are hoping that we can work together in preaching the gospel and bringing the work together in these countries. Doug and Debbie Edwards and their boys will be back in the U.S. by the time this is printed if all goes as planned. They have done a very good work in this part of the world and should be honored because of it. We enjoy hearing from all of you by letter, phone or tape. We also are thankful for all who paid for a *USAToday* newspaper subscription for us so that we can read news and sports from home. We appreciate all who make the work here and other works all around the world possible. We need your prayers. Shelly Fox recently wrote and told us that their family prays for us every day. I know many others do as well. I cannot tell you how good that makes me feel to stop and think about them and others back home that take time out to mention me and my family to God every day. Please remember not only us, but also the Tony Melton, Randy Tidmore, Bill Davis, Al Newberry and Greg DeGough families as well, as I do constantly. I may go to Ethiopia soon because some in the church there seem to be converted on the Lord's supper. The man who took the truth there is a man from Lesotho we mentioned in an earlier report. We pray that works will open up in both of those countries. May God bless the work everywhere.

Bruce Word, 5875 Urban St., Arvada, Colo. 80004— Greetings to all in the name of the Lord and our prayers are for the faithful everywhere. I now have time after a busy June and first part of July to sit down and report to the O.P.A. June 17-25 we were in a meeting with the Lord's Church in St. Albans, W. Va. I was thrilled to be there and to make new acquaintances and renew old ones during this meeting. The meeting was very well attended by the surrounding congregations, and

several of my preaching brethren chose to be in attendance as well. I was glad to see them all. The hospitality shown to me by Brother Gary Barrett and his family was the greatest. Gary and I are old friends and it was so good to just be in his home and visit. The meeting was good and we look forward to the possibility of being with these brethren again at some point in the future. We were also able to attend several services of the Lebanon meeting and this was very enjoyable for us. From there we were able to attend the Sulphur 4th Meeting and enjoyed this meeting tremendously. During this meeting on Sunday, July 2, I was asked to speak both services at Ada, Okla., and it was good to be back there again as well. We thank these brethren for their encouragement and support. We have many good memories of days gone by in Ada. Aug. 4-13 we will be in Norman, Okla. Having returned home, we now direct our attention once again to the work at hand. Denver is our home now, and the Broomfield congregation is doing well. We plan to contact as many people as we can that have been out of duty and have left the faith for various reasons. Our radio program continues, and we still have high hopes for it in the coming months. If you know of anyone that we can contact here in the greater Denver area, please let us know and we will do so. We still need help in supporting Mike Middick in the Canon City area. Let us hear from you concerning this worthy work. Remember us when you pray.

Melvin Blalock, 214 Pearl St., Cleburne, Tx. 76031, July 18, 1989— We have been real busy with the Lord's work in this area. We continue to work with the South Walnut Church of Christ in Cleburne and to assist the church in Weatherford, Texas which is about forty miles from Cleburne. Between these two congregations we are kept real busy. In addition to some personal work we preach at the Weatherford congregation once a month. Over the past several months we have enjoyed preaching appointments or week-

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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)

end meetings with the following congregations in Texas: San Angelo, Fruitland, Hoyte, Red Oak, Boulder Dr. in Dallas, and Mineral Wells. It was our pleasure to hold a weekend meeting in Mineral Wells in May. This was a homecoming for us, because we lived at Mineral Wells and worked with the church there for several years. It was really good to be associated with these brethren. We are looking forward to a weekend meeting in Graham, Texas on the fourth weekend in August and at Hoyte on the third weekend of September. It is indeed a pleasure to be associated with so many fine brethren. The Church at Cleburne enjoyed a very good meeting in March conducted by brother Miles King. Miles presented some excellent sermons and we felt that the church benefitted greatly. Miles is a very dear friend of mine and we were delighted to have the opportunity to visit and work with him. Brother Joe Hisle is scheduled for a meeting in Cleburne, October 20-22. We are certainly looking forward to having him. If you are going to be anywhere in this area we hope that you will include this meeting in your plans. We are thankful for the opportunities to be used in the Lord's work and forever grateful for the many good brethren who support us. We request your continued prayers in our behalf.

Bobby J. Pepper, P.O. Box 870406, Wasilla, AK. 99687-0406— We made our trip to Alaska with a few mechanical problems. In Spokane, Washington, Bro. Gayland Osburn was a great help to us with the transmission and coil trouble we had there. Enjoyed be-

ing with all at Spokane. Bro. Osburn is sure doing a good work in that area. I pulled a 5x10 utility trailer and it was loaded with all our personal things and my complete library on it and as we were going down a long hill before we got to Dawson Creek our bumper broke off. Meeting a man on a motorcycle, he said I gave him the scare of the day. It came to a stop ten feet before going off a cliff into a river. We continue to thank God that it didn't go off and that no one got hurt. The man with the wrecker pulled it back thirty miles and worked till 11:30 that night welding the bumper back on so we could get on the road the next day. It sure was good to see our Christian friends in Kenai, and to be with them a few days. We are continuing to go over for worship and to help out in any way we can till the family from Texas gets here, which will be next week. At that time I will let you know where we will be meeting here in Wasilla. I have articles running for a month in the Eagle River newspaper. Eagle River and Anchorage almost joins each other. Also, in Wasilla I have articles running in both newspapers that will be running for a month. If you know anyone who lives up here, please let me know. I want to say again THANKS to all who helped in this work and continue to help by your support and prayers. Note my new address: Bobby J. Pepper, P.O. Box 870406, Wasilla, AK. 99687-0406. Phone 1 (907) 376-2030.

Orvel Johnson, 2832 Kay Street, Ceres, Ca. 95307, Aug. 7, 1989— It was good to be with the brethren at the Santa Rosa- Windsor, CA

congregation for both services yesterday, Aug. 6th. Bro. Max Butler is doing a good job there considering obstacles in that area. We hope to go back as soon as we can. We had a very good visit in Texas and Okla. in June. Along with our youngest daughter and her husband James Caudle, we enjoyed a good service with the Corsicana, TX congregation on June 25th. One precious soul obeyed the Gospel. She is the daughter of Bro. and Sister Jimmy Vannoy. Of course they, as well as all of us, were overjoyed. It also was wonderful to be able to attend the Sulphur 4th of July meeting once again; even though it was for only one day. From all reports Bro. C.A. Smith and Bro. La Don Groom did an outstanding job conducting the meeting. It was so good to see everyone especially Bro. C.A. Smith. The late Bro. Tom Smith was a support to me for many years. He and Sister Smith were such precious souls as workers in the Lord's Vineyard, as well as good friends. C.A. and our oldest daughter are near the same age and we all were together a lot in the summer when folks from Healdton, Wilson, Ardmore and the Bit Shop would come to Platt Natl. Park (the name then) and camp for two or three weeks. What preaching and singing we had in the park then. So many precious memories. We saw so many folks at the meeting it would be difficult to name them all. We are very pleased to be able to worship with the Turlock congregation since about the first of this year. Surely we appreciate the Truth of God's Word that they stand for without wavering. God Bless all. Please pray for us.



A D V O C A T E

No. 10 OCTOBER 1, 1989

THE GODHEAD

By Alan Bonifay

One of the most complicated concepts to comprehend in the Word of God is the doctrine of the godhead (Col. 2:9; Rom. 1:20). The term as used in these passages is defined as "deity, that is, the state of being God, Godhead" (Thayer, p. 288). The Scriptures teach unequivocally that there is but one infinite, eternal, self-existent Being, one essence and furthermore, that this one essence is undivided and indivisible.

"Hear, O Israel: The Lord of God is one Lord," (Deut. 6:4). In Mark 12:29 Jesus quoted this passage stating that it was "the first of all the commandments." Moses reminded his people "that thou mightest know that the Lord he is God; there is none else beside him," (Deut. 4:35,39). Isaiah, the prophet, in attacking the notions of polytheism among his people, said of Jehovah, "Before me there was no God formed, neither shall there be after me. I, even I, am the Lord, and beside me there is no saviour," (Isa. 43:10,11). Again, "I am the first, and I am the last; and beside me there is no God," (Isa. 44:6; cf. 45:5; 46:9).

In the New Testament we encounter the same teaching. "That there is none other God but one" (II Cor. 8:4). Again: "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). And, "Seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith" (Rom. 3:30); or as it is styled in the NIV, "since there is only one God..."

Thus far the subject does not seem so complex. Clearly, from these scriptures and a host

of others similar, there is one God and only one. Yet in God's Word, too, are teachings just as clear that this one infinite, eternal, self-existent Being who is one indivisible and undivided essence is in fact three. For God's Word speaks of the Father, who is God and the Son, who is God and the Holy Spirit, who is God.

In Gal. 1:1 Paul says, "By Jesus Christ, and God, the Father, who raised him from the dead." In Jn. 6:27 Jesus said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." Consider also Phil. 2:11; I Cor. 8:6; Jn. 20:17; Mk. 14:36; Jn. 11:41.

Of Jesus Christ, the Son of God, Paul says "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." (Rom. 9:5). Thomas addressed Jesus as "My Lord and my God" (Jn. 20:28). John 1:1,14,18 teaches that "the Word was God" and "that the Word became flesh" and is the declaration of God the Father to mankind. Other passages to consider include: Col. 2:9; Jn. 10:30; Phil. 2:6; I John 5:20; Heb. 1:8.

That the Holy Spirit is also God in addition to the Father and the Son is established in Acts 5:3,4 where Peter informs Ananias that he has lied to the Holy Spirit which is not to lie unto men but unto God. Other declarations of the deity of the Holy Spirit are discovered in Matt. 28:19; II Cor. 13:14; II Cor. 3:17,18; I Cor. 2:10-13; Rom. 8:9,11.

How shall we unravel this difficulty? How can it be that God is one-- undivided and

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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.

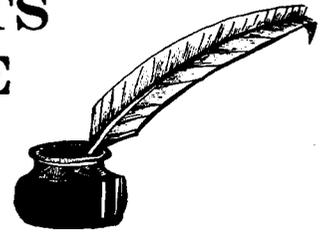
EDITORIAL

THOUGHTS ON THE DEATH OF

W. CARL

KETCHERSIDE

By Ronny F. Wade



On May 25, 1989 the long and illustrious career of Carl Ketcherside came to an end. For sixty-eight years he had actively preached among churches of Christ and Christian churches throughout this and foreign countries. Often during that period he was the center of controversy. In his earlier years he was greatly influenced by the ideas and beliefs promulgated by Daniel Sommer and his associates. He became a champion of the anti-college, anti-located preacher movement. Three of his debates on these issues drew national attention, two with G.K. Wallace and one with Flavil Colley. It was during the latter (Dec. 1-4, 1953) that I first met him. The setting was the old Beckley Theater on Beckley Dr. in Dallas, Texas. The auditorium was filled with preachers from all over the country. Such men as G.A. Dunn, Roy Loney, Leroy Garrett and many others were there. After hearing him debate, though only seventeen at the time, I concluded that he was the most eloquent speaker I had ever heard. I can honestly say that the intervening thirty-six years have not changed my estimation of his speaking ability. I have heard him preach several times since, and each time I was again moved by his power to effectively motivate and sway an audience. Being located in St. Louis, Carl made many and frequent trips to the Springfield area. I have talked with some who remember him, as a young man in knee pants, getting off the train as he arrived for preaching appointments. As a young preacher he met the respected and fabled Rue Porter on the orphan home question at Ozark, Mo. Huge crowds were in attendance and some of the "old timers" talk about it to this day. Among the "mainline" churches Carl was known as a troublemaker and "his churches" were usually smaller in size because of their opposition to the orphan homes, colleges, and located preachers.

In later years he became as liberal as he had
cont. on page 6



THE QUERIST COLUMN

By Ronny F. Wade

Question: In Heb. 12:17 to whom does the phrase "for he found no place of repentance" refer? (Ms.)

Answer: Hebrews 12:16-17 reads as follows "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

These verses deal with the Old Testament incident in which Esau sold his birthright for a mess of pottage. (Gen. 25:34) There is no indication in the scripture that Esau was a fornicator. Some have concluded that he must have been from what is here said. (Coffman) Others that the profane person (which definitely describes Esau) is separated from the fornicator in this passage, (Clarke, McKnight) and still others that fornicator is to be taken in a symbolical sense describing anyone who violates the spiritual-marriage covenant with God, concluding that Esau in effect did this when he disregarded the spiritual advantages connected with the rights of primogeniture. (Dr. Hermann Olshausen) As the first born, Esau had the following privileges: 1. a right to the priesthood; 2. a double portion of all the father's possessions, Deut. 21:17; 3. Lord over his brethren Gen. 27:29, 37; 4. the right of conveying special

blessings and privileges when he came to die. Irrespective of all these Esau chose to sell his birthright, and that for a mere bowl of lentils, thus treating a thing sacred with contempt. He was indeed profane.

We are all familiar with how Jacob deceived his father Isaac into believing that he was Esau, thus getting him to bestow the blessing of the first-born upon him. Verse seventeen teaches that afterward i.e. after he sold his birthright and discovered his brother's trickery, he with tears sought the blessing from his father (Isaac). However, he sought in vain. With all his tears and pleading he was unable to persuade his father to change his mind (repent) and reverse what he had done in giving the blessing to Jacob. Thus the phrase "he found no place for repentance" refers to the fact that Esau could not get Isaac to repent i.e. change his mind, and has no reference at all to the fact that he (Esau) sought repentance within himself for what he had done.

There is, we believe, a larger lesson here for us to learn. Paul uses the mistake of Esau in selling his birthright to emphasize the tragedy that will occur if those to whom he writes apostatize from the gospel. In so doing they will forfeit all right and title to the heavenly birthright that is theirs in Jesus Christ. What a loss that would be. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.)



MODERN MORAL ISSUES

By Johnny Elmore

TELEVISION

A moral of revolution has taken place in our society and signs of moral decay are all around us. Surely one of the major contributors to this change is the medium of television. While granting that some good has been done by gospel preaching on television, we must admit that most people have television for entertainment and it is here that Satan has an effective tool.

The Influence Of Television

It has been estimated that more than 98 percent of American homes have at least one television set and that in the average home it is on more than forty hours a week. When an average child graduates from high school, he will have been in school for about 10,800 hours, but it has been estimated that he will have watched television for more than 20,000 hours. It has also been estimated that between the ages of two and sixty, the average person will view television for approximately 3,000 days or nine full years of life. Anything which holds such pervasive influence over the lives of both young and old should be inspected to see if its fruit is good. Does television produce good fruit?

Violence On Television

One of the most heavily researched aspects of television is the effect that violence has on social behavior, and social scientists have reached definite conclusions. Dr. Victor Cline, clinical psychologist at the University of Utah, said, "My figures show that crimes of violence are increasing 10 to 14 times the rate of popular growth, and I blame the influence of TV for much of this growth." U.S. Rep. Morgan F. Murphy (D-III.) said: "The typical high school graduate... (has) witnessed about 18,000 murders and innumerable beatings, shootings, robberies and bombings. Small wonder then that as the dosage of TV violence has increased, so has violence in America. Since the '60's, crime and violence have increased nearly 14 times faster than our population."

Some argue that they and their children can watch violence and immorality on television

without being affected, but consider a statement from the **Christian Science Monitor**: "Television time is sold to sponsors on the conviction that although the Ajax ad will not guarantee that the viewer will buy the product, it raises the probability that he will. Social scientists would simply make the same claim for filmed, or television violence, whether fictitious or real. Viewing the carnage does not guarantee that the viewer will 'go forth and do likewise' but it raises the probability that he will."

A recent study of 200 children, reported in the **London Daily Telegraph**, over a ten-year period in Sweden showed that 14 percent of the children who watched more than two hours of television a day at six were much more aggressive than their classmates in the fifth grade and in the eighth and ninth grades these same students showed an even more pronounced tendency. Aggressiveness was defined as delinquency and violent behavior in school. Social scientists warn that other results may be modeling of crimes by unstable persons, paranoia, and desensitization of even stable adults, causing them to become indifferent to the suffering of others.

Realistically, Christian friends, can we permit ourselves and our children to become desensitized and hardened by watching TV violence? May we sit, night after night, and feed upon scenes of violence and be guiltless? Does not Paul teach that if it is wrong to do it, it is wrong to "have pleasure in them that do them" (Rom. 1:32)?

Immorality On Television

Immorality on television has reached flood-tide stage. A few years ago, it was found that in one night's prime time viewing, the Ten Commandments were broken forty-four times. Today the television programming absolutely tramples underfoot the principles of God's word concerning purity of living. Norman Lear, called by one critic "the potentate of prime time," has shown utter disdain for biblical values and has espoused immoral standards and advocated polit-

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ABOUT THE PAPER

By Don L. King

We are often asked about the condition of **Old Paths Advocate**. Brethren pretty well love the paper and consider it an old friend everywhere we go. Since Jan. 1932 it has been delivered monthly to all points among our brotherhood. Through the years it has enjoyed much acceptance in many circles around the world. Soon, we will have been fifty-eight years under our present name. (The paper began as **The Truth** in about 1927 under the capable leadership of H.C. Harper in Florida. The name was changed when Homer L. King took over as Publisher in 1932).

OPA continues to enjoy good health. Our subscriptions are higher in number at this present time than at any time in the last thirteen years. We have greater cooperation from our preaching brethren than in some time also. Preachers are sending in field reports more frequently and are beginning to make more efforts to condense them in size, as we have asked. We still, however, must resort to editing when size becomes too great a problem. A suggestion: send your reports more often and it will be easier to keep the length to approximately 1/2 page double spaced and typed material. We have asked a number of preachers to assist in writing assignments and they have been willing, every one.

As of this month we are getting in to Cuba! Who knows what great things may come of this? We ask your earnest prayers for us as together, we strive to make the paper as effective as possible for the Cause of Christ. We continue to need your help. Tell others about the paper, please. At \$5.00 per year a monthly paper is a genuine bargain. That's 144 pages of reading and information regarding not only Spiritual matters but news from preachers around the brotherhood and even the world. Considering how much expenses and postage have increased we are thrilled to still be able to hold our \$5.00 subscription price. We will do so as long as humanly possible.

OPA was born because of issues threatening

the Church. When others began giving sway to the ever encroaching forces of digression, a few old soldiers decided to begin what we know today as "**Old Paths Advocate**." We are determined to keep the paper solidly turned against any issue threatening the "Old Paths" wherein is the good way. We will, as a result, be dealing with the issues of the day. We intend to meet them head on and while we will endeavor to deal fairly with all and in the spirit of Christ, we will strive to expose error and weakness while at the same time encouraging strength and continual growth based on the truth of God's Holy Word. It is not our purpose to be just a news bulletin though news will always be included. Our purpose is to advocate the old paths wherein is the good way. There are some matters we have published in the past without entirely agreeing with every point. We will continue to do this. Occasionally, you may notice a reply written by one of us to something published or even in the same issue. When this happens we will try to be fair and manifest a Christian demeanor and refrain from any personal attacks. This has been our policy for a long time. Also, rest assured no reply will be allowed unless all involved are notified. We believe this is fair and should be acceptable to all. This obviously does not apply to material being considered from other journals or brethren who for whatever reason are not in fellowship with us.

So, to all who have inquired: the paper is alive and well. Thank you for your subscriptions. Remember to renew well in advance. Also, some have asked if it is permitted for them to renew for several years at a time. Of course, in fact we wish you would do just that. Also we hope you will consider subscribing for a friend or brother who needs the paper, but can not afford the price himself. We appreciate the help you have given us in our foreign needs. This will continue to be a need from time to time and we are confident of your help when the need is present. May God bless you all--
Don L. King.

THE GODHEAD

By Alan Bonifay
(Cont. from page 1)

indivisible-- yet three distinct and separate persons are declared in the Scriptures to be that one God? Though the subject is fraught with complexities we may never entirely resolve in this life we venture forward because God's Word is written for our understanding and because many are teaching things clearly false about these matters.

We must insist, from the beginning, that the Scriptures do not teach that one God is actually three Gods. No, as Roy Lanier said, the Scriptures teach "that there is but one infinite Spirit Being yet within that one Spirit essence there are three personal distinctions, each of which may be, and is, called God; each capable of loving and being loved by the others; each having a distinct, but not separate, part to play in the creation of the universe, and in the creation and salvation of man," (The Timeless Trinity, p. 46).

Lorraine Boettner in his *Studies in Theology* informs us that in the Hebrew there are two words which may be translated "one." "Yachid which means an only one or an absolute one, and achid, which means a united one." Achid is the word used in Gen. 2:24 where a man and a woman are said to become one flesh. It is the word used in Ex. 26:6,11 where many pieces are put together so the tabernacle may be one. This is the word used in Deut. 6:4 where it is said, "Hear, O Israel: the Lord our God is one Lord." This is the united one (Boettner, pb. 194ff.). In the manner we understand three persons, the Father, the Son, and the Holy Spirit, are united in one God. If we can understand how two persons in Gen. 2:24 can be-

come one or how many pieces can become one in Ex. 26:6,11, then we can begin to grasp how one God is revealed to us in three persons.

Isn't it interesting, in the light of this, that in both testaments inspired writers used the plural form of the word for God and usually with a singular verb? In Gen. 1:1 the word renered "God" is Eloheim and it is plural. This is evidenced even in our English Bibles in verse 26: "And God (Eloheim) said, Let us make man in our image, after our likeness..." This is the same Hebrew word used in Deut. 6:4,5, as well as the passages we cited in Isaiah.

In subsequent articles we shall endeavor to look more particularly to the deity of each of the three persons in the Godhead before we return to further considerations of one God revealed in three persons. --More in coming months.

THOUGHTS ON THE DEATH OF W. CARL KETCHERSIDE

By Ronny F. Wade
(Cont. from page 2)

been conservative, during the first half of his preaching career. His views on fellowship, love of the brethren, and division in the church were published to the world through *Mission Messenger*, a paper he edited for forty years. The latter period in his life was as controversial as the former, only for different reasons. No movement in recent times has reached into as many segments of restoration churches, causing concern and creating havoc, as the one he master-minded. In its early stages, few would have given it any chance of success. Even some of his closest associates refused to go along with his views on fellowship. But survive it did,

and its far reaching implications continue to surface even today.

Anyone who knew Carl soon became aware of the charisma he possessed. Such little things as remembering your name every time he saw you, his infectious smile and polite demeanor all combined to make him an unforgettable person. During the Colley debate in Dallas we met daily in a group to discuss our differences. Those of us present holding to the one cup and no class positions were represented by Homer Gay and others. Even though there were sharp disagreements, Carl acted the gracious moderator allowing for full exposure and questioning. He owned a voluminous library, and was an outstanding student of restoration history. He was a gracious host. A few years back, while in St. Louis in a meeting at the Chain of Rocks church he came one night and invited me over the next day to visit. While there I asked him about his former positions on "located preachers", "colleges", "instrumental music", etc. He replied "oh, I'm still against all that. I still believe as I always did. Those things just don't matter anymore." His view on fellowship cut across all barriers and beliefs, allowing him to be at home among any disciple gathering.

The major problem with his position was that it led one to tolerate doctrinal beliefs that were contrary to New Testament teaching. The logical and inevitable result was to eventually embrace not only those of various doctrinal backgrounds, but even those who had not been baptized for the remission of sins. Such a conclusion was not reached overnight, but was the result of a long period of development. Those among us who were led astray by the "Ketcherside Movement" traveled the same

ANNOUNCEMENTS

road i.e. they gradually embraced more and more until they finally made the break, and today they are either aligned with some group much more liberal in their thinking or out of the church altogether. The tragedy is that such movements do not die with their chief advocates, but continue to influence people for generations. The one lesson we must learn above all things is to "examine the scriptures daily, whether these things" are so. Acts 17:11. Men of eloquence and influence will pass our way from time to time, but the unchanging standard of truth will ever be with us.--*Springfield, Mo.*

TELEVISION

By *Johnny Elmore*
(Cont. from page 4)

ically and socially liberal causes. In some of the most popular programs, he has showcased sexual deviancy, prostitution, feminism, anti-Americanism, anti-government and anti-family themes. MTV or music television has brought to the living room in Christian homes all the vulgar and suggestive movements being acted out on rock concert stages. Soap operas engage the daily interest of millions. Jane Bonderoff says that "The Young and the Restless" was the soap opera that "brought an end to the 'innocent year'... by introducing rape, prostitution, incest, alcoholism, and insanity." Since that time, the soaps have revelled in all the "mature" themes.

Television Stresses The Standards Of The World

Much of television is wrong because it stresses the standards of the world.

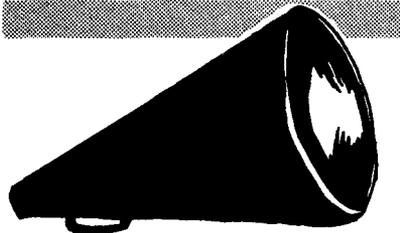
(1) It treats profanity and impure language as if it were perfectly acceptable and the normal way of life. The Bible

teaches, however, that the Christian's language should be pure (Matt. 12:34-37; Col. 4:6; Eph. 4:29).

(2) Television treats immodesty in dress as though it were the norm, but the Bible teaches that the Christian is to dress in modest apparel. The Bible teaches that purity of mind is demonstrated through purity of life (I Tim. 2:9; Gal. 5:19; Matt. 5:27,28).

(3) Television portrays the drinking of alcohol as something everybody does, and if someone is drunk, it is either treated as "funny" or such actions are excused. The Bible teaches that it is wrong to be drunk or to drink.

Perhaps the greatest danger is the cumulative effect of watching this continuous parade of immorality. The Bible teaches that the world will spot you (James 1:27). Mary Lewis Coakley wrote: "One slightly suggestive remark, one brief erotic scene, one barb thrown at an American historical hero or at a religious tenet, by itself might well be seen as infinitesimally small as a snowflake; but it is the cumulative effect, the constant, ever-falling stuff that does the trick - that implants ideas and corrodes the national soul." Paul said: "Be not conformed to this world: but be ye transformed" (Rom. 12:2).--*Johnny Elmore*



PLEASE READ

Dear Brethren In Christ,

We feel it is our responsibility to inform you that this congregation (Sanderfer Road Church of Christ) is in fellowship with the brethren that are meeting on Evans Road in Athens.

We regret any consequences that our letter of June 9, 1983 may have caused.

**Sanderfer Road
Church of Christ
Athens, Alabama**

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CHURCH DIRECTORY

Please check your church directory for any errors. If corrections need to be made, please send them to me. If you have already sent them I have them and you don't need to send again. If you have not ordered yours do so today. I don't plan to have any more of the 1989 directories printed. Check with others in the congregation and order for everyone at once. Directories are \$2.00 postpaid. Supplies are limited. Order today.

JACKSON-WADE DEBATE RESCHEDULED SPEAKERS

Roger Jackson - Somerville, Alabama
Ronny Wade - Springfield, Missouri

PLACE
SANDUSKY - church of Christ

Birmingham, AL

DATES

November 22-25

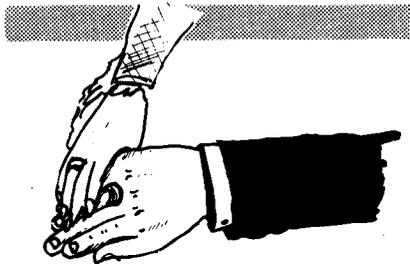
7:00 p.m.

PROPOSITIONS

Wade affirms Nov. 22, 23: "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."

Jackson affirms Nov. 24, 25: "The Bible teaches that a congregation of the church of Christ may teach the Bible by arranging into Bible classes, some of which may be taught by women."

This debate was originally scheduled for July, 1989, but had to be postponed because of circumstances beyond Mr. Jackson's control.



BONDS OF MATRIMONY

DAVIS-JOHNSON— On the evening of June 24, 1989, Brother Richard Davis and Sister Linda Johnson were united in marriage at the Chapel Grove church building near Ethridge, TN. Many friends and loved ones were there to witness the ceremony. Richard and Linda are both members of the Chapel Grove congregation. We wish them many years of happiness together in the Lord's service.—*Johnny Fisher.*

OUR DEPARTED

TRUEBLOOD— Lola Ruth Brawner, Burns, Trueblood, was born January 4, 1895 to Mary and Sampson Brawner, in Taney County, Missouri. She was married to Joseph Richard Burns, March 16, 1912. To this union, five children were born, four grandchildren and three great-grandchildren. She was widowed in 1928. In 1929 she was married to Elbert W. Trueblood, who died January 19, 1960. She had five

brothers and two sisters. Preceding her in death are her husbands, three children, two grandchildren, and all of her brothers and sisters. Lola lived in the Peggs and Locust Grove, OK area for 68 years. She passed away in her home, May 27, 1989. She obeyed the Gospel in baptism in early life, and was a member of the Church of Christ, and worshiped with fellow Christians at Highway 33 church of Christ, in Chouteau, Oklahoma until she become physically disabled and was bedfast, for the past eight years. Lola was a devoted christian lady, mother, grandmother, and friend, who loved to talk of spiritual things. She was very patient in her suffering. What a great example she was to all of us! She will be greatly missed by all those who loved her so dearly. May her sweet soul rest in peace while she awaits the judgment day of our Lord.—*Orville Lee.*

BRANHAM— Pauline Branham was born June 1, 1927 at Joplin, Mo. and passed from this life July 3, 1989 as a result of an automobile accident near Anderson, Mo. Pauline's daughter, Denise Afshar, died July 5, 1989 from injuries received in the same accident. Pauline was a long time member of the Leawood Church of Christ in Joplin and was the sister of fellow preachers, Orville Lee and Dennis Smith. The accident brought a tragic end to the holiday weekend and placed a cloud over the final service of the 4th of July meeting at Lebanon. Pauline is survived by her mother, Sister Bertha E. Cook of Joplin; four sons, Bill Branham, Jr. of Webb City, Mo.; Randy Branham of Joplin; Keith Branham of Bartlesville, Ok.; and Roger Branham of Bristol, Wisc.; 3 daughters, Janice Branham of Dallas, Tx.; Rhonda Branham of the home and Darla Bagby of Joplin; and two brothers, Orville Lee Smith of Diamond, Mo. and Dennis Smith of Indianapolis, Ind. Denise is survived by her husband, Frazin R. Afshar of Plano, Tx. and one daughter, Briget Roeya Afshar of the home. Also surviving are members of the family mentioned above. Pauline was a long time friend and sister in Christ. Her presence, encour-

agement and smiling face will be missed at Leawood and at meetings in the Joplin area. A double service was conducted at Joplin on July 7th by the writer and Jerry Dickenson. Burial was in the Saginaw Cemetery south of Joplin. Our deepest sympathies to the family.—*Ron Alexander.*

STANIFORD— Floyd Raymond Staniford was born March 13, 1905 at Tulsa, Oklahoma and departed this life in the evening of August 15, 1989 at 84 years of age. In 1925 he was married to Grace Mahurin and the Lord blessed their home with two daughters: Mildred Roth of Reno, Nevada, and Jean Jackson of Vian, Oklahoma. Floyd is also survived by two brothers and two sisters. My wife, Pat King, is a granddaughter and our two children, Kris and Lance are great-grandchildren. The funeral was conducted at the Lodi Funeral Home, in Lodi, CA where the Staniford's had lived since 1940. Floyd obeyed the gospel in 1946 under the preaching of Clovis Cook and had remained faithful until death. At the request of the family, Jimmy Winchester and this writer endeavored to speak words of comfort at the services. A large crowd assembled from far and near for the funeral and the flowers were beautiful and many. The singing was beautifully done by members of the church and I've never heard better. I must say a few words of a personal nature. In 1961 when Pat and I began going together I visited Floyd's home on a nearly daily basis. In July of that year when I moved out on my own I did visit daily. There were few days indeed that I failed to eat the evening meal with the family. Pat was living with her Grandparents at the time and so really Floyd and Grace have always seemed more like Father and Mother-in-Law than her Grandparents. I soon learned to love the family and their home. They worked hard and lived in what would today be considered cramped quarters. Yet, love and consideration were the usual order of the day. We all ate together, visited together and I soon felt included and loved. This has never

ANNOUNCEMENTS

changed in the 27 years we have been married. I felt free to go to Floyd for advice and he felt free to give it, though it was not always what I wanted to hear. I was called on to do minor work on his car or house through the years and was always glad to help out. He, in turn, was always glad (as long as health permitted) to help me in gardening and pruning. Floyd had the proverbial "green thumb" and things always grew well for him. So many things could be said about Floyd. He truly was one of a kind. He was not a congregational teacher, but read the Bible regularly. He was in earlier years a good song leader and had a knowledge of music. He was truly unique and few who ever met him were able to forget him. His death has affected our family in many ways. We still find ourselves quoting him in the many little sayings he had all his own. It is sad to think he is gone from us, but we truly take courage in the blessed hope of a great day of reunion on some glad morning. Somehow, I just expect he will say, "well, Leonard, we finally made it." I'm the better for having known him and am grateful for all he did for me and mine through the years. May God bless Grace and the family in these lonely days. The family was so attentive to his every need during his short illness. Grace, at 82, performed duties a much younger woman would have found grueling. Mildred, Jean and Patsy along with Grace barely left his side for weeks and we were all with him when death came. The family as well as the church members proved their love and devotion many times over. Our grateful thanks for all that was done.--*Don L. King.*

BAYSINGER— It was discovered almost two years ago that Lillie Baysinger had cancer. She passed from this life to eternity July 6, 1989 while in the hospital. Lillie was a member of the Church here in Ft. Smith and was loved by all that knew her. She leaves behind her husband, Bob, her son, Dennis, and his family. They too, are faithful members of the Church. Memorial services were held in a

quiet country setting where Bro. Taylor Joyce and I did our best to speak words of comfort and warning from God's Word.--*Brian Burns.*

ROGERS— Edna Opal (Woods) Rogers was born March 19, 1904 at Florilla, Missouri, and departed this life July 29, 1989 in the home of her son, Arlie E. Rogers, following a long illness. She was almost totally incapacitated for the last three years of her life. She received super care by her children as they took their turns keeping her in their homes and saw to it that she received special care by professional doctors and nurses. She was united to Clate Rogers, March 13, 1930, who preceded her in death by 22 years. To this union, five children were born: two sons and three daughters. She is survived by her children and one brother. Edna attended Southwest Baptist College in Bolivar, Mo. She returned to her local community where she taught school for a number of years. Four of her five children were in her classroom at one time or another. Edna obeyed the gospel in her teenage years and remained faithful until death. I knew her for over fifty years. I preached her husband's funeral April 26, 1967. As a lifelong member of the church of Christ she will be missed in all walks of life in which she was active. A large crowd gathered for the funeral to pay their respects. There were over 55 different arrangements of flowers. Her grandchildren (more than fifteen of them, with the help of a few others) did the singing. Her grandsons served as pallbearers. This writer conducted the services at the funeral home, and at the graveside.--*Clouis T. Cook.*

RICHARDSON— Willis Raymond Richardson was born Sept. 5th, 1899 near Long Lane and departed this life July 19, 1989 in his home in the Lee's Summit Community, at the age of 89 years and 10 months. On Jan. 2, 1920 he was married to Eunice Dame and to this union two daughters and three sons were born--one son preceding him in death. He is survived by his wife of the home,

Eunice; two daughters, Lela Doring, and Loveta Brown. Also two sons, Lowell and Leland; three sisters and three brothers, ten grandchildren, and six great-grandchildren. Will, (as he was affectionately called), spent all of his life in his home community, and spent the last sixty years of his life on the family farm. All of his children finished high school, two of whom teach in the Lebanon school system. Will was a strong believer in the church, and exceptionally faithful in attendance. He was a good father and neighbor and well liked by everyone. He was my friend and brother in Christ. This writer conducted the funeral, where a large crowd gathered to pay their respects, and where the floral arrangement was pretty, and also, the singing which was done by the Meents family of Lebanon--Ron Alexander assisted in the singing and the services.--*Clouis T. Cook.*

STATON— Orpha May Staton was born February 27, 1912 to Farris and May Pruitt at Deer, Arkansas and departed this life April 18, 1989 in Muskogee, Oklahoma. She had been an active member of the church since 1929. She was a devoted wife and mother and leaves behind to mourn her departing her husband, Harvey Staton of Council Hill, Oklahoma, 10 children and a host of relatives and friends. Words of consolation and comfort were spoken by Bro. Taylor Joyce.

THETFORD— Elmer "Vernon" Thetford was born Sept. 3, 1911 at Coalgate, Okla. and passed away June 26, 1989 at the age of 77 years, 9 months and 23 days. Surviving are his wife, Virle; two daughters; six sons and a host of relatives and friends. Brother Thetford was a leader in the Legal Church of Christ as long as I can remember him. His influence in the community was acknowledged by the great number of people who paid their respects to him. He will be greatly missed. From the Scriptures I spoke words of comfort and consolation for Christians.--*Brother Orville Lee Smith.*

ANNOUNCEMENTS

"COMFORT IN TRIBULATION" II COR. 1:3-4

Recently my son and mother have gone through surgery and I endured a lingering sore throat. I have shared in sorrow at the death of Brother Vernon Thetford and Sister Trueblood. Too, June 28th brings sorrow to our family, because on this date in 1978 our only daughter died in childbearing. Two years late on this same date

in 1980 we had a son and his wife killed in an auto accident. Then on July 3, 1989 this year we received the terrible news that my sister, Pauline Branham had been killed in a terrible auto accident. Shortly thereafter, her daughter, Denise Afshar died from injuries caused by the accident. Also, four others of my sister's family are recovering from injuries of the accident. But in spite of all this sadness and

gloom, I am still happy in Christ Jesus; because I know that my Saviour supplies me with all of God's spiritual blessings. My brothers and sisters in Christ have been so kind and thoughtful. I love you all with true Christian love. Then, the climaxing blessing that eases pain is the hope of eternal glory with Jesus Christ when He takes us to Heaven.--Bro. Orville Lee Smith.

FROM THE FIELDS

the fields are white already to harvest



James Phillips, Route 1, Box 36-E, Ashville, AL 35953, August 23, 1989— Brother Ben Rose from Brodhead, Kentucky will, Lord willing, hold a Gospel Meeting at the Gadsen church October 6th, 7th and 8th. Friday and Saturday, services start at 7:00, Sunday 10:30 and 5:00. Come and enjoy this spiritual feast with us. Pray for us and the work.

Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, Sept. 7— It was my good pleasure to be at Lexington, OK in a meeting Aug. 20-27. This meeting was well attended by non-members as well as area Christians. I counted 15 area congregations represented, not including Lexington. We rejoiced when a brother was restored, who had been out-of-duty for a long time. I appreciate all the preaching brethren who attended. David Griffin and I baptized a man at Eldon, MO on August 18, and we were happy for this addition. Our television program continues to do good in central Missouri. We look forward to a meeting here at Lebanon with Ron Alexander Oct. 6-8.

Don L. King, 41931 Chadbourne Dr., Fremont, CA 94539, Sept. 11— I have preached at Lodi and Manteca locally as well as at home since last report. We are to be at Yuba City, CA next Lord's Day, Lord willing. Oct. 13-15 we are to hold a weekend meeting at Fair Oaks, CA (Sacramento area). It

has been several years since I preached there the one time prior to the meeting. Oct. 21-29 we are to be at Springfield, Mo. (Mission Hills cong.) and we look forward to both of these efforts. Since last report Pat's Grandfather, Floyd Staniford, passed away (see report elsewhere this issue). It was a sad time for all of us and a difficult task to speak at his funeral along with Jimmy Winchester. We thank all of you who sent cards and/or attended the services. Your kindness did not go unnoticed. Grace will be lonely, but we pray she will do as well as can be expected after having lost her faithful companion of over sixty-four years of marriage. We continue to ask the prayers of all.

Bob Orear, P.O. Box 102, Logan, AL 35098— We moved to the Cullman, AL area in March to begin working with the church in this area. May 8-13 we held a tent meeting on the opposite side of town from the church building. We had several outsiders in attendance as well as visitors from several churches in the area which was greatly appreciated. Bro. Alton Bailey and Bobby Pepper rendered invaluable assistance in that meeting, preaching the word with clarity and power. We just returned from a short meeting in Rote, Pa., where we found the people to be enthusiastic and eager to hear the truths taught. It was indeed a pleasure to have been with those brethren. On that trip I preached one night at Hunt-

ington, W. Va. and Hamilton, Ohio. We enjoyed the association at both places. I have preached one or more times at Little Rock, Ar., Shreveport, La. (southside), LaGrange Ga., Chapel Grove, Lawrenceburg, Tn. and Athens, AL (Sanderfer Road). The work here in Cullman continues to progress. We are looking forward to a meeting with Orville Lee Smith Sept. 14-17. If you know of anyone in this area we can contact please let us know. The church here is only about three years old and small in number. We need and desire your prayers.

Jim Bradford, 2621 S. 376th Pl., Federal Way, WA 98003— It has been some time since the readers have been updated on the work in the Seattle, Washington area. The congregation meeting in Tukwila was established approximately 9 years ago. There are now around 20 members and 13 children who attend services regularly. The congregation is relatively young with the majority of adults between 30 and 35 years of age. With the help of God, the congregation has persevered through the high and low points a young congregation will normally face. We now are ready to move forward with a goal we established several months ago to bring an evangelist to the Seattle area. Our desire is for one to come and work with us in building up the congregation and achieving our long-range goal of establishing new congregations

FROM THE FIELDS (Continued)

in the surrounding areas, as the Lord sees fit. Considering our situation, we believe the work here would be most benefited by a middle-aged or older brother, experienced in all aspects of the work of the Lord. However, we would appreciate and consider the response of anyone interested in the work here. Seattle is now the 15th largest metropolitan area and the second fastest growing region in the United States. Certainly "The harvest is plentiful and the laborers are few...". If you are an evangelist who would be willing to work in the Seattle area, please contact me, (206) 952-2319, or Randall Reynolds, (206) 931-8405. Please pray for the work here.

Bob Johnson, 5 Glade Ave., Philippi, W.V. 26416, (304) 457-5282, Sept. 6— The joy of writing field reports for the O.P.A. is always enhanced when our labors for the Master continue to show promise for results. I attended the Annual Eastern Labor Day Meeting in Indiana last weekend, for the first time. It was a spiritual feast indeed! Saturday morning, myself, brethren Alan Bonifay, Richard Bunner, and other preachers and leaders of the Lord's Church, met at the church building in Brazil, to give a report on the Lord's work. It is good to see so many brethren working together and backing the work, rather than being idle and neglecting the true mission of the Lord's Church. For the past month now, from one to three families from my present studies have been attending services at Mt. Liberty. This is most encouraging, and we do expect this to continue on a fairly regular basis. A new study is in the making, another has been temporarily hampered, still, I have six going nearly every week. My preaching usually takes me between Mt. Liberty and Bunner's Ridge, and occasionally in the Huntington area. We pray that each congregation is actively involved in spreading the gospel, "For we are his workmanship, created in Jesus Christ unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10).

Mike Middick, 610 Virginia Ct., Canon City, CO 81212, Aug. 27— I

have moved to Canon City, Colorado with the intention of working with the church in this area. Since we have begun this work, we have baptized two and had one confession of faults, for this we give God the glory. We have had some favorable response from those in this community who are interested in the truth. Currently we are using a correspondence course and have a pretty good response from the newspaper ad. Recently, we have had a couple move in from the Kansas City, MO area, Edmond and Grace Dhyne. They have been a tremendous help to us here, both in the worship and with encouragement, as with all the brethren here. We will be having a meeting here September 13-17 with Don Pruitt. Beginning October 1st we will start a meeting with Bob Loudermilk and will run through the 4th. We are looking forward to both of these meetings and if you are in this area, please make plans to attend and be our guest. Please pray for the work here.

Bobby Pepper, P.O. Box 870406, Wasilla, Alaska 99687-0406, Sept. 5— The work here in Wasilla, Alaska has gotten off to a good start. We had nine at our first service. One family took their stand with us after reading the articles in the paper. He has his own airplane, which means we can get into those hard to get to places. His wife is an Eskimo, and they are making plans for me to go with them to visit her folks. They live in a village out from Bethel, which is 400 miles from where we live, and the only way to get there is by plane. I have one Bible study set up and have had calls from others that may be good contacts. The cups and classes preacher called and wants to study with me this week. It has been three weeks since I have been to Kenai where Bro. Frizzell lives. It's 200 miles from where we live; but, wife and I always look forward to seeing them, especially being in the home of sister Mae Hughes and eating fresh vegetables, moose, caribou and salmon dishes that she fixes for us. I have had some to write giving me some good leads. If you know of anyone that I could visit please let me know. You can't tell how much

good can be done by letting them know that you are thinking of them. This is such a vast area and truly a mission field in every sense of the meaning of the word. We are meeting at the Hatcherview business center on the Wasilla and Palmer Hwy. at the seven mile post, Sundays 11:00 and 5:00. I still have the radio program in Lawrenceburg, Tenn., and Saturday I called to check on the tape and the announcer put me on the air and we spent about ten minutes talking about the Lord's Church and the work here in Alaska. I have these tapes set up for radio sermons. If you could use them in your area let me know. I am so grateful for all that has helped and are helping in this work. Please pray that many will be rooted and grown in the truth.

Gayland L. Osburn, 1603 E. Madison, Cottage Grove, OR 97424, Sept. 5— My last Field Report to the O.P.A. was in June. Since then, besides helping with the Lord's work in Spokane, Wash., I have preached in the following places: June 18, at Olivehurst, Calif.; Aug. 2, at the Brundage, Lane congregation, in Bakersfield, Calif.; Aug. 9 and 30, at Auburn, Calif. Aug. 6, I preached at Porterville, Calif., at the morning service and heard Smith Bibbens preach at Turlock that evening. I helped with the conducting of services at Kennewick, Wash., on July 23 and again on Aug. 27; and also on Aug. 27, I preached at Salem, Oreg., that evening. It was spiritually uplifting and truly a joy to attend and take part in both the get together meetings: the July 4 meeting at Lebanon, Mo., and the Labor Day meeting at Lodi, Calif. I enjoyed hearing Paul Nichols preach at Buffalo, Mo., July 2; Duane Permenter preach at Olivehurst, Calif., July 9; and David Stands preach at Fair Oaks, Calif., Aug. 13. July 26-30, I was privileged to conduct a series of Gospel meetings in Bakersfield, Calif., at the Planz Road congregation. It was a pleasurable meeting, and the Lord blessed our efforts with 4 confessions of faults. The church at Spokane, Wash., continues to slowly grow. We began this work in February with 2 members. At the time of my last

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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)

report to the O.P.A. in June, we had 5 members. At the present time, there are 8 members besides my wife and myself. We thank God for the increase, and ask that you pray God on our behalf that He will continue to bless our efforts.

Alan Bonifay, 709 Potomac Ave., Fairmont, WV 26554, September 1, 1989— In July we were privileged to enjoy the fellowship in Lebanon, MO for two days and in Sulphur, OK for one. Afterwards we traveled to Sacramento, CA where we conducted a meeting at Fair Oaks. It was a real pleasure to work with these brethren after twelve years. We made our home with Pete and Christine Massengale, a wonderful experience, as usual. The Massengale's granddaughter, Shonda Connor, was immersed into Christ and three confessed faults. The spirit and hospitality of the whole congregation are to be commended. The elders and deacons there are doing a good work. Preachers in attendance were Bennie Cryer, Rod Watson and Richard DeGough. Back in West Virginia, the Lord continued to bless us with the increase. In July, Richard baptized two young ladies into the Lord at Ash Camp, and three new studies were begun. In August, after our vacation, we have been busy trying to catch up on all the projects which stacked up in our absence. Currently Richard and I have fourteen studies in progress in the Fairmont and Ash Camp areas. Also, Bro. John Stevens conducts a study in Fairmont. Personally, I am working in ten studies each week. Bro. Bob John's work in Philippi, WV has really taken off. He is cur-

rently involved in seven studies. Several times folks he is studying with have attended services at Mt. Liberty. He is working hard for the cause there. In July in addition to the places mentioned, I preached once each at: Mission Hills in Springfield, MO; Midland, TX; San Angelo, TX; Vance Jackson Ave. in San Antonio, TX and twice at Bunner's Ridge, WV. In August I preached four times at Bunner's Ridge; twice at Ash Camp; twice at Wayne, WV; and once at Alexander, WV. Also, we enjoyed attending one night of Ron Courter's meeting at Indiana, PA, and one night of Don McCord's meeting in Huntington, WV. We look forward to the Eastern Labor Day meeting in a few days. Lynwood is to be at Ash Camp (Sept. 30-Oct 8) and Edwin Morris at Bunner's Ridge (Oct. 25-29). Also, Brad Hill is to be through here in October.

Jimmy Cutter, 90 Blakeway Dr., Belvedere, Harare Zimbabwe— My family and I planned on going to Zambia to see the Doug Edwards family leave to go back home to the States, but we were unable to. The Zambia government closed all the borders and would not let anyone in or out of the country for almost two weeks. We had planned on going to Lusaka, Zambia on July 28 (Friday) and staying until the next Wednesday, August 2 when Doug left. However, they closed all the borders from about July 22 until August 3. The reason they closed the borders is to change their currency. They said that the black market was printing up counterfeit bills (called the Kwacha). Their goal was to rid the country of counterfeit Kwacha. Everyone was required to ex-

change their old money for new money, and they had until August 3 to do it. The lines were several blocks long outside banks in the beginning. I was told that one man went in to exchange 360 million Kwacha that he had at home. He was arrested immediately. We attended our annual Hero's Day meeting at Kadoma, a town about 90 miles away from here. It was a good meeting with 625 attending it. Brother Greg DeGough and his family were here to attend it with us. Hero's Day is a day that this country sets aside to honor all their war heroes. The biggest ceremony is held on a hill just across a field a short way from our house on what is called Hero's Acres. They bury important men there who died during the war (independence fighters) or since. Yesterday the Harare churches had a special welcoming service for the DeGoughs. They had a special service before the church service to baptize five young teenagers into Christ. They admonished the young people to repent and not return to any old habits after they were baptized and embarrass the church. Then we had a long service with a large crowd (maybe 250 people). After services they introduced the DeGoughs to the audience and gave them some gifts and money. In all it lasted 5 1/2 hours. I also had another meeting with the church leaders for another couple of hours while Greg and our families went home. If the Lord is willing I will try to go to Addis Abba, Ethiopia in the next month or so. We think that we have some very good leads there and the possibility of a new work opening. Please pray for us. We do pray for you.



A D V O C A T E

No. 11 NOVEMBER 1, 1989

THEY DON'T TAKE AMERICAN EXPRESS

By Taylor A. Joyce

The television commercial describes some exotic vacation spot and creates for the viewer a strong desire to go there. Then the announcer says, "Bring along your Visa Gold, because they don't take American Express."

Don't be surprised if Visa starts featuring a Texas Church of Christ in one of those commercials. According to a report in the July issue of *Christian Chronicle* the Turnpike Road Church in Grand Prairie recently gave its members the option of making contributions with bank draft, MasterCard, Visa, or personal check. Of course, they will still take cash, although that represents only about five percent of the typical contribution which normally exceeds \$13,000 per week.

The decision to accept contributions by credit card was expected to be more controversial than it has been. "The bottom line is we've had very few objections," the author of the plan said. "The idea for the credit cards isn't for regular giving, especially," he said. "It's for if you have an unexpected expense, and you want to use it to take up the slack. You can give to the church the same way you'd buy a set of tires."

It had been expected that the congregation would have to be educated, and it might take as long as a year to fully implement the plan. However, the congregation took to the idea readily with only a few of the 800 members expressing reservations.

The church thinks this will be a good way for people to make up contributions when they miss a Lord's Day service. (There are usually about 45 donors absent on a given Sunday.)

"They just forget to make up a contribution when they were out of town or **spend the money** (emphasis mine, TAJ) or have an emergency," the spokesman said.

For those who want to do Bible things in Bible ways this credit card method of giving raises several questions. Since one of the requisites of our giving is that it be "as God hath prospered him," will God accept a gift that was charged to a card? If the Christian has "spent the money"--used his prosperity to buy personal items--how can he now meet his responsibility under this verse by borrowing money for his contribution? The implication is that our giving is to be based on earnings (Thayer uses the word "gain" to define prosper) not on borrowed money.

God is to be first in our lives. (Matt. 6:33) But are we putting Him first when we "spend the money?" Borrowing to make up the deficit would not conceal the fact that self came first. And having exhausted our income on personal expenditures we relegate God to second place in our lives using what we have borrowed from another as a gift to God.

Members of the Grand Prairie congregation are asked to make pledges of how much they will give during the year. The credit card option "is part of a larger plan to help put members' annual pledges on a more consistent footing." Since weekly contributions normally fall some \$1,500 below the budget, one can imagine the pressure that is about to be exerted on those who are failing to meet their pledges.

The fact that the elders know who is giving

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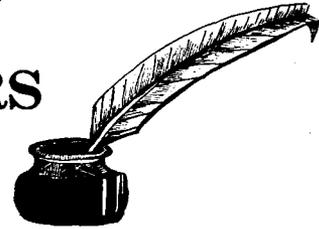
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Published Monthly by Old Paths Advocate, Lebanon, Mo. 65536

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

WOMEN TEACHERS



By Don L. King

We believe there are a number of church members who fail to understand the principle taught by Paul in Timothy 2:11,12 and I Corinthians 14:34,35. As a result some are unable to see the dangers involved in women either teaching the Bible or Bible related subjects and perhaps asking questions in some public situation other than the public assembly of the church.

Paul said, "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." I Timothy 2:11,12. The word "teach" is from the Greek *Didasko* meaning, "...to hold discourse with others in order to instruct them, deliver didactic discourses;... I Tim. 2:12." (Thayer page 144)

Why is the woman placed under this prohibition? Look at verses 13 and 14: "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." It appears, then, that the reason women are not to be public teachers of the Word of God goes all the way back to Eden. The woman was led astray and then led her husband away also. She will not be allowed the position whereby she may do so again. Paul didn't teach this because he disliked women. To charge him with such is foolishness. These are simply the facts and we must accept them as facts.

The Lord has, however, created a place for women to teach His word and all good things. The home. Paul said the woman is to "...guide the house..." (I Timothy 5:14). That is her realm and she is required to teach there. This is obviously how Timothy received his early training and knowledge as Paul indicated in 2 Timothy 1:5 where he gave the credit for Timothy's faith to his mother and grandmother. (Timothy's father was a Greek, Acts 16:1) But the woman is forbidden to teach as one might in a church service nor is she even allowed to ask questions if the situation be public. She must ask her question at home. So says Paul in I Corinthians 14:35.

The problem arises when brethren, failing to understand these principles, create a situation where the public is gathered together, called to

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Is it wrong for a married woman, who has two small children in school to work outside the home?

Answer: The scriptures are clear as to the primary duty of young women. In Titus 2:4-5 "That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Also I Tim. 5:14 "I will therefore that younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."

The phrase "keepers at home" used by Paul literally means "attentive to the needs of their families." A wife and mother has the obligation of caring for the family in a domestic way. Herman Olshausen uses the phrase "active in household affairs." There are a number of ways a woman could fail in her duty in this respect. She could be a "gad about", never at home, never looking after the needs of her husband or children. She could spend her time watching television, reading novels, or some such, while her family goes wanting. Or, she could have outside employment, the obligations of which would not allow her to discharge her duty as a wife and mother. A powerful cultural revolution has occurred in this country over the past several years. Today a significant part of the work force is made up of women. In some cases mothers literally farm out their children to others (often total strangers) to do the very important job of caring for them. During these tender years when bonds should be cemented and values transferred, the whole process is often thwarted for economic reasons. When Pharaoh's daughter sought a caretaker for Moses, she selected the very best person in the world, his mother. When mothers are what they should be, no one can ever take their place.

"But", someone might ask, "would it not be possible for a woman to work outside the home and at the same time be a keeper at home?" The answer, I believe, is yes. There are many

women who have and still do hold down jobs and at the same time function as a good wife and mother. Obviously the apostle's intent was to point out what a young Christian mother is to be and as long as she meets the demands of the text, it seems to me that we have no right to restrict her activity so long as it involves nothing unscriptural. I would add one note of caution: it seems both foolish and highly questionable when young mothers opt for a career, just to enjoy a higher standard of living, while they allow the precious early developmental years of childhood to slip by without taking advantage of the opportunity to train their children as they should. I can't help but believe most, if not all, will live to regret it.

Question: A congregation has three leaders who take part in the services, i.e. teaching, leading songs, etc. Suddenly, one is not called upon anymore. Does this constitute disfellowship? (Name of State withheld by request.)

Answer: It may, or may not. In either case, there is a scriptural procedure that should be followed when such actions occur. First of all, let me point out that merely not using someone in the services of the church is no indication the person has been disfellowshipped. There are a number of reasons it might not be expedient or advisable to use a person in such a capacity. We never use any women to teach or lead singing, however, we recognize them as being in the fellowship of the church. If, however, someone is being used in the public services of the church, and all of a sudden this stops, with no explanation, then something is woefully wrong. If the brother has committed sin, he needs to be approached about it, and given an opportunity to repent. Mt. 18:15-7; Gal. 6:1. If he refuses to repent, then appropriate action must be taken. If on the other hand no sin has been committed, then those in charge owe him an explanation as to why such actions were taken. I never cease to be amazed at how little we practice good brotherly relations with one another. A little kindness will often completely diffuse an otherwise explosive situation.



MODERN MORAL ISSUES

By Johnny Elmore

HOMOSEXUALITY

Homosexuality is defined as “the manifestation of sexual desire toward a member of one’s own sex” or “erotic activity with a member of one’s own sex.”

Is It A Problem Today?

One would have to be living in a vacuum to be unaware that this sin is a problem in our society. It did not pass away with the ancient civilizations of Greece and Rome. It has been estimated that there are now between ten and twenty million homosexuals living in America. There has been a militant effort to have homosexuality accepted as a legitimate, alternate lifestyle. We hear of homosexual churches, synagogues and ministers and demands for homosexual “marriages” with church approval, including the right to adopt children.

What Causes Homosexuality?

Lorne E. Brown, M.D. has stated: “Homosexuality is not determined. The homosexual becomes one by a series of choices.” He further says that homosexuals “would believe that it is genetic and/or congenital, or at least predetermined as in some way imposed upon them by either God or fate. They would deny that it is in any way contagious. Endorsement of these propositions, all of which are false, can only add to the current epidemic.” Evidence indicates that homosexuality is a learned behavior, accepted by the act of the will. To argue that it is congenital or glandular would make God to be the creator for that which He calls a sin!

What Does The Bible Teach?

Does the Bible condemn homosexuality? Does the Bible teach that it is a sin? Can one be a Christian and a homosexual at the same time? Is homosexuality a viable, alternative lifestyle? The Bible answers these questions clearly and plainly.

The Bible declares what the normal relationship toward sex is to be: “So God created man in his own image, in the image of God created he him; male and female created he them” (Gen. 1:27). Again: “Therefore shall a man leave his father and his mother, and shall cleave unto

his wife: and they shall be one flesh” (Gen. 2:24). This is the normal practice. God’s pattern is “male and female.” The Bible says: “And God saw everything that he had made and, behold it was very good” (Gen. 1:31).

What was the purpose of this male-female arrangement? God told Adam and Eve, “Be fruitful, and multiply” (Gen. 1:28). No homosexual relationship can fulfill the divine pattern. God intended for one man to be married to one woman and in this, they complemented each other. No deviation from this God-given pattern was condoned. Jesus placed his endorsement upon God’s arrangement (Matt. 19:4-6). Any other relationship is without God’s authority and is, therefore, sin.

God also plainly condemned homosexuality. The Bible tells of Lot, Abraham’s nephew, who lived in the land of Sodom and relates that “the men of Sodom were wicked and sinners before the Lord exceedingly” (Gen. 13:13). Again, the Bible states: “And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous” (Gen. 18:20). “Grievous” means “deplorable, atrocious, and heinous.” What was it that was so grievous? Jude comments that the people of Sodom had given themselves over to fornication or sexual uncleanness, and had gone after strange flesh (Jude 7).

The Bible gives a graphic description of their sin in Gen. 19. The men of the city surrounded Lot’s house and demanded that the two men, the angels who were sent to warn Lot and his family of impending destruction, be sent out to them that they might “know” them. The word “know” here is the same as the word used in Gen. 4:1, where it said that Adam “knew” his wife, Eve, and she conceived. They wanted to “know” them sexually. This was the sin God considered “grievous,” and caused them to be considered by God as “sinners exceedingly.”

In the Old Testament, God condemned homosexuality in clear and unmistakable terms. He said, “Thou shalt not lie with mankind, as with womankind: it is abomination Lev. 18:22).

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GOD, THE FATHER

By Alan Bonifay

Having established that God is one infinite, eternal, self-existent Being; that God is one essence, undivided and indivisible; and yet that this one God is composed of three distinct persons each of which may be, and is, called God; we now endeavor to consider more particularly the character and function of each of these divine persons. In the proper sense of the term when we speak of God we include all of the Godhead (i.e. the Father, who is also God). However, in the accommodative and more general usage of the term when we speak of God we mean to indicate the Father. Let us then consider some of the more salient features of God's character and function.

The Father is characterized first by life and personality. He is called "the living God" (Josh. 3:10; I. Tim. 3:15). In I Thess. 1:9 He is styled "the living and true God." In John 5:26 He is said to have "life in himself" and in Acts 17:25 to give "to all life and breath." In John 6:57 He is revealed as "the living Father." We understand that the primary indications of personality are intelligence, purposiveness and moral consciousness. God exhibits all of these in absolute perfection in both the creation and the revelation of His will. Roy Lanier notes that "only a person can form a purpose and work towards the accomplishment of the purpose. God made an eternal purpose (Eph. 3:10; II Tim. 1:9,10) and is now engaged in working out that purpose through Jesus Christ and his church. So we conclude that God is the perfect personality," (*The Timeless Trinity*, p. 37).

God not only lives but He has always lived. He is eternal. In *Systematic Theology* Augustus Strong defines eternity to "mean that God's nature (a) is without beginning or end; (b) is free from all succession of time; and (c) contains in itself the course of time," (p. 275). God, then, transcends all the limitations of time. This is what Peter meant when he said, "One day is with the Lord as a thousand years, and a thousand years as one day" (II Pet. 3:8). With God there is no past and no future. All is now (Isa. 46:10). Consider these passages also: II Tim. 1:9; Tit. 1:2; Jude 25; Deut. 33:27; Isa. 40:28; 57:15; Psa. 102:12,25-27; Jer. 10:10; Jn.

1:1-3; Gen. 1:1; Psa. 90:2.

The Father is also characterized by immutability. By that we understand that God's nature is unchangeable. James says with God there can be no "variableness, neither shadow of turning" (1:17). In Num. 23:19 the record says "God is not a man, that he should lie; neither the Son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" In Mal. 3:6 we read, "For I, Jehovah, change not." Albeit God has sometimes changed His attitude toward an individual based upon that individual's change (Ezek. 18), and He has changed covenants (Heb. 8:6; 7:12), dispensations (Eph. 1:10), conditions of salvation, and manners of worship. However, it is God's character that is immutable and not His arrangements for men. God's character simply does not change.

God is characterized as well by truth. Jesus prayed, "And this is life eternal, that they might know thee the only true God..." (Jn. 17:3). God's veracity is affirmed by Paul in Rom. 3:4: "Let God be true, but every man a liar." In Heb. 6:18 we learn that it is impossible for God to lie. Thus God's word is absolute truth (Jn. 17:17). Furthermore, since God is the very essence of truth He is completely trustworthy and utterly faithful (Deut. 32:4; Psa. 33:4; 36:5; 119:90; I. Cor. 1:9; 10:13; I Thess. 5:23,24; II Thess. 3:3; Heb. 10:23; I Jn. 1:7-9).

In I John 4:8 the Scripture says "God is love." His goodness and mercy may be seen as God's love in action. God's love is mentioned in numerous places in the old Testament (Deut. 7:12-14; 10:18; Isa. 43:3,4; 63:9; Hos. 11:4; 14:4; Psa. 33:5; 37:28; 45:7). In the New Testament much more is said of God's love (e.g. John 3:16; Rom. 5:8; II Cor. 13:11; I Jn. 4:7-11). The greatest expression of God's love for us is revealed in His incredible sacrifice in sending us His only begotten Son. God's love toward us is seen in His goodness to us. He has provided us with countless and multiplied material blessings. His love is also seen in His mercy which is defined as "kindness in excess to what may be expected or demanded by fairness; a disposition to forgive, pity or be kind" (Webster). God's mercy is

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THEY DON'T TAKE AMERICAN EXPRESS

by Taylor A. Joyce
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what is a form of subtle coercion. But in a budget squeeze the pressure is likely to become more direct as the elders call on those whom they know to be behind in their giving to catch up.

As Burton Coffman said in his comments on 2 Cor. 9:7, "It is obvious that impure and unworthy motives in giving cause the loss to the giver of any divine approval...It is a positive violation of God's law for any man to permit himself to be high-pressured into giving to the church, or anything else."

Ah, yes. The church at Grand Prairie will take your contribution by MasterCard or Visa. But they won't take your American Express -- not yet, at least.

The introduction of credit card giving will remind some of us of that writer who used to close his articles with the warning: "Brethren, we are drifting." If he were still living, he would have to change that to: "Brethren, we have drifted." And God only knows how far. -1713 Savannah, Fort Smith, AR 72901.

WOMEN TEACHERS

by Don L. King
Cont. from page 2

order and Bible subjects or related topics are either being taught or discussed. They reason since this is not a church service per se, the women can teach or ask questions and no harm done. Unfortunately, they are mistaken. Paul would not allow women to teach **period** in a public way, and they had to wait until they got home to ask their questions. It matters not whether it be in a

camp setting or any other place. If it is public and in a public setting the woman must not be involved in teaching the Bible or asking questions of the one who is teaching while the setting is still public. No amount of explaining can do away with the prohibition of the Apostle Paul.

A Christian woman has a tremendous responsibility at home. There, in that sacred setting, she will undoubtedly be the greatest influence for good her children will ever realize. No one can ever take her place there. She can literally mold those little ones into the way they will likely be for the rest of their lives. They will never forget her guidance. That is the Lord's way of providing for the teaching of little ones. If the home fails, it is wrong for us to organize an unscriptural setting or place for women to teach children or anyone else. What is needed then is teaching about the home rather than supplanting the means God has provided. His way is always best.

Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." 2 Timothy 3:16,17. Where in the Scriptures are we furnished with any place for a woman to teach except in a private and informal manner? If it be a good work it must be furnished by scripture, where is it? Peter said, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue. 2 Peter 1:3. According to Peter we are given everything we need for eternal life and godliness by the divine power of God. If so, it is in the scrip-

ture. It is in that which is written. Where are we given the plan to organize any thing or place for the Word of God to be taught except either in the church (public) or home (private).

Brethren, that not only excludes Sunday Schools and/or Bible classes but everything else you care to trot out. If you want to go camping go ahead. If you want to go fishing, fine. But don't try to create an atmosphere where women can teach and ask questions in a public situation. It's wrong and God's principles which Paul taught in Timothy 2:11,12 and I Corinthians 14:34,35 are trampled underfoot and no doubt about it. -- DLK

HOMOSEXUALITY

by Johnny Elmore
Cont. from page 4

He said, "If a man also lie with mankind, as he lieth with a woman, both of them had committed an abomination: they shall surely be put to death; their blood shall be upon them" (Lev. 20:13). He said, "There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God" (Deut. 23:17). The "sodomite" and the "dog" mentioned in this passage refers to homosexuals. God did not want them or their money in his house.

The New Testament also condemns homosexuality in no uncertain terms. In Rom. 1:24-27, Paul speaks of homosexuality and refers to it by such terms as "vile affections," and "that which is against nature." He speaks of their "dishonoring their own bodies between

themselves," and "uncleanness through the lusts of their own hearts," and indicts both men and women for such unholy practices. He concludes by saying that these sinners know "the judgment of God," and that "they which commit such things are worthy of death" (Rom. 1:32).

The apostle Paul lists the "effeminate" and "abusers of themselves with mankind" among the "unrighteous" (I Cor. 6:9,10). The apostle could hardly have used plainer language to condemn homosexuality. But, after condemning these terrible sins, Paul later says, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11). There is hope for those who will turn away from such and obey the gospel.

Christians must be aware that homosexuality is sin--a perversion of God's plan. That God who refused to look with sanction upon the practices of Sodom and Gomorrah will not sanction modern sodomy. God destroyed whole cities rather than tolerate it. Unhappiness and moral disaster come to those who pervert the natural role which God assigned to men and women.--*Johnny Elmore.*

GOD, THE FATHER

By Alan Bonifay
Cont. from page 5

best seen in His extension to us of the salvation offered in the gospel of Christ.

God is further characterized by absolute holiness. He is totally free from all moral evil or imperfection of any kind and He is completely pure in His morality. Consider: Ex. 15:11; Lev. 11:44,45; I Sam. 2:2; Psa. 99:9; Ezek. 39:7; Hab. 1:13. In the New Testament consider:

Mt. 5:48; Lk. 1:49; Jn. 17:11; James 1:13; I Pet. 1:15, 16; I Jn. 1:5; Rev. 4:8; 15:3,4.

Towards us God's holiness is manifested in His justice and righteousness. Over and over, the Scriptures declare God's justice: Deut. 32:4; Isa. 30:18; Isa. 45:21; Zeph. 3:5; Rom. 2:4-10; 3:26; I Pet. 1:17; Rev. 19:2. God's justice and righteousness is evidenced most clearly in His sending Jesus to bear the punishment of the sins of all mankind upon the cross. Sin was punished in the person of Christ. God's word was vindicated and His decree upheld. Consequently He could, and did, become the justifier of all who believe and obey the gospel of Christ (Rom. 3:24-26).

God is declared to be omnipotent. He is all-powerful. He can do all things consistent with the other facets of His character. He is the Almighty (Gen. 17:1; Rev. 15:3; Job 42:2; Jer. 32:17). "With God all things are possible," (Mt. 19:26). His limitless power is seen in the creation and preservation of all things (Gen. 1:1; Heb. 1:3; Col. 1:17; Acts 17:28). God's indescribable power will be seen again on that day when all men, both the good and the bad, shall be resurrected from the dead "in a moment in the twinkling of an eye" (Jn. 5:28,29; I Cor. 15:52).

God, likewise, is omnipresent. That is, He is everywhere. The Psalmist said, "Whither shall I flee from thy spirit? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me and thy right hand shall hold me" (Psa. 139:7-10). Consider also: Isa. 57:15; Jer. 23:23,24; I Kings 8:27; Acts 17:27,28.

Finally, we note that God is omniscient. He is all-knowing. "His understanding is infinite"

(Psa. 145:5). Hannah said, "the Lord is a God of knowledge, and by him actions are weighed" (I Sam. 2:3). Note Psalms 139:1-6,15,16. With perfect knowledge God knows the inanimate creation (Psa. 147:4; Job 38-41). He knows the animate creation (Psa. 50:11; Mt. 6:26; 10:29). God knows all men and their works (Psa. 3:13-15; 34:15; Heb. 4:13; Eccl. 12:14). He knows the hearts of all men (Ezek. 11:5; Jer. 17:10). He knows the unseen world and its destiny (Prov. 15:3,11; Mt. 25:41; Rev. 20:13-15). God knows and deals with Christians as individuals (II Tim. 2:19).

Briefly and incompletely we have examined ten of the most impressive characteristics of God, the Father. These characteristics and the passages substantiating them unquestionably establish the personality of God, the Father as well as His deity. In our next article we shall endeavor to look more closely at the concept of God as our father-- that is, as the Father of all Christians.--*OPA— More later.*

"IF"

"If" seems like such a small word,
It's so often overlooked
But "if" can make ALL the difference,
Here are some examples from God's Book.
IF we know the Holy Scriptures,
Wise unto salvation we will be;
IF we seek to know the truth,
Then the truth shall set us free.
IF we do God's will,
Then He will hear our prayer.
IF we watch and pray,
Then temptation we will spare.
IF we place God's kingdom and righteousness first,
Our necessities will be supplied;
IF we abide in Him and His word,
Our requests shall not be denied.
IF we do God's commandments,
The tree of life will be our right;
IF we are faithful unto death,
We will receive a crown of life.
Spiritual privileges and salvation
From God, are not a free gift.
Too often the word forgets,
They all rest on the small word
called, "IF".--*Sandy Walling*

IN MEMORY OF MITCH WHITTAKER

By Darren Whittaker

In everyone's life there is something that influences us to lead a more caring and loving life. That influence can be a situation, an event, or a very special person. For all of us in this area, that influence is Mitchell.

His example taught us all unforgettable lessons which are as much a part of our lives today, as

the air we breathe. We have learned patience in a life of turmoil and compassion in a world of hatred and strength in the face of weakness.

Having Mitch be a part of my life, I know how truly blessed I have been. I have enjoyed, and through my beautiful memories of Mitch, will continue to enjoy all of the love my heart cannot put into words, and all of the joy my tears cannot say.

I will continue to learn from

Mitch, because he is very much alive in my heart and the characteristics which made Mitch special, can never die. Love has no end.

It is comforting to know that Mitch was never alone. He was able to make his journey in peace, going from the bosom of his parents to the bosom of Abraham. He will be blessed forever with Mitch in our lives, minds, and in our heart.

Mitch, we thank you and we love you.

CHOOSE GOD ON YOUR SIDE

God gives us sunshine, the stars
and the flowers,
The years, months, weeks, days
and the hours,
Without His help we could never
survive
We would never have the strength
or drive.

God is always there day and night,
Even when we are upset and not
always right,
He's always there ready to take
our hand,
And lead us to more protective
land.

He's always there whatever task
we've done,
Hoping we'll always smile and
make it fun,
Yes He's there stronger than the

wind,
Always with good confidence to
lend.

God is there helpful and sound,
Always ready to pull you to firmer
ground,
If we don't have God on your side,
we aren't together,
He gives us health, courage and
pulls us through difficult weather.

If we have God as our chauffeur
and guide,
There will always be answers
when we confide,
That's the way He works, in a
glorious manner,
And those who work with Him,
never carry a banner.

God always helps, if we give Him
a little of our time,
One of His rewards is a strong

peace of mind,
To thank Him for all the things
He does for us,
Is a pleasure and we must in Him
put all of our trust.
God has love, much more than we
know,
And He is always there ready to
bestow,
In return we must love and obey,
Try to help others each and every
day.

He rewards us in His own special
way,
By helping us overcome the trials
of a day,
Yes, He is there ready to help and
guide,
If we love Him, He will be on our
side.

*Edith Durand
P.O. Box 342
Weatherford, Okla. 73096*

ANNOUNCEMENTS

GOOD BOOKS FOR PUBLIC LIBRARIES

Because of limited budgets most public libraries are happy to have individuals and organizations donate copies of new books. They usually will allow the giver to place a notice in the front such as "This book was donated to the Smithville Public Library by the Washington Street Church of Christ." This is an effective way to get good reading materials into the hands of persons who need it and to quietly advertise the church. Serious readers are surely the best prospects for becoming

Christians. We are studying with a person now who was contacted in this way. Why not, as an individual or as a congregation, place some of the good books of our brotherhood into the hands of the public?

Because of the high divorce rate, some of the most popular books in the library today are those dealing with marriage. If you want to place my book, **MARRIAGE IN A CHAOTIC WORLD**, in your public library, I will help you do it by absorbing the postage and packing cost. The total cost will be \$10.00. I can post the book directly to the



library (if you supply the complete address of the library and the name of the church) or I can post it to you for you to personally do-

nate to the library. This is such a small price to perhaps help someone and possibly guide them to the church.--*James D. Orten, 1937 Stonebrook Dr., Knoxville, TN 37923.*

FOR OLD PATHS ADVOCATE

In a little tract entitled "The One Cup Doctrine," by Benjamin Lee Fudge, he makes the argument (pages 16 and 17) that Jesus the night of his betrayal when he celebrated the last scriptural passover supper after which he instituted the Lord's Supper, also instituted the individual cup practice (doctrine).

He follows the teaching of most of the cups people who use and teach that individual cups in the supper are scriptural by the Lord's example.

Just suppose the Lord did use individual cups by having each man at the supper bring the cup which he carried with him all the time. And, just suppose the Lord took one big cup which he poured from into those private cups. The thing to do then to imitate that first supper instituted by the Lord is to do just as he did -- have one big cup, bucket, keg or barrel of some container large enough to fill the drinking vessels of everyone present. Someone would have to go around with the big container and fill all of the cups of each member; or, someone would have to stand at a table with the big container and fill all of the drinking vessels as each member came to that table for a filling. That would take a long time.

Therefore, to imitate what the Lord was claimed to do, every member should bring a cup of their own with them and have it filled during the service either by a passing servant, or have all to go to the central table where the main container is located; the guilty do not believe their practice-- they just want an excuse for their irreverent practice.

I can remember when they held the contents in one vessel until thanks was offered. Then the waiter at the table made remarks while he squirted the individual cups full. They were then passed to the assembly. **INDIVIDUAL CUPS!**--*K.G. Wilks.*

CEDAREIDGE, CO.

Starting Dec. 1 we will no longer be meeting in the American Legion Building. We will be at 150 SW 6th St. at 9:30 A.M.--*Robert Potts (303) 856-3498.*

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.

PLEASE NOTE

Dear Brethren: Please address all correspondence regarding the work of the church meeting at 140 W. 103rd St., Chicago, IL 60643 only to either Robert Smith or Joe Rivers, Jr. The work of the church here is moving along very well at this time.--*Joe Rivers, Jr.*

DIRECTORY CORRECTION

Please note that the Vance Jackson Rd. Church of Christ, San Antonio, TX now has Lord's Day evening services at 3:00 P.M. rather than the previous 6:00 P.M. Thanks.

AN OPEN LETTER FROM THE CHURCH AT SAN MARCOS, CALIFORNIA

We come to you in the name of the Lord Jesus Christ and with good news.

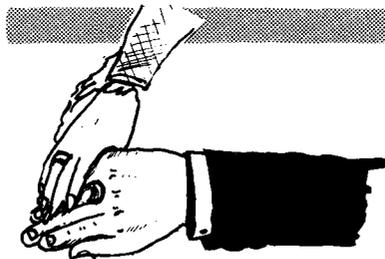
As many of you know, the church which meets at 3650 8th Street in San Marcos has been troubled for some time. We are pleased to report that the trouble is now settled. Without going into detail, we acknowledge that many wrong things were done and said for which we are sorry. Through efforts of interested brethren from outside the congregation, meetings were held on September 29 and 30, many confessions were made, and fellowship was restored between all parties.

Because brothers John Er-canbrack and Fred Phillips were

named in a previous letter sent out from here, we want you to know that these brethren are in full fellowship with the church.

We are aware that we still have much work to do to completely restore the Lord's church and hopefully to make it grow to a better state than it was. Please help us by praying for the peace and growth of the church here, and come by to visit us when you are able.

*The Brethren at San Marcos
Witnessed by: Gayland Osburn
Floyd Lechner
James Orten*



BONDS OF MATRIMONY

BOEK-BRADFORD— On Saturday, September 9, 1989, at the 85th and Euclid building in Kansas City, Missouri, Jonathan Mark Boek and Kathryn Sue Bradford were united in marriage. A large crowd attended the wedding and reception. Local singers provided some very beautiful and appropriate music for the occasion. Mark and Kathy are both Christians, and the home they have formed will be headed by Christ. We pray for them the very best in their married life, and pray also that they will be given many years together to serve the Lord. This writer was asked to officiate at the wedding and I was very happy to do so.--*Bruce Word.*

STANTON-FORD— On the afternoon of August 5, 1989, Ed Stanton and Leann Ford were united in marriage in a beautiful double ring ceremony in Oklahoma City, Oklahoma. Their vows were exchanged before a large crowd of members of the church and many friends and relatives. The wedding was beautifully arranged, and was one of the largest that I have had the opportunity to attend. It was my honor to be asked to be a part of the ceremony as we asked for

ANNOUNCEMENTS

God's richest blessings upon their new home. Leann is the daughter of Rod and Wanda Martin of Denver, Colo.; Ed, the son of Colleen Stanton of Oklahoma City. We rejoice in the knowledge that a new Christian home has been formed and our prayers are for a long, happy and successful life in His service--*Bruce Word.*



COWEN— "Bill" Cowen was born Jan. 2, 1919 in Paden, Okla., the son of Omer and Lennie Cowen, and died Aug. 28, 1989 at his home in Cypress, Ca. He is survived by his wife of 49 years, Okla, a son, Bobby, a daughter, Linda, 3 grandchildren, 3 brothers, and 2 sisters. Bill was a long-time member of the congregation that meets at Cypress, Ca. Graveside services were held at Forest Lawn-Cypress on Aug. 30th. Robert Falvey spoke of sympathy, hope, and warning to a large crowd of family and friends. Three of Bill's favorite songs were sung by members of the Cypress, Orange, and Montebello congregations. Bill will be sorely missed by the Christians at Cypress, but we lov-

ingly wish him Godspeed on the next portion of his journey to eternity--*Gary Stone.*

CAFFEY— Jerrel Ivan Caffey was born June 17, 1937 at Phillipsburg, Mo. He passed away September 14, 1989 at his home east of Collinsville, Ok. He is survived by his wife Jean; one daughter, Becky Lynn; one son, Stephen Mitchell (all of the home); his mother, Bernell Caffey of Phillipsburg, Mo.; and, one brother, Dennis Floyd Caffey of Marshfield, Mo. Jerrel was raised in a christian home and obeyed the gospel in his mid teens. In 1962, he married Jean Keel of Fort Worth, Tx. After which, they lived in Springfield, Mo. for several years. In 1975, they moved to the Tulsa area. He was a member of the East 11th Street congregation. Jerrel was a good man and highly respected by those who knew him. There were two services. One was in Tulsa and the other Lebanon, Mo. I was asked to officiate in Lebanon. Both Dan and I did our best to comfort the family and to caution the living to be prepared for their eventual passing.--*Jack Cutter.*

LEA— Shereard (S.W.) Lea was born Jan. 16, 1906 in Lincoln County, MS. He passed from this life on the morning of August 25, 1989. Except for a few years, he spent all of his life in Lincoln County, where he was reared. He married Hallie Smith on August 11, 1929 with whom he spent 60 years. He was baptized in 1930 and was active in the work of the church at New Salem for many years. He is survived by his wife, Hallie Smith Lea; two daughters, Betty Johnston of Brookhaven and

Nan Oestman of Midland, TX; one son, Wallace Lea of Farmerville, LA; six grandchildren and five great-grandchildren. He was preceded in death by one grandson, Jeffrey Johnston. Shereard (S.W.) Lea was a man to be admired in a number of ways. He was a man of several abilities and talents. He was possessed with a determined and industrious disposition. He had been the target of a disaster in earlier years which would have stopped many people, losing part of one arm and a hand and all but three fingers on the remaining one. But he fought back and made himself a useful and independent person. He was a religious man, and about all I knew of him is with reference to the church, the Bible and the christian life. For the last years that's been the topic of just about all of his conversation. Though he was a vigorous man and a hard worker in his daily life, he had time for Bible study and conversation on the Bible. He had a tender and sensitive side that was easily touched with the beautiful themes found in God's word. As he grew older, earthly things receded and faded from his interest; and he dwelt more and more on things divine. His desire was to live as close to the scriptures as possible. His funeral was held from the Brookhaven Funeral Chapel before a large gathering of loved ones, relatives and friends on Aug. 27. Jimmy Smith who was a special friend of the family and the writer spoke. Then his mortal remains were laid to rest in the New Salem Cemetery. For many years he had been a member here and a teacher. Our tenderest regards are with the family, and he is missed in the services of the Church.--*M. Lynwood Smith.*

FROM THE FIELDS

the fields are white already to harvest



Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, Oct. 12— We have just finished a good visit with Lynwood Smith who came by

enroute to a meeting at El Cajon. He preached for us on Wednesday evening and did his usual masterful job. His health seems tremendously improved for which we are

grateful. The church here booked him for a week's meeting in March of 1990 and we are already looking forward to it. We were also happy to have James Orten with

FROM THE FIELDS (Continued)

us last night for the services and look forward to his being with us over the weekend while Harry Kees preaches. We begin tomorrow night at Fair Oaks, Ca. and then in Springfield, Mo. the 21st. Our best to all.

Johnny Elmore, P.O. Box 1657, Lebanon, MO, Oct. 4— I have spent the month of September at home. David Griffin and I have visited prospects in and around Eldon and have had two good Bible studies which we hope will result in additions. The work at Eldon is progressing and it appears that work will soon begin on a much-needed meeting house. We heard Terry Baze twice in a meeting at Buffalo, MO and we expect Ron Alexander in a short meeting here beginning Friday night. I am to be in a meeting at Rolla, MO Nov. 2-5.

S. Bruce Word, 5875 Urban St., Arvada, Co. 80004, 303-420-0417— At this writing, I have just returned from Canyon City, Colo. where Brother Don Pruitt is engaged in a 5 day meeting. It was good to hear Don again and to be with all the Christians in that congregation. Don is a most capable speaker and we were all edified by being there to hear him. Our work continues to move along here in Broomfield. We have begun our contacts with those who are out of duty and those who have visited with this congregation from the community one or more times. We trust this will lead to greater contacts and studies as time goes by. We continue to ask that if anyone knows of someone in this area that we need to contact, please let us know. I was in Kansas City, Mo. (85th & Euclid) on the 10th of September and was asked to speak both services in that congregation. I enjoyed doing so, and look forward to the time that I will be able to be with these good Christian folks again. Enjoyed the hospitality of Brother and Sister James Bradford, and also Brother and Sister John Pruitt while there. I also conducted the wedding for James' daughter Kathy, and Mark Boek (see report elsewhere in this pub.). This was an honor and I appreci-

ate their confidence. We ask the prayers of the faithful everywhere as we continue to do what we can for the Lord in this area. Our love and prayers to the faithful everywhere.

Carl M. Johnson, 1400 Northcrest Dr., Ada, OK 74820, Sept. 18, 1989— We just recently concluded the Eastern Labor Day Meeting. The first two services were conducted at the Pleasant Grove, IN congregation, and the remaining services were conducted on the Indiana State University campus in Terra Haute. The hard work and careful planing that these brethren had done in preparation for the meeting were evident. Crowds were estimated at over 400, which included 22 participating preachers. It was an honor for me to conduct the meeting. I just closed a good meeting at McAlester, OK last night, which closed with three confessions of faults. My schedule for the near future includes: West Point, GA (Sept. 20-24); Sharonville, OH (Oct. 21-29); Mountain Home, MO (Nov. 5-12); and Seminole, OK (Dec. 1-3). We continue to solicit your prayers.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, Sept. 9, 1989— Things continue well in the deep south. The meeting in Radnor, W. Va., was well attended by both sister congregations and visitors from the community. They put out chairs at most every service to seat people during the week. Lord willing, my next meeting will be at Blue Springs congregation near Mt. Vernon, Ky. Sept. 23-Oct. 1. I counted it a privilege to have the opportunity to visit the Eastern Labor Day Meeting for two days at the Pleasant Grove congregation near Brazil, In. and also two days at the Tennessee Labor Day Meeting at the Chapel Grove congregation near Lawrenceburg, Tn. Both meetings were well attended and the interest was great. Lord willing, Bro. Joe Hisle will hold our fall meeting here in LaGrange, Sept. 30 thru Oct. 8. Pray for us and our work.

Jack Cutter, 12321 E. 14th, Tulsa, Ok. 74128, Oct. 2, 1989— The

South Tulsa and Broken Arrow work has progressed extremely well this past year. We have several new families that have moved here who have begun attending the congregation. Earlier this year, we undertook an extensive calling program into the area. The emphasis was upon trying to locate families which were not attending any church. As a result, of the thousands of families contacted, twelve hundred of them allowed us to send them information concerning the newly established congregation. A considerable amount of my time since then has been utilized in calling these families and qualifying them as to their interest level. Of that original number, (I have contacted approximately half of them), there are about 120 still showing some interest. Approximately one half of these will permit visits. The other one half will allow printed information about the church to be sent to them. (Also, approximately one-third of these are dissatisfied disgressive members who have quit attending). Besides these contacts, there are other leads and delinquent members that I have been contacting. We have been meeting in the Day's Inn motel for the past year. While it is a fine facility, we need a more permanent facility. This we have been attempting to locate. There are eight different congregations from several States that have been supporting me in the work. Pray for me and the Cause.

Alan Bonifay, 709 Potomac Ave., Fairmont, WV 26554, Oct. 2, 1989— The work is going very well here and we hope it is where you live also. The Lord continues to shower upon us his blessings. The kingdom is still on the increase. In the past months two men have obeyed the gospel. This brings to seventy-eight the number who have responded to the gospel call in north-central West Virginia in the past three years. Bro. Lynwood Smith is currently with us in a great meeting at Ash Camp. We are thankful he is feeling considerably better than he was a few months ago. His preaching is certainly in top form. We have already had numerous visitors in attendance and we have

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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)

hopes that some will be obedient to the gospel or will return thereto before the meeting closes. We look forward to having visiting preachers this month. Bro. Brad Hill of Birmingham will be here for several days. Bro. Wyn Baker of Houston, MO also plans to work with Richard and me most of the month of October. At the end of the month (25-29) we anticipate a great meeting with Bro. Edwin Morris at Bunner's Ridge. Richard and I are involved in twelve studies at this time. Bro. John Stevens from Bunner's Ridge is also conducting a study in the Fairmont area. In Philippi, Bro. Bob Johnson still has some six studies in progress. In September Bob, Richard and I attended two days of the Eastern Labor Day meeting together. I preached five times at Bunner's Ridge; twice at Chapel Grove, TN; once each at Ash Camp, Alexander, and Mt. Liberty. May the Lord be with you all.

Gayland L. Osburn, 1603 E. Madison, Cottage Grove, Oreg., Oct. 6—
 In Spokane, Wash., we have found another building in which to worship. The rent will be less than half the amount we are now paying, and all of the brethren are happy with the new location. If you intend to worship with the church in Spokane during the next few weeks, please call beforehand to find out where they are worshipping. The Lord willing, when we know for sure when the church will move, we will then give a change of address announcement in the O.P.A. Two of the brethren there are now training to be teachers. One of them gave his first lesson on Sunday night, Sept. 17. I preached here at Cottage Grove, Oreg., Oct. 4. Some of you

have heard about the trouble in the church at San Marcos, Calif. We are so happy to announce that their troubles have been settled. Brethren James Orton, Floyd Lechner, and myself were asked to come there to help them in a mediation effort. In different sessions, we sat and discussed matters with them for two days, last Friday and Saturday. By the time the meetings on Saturday were over, we saw brethren who had been enemies, now in tears hugging each other and asked each other to forgive them. At church Sunday morning, there were 19 confessions of faults. One of those was a restoration. We are thankful to God that our prayers were answered. And, we thank our brethren everywhere who were praying that our efforts there be blessed and that the church at San Marcos would reunite in scriptural unity. Our prayers are that the church there will continue to grow in love and unity.

IF WE PLACE GOD FIRST

There's a verse in the Bible,
 And I hope you will agree;
 That it's one we should live by,
 Found in Matthew 6:33.
 It talks about priority,
 First place cannot be shared.
 First seek God's kingdom and
 righteousness,
 That means good-bye to worldly
 cares.
 All these things shall be added
 unto you.
 Is a wonderful promise indeed.
 For if we place God first,
 He will take care of our every
 need.
 If we place God first,

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

Sandy Walling



OLD PAPERS

A D V O C A T E

No. 12 DECEMBER 1, 1989

WAR--SOLIDERS? POLICEMEN? CHRISTIANS??

By Jimmie C. Smith

First, to state the question: "May Christians bear arms, punish and kill evil-doers, as agents of human governments?" No! Not according to the New Covenant of our Lord.

Yes, I'm well aware that God's people fought and killed under the Old Testament dispensations; but without disputings, such was not allowed under the Christian dispensation. Isaiah 2:2-4 states what it would be like in the age we live today when Isaiah wrote: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob and he will teach us of HIS WAYS, and we will walk in his paths--and he shall judge among the nations, and they shall beat their swords into plowshares, and their spears into pruning hooks; nations shall **not lift up sword** against nations, **neither shall they learn war any more.**"

In that masterful sermon on the mount Jesus said; "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy, but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. That ye may be the children of your Father which is in heaven; for

he maketh his sun to rise on the evil and the good, and sendeth his rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect'. (Matt. 5:43-48).

To be "children of our Father" we must show his personality traits. The Christian must face the meaning of the Lord's statement, "As thou hast sent me into the world, even so I have also sent them into the world." Ours is a mission of announcing the good news of reconciliation to God, and through Christ to one another. As a member of Christ's kingdom, our allegiance is to him, which transcends any nationalism and calls for us to identify first of all with fellow disciples of whatever nation, as we serve Christ together. Christians have less right and reason to question the decisions of their Commander-in-chief than the soldier in the best national army in the world has to question those of his commander. Christ's authority is supreme in our lives, for we are reminded of his words: "Why call ye me, Lord, Lord, and do not the things which I say?"

Jim Waldron said: "The countries of India, which is predominantly Hindu, and Pakistan, which is an Islamic republic, went to war in 1971. During the years 1967-1970 while I lived

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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.

GOD, THE FATHER

By Alan Bonifay

Having considered briefly the deity, personality and character of God, it is more particularly as "our Father" that now wish to investigate Him. In the Old Testament God is revealed as more austere and unapproachable than he is in the New Testament. In the Old Testament the emphasis is obviously upon the power of God. There He is more often "the Almighty God"; whereas in the New Testament God is revealed more approachably as the God of love. In fact John said, "God is love" (I Jn. 4:8). While there is no contradiction between the Old and New Testament revelations of God, and while the love of God (Deut. 7:12-14; Isa. 43:3,4; Psa. 33:5) and even the Fatherhood of God (Isa. 64:8) is declared in the Old Testament, the Jews did not readily conceive of God as loving--let alone as their Father. This aspect of God's character was revealed more particularly by Jesus who came from God. Rather than being contradictory to the Old Testament picture of God, the image revealed by Jesus is actually complementary. As Taylor Joyce noted recently in *The Christian Expositor*, "Barclay is helpful in noting that the composite picture of God drawn for us in Scripture is that of 'a God whose power is always motivated by his love, and whose love is always backed by his power' (*The Mind of St. Paul*, p. 33)."

Thus in the New Testament God's love is revealed in his Fatherhood. In John 3:16 the Scripture says, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Jesus, of course, was the "only begotten of the Father" (Jn. 1:14). He was the unique, one-of-a-kind Son of God. Yet amazingly, we too can become children in God's family. Paul says of those who are "in Christ Jesus" (Rom. 8:1) that they "have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15). Those who come to believe in Jesus Christ as the Son of God and the revelation of the Father (Jn. 8:12-32) by account of their faith are led to repent of their sins (Lk. 13:3,5; Acts 2:38) and to confess their faith (Rom. 10:9,10); those who are baptized (immersed) in water for the remission for their sins (Acts 2:38; 22:16; Rom. 6:3,4); these all are thereupon adopted into the family of God (Acts 2:47; Rom. 8:14-17). Having become God's children by submission to the gospel they now may call upon God as their Father.

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Is it scriptural to deposit the contribution in an interest bearing checking account? (OK.)

Answer: It is unlikely that in New Testament days, churches had the options we now have with reference to banking money. In fact, I doubt very seriously that any congregation ever had large sums of money stored away waiting for some good work to come along. It would appear that whatever was given was used very soon to either preach the gospel or help the needy of the churches. Of course our prosperity level is much greater today, than theirs. But by the same token, so is our opportunity level. I shudder to think of what the Lord will do when he returns to find bulging treasuries even as millions languish for want of the gospel. We must never forget that this money is not ours. It belongs to the Lord. We have given only a portion of what He originally gave us. For this reason, we cannot use or spend it as we see fit, but only as his word instructs. It is not a slush fund from which we take money to cover any and every expense. Just as there are scriptural guidelines telling us for what we may spend the Lord's money, I also believe there are guidelines delineating how it should be given and accumulated.

In recent years, many banks have started accounts for which they pay interest. Many brethren have concluded that such is a wise use of the contribution. They reason that since the money is in the bank anyway, why not allow it to draw interest. Others argue, we often pay the bank a service charge for their services, so why not let the bank pay us for the use of our money. The reasoning sounds good. That however is not good enough. The question is, does the Bible teach that such may be done? In I Cor. 16:1-2 we have the divine blueprint for the church collecting money. On the first day of the week each Christian is to give in proportion to the previous weeks income. We are told in 2 Cor. 9 that God loves a cheerful giver and that we are not to give grudgingly or of necessity.

On other occasions we read of the disciples bringing their abundance or gifts and laying them at the Apostles feet. Never do we read of any kind of fund-raising event that parallels so much of what we hear about today. Cake walks, rummage sales, retail sales, investments of all kinds, bingo games and on and on. When one takes all that the Bible has to say about our giving and the raising of funds today, the bottom line is always the same: Christians giving on the first day of the week as they have been prospered. Earning interest in a checking or savings account is another way to raise money. A way about which the Bible is silent. Therefore, I must reject it as being scriptural.

Someone may respond by offering the following senerio: a church buys a piece of property. In ten years the property has appreciated and when the church disposes of it, there is a large profit, does this mean the church must turn down the profit and take only what was originally paid. The answer, I believe is no. If the church bought the property for speculative reasons in hopes of making money, then that would be wrong, for the church is not in the money making business. Appreciation or depreciation came about as a result of economic reasons over which the church had no control. Churches cannot scripturally invest in property, sell retail goods, or invest money for purposes of profit. The Lord allows us to raise money in only one way, by giving on the first day of the week. The parable of the talents does not apply here either. We are commanded to use what God has given us wisely. We must not bury our resources or abilities. Our investments are spiritual in nature. We seek to expand the kingdom of God, and enrich its interests. Even though we may not use money in the process of so doing, we must never forget that our goal is the ultimate good of the Lord's work, not the building of large cash reserves.

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



MODERN MORAL ISSUES

By Johnny Elmore

THE HOME

In discussing the great moral issues of the day, there is one subject which must not be ignored, and that is the responsibility of the home to train children morally and spiritually. Alcoholism, drug addiction, abortion, pornography, venereal disease, homosexuality, crime and corruption in our society are symptoms of moral sickness -- a sickness that has its roots in the failure of the American home. If the home is to function as God intended, those in the home must assume their responsibilities. God's Word makes it clear what those responsibilities are.

Responsibilities of the Husband

When a man becomes a husband, he assumes some responsibilities. Before that time, his chief thoughts may have been centered around the pronoun "I" -- what I want to do. Now there must be a change of pronouns; now it is "we" and "us."

(1) The husband is to be the head of the household. God taught this in the very beginning (Gen. 3:16), and the New Testament amplifies this arrangement (I Cor. 11:3). All of the rhetoric of the women's liberation movement cannot change this fact.

(2) The husband is to love his wife (Eph. 5:25). Paul chose a superlative standard for the affection that a man is to have for his wife -- the love of Christ for the church. Paul said that Christ "gave himself for it." It was a sacrificial, forgiving, pure love. If the husband has this kind of love, it will prevent any abuse of his authority as head. Remember that Paul defined love as being longsuffering, kind, humble, patient, unselfish and courteous (I Cor. 13:4-8).

(3) The husband is to render unto his wife that which is due her, and vice versa (I Cor. 7:2,3). Any veteran marriage counselor can testify that withholding the physical relationship by either husband or wife has been a major contributor to marital delinquency.

(4) The husband is to provide for his wife (I Tim. 5:8). It is a terrible thing in God's sight for a man to take a woman from her parents' home where she has the security of food, shelter, clothing and spiritual provisions and put her in a home where there are none of these things. The husband who pleases God will not deliber-

ately be out of work or be content to be lazy and shiftless. He will provide for his wife, physically and spiritually.

Responsibilities of the Wife

When a woman decides to be married, she must accept the responsibilities that go with married life. She leaves behind the world of dolls, school parties and childish play.

(1) The wife is to be the helper of the man. God gave this as the reason for the woman's creation, for He said, "It is not good that the man should go alone; I will make him an help meet for him" (Gen. 2:18). The word "meet" means "suitable." Nature has equipped the woman to find her greatest charm and usefulness as the companion and co-worker of the man.

(2) The wife is to be submissive to her husband (Eph. 5:22). When a wife rejects the authority of her husband in the Lord, she has also rejected the authority of God. When a wife determines to liberate herself from any and all submission to her husband, she is bringing untold sorrow and woe upon her head.

(3) The wife is to respect her husband (Eph. 5:33). The wife should respect her husband as the head of the home, the breadwinner, and later as father of her children and the husband is to be worthy of that respect.

(4) The wife is to bear children (I Tim. 5:14). The woman who chooses to be a wife and mother should regard this as the highest calling on earth, having the greatest responsibilities and the greatest possibilities.

(5) The wife is to keep the home (Tit. 2:4,5). No doubt that one of the reasons for rampant juvenile delinquency and crime is because wives are remiss in this responsibility. Across our country today, children are left with babysitters or older children, or in many cases, left to shift for themselves while the mother works or pursues some hobby. Paul said that a failure to meet this responsibility causes the Word of God to be blasphemed.

Responsibilities of Parents

(1) Parents are to provide for their children (II Cor. 12:14). It is a gross sin for parents to fail to provide a home of safety and security and to give them food, shelter, clothing and an education, spiritually as well as academically.

WHERE THEY WENT

By Voyd N. Ballard

I commend whole-heartedly the front page article in the August issue of the OPA by brother Clovis T. Cook entitled "WHERE DO WE GO FROM HERE?" The article says what should be said and what should be heeded by all. I am not sure I can answer the question, "Where Do We Go From Here?", but I can tell you where a host of brethren have already "done gone and went". I spent over forty years preaching and working among the brethren who use individual cups and the class system of teaching in their worship and services and I know whereof I speak. During the time I was with them I watched with deep concern their departure from the simplicity of the gospel which I am convinced was due mainly to their desire and determination to change things so as to be up to date and more modern. I have heard them say over and over again that "we get so tired of doing the same old things in the same old way all the time." When brethren reach the place where they become more concerned about doing what they want to do than they are about what the Lord commanded you can be sure that sooner or later they will be trying to offer to the Lord that "which he commanded them not." (Lev. 10:1) You can bring anything and everything into the work and worship of the church if you operate under the rule of "Where does the Bible say NOT to do it?" Of the many departures from the simplicity of the gospel I come now to discuss four of them as follows:

1. INSTRUMENTAL MUSIC IN WORSHIP was brought into the church because brethren wanted a "change," something different" and they justified it on the basis of "where does the Bible say not to do it?" Where have they gone with it? Well, I just read in one of their religious papers where Carl Ketcherside (who for the first 30 years of his preaching was ultra conservative) said in a unity meeting in 1974 Christ didn't come all the way to earth and die on a cross to concern himself with issues of whether men should use instruments of music in worship." Another one of their religious papers is now strongly advocating duets, quartets, solos, etc. with or without musical instruments, and contending that there is no Bible authority for congregational singing in worship. They at first promoted these things outside the worship of the church, but soon moved them into their worship. **Are you brethren who are now promoting your own "Song Fests" and publicly announcing them in the regular**

services listening?

2. THE LORD'S SUPPER was first corrupted when individual cups were introduced into the worship by G.C. Brewer around 1915. Over a period of the last 30 years most of these brethren have changed the entire worship service around so that they now sing one song, maybe have a short prayer, serve the communion, sing maybe two more songs, have a 30 minute sermonette, and dismiss. They now have members in most of their congregations that never stay for the preaching; as soon as their "communion" is over they get up and leave. In one congregation where I preached the elders grew alarmed about this problem and I suggested that they put the communion after the preaching where it belonged in the first place, but they said they were afraid to do that as it would be too disrupting to too many of their members! **Are any of you brethren who have the communion before the preaching having this problem? GIVE IT TIME AND YOU WILL!**

All of them have long since reached the place where they contend that the fruit of the vine is "The Cup" and that it does not make any difference about what container is used to serve it. In a debate I had with J.T. Smith in 1982 he said, "If I brought the grape juice in a radiator that would be the cup of the Lord." He contended that the fruit of the vine could be served in a gourd, dipper, glass, radiator, or whatever we choose, that it makes no difference. None of them to my knowledge ever bake their bread (loaf). The most of them use little Jewish wafers, and I have heard some of the more liberal ones among them contend that soda crackers and blackberry juice would be just as acceptable because "where does the Bible say NOT to use them?" When Thomas Nelson and Sons came out with their so called Revised Standard Version in 1946 many of these brethren made a mad rush for it, proclaiming it to be "the most accurate Bible ever offered to mankind" and it became the Standard Textbook in most of their colleges and classrooms. It of course is not a true Revision (but a perversion and a mutilator of God's Word) and it (along with several other of the "new versions") has done an expert job in perverting and mutilating Luke's account of the communion in chapter 22. They have chopped off the two phrases, **which is given for you**" and **"this do in remembrance of me"** from verse 19 and without any warrant whatsoever

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WAR--SOLDIERS? POLICEMEN? CHRISTIANS??

By Jimmy C. Smith
Cont. from page 1

with my family in Pakistan these two nations were continuously bickering with one another and threatening violence toward one another. Brother Wayne Newcomb and his family were there at the same time. Also during these years James Johnson, Carl Johnson, J.C. Bailey and other Canadian brothers of ours were in India. -- What were we as Canadians and Americans to advise these young evangelists (in the schools of preaching) concerning carnal warfare? Were we to say as some do here in America, 'It's your DUTY to take up arms and fight for Caesar?' Or were we to say it is all right for American Christians to fight for their Caesar, but you cannot fight for a Hindu or Muslim Caesar? The truth of the matter is Jesus took the sword from the Christian's hand when he said to Peter 'Put up the sword into the sheath' (Jno. 18:11) and again, 'If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now my kingdom is not from hence' (Jno. 18:36)."

Arnold Hardin wrote of an A.C.C. lectureship where Otis Gatewood spoke of sending missionaries into Asia in order that we might make Christians out of their boys, saying, "Unless we did this, they would some day come over here and kill us." Brother Hardin said, "What a strange statement for anyone to make, I thought. Make Christians out of them in order to prevent them from killing us. And it seemed he spoke with much feeling and conviction. Some GUARANTEE! For at the very moment he was speaking Americans

were thousands of miles away from home killing Asian boys. And many of them were and are Christians; yet, being such was in no way preventing 'our' sons killing their sons. Granted becoming a Christian should prevent Asians from killing us, but it won't unless miraculously truth is more effective in them than in us."

Brother Hardin said he asked Allen Isbell at a F.W.C.C.L. "If F.W.C.C.L. "If it was all right, as he contended, for a boy to kill then would it not be all right for a girl to commit adultery in order to further the war effort. He replied, 'No it would not be right for her to commit adultery as God has forbidden such,' --Why should a boy give his life and a girl not her chastity? Women spies use sex to gain war secrets. Yet preachers, with a straight face, stand up and say that she can't cohabit with the enemy but that she could slit his throat from ear to ear. No wonder this sin cursed world has rejected Christianity for few indeed will practice it when the going gets tough!"

Most of us still remember the news coverage in the spring of 1971 when Lt. William L. Calley Jr. was Court Martialed for killing at least 22 Vietnamese old men, women and children, because he was a little "too aggressive". But if it was a "GOOD CAUSE"??, how could he be "too aggressive"?

Our King has taught the citizens of His kingdom to turn the other cheek when smitten or assaulted. When Peter and John wanted to call down fire from heaven upon their enemies, Jesus said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." (Lk. 9:55-56).

Paul says, "For though we walk in the flesh we do not

war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled" (2 Cor. 10:3-6). As Christians, we are to "revenge all disobedience," not with carnal weapons, but we are commanded to "take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:17). This is the only sword the Christian may use against his enemies. (More next month.)

GOD, THE FATHER

by Alan Bonifay

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call upon God as their Father.

What a glorious blessing to be able to call God our Father! He is a wonderful Father who possesses in absolute perfection all of the characteristics of a devoted father. He is a Father who is interested in our problems and difficulties. He is a Father who tenderly cares for us. In fact, Paul speaks of him as "the Father of mercies, and the God of all comfort" (II Cor. 1:3-5).

Not only is he a compassionate Father who cares for us and bids us cast all our cares upon him (I Pet. 5:7) but he is also a Father who provides for the needs of his children. Jesus bids us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a

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stone? Or if he ask a fish, will he for a fish give him a serpent?" (Mt. 7:7-10). These comparisons make more sense if we understand that the small round stones of the hill-sides in Judea looked like loaves of bread and an eel might be mistaken for a serpent. If your child asked of you one of these good things would you substitute something that would not only satisfy his need but actually injure him? Of course not! Thus Jesus concludes, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Father (who is not evil--AWB) which is in heaven give good gifts to them that ask him?" (Mt. 5:11). Further, when we are tempted our Father will not suffer us to be tempted above that we are able to bear but "will with the temptation also make a way to escape" (I Cor. 10:13).

Just as any good father listens to the cares and concerns and conflicts of his children and seeks to answer them, so it is with our Father in heaven. In I Jn. 5:14 we are given the assurance that if we ask according to the will of God he will hear us. The Psalmist assures us that God is available to his children (Ps. 34:15). Our Father desires that we seek him in prayer (Lk. 18:1-8; Mt. 6:5-15).

However, our God is also a Father who disciplines his children in order to better fit them for service above. It is here that many Christians make a mistake. They have an incorrect grandfather concept of God. Many in the Lord's kingdom act as though God were an indulgent white-bearded grandfather who is tolerant of one transgression after another. Grandparents are notoriously tolerant of their grandchildren because when they tire of them they can send them home to their parents. Be it assured that God is not a grandfather. He is our Father and he expects us to follow his will. When we do not he chastens us because he loves us.

Consider carefully Heb. 12:5-11. In Heb. 4:13 the writer particularly gives us pause when we consider the discipline of our Father. "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

Finally, our Father is, as any father, delighted when his children profit by his chastening of them. Our God is a Father who forgives his erring children. We are taught to repent of our sins (Acts 8:19-24), to confess them (I Jn. 1:8-10) and to ask God's forgiveness (Acts 8). If we do so "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jn. 1:9).

Certainly we have seen in these last two articles that God, the Father is divine. He is God. We also have established clearly that he possesses in total perfection all the characteristics of personhood. Next we shall endeavor to learn something of the divinity and personality of Jesus who is also God.

THE HOME

by Johnny Elmore
Cont. from page 4

(2) Parents are to teach and train their children (Prov. 22:6; Eph. 6:4). As parents, we are responsible for our children being here and our homes and their influence will determine where they will be eternally. Paul placed this responsibility squarely upon the shoulders of the fathers. Listen, fathers, you cannot claim to be head of the house and ignore your responsibility to teach and train your children. This responsibility cannot be shifted to others or ignored. We must teach our children to be law abiding, honest, truthful, industrious, and pure in speech, life and dress. We must teach them fairness and respect for others. Prayer and Bible study must be learned at home and that means it must be practiced.

Making a living is important but making a life is more important. If I give my children everything this life can offer but they are finally lost in the judgment, I will feel like a miserable failure. Parents are responsible for what our children are being fed, and for the things that are stressed and emphasized in life.

Responsibilities of Children

Children also have responsibilities. One of the greatest of these is to honor and obey parents (Ex. 20:12; Eph. 6:1,2). Jesus is an example in this (Luke 2:51). Even when parents are old and children are grown, the children owe their parents love, honor, respect and care. How many parents' hearts are breaking today for the want of some show of love and care? The rest homes are full of good, loving parents whose grown children never call, write or visit.

Remember that the only way we can have Christian homes is for those in those homes to be Christian.

This will conclude my writing on moral issues for the present. Many thanks to those who have spoken words of appreciation and encouragement. I hope it has been helpful.

WHERE THEY WENT

by Voyd N. Ballard
Cont. from page 5

have left out ALL of verse 20 which says, "Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." No wonder they do not know the difference between the cup of the Lord and a gourd or radiator! This is where they have gone, and it is where we will go too when we start mutilating God's Word and offering strange fire "which he commanded them not."

3. CLASSES AND WOMEN TEACHERS When I first started preaching in the state of Arkansas more than fifty years ago the majority of their rural congregations refused to

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have any part in the class system of teaching as a part of the work of the church. After awhile individual members stated what they then called "Bible Studies" which were usually held at times and places separate from regular church assemblies. I can remember the first "Sunday school" I ever attended which was on a Sunday afternoon in a school house more than three miles from the building where the church met for Sunday morning worship. This Sunday afternoon "Sunday School" was conducted by one man in an undivided class. Over a period of years these classes were moved closer and closer to the assembly, and finally into the assembly with some of the good sisters who decided they were better qualified to teach than the men being put in as teachers. Today, their class system with their women teachers is the dominant factor in their whole organization. In my debate with J.T. Smith he took the woman to preach and baptize and even went as far as to say that a woman could preach in the regular Lord's Day assembly if no men were present. This is where they have gone, and I wonder if we are headed in the same direction. I am hearing some strange things that makes me afraid that brother Cook is right when he says, "we could be but a few years short of apostasy." How long will it be until some of our sisters insist that their classes be moved into the public assembly of the church? Don King, in his editorial in June 1989 OPA says that, "Some sisters in a few places have difficulty in realizing the danger of their teaching the Bible, or Bible related topics, in public places that are still not the usual public assembly of the church. They reason that if it is not the church assembly on Lord's Day, etc. they are free to do as they please. Is this the case? No, indeed." Don further states that "When any event is in progress where the public

comes together as a result of a planned, announced and executed invitation and the Bible is taught, (or Bible related subjects) I am opposed to women being involved in speaking and/or asking questions." And I say "Amen" and "Amen" to that statement! I also give a hearty "Amen" when he says, "The practice of arranging some kind of place and time in order for women to teach, whether by a private individual or the church, is a practice foreign to the Scriptures." This is exactly what led the Sunday School brethren into their Female Ministry, **and it looks like the same problem is now knocking at our back door!**

A brother recently wrote me that some of our sisters are now contending that "If the men of the congregation do not engage in the work of the church, we as female members should and must step in and handle their job as Bible educators both public and private." He said these same sisters further stated, "The King James Version of the Bible is no good to us unless it is refined into usable material and that we will be led astray by less cultured preachers who reject the more modern versions. The preachers of nineteenth century America only relied upon the old medieval King James Version, hence were limited in their teachings about the total and universal roles of the women members of the church." Can you beat that? Any person (man or woman) that would make such statements is not qualified to teach anyone, anywhere, private or public. Preachers of that period were giants in the church, and such carping against them by these shallow minded followers of these modern perversions remind me of a toy poodle barking at a Saint Bernard! I have copies of the OPA that go back for more than forty years, and in which can be found some of the strongest teaching of the Truth that has ever been printed, and I can't find where Homer King

ever printed one line from any of these so called modern versions; and I have a mighty strong feeling that if he were alive today and editing the paper he would still be using the Bible. You can prove just about any false doctrine in existence with these "new bibles." I know that some of them completely destroy the teaching of Paul on the Headship of man and the subjective role of the woman in the Corinthian letter and in his epistles to Timothy and Titus and I suspect these good sisters who think that the preachers who struggled to plant the church in America and who fought so vallantly to keep it pure were "less cultured" and "limited in their teachings about the total and universal roles of the women members of the church" have accepted the "refined" false teaching of the perversions on these passages.

4. CHURCH SPONSORED RECREATION AND HUMAN ORGANIZATIONS: The larger and more liberal churches among the Sunday School people today have just about every kind of an organization imaginable from "Joy Busses" to their Herald of Truth Missionary Society, and the larger they get the less truth they preach. No better example of this can be found than the Herald of Truth Society founded and sponsored by the Fifth and Highland Church of Christ in Abilene Texas. In the beginning of that organization some thirty odd years ago they preached the truth right down the line on the one church and the plan of salvation. Today they no longer preach even the plan of salvation. The type of preaching they do on that program is the kind that is acceptable to every denomination in the land. A lot of their own people who still believe the Herald of Truth organization is all right have quit them because of their watered down preaching. This is just one example of what can happen when brethren get involved in that which "I com-

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manded them not." Most of the present departures from the truth started out as individual enterprises based on the misconception that "anything the individual Christian can do the church can do" and therefore, individuals may establish organizations and devices to do the work of the church. Ottis L. Castleberry in his book on the life of John T. Lewis on page 2 quotes brother Lewis as saying that when he went to Birmingham, Alabama in 1914 he found the churches there "Did not believe in the class system of teaching, and if you had tried to introduce the individual cups you would have torn the congregations to smithereens." Evidently brother Lewis made no attempt to get these things into the church by trying to produce any Bible authority for them. He did it on an individual basis. He said further, "When I started the class system of teaching I told those who did not believe in it that there was absolutely nothing compulsory about the class, that they could stay at home and come to worship at 11 o'clock, just as they had been doing." Quite an admission, Eh! And remember

brethren, that was less than a hundred years ago. Truly, "we are never more than one generation from an apostasy." "WHERE DO WE GO FROM HERE?" Well, this is where these brethren went in less than one hundred years. Brethren, are we going to turn a deaf ear and refuse to learn anything from the past? Remember that the church of the Lord is all sufficient to do everything that the Lord wants it to do, and individual Christians have absolutely no Bible authority to organize classes, church camps, recreational activities etc., to do the work of the church. But as long as these things are being done by individual members and announced by the church we will never convince the world in general and our liberal brethren in particular that we believe they are no part of the work of the church! I don't suppose that any of our preachers would take the position that these recreational and other activities are any part of the work of the church, but we will never teach the brethren that such is unscriptural as long as we remain silent while congregations con-

tinue to announce such in connection with gospel meetings.

Do we believe the preaching of the gospel is the work of the church? Surely we do. Then do we believe that such things as **MINIATURE GOLF, PANCAKE BREAKFASTS, SOFTBALL, WIENER ROASTS, AND SKATING PARTIES** are also the work of the church? If such things are not the work of the church then why are they announced to the brotherhood in connection with gospel meetings as **PLANNED ACTIVITIES?** What's the purpose of such "PLANNED ACTIVITIES?" Is it to draw a crowd? Have we forgotten that the gospel is God's drawing power? (Rom. 1:16 & John 6:44,45) It seems to me it is high time that gospel preachers everywhere start insisting that brethren cut out such foolishness and get back to "the Old Paths, where is the good way, and walk therein." In these paths we will not find entertainment for the physical man, but therein "ye shall find rest for your souls."--814 Ladd Road, Modesto, Calif. 95356, Ph. 209-545-3686.

ANNOUNCEMENTS

GOOD BYE TO A BROTHER IN CHRIST (Will Richardson)

Our tenure on earth is composed of our birth, life and death. Will has now completed his allotted time here and entered another sphere to await judgment.

I was allowed a few short years of association with Will Richardson near Lebanon, Missouri. He was our neighbor and the kind of neighbor you read about in poems and story books. He was a real genuine helper of those who lived near him. He was always willing, able and prepared to help a neighbor in every way he could. So many times during our stay in Mo. he came to our aid. There was never a charge and he never asked a favor in return. He just helped folks out of his "big ole heart."

Will was my friend, a real friend, the kind who are so hard to find. At church he always had a big smile and it was warm and genuine. Why he liked me, I don't know, but he did and I'm the better for it. He was also my brother in Christ and as far as I know, he never swerved from the truth. He

will be missed at home and in the community and he will surely be missed by the Lees Summit congregation. So long, my brother, we'll meet again.--Hugh Milner.



"60 YEARS TOGETHER"

Bill and Eunice Roden will celebrate their 60th Wedding Anniversary, Dec. 29, 1989. Bill was ordained to preach

in 1942 at Sentinel, Ok. He is still active with home studies, preaching the gospel and holding meetings. He and Eunice have been in the hospital - Eunice in Nov. 1988 and Bill in March 1989. They were blessed with good recoveries. They enjoy their work and traveling to be with Christians in various states and doing God's Work. They were also blessed last year to see their two great-grandchildren baptized, by their son-in-law. Although, Bill and Eunice have only one child; they also have two grandchildren and two great-grandchildren. As their children, "we" inherit a legacy of Christian Living from the 60 years they have been together. We invite all their Christian friends to share this event with them, through cards or letters (and pictures, if possible)... to remember each of you, as they grow older together. Your cards, letters and pictures will be most welcome at the Roden Home... 112 Kelly Dr., Moore, Ok. 73160. "Congratulations from your children-With Love"--Charles & Dortha Lynne Davis, Mike Davis, Paul & Lynne Neff, Mandy & Brandon Neff.

ANNOUNCEMENTS



60th WEDDING

George and Faye Wright, Hood River, OR celebrated their anniversary Nov. 4 with a reception held by their children. They are members of the Odell Church of Christ and have been members for 58 years. We extend our prayers and congratulations to Bro. and Sister Wright.

CHANGE OF TIME FOR SERVICES

As of Nov. 5, the Sanderfer Rd., congregation at Athens, AL has been meeting at 5:00 P.M. Lord's Day evenings. Please make a note in your directories for future reference. Thank you.—Bob Wright.

THE ANNUAL PREACHERS STUDY

The study this year will be Dec. 25-28 at the Garden's Edge Church of

Christ in Wichita Falls, Texas. We are looking forward to a good study this year. Some of the subjects that will be discussed are: "Conscientious objector—the current status of the law"; "Local teachers—How can we train effective and edifying teachers;" Judging—When is it right and when is it wrong to judge"; "Works of the flesh—Some 60 words will be discussed—Sins today that fall under these words;" and several more interesting subjects. Alan Bonifay and Edwin S. Morris will conduct the study under the authority of the elders of this congregation. Plan to come!!!

EARTHQUAKE-CALIFORNIA

To the best of our knowledge, none of the churches or their members suffered serious loss or damage due to the earthquake. We have received numerous inquiries, and we appreciate your concern and prayers.—DLK

CALIFORNIA NEW YEAR'S MEETING

The elders of the Stockton church invite everyone to attend the annual gospel meeting that closes out the old year (and this year another decade) and ushers in a new year and a new decade for the Lord's church. The theme of the meeting this year is: **THE CHURCH OF CHRIST: ITS PAST, PRESENT AND FUTURE.** The meeting begins Friday, Dec. 29th and closes with the final service at midnight, Dec. 31st.

NEW YEAR'S MEETING - EARLYTOWN, AL

The meeting will be conducted by Brother Joe Hiale Dec. 27-31.

EASTERN NEW YEARS MEETING

The congregations in the Huntington, W. Va. area would like to invite you to attend the 1989-1990 Eastern New Years meeting to be held December 27, 1989-January 1, 1990. For more information the following brethren may be contacted: Darrell Wellman (304) 523-3847 and Terry Brumfield (304) 486-5810.

Brother Dennis Smith of Indianapolis, Ind. will conduct the meeting.

DEBATE IN LAWRENCEBURG, TN.

The Lord willing there will be a debate in Lawrenceburg, Tn. Jan. 19-20. Ronny F. Wade and J.R. Snell will be discussing the following propositions: Jan. 19: The scriptures teach that when the church comes together to observe the Lord's Supper one cup (drinking vessel) must be used in the distribution of the fruit of the vine. Wade affirms; Snell denies. Jan. 20: The scriptures teach that when the church comes together to observe the Lord's Supper individual cups (drinking vessels) may be used to distribute the fruit of the vine. Snell affirms; Wade denies. We invite all to attend, and are looking forward to a good discussion.

FROM THE FIELDS



the fields are white already to harvest

Johnny Elmore, P.O. Box 1657, Lebanon, Mo. 65536, Nov. 5— Our meeting at Rolla, MO just closed tonight. We had several visitors due to the members' invitations and work. I was told that we had seventeen on Friday night. We were happy that Miles King visited one night. A couple recently took their stand with us. They had heard our telecast from Jefferson City. They said they thought they were the only ones opposed to women teachers. We enjoyed hearing Don King at Springfield two nights.

Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808, Nov. 6— The work of the church in our area moves along. Don King just closed a good meeting with the Mission Hills church in Springfield, and Wayne McKamie just started on the Northside. Recently I was privileged to be in Bedford, In. for a good meeting. We had good cooperation from surrounding congregations. These brethren are energetic and eager to advance the cause of Christ in their area. This next weekend, Lord willing we will be in Fayetteville, Ar. for a meeting, then on to Birmingham,

Al. for the debate with Roger Jackson. We hope to see many of you there. In Jan., Lord willing we will be in Lawrenceburg, Tn. for a debate on the individual cups with the preacher from the downtown church of Christ there. Plan to attend, if you can. May the richest blessings of heaven rest upon all of His beloved.

Bob Chancellor, 6445 Hwy. 87-E #37, San Antonio, Texas 78220, Ph. (512) 648-6130— Please note the address and phone number and make corrections in both the church directory and "Preacher's List". The work here at Nacogdoches Rd. is going well, but never as well as we would like. We are mailing out correspondence courses and using door hangers with limited results. Large cities are difficult to work so we must be ready to take advantage of every opportunity. The congregation here is at peace and has a desire to win souls. We are sure this atmosphere will bear fruit. Bro. Murl Helwig and family are now in San Antonio working with the Spanish speaking people. This fulfills a long

time dream for me and we all have great expectations for this work. I count it a blessing to share in this endeavor and have fellowship with this very able man of God. Remember us when you pray.

Mark L. Fender, P.O. Box 1305, Lytle, TX 78052, Nov. 2, 1989— Things seem to be progressing well for the Lord's work here in San Antonio. We recently were encouraged by the restoration of a brother who had been out of duty for several years. He is showing himself to be eager to help with the work, as is the case with all the brethren here. We enjoyed having brother Miles King with us recently. He gave us all some wonderful suggestions concerning personal work, and held a weekend meeting for us which was well attended and a blessing to all. We are looking forward to a meeting with Bro. Wayne McKamie which is to run from January 17th through 21st. We are also very pleased to have Bro. Murl Helwig working here in the San Antonio area. He is working to establish a Spanish-speaking congregation in our area.

FROM THE FIELDS (Continued)

This is a work that has been rather neglected until this time, and it is certainly a blessing to have Bro. Murl's experience and ability in this endeavor. Please remember us all in your prayers.

Todd G. Long, P.O. Box 881, Jasper, Tn 37347, Nov. 9— Since last report, Eryn and I have moved back to Jasper, Tn. (please note our new address). The work here has been going great. We have started running one minute radio programs, three times a day, which have been received very well by the community. We are offering correspondence courses in three local newspapers and are beginning to knock on doors, as well. If you have any suggestions or ideas, as to how we could better spread the gospel, please send them to us. The work here has continued to keep us very busy. We now have several studies, with both potential converts and individuals from the Church. But the Lord has also blessed our efforts, with one restoration and several confessions. We have just returned home from an eight day meeting in Grinnell, Ia. It was certainly to our benefit to have been there, and we thoroughly enjoyed the meeting. There were good crowds, and one restoration to the faith. Also, on this trip, we were able to stop at Houston, MO., and spend a few nights with the brethren. Bro. Don Pruitt was in a meeting there. It's always a pleasure to see and hear Don. We also were able to visit and study with Bro. Wayne McKamie while he was in Springfield. It was both a privilege and an honor, to have been with these wonderful men of God. Please continue to pray for us and the work here.

Richard L. Frizzell Sr., 313 Linwood Ln., Kenai, AK 99611, Oct. 31, 1989, Ph. (907) 283-5680— Since my last report to OPA, I have been to Wasilla, Alaska to visit Bro. Bobby Pepper. He has a small congregation started there and prospects for new additions look good. Bro. Pepper is a good worker. I pray that he will have much success in the work in Wasilla, AK. I have continued the work here in Kenai, and hope to get a weekly radio program started in the near future. On Oct. 27-28 I was permitted to use the community booth in the peninsula center mall in Soldotna, AK. where we had religious tracts to hand out, also, I have a projector that I use to show the Jule Miller film strips on and I set it up on the table and showed the film strip in the mall. Bro. Bobby Pepper came down and helped in this work. One Bible correspondence course was started and others wanted to talk more at a later date. We feel that this is a good way to contact more people and to do more good for the Lord. I will be going to Wasilla Dec. 22-23 to help Bro. Pepper in the same kind of work there. Brethren, my time will be up the first of July 1990 and I will return to the lower 48. Another preacher will be needed to replace me. If you are interested, please let Bro. Melvin

Crouch, 215 N. 4th St., Uvalde, TX 78801, Ph. (512) 278-9457, know as soon as possible. Thank you. Please continue your prayers for the work here in Alaska.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539— We enjoyed very much the short weekend meeting at Fair Oaks, Ca. in Oct. Crowds were good along with interest for which we were grateful. We stayed with Charles and Barbara Everett and were treated fine indeed. We have known many of those brethren in the Sacramento area all of our lives and love and appreciate their steadfastness. From there we went to Springfield, Mo. for a week's meeting at the Mission Hills congregation. We appreciated the good interest shown by all in the area. Crowds were so good and, if I remember correctly, about ten gospel preachers attended one or more times. Congregations from near and far were represented and it was a real pleasure to see so many I have known from my earliest remembrance. I enjoyed staying with Clovis and Velma Cook as usual and enjoyed a good visit. I could not have asked for better treatment either in or out of the pulpit. Hospitality could not have been better either. We are home now for a few weeks and enjoying it. Dwayne Permenter is to hold a weekend meeting for us this weekend and we are making ready for that as well as looking forward to it. Our best to all. We do appreciate the continued cooperation from all with the *Old Paths Advocate*. We will soon begin our 68th year of publication.

Edward Williamson, HCR 4 Box 5, Raymondville, MO. 65555, Oct. 29— We trust the Lord has blessed each one of you as He has blessed us through His grace. I have kept busy this past summer and fall in this area. My work with the Bendavis congregation is continuing. We recently enjoyed an edifying meeting with Ron Alexander. His efforts were greatly appreciated. We also appreciated Ron Heiskill from Mtn. Home, Ark. coming and helping us in the meeting. Brother Heiskill continues to inspire and challenge us with his preaching of the gospel in this area. Since my last report I have been with the brethren at Houston, West Plains, Ava, and Fieldstone in Missouri, Mtn. Home, Ark., and also here at Bendavis. We rejoiced at Fieldstone earlier this fall when two were baptized and also at Houston where a brother asked for the prayers of the church. We praise God for the power of the gospel. The Lebanon meeting was outstanding this year as usual. The area congregations have hosted several meetings that were spiritual feasts. Pray for us in the work here as we pray for you. May the peace of Jesus be with you.

Bob Johnson, 5 Glade Ave., Philippi, W.V. 26416, Nov. 3, 1989— We are happy to report that the Lord's work in this area has been consistent, and shows promise for results. I recently gained a new study with a retired

couple. They were impressed with our first session, and took it upon themselves to invite one of their neighbors over this last time, who also has agreed to study with us each week. I presently have seven studies going each week, and hope to regain one temporarily on hold. Also, while out knocking doors recently, I enrolled one lady in our Bible Correspondence Course. Richard and Alan continue to stay busy in Marion, Tyler, and Wetzel counties, conducting over one dozen studies every week, plus doing the monthly bulletin mail out for the Ash Camp congregation. They also have to grade numerous Bible lessons that folks mail in on a regular basis. I realize that not all areas are ripe for harvest, on the other hand, however, each congregation needs to consider whether or not they are doing the very best, according to their means, to seek and save the lost. This is very important as we consider the fact that souls are dying every day lost in sin. As always, we solicit your prayers as we continue to labor for the Master.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo. 65804, Nov. 7— I was with the Walnut Grove congregation, near Summerset, KY., over the first two Lord's days in Aug. It was my third meeting with these fine people, and as usual, one we enjoyed very much. It turned out to be a very busy time for the farmers, but they put the meeting first and that made it a good one. Had good cooperation from the congregations in that part of the country. Roy and Melba Karr, from Temple, GA came and spent three days during the meeting. R.H. and Leora Renner, from West Chester, OH visited the meeting over the last weekend. It was so good to visit with Hugh and Nola Milner, who now live in KY. They have had their problems health-wise, Hugh having had seven major operations in the past fourteen years. They have been accepted well by the churches in KY. They can be of great benefit to the congregations in that area. I have worked with Hugh in several congregations, and in many fields of endeavor, he being a ready worker. May god bless them in their time of stress. Don King just closed a meeting for the Mission Hills congregation here in Springfield, MO. We had overflowing crowds, consisting of many new faces making outside attendance the best yet. Don did some very good preaching, and was received well by all who heard him. It was a joy to have had Don make his headquarters with us. We had several long talks on matters relating to the *Old Paths Advocate*, and the work and worship of the church in general which seemed to be profitable.

Gayland L. Osburn, 1603 E. Madison, Cottage Grove, Oregon 97424, November 6, 1989— I want to thank my brethren and sisters in Christ who have been so compassionate toward me and my family concerning the death of my mother. Thank you for your words of comfort and expressions of love.

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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)

October 18, I heard Glen Osburn preach at Covina, CA; and October 21, I heard Billy Orten preach at the Brundage Lane congregation in Bakersfield during his meeting there. I was also at the Planz Road congregation in Bakersfield on October 22nd where I heard Richard DeGough preach twice. That afternoon, we went back to Brundage Lane for a pot luck lunch and singing after lunch. Bennie Cryer and I had been asked to mediate concerning some problems between brethren in the Bakersfield area. Bennie and I were in Bakersfield November 2, 3, and 4 conducting meetings among brethren trying to work out a scriptural solution to their problems. We are thankful to God and happy that those problems have been solved, and that the brethren at Planz Road and Brundage Lane are now at peace among themselves. There were two confessions of faults at Brundage Lane Lord's Day morning November 5 where I preached. And, there were other apologies made during the course of the meetings of reconciliation. The church in Spokane, Washington has changed its place of worship. They now worship at W. 506 Indiana Street. Services are at 10:30 a.m. and 6 p.m. on Sunday.

Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark., Nov. 7— Since last reporting I've held meetings at Strong and Fayetteville, Ark., Manteca, Calif., and Jacksonville, Fla. I've also preached at New Salem, Miss., Lee's Summit, Mo., and Hartwell, Ark. We've enjoyed a good summer and fall of meetings. At Strong, which is certainly home stomping ground for me, I baptized Jason Norsworthy, who is a very fine young man and brother. It had been seventeen years since I was at Manteca and the brethren certainly rolled out the red carpet and surrounding congregations attended in record numbers. We made our abode with the Glane Harris family who have been personal friends for seventeen years. I've near heard better congregational singing nor seen leaders better able to capture the "mood" of the songs. It was a first for me at Jacksonville, yet they can make you feel as if they've known you all your life. I don't think anyone can make a preacher feel more special than the Jacksonville and Longwood congrega-

tions. It was with sadness that I had to close on Saturday night in order to participate in brother Shereard Lea's funeral in Miss. I'm sure Lynwood will send a report on the funeral and life of Shereard to the OPA. He was one of the best friends I've had in my preaching career. Age differences don't matter when you get grown. Weekend meetings at Fayetteville (where I speak weekly on a thirty minute radio program) and Lee's Summit were most enjoyable. Lee's Summit has supported all or part of my monthly sustenance for thirteen years. Their equals are hard to find regarding care and consideration. The cause at Harrison has prospered, and may it continue prospering everywhere!

Alan Bonifay, 709 Potomac Avenue, Fairmont, WV 26554, October 30, 1989— The Lord continues to bless abundantly more than we ask. October has been a very busy month around here in the Kingdom. The month began with a flourish. Bro. Lynwood, feeling much better than a few months ago, held an excellent meeting at Ash Camp. In the course of the meeting a young man with whom I had been studying was baptized. Bro. Tom Hardman will be making Bunner's Ridge his home congregation. Several nights of Lynwood's meeting we had numerous visitors present. We were also privileged to have both Bro. Brad Hill and Bro. Wyn Baker with us. Brad has been making a tour of several churches in the East. He is a good preacher and very well studied. Wyn came up for the month of October to see how Richard and I work. He also is an excellent young preacher and a good Bible student. We heartily commend these young men to the brotherhood. Richard and I continue to conduct eleven regular studies between us. Most of these are with recent converts. Bro. John Stevens is still studying with several folks, and Bob Johnson's work is progressing well also. In mid-October I enjoyed working with Bro. Ken Middick for ten days in the Winston-Salem, NC area. We were doing some exploratory investigation in establishing a mission effort there. We made our home with Bro. Charles Mosley and his wonderful family. There seems to be great potential in this area. We appreciated the support of preaching brethren J.W. Kornegay

and LaDon Croom while we were there. Also the brethren at Greenville, S.C. were good to come and support our work. Ken is a good man to work with. The last week of October we at Bunner's Ridge were disappointed that Bro. Edwin Morris had to cancel at the last minute due to his wife's illness. However, we look forward to rescheduling his meeting very soon, and we pray that our sister will have a good recovery. The time for the annual preacher's study is approaching and we look forward to seeing all there. The new and finalized dates for the Study this year at Wichita Falls, TX are Dec. 25-28. We hope all of you can come.

Bobby J. Pepper, P.O. Box 870406, Wasilla, Ak. 99687-0406— We have another family meeting with us now. Thanks to Bro. Kimbro from White's Bluff, Tn. He sent the address of their daughter, and we found that we lived within a half mile of each other. They have three fine boys. We are having home studies with them each week, and enjoying our visits. Fred, her husband, said, "just think, you traveled five thousand miles, didn't know us, let alone know where we lived, and moved within walking distance of us." Most of all, we thank God for making it possible for us to be here. I have two other home studies each week. I had a good study with the church of Christ cups and classes preacher and elder. They said they have heard some things they have never considered before, and they were going to do some more study on these matters and if they needed to get rid of their cups and classes they would. Pray that they mean it. I met some folks that uses one cup and one loaf in their communion. I am to get with them to do further investigation. Some of the members from Kenai was up last weekend, and as always it was sure good to see them. We had our first snow this week. Some may think that in the winter every thing shuts down, but that is not the case. Everybody is still on the go. You just dress for it and get your car prepared for the snow and ice and get out and go on about your business. Please continue to pray for Bro. Frizzell and I in the work up here. If you know of anyone that Richard and I could visit, please let us know. We enjoy our work and like living in this part of the world. May God bless you all.