



A D V O C A T E

No. 1 JANUARY 1, 1990

LIBERTY

By Edwin S. Morris

Liberty is much abused. There is no true conception of it in the minds of the people. There are different kinds of liberty such as political, mental, moral and spiritual. But remember there is no liberty without law. In 2 Cor. 3:17 "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." Wherever this gospel is received, there the Spirit of the Lord is given; and wherever that Spirit lives and works, there is liberty, not only from the Jewish bondage (law); but from slavery of sin--from its powers and its guilt, and its pollutions. The Spirit is Christ's presence with us.

Today people seem to think they are at liberty to do as they please and change God's plans to suit themselves. Even Christ himself did not have this privilege. He could do nothing of Himself. In John 12:49 "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." Notice that what Jesus spoke did not originate with Him, but came from God. Jesus as the Son of God, sent by Him into the world, delivered no message or command of his own, but only the things given him by God. The Son was the Father's agent and the Father spoke through Him. In John 5:19 "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." There is no separate action -- no separate existence; but alike in being and action, there is the most perfect oneness between Him and the Father. In John 5:30 "I can of mine ownself do nothing;

as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." Jesus came to communicate the will of God; to show man what God wished man to know. He will decide their destiny according to what the Father wills or wishes. Jesus is restricted to the Father's will. In Heb. 10:7, "Then said I, Lo, I come (in the volume of the book it is written of Me,) to do thy will, O God," He had come to fulfill both the Law and the prophets (Matt. 5:17). He was the one great subject of their testimony (John 5:39) "Search the scriptures; for in them ye think ye have eternal life; and they are which testify of me." What He taught his disciples before his death He repeated after His resurrection, "that all things must needs be fulfilled which are written in the Law of Moses, and prophets, and the Psalms concerning me" (Luke 24:44). So when he says, "Lo I come to do thy will, O God," He declares in the same breath, "In the roll of the book it is written of Me."

When asked by James and John and their mother that one might sit on the right hand and the other on the left in His kingdom he refused. In Matt. 20:23 Jesus said, "is not mine to give, but it shall be given to them for whom it is prepared of my Father." Jesus gave only God's words to the Apostles. In John 17:8 "For I have given unto them the words which thou gavest Me." How can man today think they can come up with new creeds, new revelations (they claim)? and they are pleasing God. **They do not have this liberty.** Not even the liberty to add to or take from God's commands -- their human innovations.

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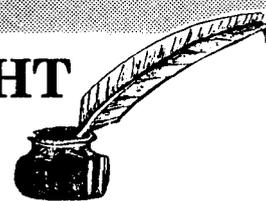
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EDITORIAL

FIFTY-EIGHT YEARS OF OPA



By Ronny F. Wade

Fifty-eight years ago this month a new paper was born. Perhaps not entirely new, for the paper actually came into existence in Jan. 1928 under the name: **The Truth**. Bro. H.C. Harper, of Sneads, Fla. served as publisher. He started it in the hopes of stemming the tides of digression. His motto was a good one, "Ye shall know the truth and the truth shall set you free." (John 8:32) Because of acceptance of innovations by many of his peers, and because the papers of his day no longer welcomed the objections to innovations they were openly accepting, he began **The Truth**. Others followed his lead. Homer A. Gay and Homer L. King, among several others helped in sending out warnings in the new paper. In 1932, because of his failing health, he asked Homer L. King to take over publishing responsibilities and he (Bro. Harper) would help as his health permitted. Thus it was agreed and in Jan. 1932 the paper under the new name, **Old Paths Advocate**, was mailed to the readers from Lebanon, Mo.

The purpose was the same as Bro. Harper originally intended: to try to stem the tides of digression. Those who wrote for **OPA** were opposed to Sunday Schools or Bible Classes believing they were not only **unscriptural** (they were not authorized by the Word of God) but **anti-scriptural** they violate the pattern of teaching that is **authorized**. They opposed the individual cups that were making their way into the churches of Christ and causing division everywhere. They pleaded for all to just take the Bible and observe it as did the Lord. They opposed the Missionary Society and all that went along with it. They believed, as we do, that the church was the only public organization authorized in Heaven to carry the gospel to a lost and dying world. Any human organization formed for that purpose was unauthorized and hence sinful to embrace. Nearly every issue contained information (Biblical) pertaining to the issues of the day.

The Jan. 1932 issue of **OPA** was only eight pages and a subscription cost a dollar. By comparison the price then was undoubtedly more expensive than the five dollar rate today. It surely took longer to earn a dollar then than

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Does I Cor. 5:11 teach that we can't eat with a brother who is out of duty? (Ok.)

Answer: In the above named chapter Paul deals with the case of the incestuous member of the church in Corinth. He not only condemns the man for his sin, but the church as well for her attitude of "pride". In spite of its horror, and the fact that even Gentiles refused to accept such a practice, this congregation continued to be puffed up. In vs. 3-4 the writer makes it clear that he doesn't have to be present to render a decision regarding this situation. The shame of it and the outright disregard for truth and decency causes him to charge the church to convene for the purpose of throwing the offender out.

In verse 6 we have a very powerful statement of fact, one that is often overlooked and ignored i.e. "a little leaven leaveneth the whole lump". This refers to the fact that, in this case, unrebuked immorality, has the potential of destroying the whole church. How foolish it is for us to believe that we can tolerate the presence of sin and nothing bad will happen. When we fail to "reprove, rebuke, and exhort" as we should, sin will exist unchecked and as a result spread its ugly destruction throughout the church. Thus the command by Paul to "purge out the old leaven." It would appear from verse 9-10 that when Paul had instructed the Corinthians not to keep company with fornicators they had taken him to mean anyone (christian or non-christian) guilty of that sin. He now corrects that misunderstanding by telling them the only way that would be possible would be for them to "go out of the present world." He then states his true meaning i.e. that they should not company with fornicators, covetous, extortioners, idolators who are called brethren. I think it well to point out that while Paul restricts his prohibition to "brethren" we should be careful that in our dealings and association with outsiders we never select men of ill-repute as our close friends. The christian should at all times select men of the highest possible estate for association.

Verse 11 reads "But as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolator, or a drunkard, or an extortioner, with such a one no not to eat." The idea of this verse seems as follows: when a brother, who is guilty of one of the above named sins, has been disciplined by the church, we are to withdraw all social intercourse from him. We are to do nothing that would in any way suggest that we condone him in his sin. Russell says "Have no familiar intercourse with one that is named a brother, but is false to his profession; withdraw from all associations indicating brotherhood. He does not mean that christians should go out of the world; monastic seclusion is not for a moment comprehended." (Compact Commentary On The N.T.) One of the closest forms of fellowship is to eat with someone. Thus Paul selects that activity to represent the fact that we should do nothing with a person that would give him or anyone else the idea that we condone his wrong doing. We must be careful, however, not to read more into the phrase than is intended. For example a christian woman might be married to a man who becomes a drunkard and has to be disciplined by the church. Such a sin is obviously not a scriptural right for divorce. She may continue to live with the man as his wife. The fact that she is a wife to him, in my opinion, does not in any way indicate that she condones his drinking. In fulfilling her domestic duties she does not become a party to his sin, and therefore does not violate this passage. Such a situation as this, however, does not give us the liberty to fraternize with an immoral man and at the same time claim we with holding fellowship. The specific question above refers to one who has become negligent of duty and leaves the church. It would seem to me that, while the wayward need to be warned of their sin and its consequences, to say that we cannot eat with such a person is to stretch this passage way beyond the meaning Paul gave it. To demand such conduct on the part of others would also be acting without divine warrant. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808).

GOD, THE SON

By Alan Bonifay

Jesus Christ, "the only begotten" Son of God, is unique. The Greek word used in John 1:14 "and we beheld his glory as of the **only begotten** of the Father" means unique, one-of-a-kind. Jesus is unique because he is the only being in all the annals of history who embodied at once the divinity of God and the humanity of man. When he tabernacled (Jn. 1:14) among us he was fully divine and yet fully human at the same time. It boggles the mind yet it is the teaching of God's word.

The night on which the little Lord Jesus was born of the blessed virgin Mary was not the beginning of his existence. Neither was the beginning of his existence the occasion when Mary was overshadowed by the Most High and conceived him in her womb. In fact, the Son had no beginning. He is God and was with God in the beginning. John 1:1 reads "In the beginning was the Word, and the Word was with God, and the Word was God." In order that we might correctly identify this Word as Jesus, the Christ, the scriptures continue in verse 14: "And the Word was made flesh, and dwelt among us...full of grace and truth." Yes, as incomprehensible as it seems, Jesus was at the same time both God and man. He is unique. There is no other, nor has there ever been, nor will there ever be, one like him.

The "beginning" of John 1:1 is the same as that of Genesis 1:1. Jesus was there as the eternal Word. John 1:3 says, "All things were made by him; and without him was not any thing made that was made."

Paul said, "For by him were all things created" (Col. 1:16), and the writer of Hebrews states that through him God made the worlds (Heb. 1:2). It was to the eternal Word who is God, and the eternal Spirit who is God, that God the Father was speaking when he said, "Let us make man in our image, after our likeness" (Gen. 1:26). Consider also these passages as indicative of the pre-existence of Christ: Jn. 8:58; Ex. 3:14; Jn. 3:13,31; Jn. 6:35,38,41,51; Jn. 8:42; Jn. 16:28; Jn. 17:5,24; II Cor. 8:9; Phil. 2:6-8; Heb. 2:14.

In the Old Testament there is a considerable body of evidence of the deity of Jesus. Several times passages using the terms God and Jehovah when quoted in the New Testament are applied to Jesus Christ. For example, in Heb. 1:6 the writer says that when the firstborn was brought into the world it was said, "Let all the angels of God worship him." There is some controversy as to whether the Old Testament

reference here is Deut. 32:43 or Psalms 97:7, but regardless of which of these we settle on, the context demands that we view the Father as commanding the angels to worship Jesus. Only Deity is worthy of worship. To worship less than Deity is to commit idolatry.

Again in Heb. 1:8 we read, "But of the Son he saith, Thy throne, O God, is forever and ever." This is taken from Psalms 45:6 which is considered without question a Messianic Psalm. Again in Heb. 1:10-12 we discover a quotation from Ps. 102:25-27 in which the terms Jehovah and God are used specifically in reference to Jesus. In Matt. 22:43,44 Jesus himself quoted Ps. 110:1ff, (which all accept as Messianic) and applied it to himself. These will serve as a very small sampling of the plethora of truth from the Old Testament that clearly establishes the Deity of Jesus.

In the New Testament there is also overwhelming testimony to this fact. Jesus claimed Deity for himself. He said, "I am the light of the world: He that followeth me shall not walk in darkness, but shall have the light of life;" (Jn. 8:12). In Isa. 60:1,20 Isaiah said Jehovah would be that light. Therefore, it is clearly deduced that Jesus is the Jehovah of whom Isaiah spoke. Consider: Jn. 1:7-9; Isa. 40:3; Jn. 1:9; 12:36; Eph. 5:9. No one less than God would make such a claim in truth.

In John 6 the Deity of Jesus is established in his claim to be the "bread of life" sent down from heaven. If Jesus were not God his sermon would be blasphemous. Likewise, in John 4 his deity is attested by his claim to be the water of life in his discussion with the woman at the well. Consider Jn. 11:25,26; 5:21.

Over and over again Jesus is said to possess the attributes of God in his person. He had the power to forgive sins (Mk. 2:1-12). He is to be the Judge at the last day (Jn. 5:22). He is one with the Father (Jn. 10:30). On and on we could go.

Jesus' divinity is expressed in his titles. He is the Alpha and Omega, the first and the last, (Rev. 22:12,13). In Rev. 1:8 the same statement is made in reference to the Father. Note: Rev. 21:6; Isa. 44:6; 48:12.

He is the Author of Salvation (Heb. 5:9). In Mt. 1:21 he is to be named Jesus "for it is he who shall save his people from their sins." He is often called Savior. Since no one but God can save men from their sins it follows that Jesus, who is the active and concrete cause of our salvation, is God.

He is the Effulgence of God's glory (Heb. 1:3).

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WAR--SOLDIERS? POLICEMEN? CHRISTIANS?

By Jimmy Smith

Christians are told to pay their taxes and obey civil magistrates. I urge you to read Rom. 13:1-7. First of all; if that authorizes Americans to pursue military service (and it does not!) then it also would authorize the

Russian soldier in Afghanistan. Just before those verses the apostle said, "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:17-21).

Is Paul saying that the Christian should feed his enemy and then shoot him? Is he to give him a drink and then draw a sword on him? Is he to "heap coals of fire" on his head by firing at him? Is killing the enemy overcoming evil with GOOD? Remember, Jesus said; "...if my kingdom were of this world, THEN would my servants fight..." If the Christian is not allowed to defend the kingdom of Christ with the sword of carnal warfare, how could he defend a sinful kingdom or government of the world with the use of carnal means? How could he defend (police) a city against thugs?

In commenting on Matt. 5:44 many years ago brother Guy N. Woods said: "The spirit of this passage and the spirit of war are hopelessly irreconcilable. No man, whether saint or sinner, imbued with the spirit of these words could go forth to war. It may be objected that the word 'enemy' in this passage means a personal enemy. Be it so. A personal enemy then we must not hate. But if we cannot with the approval of Christ, hate a personal enemy, then surely we can hate no one. More, if our Lord requires us to love our enemies, we must also love those who are not our enemies. But if a Christian must love his enemy, he must do nothing inconsistent with that love. Can he then while loving him and praying for him, take deliberate aim and shoot him dead on the battlefield? It is impossible. A man can no more shoot another whom he loves and for whom he is praying than he could take the life of his own mother, or the offspring of his own flesh. The feeling of love must be wholly extinguished and prayers

turned to cursing before one can be capable of such a deed. But such a state of mind must never be characteristic of the Christian. He must therefore never go to war." AMEN!

Whom can the Christian kill? If I should have to make this decision, I would follow the process of elimination. I cannot kill my enemies. I have neither the cause nor desire to kill my friends. I certainly don't want to kill those who love me. Then who is there left for me to kill?

ABDICATED GUILT

May The Christian Become Totally Subservient To The Government Thereby Abdicating Any Guilt For His Actions?

Since it is obvious to all that a Christian, acting as an individual, cannot kill anyone with the Lord's approval, the ONLY WAY one can justify a Christian killing in war is to prove that when commanded to so act by the government the Christian is no longer responsible for his actions, but rather can place all blame, guilt and consequences upon his commanding officer or government. Alexander Campbell addressed himself to this, and I now quote his well expressed point:

But the great question is: Can an individual, not a public functionary, morally do that in obedience to his government which he cannot do in his own case? Suppose a master of an apprenticed youth, or the master of a number of hired or even bond servants, should fall out with one of his neighbors about one of the lines of his plantation, because as he imagined, his neighbor has trespassed upon his free holding clearing or cultivating his lands. His neighbor refuses to retire within the precincts insisted on by the complainant; in consequence of which the master calls together his servants and proceeds to avenge himself, or, as he alleges, to defend his property. As the controversy waxes hot, he commands his servants not only to burn and destroy the improvements made on the disputed territory but to fire upon his neighbor, his sons, and servants. They obey orders, and kill several of them. They are, however, finally taken into custody and brought to trial. An attorney for the servants pleads that those servants were bound to obey their master, and quotes these words from the Good Book: 'Servants, obey in all things your masters according to the flesh.' But, on the other side, it

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LIBERTY

By Edwin S. Morris
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Let us notice next the Liberty of the Holy Spirit. In John 14:26 "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you." All departures from the word of God concerning entrance into the church and into Christ come from the idea that the Spirit teaches **outside** the word of God. To give up the word of God as the **only** direction and guidance of the Spirit is to give loose reign to the dreams and imaginations, the reasonings, and philosophies of men as the directions of the Holy Spirit. He shall not speak of himself. John 16:13 "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." The Spirit, like Jesus himself, would not originate what he spoke but would speak what he heard from the Father. No liberty beyond that.

What about the liberty of preachers, teachers and churches? They must preach only the gospel, Gal. 1:9 "if any man preach any other gospel unto you than that ye have received, let him be accursed." We must abide in the doctrine of Christ 2 John 9-11. God gave only one faith, one baptism, one church. Man does not have the liberty to change that.

What about liberty in worship? Man says worship God in your own way as you feel in your heart. The Word of God says we **must** worship God in Spirit and in truth John 4:24. Thy word is truth John 17:17. We have no authority in the

word for instruments of music in the song service. No authority for the class system of teaching. No authority for the use of individual cups on the Lord's table. No authority to make members pledge to give so much. Can we as mortals take upon ourselves to change God's ways when Christ and the Holy Spirit did only as the Father directed?--10520 N. McKinley, Okla. City, OK 73114.

FIFTY-EIGHT YEARS OF OPA

By Ronny F. Wade
(Cont. from page 2)

five dollars today. The men who were the main writers in 1932 are mostly gone from the land of the living now. Yet, our objections to innovations remain just as firm today as then. We thank God to be able to continue the fight for the Bible way. Our brotherhood has grown tremendously. We are preaching the truth in several countries now. Those old timers would be thrilled, we believe, if they could know that. The paper has grown too. Its readership has grown and we are going into several countries. Several college libraries regularly receive **Old Paths Advocate** and just this month another will be added to the list. Because of the generosity of our good brethren, we are able to adopt a policy of never removing any person from our subscription list who lives in an area where he is unable to afford the price of **OPA**. So, our heritage goes back a long way. The paper has been issue oriented since 1928 (61 years) and we are convinced it must remain that way if it is to have any lasting benefit upon brethren and the world.

We realize some do not want

this. Some are not happy with anyone objecting to anything. For this reason some choose not to subscribe. That's just fine. We have a conscience we must consider. We really believe brethren still need to be reminded of the "old paths wherein is the good way." So, we plan no major change in our thrust or purpose. When an issue arises, we will do our best to lay it alongside the Word of God and compare it from that standpoint. We will do so in love and with as much Christian kindness as possible. However, we do plan to continue dealing with issues and warning against all departures. We ask your well wishes and God's blessing as we begin this new year, our 58th under the banner, **Old Paths Advocate**.

Some ask how the paper fares financially. It is on sound footing. It is paying its own way as it has for years. We gratefully have accepted the gift of a computer some time ago from Bro. Bill Verner of McAlester, Ok. for the paper's use and also the contributions of several for foreign subscriptions. Every penny has been and will continue to be used for the purpose it was given. In the nearly fourteen years I have published the **OPA** not one penny has ever gone into my personal pocket as a gift from anyone for the paper. I know this is also true of everyone who is associated with the paper. **OPA** could not be possible were it not for the tireless, and free, efforts of all who are involved. To all the Editors who write when they are asked, correct manuscripts when they are asked, etc... **Thank you**. Of course, my special and personal thanks to Bro. Ronny Wade who continues to serve as Assistant Publisher. He has never failed to do his job well and without complaint. To all, thanks and God bless. **DLK**.

GOD, THE SON

By Alan Bonifay

(Cont. from page 4)

He is the very image of his substance (Heb. 1:3). He is declared to be the Son of God (Jn. 5:19-23). He is called the Lord. In Jn. 20:28, Thomas confessed Jesus to be his Lord and God. If expressed in Old Testament language we would have "My Jehovah and my El-ohem"--words expressing the absolute sense of deity. Peter said Jesus is Lord of all (Acts 10:36). Consider: Col. 1:16,17; II Pet. 3:2; 1:11; Acts: 4-17.

Finally, the Deity of Jesus is established by Paul. Countless times Paul uses the words Lord and Saviour in reference to Jesus. His reverence for Jesus as God is inestimable. Note: Rom. 1:1-4,7; 6:23; 10:9-17; 14:8,9; I. Cor. 6:11; 8:6; 10:16-22; 12:3; 15:57; ad infinitum.

Paul says Jesus Christ is "God blessed for ever" (Rom. 9:5). He says we are to have the same mind in us that was in Christ Jesus, "who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross" (Phil. 2:6-8 ASV).

There are but a few of the passages and arguments which sustain our belief that Jesus, the Son of God, is, in fact, God, the Son. He is Divine. He, in addition to God the Father and God the Holy Spirit, is God.

In our next installment we shall see that the Scriptures also establish the Divinity and personality of the Holy Spirit, who is God.

WAR--SOLDIERS? POLICEMEN? CHRISTIANS??

By Jimmy Smith

(Cont. from page 5)

is shown that the 'all things' enjoined are only 'all things lawful'. For this obedience is to be rendered 'as to Christ'; and, again 'as the servants of Christ, doing the will of God from the heart.' No judge or jury could do otherwise than condemn as guilty of murder servants thus acting. Now, as we all, in our political relations to the Government of our country, occupy positions at least inferior to that which a bond servant holds toward his master, we cannot of right as Christian men obey the powers that be in anything not in itself justifiable by the written law of the great King, Lord and Master, Jesus Christ. Indeed, we may advance in all safety one step further, if it were necessary, and affirm that a Christian man can never of right be compelled to do that for the estate, in defense of state rights, which he cannot of right do for himself in defense of his personal rights. No Christian man is commanded to love or serve his neighbor, his king, or sovereign more than he loves and serves himself. If this is conceded, unless a Christian man can go to war for himself, he cannot for the state."

I deny that a Christian loses responsibility and accountability just because of civil government commands him to do something. As brother Eugene Britnell has written: "What if a lady who is a Christian lives under a government which commands that she commit fornication in order to produce children for the state? That has happened! Could she excuse herself and become immoral just because the government requested it of her? I think not. Then could she kill because the government commanded it? You see, my friends, when there is a conflict between the Lord and the law

of the land, the Christian should know whom to obey. When faced with a similar situation, it didn't take Peter and the apostles long to decide what they should do. They said, 'We ought to obey God rather than men' (Acts 5:29)".

Christianity is a Universal Religion! Campbell also assessed the problem of Christians fighting against fellow Christians and people as innocent (?) as he is. He said: "But to the common mind, as it seems to me, the most convincing argument against a Christian becoming a soldier may be drawn from the fact that he fights against an innocent person--I say an innocent person, so far as the cause of war is contemplated. The men that fight are not the men that make the war. The soldiers on either side have no enmity against the soldiers on the other side, because with them they have no quarrel. Had they met in any other field, in their citizen dress, other than in battle array, they would, most probably have not only inquired after the welfare of each other, but would have tendered to each other their assistance if called for. But a red coat or a blue coat, a tri-colored or a two-colored cockade, is their only introduction to each other, and the signal that they must kill or be killed! If they think at all, they must feel that there is no personal alienation, or wrong, or variance between them. But they are paid so much for the job; and they go to work, as the day laborer to earn his shilling. Need I ask, how could a Christian man thus volunteer his service, or hire himself out for so paltry a sum, or for any sum, to kill to order his brother man who never offended him in word or deed? What infatuation! What consummate folly and wickedness! Well did Napoleon say, 'War is the trade of barbarians'; and his conqueror, Wellington, 'Men of nice scruples about religion have no business in the army or navy.'"

A Christian cannot leave the

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answer to this question on killing to another, not even to the government. Governments are not run on a moral or spiritual basis. If a government can make such a decision for a Christian, any government can do it. Then Christians would be forced to the position that it would be morally right to kill other Christians, or do any other deed, if the government made such a decision for them. We as persons must give account for the deeds done in our bodies, and thus we must not allow these deeds which are destructive of Christian principles. The government does not render an account to God for us (Rom. 14:12; 2 Cor. 5:10).

The Bible reads the same in war as in times of peace; in Aftganistan, America, Russia, South Africa alike. Thus a Christian may do in time of war whatever he may do in time of peace.

CONCLUSION

God promised his people concerning the Messianic age; "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:10).

Isaiah said the ethnic groups

who come into God's house in the last days would learn war no more. (Isa. 2:2-4). The thousands who are learning to use the M-14 rifle or to fly a helicopter gunship ought to be learning to use the sword of the Spirit and how to fly to nations with the message of peace.

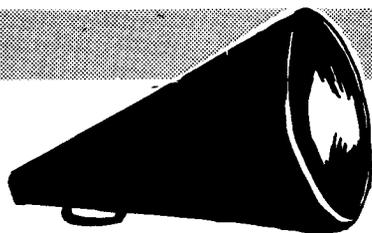
If you can tell your son that killing is right during war time, then also tell him that for the duration it will be all right to forsake the Lord's Supper; all right to lie; all right to steal; all right to commit adultery; all right to drink and use dope to ease the horrors of war; all right to drop missiles on innocent children--in other words to just forget his being a soldier in the army of Christ until his service to another god (His God, 'Uncle Sam') has ended. If this be Christianity, then we should quit the hypocritical pretense of seeking to change vile sinners. Yes, when Asians are baptized into Christ, it should be a guarantee that we would not be killed by them; and when those in America are baptized into Christ, it should be a guarantee that we would not kill Asians. How is it ever right for Christians to slaughter Christians? Cornelius is placed by some brethren in an awkward position. Would he have decapitated Paul's head if told to?

General Douglas MacArthur said at the Japanese surrender: "Military alliance, balances of power, League of Nations all in turn failed...We have had our last chance. If we do not now devise some greater and more equitable system Armageddon will be at our door. The problem basically is theological and involves a spiritual recedescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

Wars are fought on international, national, regional, local and individual levels. But wars are stopped only on the individual level. Nations do not fight; individuals do. Nations make war but war is senseless. Individuals learn to hate, or nations could not make war. We can't kill someone we love.

Dwight D. Eisenhower said: "When people speak to you about a preventive war, you tell them to go and fight it. After my experience, I have come to hate war. War settles nothing."

Isa. 9:16 "For the leaders of this people cause them to err; and they that are led of them are destroyed."--Rt. 6, Box 199-A, Harrison, Ark. 72601.



ANNOUNCEMENTS

CHANGE OF TIME FOR WEST CHESTER, OHIO

The church meeting at West Chester, Ohio is now meeting at 5:00 P.M. on Lord's Day evening and Wednesday services have been cancelled until further notice. Please make changes in your directory.

MATERIAL TO BE PUBLISHED

Because I plan to be in the Philippines we ask that you send all material intended for publication to Ronny F. Wade, P.O. Box 10811, Springfield, MO 65808 until Feb. 10, 1990. After that date resume sending to us in Ca. as always. You should continue to send all subscriptions to us in Ca. as my wife will remain at home and do the computer work.

CLOVIS, CA.

Sunday evening services have been changed to 5:00 P.M.

ADDRESS CHANGE IN TULSA, OK

The South Tulsa & Broken Arrow congregation has moved to 804a S. 9th St. in Broken Arrow (9th St. is also called Lynn Ln.). The location is approximately one block south of the intersection of 81st & Lynn Ln.

MERRILL E. MOUNTAIN

Bro. Mountain is in a health care center and would appreciate your prayers and cards. The address is c/o Park View Gardens, Health Care Center, 310 Upland Dr., Waterloo, IA 50701.

ANNOUNCEMENTS

**CHANGE OF ADDRESS FOR
GOSHEN CONGREGATION**

The church meeting at Goshen (Warren County, Ohio) is now meeting near the corner of Dallasburg and Morrow-Cozaddale Rd. on Dallasburg.

TAMPA, FLA.

Please note that the Nebraska Hts. congregation in Tampa, Fla. is no longer having P.M. services.

**DO YOU NEED A SET
OF COMMENTARIES?**

Often brethren ask me about a good set of commentaries. I have many times recommended the Gospel Advocate series. It is reliable, and readable. Many have found it to be a source of information and help as they study. I have the opportunity to secure several sets at a reduced rate if you will act at once. The regular price is \$159. but for a limited time, I can get them for \$105. plus postage. This is a saving of over 30%. The set covers the entire New Testament in 14 volumes. Let me hear today if you are interested.--Ronny Wade, P.O. Box 10811, Springfield, Mo. 65808.

CASSETTE TAPE

The Silver Lining Singers have a new cassette tape available entitled, Oh, For Words! It has nineteen songs and provides over forty minutes of acappella singing. The price is \$8.00. Also, the first cassette entitled, He's In My Sunrise, is still available at \$7.50 each. To order, contact Lindley Fowler, 4102 Rockford Lane, Austin, Tx. 78759 or telephone (512) 343-6412.

**Wade-Jackson
Debate**

The discussion was held in the Sandusky Church of Christ building, in Birmingham, Alabama, Nov. 22nd. through the 25th. The disputants were Ronny Wade and Roger Jackson. Ronny affirmed the first two nights on the cup question, and Roger the last two on the class question. Ronny did a superb job in his affirmatives.

Roger Jackson addressed himself to the impossible task that cup did

not mean cup. In so doing he missed the meaning of the figure of speech, "metonymy" and contended that in the figure the thing named became the thing suggested, i.e., the cup (which he admitted was literal in Mat. 26:27), becomes the fruit of the vine, and the thing named does not even have to be present. Ronny very effectively took care of this mistake, by showing that according to Jackson the "kettle" became the "water" and the kettle didn't even have to be present.

Ronny submitted some very important questions. The first night he asked Jackson, "Would it be scriptural to offer thanks for and partake of the bread last in observing the Lord's Supper?" He answered, "Yes." Brother Jackson told me later, that he did not think that it would be wrong doctrinally. Ronny's first question the next night was: "Since you say the cup may be taken before the bread in the observance of the Lord's Supper, would it be scriptural to give thanks for, and then, distribute both the bread and the fruit of the vine at the same time? If not, why not? He said he could do it. Brother Jackson made quite a speech on the "Big Church concept." Ronny asked him what would he do with a crowd of fifty thousand? He said he would let each one bring their own bread, and their own cup and fruit of the vine, and they could all commune in fifteen minutes. Brother Wade took care of this matter by showing the Lord instituted his own supper, taking bread first, and the cup last, and every mention made of it by Matthew, Mark, Luke, and Paul, was just as the Lord placed it. He showed that there were two prayers, one for the bread and one for the cup - who can change it? He showed that "drink ye all of it" meant "all of your drink out of it, or from it" which command could not be obeyed if each one had their own cup. Where will these brethren stop?

Roger Jackson affirmed the last two nights on the class question. We give him credit for having his material well organized. He is a good debater, expediting time and material well. His affirmation on the class question was made weak because of so many admissions. He admitted their classes were public. But he seemed to have a problem deciding the difference between "public" and "private." Ronny gave several effective examples such as, the jail-house prayer meeting at

midnight by Paul and Silas (Acts 16:25-34; and the case of Aquila and Priscilla (his wife), in Acts 18:24-28, which were private informal meetings.

Ronny really needed only one argument to uproot the classification idea. He presented a brief chart on "How Classify?" He showed three ways to classify, and challenged Jackson to tell him which one of the three ways did he use to be sure that their people were put in the right class. First Jackson said, they didn't classify them, that they let each person go to the class where they think they belong. After Ronny showed to classify according to physical age, would put a ninety two year old man in an adult class, (but he may have just obeyed the gospel and was only a "babe in Christ" (I Pet. 2:2) so, when you think you have him classified according to physical age, you have him unclassified according to spiritual age. Jackson wrestled with this dilemma until he finally came up with four different ways to classify. Finally he went to Titus 2 to show how Paul classified. Ronny showed that this passage did not uphold the classes of his proposition. He showed that it is not likely they put aged men in one class, aged women in another, young women in one class, and young men in another, while servants were put in a class by themselves. He showed that classification defeats one of the purposes of the whole church coming together in one place (I Cor. 14:23; I Cor. 11:20 and Heb. 20:25).

We wish to compliment the Crescent Ridge congregation for their efforts in making this discussion possible, and for their attendance and financial support. The members (of Roger Jackson's persuasion) let him down. There are about 52 congregations in the Birmingham area, and we have one, yet we outnumbered them fifty to eleven. This situation was a shame, but with all due respect, we do not lay the blame on Roger Jackson. Since the debate he has written Ronny and apologized for such poor attendance by his brethren.

We must thank Richard Nichols for his untiring efforts, which were of untold importance. It was my pleasure to assist Ronny once more in this effort, making my tenth time to moderate for him in more than that many years.--*Clovis T. Cook.*



ANNOUNCEMENTS

THOMPSON— Weil G. Thompson was born June 21, 1890 and died on Sept. 20, 1989, being a little over 99 years. Sister Thompson had suffered an extended illness. She was a faithful member of the church and loved good preaching and singing. We remembered her life and lay her body to await the Lord's return near Beckley, WV. Sister Thompson was preceded in death by her parents, Jackson and Minnie Brogan. Also, her husband, Charlie, and sons, Paul, C. Wilson, and Carl. She left three daughters, Thelma Smith, Mildred Irwin, Garnet Davis, and one son, James. There are 22 grandchildren, and several great-grandchildren, and great-great grandchildren. Singing at the memorial was beautifully done by one grandson and three great-grandsons. We will miss her.—*Barney Owens.*

PHILLIPS— Arvin Arvil Phillips was born to the late Timothy and Sylvia Phillips on October 21, 1935 in Portales, New Mexico. He departed this life Saturday morning, October 28th, 1989 as a result of a tragic automobile accident in Aurora, Missouri, where he and his wife, Shirley have lived for the last two years. On June 12, 1958 he was united in marriage to Shirley Green and the Lord blessed their home with four children. One son, Brian Phillips preceded him in death. He leaves at his passing, his widow, Shirley of the home, one son, Tim Phillips of Lamar, Missouri; two daughters, Lori Phillips of Jacksonville, Arkansas and Denise Swain of Mt. Vernon, Missouri; his mother, Sylvia Phillips of Pottsville, Arkansas; one sister, Dee Wilkier of Pottsville, Arkansas and three grandchildren. He was preceded in death by one brother, Bernard Phillips and his father, Timothy Phillips. Arvin was a faithful member of the Southern Hills Church of Christ in Aurora. He will be missed by all and

especially by his family and brothers and sisters in Christ in Aurora. You could always count on Arvin and Shirley to be at every service and when there was work to be done he was willing to do what he could. He had a good report of those with whom he worked as well as his friends and associates. The church and his family were the most important things in his life and we have often heard him pray for his children. Some of those prayers were answered the day after his death when his daughter, Denise returned to the Church and her husband was baptized into Christ. Arvin would have been so happy about that. Graveside services were conducted in the Maple Park Cemetery in Aurora. The beautiful singing was by brothers and sisters of the Springfield and Aurora congregations. I endeavored to speak words of comfort to the family and friends of my beloved friend and brother in Christ. Bro. Clyde Lamkins assisted. Our deepest sympathies to the family.—*Roy Lee Criswell.*

FROM THE FIELDS

the fields are white already to harvest



Brad Hill, 3509 Cypress Cove, Birmingham, AL 35213, Nov. 30— I spent much of the summer and fall away from home. I have not the space to mention all those with whom I made acquaintance and lodging. However, I will try to include all the places I have been since August. I enjoyed a week in Harrodsburg, and Indianapolis, Indiana. I also spent a week in Paris, Texas. Also, Blue Springs and Walnut Grove, KY; Little Rock, AR; New Salem, MS; Sharonville and Goshen, OH; Wayne, Spring Valley, Huntington, St. Albans, Bunner Ridge, and Ash Camp, WV; Indiana, Flemington, Rote, and Greenville, PA; Flint and Pontiac, MI; West Chester, OH; and finally a weekend meeting in Hamilton, OH. There was one baptism and several restorations during the meetings. I enjoyed each engagement immensely and give my infinite gratitude to Alan Bonifay and Ronny Wade for their assistance in these endeavors. Their willingness impressed me to no little degree. Lynwood and I were able to attend the National Gospel Singing Convention recently in Hot Springs, AR. Our debate here has just ended with bro. Ronny Wade, and we were extremely satisfied with his ef-

forts, but our interest in unity is not pacified.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., Dec. 5— Several gospel meetings have been conducted in this area recently, and most of the congregations for whom they were held, reported much better than average outside interest. I think that more than usual, many members issued personal invitations, and many responded. What do you have to lose by inviting people to our gospel meetings? I think there is much to be gained and nothing to lose in doing so. We have just returned, Clayton and Bonnie Fancher, Velma and myself, from Birmingham, Ala., where we attended the Wade-Jackson debate, (reported elsewhere in this issue of the paper). I compliment this December issue of the O.P.A. In it you will find some excellent reading material by some very able scribes. I think that it can be said with certainty that the publishers, editors, and staff-writers of this journal plan to keep it up— If the restoration is to be completed it will be done through the "pure" word of God. "Every word of God is pure" and "Thy word is very

pure" so said David and his son, Solomon. Several carloads came up to Cullman, AL where Bobby Orear is working with the church. Two families were from Temple, Georgia, and the rest from Birmingham. I preached for them that Sunday morning, Nov. 26th, on our way back to Missouri, from the debate.

Gayland L. Osburn, 78469 Sears Rd., Cottage Grove, OR 97424, Dec. 6— Please notice my new permanent mailing address. Nov. 5, in Bakersfield, Calif., I preached at the Brundage Lane congregation that morning with two confessions of faults, and heard Anthony Heron preach that evening at the Planz Road congregation. We attended two nights of James Orton's meeting at Forest Grove, Oreg., Nov. 10 and 11. Then, I preached at Kennewick, Wash., Nov. 12. Nov. 20-25, we were able to attend most of the Northwest get-together meeting at Albany, Oreg., conducted by Glen Osburn. There on "Thanksgiving Day", I shared time with a number of other brethren giving short talks at the morning service. Then that afternoon, there was a business

FROM THE FIELDS (Continued)

meeting concerning the Lord's work in the Northwest states. Brethren from various places came and took part in discussions about that work. Nov. 26, I was at Brookings, Oreg., and helped with the teaching there. Then on Nov. 29, I preached at Cottage Grove, Oreg. Concerning the church here in Spokane, one of the families has moved away which now leaves us with only five members besides my wife and me. We are presently busy repainting our new place of worship. The building needed several things done to it to make it suitable for church services. It was previously a restaurant. So, if you come to visit church services here soon, please excuse the mess. We would be glad to have you visit. We appreciate your prayers on our behalf.

Alan Bonifay, 709 Potomac Ave., Fairmont, WV 26554, Dec. 1, 1989— Usually as winter folds its icy arms about us the work begins to slow a bit. However, such does not seem to be the case this year. Locally, the work in north-central West Virginia continues apace. As we expected our focus for the moment has shifted from converting men to Christ to grounding them in the faith. We expect this trend to continue for the next several months. Currently, Richard and I are conducting eleven studies on a weekly basis. Also, we visit other families each week to keep in touch with the brethren. Most of our work ushers from the work at Ash Camp, though I have three studies in the Fairmont area, and Bro. Stevens has one. Bob Johnson's work in Phillippi is progressing well, also. Bob has some seven studies in progress and two families are now visiting the Mt. Liberty congregation more or less regularly. In addition to our work here, I was privileged to conduct two long weekend meetings in November. The first was in Nashville, TN. The brethren there are doing well. We enjoyed excellent support from the surrounding congregations. Also, we were glad to have preachers in attendance: Johnny Fisher, Shelby Taulbee, and Todd Long. Our second meeting was over Thanksgiving weekend at New Salem, MS. We enjoyed be-

ing there as well. As always, it was good to be in Lynwood's home again. We are ever so thankful that he is feeling better now. In addition we were honored to have Bro. Jimmie Smith and his family in attendance. We also preached twice at Bunner's Ridge and once each at Ash Camp and Alexander.

Virgilio O. Danao Sr., Dist No. 2, Roxas, Isabela, Philippines, October 31, 1989— It has been some time since I shared news of the Lord's work in my country through the OPA. The work is still sound and alive, despite the concentrated efforts of the opposition to undermine the work, particularly their attempts to "buy" our preachers. At present, their "battle cry" is "NAME YOUR PRICE!" Like the Demas of old, some have fallen out of the way-side, loving earthly gains more than the Lord. We thank God for despite these "fiery trials" the work encounters, the brethren continue to be firm as before, unmovable in their faith to the shame of those filthy lucre, religious mercenaries, who underestimate the sincerity and faithfulness of the elects, whom they tried hard to persuade to follow them. As one preacher has said, God, in His infinite wisdom and providential ways, pruned these "undesirable diseased and infected branches", before the virus spread and made heavy damage to the "vine." On Sept. 1-3, Bros. Bayaca, Agustin, Pilar and I held meetings in Sta. Terisita and Cabiraoan where brothers Fulgencio and Inong work, which resulted in eight baptisms; Sept. 27-28, our preachers meeting/study in Quirino; Sept. 30 and Oct. 1, bros. Libertino, Pascual, Agustin and I conducted private Bible studies in Hacienda (Cagayan); worshipped with the brethren in Santor and San Francisco on Sunday and two were baptized. Bro. James Franklin of Little Rock, Arkansas, USA, visited and conducted meetings and a study in different places in my country Oct. 6-27, strengthening the brethren in the faith. Although we have to cancel some scheduled meetings because of strong ty-

phoons that passed through our region during his visit, 15 precious souls were baptized. I accompanied him in all his travels, and acted as his interpreter. The Filipino brethren love him, as they do all American preaching brethren visiting the country; they requested him to return again someday. We are now praying and looking forward to the coming of Bro. Don L. King and Bro. Brian Burns in January 1990. Please pray for it, and the Lord's work in my country.

Gary D. Weaver, P.O. Box 1974, Rolla, MO. 65401 - Dec. 5— We just closed a good meeting at Seymour, Mo. Over the preceding two weeks we have made an effort to get the community out and we were thankful to have several in attendance throughout the meeting. We appreciate the Dallas Howard family for keeping my family and I in their home. Last month we had a good meeting in Rolla with Johnny Elmore. We had good attendance from the community here also, as the members here had done much preparation for the meeting before hand. One night, there was a total of 17 visitors. We were also thankful to have Miles King with us. Since June, two families have left the cups and classes persuasian to come worship with us and have taken a stand against innovations in the church. I've also had some good studies with others of the cups persuasion, wine persuasion, and some Baptists and Catholics as the Lord's work in this area has been on an upswing. As we plant and we water, it is God who gives the increase and it is to Him we give the glory. Please continue to pray for me and my family as we continue to labor in this part of the Lord's vineyard.

Kenneth R. Middick, P.O. Box 236, Goshen, Ohio 45122— The past year has been good for us in his work. We enjoyed the many meetings that we were able to attend across the brotherhood and the homes that we had the privilege to stay in. We had great meetings at Columbia, Mo., Deer Park, Tex. and Frederick, Okla. It was my privilege to assist three souls in

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

FROM THE FIELDS (Continued)

baptism and others in making things right with their Lord. I also had the grand privilege of working in the mission effort in the Winston-Salem area of N.C. I thoroughly enjoyed the company and companionship of Bro. Alan Bonifay in this endeavor. Alan is both knowledgeable and a tireless worker in the cause. There is a ripened field in North Carolina and we had better act now! Here at Goshen, we have moved and hopefully it will work for good in his service. We look forward to the work in the area outside of Goshen where we now meet. We still need your prayers for the church here. Our prayers are given for you.

Jack A. Cutter, 12321 E. 14th Street, Tulsa, Ok. 74128, Dec. 3— The work here continues to show steady progress. As has been indicated in another section of the paper, the South Tulsa and Broken Arrow congregation has moved to another facility. It is larger and more accommodating than the motel room which we have been meeting in for over a year. We began meeting at the new location on Dec. 3, 1989. This past Sunday two were baptized. It has been proven that activity and results bolsters spirits and enthusiasm. So it is here.

Barney Owens, 8782 Meadowview Dr., W. Chester, OH 45069— Since last reporting I have had the privilege of being with brethren for meetings in Columbus, Ga., Breeze Hill, In. and Oakdale, Ca. In Oakdale there were several preachers present on one or more occasions. I shall not try to mention them all, but there nearly all the time were Duane Permenter,

Richard DeGough, and Paul Nichols. It was a pleasure to be with these men. Also it was thrilling to see the interest of the younger people, not "kids" as we think of it only, but young faithful working christians, many beginning their families. Once I have been with the church at Bedford, In. Our meeting this fall was with Carl Johnson. His preaching good and seed being sown will be effective in coming years. The work is moving along here, with some additions. Slower than we might hope, but we trust it shall be lasting. Due to some calendar changes we will have room for a couple of meetings if some desire. Your prayers are wanted and needed.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, Dec. 10— Dwayne Permenter held an enjoyable weekend meeting for us recently. He did an excellent job. We hope you will not forget Dwayne when you need the gospel preached in the old time way. I'm happy to recommend him. The church continues in peace at Fremont, for which we are grateful. This past Lord's day one was baptized into Christ and we thank God for it. We look forward to the New Year's meeting held again this year at Stockton and, as usual, pray for its success. We appreciate the Stockton brethren for their continued interest in this meeting and their tireless efforts to promote it. The Lord willing, we will leave for the Philippines on Jan. 1. The political situation seems to have calmed and we look forward to a safe and profitable trip for the Cause of Christ. Bro. Brian Burns will accompany me

this year and we look forward to an enjoyable association and effort. Since we will be away we are asking that you send all material for publication in OPA to Ronny Wade until Feb. 10, 1990. After that date, please send it to us as usual. Our thanks to Ronny for his help. We continue to need your prayers.

Jerry Dickinson, 404 Hamilton, Neosho, MO 64850— During the past few weeks I have held meetings in the following places. October 27-29 I was in Pottsville, Arkansas. The meeting resulted in three restorations. Brother Miles King and Tommy Acton graced us with their presence which was a help to the meeting. Saturday, Miles took me on a tour of the country and it was good to visit with him as in days gone by, as well as to discuss the progress of the work in that part of the country. November 12-19 I was in Miami, Oklahoma. The meeting was well attended by surrounding congregations, not to mention outsiders who were also in attendance. Brother Richard Frizzel lives in Miami and it was great to be with him during the meeting. November 24-26 I was in Fieldstone, Missouri for their annual Thanksgiving Meeting. This was my second time to hold this meeting and as last year I thoroughly enjoyed being with the brethren in this area. Ron and Judy Wood kept not only me and my family, but several young folks as well who came to the meeting. I look forward to being back for the meeting next year. I look forward to the New Year Meeting in Oklahoma next. Pray for the brotherhood. The Lord bless the work.



A D V O C A T E

No. 2 FEBRUARY 1, 1990

A TRIBUTE TO BROTHER E.H. MILLER

By Alton B. Bailey

Goodbye to an old soldier of Jesus Christ. On the evening of December 29, 1989 Bro. E.H. Miller graduated from this life. He has often prayed in the last few years of his life, "Father, I would just as soon die before the day is over if that is alright with you." The time finally came at 7:45 P.M. in his home at 1003 Truitt Ave. in LaGrange, Ga. with his wife, Mrs. Zona Belle Miller, son, Raymond Miller and daughter, Florence Bailey with Raymond's wife, Barbara and Alton Bailey around his bed. Though he had been very ill for some time the final end came very easy as he opened his eyes and then slipped into eternity.

This man played a very important part in my life, as a boy, a preacher, a son-in-law.

He obeyed the gospel in 1922 at the hands of Bro. Clarence Teurman. He preached his first sermon June 21, 1931 under an old Oak Tree in the front yard of Bro. Browning here in LaGrange. The title of his first sermon was "The Way To Heaven" and his last in March 1986 with the title "How Far Is It To Hell". The thought came from an article in a magazine he found in the waiting room at the West Georgia Medical Center. Between these two sermons were near

2000 sermons prepared and preached on about every subject one could think about.

Bro. Miller preached for 55 years before his sickness became a hindrance where he could no longer do so. He came to my study about two years before he became ill and said, "Alton, I must talk to you, I am sicker than anyone knows and I don't know how long I can continue to preach. But when the time comes that I can no longer fill the pulpit and preach as I should, you take me out of the pulpit, no matter what I say or do, you stop me." That was a sad and hurtful day for me and even sadder, the day that time came. This proved to me again his devotion to the cause of the Lord.

In 1987 he was diagnosed as having alzheimer disease. Things went all downhill after that until he contacted pneumonia that led to his death.



As a preacher he suffered much financially. His first income from the church was \$10.00 per week to assist him in doing church work in the home area after his work hours in a factory. It was for gas, etc. When he was denied time off to conduct funerals, meetings, and other duties of a preacher he was forced off his job and the church raised his income to \$25.00 per week,



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plus what he received from gospel meetings which was very slim in those days. His wife worked in a factory to bring home an income that E.H. might continue to preach and did so until she retired. The church raised Bro. Miller's income and continued to support him until he died. The Millers donated their home to the church many years ago and they were to live in it as a parsonage and Sis. Miller will continue to live there as long as she lives or desires to keep house.

As a debater, he debated more subjects than any one preacher that I personally know. He debated lawyers, doctors, college professors, highly educated preachers, and uneducated preachers alike. I have no idea how many different subjects he debated publicly. Some of the subjects that I can recall were the Sunday School, Individual cups, The Godhead, The Oneness, The Miraculous works of God, The Name, The New Birth, The hair and covering of I Cor. chapter 11, The Marriage and divorce question, Baptism in the name of Jesus Only, Breaking of the Bread, The fermented Wine, etc.

Though he has now gone from this earth, his work does indeed follow him. He leaves his devoted Christian wife of 59 years and his son, and daughter. All of his grandchildren and all of his great grandchildren that are old enough to obey the gospel are baptized believers and faithful to the church with the exception of one who defected.

As a father, his children considered him a king. He always had time to play with them and teach them the Bible; as they would travel from place to place across the country, they would make up Bible games to play. When bedtime was called there were Bible questions for the children to answer.

As a boy, E.H. spent many happy hours with his family. Every Sunday, just for pleasure, his dad would fill the car with gas and they would drive it out as they enjoyed the country sites. While his dad had time for pleasure and studying God's word, he was also a devout believer in not sparing the rod.

I have to say the funeral was one of the most complete and perfect that I have ever witnessed. Bro. Wayne McKamie preached the funeral to represent the Evangelistic field, Bro. Larry Thompson preached to represent the local church, Bro. Allen Bailey preached to represent the family. Needless to say the quality of these men's speeches were superb. As the family and close friends left the home to go to the church house for the funeral, Bro. Steve Bowen led a prayer. As the family was led down the isle the preachers were in front of the family and Allen Bailey quoted aloud the 23 Psalm. The singing was very beautiful and comforting. It was so professionally done by Geraldine Thompson, Alice Ann Thompson, Faye Rowe, Mary Edna Crawford, Jeff Thompson, Glen, Sidney and Ronny Prince. At the graveside Bro. McKamie gave a short talk followed with a beautiful song, "Better Farther On," and in closing a prayer by Bro. Benny Williamson.

E.H. MILLER DEPARTS

By J. Wayne McKamie

At 7:45 PM on Dec. 29th, a very large shadow fell over the path of us whose lives were touched by Bro. E.H. Miller. A lengthy and debilitating illness did not well prepare us for the homegoing of this man of God.

Many thoughts filled my mind as I made the trip to LaGrange, Ga. for the funeral. It was this man who once filled central Texas with the word in a three month gospel meeting. It was this man who stamped his very image on so many all across this brotherhood of ours. Lord's Day in LaGrange was grey, rainy, and sad. Eleven o'clock found a very large crowd assembled for worship at Murphy Ave. One could not be in that pulpit without many memories of Bro. Miller's 68 year tenure; chapter member, Elder, Evangelist, Debater. His wife, his children, his grandchildren, his great grandchildren were all there bearing testimony to his faith and ideals.

At four o'clock that afternoon, in spite of the rain, a capacity crowd of loved ones, friends, brethren, and preachers gathered to honor the memory of E.H. Miller. Honor to whom honor. It was due and I've never heard it given better. The twenty-third Psalm was read as the family entered the building. Singing that was second to none lifted our hearts. "Is That the Old Ship of Zion," "Amazing Grace," "Nearer My God To Thee," "God Will Be There," and "I've Never Been This Homesick Before" were lovingly done. Obituary, prayer, and a tribute from the congregation were given by Larry Thompson. A tribute from the family was given by a grandson, Allen Bailey. The words of these men were absolutely beautiful; they could not have been better said by anyone. The words I spoke were from an outline given to me over thirty years ago. I was pleased that I could bring it home to the man who gave it -- Harvey Miller. Night was falling as we gathered at Shadowlawn Cemetery. A great crowd stood in the rain around the tent as we read from the scriptures, and as the old song "Better Farther On" filled our hearts. The final prayer was so well said by Ben Williams. Surely no person walked away without knowing that he had just experienced the passing of an era. Harvey Miller was gone to his long home. He who had taught us how to live, how to worship, and how to suffer, had taught us how to die. May God bless his memory and grant us a double portion of the love of this life; he was indeed a man of the Book.

A TRIBUTE TO MY GRANDFATHER, BROTHER ELBERT HARVEY MILLER

By Allen Bailey

On the front page of the LaGrange Daily News, December 30, 1989, a picture of Brother Miller appeared with the news of his death. His hometown recognized him as a powerful preacher of the gospel. The church will miss him, the family will miss him, and the city of LaGrange will miss him.

My granddad, Brother Miller, died December 29, 1989. The family had braced for the passing of this great spiritual leader. I must admit that when the news came that granddad was gone, it hurt, and tears flowed. For the past 14 years that I have endeavored to preach the gospel, it was always consoling to know I could call home and speak to my dad, and granddad about the scriptures.

He was always willing and ready to preach the gospel (Romans 1:15). His "love of the truth" (2 Thessalonians 2:10) was evidenced by the positive changes in his own life. For many years, he expressed a "desire to depart and be with Christ" (Phil. 1:23). His determination was to always "do the work of an evangelist" (2 Timothy 4:5). When problems arose from time to time he "withstood to the face" (Galatians 2:11) those who were to be blamed. Whenever he sinned, he confessed his sins (I John 1:9). On one occasion, when granddad made a public confession at church about 60 people followed him. There are many experiences in his life that I love to think about, as I salute him as a good soldier of Jesus Christ.

ELDER - The congregation in LaGrange is better today due to the wisdom of its elders. Brother E.H. Miller served with a number of elders through the years. It was an honor and pleasure to be born and raised under the teaching of Elder Elbert Harvey Miller.

EVANGELIST - Granddad was well known across the nation as an evangelist. I don't know how many revivals he conducted, congregations he established, and people he baptized. I do know that granddad was his happiest while in the pulpit with his bible, preaching as hard as he possibly could.

DEBATES - One of the good works that granddad frequently engaged in was to "earnestly contend for the faith once delivered unto the saints" (Jude 3). Several exciting things took place in his debating career. Once, in Indiana, the moderator of the gentleman granddad was debating was converted to the truth. He loved debating those of the Pentecostal faith, and was known for sending his affirmative

speeches to his respondents weeks before the debate so they could have plenty of time to prepare. He also provided the assembly with copies of his material. One Pentecostal congregation never had another service after the defeat they suffered at the hands of Brother Miller. I questioned grandad once about his debates with the big preachers of the cups and class persuasion such as Brother Guy N. Woods, Brother James D. Bales and others. He would respond, "the bigger they are, the harder they fall." I esteem grandad so highly for his determination to defend the cause for which our Lord died. Grandad and dad made memories for me when they drove all night to get to my first debate in Pottsville, Arkansas. When the debate was over, they turned and headed back to LaGrange. This was done on a very short notice, but it showed his support for me, his grandson, and his love for the truth.

TRACTS - Grandad wrote numerous tracts, some of which are still available, but many are out of print. One favorite story of mine is his tract on "PROOF THAT CUPS AND CLASSES ARE NOT SCRIPTURAL". One lady in a congregation got her hands on the tract, and circulated it through the entire congregation. One day, one of the leaders called grandad expressing their desire to get rid of these innovations and asked him to come show them what to do. They made this decision solely from the tract.

FAMILY - One powerful impact that grandad had on us was evidenced by the faithfulness of his lineage. Grandad baptized all three of his children, and all of their spouses. All of his grandchildren are baptized believers, as well as all of his great-grandchildren who are old enough to obey the gospel. There is no question about it. We, the family of Elbert Harvey Miller, are better today because of this great man. It makes our journey to Heaven a little brighter and a little more secure. To my grandad I would like to say; "Thank you for all you have done, and one day we will see you around God's great throne."

BROTHER E.H. MILLER AS I KNEW HIM

By Don McCord

It is with a sense of humility and gratitude, that I hereby comply with the request of Brother E.H. Miller's grandson, Bro. Allen Bailey, to write a few words of tribute to our departed brother. He was my friend, and I loved him for his works' sake. I did not always

agree with him, nor he with me. This did not mean that I was right and he was wrong. He respected me nonetheless, as I did him. His love for the church, his respect for its Founder, his passion for the greatest cause of heaven and earth could not be questioned when he lived, nor can such be questioned now. I am thankful that I knew him here for something like 40 years, that I heard him preach on numerous occasions, and was thereby blessed. During meetings with us, he was in our home always a gentleman. I guess I really never appreciated him fully until it was my pleasure and privilege to go to LaGrange to preach. Here I found him held in highest esteem by those within and without, in a place where he had lived, worked and worshipped virtually all his life. He was praised in his own gates, a coveted accomplishment indeed. Through the years, when preaching has taken me into the deep South, Brother and Sister E.H. Miller would drive miles and miles to hear me and give me encouragement. They along with Bro. Angus Shelutt were once returning from one of my meetings at Marietta, Ga., when their lives were nearly snuffed out in a car accident. I aver finding the Christ as the greatest thing that happened to him in his four score years; the next greatest thing was finding Zonie House, an example unsurpassed of a preacher's wife for three score years. The passing of a true preacher of the gospel always diminishes me; however, the sweet prospect of some fair day meeting again them and others of the faith spurs me on. Now, the works of our dear brother follow him on through the lives of his children and grandchildren. How much more blessed could a man be; how much more could we ask?!

BROTHER MILLER'S PASSING

By M. Lynwood Smith

I have been missing brother Miller for a long time in brotherhood activities and it seemed strange without him. But when word of his passing came the other night, the finality seemed to strike hard. He was a useful and valuable man to the cause of Christ. His lifespan of work helped to enlarge the brotherhood because he dared to go to places where he felt he could do some good; and he did. He didn't ask if he might go, he went. His knowledge of the word of God was great and he used it to a great advantage. The place was never too far, the cost too expensive, nor the situation too involved, but he would go. He had very definite

and fixed ideas and positions about the scriptures and he stood by them. He would debate them "at the drop of a hat"--and sometimes he would drop the hat.

I had heard of brother Miller while I was a young man before I started preaching. Then, too, I had read from him a lot. But my meeting with him was rather unconventional. I had closed a meeting in Missouri one fall and was on the bus enroute to Oklahoma City. As the bus pulled into the station at Joplin, Mo., I was gazing out the window at the passengers waiting to board. Then I saw him! I knew him by the picture I had seen in the Old Paths Pulpit and I also remembered that I had read where he was engaged in work in the Joplin community. He took his seat near the front, with his various bags and books and etc. (Can you see that?? Brother Miller on a bus?) Well, that was during war days and it was very difficult to get gasoline, tires and cars. I walked up to his seat and spoke to him. He registered great shock and surprise that anybody aboard would know him, but we soon became acquainted. I sat beside him the rest of the way and we talked Bible and visited until we got to Tulsa, where we parted. Only eternity will reveal the good done by this man. He and his good wife, Zonia Belle have done much for Christ's Cause in their own city, as well as throughout the brotherhood. I shall long remember my wonderful visits in their home. And now I thoughtfully reflect that I am one of the oldest preachers to remember brother Miller. To Sister Miller and children and grandchildren I offer my heartfelt condolences.

CALLED HOME

By Johnny Elmore

The word reached us just before prayer on Thursday night at the great New Year meeting at Norman, OK that brother E.H. Miller had departed this earthly life. Our thoughts were full of concern for his loved ones, but we felt secure in the hope of eternal life. For several decades, brother Miller fought "the good fight of faith." His service to the Master saw him involved in preaching the gospel, often in remote places, establishing new congregations, overseeing the work at home and defending the faith in polemic combat. He felt able to meet any man living with the Bible as his sword and many men of letters felt the keen edge of the sword of the Spirit in his hands. His devotion to the cause of Christ and to the Word of God was too well known to be disputed. He believed that preaching is the greatest work in the world. He

contended for the truth, as he perceived it, even if it meant standing alone. We do not believe he lived and fought in vain. With Jennie Wilson, we say:

**"Called home from service to reward,
called home from toil to rest; Thy soul
from earthly scenes hath gone to dwell
among the blest."**

E.H. MILLER-- MAN OF THE BOOK

By Ronny F. Wade

It is with mixed emotions that I ponder the death of Harvey Miller. I am, of course, sad that another soldier of the Cross has been called away. I cannot deny, however, that it seems only right that after several years of declining health and diminished mental ability our brother should be allowed to cross over. For this I am glad. My recollections of him go back to the early 1950's. Thru the years our paths crossed a number of times in various places. His love for the Church and his deep desire to preach and help others understand the truth cannot be questioned.

Eternity alone will reveal all the good he was able to accomplish, in his labors here below. In his prime it seemed as though his mental and physical abilities knew no limit. For hours on end he would drive getting to an appointment, seemingly disregarding all the rules of personal care and safety. But, amazingly, he held up and continued at this fast pace year after year. Many younger men marveled that he was able to do it. It wasn't that he was careless, it just seemed he could never find enough hours in the day to do all he felt compelled to do. He was driven by a love and power that seems to elude most men today. Whatever he did, he did with all his might. The last few years of his life were not kind to him. He never wanted to stop preaching, but he had to. There seemed a part of him that understood the reason and a part of him that did not. The last time I was in LaGrange he had preached his last sermon "How Far Is It To Hell"? Because of his condition the leadership of the church had to make the painful decision not to allow him to preach any longer. He told me the story, but on this day he somehow felt he could preach as well as he ever had. I told him I wish I could have heard his sermon. To which he replied "if you want to go down to the church I'll preach for you." So we did. Just he and I. He preached, and I listened. You would have thought the building was full. He gave it everything he had. There were

flashes of the past when he would get on track and the words would roll out. Then he would falter and it would take awhile for him to get back on line. For forty minutes he preached. I recorded it. I'm glad I did. I suppose that's the last time he ever got in the pulpit. When we left the building that day I knew the painful truth that E.H. Miller was but a shadow of his former self. I think he knew it too, but he had great difficulty coming to grips with the reality of it. I never saw him after that meeting. And so, as I bid him farewell, I shall remember him as he was that day, preaching to me— only to me— but preaching as though the building were full.

TRIBUTE TO A GREAT MAN

By Wayne L. Fussell

My life was made rich indeed by an association with a great preacher of the Gospel, E.H. Miller, of LaGrange, Georgia. As a teenager, I was thrilled by his unique and powerful sermons which were filled with numerous passages of scripture quoted entirely from memory. As a young aspiring preacher, many of my questions about Bible authority were settled as he debated our cause with great skill. Then as a young preacher holding meetings in LaGrange, I profited by long hours of study and association with this wise and knowledgeable man of God.

My respect for brother Miller as a man and as a preacher has grown through the years. He probably has never really received the full credit due him. He was a man consumed by a passion - for God, His Word, and the Church. He lived and breathed, ate and slept, the Cause of Christ. His knowledge of God's Word was enviable.

Our brotherhood has lost a great spokesman for truth and true commitment. Paradise has gained another great soul! He is in compatible company today. What wonderful discussions must be going on in that godly realm as this man of God comes face to face with the writers of the Bible, whom he quoted so faithfully!

I offer my sincerest sympathy to sister Miller, the great woman behind the great man. Whatever accomplishment he made, she shared. What an inspiration their lives have been to us all!

"A TRIBUTE TO PREACHER MILLER"

By R.B. Roden

Brother E.H. Miller will long be remembered

in his home congregation and in the community where he lived as "Preacher Miller". He was a... Teacher, Preacher, Evangelist, Elder, and a Debator for The Truth. He and his wife are highly respected by the townspeople in LaGrange, Ga.

Bro. E.H. obeyed the Gospel in 1922, at the Church of Christ in LaGrange, Ga.— the same congregation he called his home congregation and with whom he was working, when he had his stroke. The stroke impaired his abilities physically; but in no way did it take away his faith or his desire to preach and save lost souls.

Bro. Miller's wife, Zonie, is a "living jewel". She worked by her husband's side as a "true helpmate" in his labors for the Lord. They worked as "a team"...side by side, both pulling in the same direction and toward the same goal. Their home was always open to others. It was a home of love, respect and honor.

I have had the privilege of preaching in several meetings at LaGrange and staying in the home of Bro. and Sister Miller. Sometimes, I was alone and sometimes my wife was with me. Also, one time, my mother was with us... and another time, my grandson, Mike was with me. Mike was baptized in 1968 while I was in a meeting there. "We" each learned to love and respect Bro. and Sister Miller very dearly. Their children and grandchildren "have been truly blessed with a great heritage" to be a part of this man's life... and also a part of their grandmother's life. "It was a special joy to sit and listen to this man of wisdom proclaim The Word of God!"

Bro. E.H. Miller was a hard worker. When I was in LaGrange, his daily desire was to go to the hospital... to visit, comfort and have prayer with the sick and their families. Then he would visit the members of the church. He would pray with them, and Bro. Miller would ask if they had any questions or problems that he could study with them in their homes. "He truly tended the flock!"

He leaves a great legacy, which he has been distributing with ever-increasing fullness, down through the many years of his life. He was tireless in his labors and achieved manifold results. He will always hold "a high place" in the hearts of those who were blessed to know him and hear him boldly preach the truth. We are so thankful for his personal qualities which endeared him to his friends, family and fellow-Christians... his belief in what was true, pure and good... his strength, his gentle caring and grace... his willingness to serve... his sacrificing of self and his never failing faith - with untiring labor and spirit.

We ask our Blessed Lord to be with his loved ones "as an oil of joy" in their time of mourning; that they may find "light in darkness and the peace of God that is understanding". Let us all strive to live what we believe, as this man did. We will miss you, Bro. E.H.; but your "Life as a Proclaimer of The Truth" will sustain us.

A TRIBUTE TO BROTHER E.H. MILLER

By Jerry L. Cutter

The passing of brother E.H. Miller marks the passing of an era. The younger generation would say that he was of the old school. If this is true, then the younger generation would do well to take a very close look at this man's life. I first met brother Miller as a young man 38 years ago. In time I came to know him well. I stayed for days in the Miller home, and learned to love the family very much.

In today's language, brother Miller was a self-made man. Though he lacked a high degree of education, he overcame this by dogged persistence. He had a very high degree of energy, and I cannot ever remember him sleeping. When I was in his home he stayed up after I went to bed, and was up and dressed with his tie on when I arose. He visited and studied all day, apparently every day. He did radio broadcasts, traveled widely, and debated anyone who, we might say, had the nerve, for brother Miller was a formidable foe. Although he lived in Georgia, he would often travel all the way to California with nothing more than a catnap. No fancy motels or fine food for this man. Brother Miller was interested in nothing but the church. I don't know a person who read the Bible more than brother Miller, or who could quote from memory more of it.

Brother Miller, because of his straightforward approach, was not always loved, even by his own brethren. But despite this, he was seldom wrong. He took strong, unwavering stands on every issue.

On a rare occasion I disagreed with brother Miller over mission work. Even though we discussed the matter for hours, I never saw him angry or the least out of sorts. Even though there might be much I didn't know about brother Miller, I can never remember anyone seeing him angry.

I personally loved brother Miller, and was always happy to stand behind him in defending what is right.

Brother Miller's influence in his home con-

gregation, family and community was great. He was an elder in the church as well as a preacher. Many under his influence became gospel preachers, in and out of his family.

We would all do well to take a look at ourselves and see how well we compare to brother Miller when it comes to conviction, love of the truth, and standing for right.

Our prayers and love are extended to all the Miller family.

A TRIBUTE TO BRO. E.H. MILLER

By Ron Alexander

With sadness we learned of Bro. E. H. Miller's passing. Although we knew his health had deteriorated over the past few years, we are always saddened when an old soldier is called to his reward. Our deepest sympathy to Sister Miller and the family. When I think of Bro. Miller, I think of coconut cake, little cards that are not what they first appear to be, and a tireless worker for the Lord. Bro. Miller would come from his bedroom in the morning, dressed in coat and tie, ready to go where needed at a moment's notice. Almost daily to the hospital to make his rounds, or to the factory to pass out tracts to workers as they came to or left work. He was tireless in his efforts to influence others for Christ or to defend the truth at every opportunity. Sister Miller is to be commended for the special help meet she was to Bro. Miller. She was always there to encourage him or to see to his needs or his wishes. She was a good preacher's wife to Bro. Miller.

E.H. MILLER

By Taylor A. Joyce

My life, like a river, has been fed by many tributaries, and it hasn't always been possible to determine which tributary contributed what. I do, however, have a distinct remembrance of a contribution by Bro. E.H. Miller.

As a young preacher I was associated with congregations that recognized no fixed procedure for serving the Lord's Supper. It was not until 1951 when I had a public debate with Gayland Osburn in Fresno, California that it occurred to me that there might be a scriptural pattern for the observance of this memorial feast. A subsequent reading of Ervin Waters' first affirmative in the Porter-Waters Debate also had a powerful effect on my thinking.

By the time I attended the Miller-Hathaway debate in Texarkana, Arkansas in 1954 I had done exhaustive research on the scriptural observance of the Lord's Supper. While I was still aligned with Lester Hathaway, Bro. Miller's presentations seemed more convincing to me. Bro. Hathaway seemed to be putting up straw men and demolishing them rather than responding to Bro. Miller's arguments. I wasn't sure if Bro. Miller was more convincing because he had the truth or simply because he was a more capable debater than Bro. Hathaway.

I knew that Bro. Miller had recently debated James D. Bales from Harding College on these same issues. Having read several of Bro. Bales' books, I had the highest respect for his scholarship and forensic skills. I asked Bro. Miller to loan me the tapes of that discussion, and he graciously consented to do so.

After listening to the tapes of the Miller-Bales debate it became clear to me that it was not lack of skill, but lack of truth on the matters at issue that made the arguments of both Hathaway and Bales weak.

Within a few months I had moved to Odessa, Texas where I became acquainted with Bennie Cryer. A private discussion with Bennie resolved my remaining concerns and I took my stand with the old Clements Street congregation in Odessa in December, 1955.

There were smoother orators among us than Bro. Miller. Many had a better formal education than he. But E.H. Miller was second to none in his love for the cause of Christ and his tireless efforts in its behalf. And because our paths crossed more than 30 years ago, my life was changed for all time--and eternity as well.

A TRIBUTE TO BRO. E.H. MILLER

By Edwin S. Morris

I became acquainted with Bro. Miller in the early 1950's when I moved to Midland and Odessa, Tx. to work with the two congregations there. Brother Miller held meetings at Midland and was well received. In June 1950 I went with him to California where he held a meeting. This gave me an opportunity to know him better and also to meet brethren in California. I have held meetings in his home congregation in LaGrange and he has attended meetings that I held in that area. Bro. Miller was a tireless worker and was willing to spend and be spent for the cause of Christ. In his home congregation he continuously visited with the members

and while you were there he took you for a visit in each member's home. He was a man of conviction and endeavored to practice what he preached. He loved the Church and wanted to do all he possibly could to strengthen the members and convert lost souls to Christ. Through his efforts the cause of Christ was advanced in many areas. Sister Miller stood by his side and encouraged and helped in his work. She was willing to sacrifice many things so he could travel and preach. We trust that our loss is heaven's gain.

E.H. MILLER--VALIANT IN DEFENSE OF THE TRUTH

By Jerry Dickinson

While living and working with the church in Marietta, Georgia in the early 1970's I had several opportunities to visit with Brother E.H. Miller in LaGrange. As a young preacher I had the wonderful privilege to listen to his many colorful stories about preaching in "days gone by". Brother Miller had a unique way of telling his stories and I wish I could reproduce them for every young preacher today. The story, however, I would like to share in this writing was related to me, not by Brother Miller, but by Brother Allen many years ago in Midland, Texas.

Brother Allen (who is also deceased) related that when Brother Miller was a young man he had come to Midland to conduct a Gospel Meeting. During the meeting Brother Miller was very successful in converting several folks from digression, and this naturally upset the churches in the area that used cups and classes. One night during the meeting F.I. Stanley challenged Brother Miller to debate these issues. Brother Miller accepted the challenge and everyone came together one afternoon to begin the discussion. It was obviously an informal discussion, because after a long wait Stanley turned to Brother Miller and suggested he go ahead and make the first speech. Brother Miller, according to Brother Allen, agreed and started quoting scriptures and making arguments from his seat. He then walked into the pulpit and talked for at least an hour. Brother Allen said he happened to be sitting right behind Stanley and noticed that he had a stack of notes in front of him he had prepared for the debate. However, as Brother Miller continued, Stanley, one by one, turned over and discarded his notes.

When Brother Miller finished, Stanley had turned over and discarded all the notes he had

prepared. Brother Miller sat down and Stanley got up to make his rebuttal. Instead of a rebuttal, however, Stanley just stood in the pulpit and said, "Well... I don't know exactly where to begin or what to say. I've never heard a man quote so many scriptures in my life. I just don't know what to say." Brother Allen said he actually felt a little sorry for Stanley himself. Finally someone said, "Brother Stanley, why don't you just make a confession and come on over to the truth?" Of course he said he could not do that, and then proceeded to attempt to answer Brother Miller's speech.

That was the end of the debate, too! They shut it down after one session. Old Brother Allen delighted in telling me the story and I am thrilled as I think about it even now. I pray that this story will ever remain in the memory of Brother Miller's family; yea, may it ever live in the memory of all those who love the truth as he loved it, preached it, and valiantly defended it!

E.H. MILLER-- A MAN OF CONVICTION

By Billy D. Dickinson

When David learned of the death of Jonathan in II Sam. I, he lamented in verses 26-27, "I am distressed for thee, my brother Jonathan... How are the mighty fallen!" With the death of Bro. E.H. Miller, a veteran soldier of the cross was called home to meet his reward, one who was mighty in faith and courage. Surely his passing leaves a void in the battle, a void which must be filled by a younger generation. Bro. Miller in many ways was a unique individual with an unforgettable personality. He will be missed by those who knew him and not soon forgotten. I count it a privilege to pay this tribute to the life of Bro. E.H. Miller--a man of conviction.

All of us have our own special memories of loved ones, friends and brethren whom we hold in high esteem. Sometimes as we think back over our lives we realize there are those to whom we owe a special debt of gratitude. This is true of me in regard to Bro. Miller and the elders of the church in LaGrange, GA. In 1971, as a young man at the age of 18, I decided that I wanted to devote my life to the preaching of the Gospel. The first congregation to call upon me for a week's meeting was LaGrange, GA. Looking back, I now know why the elders of the church (Bro. Miller, Alton Bailey and Angus Shelnett) booked me for that meeting. Obviously they wanted to encourage me in the most noble profession of all. I am indebted to them

for giving me the opportunity to grow and gain experience as a preacher. I still remember to this day the call I received from Bro. Miller and hearing him say on the other end of the line, "This is Preacher Miller from LaGrange, GA. We'd like you to hold us a meeting." Naturally you can imagine how exciting that call was to a young man with a burning desire to preach! Bro. Miller was always eager to help and encourage me as a young preacher. For this I am eternally grateful. But this, after all, was what his whole life was about--preaching the Word, defending it and encouraging those who were his fellowlaborers in the Lord's vineyard.

The one thing that stands out in my mind about Bro. Miller more than anything else is how he was a man of conviction. This is a trait I admire in a man because if you don't have any conviction you don't have any religion! I'm sure there were times when people didn't always agree with him on every issue, but no one, as far as I know, ever questioned his integrity, courage or love for the Lord. Without such men of conviction, surely the tide of digression would be greater than it is today.

AS I KNEW HIM: A TRIBUTE TO E.H. MILLER

By James D. Orten

For many years I have been convinced that the truest tribute to a man is to understand him, to reflect on the influences and motivations that made him what he was. Thus, this will not be an eulogy that seeks to make brother Miller out to be "larger than life," although there were times I looked at him that way. It rather will be an attempt to make his life meaningful to others by contributing to a better understanding of E.H. Miller the person.

Brother Miller was what others would call a "self-made" man. While I do not believe, for reasons that will be explained later, that he would have described himself that way, there is justification for the title. He was self-made in the sense that though he was well-read and well-spoken he had little formal education. He taught himself the skills of scholarship, such as the use of Greek lexicons, to the point that the main place his lack of formal training hindered was in his own written efforts. He never quite mastered the art of punctuation. I remember as a young man being in the Miller home and having him give me a piece he had written for publication and asking me to "correct the grammar" It was three pages of closely reasoned, deeply biblical material consisting of a single, uninterrupted sentence. This lack did not seem to bother brother Miller (he knew there were things more important than grammar) and he even joked about it. He told about

once sending an uncorrected article to the editor of a paper published by our digressive brethren. He included a note saying, "The article needs cleaning up, but I have too many irons in the fire to get it done." The editor returned the article with a note of about the same length saying, "Remove one of the irons; insert this article." Apparently that editor was not able to get beyond surface issues to the meaty discussion that I am sure was there.

In the preceding paragraph I stated that brother Miller would not have considered himself a self-made man. I believe instead he would have described himself as "made over" in the image of Christ. He would have taken no credit for his successes because he believed simply to be following the marching orders of his commander-in-chief. I often thought of brother Miller in connection with David's statement (Ps. 19:7) that the word of God would make even the simplest wise. He was not a simple man, but his wisdom surely came from being single-mindedly immersed in the Word. He was able successfully to contend with men of renown because he knew, and he knew he knew, the Word. Several years ago he told me that his first serious task of every day was to read several chapters of the Bible from several different translations. This was in addition to studying special topics and sermons.

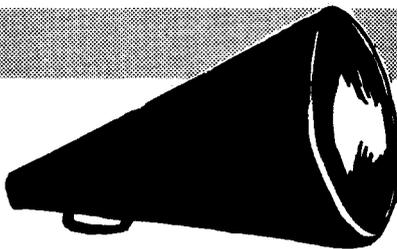
As much as I know, E.H. tried to live his religion fully. Christianity is described as "the way" (Acts 24:14) which means it was intended to be an all-encompassing guide to life that shapes everything one does. Brother Miller typified this practice of Christianity. The intensity this orientation generated sometimes caused him to be misunderstood by others whose religion was not as encompassing. For example,

brother Miller was not really interested in discussing politics or sports or engaging in other social pastimes. When you were around him you talked Bible or something related to it.

Another prominent feature of brother Miller's personality, that is related to the preceding one, was that he based the decisions of his life on principles not emotions. We need his kind in the emotion-oriented, if-it-feels-good-do-it type of world in which we live. This trait in his character meant that wrong was not condoned to his friends and right was not denied in his detractors. It meant that the man did not come too big for him to take on if that man crossed one of the principles he lived by. But by the same token, it meant that brother Miller always attacked wrong, never an individual. He was able to be a tough debater and a perfect gentleman at the same time. I never heard him judge motives or impugn someone's character. These habits could well be imitated by all of us.

I know that others will speak of brother Miller's power as a preacher, his zeal for the church, and the great meetings he has held. All of those things and other similar ones are real and should be declared. But my interest has been in showing the personal side of a man who came from humble beginnings, but who with the help of the Lord and a devoted wife made himself a power for the Kingdom of God on earth.

We regret that we are unable to publish all the tributes we have received in honor of Bro. Miller. Those not used will be returned to the family, and we understand from them, eventually published in a book. Thank you for your understanding. The Publisher.



THANK YOU!

Since I broke my back in August, I have received hundreds of cards and many calls from my beloved Christian friends across the nation, for which I am deeply grateful. You will never know the encouragement that your outpouring of love and concern has meant to me and my family. Your prayers are being answered. My improvement far exceeds my doctors' expectations. Thank God and thank you! -Wayne Fussell.

WICHITA'S 6th ANNUAL
GOSPEL MEETING

ANNOUNCEMENTS

in the interest of
young people

THEME: RELATIONSHIPS

Teachers will be sharing insights on such relevant subjects as: "Dating, Purity, and Preparation For Marriage", "Mending Broken Relationships"; "Sibling Rivalry"; etc.

DATES: February 14th-18th.

TIMES: Wed.-Fri.-7:30 p.m.; Sat.-10:00 a.m. and 6:00 p.m.; Sun.-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.

MY POSITION ON CARNAL WARFARE

The individuals listed below have wished their objection to carnal war-

fare, and participation in the military forces in any form, be made public. We hereby list their names as being conscientiously opposed.

Steven J. Gallman
Alameda, Ca. 94501

Antonio R. Perez
San Jose, Ca. 95128

Joel Waray
Lawrenceburg, Tn.

John Franklin II
San Jose, Ca. 95123

Trina K. Helwig
Todd R. Helwig
San Antonio, Tx.

Jeffery Lamar Lea
Wesson, Ms. 39191

Stephen Hayes
Ft. Worth, Tx.

the fields are white already to harvest



Smith Bibens, 110 W. Missouri St., P.O. Box 725, Buffalo, MO 65622, (417) 345-8302— In the month of October, the congregation at Buffalo celebrated its third anniversary. The work here has gone nicely, with good outside interest and involvement by the church members, over the years. We are now working on training teachers in the congregation, and I am confident that we have some good ones coming up. Bro. Terry Baze recently closed a week's meeting, and the congregation was greatly benefited by his strong preaching. This summer I was able to make a trip west, holding meetings at Seattle, WA and Oakdale, CA, in addition to several appointments in California. It was so nice to visit with brethren I have known and appreciated for so long. Please pray for the work here.

Richard Nichols, 1852 - 3rd Place N.E. Birmingham, AL 35215— The New Year's meeting at Earlytown, Alabama conducted by brother Joe Hisle was one of the best. It made our 20th year in attendance. Brother Ronny Wade did an excellent job in defending the Truth against the errors advanced by brother Roger Jackson in the debate held here last November. We hope to see results from those who attended. It was certainly strengthening to our brethren. During 1989 we enjoyed our meetings in other areas, and pray that all continue in well doing. The Birmingham work is progressing. At this point the radio broadcast continues, there are over 50 active participants in the Bible correspondence course, and I have regular weekly studies set up with 12 people. I have an appointment to try to set up another study with a lady and 3 more pending appointments. Please pray for us.

James A. Hickey, 0327 Soward, Winfield, Kansas 67156— Since my last report I have enjoyed preaching at the following places: Jennings, Miami, Broken Arrow, and Tulsa-11th St. in Okla., Wichita, KS, and Joplin, Burkhart, and Neosho, Missouri. It has been encouraging to me to hear my sons, Brett and Bart, preach at some of these same congregations. It is Brett's desire to preach the Gospel. Lord willing, I plan to spend some time this Summer preaching to those that speak Spanish. My work as a Spanish teacher has helped me to improve my fluency. I have time available in July and August of this year for Gospel meetings. If you know of people that should be contacted in the Winfield and Arkansas City areas, please write me. Please note my new address.

Gary D. Weaver, P.O. Box 1974, Rolla, Mo. 65401, Jan. 6— Since my report last month, I've had the privilege of assisting two in baptism; Joe Macen, who has been attending services here at Rolla regularly since last Summer and my oldest son, Andrew. We are so thankful for these two who have committed their lives to serving the Lord. We have also begun another radio program, this one in Texas County. Our hopes are to reach the Licking and Salem areas, as we have had some interest from those of the cups and class persuasion there. Beginning March 8-11 we have a series of meetings planned with Miles King. He has helped out in this area a great deal throughout the past and has made many personal sacrifices to do so. We pray that we will have as much community interest during this meeting as we had during our last meeting. As always, we need your prayers.

Carl M. Johnson, 1400 Northcrest Drive, Ada, OK 74820, Jan. 4— We sure enjoyed the New Year Meeting, which was hosted by the Norman, OK congregation this year. Brother Lynwood Smith did a splendid job of conducting the meeting. As usual, the meeting refreshed our spirits, and helped us resolve to make our best effort in service to God this year. I also enjoyed the opportunity to participate in the annual Study. It was hosted by the Wichita Falls congregation, and conducted by Alan Bonifay and Edwin Morris. Here at home, we have had several baptisms lately. One of which was my son, Corey. My schedule for the first part of 1990 includes: Tulsa, OK (Feb. 17-18); Muskogee, OK (Mar. 18-25); Kansas City, 85th and Euclid, (Apr. 1-8); Hillcrest, MS (June 10-17); Piedmont, AL (June 18-24); San Angelo, TX (July 8-15); Cable Ridge, MO (July 21-29); Lexington, OK (Aug. 4-12); Sanger, CA (Aug. 18-26). We are looking forward to all phases of our work for the Savior this year, and we continue to solicit your prayers.

Roy Criswell, Rt. 2 Box 142, Cassville, Mo. 65625— It is hard to realize we are coming to the end of another year which brings us closer to meeting our Lord. This has been a very busy year for us in the Lord's work. In January, I had the opportunity to speak for the congregation at Broomfield, Colo. In June, I was privileged to be with the congregations in Seattle, Washington and Cottage Grove and Forest Grove, Oregon. It is always good to see brethren you have labored with in the past still being faithful to God and his

ways. While we were in Portland, our daughter, Angela, presented us with a beautiful granddaughter, Andrea Nicole. We are so thankful that Angela and Scott are both faithful Christians and pray God will give them wisdom in training Andrea in the ways of the Lord. In October we were with the Flemington, Pa. congregation for a meeting. This was our first time to be there and the hospitality was great. We were also able to worship with the congregation in Kingston, N.Y. where our son, Mike, is currently doing a good work. I appreciate so much those who are supporting this mission effort. There were visitors from the community as well as brethren from other congregations who had driven long distances to help. I have also preached at Houston, Cable Ridge, Springfield (North Side), in Missouri as well as Washington, Norman and Tulsa (Broken Arrow), Okla. In April Bro. Smith Bibens conducted us a 10-day meeting in Aurora. He did an excellent job in presenting the truth. Bro. Billy Orten was with us in August for a ten day meeting. Sister congregations were great in helping by attending so well. There were 16 congregations from Southwest Missouri represented as well as 5 gospel preachers. Billy did a wonderful job in proclaiming God's word and we feel sure in time God will give the increase. God has blessed us in so many ways. Brethren, let us do all we can to help the church grow in 1990. Please pray for us.

Paul O. Nichols, P.O. Box 1723, Oakdale, CA 95361, Jan. 5— In October I held meetings at Harrodsburg, IN and Grassy Fork, TN. On the same trip I also had the privilege of preaching at Brazil, IN, Spring Valley, WV, and Blue Springs, KY. It was a joy to be with all these good brethren and sisters once again. We have some very dear friends in these places. I appreciate all the invitations I received for meetings and appointments to preach the gospel in the past year and look forward to the opportunities of this new year. It is sad that one more of the soliders of the cross has fallen in death -- Bro. E.H. Miller of LaGrange, GA. He was as dedicated to the cause of Christ as any man I have ever known, and when he was able, he was ready to preach the gospel and to defend anything he believed to be the truth. He was a man of conviction and courage. I miss him. Our sympathy goes out to his family. The church at Oakdale continues to be at peace and to preach the gospel in this community, publicly and privately. May the Lord's work prosper all over the world in this new year.

EXPIRATION DATE

If the date near your name and address reads 02-90 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)

C.A. Smith, 810 N.W. 6th St., Andrews, Tx. 79714— Here in Andrews, Texas we are looking forward to the New Decade of the 90's, and our firm resolve is to work harder for the up-building of the kingdom here in this city. Earlier this year we had the privilege of attending the Annual Homecoming meeting at the East Healdton Church of Christ, in Healdton, Ok. What a joy to go back home and see so many of our dear brethren and sisters. Brother Johnny Elmore was in charge of the meeting, and we surely enjoyed our visit with him. Recently Brother James Geers moved in our midst, having married one of our sisters, and he is proving to be a good helper in the church. Though young in the faith, he is willing and able to do what he can for the Lord. He has already begun to assist in the mid-week teaching, and has done a commendable job thus far. We look forward to his growth and increase in responsibilities for the congregation's sake, and also it will allow me more time to preach elsewhere for those who desire me to do so. The arrival of the *Old Paths Advocate* is always one of the high points of our month, since it has been and continues to be our favorite journal among the several that we receive. The Lord willing we hope to contribute to it more in the future. God Bless all of you. If you ever have an opportunity, come and visit with us here in Andrews.

CHURCH DIRECTORY CHANGES FOR 1989

Following are changes in the current 1989 Church Directory. Only the corrected information is given. Mark the changes in your directory.

The phone number of Ronny F. Wade should read 417-883-2315.

Alabama, Birmingham: Lowell Hill, 3509 Cypress Cove. Athens: Standifer Rd. Sun. Eve. to 5:00 p.m.

Arkansas, Fayetteville: delete Bill Brewer. Brian Osborn Ph. 501-751-7058. Lone Rock: Claude

Beavers, HC 61 Box 326.

California, Clovis: Sun. Eve. to 5:00 p.m. Covina: Add Joe B. Allen, 1045 N. Azuza Ave., Sp. 126, Covina, Ca. 91722 (818) 966-1035 Oakdale: 228 North Third Ave. Also George DePonte, 924 Stonum Rd., Modesto, Ca. 95351, also Duane Permenter, 3848 Stanislaus St., Riverbank, Ca. 95367. (209) 869-4171. San Pablo: Allen Owen (415) 724-6928; Eldon Campbell 723 Marin Dr. San Marcos: Only one congregation, all are now meeting at 3650 8th St.

Colorado, Cedaredge: 150 SW 6th St. Sun. 9:30 a.m.

Illinois, Quincy: omit R.D. Clow. Add Don Wilson, #7 McKee Dr., Quincy, Ill. 62301 (217) 223-8682.

Iowa, Newton: Roscoe Lawson, 170 1/2 N. 4th Ave. West.

Florida, Longwood: Change all area codes to (404). N. Ft. Myers: Harvey Hedrick. Tampa: No longer have evening services. New Church: Hudson, Fl. (in the home of Bro. Richard Aegerter, 15410 Mornay Dr., Hudson, Fl. 34667, (813) 869-2613. David Fahey, 216 Wellington, Holiday, Fl. 34691 (813) 934-3882.

Louisiana, Fairview: Melvin Taylor, Box 541, Marion, La. 71260. West Monroe: Royce Gorman, 109 Roxana Dr., West Monroe, La. 71291.

Oklahoma, Legal: Omit Vernon Theftford. Add George Guinn, Rt. 1 Box 28B, Stonewall, Ok. 74871 (405) 265-4308. Vallant: No longer meeting. Wynnewood: Sun. Eve. to 5:00 p.m.

Missouri, Grandview: Harvey Clouse, 7205 E. 133 Rd. Circle, Grandview, Mo. 64030, (816) 966-8728. St. Louis: James Kees, 2731 A. Allen, St. Louis, Mo. (314) 773-1882. Burkhardt: Sun. Eve. 5:00

p.m.

Texas, Andrews: omit Sammy Duncan. Nollan R. Beck 524-3043. Houston: Northeast omit Fred Johnson. Jacksboro: omit Stanley Staton. Add Carl Nooner, 512 W. College, Jacksboro, Tx. 76056, (817) 567-2064. San Antonio: (Glendora) Lester Schoen (512) 655-7403. Wichita Falls: Dee Tate, 1846 Wranglers Retreat, zip 76308. DeLeon (Rucker) omit Lonnie Tate. McKinney: Russell Phillips, Rt. 3 Box 101, Allen, Tx. 75002. Deer Park: Gary Odum, 3605 Greenwood Pl., Deer Park, Tx. 77536 (713) 479-1181. San Antonio (Vance Jackson) Sun. Eve. to 3:00 p.m. New Congregation: Madisonville, Texas, 600 West Main St. Sun. 10:30 a.m. and 6:00 p.m., Th. 6:00 p.m. Fred Johnson, 600 West Main, Madisonville, Tx. 77864 (404) 348-3389.

Washington, Spokane, W. 506 Indiana Ave., Sun. 10:30 and 6:00, Th. 7:30. Jerry Connor, N. 4914 Ash St., Spokane, Wa. 99205 (509) 328-1570. J.D. Deutsch, 9031 Michigan, Fair Child Air Force Base, Wa. 99011 (509) 244-5155.

Oregon, Cave Junction: No longer meeting. Now meet at Brookings, Or. Azalea Chapel, #3 Ross Rd. Glen Arnett (503) 469-7050.

Ohio, West Chester, Sun. Eve. to 5:00 p.m. Discontinue Wed. Eve. Services. Goshen: Moved to corner of Dallasburg and Morrow-Cozaddale Rd.

Oklahoma, Tulsa: (Broken Arrow) Moved to 804 A S. 9th St., Broken Arrow, Ok.

Honduras, 10 Congregations. Randy Tidmore, Apartado Postal 20026, Comayaguella, D.C. Tel. 011-504-22-3228. Tony Melton same address Tel. 011-504-22-1905.



A D V O C A T E

No. 3 MARCH 1, 1990

WHO'S GONNA FILL THEIR SHOES?

By Taylor A. Joyce

Among the many hit country music records by George Jones is one entitled "Who's Gonna Fill Their Shoes?" He calls the roll of many of the country music legends and wonders who will replace them when they are gone.

When I learned earlier this year of the passing of Bro. Carlos Smith and later read the tribute to him by his nephew, Jimmie, it occurred to me that perhaps we in the church ought to ask that question with reference to the leaders among us.

If you pick up a copy of the *Old Paths Advocate* from the 1940s, it will astound you at the number of influential men of that era who have now fallen asleep. And many who remain are burdened with the weight of years. Advancing age and dissipating illness have largely curtailed their labours. All too soon, they too will slip into the valley of the shadows.

Who's gonna fill their shoes?

Here and there among us are young men who will be the leaders of tomorrow. Will they have the knowledge of the Bible, the personal piety, the dedication of their forebears? When the time comes for the mantle of leadership to fall on them will they be equal to the task?

A man's contemporaries rarely think he measures up to those who preceded him. We tend to think that in days gone by "there were giants in the land." Today's preachers and teachers are dwarfs in comparison. Yet, who can know when some young man may have "come to the kingdom for such a time as this?"

The One who promised that "the gates of hell

shall not prevail against it" will surely see to it that the church will always have capable leadership. But from a human standpoint, we also have certain responsibilities in providing the material for leadership.

First, every young Christian is obliged to continuously ask the question raised by Saul of Tarsus, "Lord, what thou wilt thou have me to do?" There is no higher calling than service to God. Each young man who has the ability, or who by training can develop the ability, has the obligation to "give of his best to the Master." All who bury their talent, however small that talent may be, will be held accountable to God. (Matt. 25).

Secondly, those who are taught ought to teach. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." (2 Tim. 2:2)

Leaders everywhere must be on the lookout for young men of promise who can be encouraged, trained, and given opportunities to use and develop their talents. That's the Bible way. Leaders are made, not born.

Who's gonna fill their shoes? The answer to that question so far as country music stars are concerned will really be of little consequence.

But with reference to the filling of the shoes of the giants of the faith, it will make all the difference in the world.

A great cause requires great men. Pray God that when the need arises there will be some men who are big enough. They will need to be because they have some mighty big shoes to fill.

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EDITORIAL

THE PHILIPPINE TRIP

By Don L. King

In January 1st, Bro. Brian Burns and I flew to the Philippine Islands. It was the first trip for Brian (the tenth for me) and he handled it very well. The brethren enjoyed him and I was happy to have him as a partner.

The 1990 trip was one of the better ones in many ways. We found the brethren busy and at peace in spite of constant attempts by erring brethren to divide and conquer them. The preachers are learning to better handle themselves in the face of opposition and false doctrine. I was impressed with their zeal and steadfastness.

We rented a car in Manila and drove around Luzon visiting as many of the congregations as possible. We found them growing in almost every case. There are approximately sixty-five congregations worshipping according to the Bible pattern and between them about two hundred are baptized each year. We're looking forward to great things happening during 1990. The work in Baguio, a mountain city near the 5,000 ft. level, is continuing and with Leonardo Danao working there should grow a great deal this year, Lord willing. A second congregation is planned in central Manila and work in that area is scheduled to begin almost immediately. A new congregation has been established on a small island off the northern coast and a good number have obeyed the gospel there. A fact finding expedition is planned very soon for Mindanao, a southern island where several good prospects live. Other areas are also targeted for work very soon. They currently have two radio programs which are handled by brethren Danao and Bayaca and cover most of the island of Luzon. Lord willing, more programs will be forthcoming soon. Mission meetings are planned in several towns and barrios and we expect good results if the past is any example.

In short, the work is alive and well. We drove over two thousand miles while visiting the churches preaching as many as four times daily. There were approximately 63 baptisms if we counted correctly. At least one was restored from digression and we hope for more soon. We thank God for a safe and trouble free trip. Though the political climate has not been good we were not hindered this year and found a warm welcome everywhere we went. Our thanks to Bro. Virgilio O. Danao, who, as always, acted as translator.--DLK.



THE QUERIST COLUMN

By Ronny F. Wade

QUESTION: Does Jesus forbid exclusivism in Mark 9:39-41? How should we apply his teaching here? (CA.)

ANSWER: The verses in question read as follows: "And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us. But Jesus said, forbid him not for there is no man which shall do a miracle in my name, that can lightly speak evil of me, for he that is not against us is on our part..."

Speculation, as to the identity of the individual casting out demons in the name of Jesus, ranges from an exorcist, to a disciple of John the Baptist, or an unknown follower of the Lord. The most likely explanation, it seems to me, would be that this person was a disciple of Jesus who did not keep company with the other disciples. It should be noted that the individual did not merely attempt to cast out demons, but actually did cast them out. Because he was not one of the known disciples John forbid him. It may have been jealousy on his part or merely a belief that only the twelve had the power to cast out demons that led John to do what he did, but whatever the reason, Jesus disagreed. His instruction "forbid him not" clearly shows that the man should be allowed to do good. Our Lord is basically saying: "If anyone has sufficient faith in me to perform this miracle, he should be permitted to do so." If this man had been an enemy of truth, then sufficient grounds would have existed for some kind of action on the part of the others. In the absence of such information, however, we are left to conclude that his work was to advance the cause of Christ. The Lord bears this out in the phrase "for there is no man who shall do a mighty work in my name and be able to quickly speak evil of me" i.e. the miracles were evidence that

this person could not be "soon found among the enemies of Christ." (Dorris) Jesus then forever settles the question by saying "he that is not against us is for us." In other words no middle ground exists. A man is either on the side of Jesus or he is not.

The lessons arising from this incident are many. First of all, there is no evidence here that an enemy of Christ should be allowed to continue without rebuke. Nor are we taught that doing good exempts one from complying with the commands of Christ in other areas. We also learn that one may do good and be acceptable to God, without being a part of a particular group. It is here that we learn the dangers of exclusivism; an attitude that tends to the party spirit and jealousy. An attitude that says unless you attend a particular meeting, subscribe to a particular paper, or agree with all my opinions, you are not one of the Lord's true disciples. There are, I am sure, people in the world today who are doing the will of God, of whom I have no knowledge. The fact that I don't know about them doesn't diminish their worth or value or faithfulness to God one iota. Should I hear of them and like John "forbid them", I would be guilty of the same mistake. Coffman observes: "the human temptation to channel all good through our own hands and to despise all groups except our own is evident here." Dorris says "Many, in every period of church history, have spent their lives in copying John's mistake. They have labored to stop every one who will not work for Jesus in their way from working for Jesus at all." We would all do well to learn this lesson. This does not mean that we condone and justify sin or error on the part of others, but it does mean that we have no monopoly on the truth or doing good.

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

GOD, THE HOLY SPIRIT

By Alan Bonifay

Having established beyond all question the personality and deity of both the Father, who is God, and the Son, who is God, we now address the third co-equal and co-eternal person in the Godhead-- God, the Holy Spirit. The Holy Spirit is also a person and a divine person, at that.

The personality of the Spirit is demonstrated by the use of personal pronouns in reference to him. Albeit, it is true that occasionally the neuter pronoun "it" is sometimes used when speaking of the Holy Spirit (e.g. I Pet. 1:11; Rom. 8:16). Generally, however, the New Testament writers refer to him by a masculine pronoun. In John 14:26 both the masculine and the neuter are used: "But the Comforter, which is the Holy Ghost, whom (the Greek word here is the neuter pronoun *ho*) the Father will send in my name, he (this pronoun is the masculine personal pronoun *ekeinos*) shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you." Other examples where the masculine personal pronoun is used in reference to the Holy Spirit are found in Jn. 15:26; Jn. 16:13,14 and many, many more. The vast weight of Biblical evidence in this consideration establishes clearly that exegetically the Spirit is conceived and described by the inspired writers in terms of personality.

If the foregoing were all the evidence in the Bible attesting the personality of the Holy Spirit, then one might successfully inveigh that our view was at best tenuous. However, there is abundant Biblical evidence supporting our view. First, the works of the Holy Spirit manifest his personality. In I Tim. 4:1 Paul says, "Now the Spirit speaketh expressly..." Only a person can speak and the Spirit does it often (Acts 8:29; 19:19). He gives witness or he testifies according to Jn. 15:26. In Jn. 14:26 he is said to teach or to quicken the mind. In Jn. 16:12,13 the Spirit serves as a guide. In Acts 16:6,7 in his direction of Paul and Timothy the Spirit forbade them to go into Asia. Finally, he searches the mind of God (I Cor. 2:19). Surely, no one but a person can speak, witness, teach, guide, forbid and search! All of these are unquestionably the acts of a person.

Secondly, the Holy Spirit possesses the characteristics of a person. In Rom. 8:27 he is declared to have a mind. In I Cor. 2:11 he is said to have knowledge. In Rom. 15:30 he ex-

presses affection. He is said to have a will in I Cor. 12:11. In Nehemiah 9:20 he is said to be characterized by goodness. These are all characteristics of a person possessing intelligence.

Thirdly, his personhood is manifested in that he suffers slights and injuries which can only be ascribed to a personality. In Eph. 4:30 we are warned not to grieve or vex him (Isa. 63:10). According to Heb. 10:29, he can be despised. He can suffer blasphemy against his person (Mt. 12:31, 32). In Acts 7:51 Stephen says he can be resisted. In Acts 5:3 Paul rebukes Ananias for lying to the Holy Spirit. A mere principle, influence or force cannot sustain any of these slights. They bear all the marks of a mistreated person.

These considerations seem to more than establish the fact that the Holy Spirit is a person. However, it is our design to establish not only personality but divine personality. That is, that the Holy Spirit is a person called God.

The deity of this person called the Holy Spirit is evidenced in that he possesses in himself the characteristics of God. In Heb. 9:14 he is said to possess eternity. In I Cor. 2:10,11 omniscience is one of his characteristics-- he "searcheth all things, yea the deep things of God" and he knows the mind of God. In Micah 3:8 omnipotence is one of his qualities-- he is all powerful. In Psalms 139:7-10 the Spirit is declared to be everywhere-- omnipresent.

Secondly, not only does his character evidence deity, but also his works reveal divinity. In Gen. 1:2, Job 26:13; 33:4 he is said to have been present and active in the creation of the universe. His provision for man is mentioned in Ps. 104:30. He is active in the regeneration of believers according to Jn. 3:5. In Rom. 8:11 he is active in the resurrection of Jesus and of all. Of course, he is also the sponsor of miraculous action (Mt. 12:28; I Cor. 12:4-11). Only God can perform such works as these.

But is he actually called God in the Scriptures? Yes! In Acts 5:3 Peter rebuked Ananias, saying, "Why hath Satan filled thine heart to lie to the Holy Ghost..." In verse 4 of the same context Peter said to Ananias, "Thou has not lied unto men, but unto God..." The person he calls the Holy Ghost in verse 3 he calls God in verse 4. Unequivocally then, the Word of God itself refers to the Holy Spirit as God. Such reference is in perfect agreement with his character and his works.

There is no question but that the Holy Spirit

Cont. on page 7

TELEVANGELISTS AND SCANDALS

By Billy D. Dickinson

 Jim Bakker-- sentenced to 45 years in prison for fleecing his flock... Jimmy Swaggart-- defrocked by the Assemblies of God for sexual misconduct... Oral Roberts-- condemned by the news media for shameful tactics in raising funds... Jerry Falwell-- thrust into controversy when he took over PTL temporarily... Yes, all of the above sounds familiar, doesn't it? It is old news by now! But perhaps this is just the right time to put things into perspective. I believe if people would simply sit down and think about all that has happened they could reason their way out of some of this false doctrine. Let's notice some of the false claims which are brought to light by the above scandals.

First, Oral Roberts claimed that God was going to take his life unless he was able to raise a certain amount of money in so many days. At the time, Jimmy Swaggart said he didn't believe God told Roberts any such thing. This is interesting. Here are two Charismatics who both claim that the Spirit speaks to them directly, yet they can't even agree on what the Spirit supposedly revealed to Roberts! Can't people see that something is wrong? Also, if Roberts was wrong in his claim, could it be possible that Swaggart has been wrong in his claims? Let's not be like the man of God in I Kings 13; we don't have to be deceived by those who would falsely report, "I was just talking with God and it was revealed to me...". If in the Bible we have everything which pertains to life and godliness (II Tim. 3:16-17), and if the apostles were led into "all truth" (John 16:13), and we have their writings, why do we need these so-called additional revelations?

Second, in his preaching Swaggart has often claimed that God spoke to him and gave him a special message of some kind. Yet, after sexual misconduct, he later claimed that he was actually possessed by a demon. In fact, I heard Richard Roberts tell on TV how his father cast the demon out of Swaggart! Again, how can reasonable people believe such fanciful claims? Can, or will, the Holy Spirit dwell where a demon resides? Certainly not! (See Luke 11:18) Are we to believe that while he was preaching to people, supposedly under the direct influence of the Spirit, he was also possessed of a demon which led him to commit immorality? Also, if he actually had a demon residing within him, how can we trust what he said during that period of time? How can we be sure, for instance, that it

wasn't the demon leading him on occasion to make the claims he made? People need to put on their thinking caps and ponder how these things could be so! As I John 4:1 exhorts, we need to "try the spirits whether they are of God: Because many false prophets are gone out into the world."

Next, Swaggart, Bakker, Roberts and others often talk of the power they have received from the baptism of the Holy Spirit and how it enables them to live a victorious life over Satan and sin. But I would say in light of recent scandals involving immoral behavior, these men-- even with the miraculous powering of the Holy Spirit they supposedly possess-- aren't resisting sin any better than the rest of us; indeed, some are actually doing worse. What these people possess is not miraculous power, but emotionalism, pure and simple! Emotionalism allows a person to be on a roller coaster high one moment and in despair the next. Consider how Bakker had a mental breakdown during his trial. (I'm not writing this for the purpose of making fun, but to show that religion based on emotionalism is a shallow one; personally, even though I felt Bakker had brought all of his woes upon himself, I couldn't help but feel pity when I saw him being led away in handcuffs with such a shattered look upon his face.) Yes, he had been under a lot of pressure, but so could it be said of the Apostle Paul. But I don't read where the Romans found Paul lying in a fetal position in his prison cell. No, I read of Paul singing while in chains and boldly proclaiming the Gospel! But then, what Paul possessed was not emotionalism; he actually had what these men only claim to have. Paul wrote in I Cor. 2:4 that his preaching was "in demonstration of the Spirit and of power".

Finally, after Jerry Falwell took over PTL, at one point he said that he saw no genuine repentance on the part of Bakker. Yet, according to Falwell, Bakker had been guilty of immorality, greed and misappropriation of funds. This is interesting because Falwell is a Baptist and holds to the doctrine of once saved always saved. Can a man be guilty of such sins, remain in an unrepentant condition, and still be saved? While Falwell would be forced to say yes, the Bible says no. Paul wrote in I Cor. 6:9-10, "Know ye not that the unrighteous shall not inherit the kingdom of God. Be not deceived: neither fornicators, nor idolaters, nor adulterers, not effeminate, nor abusers of themselves

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THE DEBATE IN LAWRENCEBURG, TENNESSEE

By Johnny Lee Fisher

The debate between Ronny F. Wade and J.R. Snell was conducted on January 19th and 20th in the auditorium of the Downtown Church of Christ. The propositions were as follows: "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 affirmed and Snell denied. On January 20th Snell affirmed, and Wade denied the following "The scriptures teach that, when the church comes together to observe the Lord's supper individual cups (drinking vessels) may be used in the distribution of the fruit of the vine." The debate was a total success. Our cups brethren graciously

furnished their auditorium for the debate. We were told it would seat five hundred, and it was about full both nights. Many of our preachers and brethren traveled many miles to support the truth. We at Chapel Grove thank each of you. Ronny did an excellent job in presenting the truth, proving beyond all doubt that the scriptures teach the use of one cup in the observance of the Lord's supper. We commend both men for their excellent demeanor during the debate. It was good to be with Clovis Cook who moderated for Ronny, and all the other gospel preachers and brethren.--*Johnny Lee Fisher.*

THE WADE-SNELL DEBATE

By Clovis T. Cook

This debate was held Jan. 19-20, in the Downtown Church of Christ, Lawrenceburg, Tennessee. This old church building is a beautiful one indeed. Many big name preachers in by-gone years have paraded through its pulpit. It would seat about five hundred and a near capacity crowd attended both nights. Bro. Snell had challenged our brethren on his radio program, and the Chapel Grove congregation responded to the challenge. There were about fifteen of our preachers in attendance, and a good number of theirs.

There was only one proposition discussed by these men. The usual proposition on the cup question was debated, with each man affirming and denying one night each. Ronny affirmed the first night and gave a very strong account of the Lord's Supper, and why we should keep this ordinance as it was delivered. He showed that the Lord used one cup (drinking vessel) in the institution of the supper. Then he showed that Jesus commanded them to all drink of (out of or from) it. Bro. Snell denied that Christ used one cup in the institution of the supper. Bro. Snell kept calling the "cup" the "blood" but Ronny not only asked Bro. Snell to read it out of the Bible, but he asked the audience to also do likewise. When Bro. Snell used this passage in Matt. 26:28 on his charts, he enclosed the word "cup" in parenthesis, knowing full well, as Ronny pointed out, that the word "cup" did not appear

in the passage. Bro. Snell had great difficulty trying to get the word metonymy to fit his position. Ronny showed that in the metonymy of the container for the contained, the cup is named to suggest its contents, and that both container and contents exist. Bro. Snell argued that the object named did not have to be present, therefore the fruit of the vine could be called "the cup" never having been in a cup or even when there was no cup present. Ronny completely devastated his argument both grammatically and scripturally on this point.

Ronny, having met J.T. Smith on this question at least twice, recognized the charts that were being used by Bro. Snell as those of J.T. Smith. Bro. Snell freely admitted that the charts were not his.

Bro. Snell took the position that the word "divide" in Lk. 22:17, was not done by drinking--he said divide does not mean to drink, and drink does not mean to divide. Dividing it meant that each person had his own cup, hence "individual cups!" Ronny showed that Jesus took a literal cup containing literal fruit of the vine, and said take this and divide it among yourselves, and pointed out that Mk. 14 shows we divide the cup by "Drinking what is in the cup". N.L. Clark said in the Clark-Harper debate, you drink the cup of the Lord, "By drinking what it contains, and in no other way." Thayer lexicon p. 510 "By drinking what is in

Cont. on page 7

YOU CAN BE JUST A CHRISTIAN

By Bennie Cryer

Since you have the same testament as the first century Christians and like causes produce like effects, it naturally follows that you can be a Christian only just as they were before modern denominations had their beginnings and gave new and different names to their members that could not and cannot be found in the testament. There are other religious errors you must watch for.

HAVE YOU REALLY BEEN BORN AGAIN?

"Born again Christian" is a term applied rather loosely today and many times not at all like it was in the first century of Christianity. Since you must be "born again" to enter into the kingdom of God (John 3:3-5) you do not want to use your feelings (which are human and capable of making mistakes) or be willing to accept the word of some person because, being human, they too can make mistakes in attempting to prove you are "born again." So, it must be "To the law and to the testimony" (Isaiah 8:20) for this proof.

BEING BORN AGAIN--ACCORDING TO GOD'S TESTIMONY

Two agents are necessary in the birth process. The paternal and maternal agencies must always be present and perform their role. This is also true in your spiritual birth. The paternal side of your spiritual birth has to do with the Holy Spirit and the words it inspired. (I Peter 1:23). This is what being "born---of the spirit" means (John 3:5). This occurs when you hear the word of God with an honest and sincere heart. (I Corinthians 4:15). At this point only the conception has taken place. The actual birth is yet to come. The maternal side of being born again takes place when you are scripturally baptized (Romans 6:4). The new life comes from the new birth that occurs only when you are raised from the water in baptism. This is the meaning of being "born of water." (John 3:5). If someone has convinced you that were "born again" before you were scripturally baptized you need to investigate this Bible subject more carefully.--OPA.

THE WADE-SNELL DEBATE

By Clovis T. Cook

(Cont. from page 6)

the cup."

Bro. Snell put up a little chart titled a new doctrine. Things nobody taught before the 20th Century! 1. Three elements in the Lord's Supper. 2. Spiritual significance of the vessel. 3. One drinking vessel per assembly. Ronny quoted from Thayer's Greek Lexicon p. 15, to show that the "cup" did represent the New Testament, and Thayer's comments were made in 1895, before the 20th century. Not only that, but the statement found in Luke 22:20 and in I Cor. 11:25 were long before the 20th century.

We appreciated the good accommodations furnished by these brethren and the good behavior displayed by all. Bro. Carrol Sutton moderated for Julian Snell, and this writer for Ronny.

These brethren had heard that Ronny had held a hundred debates, but he informed them that such was not the case, but he took care of his part of the discussion as if he had. It was a good debate and many of us agreed that we may have never heard Ronny do better.

We say thanks for the hospitality shown by the Chapel Grove brethren, for your support and confidence in all of us who took part.

GOD, THE HOLY SPIRIT

By Alan Bonifay

(Cont. from page 4)

is demonstrated to be both a person and God in the Scriptures. Thus we are secure in our original statement that there is one God revealed in three persons-- God, the Father; God, the Son; God, the Holy Spirit. In our next article we shall explore a little more thoroughly the Scriptural

teaching that even though there are three divine persons, these three all constitute the one God. "Hear, O Israel: the Lord our God is one Lord" (Deut. 6:4).

TELEVANGELISTS AND SCANDALS

By Billy D. Dickinson

(Cont. from page 5)

with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." According to the doctrine of once in grace always in grace, if you commit and persist in any of these sins before you're a child of God you'll be lost for it, but after you become a child of God you can commit every one of these sins and still be in a saved condition. The Bible teaches no such thing! The Bible says it is possible for a child of God to fall from grace-- Gal. 5:4.--215 Forest Hills Dr., West Monroe, LA 71291.

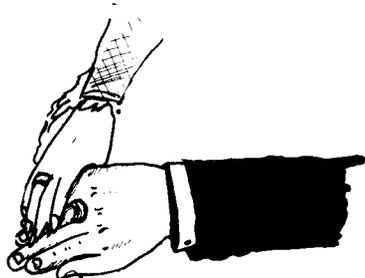
A TRIBUTE TO A DEAR FRIEND AND BROTHER IN CHRIST

Feb. 8th, Teresa and I attended the funeral services of brother Hugh Milner. We met Hugh and his wife Nola about fifteen years ago when I worked with the congregation at Westchester, Ohio. As the years went by our friendship has grown even though we were not able to be together as much as I would have liked. We lived in Cinn., Ohio when Hugh first realized he had cancer. He became very ill and many prayers went up in his behalf. We thank God he was spared another fourteen years to carry on in the Lord's vineyard. Hugh was a great inspiration to

my family and we all loved him dearly. He was a wonderful song leader and teacher in the church. Hugh was as dedicated to the church as any man I've ever met. A couple of years ago the Milners moved to Bandy, Ky. where they resided till Hugh's death. He loved the church there very much and desired to be buried in the church cemetery just behind the meeting house. Nola said, "I'll be able to see him every time I go to church." That little cemetery will be very special to me from this time on. I think the reason Hugh loved Bandy so well was because it reminded him of Lee Summit, Mo. Hugh would often tell me of the wonderful times and good singing

at the old Lee Summit church. About the past ten or twelve years Hugh started sending people cards to encourage them. If one was out of duty, sick, or needed encouraging, they could expect a card from Hugh. I want to share with you some quotes from the cards Hugh sent me. "I pray each night the church will grow, prosper, and be a light to the community and bring many souls into Christ. Pray that all you think, say, or do, is pleasing to God above and remember you are dear to me and I'm proud to be your friend. God keep and bless." This will give you some idea of Hugh's christian character. Our loss is the Lord's gain!--Gary Barrett.

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BONDS OF MATRIMONY

GEERS-DUNCAN— In the early afternoon of Nov. 16, 1989, James Donald Geers and Jannette Loveta Duncan became husband and wife in the sight of God, family and friends. The setting for this happy occasion was the home of Brother and Sister Nolan Beck, the bride's parents. Music was rendered by Christians from the Midland congregation. With true affection for each other, these two fine Christians entered into marriage in the fear of the Lord. Our prayer is that this union will result in happiness for them, in good to humanity, and in much glory to God. It was my honor to officiate at the wedding, and since they will make their home here in Andrews, we look forward to our being workers together with God, and heirs and joint heirs with Christ, as we walk together with God in the faith.--C.A. Smith.

GARRISON-HILL— On July 29, 1989, at Gresham, Oregon, Bro. Guy Garrison and Sis. Rebecca Hill were united in marriage. Many friends, family and well-wishers were present at the beautiful parkside chapel where they exchanged their vows. Guy and Rebecca plan to make their home in the Portland, Oregon area. They are a valuable asset to the church in the Portland area, and it is the prayer of all who know and love them, that they will only continue to grow in the Lord's service. This writer was pleased to assist Guy and Rebecca in the exchange of their solemn vows.--Smith Bibens.

JONES-FRENCH— Marcus Ray Jones and Mary Keely French were united in marriage at the Eleventh Street Acres Church of Christ in Tulsa, Oklahoma on December 9, 1989 at 2 p.m. Brother Marcus is a son of Brother and Sister Leonard Jones of Broken Arrow, Ok. and Sister Keely is the daughter of Mr. and Mrs. Robert H. French of Broken Arrow. A good audience gathered to witness the happy occasion and wish these fine Christians happiness in the establishment of their Christian home. It was a beautiful occasion, for which I was honored to officiate.--Jimmie C. Smith.



50th WEDDING ANNIVERSARY

R.C. and Velma Spoons of Waco, TX celebrated their 50th wedding anniversary last Sept. 20th with a reception held by family and friends. Both were raised by fine Christian parents and have been faithful members of the church for over 50 years. They have attended the church of Christ in McGregor, TX for the last 20 years. Velma is the daughter of the beloved departed evangelist, Bro. James R. Stewart and Sis. Mary Stewart, who resides in a McGregor nursing home. We extend our congratulations and prayers to Bro. and Sis. Spoons and commend them for their steadfastness through the years.--Members of the Johnson Dr. Church of Christ.

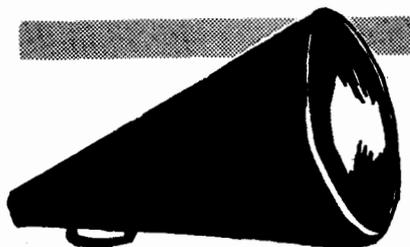
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50th WEDDING ANNIVERSARY

The children of Cyrus and Evelyn Holt hosted an open house in honor of their parents' 50th Wedding Anniversary on Saturday, January 20, 1990. Brother and Sister Holt are faithful members of the church of Christ at Waco, Texas, and their home was often the home of the preacher and was always a home of hospitality.

Brother and Sister Holt were married on January 18, 1940, and three children, Keith, Steven and Nancy were born to this union. They presently have 6 grandchildren and 1 great grandchild.



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TULSA, OKLAHOMA ANNUAL SPRING MEETING

The 11th Street Acres Congregation, Tulsa, Ok. (same old location as always) approx. 2 miles East of I-44 on the corner of East 11th St. and S. 141 E. Ave. will host our 15th "Annual Spring Gospel Meeting". This meeting is usually referred to as the "Young People Meeting". However, we want you to know that this meeting is for all ages, and we invite all ages to attend this meeting and enjoy the fellowship.

We want to encourage the young men and boys who aspire to be

preachers and teachers of the gospel, to come prepared to speak as the opportunity is presented. Bro. Doug Hawkins will conduct the meeting, and he will be our speaker for both services on Lord's Day.

Date: April 6-8; time: Friday 7:30 P.M., Saturday 10 A.M. and 6:00 P.M., Sunday 10 A.M. and (for this service only, 3:00 P.M.) For further information call: Area Code 918, 437-9549; 455-3387; 838-2615.

FROM SAN MARCOS, CA.

The brethren of this congregation wish to inform the brotherhood that they have settled the difficulties that had previously existed among them. Repentance and prayers are an indication of their sincerity in working through their problems. Brethren John Ercanbrack and Fred Phillips, previously named in letters sent out, are in full fellowship with the church. Though much remains to be done to the Glory of God, the brethren are hopeful that conditions now exist that will allow the church to grow and work together in the spirit of Christ.

FROM CHESAPEAKE, OHIO

I wish to inform the brotherhood of a division in the congregation at Chesapeake. Several brethren have pulled off and have started another congregation, without the knowledge of some of the other brethren. The rumor being circulated that the trouble arose over "one man rule" is false. There has never been a one man rule in this congregation. I wish to also state, that the leaders of the movement that left have been married, divorced, and remarried under circumstances that were questionable enough that none of the other congregations around this vicinity will use them, and one of them that left even asked about having classes for children. We feel that they left under unscriptural conditions. The work is still being carried on here, with the help of God and a few faithful brethren. We ask your prayers. I am willing to talk with anyone about these matters and can be contacted at Rt. 2 Box 501, Chesapeake, Ohio.--*Frank C. Taylor.*

NEW TRACT--FREE

Brother Mark Bailey is the author of a new tract dealing with the covering of I Cor. 11. Mark has worked hard and done extensive research in proving that women must wear long hair. He will make these tracts available free to any congregation who requests them (you pay postage). If you are interested contact him at 804 Dunson St., LaGrange, Ga. 30204, ph. 404-882-6508.

COMING SOON

In the near future, we plan some special issues of the *Old Paths Advocate*. These papers will be dedicated to the development of a theme, by several capable writers and will be suitable for distribution to both members and outsiders. We plan to make them available in bulk to congregations at a nominal charge. In the coming months we will announce both topics and writers. Be on the lookout, for we feel the material will be such that you won't want to miss.--*The Publisher.*



OUR DEPARTED

WHEELER— Della Merenda Wheeler was born June 4th, 1910. She passed from this life January 26th, 1990. Della was a faithful Christian for over forty years. In the little town of Arvin where she lived, she was known for her generosity and kindness. Her husband, Jim, passed away fourteen years before her death, but her widowhood did not dim her love for Jesus. Her neighbors knew her to be a Christian, for she would

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speak to them about her Lord and would often invite them to church. Della is survived by her son, David, her brother, Cecil Williams, her sister, Ruth Scarbrough, two granddaughters and three great granddaughters. We wish to extend our sympathies to the family. Della will be deeply missed by all who knew her.—*Leland E. Byars.*

PRINCE— Mrs. Mattie Lee Prince was born April 17, 1918 in Randolph County, Alabama. She passed away Jan. 24, 1990 at the age of 71. She was the wife of the late Gillis Prince, who was a gospel preacher for many years. At the funeral many good things were said about her, including the fact that she was a hard worker, a good neighbor and a very unselfish person, also a good mother, having raised six children. There were three daughters: Geraldine Thompson, LaGrange, GA, Kathleen Baber, Atlanta, Ga., Wyvette Davis, Montgomery, AL; three sons: John Prince, Ft. Walton Beach, Florida, Billy Prince, Nashville, TN and Tommy Prince, Napoleon, AL. She had 15 grandchildren and one great grandchild. I was asked to assist in speaking to the family and friends who gathered for this funeral. The Bible was my text and it was my honor to once again preach the glorious gospel of Jesus Christ.—*Miles King.*

ASH— Edgar J. Ash of Hamburg, Illinois, was born on February 24, 1905 in Richland, Missouri and departed this life on December 10, 1989. Ed was a faithful member of the congregation in Mozier, Illinois. He will be greatly missed. Surviving are three daughters: Judy Waldheuser of Hamburg, Illinois; Wanda Buchanan of Frank-

ford, Missouri and Shirlene Conners of Louisiana, Mo. He is also survived by three sisters, sixteen grandchildren and nine great-grandchildren. Ed was active in the church and was loved by all. Before his retirement he was a commercial fisherman on the Mississippi River and many of us who visited and preached at Mozier would go with him as he made his daily trips checking his fish traps and nets. Burial was in the Fox Creek Cemetery overlooking the Mississippi where Ed had made his livelihood for so many years.—*Roy Lee Criswell.*

COTHRON— Mary Marie Cotron of Mozier, Illinois was born February 23, 1895 and departed this life on December 10, 1989 at the Pleasant Hill Nursing Center. Aunt Rie, as she was known by all her nieces and nephews, was a sister to the late Obie Shireman. She was a faithful member of the Mozier congregation. She was preceded in death by her husband, three brothers and one sister. On the Lord's Day she passed away she was unable to attend worship services, but during a singing in the home she joined in the singing of "The Old Rugged Cross", and only a few hours later she passed away. She will be greatly missed by all who knew her.—*Roy Lee Criswell.*

MILNER— Hugh Thelston Milner, Sr., was born May 20, 1914 and departed this life Feb. 5, 1990 in his home, in the arms of his faithful wife. Hugh had been diagnosed some fourteen years earlier, as having cancer. He underwent seven operations in that period of time. He put up a most courageous fight only to lose the battle and collapsed after arising

on this fatal morning. His tired and battle scarred body lay in a heap on the floor, and the nation's number two killer had claimed another victim. I met Hugh, in 1934. I had the pleasure of working with him in church work for many years. He was one of the best tenor singers in his day. He was a good teacher with a splendid use of words and could arrange them into a most beautiful prayer. His faithful wife, Nola King Milner, provided constant care both day and night so that he was never alone. If he needed help in the dark hours of the night, she was there. Hugh reminded his children that she was their mother, and they should always respect her. Indeed they should rise up and call her blessed. The funeral was held in the Bandy Church of Christ, and Hugh was the first to be buried in their new cemetery. The churches in that part of the country were so nice to help in time of need. They provided the singing and helped in various ways as we had need of them. Hugh's two grandsons, Weston Milner, and Mark Robbins, made short talks, and did a great job in paying tribute to their grandfather. Clayton (who met Hugh in 1934 as well) and Bonnie Fancher, accompanied us on the trip to Kentucky—they will never know how much we appreciated it. Hugh left as his survivors, his wife, Nola, one daughter, Sandra Maggard, one son, Hugh Jr., four grandchildren, Tammy, Mark, Weston and Chad, and two sisters, Helen and Korean, one sister, Dorothy preceded him in death. Many of his old friends called and sent flowers and money. This writer married Hugh and Nola March 1, 1939 and conducted the funeral.—*Clovis T. Cook.*

FROM THE FIELDS

the fields are white already to harvest

Gayland L. Osburn, 78469 Sears Rd., Cottage Grove, OR 97424, Feb. 8— Jan. 15-19, I attended part of Delmer Lee's meeting in Seattle, Wash. On my way from Spokane to Seattle, I picked up a hitchhiker. We discussed the

scriptures while traveling, and he went to church and heard Delmer preach that night. Delmer and I studied with him the next day, and he was baptized that afternoon. I was at Kennewick, Wash., Jan. 21, where I assisted with the

services. I continue to work with the congregation here in Spokane. Bro. David Wasson, who was living here when the faithful church



FROM THE FIELDS

was started in Spokane, has moved to Worland, Wyoming. He has started a church there worshipping in his home. If you are in that area and want to worship with them, I suggest you write or call him in advance. His address is: Rt. 2, Box 326, Worland, WY 82401. We ask that you pray for us, and God bless you all.

Tony Melton, Apartado Postal 20026, Comayaguela, Honduras, Central Amer., Dec. 9, 1989— God has continued to bless us and the work here in Honduras. Since my last report there have been several baptisms and the beginning of three new congregations. Randy Tidmore and I have just completed two gospel meetings. We held the meetings at night, studied with the leaders of the congregations and visited in the community during the day. Both meetings were well attended. We held one meeting outside on a soccer field. The people had to stand up throughout the whole service. We had about ninety visitors each night. The other meeting was in one of the new congregations. This new congregation was started by one of our largest congregations, which is about two miles away. Randy and I were both encouraged tremendously by the sacrifices that these brethren made. They worked in the community before the meeting and during the meeting. They faithfully attended all the leader studies, and the meetings during the night. They had to walk two miles and cross a river which is about 100 yards wide and then go back after dark. These brethren, however, didn't seem to be at all concerned about themselves, but rather about Randy and me. They brought us food (which they don't have in abundance) and did everything they could to make our stay comfortable. Some countries surrounding Honduras are constantly having problems with war and violence. However, at present we've been blessed with peace. Honduras has just elected a new president, and he will take office in January. We are hoping and praying that peace will prevail during the period of this new president so that the

gospel will continue to have free course. Please pray for this country and the other country surrounding Honduras and their leaders, so that the gospel might continue to spread throughout all of Central America. We appreciate very much all the congregations that are helping us in the work here in Honduras. There are many faithful brethren here who love God, and the most important thing or person in their life is Jesus Christ. Many faithful congregations in the United States, through the blessings that God has given them, have made it possible for many in Honduras to have the truth. For all this, we give God thanks.

James C. Franklin, Jr., P.O. Box 19661, Little Rock, AR 72219, Nov. 29, 1989— I continue to work with both the Little Rock and Mena congregations. Brethren Bob Loudermilk, Jerry Cutter, and Smith Bibens have conducted meetings for us this year. We appreciate these men sharing their time and talent to assist the work here. I returned Nov. 7th from a trip to S.E. Asia. I accepted an invitation from the Philippine brethren to return once again to conduct meetings and studies throughout the brotherhood. In spite of three typhoons, we had very good and profitable meetings. Bro. Danao and I managed to miss the first two storms. (It seemed as if our schedule had been tailor-made in advance to avoid them). However, the third and most devastating typhoon caught up with us in Bro. Danao's home province of Isabela. We felt fortunate that this storm caused me to miss only three appointments. So far as I could determine before leaving, none of our brethren either lost their lives or suffered severe physical injuries. The Danao family invited me to stay in their home while I was in the Roxas area. Their hospitality was unsurpassed, and deeply appreciated! As before Bro. Danao was my companion throughout my visit. I could never ask for a more dedicated, or suitable co-laborer in the Lord's service. After I accepted the invitation to visit the Philippines,

I contacted the brethren in Kuala Lumpur, Malaysia, to include them in my itinerary. This was my sixth trip there and perhaps the most timely visit of them all. Our studies concerning matters of interest and importance to their spiritual well-being were quite frank and open, but always in the spirit of Christ. They were interested in what the Bible teaches. I commend them for their conscientious desire to be scriptural in all that they do. May the Lord bless them with wisdom and the necessary strength to carry on the work in Malaysia. Brethren, don't just pass through Little Rock. Stop and visit. We'll be glad you did and hope that you will be too! May the Lord bless the brotherhood.

William St. John, P.O. Box 832, Paris, Tx. 75460, January 5, 1990— Last year certainly passed swiftly. In March, I held a meeting at Hoyt, TX. The congregation there is such a pleasure to work with and the hospitality of the Baker's is well known. I was at Earlytown, AL in July for a meeting. It was wonderful to see old friends again and to work with them and with David Stands who labors in the gospel in that area. On our way home we stopped by and visited Bro. Lynwood Smith. Over the years, Lynwood has been a blessing to many and we thank God for men like him. The last of July I held a meeting at Jacksboro, TX. The congregation there is small, but dedicated and we enjoyed our stay there. There were two baptisms, August 18th-26th, Bro. Lynwood Smith held a meeting for us here at Paris. We were happy to see that he was feeling better. The meeting was good and we were glad that Bro. Brad Hill of Birmingham, AL could be with us. In October, I was at McAlester, OK for a meeting. The Trammell family is certainly hospitable and we enjoyed a wonderful meeting there. I held a meeting at the Fossil Creek congregation in Fort Worth, TX in November. Bro. Bruce Robuck was able to travel with me and we enjoyed the hospitality and encouragement of the people there. The study at Wichita Falls, TX was good, as usual.

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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)

From there we went to the Oklahoma New Year's Meeting. It was great to see old friends and hear such good preaching. We were saddened to hear of the passing of Bro. E.H. Miller. Bro. Miller was a gentleman and we shall miss him. Construction on a new building here at Paris is well under way and we hope to be meeting in it by April. Lord willing, my next meeting will be at Hoyt, TX, March 10th-18th. Please pray for us and the work. May God bless the faithful with a wonderful year in His service. You are in our hearts and prayers.

Bob Johnson, 5 Glade Ave., Philippi, W.V. 26416, Jan. 4, 1990— Last month I was privileged to attend the Annual Preachers Study at Wichita Falls, TX. As always, it was most uplifting. On our way home, we stopped off at Wayne, W.V. (Garretts Creek congregation) where I spoke Dec. 31. That afternoon at 3 p.m. the Spring Valley church in Huntington had services. I shared the pulpit with preaching brethren Ken Middick and Dale Wellman. The building was packed and the singing excellent. That evening we sang and prayed in the new year at a nearby school. My present studies are stable and continue to show promise for results. Let each of us individually and collectively do our best in 1990 in seeking and saving the lost. I want to give special recognition and thanksgiving to the following congregations that have, and continue, to support my labors here in West Virginia. Bunner's Ridge, (Fairmont, W.V.) Garrett's Creek, (Wayne, W.V.) New Salem, (Brookhaven, MS) Chapel Grove, (Tennessee)

19th St. congregation (San Angelo, TX) Pleasant Valley, (Indiana, PA) Capitol Hill, (Oklahoma City, OK).

Brian Burns, 3323 Furman, Ft. Smith, AR 72903— 1990 has started out to be a very busy year. I was able to accompany Bro. Don King to the Philippines Jan. 1-21. We traveled over 2000 miles, visited about 22 congregations, met with many wonderful brethren, and the Lord blessed the work with over 60 baptisms. Our brethren in the Philippines are very zealous and hard workers, hospitality is personified in them. No one could ask for better care and consideration. Bro. Virgilio Danao was our constant companion and a tireless worker. He and the other preachers do a wonderful work. It was also a good experience being with Bro. Don King. He loves that work and is obviously loved and respected by the brethren in that country. I thank Don and the Fremont, CA congregation for giving me the opportunity to be a part of the work this year. I also thank my home congregation and all the others that assisted in my support for the trip. I hope to be able to make the trip again some day. We continue to try to strengthen and increase our numbers here in Ft. Smith. As in most places, we have had additions and some losses. In July, Lord willing, we plan on moving to the Dallas area and begin working with the Boulder Dr. congregation in an effort to relocate and start a new work. If anyone knows of any contacts in the southern part of the Dallas area please let me know. This coming July will be seven years that we have worked here in Ft. Smith. It will be diffi-

cult to leave brethren that have become as close to us as family. Yet, we look forward to helping the Lord's work with the brethren in the Dallas area. Please pray for us in our present and upcoming work.

Alan Bonifay, 709 Potomac Ave., Fairmont, WV 26554, Feb. 2— Greetings to all the faithful in Christ Jesus. The progress of work in north-central West Virginia seems to have slowed momentarily, but we are making plans for a big push this spring in an area not far from here. We appreciate all of those who so selflessly support our feeble efforts to hold up the blood-stained banner of Christ the Lord. For the first two weeks in May, Richard and I are planning a work in Greenville, PA. We hope some ten or twelve preachers will join Bro. Bill Harman, the brethren in Greenville and us in a personal work workshop and a campaign to knock on every door in Greenville and the surrounding area. We hope to generate, at a minimum, several new studies and at best, to convert several families to the gospel. We bid your prayers on behalf of this effort. We will keep you informed of our progress as time goes by. In January we were privileged to hear the Wade-Snell debate in Lawrenceburg, TN. Ronny was superior in meeting Bro. Snell's arguments against the use of one cup in the Lord's Supper. The brethren at Chapel Grove are to be commended for accepting Bro. Snell's challenge. In January I preached four times at Ash Camp; three times at Bunner's Ridge; twice at Brookside in Nashville, TN; and once at Alexander.



A D V O C A T E

No. 4 APRIL 1, 1990

A GLORIOUS CHURCH

By Barney Owens

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:27)

The subject of Paul in this passage (and the entire epistle) is the church of Christ. "It" refers to the church of which Christ is head, or the body to which he is Savior (V. 23). "It" is the church which Christ loved and gave himself up for (V. 25). "It" is the church for which a plan was provided to sanctify and cleanse (V. 26) "It," then, is the church which thus adorned as a bride for her husband Christ presented unto himself "glorious." (text). These alone are sufficient reasons for believers to speak of the church in glowing and glorious words, but for some they are not enough, so our subject now considers the church glorious.

What makes, or why is, the church glorious? To answer the question let us establish the meaning of "glorious." Webster informs us, "Illustrations, of exalted excellence and splendor; resplendent in majesty and divine attributes. Noble, excellent, renowned, celebrated." If the church indeed is glorious then these ideas do not fit those commonly stated in the doctrines of men. We hear preached, the church is not necessary; church membership is subject to one's choice; one can be saved without a recognition of or membership in the church; etc. etc. Enough said, as you better than I know how the church is downgraded and scorned by so-called "lay people" and the "clergy" alike. Yet, Paul says Christ presents "it to himself a glorious church." Maybe we need an attitude ad-

justment. Attitudes are changed by truth. Let's see what the truth says about our subject.

THE AUTHOR OF THE CHURCH IS GOD

An author is properly one who brings something into existence or being, a creator. Some would have us think the church was brought forth from the heads of men as a sort of society to mix and mingle within, or necessary only because of what can be provided for the physically less fortunate of the world. Others inform us that the church is a substitution institution, existing only because Jesus was disallowed to establish the kingdom so the church was set up in its place, and when the Lord returns the Jews will then accept Him in the missionary efforts. With little effort we can see these and like doctrines false and scriptures reveal God as the church's author. From the very epistle where the church is declared glorious the writer says "...that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3:10-11). In the opening chapter Paul shows that he is demonstrating God's love granted man in giving us the privilege of being a part of the body of Christ, which is the church (Eph. 1:22;23). In this third chapter, he begins by pointing out the church was not recognized by men because it was hidden within God's scheme, thus was a mystery. But now this has been revealed through the Apostles (V. 1-5). And the glorious fact is that Gentile nations as well as the Jews are a part of it. There is not one body for

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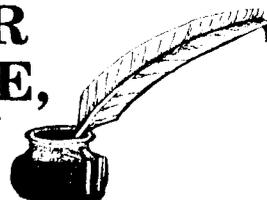
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GOSPEL MEETINGS NO LONGER PROFITABLE, SOME SAY

By Don L. King



The idea is being cast about, again, that gospel meetings are no longer profitable. We use the word "again" because this statement is certainly not a new one. Through the years this has come up over and over. Since the time is upon us when most congregations will be looking forward to a series of meetings it seemed a good time to consider this point.

It is often pointed out that all one must do to see the truth of the matter is to look at the old field reports in the OPA. I suspect few ever actually do this but we readily grant the point that meetings of yesteryear were often productive of much greater numbers than we normally experience now. So, the pessimists reason we are wasting our time to hold meetings in the time honored way. What is actually indicated by the decreasing numbers? Can it be we are so behind the times that we must modernize and become more inventive to see greater numbers of baptisms?

Let us view a few facts. What is often done is this: a congregations makes arrangements with a preacher well in advance for a meeting. Sometimes (not always) there is advertising done. Sometimes (not always) the brethren attend faithfully. The preacher may do a wonderful job, but there are often no results. Hence, many reason the time for meetings has passed.

Now, let's view some things about which we do not like to think. We live in a fast-paced world. We are very busy people. We often leave at daybreak and return home after dark. There is little time allowed and little time made to think on things above. Many have never invited their next-door neighbors to a meeting or tried to talk with them about the Word of God. This has become the norm in some places. The point is that we spend the year doing what is best for us and perhaps the week of the meeting doing what is best for the Lord. Is the fault then with meetings? Of course not, the fault is readily seen by all but the most stubborn. The fault lies within us! We do not deny fewer are obeying the gospel now than in years gone by. However, we do deny that the fault lies in gospel meetings. When we get back to the old-time practice of letting our light shine before the world in a personal and individual

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Is it possible for a Christian to so sin, that in order to be restored to the faith, the individual would need to be re-baptized? (Ak.)

Answer: The scriptures teach that for one to be saved he/she must hear the word and through conviction believe what it teaches. Rom. 10:17. After believing, one must repent of past sins (Lk. 13:3; Acts 17:31), confess Jesus Christ (Rom. 10:9-10; Acts 8:37), and be baptized for the remission of sins (Acts 2:38; Mk. 16:16). The proper completion of these steps will put one into Christ, (2 Cor. 5:17) where salvation may be found. Acts 2:47. The fact that one has become a Christian, however, does not mean that the person will never sin again. Even though some believe and teach that the child of God never sins, of if he does, he cannot fall, the scriptures teach neither. The bible does, however, make it clear that if we sin, we have an advocate with the Father. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." I Jn. 2:1. Two things become evident from this verse: first of all, we can sin, and secondly when we do we have an advocate with the Father. In Heb. 7:25 we learn that "he ever liveth to make intercession for them" i.e. the saints. In I Tim. 2:5 we learn that this same Jesus is the one mediator between God and men. Summarizing, we have learned that as Christians, we should avoid sin as much as possible; but when we sin God has made provision for our forgiveness through Jesus Christ our intercessor and mediator.

But how is this forgiveness obtained? What is the repentant believer to do? Notice I John 1:8-9 "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Also in Acts the eighth chapter we have the account of Simon who tried to purchase the

Spirit's power with money. When this happened, Peter charged him "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." Again, in James 5:16 we read of a situation where people are told to "confess your faults one to another, and pray for one another..." Summarizing, we conclude that when a believer sins he/she should repent of their wickedness, make confession of their wrongs, and ask the forgiveness of God. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The verb "cleanseth" carries the idea of continuing action i.e. "the blood of Christ continues to cleanse us from all sin." There is no hint, whatsoever, that a baptized believer needs to be rebaptized because of some sin he may have committed after his original obedience. To require such is to make a mockery of baptism. It is not uncommon to hear someone say "I'd like to be rebaptized just to be sure everything is okay." Again, let me emphasize: scriptural baptism is a one time event. There is no record in the scriptures of any believer being re-baptized just because they wanted to be sure everything was fine.

Someone might object citing the scripture in I Jn. 3:9 "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Again, in this verse the verbs carry the idea of continuing action i.e. those born of God do not "continue" to commit sin and he cannot "continue" to commit sin, the idea being that those people devoted to the Lord do not continue in the practice of sin. If, indeed, they do then they are "fallen from grace". If, however, a child of God who has fallen away wishes to come back, the proper path outlined in the bible is repentance, confession, and prayer. Not rebaptism.

Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808 417-883-2315.)

"THERE ARE THREE THAT BEAR RECORD IN HEAVEN"

By Alan Bonifay

In several previous articles we have established first that God is one infinite, eternal, self-existent Being; one essence-- undivided and indivisible. "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4). A host of passages in both Testaments give abundant witness to this fact (Mk. 12:29; Deut. 4:35,39; Isa. 43:10,11; II Cor. 8:4; I Tim. 2:5; Rom. 3:30 et al). Second, at some greater length we have labored to establish that the Scriptures teach clearly that our One God is revealed in three persons, each of whom are divine. There is the Father, who is God (Jn. 3:16; 1:14; II Cor. 1:3). There is the Son who is also God (Jn. 1:1, 14; Heb. 1:5-10). And there is the Holy Spirit who is God as well (Acts 5:3,5).

However, some would object and say that God is one person manifested in three ways. In reply let us notice a sampling of the volume of passages making a clear distinction among these divine persons.

In Gen. 1:1 God created the heavens and the earth. In verse 2 the Spirit of God hovered over the face of the waters. In Jn. 1:1,2 we are informed that in the beginning the Word existed with God, the Father, and that the Word was God. In verse 14 the Word is revealed to be the same as the incarnate Son of God. Therefore we see the plurality of and distinction among these divine persons constituting one God, even at the dawn of time.

At the baptism of Jesus three persons are clearly in evidence: The eternal Word who had become flesh, Jesus the Christ, was baptized; the Father spoke from heaven saying, "This is my beloved Son in whom I am well pleased"; and the Holy Spirit descended from heaven like a dove and abode upon Jesus (Mt. 3:16,17).

In Jn. 15:26 Jesus said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me." In John 14:26 we read again of three clearly distinct persons: "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things..." Again in chapter 14:16,17 Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of Truth..." In Acts 10:38 the record says God anointed Jesus with

the Holy Ghost. Finally in Eph. 2:18 Paul says, "through him (Christ) we both (Jews and Gentiles) have access by one Spirit unto the Father."

In a host of passages the Father is distinguished from the Son. In I Cor. 8:6 we learn that "there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, but whom are all things and we by him." In Jn. 8:16 Jesus says, "I am not alone, but I and the Father who sent me..." In Jn. 14:1 we are exhorted: "Ye believe in God, believe also in me." In the same context Jesus unequivocally states that man cannot come to the Father except through him. Conclusively, Jesus reasons in Jn. 8:17,18, "It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself and the Father that sent me beareth witness of me." Consider also Jn. 14:6,23; 15:24; 16:3; I Jn. 2:22,24; and II Jn. 9.

There is an incredible weight of Scriptural evidence testifying to the truth of the Father and Son relationship. Over and over again the Scriptures declare that the Father sent the Son into this world. Consider Jn. 3:17; 5:37; 6:38,44; 8:42; 10:36; 12:45, 49; I Jn. 4:9, 10, 14. "As the living Father hath sent me, and I live by the Father..." You will notice that the great weight of material from God's Word on this matter derives from the Apostle John. This is no doubt due to his writing near the end of the first century to expose the false doctrines of incipient Gnosticism. Gnostics denied that Jesus actually came in the flesh. John writes to demonstrate that Jesus did come in the flesh and that in so doing he came from the Father. In Jn. 8:42 Jesus said, "For I proceeded forth and came from God; neither came I of myself, but he sent me." (Jn. 16:30; 17:8; 13:3; 8:23; 16:27,28)

Numerous times Jesus prayed unto the Father (Jn. 17:1-5; Lk. 22:41,42; 23:34,46; Jn. 12:27,28). Equally, the Father several times acknowledged the Son: "This is my beloved Son, in whom I am well pleased" (Mt. 3:17; 17:5). A host of passages establish that the Father raised the Son (Acts 2:32; 10:40; 13:30; 17:31; Rom. 4:24; Gal. 1:1). The Bible also says the Son returned to the Father in heaven (Jn. 6:62; 7:33; 20:17). Now the Son is said to reign upon David's throne in heaven at the right hand of

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AN EVENT FROM THE PAST

By John Van Stavern

Note: During a series of meetings I held at the 21st St. congregation at Oklahoma City, Oklahoma in October of 1988, brother Van Stavern and I had a conversation in which he told me of the beginning of the church at McBride church building (Missouri) by Homer L. King (my father). I thought our readers might like to read about it and so I asked him to write his recollections for the paper. With only minor corrections the following is what he sent. DLK.

I think it might be best to first give some information about the conditions that existed at that time (1933). I am writing this from my memory as an eleven year old boy in 1933.

We were in the middle of the great depression and everyone was poor. However, my family was of the poorest of the poor. From 1929 to 1934 or 1935 we didn't own a car and, of course, the only way we had of getting any news was by word of mouth through the school, church or grocery store. The McBride church was about twenty-two miles south of Lebanon, Mo., and four and one-half miles from the communities of Competition and Claxton, respectively.

McBride Church was what was then called a "Union Church building" which meant that anyone could come in and worship or hold meetings. It was provided by the community for the use of all. The only rule was that one could not supercede any services that were in existence or interfere with any meetings in progress by others.

The main denomination which met there was the Free Will Baptist. All of our family except my younger brother Glen and I were members of the Free Will Baptist Church. My father was a director, my brother Merle was the Sunday School superintendent. Another brother, Earl, was the piano and organ player and our sister Leida was the secretary and treasurer of the Sunday School. A Congregationalist preacher who worshipped with the Free Will Baptists had invited a number of different preachers down to McBride to hold revival meetings. I think most of them were from nearby Lebanon. I remember one was a woman preacher. Just about everyone came to these meetings. After all, there was no other place to go for anyone. One day we heard on the school bus that Homer L. King, a preacher from near Lebanon,

was coming to hold a meeting. The news was given us by the children of the Congregationalist preacher.

Homer L. King did come and he held a two week's meeting. I remember at the first part of the meeting that my dad told my mother that this was the first time he had ever heard a preacher preach the Bible. On the last Saturday night of the meeting there were three who came forward to be baptized and Homer King's half sister, Effie Beard, confessed her faults. She had been a member of the Christian Church.

The Sunday service was to be held at 2:00 P.M. if the Free Will Baptists were through with their services by that time. On that Sunday, they had all day services with dinner on the ground and I feel sure they did it to keep Bro. King from preaching. I remember years later when we were getting the church started in Springfield, Mo., that Bro. King told me he had overheard the Free Will Baptist's preachers talking on that Sunday and one asked, "What are we going to do about this man?" The Pastor said he didn't think that they needed to do anything and that Homer King had done about all he could do. Later that very afternoon when Bro. King preached and extended the invitation, twenty-nine people came forward to be baptized! Among the number were my father and mother, my twin brothers, Earl and Mearl, my sister Leida and myself. Some were baptized that day, but the rest of us were baptized in the Osage Fork River at Orla, Mo. on the next Tuesday.

After this the war was on by the Free Will Baptists. We were harrassed at school and called names. The main name we were called was "Campbellites". Of course, the church began to worship at the McBride Union building every Sunday P.M. at 2:00 or later when we were forced to be late by the Free Will Baptists. A few months later Bro. King held a tent meeting at Competition, but I remember very little about that because I didn't get to attend much of it. Too, about this same time Bro. King held a two week's meeting at Claxton, Mo. My brothers Mearl and Earl and sister, Leida, walked the four and one-half miles each way every night of the meeting. A few times they were able to catch a ride for the last mile or so with someone who happened to be going their way. My younger brother, Glen was baptized by

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TECHNOLOGY: GOOD AND BAD

By Randy Cantrell

The Apostle Paul exhorted the Philippians (4:8) to be mindful of virtuous things in this world. No doubt every member of the Lord's body recognizes the need to cultivate a moral, upright life. As we embark on the decade of the nineties, the challenge facing God's people is perhaps as great as it has ever been. The need to be pure, as a church and as individuals, is vital for our salvation.

In this age of computer technology has been born a phrase, "Garbage in, garbage out" (indicating that incorrect data placed into a computer will only produce incorrect output by that computer). This is hardly a lesson modern man taught himself. "For as he thinketh in his heart so is he" (Prov. 23:7) "Be not deceived; God is not mocked: For whatsoever a man soweth, that shall he also reap." (Gal. 6:7).

Technology has been a wonderful thing and great benefits have been derived by all of us as a result. Computers, electronics and advanced transportation have all aided the Lord's work. The proliferation of media has helped us reach the lost. Technology has also presented us with problems.

I realize there exists among us, brethren who for personal convictions choose not to own a television set. I respect that. However, television does have benefits to God's people when used properly. Television is able to help us reach the lost and keep us abreast of the physical world in which we live. Video tape recorders and cameras have been wonderful technologies brought about by modern engineering. They have been of benefit in keeping in contact with our foreign missionaries, preserving the preaching of old time gospel preachers, carrying sermons to those who are bedfast and unable to attend the services and many other uses. What a marvelous thing to know that our small children can some day see and hear the preaching of great gospel preachers who will one day pass into eternity. Often I've wished such technology had existed earlier so I could experience, in

some fashion, the preaching of men named King, Kirbo, Gay and others. While videotape technology has presented God's people with clear advantages, it has also presented a whole new set of problems for the Christian home. In particular, that problem is movies.

I cringe at the sound of small people relating the latest gore and filth they've rented at the local video store. What are parents thinking? What do Christian parents think of their children and themselves when they allow anything and everything to be viewed in their own living room? Too often I've heard a youngster tell of some movie recently viewed and been horrified at what innocence is being destroyed within that youngster. Neil Postman wrote a book several years ago entitled, "The Disappearance of Childhood." His basic premise is that children are no longer allowed to stay pure and innocent very long. That, in large measure, is the nature of the world in which we live. But as Christians we certainly don't have to contribute toward the disappearance of the childhood of our own children. For that matter, as Christians we have no excuse for destroying our own innocence found in Christ.

What lessons are learned from our willingness to view anything? "Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush..." (Jer. 6:15/8:12). The innocence of ourselves and our children is mandatory for spiritual well being. "Pure religion and undefiled before God the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27).

Modern technology is a wonderful thing offering glimpses of lands we'll never be able to visit, people we'll never meet, sights of wonder we'll never see in person. But beware, it also offers a powerful tool that satan can use to enter our very homes and place within us and our children the garbage of sin. "If there be any virtue... think on these things."

A GLORIOUS CHURCH

By Barney Owens

(Cont. from page 1)

Gentile, another for the Jew, but all are "fellowheirs and of the same body, partakers of his promise in Christ by the gospel" (V. 6). By viewing the church establishment for all, God makes known His many-sided wisdom (V. 10). This was His plan, His way, His desire fulfilled, or again as stated in the first of the epistle the "fulness of him that fulfilleth all in all." It was according to "the eternal making (purpose) which he made (purposed) in Christ Jesus our Lord (V. 11). The church was not an off-the-wall thought with God, it was and is the fulfillment of His will to save all from sin. The church is glorious because God created it or brought it into existence.

THE HEAD OF THE CHURCH IS CHRIST

The churches and religious communities which exist by the power of men point to their head or the seat of their authority trying to show their credibility or purity (which always infers they are inferior) but they pull up far short. While some Protestants point to the Romanish Church and condemn them for the doctrine of Papal Infallibility the same can be cast in their teeth as they must look to an earthly headquarters for permission to do this or that. What does that mean, if it is not a sign they fear making a mistake, but the headquarters cannot be wrong? Yet how short these fall! When weighed in the balances the scales tip. The churches of Christ, however, have a Head who is not of this earth — Jesus Christ. "And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." (Col. 1:18). Cir-

cle the earth and one cannot be found with the glory of Christ, as "in him dwelleth all the fulness of the Godhead bodily." (Col. 2:9). His place is at the hand of the Father, exalted above all the powers of the earth. (Eph. 1:20-21). All authority is His having received it of the Father (Mt. 28:18). What a Glorious Head! What a reflection of our glorious Head is seen in HIS GLORIOUS BODY — THE CHURCH!

THE CHURCH HAS A GLORIOUS MISSION

It is the church which is declared to be "the pillar and ground of the truth" (I Tim. 3:15). The truth is to bless men by making us free from sin (Jn. 8:32, Rom. 6:16-18). The truth is the gospel (I Pet. 1:25). Jesus sent forth the disciples with the charge "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:15-16). These things were committed to other faithful servants (II Tim. 2:2), who in turn went "everywhere preaching the word" (Acts 8:4). Some today have worked to make all men equal, thinking they have come upon something new, something different, something to bless all. We remind these "Johnny come lately's" the church has been doing this since the beginning. What more glorious mission than to free men from sin, to allow them every blessing of God, blessings not limited to this life or age, but blessings that will glow in eternity. The mission of the church makes it glorious.

THE MEMBERS OF THE CHURCH ARE GLORIOUS

May I ask you to read again the text? Paul shows that the church is presented (made to stand by His side) by none

other than Himself, "glorious." The picture is one of a Bride who has been purified and made ready for her husband. The Bride of Christ (each member) is made ready by submission to the Word and thus washed (V. 26). The Gospel being God's power to save has been obeyed at which time addition was made to the obedient, to the body, — the church. There is not a single saved person out of the church. Remember, when the sinners asked "what shall we do?" (Acts 2:37), they were told, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," and they were "added unto the church" (V. 41+47). When one is baptized for the remission of sins, he is set apart from the sinners of the world (Paul says Eph. 5:26 Sanctified). Also he has escaped the defilment of sin (Again Paul says "cleansed" Eph. 5:26). Therefore he is in the body of Christ, the church. The church, then, is glorious because every member is in a saved condition.

With a subject as wonderful and vast as this much could and should be said, as it indeed is the theme of the New Testament. However, space disallows a continuation. May I suggest that you pursue it further.—8782 Meadowview. (45069)

"THERE ARE THREE THAT BEAR RECORD IN HEAVEN"

By Alan Bonifay
(Cont. from page 4)

God (Acts 2:33; 7:55,56; Rom. 8:34; Eph. 1:20; Heb. 1:3; Col. 3:1; Heb. 8:1; 10:12; 12:2; I Pet. 3:22). Finally the Son will yet come again from the Father (Acts 3:20).

We have mentioned this large number of verses to es-

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establish beyond doubt the wealth of material available. It is inconceivable to reasoning minds that anyone would even attempt to sustain a view denying that the Father and the Son are two distinct and separate persons both of whom are God.

Furthermore, the Holy Spirit is also distinguished from the Father and the Son. In Jn. 14:16,17 Jesus said he would beseech the Father to give the disciples another Comforter upon Jesus' departure. Then he states that this other Comforter was the Holy Spirit. The same is stated in several other passages (Jn. 14:26; 15:26; Acts 10:38; Eph. 2:18).

Beyond any question the Scriptures insist that we believe that there are three persons who comprise one God. As incredible as it may seem to you many other passages could be cited to support the view we have taken. Even though the concept is difficult to understand-- i.e. how one God can be three persons-- the teaching of God's Word that such is so clear and abundant. There may be much about this that escapes our understanding, but the fact that we worship one God who is revealed in three persons is clear beyond misunderstanding. I hope the articles I have written have been helpful to you in your study of his Word. I appreciate the honor of being asked to write them and also the favorable comments received.

GOSPEL MEETINGS NO LONGER PROFITABLE, SOME SAY

By Don L. King

(Cont. from page 2)

way there will be results. When a congregation views a meeting as the highlight of the

year for them and works toward its success all year, talking with people on a daily basis, it is very likely many will be interested in attending to hear the preaching because someone has been talking with them about it all year.

People will still obey the gospel. The gospel has lost none of its power to save. However, the lost cannot obey until they are exposed to its power. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Romans 10:13,14) The same Apostle said, "...it pleased God by the foolishness of preaching to save them that believe." (I Corinthians 2:21) We must remember that it is the world who considers the preaching of the gospel foolishness. It is not supposed to be church members who consider it so. Our cry needs to be as Paul's "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the jew first, and also to the greek." (Romans 1:16) There is no earthly power greater than that of the preaching of the gospel. If we do our part in cultivating interest in those around us as we approach meeting time, it is certain results will be forthcoming. Let no one misunderstand. We do not claim meetings to be the only way. That is obviously not so. However, we are convinced they can be as fruitful as ever if they are held in the same way they once were.

Gospel meetings were not a social event in "the good old days." Brethren were not concerned with how much recreation they could manage. It

was not just a time of good visiting (though brethren have always enjoyed such) neither were meetings planned with recreation and a good time in mind. Those brethren were not generally opposed to folks having fun or visiting but they knew a gospel meeting was for the purpose of saving the lost. In some cases that special emphasis has been misplaced. We are very socially minded now. It certainly isn't sinful to be social nor is it sinful to enjoy good clean recreation. However, these things must be kept in their place. It is obviously a mistake to allow these or any other physical enjoyments to become a reason to hold a meeting, or attend one. Let us "Preach the word;..." (2 Timothy 4:2)--OPA.

AN EVENT FROM THE PAST

by John Van Stavern
(Cont. from page 5)

Clovis Cook about two years after this and another brother, Bill and his wife, Ruth, were baptized by Fred Kirbo a few months later.

I remember several preachers coming to McBride to preach. Among them, Homer A. Gay, Clovis Cook, Fred Kirbo, Charles Lee, M.J. Buffington and Clarence Kessinger. Also there were several teachers from the old Lee's Summit church who came down and helped us.

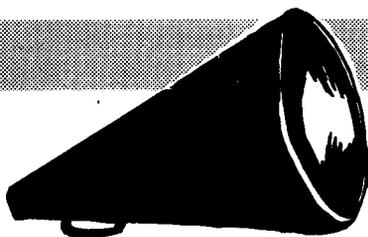
There were many good things that grew out of that first meeting at McBride by Bro. King in November of 1933. One was that the church at Lebanon, Mo. was started in 1940, mainly through the efforts of my brother Bill Van Stavern. Those who knew Bill during his lifetime will attest that not many touch so many lives in a positive way as did Bill Van Stavern.

cont. on page 9

Later, my brothers Earl and Mearl, moved to Texas and began the church in Mearl's home at Odessa in the 1940's. Some time later Earl moved to Leveland, Texas and the church was started there. The

early part of the 1950's my wife, Bonnie, and I moved to Springfield, Mo. A few months later my brother, Glen and his family also moved there. The congregations at Lebanon and Lee's Summit supported first

Bro. Arthur Wade and later Bro. Homer L. King to work there. As a result the church in Springfield, Mo. began.--*Yours in Christ, John J. Van Stavern, 705 S.W. 3rd, Moore, OK 73160.*



ANNOUNCEMENTS

THE NEW SONGBOOK

The new songbook will be ready soon. The title is "Blissful Praise" and is to be available after May 1st. It will be the same size as the last book and the price will also be the same, \$2.75 each plus shipping and postage. Many place advance orders and have their books shipped direct from the printers. Order from: M. Lynwood Smith Publications: Rt. 1, Box 151, Wesson, MS 39191.

Brethren:

We are looking for someone to work with the Sacramento, Ca. North Area congregation long term. If you know of someone willing to work for the Church, please have him write to me, Ed Powell, 8167 Venn Court, Sacramento, CA 95828 or call (916) 383-9484.

Sincerely,
Ed Powell

REQUEST FOR PRINTED MATERIALS

I recently received word from the Harding Graduate School that they are interested in copies of all of our printed materials. They are wanting to archive all materials from church of Christ authors. They are desirous of materials in foreign languages as well as English. Foreign language materials should be accompanied by a translation of the title and, if possible, an English version.

This is an excellent opportunity

to make our materials available to those who normally might not come into contact with them. I urge all who have published tracts, booklets, and books to submit copies to HGS. The address is:

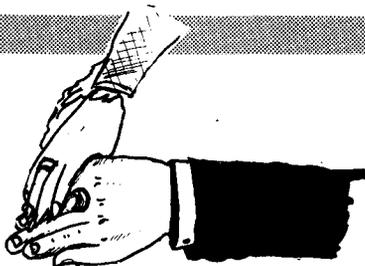
Don L. Meredith, Librarian
Harding Graduate School Library
1000 Cherry Rd.
Memphis, TN 38117

THE SPRING MEETING- BIRMINGHAM, AL.

The Annual Spring Meeting in Birmingham, AL. will be April 8th through April 15th conducted by M. Lynwood Smith. For additional information contact Lowell Hill, 3509 Cypress Cove, Birmingham, AL. 35210. Phone 205/951-3351.

A NEW TRACT

Mark Bailey has written a new tract on **Alcoholism**. It is approx. 40 pages and is free. (you pay the postage). Order from Mark Bailey, 804 Dunson St., La Grange, Ga. 30240 Ph. (404) 882-6508.



**BONDS OF MATRIMONY
HARDMAN-CHARLES**— On the evening of February 15, 1990, William Thomas Hardman and Cathy Mae Charles were united in marriage at Belington, W.V. A fairly large gathering of friends and relatives were present to witness and celebrate the exchanging of their solemn vows on this most happy occasion. The singing was most excellently done by our sister

in Christ, Della Huffman, of the Bunner Ridge congregation in Fairmont. This has been the home congregation for Tom and Cathy. They will be making their new home in Florence, South Carolina. I considered it a great honor and privilege to be asked to officiate at their wedding. May God bless them with many fruitful years in His service.--*Bob Johnson.*

ANNIVERSARY GREETINGS FEBRUARY 14, 1990

Brother J. Wayne McKamie announced with compliments that February 14th was the 64th wedding anniversary of Karl Glyn Wilks and his wife, Cora Mae Wilks. They were married February 14th, 1926. Karl was nineteen and one half years old, and Cora was almost sixteen years old. Their first child, Glyn Noble Wilks, was born March 24, 1929. Four other children came until five were born, the fifth one being born in 1922. The last one died of diabetic complications in 1972.

Karl was baptized at the age of thirteen in 1919 and soon began taking part in the Lord's Day worship, now making 70 years of service and membership in the Church of Christ. Cora was baptized into Christ the first gospel meeting that summer after marriage in 1926, and has been a faithful member of the Church of Christ to this present date; many times keeping the preacher. Almost always she prepared the Lord's supper each Sunday morning.

One of the younger brethren said, "My! Sixty-four years is a long time to be married."

To which Karl replied, "Oh, it didn't seem so long." It was and is truly a marriage of love.--*Betty Elliot and mother, Sue Terry.*

ANNOUNCEMENTS

ANNOUNCEMENTS



OUR DEPARTED

HOUSE— Elmo H. House was born February 22, 1910 at Shady Grove, Oklahoma and departed this life December 4, 1989 at 79 years of age. On July 24, 1934 he was married to Flora Rooker and to this union two sons and five daughters were born: Elmo House Jr. of McAlester, Ok., JoAnn Foreman of Dallas, Tx., Juanita McFarland of Houston, Tx., Margie Rogers of Arlington, Tx., Thelma Uva of Crowder, Ok., Linda Perry of McAlester, Ok. and James House of McAlester, Ok. The service was conducted at the Hereford Lane Church of Christ in McAlester, Ok. by this writer, his grandson. The words of comfort spoken were originated by Elmo Jr. and the family, as a memorial to their father. He was baptized in a farm pond just outside of McAlester, resulting in many years of faithful service. His talented ability to lead singing in the worship will be missed. His talent and love for music will live on, as shown by the singing which was done by his children. He was carried to rest by his grandsons: Tim House, Mike Rogers, Billy White, Kelly White, James House Jr. and Billy Hymer--*Mike McFarland.*

DADDY

Little girl days of years gone by

Bring to my memory.
Of a father so dear and kind
Who worked so hard for his family.

A christian father, Oh praise his name -

And oh how he could sing.
For God gave him a beautiful voice

To praise His Holy Name.
Oh how little girls look up to their dads -

And watch every step they take
And follow in his footsteps
Through every pathway gate.

My christian father, thank God for you -

For you guided me in the straight and narrow.
How lost forever I would have been
with out your hand to follow.

Someday in the Great Forever -

Reunited we shall be.
Brothers and sisters, Mom and Dad -
God and a christian family.

*In memory of Elmo House Sr.
by his daughter,
Linda Perry*

KYLES— Onimus Kyles was born Aug. 29, 1910 at Bruno, AR, and died Feb. 5, 1990 at Yakima, WA at the age of 79. He was married to Ina Page on Dec. 8, 1934 near Bruno, AR. To this union were born three children: a daughter, Anna Barnes of Cowiche, WA; two sons, Jimmy of Union Gap, WA, and Jerry of Yakima. Bro. Kyles is survived by his wife of 55 years, Ina, his children, nine grandchildren and five great-grandchildren. He was a member of the McKinley Ave. congregation of the Church of Christ in Yakima. Services

were conducted in the church building on Feb. 8th and burial was in the Tahoma Cemetery. Bro. Kyles' conversion from the cups and classes persuasion was a pivotal point in the growth of the Yakima congregation in the early 70's. Through him others were contacted who also made a change when presented the truth. This led to several baptisms within the families of those who changed. Sadly, a few years ago Bro. Kyles left us and returned to his previous method of worship with the cups and classes brethren. However, I am thankful to report that during a meeting I conducted in Yakima in August of 1989, Bro. Kyles made a public confession of faults and returned to the scriptural method of worship. We sorrow at his passing, but not as for those who have no hope. He will be remembered with love and appreciation. May the Lord comfort his dear wife and family. I was honored to be asked to conduct the services.--*James C. (Jim) Franklin.*

TARPLEY— Thomas Everett Tarpley was born July 11, 1921 in Giles County, TN. He departed this life on Thursday, Jan. 25, 1990 in Lawrenceburg, TN. Everett and his wife, Louise are long time members of the Springer Rd. Church of Christ. Everett had suffered many years from a disease that had confined him to a wheelchair. I learned to love this brother in Christ so very deeply and will miss him so much. At the end, he slipped quietly and peaceably away to be in God's care. He is survived by his beloved wife, Louise, one sister, two brothers, several nieces and nephews and a host of brethren--*Johnny L. Fisher.*

the fields are white already to harvest



Gayland L. Osburn, 78469 Sears Rd., Cottage Grove, OR 97424, Jan. 5— Dec. 10, I preached at Kennewick, Wash.; and Dec. 31, at the evening service, I preached in Seattle. Concerning the church here in Spokane, Wash., we now have the inside of the building almost finished. Just a few odd jobs and a little painting is left to do inside. Then, we plan to make a 4'x8' sign and mount it on the outside of the building. The Lord willing, we will paint the front of the building in the Spring, when the weather permits. We ask an interest in your prayers for us and the Lord's work here. We were sorry to hear of the passing of Bro. Miller. A strong and faithful soldier has been given his leave from the battle, and his works do follow him.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539— Lynwood Smith closed a good meeting with us at Fremont. One was baptized and one confessed wrongs. Cooperation was good from nearby congregations and we were glad to see outside interest as well. Lynwood preached the old time gospel and it was well received by all. We appreciated a number of preachers who came one or more times. We were able to attend the first night of Billy Orten's meeting in Ceres before ours began the next morning. A large crowd was present and it was good to hear Billy again. I visited with him after he closed on Sunday evening and he reported a good meeting. We thank God for all the good done in every place. We enjoyed having Lynwood in our home again during the meeting and talking about so many things of importance to the Cause of Christ. He has meant a great deal to our family through the years. We wish him God's best. We look forward to preaching locally on weekends and also to a meeting in Atwater, Ca. April 20-29. We look forward to seeing many of you at the meeting.

Bobby J. Pepper, P.O. Box 870406, Wasilla, Alaska 99687-0406, 2-7-90, 1-(907) 376-2030— The work here in the far north continues to reap fruit for the Lord. We have fifteen members. In December I had the privilege of baptizing Fred Wilson and his wife. Last weekend my wife and I were in Kenai. It was good to be with the members there. Bro. Richard Frizzell will be leaving the first of July. If you know of a preacher who would like to replace him and be a part of this good and much needed work, contact bro. Melvin Crouch. We have a meeting scheduled the first week of June with bro. Gayland Osburn. He will divide his time with us and the congregation in Kenai. We also have some mission meetings on the schedule for this year. Please make note of this and be praying for the work. We live in what is known as the Matanuska Valley. It is a farm area, cattle and all kinds of vegetables in the cabbage family grows very well here. About fifty thousand people live in this valley and others continue to move here from Anchorage. Anchorage has over two hundred thousand people. Thanks for all the encouragement, support and prayers. May God continue to bless us all in His work! We enjoy getting the paper.

Bob Johnson, 5 Glade Ave., Philippi, W.V. 26416, Feb. 5, 1990— We deem it a great pleasure to report of the great work in north central West Virginia. Several from my present studies still attend services faithfully at Mt. Liberty. I have a new study that will start this week in Belington. This is a small town like Philippi, about a 15 minute drive from my house. I have two other studies in that town, and five in Philippi. On Monday mornings, when possible, brethren Alan Bonifay, Richard Bunner and I, get together for fellowship, and to discuss the work of the church. This is most uplifting to me. Their exhortation, experience, and zeal, is greatly appreci-

ated. I have been in West Virginia a little over a year, and have grown to love these men more and more, and hold them in high esteem, for their hard work and persevering labors for the Master. We would like to encourage brethren to come worship and visit with us when the opportunity presents itself. Pray for us.

Edward Williamson, HCR 4 Box 5, Raymondville, Mo. 65555, Feb. 6— We continue to spread the gospel in this area. Our prayers are with those everywhere who are letting their light shine for the name of the Lord. The congregation at Bendavis, Mo. is doing well. We are at peace and striving to spread the gospel. If you know of anyone living in Wright or Texas counties in Missouri whom we can invite to services, let us know. Recently I have been able to preach at the following locations: Houston, Fieldstone, West Plains, Ava, and Niangua in Missouri, Mtn. Home, Ark., and Birmingham, Alabama. One young brother asked for the prayers of the church during these efforts for which we give God the glory. I am grateful to the brethren in these congregations for allowing me the opportunity to preach the gospel. I especially enjoyed my first visits to Niangua, Mo., and Birmingham, Ala. While in Birmingham I enjoyed the hospitality of the Anderson and Holmes families. We of the Bendavis congregation hope to accomplish many good things spiritually this year and with the help of the Lord we will. Remember us in your prayers. May the Lord bless and keep you.

Bob Loudermilk, P.O. Box 625, Derby, KS 67037, Jan. 21— Since last reporting I have enjoyed being with the brethren for meetings in Corsicana, Tx., Mountain Home, Ar., Athens, Al., Canon City, Co., and Hunt, Ar. In the past few months I have also spoken at Tulsa, Ok. (11th Street congregation), Wichita Falls, Tx., and Edmond,

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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)

Ok. I want to thank all these brethren for their support of the meetings and speaking appointments. One of the blessings of preaching the gospel is the opportunity to enjoy the fellowship of so many brethren in various areas. The New Year's Meeting in Oklahoma was one of the best this past year; very encouraging lessons and the usual uplifting singing. The Norman congregation did a beautiful job in hosting the meeting and made us all feel welcome. In Wichita, Ks., we are anxiously awaiting our 6th Annual Gospel Meeting in the interest of our young people! The meeting is scheduled for Feb. 14-18, and the theme this year is "Relationships." Speakers from various areas will share the pulpit as they expound upon subjects such as peer pressure, preparing for marriage, purity, the rule of self-esteem in relationships, our relationship with Christ, families, and mending relationships. We anticipate a large crowd. My schedule for the next few months includes meetings in Amarillo, Tx. (Feb. 23-25), Fieldstone, Mo. (March 28-April 1), Moore, Ok. (Sunday appointment - April 15), Jacksonville, Fl. (Annual Memorial Day meeting - May 24-27), and Hunt, AR. (dates to be confirmed). Please do join us if you are in the area.

Alan Bonifay, 709 Potomac Ave., Fairmont, WV 26554— We are doing well in north-central West Virginia in spite of the brutal weather. Richard and I continue to make headway in 13 studies. Bob continues in 6 or 7 studies in Philippi. Recently a new family attended services at Ash Camp. We

have high hopes of converting them in the weeks to come. Also a lady who attends frequently brought her daughter for the first time. The highlight of my work in December was the Wichita Falls Study. It was an honor to work with Bro. Edwin Morris in conducting the study. All nineteen of the chosen speakers met our expectations. We enjoyed an excellent series of presentations. In my estimation the annual December study is one of the foremost learning experiences in our fellowship. The elders at Wichita Falls together with the leaders at 21st St. in Oklahoma City, are to be commended for providing us with this forum. It was also our privilege to attend the New Year's meeting hosted by the Norman, OK congregation. Lynwood is a past-master at conducting such meetings. Richard and I are working on an exciting new campaign for this spring in an effort to generate new studies and growth. If our plans materialize we will report them to you in more detail in months to come. We were saddened to hear of the passing of Bro. E.H. Miller. He was a fearless and courageous defender of the faith. The Kingdom shall miss him here, but we believe he is now in a better place. Our prayers go with his family, friends, and loved ones.

Virgilio O. Danao Sr., Dist. No. 2, Roxas, Isabela, Philippines, Feb. 9, 1990— The visit of bro. Don L. King and bro. Brian Burns last month, January 3-21, resulted in six baptisms made in different places. The brethren were strengthened and edified by their preaching focused to believers and

non-believers as I requested them wherever we visited and conducted meetings. Although this was his first visit to the Philippines, bro. Burns seemed to easily adjust himself to our way of living. I appreciate them for their being hard workers and dedicated servants of the Lord, particularly bro. King, as ever before. I was their interpreter. Additional baptisms were made after they left the country. Plans have been made to start Sunday worship services in Sandiat on February 18. Another congregation was also started in Luna. Bros. M. Garcia and A. Almazan conducted the initial Sunday worship service there last February 4. In behalf of the brethren in the Philippines, I would like to express our gratefulness to all who extended financial assistance to brethren in my country who were victims of storms and typhoons last year. Once again we have proven to the world that members of the Lord's church, though they are separated by thousands of miles, we can still share each other's burdens in time of needs and miseries. Also, we are thankful to the brethren in Little Rock, Arkansas, USA with whom bro. James C. Franklin labors for the Lord, for the brand new computer donated to the work here. A special thanks to Bro. Don L. King and the faithful brethren at Fremont, California for the new pair of hearing aids, which at least eases my "thorn in the flesh", and their continued love and support towards the mission work in the Philippines. I urge brethren everywhere to please pray for the continued success of the work here and everywhere. May God bless us always!



A D V O C A T E

No. 5 MAY 1, 1990

TO THEM THAT ARE WITHOUT LAW

By Benny T. Cryer

There is not a single responsible person living on this earth that is without law in reference to God. To describe a person as being "without law" (I Cor. 9:21) can only be done when a specific law is under consideration. Paul had in mind the law of Moses and the Jew, in spite of the fact the law had been taken away by Christ, was still holding up so high for justification. The Gentile was never under that law and hence could be described as being "without law." That is not equal to saying they were not under any law for they were, according to Rom. 2:14-15, "a law unto themselves." The question might well be asked, "How could they be a "law unto themselves?"

THE FUNCTION OF MAN'S THOUGHTS AND CONSCIENCE (ROM. 2:15)

Man was created in the image of God. Gen. 1:26. Among the different things that are meant by this is man was made a rational or thinking being. He, therefore, has the responsibility to think, form judgments and make decisions in reference to his creator and life itself. Since man was made with a fleshly body and a spirit he has the responsibility to think responsibly in those things that affect both body and spirit.

THINKING ABOUT GOD

How could man think about God if his creator did not reveal himself? God made, walked and talked with Adam. He had close communication with others of the Patriarchal Age. They knew him in these ways. He revealed himself by written words to the Israelites in addition to the miracles he performed in their presence. But the poor Gentile had few, if any, of these

advantages. However they were not without revelation. David could view the heavens and the earth and write, "the heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Ps. 19:1-4. In God's great design of created things there are voices that must be heard by the created, rational beings. There is not a day or night their words cannot be heard and there is no place on earth where they cannot be understood. This testimony is so powerful that David declared in other writings. "The fool hath said in his heart, there is no God." With these background thoughts in mind Paul wrote in Rom. 1:20, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." If a man who has never heard of The Bible worships idols he stands condemned by laws that are a part of creation along with his innate abilities to reason upon these things and form correct conclusions. In the judgment day his thoughts will accuse him if he has formed wrong conclusions and lived by them or else came to the right conclusions and did not live up to them.

THINKING ABOUT IMMORALITY

What about sins other than idolatry? Can they be committed outside the kingdom by transgressing law found in another realm? Ab-

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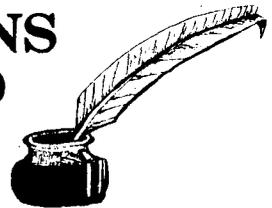
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EDITORIAL

SUGGESTIONS FOR FIELD REPORTS

By Richard DeGough



I have received the **Old Paths Advocate** for many years, and continue to enjoy the paper for various reasons. One of the main features of the paper is the field reports from the gospel preachers. There are some of the preachers that write frequently, and many like myself that do not write very often. It is my understanding that one of the main reasons for the **Old Paths Advocate's** existence was to offer our brotherhood a journal that contained information about the preachers' work in different fields of labor. This service would inform us of the progress of the gospel, and bring us closer together as brethren because we all share and rejoice in this great work.

The publishers and editors have done a good job all these years and are to be commended for their work. Their work is not easy when you consider they are trying to be compatible in so many different ways and for the benefit of so many different people.

While we enjoy the field reports that contain every activity of the preachers, we can also detect a problem with this. First of all, when the reports are too long they occupy so much space that little or none is left for others to report. This presents a problem for the editors who are reluctant to delete anything we might write. Brother King used to encourage preachers to report, but, in a brief way, telling who, what, and when about their work. Secondly, there are only six or eight reports that appear when there used to be three times that many every month. If everyone would cooperate in writing the reports as brief as possible this would alleviate the problem in one way.

The editors of **Old Paths Advocate** have appealed to us to write as brief as possible several times before. Surely we can comply with this request in order for the paper to be better and more efficient. **Brethren, reports are encouraging, keep writing them.** However, the more we make them to the point about the work, the better the **Old Paths Advocate**. May the Lord bless the brotherhood and the cause of Christ in every way consistent with his will.--1907 Tully Road, Hughson, California, 95326

NOTE: We appreciate Bro. DeGough writing this. It has always presented a problem when the reports were too lengthy. I recall a comment my father often made in this regard; "Brethen, boil them down." This time of year, however, we hope you will remember Richard's admonition when you sit down to write your reports, and please do write them.--DLK



THE QUERIST COLUMN

By Ronny F. Wade

Question: Is it scriptural to build a church house? (Phillipines)

Answer: In dealing with questions of right and wrong, the determination must be made, on the basis of what the scriptures authorize us to do. Practices may be authorized explicitly or implicitly. This is sometimes referred to as specific and generic authority. The idea is, that some things are specified (spelled out) while other things are implied (not specifically expressed). We must remember, however, that generic authorization may not be claimed for a practice, if that practice violates other bible principles. A case in point is the question of classifying and dividing the church for the purpose of teaching. Some claim that the word teach is generic, thus the class method or arrangement may be used by the church. The problem with this reasoning is that the scriptures tell us exactly how the public teaching of the church is to be carried out. It is always one man at a time speaking to one audience. (I Cor. 14.) It is the church coming together in one place. (Heb. 10:25). Thus classification violates these scriptural principles and therefore cannot be justified under the banner of generic authority. But what about the above question? Do the scriptures speak directly to the question of church houses? In Heb. 10:25 we are commanded to "assemble together". Though a place is not specified, it is implied. In other words you must have a place in which to come together. Inherent in the command to assemble is authorization to provide a place for that gathering. In I Cor. 16:1-2 we have the authorization for a church collecting funds, through a Lord's day contribution, to carry on the work of the local church. One thing a local church is commanded to do, is assemble. Therefore, I believe that authority for the provision of a church building is implied by these scriptures.

There is no doubt that churches have existed without owning or paying for a church building out of church funds. In New Testament times churches often met in homes i.e. house to house. In some places that practice is carried on

today, and there is certainly nothing wrong with it. Some churches choose to build buildings from contributions given by individual members, using the church treasury to support gospel preaching and poor saints. This practice cannot be scripturally condemned. However, we believe it would be wrong to conclude that because the two preceding illustrations are scriptural churches cannot use church funds to build a building. Another aspect of this question will be considered in the following question.

Question: Is it scriptural to spend large sums of money to renovate a church house (carpet, pews, etc.) when the current building is nice enough? (Ca.)

Answer: In providing a place for worship, there are several factors that must be considered. Location, size, appointments etc. Most of these considerations lie in the area of judgment. For example it might not be wrong to have a building in a bad area of town, but it might not be best either. A church could probably meet in a "cracker box" so to speak, but if it grows, it will need a building of sufficient size to permit it. From my perspective it seems that often times brethren have limited their potential for growth and progress because of the bad judgment used in where and how they built. I think we must, however, admit that it is possible to "overspend" or become unnecessarily extravagant in the provision of a church building. Judgment and common sense must be exercised. The main goal and function of the church must be kept in mind i.e. the preaching of the gospel and saving of the lost. The building is a means to an end. It is not the end. Therefore, to spend all the church's money on a building, or to so strap a congregation with debt on a building that they are unable to preach the gospel, is to lose sight of our real business and reason for existence. To spend large sums of money on appointments that are unnecessary while millions languish in sin, and preachers seek secular employment to feed their families, is

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PREACH THE WORD

2 Tim. 4:2

By Bob Morrow

Paul charged Timothy to “**Preach the word**; be instant in season, out of season.” He had just warned in the same letter that there would be perilous times, that men would be “lovers of themselves, boasters, proud, ever learning, and never able to come to the knowledge of the truth.” Perhaps one reason truth is never found is that some spend too much time studying works of men.

Paul further writes to Timothy, “And that from a child thou hast known the **holy scriptures**, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 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, thoroughly furnished unto all good works.” (2 Tim. 3:15-17) “For the time will come when they will not endure **sound doctrine**; but after their own lusts shall they heap to themselves teachers, having itching ears.” (2 Tim. 4:3)

In Paul’s first letter to the church at Corinth, he writes, “And I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the **testimony of God**. For I determined not to know anything among you, save Jesus Christ, and him crucified.” (1 Cor. 2:2,1) And in verse 4, “And my speech and my preaching was not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power.”

It seems that the trend today among some of our preachers is away from what Paul determined to do and what he encouraged Timothy

to do. Entire “sermons” (notice the quotation marks - they’re more like lectures or seminars) are based on only one or two scriptures, if any at all, and the rest is promoting ideas of worldly scholars or relating vignettes. Paul was just as advantaged as we are today regarding worldly wisdom. He studied at the feet of Gamaliel. Some noted scholars and philosophers, Socrates, Plato, etc. (still quoted and studied today) lived prior to the apostle Paul’s time. Why didn’t Paul use all this knowledge in his works? Let Paul tell us in 1 Cor. 1:19-21, “For it is written, ‘I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.’ Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” It is inconceivable that Paul would be any different if he were living today.

Perhaps elders, deacons, and leaders of the church are responsible (partially, at least) for this trend. If this type of teaching were not tolerated, it would cease. However, it is encouraged in some places. When comments are made such as, “It’s good to see that some of our preachers are using books other than the bible,” this type of teaching is reinforced.

Brethren, when it comes to the preaching of the gospel, who cares what doctors, psychiatrists, psychologists, philosophers, Harvard professors, or anyone else has to say?

BACK TO THE BIBLE--OPA

“I’M WAITING ON GOD TO SAVE ME!”

By Tony Melton

Some folks have a false concept pertaining to salvation. They think that their salvation will be based on some supernatural experience or some better-felt-than-told feeling. They seem to cherish the belief that God will some day whisper in their ear or give them some sign of their salvation. A lady once explained to me that she knew God’s word commanded baptism, and that she needed to be

baptized; but she said that she was waiting on the spirit of God to lead her or tell her to be baptized.

But how does the Spirit of God lead us or tell us to be baptized today? The apostles were guided into all truth by the Spirit of God (John 16:13). And all scriptures were God breathed (2 Tim. 3:16); thus the scriptures are the words of the Holy Spirit. When we follow the teachings

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IS THE CHURCH PLAYING WHILE THE WORLD PERISHES?

By Rick Martin

We have but one thing to offer and that is the gospel of Jesus Christ.

In recent years I have seen a disturbing trend begin to develop in the Church. It is a trend that has long been in the denominations of the world. I am afraid that a pleasure-crazed, sensual attitude is making headway into the Church of our Lord and Saviour Jesus Christ.

At a recent gospel meeting a brother told me about his daughter asking him "what are they going to have for the young people at the meeting?" She of course was referring to social activities that they might have. The father told her they were going to have gospel preaching, singing, and worship to God. I am afraid that many of our young people are not aware of the real purpose of a gospel meeting. We need to make sure they realize that the real purpose of a gospel meeting is to preach the Gospel, and not bowling, skating, putt-putt golf, or socials.

Now, do not get the idea that I am picking on the young people because some older Christians have the same attitude. Many look on a gospel meeting as being a time when the congregation will have get-togethers and they can have a good time. Some congregations have monthly get-togethers that their members would not miss, yet they cannot drive to a gospel meeting. When people are more interested in parties, than in the preaching of the Gospel, there is something wrong.

Genuine Christianity does not survive by gimmicks and gadgets, but rather it survives by the power of the Word. The Church must not and cannot become an entertainment center for Christians or people of the world. **We have but one thing to offer and that is the Gospel of**

Jesus Christ. Not games and amusements geared to please worldly appetites.

Christianity has never been a popular cause. Genuine Christianity has never been the accepted thing of the day. Christians will never be in the majority and will always be a particular few. Biblical Christianity does not teach us to lower the standard to get the crowd or to hold on to the one we have. It teaches the exact opposite. We cannot use the devices of the world to lure people to become Christians. To do so is nothing more than rank compromise.

We are living in an evil world system that is completely saturated with the things of Satan. The world system is master-minded by Satan and he confronts the believer on every aspect of daily living. The outside world is full of allurements and charms that can cause us to stumble. We must be very careful where we walk and guard against worldly attitudes creeping into our lives and the Church.

Lest you think these are musings of some crazed-fanatic let me say this; I see no wrong in church-gatherings or young people engaging in wholesome activities during gospel meetings. However, we must make sure that these things do not become the primary things while the preaching of the Gospel becomes the secondary thing. This is where the problem comes in.

There are millions of people in the world who are perishing and the Church must be concerned with them. Ask yourself this question "Is the congregation I attend playing while the world perishes?" If your answer is yes, then I hope you will begin to do your part by putting those things that are most important back where they belong. The Gospel must be first!--
3400 Shaw Rd., Marietta, Ga. 30066

IF YE THEN BE RISEN WITH CHRIST

by K.G. Wilks

Colossians 3:1-17, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2. Set your affections on things above, not on things on the earth. 3. For ye are dead, and your life is hid with Christ in God. 4. When Christ, who is your life, shall appear, then shall ye also appear with him in glory. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. 6. For which things sake the wrath of God cometh on the children of disobedience. 7. In which ye also walked sometime, when ye lived in them. 8. But now ye also put off all these: anger, wrath*, malice*, blasphemy, filthy communication out of your mouth. 9. Lie not one to another, seeing ye have put off the old man with his deeds. 10. And have put on the new man, which is renewed in knowledge after the image of him that created him: (The end of these works of the flesh.)

11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: Christ is all, and in all. (Beginning of good works.)

12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering. 13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14. And above all these things put on charity, which is the bond of perfectness. 15. And let the peace of God rule in your hearts, to the which ye are also called in one body; and be ye thankful. 16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by

him.

Be ye followers...Greek, imitators: comment:

The apostle, Paul, wrote:

I Cor. 4:15, "Wherefore I beseech you, be ye **followers** of me."

I Cor. 11:1, "Be ye **followers** of me, even as I also am of Christ."

Eph. 5:1 "Be ye therefore **followers** of God, as dear children."

Heb. 6:12, "That ye be not slothful, but **followers** of them who through faith and patience inherit the promises.

Comment:

In the four scripture quotations quoted above in the King James Version the word **followers** is rendered **imitators** in the Greek texts of the following: Emphatic Diaglott; Interlinear Greek-English New Testament by Jay P. Green; by the Majority Text of The New Testament (no English); by Zondervann's Analytical Greek Lexicon, page 270; by The Better Version of The New Testament by Chester Estes and by word number 3402 in James Strong's Greek-English in the back of his concordance of the whole Bible. No doubt the word **imitators** is correct, though there are ten other Greek words in the Greek New Testament (per Vine) close to the word **follow** or some of its cognates, but those ten do not fit. There is a vast difference in one following another and in being an imitator of that one. We are called upon to imitate Paul, Christ, and God. You, dear reader or hearer, give diligent and serious thought to imitating Paul, Christ and God the Father, per the four quotations above, that is, Christ like or Godly.

*Notes: Wrath. Impulses and outbursts of anger, and more.

*Notes: Malice. Disposition or intent to injure others, for the satisfaction of anger, jealousy, hatred. It is always sinful. A synonym for malice is rendered by a college dictionary as the word **spite**.--K.G. Wilks

TO THEM THAT ARE WITHOUT LAW

By Bennie T. Cryer
Cont. from page 1

solutely. Read I Cor. 6:9-11. When Paul wrote, "And such were some of you..." he had in mind the Gentiles who had been fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers and extortioners. Did the writer accuse them of these things because they transgressed laws found only in the Old or New Testaments? No. In Romans 1:20-31 Paul catalogs most of these sins. Where could they have learned these things were wrong? From creation and their own created make-up! This is what the apostle had in mind when he wrote Romans 2:14-15. They were not under the Kingdom of Christ's laws at that time. This is not the same thing as saying they were not responsible to God or Christ because they are the authors of the laws surrounding creation just as much as they are the laws found in the New Testament. The two sets of laws must not be confused. Thus Paul could conclude, "For all have sinned, and come short of the glory of God." Romans 3:23.

ARE THESE LAWS OF CREATION STILL BINDING?

The laws that are a part of creation and the make-up of man were not done away with through the death of Christ as was the law of Moses. Col. 2:14-16. They are just as binding on each person as they were before the flood came. Because of this, you can go preach to your neighbor who has never read the Bible or to a native in the heart of the deepest jungle that has never heard of Christianity and tell them they are sinners and need to repent. The laws they

have transgressed are God's laws, not because they might be written in the New Testament, but because they are a part of God's creation and revealed through nature and the person is made in such a way he can see these laws and live by them. You teach them to repent and turn to Jesus and the New Testament laws that they were not under before if they want to be saved.

COULD A PERSON BE SAVED BY THESE LAWS?

He could be saved just as the Jew could have been saved by the law of Moses before Jesus came. See Romans 2:11-16. Note v. 13 and James 2:10. When people live under a pure law system they find that upon transgressing a single law they stand condemned as if they had violated the entire law. Furthermore they find that the law by itself cannot forgive or save them. Hence we find that any law system by itself, such as the law of Moses or the laws that are a part of creation can be called a "ministration of death." 2 Cor. 3:7 applies this term to the ten commandment law. So, in order for these laws to save a person he would have to keep each perfectly. Since, this is an impossibility all have sinned and are therefore lost.

WHAT ABOUT NATURAL RELATIONSHIPS FORMED WHILE UNDER THESE LAWS?

Before a person becomes a subject of the laws of God in religion he is subject to natural and political laws. During this time he forms many relationships that God has not chosen to establish by his religion. Religion does not establish who a man's father and mother will be when he is born. Nor does it establish who his fleshly brothers and sisters will be. This is also true of the husband and wife relationship that we call marriage as well as which government we have

a relationship with. For further study on this subject you may be interested in reading the *Millennial Harbinger*, Vol. 2, pp. 139, 202 where the editor of that journal wrote about "Marriage."

IS MARRIAGE A NATURAL OR RELIGIOUS RELATIONSHIP?

Marriage was established before man had a need for religion. Since religion is designed, according to its literal significance, to bind or tie again there was no need for it until man sinned and became separated from his creator. God then began to reveal to him a religion designed to rebind man together again. Marriage was established before sin and so it is a part of creation and would properly belong to the natural realm. Because of this we do not require a couple to be married as a part of religion. A justice of the peace may perform a service in place of a preacher, etc. If this is not true and marriage is a religious institution then we had better change our practices and make sure our sons and daughters are married in a religious service with proper religious people participating. Otherwise, marriage belongs to the natural and political realm. However, when a married couple or a married individual comes into the kingdom of Christ, those kingdom laws begin to regulate and refine that marriage with its special laws and raises the marriage relationship above its natural and political considerations.

MARRIAGES BEFORE BAPTISM

A man of my acquaintance studied the Bible with one of his fellow workers and convinced him to be baptized. Since a certain preacher was working for that congregation he took the man to him to be baptized. One of the first questions the preacher asked

the man was, "Have you been married before?" Upon receiving an affirmative answer he refused to baptize him unless he would leave his wife. Is that the way the preacher should have treated him? Certainly not. The man had been living in the natural realm and was therefore subject to the laws that were made to regulate the natural relationships. If a relationship is a legal and acceptable relationship according to the criteria of the natural and political laws he lived under then, upon obedience to the gospel, that relationship is acceptable to God. If it did not properly conform to those laws before his obedience it could not be accepted in the church. I Cor. 5:1 is a case in point. Immoral relationships were recognized among the gentiles. If such a relationship came into the church it could not be tolerated. It was immoral according to natural and political laws and should be considered the same way by the Lord's church. When a relationship is considered illegal and immoral the relationship must come to an end upon repentance. Repentance does not make such a relationship legal or moral. Had Herod and Herodias repented of their immoral relationship at the preaching of John their repentance would not have made their relationship legal or moral. See Mt. 14:1-4. So, if a relationship is moral and legal according to the natural and political laws the people in that relationship are accepted by God into the kingdom of Christ along with their relationship.

WHAT ABOUT LEGAL HOMOSEXUAL UNIONS?

A woman called me and asked me to marry her to another woman. Of course I refused. But, if that relationship was acceptable out there in the world why refuse? Would not that make it legal according to

my teaching? No! That relationship would violate natural laws that can be learned and clearly seen from creation. Remember, Romans I establishes the principle that people are without excuse in matters like the ones that are listed in that chapter and homosexual relations are included. That relationship and practice would have to end.

Romans 2:12-16 instructs us that men are going to be judged by God according to the law they live under. Some are without law in the sense they are not under the New Testament laws. Those laws can only condemn and they who live under them must perish. It is therefore our duty to understand the difference in these laws and to carry the invitation of Jesus to those who are citizens of another kingdom to come and share in the blessings of the highest kingdom on earth.--1124 Sheffield Ct., Stockton, CA 95210

THE QUERIST COLUMN

Cont. from page 3

shameful and a misplacement of values. In some denominational and digressive circles the larger, fancier, and more expensive building is a sign of progress. Some buildings contain kitchens, fellowship halls, gymnasiums, counseling centers etc. etc. on and on. While I believe church funds may be spent to provide a place for the gathering of christians for worship, I do not believe those funds may be used to provide a place for entertainment or recreation neither of which is a work of the church. Brethren would do well to pause and seriously consider not only how, but how much is being spent on "buildings" in comparison to what is being spent on reaching and saving the lost for Jesus. (Send all questions

to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808).

"I'M WAITING ON GOD TO SAVE ME!"

Cont. from page 5

of the gospel, which are revealed in the New Testament, we are being lead and taught by the Holy Spirit. The Bible tells us plainly that "the gospel" is the power of God unto salvation to them that believe it (Rom. 1:16). Accordingly, by refusing to obey the gospel, we are refusing to obey the Spirit of God. Paul pointed out that all who "obey not the gospel" shall be punished with everlasting destruction from the presence of the Lord (2 Thess. 1:8,9). Today, the Holy Spirit leads man in one and only one way -- through the instructions given by Him in the New Testament.

The apostle Paul, inspired by the Holy Spirit, wrote most of the New Testament. Paul told the Christians at Corinth, "if any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 14:37). Note, Paul "wrote" commandments from the Lord. In other words, Paul wrote scriptures (2 Pet. 3:16). As a result of the writings of Paul and the other inspired men, we have God's instructions for salvation. The only thing we must do is obey those instructions. Jesus asked, "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

Now, if you are still waiting for the Lord to save you, while you do nothing, eternity may find you unfit and dead in sin. James wrote, "but be ye doers of the word, and not hearers only, deceiving your own selves" (James 1:22).--A.P. 20026, Comayagueta, D.C., Honduras, Central Amer.



ANNOUNCEMENTS

FOREIGN SUBSCRIPTIONS

We are continuing to add new names to our subscriber's list for foreign lands. Some time ago we adopted a policy of not removing a foreign sub from the list even though no renewal is sent to us. We do this because it has been a source of much good in various places. However, as you might imagine, this is done at great expense to the **Old Paths Advocate**. It costs more to send to those who live so far away and postage seems always on the rise. Add to this the increasing costs of paper, printing, etc., and the burden grows heavy. Many of you have responded in the past to help us bear this cost. We are certainly in your debt! Thank the Lord for brethren and sisters who care enough to share the paper with others who can not afford it on their own but who read every word and then pass it on to others. I have seen copies of OPA in foreign places virtually worn out from the handling. The paper has been the cause of many obeying the gospel in many parts of the world and we thank God for this knowledge. If you would care to send again, thank you in advance. Please, however, be sure you designate how you want the money used when you send. Thanks so much.--*Don L. King.*

**1990 KANSAS CITY
LABOR DAY MEETING
at 85th & Euclid Congregation,
Aug. 31-Sept. 2
THEME -
"EVERYDAY PROBLEMS
FACING THE CHURCH
TODAY"**

- 1) Is the Gay movement any threat to the church-Stan Elmore
- 2) Christians in a drug infested world-Irvin Barnes
- 3) The threat of the "Busy-Life" of the 90's-Ron Alexander
- 4) Selfishness, covetousness and

materialism on the upswing-Richard Reed

5) Is the feminist movement a threat to the church-Don Pruitt

6) Abortion and premarital relations in America and in the church-Smith Bibens

7) America's crumbling families and broken marriages-James Orten

8) Old soldiers must continue the fight and finish the course-Jimmie Smith

9) "Jesus" the answer-Taylor Joyce

MEMORIAL DAY MEETING

The Jackson, MS congregation, 147 McCluer Road, Jackson, MS is planning a gospel meeting May 23-27, 1990. Bro. Brian Burns will be the speaker. Services each evening will be at 7:30 and on Lord's Day at 10:30 A.M. and 2:30 P.M. Make your plans now to attend.

DEAR BRETHERN

This is to apprise the brotherhood that the Winfield, IL congregation has relocated and now meet in the home of Sister Jeanette Mast at 1355 Glengarry Street in Glendale Heights, IL, 60139. Please call ahead to (708) 668-0004 for further directions. They assemble each Lord's Day at 10:00. If you plan to move to the Chicago area they would be happy to talk with you and answer any questions you may have. I was asked by the brethren to send this information to the OPA. Thank you-*Mark Robbins.*

JUST RELEASED-- A NEW CASSETTE TAPE FEATURING THE MUSIC OF PSALLO

You will want to be sure to add this new tape to your collection of a capella music. Psallo is made up of singers Mike Rogers, Cammie Whitworth, Bill Savage, and Don Coon. Together they produce a unique sound with several new songs that will encourage and comfort your heart. Most of the selections were written by Mike Rogers; one by Don Coon, and one by Jim Rogers. All of these singers are members of the church and they all enjoy blending their voices

together with a prayer that such effort will be a blessing to others. The tape sells for \$9.00 (plus \$1.00 for shipping and handling), and may be ordered by writing to "PSALLO," P.O. Box 625, Derby, KS 67037. Checks may be made out to "PSALLO."

CAPITOL HILL CONGREGATION

The Capitol Hill congregation of The Church of Christ in Oklahoma City, Oklahoma is looking for a dedicated man who can preach, to enter into a mission effort with the El Paso, Texas congregation.

Your duties will include working with the leaders in El Paso in the effort to increase the membership and strength of the church.

We are looking for dedication and hard work. You will be compensated appropriately for your labors.

This is an effort that requires the man we select to live in the El Paso area. If you are willing to move if necessary, and work hard for God, you may be the man we need.

Please call or write to: Grady Frantz, 1100 S.W. 72nd, Oklahoma City, Oklahoma 73139, 1-405-634-4123

or to:

Keith Wells, 1152 S.W. 106th St., Oklahoma City, Oklahoma 73170, 1-405-691-0643.



OUR DEPARTED

WOLFORD— Bro. Richard Eugene Wolford, was born Aug. 9,

ANNOUNCEMENTS

1919, and passed from this life Feb. 16, 1990, after a long and trying illness. He was born at Blythe, Calif., and passed away at Simi Valley, Calif. Dick had been a member of the body of Christ for nearly 40 years. It was at Covina where this writer calls home that Dick last attended a divine service; though very mentally alert, he had to be assisted in and out. No man, I would aver, was ever better cared for by his wife and children than this man was. They impressed all of us who stood by, and were our model for such times as this. His wife, Mildred Osburn Wolford, survives him. They had been married nearly 40 years. They were blessed with 5 daughters who survive: Shanna O'Brien, Debra Taylor, Marcelene Bonchek, Roma Mofford and Karen Kalb. There are also 5 grandchildren, 2 brothers and 1 sister. For four decades, this writer considered Dick a dear friend. I was therefore honored to be asked to officiate for him at Oakwood chapel and cemetery, Chatsworth, Calif., Feb. 16, 1990, a beautiful day. The singing was beautifully done by members of the church. May the Lord bless Mildred and the girls in this great loss.--*Don McCord.*

GUYNN— Cynthia Olender Guynn, born Oct. 21, 1921, departed this life Feb. 23, 1990 being 68 years, 4 months and 2 days of age. She was baptized into Christ at Mountaineer, N.M., in the early forties, but had been attending the Eleventh Street Acres Church of Christ, since moving from N.M. She is survived by three sons, and three brothers, and three sisters, and a host of grandchildren and great-grandchildren. I have known Cynthia and several members of the family for a number of years. Gene Hopkins, her youngest brother, I have known and labored with in the work of the Lord for a long time. She came out of a large family, and a good family. The home church members took care of the singing and did so in good fashion, with the help of two or three others. One young lady sang a solo, with one of the most beau-

tiful voices you will ever hear. A good crowd attended the services. Her body was laid to rest in the Floral Haven Cemetery, in Tulsa. Eddy Bullard assisted me at the graveside. The Lord giveth and the Lord taketh away. This writer was called to speak the final words.--*Clovis T. Cook.*

BRUSTER— Hollie Gene Bruster of Mena, AR, was born July 29, 1928, at Madill, OK. He died in a truck accident about 7 miles south of Neosho, MO, on Mar. 15, 1990. Hollie was married to sister Jewell Jackson on Sept. 24, 1949, in Clovis, NM. In addition to his wife, he is survived by one son, Roger of Gilliam, AR, three daughters: Judy Rice of Fort Worth, TX, Beverly Bruster of Mena, AR, and Vickie Bittle of Mena, AR. He is also survived by three brothers, two sisters and six grandchildren. Hollie was a faithful member of the Mena congregation where he served as treasurer. He was employed by the Tyson Corporation. On Mar. 17th, an overflowing crowd gathered at the Beasley-Wood Funeral Home in Mena to pay their respects to a man who obviously had let his light "so shine before men." The singing was by members of the Little Rock congregation. This writer was honored to be asked to speak on the occasion. The service was closed at the graveside with a most appropriate prayer by bro. Taylor Joyce. May the Lord comfort Jewell and the children and be the source of their strength in the trying days that are ahead.--*James C. (Jim) Franklin, Jr.*

OSBURN— Sister Violet Brunette (Otis L.) Osburn was born Feb. 4, 1900 at Aberfoyle, Texas. As a young lady she was married to a young New Mexico school teacher, Bro. Otis L. Osburn. In time to come these two dear people became two of this writer's most valued friends. Too, as a young lady, she obeyed the gospel of Christ, the greatest thing she did in her nearly 90 years down here. She was indeed a true friend to

Christ and the church; things she said and did proved this. She was in the process of getting to worship on the Lord's Day when she suddenly died. I have seen her at the worship when I knew it was not easy and convenient for her to be there. She in this was insistent, persistent, and consistent. She to this writer was such a true, loyal friend. This little anecdote proves what I mean: Once she and I with some others had a disagreement over a matter. I, in exasperation said, "Sister Osburn, you talk too much". She was so sweet in her reaction to this face-to-face criticism, the kind we really need to practice if we are going to criticize at all. I feared that such an upfront admonishment would mar our friendship, but not so. If anything she became a truer friend than ever. She was the dear mother of Ray Osburn, my brother-in-law, who so suddenly died in 1967, at 41 years, leaving the church where I call home, stunned. He was such a true, capable, dependable leader. She is also the mother of Mildred Wolford, whose husband's death is chronicled in this issue, too. Mildred's care for her mother is commendable. Also surviving is her faithful son, Bro. Gayland L. Osburn, long-time preacher of the gospel in the Pacific Northwest. Among the several devoted grandchildren is Glen Osburn, faithful gospel preacher, too. At the service a tribute written for the grandchildren by a grandson, Bro. Terry Osburn, was read. It was my privilege and honor to officiate at the service for Sister Osburn, at Oakwood chapel and cemetery, Chatsworth, Calif., where she was buried at the side of Brother Osburn.--*Don McCord.*

A TRIBUTE TO BROTHER HUGH MILNER

By Don McCord

The news of Brother Hugh Milner's passing brought sadness - calls from a mutual friend, Bro. Bill Ferguson, Cincinnati, and Hugh's sister, Korean Trent. Hugh and I had several things in common; though he was 12 years my senior, we shared the same birth

date. That he was a brother beloved in Christ is the most important thing we shared. One of the highlights of my summer, 1989, was the day that Bro. Bob Anderson took Brethren James Phelps, Bill Ferguson and me to see Hugh and Nola, in their Kentucky home, a "garden of Eden". What a beautiful place to live and die! The precious moments flew. We tried to fill each of them to the fullest, reminiscing, eating of the sumptuous fare that Nola provided for us, and most memorable of all was the time we spent, all of us, on our knees on the floor of Hugh's living room, at his behest, talking to our common Father, in the name of our common, best, and long-time Friend, Christ the Lord, pouring out our hearts together. I won't forget this, am a better man for it. Hugh was thinking so straight; his spirituality glowed in what he said

and did, so submissive to his plight was he that day. His parting tangible gifts were a biscuit cutter for Wanda, my wife, and a key holder for me, both of which he had made. This bespeaks something special about the man. In some of my correspondence with Hugh during his waning months here, I mentioned something to him that I could not to all men, that is, that his children and grandchildren never need fear to follow in the footsteps of their fathers, him, Brother Homer King and Brother Bill Milner. Hugh was the only son of the late Carmine and Bill Milner, known and loved of some of the older readers of the journal. After Sister Milner's passing, my wife and three of our children and I were passing through Ardmore, Okla., their home, and stopped by one cold, December day. Bro. Milner bade

us enter so hospitably, and in reminiscing with us said some sweet things, among them, "Carmine is gone on now, and I am just waiting around." Yes, Hugh was from good spiritual stock; his children and grandchildren are blessed with a grand heritage, as was he. Hugh's two surviving sisters, Helen Brittain, and Korean Trent, I consider two of my dearest friends. Surviving him, too, is a dear aunt, faithful member of the body of Christ, now in her 90's, spry, spiritually and physically strong, Sister Tempie Speights. To Nola, Sandry, Buddy and the children, we extend our sincerest sympathy. Hugh Milner -- I am most blessed that his path crossed mine down here; such crossings I would not have missed for anything. Dear reader, I do not know about you, but heaven is getting sweeter all the time.

FROM THE FIELDS

the fields are white already to harvest



Barney Owens, 8782 Meadowview, Ln., W. Chester, OH 45069— Since last reporting it has been my pleasure to be with the churches one or more times as follows: Springfield, MO (South), Blue Springs, KY, Mtn. Home and Hale, AR. My next will be with the folk at Cable Ridge, MO Apr. 14-22; Covina, Ca. May 5-13; London, KY May 25-28; Broken Bow, OK June 9-17; and Seminole, OK June 18-24. The winter has been pleasant in our area and we are working together in peace. God bless all. Come and help us in these meetings if possible.

Jerry Dickinson, 404 Hamilton, Neosho, MO 64850— We just closed a meeting here in Neosho with my brother, Billy Dickinson. Billy did some great preaching which edified and blessed everyone here. Billy's whole life is preaching - I have never known anyone more dedicated to the Cause of Christ. My family and his had a great time together during the meeting.

Meeting time is just about to get revved up in these parts and we all pray for doors of opportunity to be opened. I am looking forward to meetings in April in Springfield (Northside) and Lone Rock, Arkansas. This year is passing swiftly - too swiftly - and we had better be about the Lord's business while we can. May the truth prevail where you are is my prayer.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, April 13— Recently, it has been our pleasure to preach at Escalon, Yuba City and Olivehurst, Ca., as well as at home. The home church continues in peace and is enjoying growth. Recently, three have confessed wrongs and a new couple (also new in Christ) have moved here. We are thankful. We look forward to a series of meetings scheduled to begin April 21st and continuing through the 29th at Atwater, Ca. Dwayne Permenter is to hold a weekend meeting for us at Fremont May 4-6. We look

forward to his coming. Also, I am looking forward to holding a meeting at Huntington, W. VA, June 2-10. I lived there as a small boy and will enjoy seeing old and new friends as well. Too, we lived and worked near there with the West Chester, Ohio congregation from 1969-1971. We hope some will come from there and other places as well. We are enjoying a visit with the Clovis Cooks who are in Ca. preaching and visiting. We attended one night so far of his meeting at Lodi. Don't forget us when you pray.

Clovis T. Cook, 1503 E. Crestview, Springfield, MO 65804— It's springtime in the Ozarks, and church activities are coming to life--gospel meetings being announced in many places and many seem to be anxious about it. We recently attended one night at the Neosho congregation, where Billy Dickerson was in a meeting. They had a very large crowd, and word comes to me that before the meet-

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

FROM THE FIELDS (Continued)

ing closed they had, at least, one record breaking crowd. "And I, if I be lifted up from the earth, will draw all men unto me" (Jno. 12:32). How will he do this? By the gospel. We need not change the method or the message. "My son, fear thou the Lord and King: and meddle not with them that are given to change" (Prov. 24:21). I appreciated Don King's editorial in the last issue of the paper. We need to address the problem—if it is not the method (preaching) nor the message (the seed) maybe it is the soil (the heart). Maybe there needs to be a little heart work done.

Gayland L. Osburn, 78469 Sears Rd., Cottage Grove, OR 97424, April 6— Since my last report in February, I have continued to work with the congregation in Spokane, Wash. I have been able to have a few studies, and one of those was very encouraging. Time will tell whether our studying with this brother will be fruitful. Delmer Lee and family visited the church service here on the evening of Feb. 18, and Delmer preached for us. Their visit was certainly encouraging to the small church in Spokane. I preached at Cottage Grove, Oreg., Feb. 28, and at Kennewick, Wash., March 4. I am presently in a meeting at Elgen, Oreg. They are few in numbers here, and we are so thankful for the encouragement given the meeting by members coming from Caldwell, Idaho, and from Kennewick, Wash. Last night, a sister came forward during the invitation confessing her sins. For this we rejoice. We ask that you pray for us and the Lord's work here in

the Northwest.

Don McCord, Box 1773, Covina, CA, March 19— Our meeting with Bro. Wayne Fussell was such a blessing. It was in January after he broke his back in August. With his doctors' permission, the devoted care of his wife, Carolyn, and the Lord's help, he preached as masterfully as ever; to see him with those rods in his back, having gone through so much, and see him walk into that pulpit and preach his heart out, brought tears to our eyes. People came from far and near; we had to get extra chairs. What a spiritual feast was ours. It has been so reassuring to us here that so far as we know, Wayne suffered no ill-effects by coming and preaching the gospel. May the Lord bless him and Carolyn who is so attentive to him and his needs. We certainly look forward to our next meeting here with Bro. Barney Owens, May 5-13! We, too, look forward to hearing Bro. Bill Harmon here in early summer. We had Bro. James Orten scheduled in mid-June, but due to a commitment he has in the British Isles, we will reschedule him. Our fall meeting will be Oct. 20-28 with Bro. Wayne McKamie. How we look forward to that! Meetings with Brethren Lynwood Smith and Billy Orten will follow. I am sorry my meeting with Oakdale, Calif. was cancelled due to financial problems. I assured them I did not have to have money for that meeting. They still thought best to cancel - again, I am sorry. My summer meetings appear to be as follows: Golden, OK, June 24-July 1; Chapel Grove, TN, July 8-15; Lubbock, TX, July 21-29; Lowery, AL Aug. 3-12;

Midland, TX, Aug. 17-26; Jennings, OK, Aug. 27-Sept. 2. Lord willing, I am scheduled at Lodi, CA, Nov. 21-25. I am ever grateful to my brethren who still entrust me with the gospel of Christ where they live and labor. This for me is one of life's highest honors.

Alan Bonifay, 709 Potomac Ave., Fairmont, WV 26554— The work here continues to progress though not as rapidly as we would like. Our slow-down seems to be due to several causes. Some of them we are able to work on and some seem to be beyond us. However, we expect things to pick up markedly in April and May. Richard and I still have some nine studies in progress. Six of them are with faithful members of the body. Bob's work in Philippi continues to advance well. E.e has eight studies in session and some are with folks who now attend regularly at Mt. Liberty. I have been spending more time in personal study lately as the time closes in for the Irving, TX study in late May. I am working on presentations for Hebrews 7-10. We have also been working on arrangements for our two-week campaign in early May in the Greenville, PA area. In April we are expecting great things from Lynwood's meeting at Bunner's Ridge (April 22-29). If you possibly can, we would love to have you visit us during that time. In March I preached four times at Bunner's Ridge, once each at Alexander and Ash Camp; and I held a weekend meeting at Hamilton, Ohio, where we enjoyed ourselves immensely. At Hamilton we especially enjoyed the presence of preaching brethren Barney Owens, Bill Ferguson, and Ken Middick.

OLD PATHS

A D V O C A T E

No. 6 JUNE 1, 1990

JULY WILL BE A SPECIAL ISSUE

See Page 6 for details.

BROTHER BILL RODEN - A TRIBUTE

By Don McCord

On Monday, late afternoon, April 16, very shortly after the passing of Bro. Bill Roden, his grandson, Bro. Mike Davis, called that his grandad and my long-time good friend, had died. I have known Bill since I was a 16-year-old lad, when I found old 7th Street congregation in Oklahoma City where he and his family were members. Our friendship grew and grew as the years rolled on and on. Bill was indeed one of the best of men; he enjoyed the friendship of a host of brethren and sisters all over this land. He preached far and wide, and as a successful personal worker, was in demand to the end. He could meet any man seemingly with the utmost of ease; in and out of the pulpit, he was the impeccable dresser. At home, he was one of the most hospitable of men; I felt that I could enter his door any hour, day or night, and be genuinely welcome. During my 14 years as publisher of **Old Paths Advocate**, I did not have a more encouraging, understanding, helpful brother.

As a son and son-in-law, he was unsurpassed.



He and Eunice, his beloved wife of 60 years, cared for both their mothers in such an exemplary way; there were times when both mothers, in declining years and health, lived with them. As a husband, he was truly an example for all men; to Eunice, to whom he referred so affectionately as "Wife", he was faithful, true and sweet. Few have been the times I have seen him without her.

His influence for good is far-flung. He was by no means a perfect man; he would tell you that. He grew old gracefully and without bitterness, though he was not always treated kindly by those who knew better, to his face and to his back. May the Lord forgive.

His works will surely follow. My sincerest sympathy to Eunice and Dortha Lynn and Charles and family. Eunice, one of the best and dearest of women, can and will faithfully carry on, you can depend on that. I regret more than she and Dortha will ever know, that due to distance and home commitments, I could not come for the funeral, as they kindly requested. May the Lord bless them and the church at Moore that meant so much to Bill.

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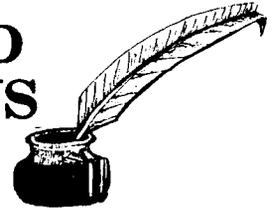
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EDITORIAL

MISPLACED AFFECTIONS

By Don L. King



Perhaps the easiest fault for most of us to slip into is to simply get caught up in the affairs of the world. We make no reference here to things sinful in and of themselves (drinking, dancing, gambling, immorality, etc.) There is no excuse for any Christian being involved in those things. But what about other things? Jobs, recreation, entertainment mediums and just plain relaxing seem to be very inviting to many if not all of us. We who work at secular jobs sometimes become overly concerned with overtime, bonus opportunities, vacation time, etc. What about recreation? Certainly it cannot be sinful to pursue some harmless sport for relaxation and physical benefit. However, it is so easy to get overly involved isn't it? Fishing is harmless and enjoyable. I have always liked it as a relaxing sport. But what if I allow it to consume my interest and time to the point of neglecting the Spiritual things? Is it still harmless? No indeed! That which is, in and of itself, totally harmless and beneficial can become, if it gets out of control, a sin for me. So it is with every harmless activity. Our perspective must not be allowed to get out of focus. The whole reason for our living should be to go to Heaven. Keep that in mind and all other things will have to find their rightful places.

In Colossians 3:1,2 Paul says, "If ye then be risen with Christ, seek those things which are above, not on things on the earth." In following verses Paul advises the Colossian brethren to realize the superiority of spiritual things over temporal things. Why do this? Because we have been "risen with Christ." Our goals are to be different now. Our interests and love is to be pointed toward those things which are above. "Not on things on the earth."

Undoubtedly, this needs to be carefully considered by all of us. What is the real problem when a brother cannot see the sin in forsaking the assembly (Hebrews 10:25) to work at his job? Is it love of money? Perhaps. Is it the covetous desire to have more "things?" Perhaps. However, underneath it all may be the failure to heed Paul's commands in Colossians 3:1,2. His affections need to be redirected toward "things above." Reposition his affections, his real love, toward the Lord and the very reason he is tempted to miss the assembly to work is suddenly gone. He may still need the extra



THE QUERIST COLUMN

By Ronny F. Wade

Question: In your article on "Individual Action vs. Church Action" you taught that I Cor. 14:34-35 and I Tim. 2:11-12 apply not only to the public worship service, but to all and every public gathering outside the public worship as well. Would you please prove by sound exegesis of both of the above mentioned passages what leads you to believe that these passages restrict women in any and every public gathering outside the public worship of the church, as you taught? (Zimbabwe)

Answer: The querist either misread or misunderstood what I had to say about the above issue. I did not teach that both passages restrict the woman from teaching in every public gathering. I Cor. 14:34-35 clearly is talking about a gathering of the church. My exact words were "She may not do so (teach) in a public capacity I Tim. 2:11-12; I Cor. 14:34-35." Since the worship of the church in that passage is public, the woman could not teach there. I further said "Were she to buy time on a radio station she would be in violation of the teaching in I Tim. 2:11-12." Note I did not say she would be in violation of I Cor. 14:34-35. The reason being that this passage is dealing primarily with a church service. I do believe however, that the Timothy passage embraces more than a public gathering of the church, and shall now proceed to show why.

I. Reason number one: Because of the Context.

I encourage the reader to look at the context of I Tim. 2:11-12 by beginning with verse 8. In this verse Paul says "I desire that the men pray in every place..." Men, in this verse, is from the Greek aner. Whenever aner (man) is used with a form of the Greek word guno (female) it always refers to the male sex. Thus Paul is saying that he desires for men (males) to do the praying in every place. This is significant for two reasons: (1) the leadership role is reserved for men when prayer is offered, (2) Paul sets the stage for what will follow later, on the subject of teaching. Next, there is nothing in the context that states Paul is referring only to

the assembly. If so, where is the passage? Add to this the fact that he is writing the epistle to instruct the people how they are to behave themselves in all areas of life. Surely we would not conclude that they were to pray for kings "only in the assembly", or that women should wear modest apparel "only in the assembly". Or that a woman was restricted from having dominion over a man only when the church came together. Such would be foolish.

II. Reason number two: Because of the meaning of the words used.

Now to verse 10 where he commands "I suffer not a woman to teach..." The word teach is from the infinitive from of the verb didasko and according to Thayer means "to hold discourse with others in order to instruct them, deliver didactic discourses." p. 144. Bagster in the Analytical Greek Lexicon says the word means "To teach or speak in a public assembly".

Note: Not just a gathering of the church, but "a public assembly." Paul forbids a woman delivering a didactic discourse in public. That's on the street corner, over television or radio, or in a gathering of unbelievers parallel to Acts 24 and 26 where he preached to Felix and Agrippa. Before we see why the writer places this restriction on women, let us see what some of the authorities say about the meaning of the verses under study.

III. Reason number three: Comments of authorities.

"Then the Apostle proceeds to discuss the conduct of the women in the public services in general.. Least of all are they permitted by the Apostle to deliver public discourses for the purpose of teaching, because he who teaches rules the audience and tells others what they are to believe and do." (Bernhard Weiss Comm.) "Spiritual receptivity and activity in domestic life were recognized as the appropriate destiny of women, and therefore the female sex was excluded from the public discussion of religious subjects." (Neander) "De Wette rightly directs attention to these points, that we must

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AND LEAVE THE DRIVING TO US

By Taylor A. Joyce

The familiar Greyhound bus commercial invited travelers to "Take the bus and leave the driving to us." Those who accepted the invitation were never required to do any steering. They didn't have to operate the brakes. They weren't even asked to activate the turn signals.

Having purchased a ticket and boarded the bus, they had only to enjoy the ride. Getting them to their destination was the exclusive responsibility of the bus driver.

Each day there are numerous situations in which all of us must trustfully commit ourselves to someone -- doctor, banker, airline pilot -- whose special expertise is applied to our need, and who then becomes responsible for the end result. Comparable situations also arise in the life of a Christian where, having done his duty, he is asked to trustfully commit the outcome to God. To do otherwise will not hasten the solution to his problem. It can only destroy his peace of mind.

MATERIAL NEEDS

Think, for example, about the necessities of life. Jesus addressed this issue in the Sermon on the Mount. To those who are concerned about where their next meal is coming from, Jesus says, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." (Matt. 6:26) And Jesus reasons that inasmuch as we are better than they, the Father will feed us well.

Likewise, worry about the adequacy of our clothing is dismissed with a call to behold the lilies of the field whose attire, excelling that of Solomon, is provided by God.

Jesus concludes that "your heavenly Father knoweth that ye have need of all these things." And it's almost as if the Lord were saying, "Take the bus and leave the driving to us." For once you have met all your obligations ("But seek ye first the kingdom of God, and his righteousness") God takes care of the consequences ("and all these things shall be added unto you".) (Matt. 6:32-33) Paul adds the further assurance: "My God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. 4:19)

ILLNESS

Sickness may also test our ability to trust in

God. The great apostle Paul had a long-standing problem with a "thorn in the flesh." Although scripture is silent about it, we may be sure that he exhausted every available treatment in search of a cure. In Luke, he had the beloved physician as a traveling companion. Paul had prescribed a remedy for Timothy's "often infirmities." (I Tim. 5:23) It is unthinkable that Paul would have failed to utilize any man or any means which held out hope of a cure for his own illness.

In addition to the human agencies Paul also sought divine assistance. "For this thing I besought the Lord thrice, that it might depart from me." (2 Cor. 12:8) But having done that Paul left the matter entirely in God's hands. And, although God did not remove the thorn, Paul never mentioned it again.

In contrast with the way most of us behave when we are overwhelmed by a serious illness, Paul turned the whole matter over to God and refused to allow the disease to dominate his thoughts or destroy his usefulness. He received the blessed assurance, "My grace is sufficient for thee..." (2 Cor. 12:9) He responded, "Most gladly therefore I will rather glory in my infirmities... I take pleasure in my infirmities..." (2 Cor. 12:9-19)

IMPENDING DEATH

While some of us are, like Paul, required to live with a sickness for which grace is enough (sufficient), all of us eventually will experience a "sickness unto death." There is no more familiar passage in all the Bible than the one that says, "It is appointed unto men once to die..." (Heb. 9:27)

If the Lord tarries, everyone of us will die. For some, the experience will come without warning. For many, there will be some portent - a debilitating illness, a waning of strength, a doctor's diagnosis. Such notices of impending death are devastating to many.

But, why should they be? It is never easy to contemplate a final earthly separation from loved ones. Adjustments will have to be made as we set our houses in order. There may be regrets that our lives have not been filled with the accomplishments we often dreamed of. Yet, these extenuating circumstances do not justify the very un-Christian way in which many

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MISPLACED AFFECTIONS

By Don L. King
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money, of course, but his consuming desire is to please the Lord and go to Heaven. His decision then will be to obey God and not only that, but he will be happy to do so. How do we know this? Because Jesus said, "For where your treasure is, there will your heart be also." (Matthew 6:21)

In view of the foregoing, what is the real problem with us if we allow any otherwise harmless activity to interfere with our vocation of living the Christian life? The symptoms may be many and varied depending on the person and the activity. However, the real problem is likely that our "affection" is toward the wrong things. Our "treasure" is not in heaven where it needs to be. Jesus declares that where my treasure is, there will my heart be also. If I have all my affection and much of my money invested in something earthly, I will obviously be uninterested in other things. My investment will have my undivided attention.

We preachers are always faced with the problem of church members being inactive. So we preach on the symptoms (worldliness, etc.) Brethren, the problem might be that their affections need to be redirected toward the Lord and His church! Let's try to help them start investing in Heaven. Get their treasure where it needs to be and their heart (affection) will surely follow. DLK

THE QUERIST COLUMN

By Ronny F. Wade
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not by arbitrary interpretations take away the clear definite

meaning from the commands here laid down, in order to make them universal in application; and, on the other hand, that they are not to be considered as local and temporal ordinances: they are rather injunctions to be still held valid as applying to public assemblies." (Meyer Comm.) "Every form of public address or teaching is clearly forbidden, as at variance with woman's proper duties and destination" (Jas. R. Boise, Epistles of Paul) "The immediate context shows that the primary reference of the prohibition is to public ministrations" (Beng. in Ellicott) We agree, that public teaching is to be understood. Why? There are several reasons: 1. Women may teach in private. She may teach other women, Tit. 2:3-4; Children, 2 Tim. 1:5; 3:15; and Men, Acts 18:26, therefore to conclude that the prohibition in this passage is to apply to all times and in all situations would be a mistake. It would also be wrong to conclude, as some have, that this passage does not limit her at all, for it does, and where it limits her, she may teach no one. (That limitation is publically, i.e. she may not teach anyone in that setting.) 2. Another reason I believe public teaching is to be understood is the latter part of the verse i.e. "nor usurp authority over the man." How does a woman usurp authority over the man? There are perhaps a number of ways in which this could be done, however, in keeping with the context it surely must bear some relationship to teaching. The role of publically proclaiming the gospel belongs to man. God intended for men to be elders, for men to be deacons, for men to be evangelists, all the apostles were men. When it comes to the public proclamation of the gospel, only men are authorized to

function in this area. When a woman places herself in that role and she seeks to function in that capacity, she takes for herself a role God did not give her, and in so doing violates this passage by exercising dominion over the man. Two reasons are given: Adam was first formed, then Eve, and Eve was first in the transgression. The writer continues his contrast between the roles of men and women when he says "Notwithstanding she shall be saved in childbearing if she continue..."

The clear implication is that public teaching of the scriptures entails an inherent authority which belongs only to men.

Thus, by context, by word definition given by lexicographers, and by the comments of authorities, I believed we have sustained our contention that I Tim. 2:11-12 is not limited to church assemblies only in its application.

If indeed this passage applies only to the assembly of the church, I ask what passage forbids a woman preaching the gospel over the radio station or T.V.? What passage forbids a woman preaching in a situation parallel to Acts 24 or 26? Some have said that such questions are but an appeal to emotion. We deny that. Every day we hear of women who invade the arena of public preaching. More and more it is becoming increasingly difficult for our digressive brethren to keep their women out of that arena.

No, my dear friend, it is not an appeal to emotion, but a realistic question that deserves an answer. Where is the scripture that forbids such practices? I unhesitatingly answer: I Tim. 2:11-12. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808)

AND LEAVE THE DRIVING TO US

By Taylor A. Joyce
Cont. from page 4

Christians react to a terminal illness.

The Christian way, as expressed by Paul, is "having a desire to depart and be with Christ." (Phil. 1:23) "I am ready..." (2 Tim. 4:6) Where is our desire; our readiness? Do we not rather demonstrate that we are lacking in both desire and preparation.

When conventional methods of treatment fail, we seek every artificial and quack remedy known to us to fend off the grim reaper and eke out every last minute of life we can. How do you suppose the Lord views our efforts to delay as long as

possible our going to be with him?

Scripture tells us that "flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50) Jesus says, "I go to prepare a place for you." (John 14:2) Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. 5:1) He also said, "To die is gain." (Phil. 1:21)

Do we believe it? Really?

Then let's do our duty as God gives us to see our duty. Let's "labour, working with (our) hands the thing which is good that we may have (what we need and enough left over) to give to him that needeth." (Eph. 4:28) Let's take our

medicine and follow the doctor's advice, asking God all the while to add His grace to every human effort to make us well and prolong our days on the earth.

But having availed ourselves of every available human and divine resource, let us resolve to face each tomorrow with calmness and acceptance. Let us determine that no privation, no illness, not even the sure knowledge that we will soon die, will be allowed to rob us of one precious moment of peace of mind.

We're just riders on the bus. God is in the driver's seat. Where and when the bus will stop is for Him to decide. In the meantime, our only option is to "trust and obey."--1713 Savannah, Fort Smith, AR 72901

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July Special Issue

TOPIC: Introducing The Church of Christ

1. Introducing the Church of Christ
2. Can We All See The Bible Alike?
3. Do All Roads Lead To Heaven?
4. The Identity of the New Testament Church
5. Why Be A Member of the Church
6. How To Become A Member of the Church of Christ
7. The Church and the First Day of The Week
8. The Worship of the New Testament Church
9. Christ and the Church
10. The Future of the Church: Prospect for Eternity

The above mentioned articles will fill the July issue. You won't want to miss this so be sure your subscription is paid up. We plan to have extra copies available at the 4th of July meetings at a nominal charge. This issue will be suitable for brethren to use in personal work and would be excellent for churches to buy in bulk numbers for use in tract racks, neighborhood canvassing, home studies, etc.--DLK

CORRECT ADDRESS & PHONE NUMBER

Please note for Randy Tidmore and Tony Melton: P.O. Box 20026, Comayagua, D.C., Honduras, Central America. Phone: Randy Tidmore, 011-504-22-1703; Tony Melton, 011-504-22-1905.

CHURCH DIRECTORY UPDATE

Wichita Falls, Texas: Ted War-

wick, 4515 Wendover (New Address).

Buffalo, Mo. Su. Evening Service to 3 PM. Wed. Eve. to 7:30.

Honduras: Randy Tidmore, Tel. 011-504-22-1703. Tony Melton, Tel. 011-504-22-1905. Address for both: P.O. Box 20026, Comayagua, D.C. Honduras, Central America.

Redding, Ca. Jessie French, 3861 Meteor, 96002 (New Address)

South Shreveport, La. Discontinue Wed. eve services.

Plainview, Tx. No longer meeting.

Hartwell, Ar. Delete the name of Jim Donahue.

Santa Rosa, Ca. Mail: P.O. Box 5343, Santa Rosa, Ca. 95402. Raney Buttler, 2400 McBride Ln. #15, 905403. Ph. 707-573-9337.

FOREIGN SUBSCRIPTIONS

Last month we mentioned the need for help in sending out foreign subscriptions which are coming due all along through the year. As we receive a name from overseas it is added to our list. We then do not remove the name at the end of the year but continue sending the paper. We know the brother receiving the paper cannot afford to renew on his own, but we also know such brethren benefit tremendously from OPA. So, at great expense to our paper we continue to send to all who want it, but cannot afford it on their own. Last month \$70.00 (seventy dollars) was received by us for the foreign work. Thanks so very much! However, more is needed and we would be happy to hear from more of you who wish to help. It is more expensive to send our foreign subscriptions, as you might imagine, than those in the USA because of postage, etc. Yet, we know the OPA has had a great impact for good in places such as Africa, India, Malaysia, Mexico and the Philippines. Perhaps other places also. For such a little amount so much good can be done. If you considered helping last month, but put it off, there is still time. Be sure you say specifically your extra is for the foreign brethren. Thanks and God bless all. *Don L. King.*

A NOTE ABOUT TIME GUIDELINES FOR PUBLICATION

As we have mentioned in the past, if you wish to submit material for publication there are time deadlines we must go by. Occasionally someone forgets these and their material arrives too late for us to serve their purpose. Remember: if you want to get material in the August paper, for example, it must be in our hands no

later than the 10th of July. We prepare the copy a month early; we have no choice. This applies to field reports, obituaries and all dated material. Sometimes articles will be used the next month and sometimes not. It depends upon the size of the article and how much space we happen to have at the time in any given issue. Articles should be approximately 3 to 4 pages of typed and double spaced material. If you will either proofread them yourself or have another help you it will be appreciated by us. Try to keep obituaries as brief as possible also. This may not always be possible if the person is more widely known, but be as brief as possible in any case. People tend to read brief articles more readily than long ones. Obituaries should also be typed and double spaced. Use an old copy of the paper to see how it should be organized. We wish every preacher could see the value of sending regular, brief, field reports. Brethren everywhere enjoy reading about your work. It helps promote unity among all. Please don't feel as though you are being asked to brag about your work. To the contrary, we are suggesting you can help the Cause and yourself by keeping us all aware of what you are doing and where you have been or are going. Our young preachers need to do this also. Suggest to them that you would like to see their field report in a near issue of OPA. We all need this bit of encouragement from each other. It takes only a very few minutes to write your report. Condense it to about 1/4 to 1/2 page of typed and double spaced material. Send it regularly and it will be easier to keep it brief. **DLK.**

SULPHUR, OKLAHOMA ANNUAL CAMP MEETING

The Annual Camp Meeting for 1990 will be conducted by brethren Don Jackson and Bruce Word. We invite you to attend. The meeting will start the evening of June 25th and will continue through noon, July 4th. There are motels available and also RV Hook-Ups where several families can stay together while attending the meeting. We will have 60 new

pews and repairs made to others, so that the seating will be more comfortable. The Church at Sulphur has had (11) baptized and (1) restored since the July 1989 meeting. We are looking forward to the meeting and the crowd growing from service to service, with excellent preaching and singing. We have plenty of parking space for everyone. We expect large crowds from near and far. The preaching is timely and improves each year. Good fellowship is enjoyed by young and old.

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

LEBANON 4th OF JULY MEETING

The annual Lebanon meeting will be held this year from June 26 thru July 3. Brethren Billy Orten and Ronny Wade are in charge. On June 26, 27, 28 the services will be in the Nelson Community Center. On Friday 29th we will move to the high school to accommodate the larger crowds. Both buildings are air conditioned and offer outstanding facilities for the meeting. Lebanon has plenty of motel rooms and a number of new eating establishments in all price ranges. Make your plans now to attend and enjoy the beautiful scenery of the Ozarks and the association of fellow Christians as they join together in praising and exalting the name of Jesus.

CHURCH OF CHRIST PROCTORVILLE, OHIO

We wish to inform the brotherhood that the article from the Chesapeake congregation which appeared in the March 1990 issue of the OPA contained false and misleading statements. The majority of the Chesapeake church left to form the Proctorville congregation because we do not believe that the Bible speaks of a one-man Eldership. Such an arrangement did exist at the Chesapeake church contrary to the statement made in the article. The question about classes was just that, a question. Some 4-5 years ago a young brother asked this question and when told that such was unscriptural he never brought

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up the subject again. The article made it appear that the question was asked right before the separation took place, this is not true. If the circumstances of the remarried members were questionable why were they used at the Chesapeake congregation? While it is true that some members were not called on by sister churches this does not prove that they were wrong. Many members of local churches are not called on by sister churches for one reason or another and we leave that decision in the hands of the local church. We are willing to discuss the contents of this article with anyone who is interested. We can be contacted at (314) 736-0856, (304) 453-4467, (604) 886-8649.

A NEW CHURCH

A new congregation has been established in the city of Proctorville, Ohio. We worship God according to the teachings of the scriptures and we stand against all forms of digression. We meet at 505 State St., Proctorville, Ohio. Our service times are Lord's Day 10:30 a.m.-5 p.m. Wednesday evening 7:30 p.m. We ask the brotherhood to pray for us in this new undertaking. (314) 736-0856 and 453-4467 (604) 886-8649.

OUR DEPARTED

A TRIBUTE TO HERMAN WAGES

Last fall, in October 1989, a dear friend and brother, Bro. Herman Wages was laid to rest in Olney, Texas. He was born April 1, 1912 and passed away September 30, 1989. He left behind his wife, Rena Faye Wages of Olney, one son, Joe R. Wages of Las Vegas, Nev., three daughters, Mattie Lee Robinson of Olney, Beth Nevans of Texarkana, Texas and Linda Collum of Yukon, Okla. The vacancy left by his passing is keenly felt by his loved ones, the congregation at Olney and by his many friends and brethren in this area. His home was always open to preachers and others, and the hospitality and the joy of visiting in their home was outstanding. Even when he was very ill, he continued attending services every

time the church assembled. I considered him a true "example of the believers" in word, in manner of life, in love, in spirit, in faith, and in purity. He and his family have been some of our dearest and best friends on earth for many years. It was my privilege to speak words of comfort and warning to those in the large assembly who gathered to show their respects.--*James Vannoy.*

WEST— Bro. Archie B. West was born Jan. 17, 1906 at Solo, MO and departed this life at Cabool on April 9, 1990. He was married to Lucille Walker on Nov. 27, 1926 at Indianola, Iowa and to this union four sons were born. He was a well driller, known and respected by all in the area. He was a charter member, so to speak, of the church in Houston, and as faithful and dependable as anyone I have ever known. It was due to the efforts of such men as Bro. West that the church at Houston was able to survive. He was preceded in death by his wife and one son, Jack, but he is survived by three sons, Bill and Ben of Cabool, and James of Kileen, TX. Services were conducted April 12 at Cabool with the writer speaking.--*Johnny Elmore.*

SEELEY— Josephine. It is with sadness that we herald the passing of sister Jose Seeley. She departed this life in the early evening hours of March 24, 1990. At the time of her departure she was 82 years of age. For many years she, along with her husband Verle, had been leading members of the church at Harrodsburg, In. To know her was to love and appreciate her. She cared deeply for the church, and in many ways it was her life. Her home was open to preachers and brethren who often came from far and near to partake of the hospitality she offered. She was probably never happier than when preparing a meal for those who graced her home. No one was more tenderhearted than she or more pronounced in her denunciation of what she felt was wrong. When young she often walked through snow knee deep to get to services,

where she sat behind the old drum stove in the meeting house to keep her babies warm. She was preceded in death by her husband, Verle, and one daughter, Eva Glover. Surviving are her daughter, Ruth Heath, several grandchildren and great-grandchildren, two sisters and three brothers. Her body was laid to rest in the Harrodsburg Cemetery on a beautiful spring day amidst a gathering of friends and family. Bro. Lynwood Smith conducted the service, assisted by this writer.--*Ronny F. Wade.*

HOOVER— Bro. Tolbert (Mack) Hoover, Santa Ana, CA, was born Sept. 6, 1903 in Indian Territory, today a part of the state of Oklahoma, to the late James and Lena Hoover. He departed this life Mar. 25, 1990, in Anaheim, CA after a brief illness. Though in his 87th year, Bro. Hoover was of such sound mind and spirit, and had the physical bearing and stamina of a much younger man; he had such a strong interest in, and concern for, the church. He was to this writer a dear, long-time friend. I considered it an honor to be asked by him and his wife and children to preach the funeral of my dear brother. He had been a member of the body of Christ since very young manhood, and worshipped at the congregation in Orange, Ca. at the time of his passing. He is survived by his devoted wife, Dorothy; three sons, James, Ronald, and Fred; one daughter, Evelyn Mustard; two sisters, one brother; 10 grandchildren, 20 great-grandchildren and 1 great-great grandchild. The funeral was conducted March 30, 1990, at Brown Chapel, Santa Ana; singing was rendered by four brothers in Christ, dear friends of Bro. Hoover's. The burial was private at Park Lawn Cemetery, Commerce, CA. I felt honored that the family allowed me and Brady, my son, the privilege of spending the final moments with them at the graveside of their esteemed loved one, and our dear friend and brother. I am grateful that our paths crossed, and we could tarry together awhile down here.--*Don McCord.*

MEARS-- Linda. In the early morning hours of April 8, the spirit of Linda Louise Mears slipped quietly across the great divide to be with her maker. This beautiful young lady of thirty-two had been struggling with lupus for the past twelve years. In the end her body had been so weakened by the disease that she could not fight and finally succumbed to its ravages. She had been a member of the church since her early teens and was a blessing to everyone with whom she came in contact. Her personality, spotless character, and bouyant attitude were an inspiration to all who knew her. Thru the years she suffered much more than anyone knew. Instead of complaining, however, she encouraged others in their troubles. In fact, she was often more concerned about their difficulties than her own. She is survived by her mother and father, Lonnie and Verla Mears, who hated desperately to give her up, a sister Deanna, who stayed by her side and held her hand until she breathed her last, and by her paternal grandparents, several aunts and uncles, cousins, as well as a host of friends who loved her dearly. The service was conducted at the Greenlawn South funeral home in Springfield, Mo. with burial in the Hazelwood Cemetery. A large crowd gathered to pay their respects. The congregational singing was lead by Bro. Stan Elmore, and the writer conducted the service. It always seems so tragic when one so young has to leave us, but we have the blessed hope that someday we can go and be with them. The following poem, which Linda carried with her, expresses the sentiment of her life.

DON'T QUIT

When things go wrong, as they sometimes will,
When the road you're truding seems all up hills,
When the funds are low, and the debts are sigh,
When care is pressing you down a bit,
Rest if you must, but don't you quit!

Life is queer with its twists and turns,
As everyone of us sometimes

learns,
And many a failure turns about,
When he might have won had he stuck it out.
Don't give up though the pace seems slow,
You may succeed with another blow.
Success is failure turned inside out,
The silver tint of the clouds of doubt,
And you never can tell how close you are,
It may be near when it seems so far.
So stick to the fight when you're hardest hit,
It's when things seem worse,
That you must not quit.

--Ronny F. Wade

RODEN-- Robert B. Roden, age 79, of Moore, Ok left this life Monday, April 16, 1990 in his home. He was born August 21, 1910 at Prairie Hill, Texas. At an early age his family moved to Oklahoma. He was married to Eunice Bills, Dec. 29, 1929. Bill obeyed the gospel at the age of twenty. He underwent his study and teaching training with the guiding hand of his father-in-law in the early 1930's at Sentinel, Ok. He traveled in western Oklahoma and Texas to preach during this period of time. In 1942 he was ordained to preach by the Church of Christ, Sentinel, Ok. Bill preached his "first" sermon at Sentinel and on March 4, 1990 he preached his "last" sermon at Sentinel - 59 years later. Bill and his family moved to Oklahoma City in 1943, due to an eye injury, to be closer to his eye doctor. He did secular work and preached at various places on weekends. He entered the evangelistic field, full time, in 1956 and worked with the Davis and Sulphur, OK congregations. From 1958 to 1965 he worked with churches in California, Oregon and Washington. During this time, he held meetings in several states. Bill and Eunice returned to Oklahoma in 1965, when he worked with the Capitol Hill Congregation in Oklahoma City for 16 years. He also helped establish the Church at Moore, Ok... and since 1969, Moore was his home congregation. Throughout

these years he held gospel meetings and did personal work from Coast to Coast. Bill and Eunice were married sixty years Dec. 29, 1929. They traveled and worked together. Their home was unusual in a loving way. Bill's mother and Eunice's mother lived with them and shared the same bedroom. They had twin beds - side by side. Bill had the honor of baptizing his mother. Bill was still active with home studies, preaching every Lord's Day, and had recently been at San Angelo, Tx. for two months doing personal work. He had work scheduled in Texas when he became ill, March 5, 1990. He had been treated for Congestive Heart Failure for several years, but this did not slow him down until March 5th when he was rushed to the hospital... with congestive heart failure and in a hypertensive crisis. On March 20 he had kidney surgery. This left him very weak and on April 16, he left this world due to a heart attack. He is survived by his wife, Eunice; a daughter and son-in-law, Charles and Dortha Davis; 2 grandchildren and a grandson-in-law, Paul and Lynne Neff, and Mike Davis; 2 great-grandchildren, Mandy and Brandon Neff, all of Moore, Ok.--
Presented by his daughter, Dortha Lynne Davis.

"IN LOVING MEMORY"

At 4:20 on April 16, 1990 our family lost a very dear loved one. The Brotherhood knew him as Bill Roden, a Gospel Preacher. To his family... he is Husband, Daddy, Paw-Paw and a Preacher of the Gospel. His whole life was spiritually oriented. By his example, our family learned "God and The Church comes first - all daily plans were made this way". We want to thank everyone for the cards, visits, phone calls, flowers... and most of all for the prayers, on behalf of Bill while he was sick. The funeral service was comforting and most aptly done by Brothers Carl Johnson and Steve Martin. Words cannot express how beautifully the talented voices of our Brothers and Sisters in Christ, blended together in the songs that had been selected by Bill and Eunice several years ago. Our family deeply appreciates the prayers and all that has been done

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for us through these sad hours. Bill's life is now a chapter completed; but the treasured memories of days gone by will remain the hearts of his family until we shall join him. He has gone to a far better place for a well-earned rest.--*Eunice Roden, Charles, Dortha and Mike Davis, Paul, Lynne, Mandy & Brandon Neff.*

DOING YOUR PART

Yesterday I heard that brother Bill Roden had passed away. This news really bothered me in many ways. First, I have known Bill and Eunice since I was a kid, and our families had been close. I have many good memories of going to his meetings, and his influence on my parents. It is a sad passing, for we will have to rely on memories now of the past. Second, another of our soldiers has been called home. We read about folks such as Bill, E.H. Miller, Tommy Shaw and others passing in our papers; we think about them and their families and go on with our lives, doing what we can for the remaining ones. That is what we are supposed to do (Rom. 12:15). But this goes much deeper than that. Who is going to hold those meetings, conduct the Bible studies, do the traveling and preaching these fine brethren did? There now are empty spots to fill, and soon there will be many more. Not all of us can be gospel preachers, including this writer, but we can do our part to fill the void by helping those who desire to preach. We need to encourage our young men to do this if they are able. I don't mean just by patting them on the back after their first ten minute talk. It is our duty as brothers and sisters to train our youth. Too much is written on this in the scriptures for us to take it lightly (see Paul's letters to Timothy and Titus). Sit down with them and show them how to study. Explain to them some things about working with the churches and with people. Try and help them and then watch them develop. We, as members of congregations, need to paint a picture of an honorable and responsible job in the church. Tell them the good, explain to them the sad and unfortunate. They

need all the help they can get. If a young man wants to preach, he can't do it on his own. If we want more men like Bill Roden, E.H. Miller, and Tommy Shaw to come up through the ranks, we need to do our part. Let one of these young fellows speak for your congregation, talk to him, be honest, and study with him. You might be surprised at the impact this will have. Brethren, if they are willing and able to do their part, we need to do ours.--*Geary Trent, 518 W. Beverly Dr., Clovis, CA 93612.*

A TRIBUTE TO BILL RODEN

Robert Basil "Bill" Roden was born August 21, 1910 in Prairie Hills, Texas, and departed this life on April 16, 1990 at his home in Moore, Oklahoma. He leaves behind Eunice, his faithful help meet of more than 60 years; a daughter, Dortha Lynne Davis, and her husband, Charles; a granddaughter, Lynn Neff and her husband, Paul and their children, Mandy and Branden; and a grandson, Mike Davis.

Bill was not raised in a Christian home, but primarily through the efforts of Eunice, he obeyed the gospel and was baptized at the age of 19 in Sentinel, Oklahoma. It was there, a short time later, that he delivered his first lesson. On March 4, 1990 Bill preached his last sermon at that same congregation.

During his lifetime Bill Roden became many things to many people. He was a faithful husband, a wonderful father, grandfather and great-grandfather. He was also a Christian, truly, a faithful brother in Christ. But, above anything else, and the thing that made him a special child of God, he was a preacher of the gospel of Jesus Christ.

Now Bill was not considered a dynamic speaker, nor one who spoke from a large vocabulary, or told amusing stories to entertain his audience. He knew the Bible and that's what he preached. He could quote more scripture than many people will ever read. He, like Paul, determined from the beginning that his preaching would not be with enticing words of man's wisdom, nor with excel-

lency of speech or wisdom, for he came knowing only Jesus Christ and Him crucified.

Bill was a plain and simple man, in his life and in his preaching, and that's why people loved him and wanted to hear him. From the time he delivered his first lesson until the day he preached his last sermon, there were very few Lord's days he was not in the pulpit.

He traveled the length and breadth of this country, and the cause of Christ grew because of his efforts. Everywhere he went he found acceptance. People loved him because he was willing to be made all things to all men, so that by all means he might save some.

He told a beloved friend, "I want to be put through the wringer. I want to be completely worn out for the cause of Jesus Christ." His wish came true, for he had gladly spent himself for the church, spent himself for the brethren.

On a rainy 19th day of April, we gathered in Norman, Oklahoma, at the Primrose Chapel, to honor and to pay our respects to our departed brother, and to bid farewell to a soldier of the cross. A capacity audience heard sixteen gifted voices sing "Sundown", "The Prettiest Flowers Will Be Blooming", "This Life Here Is hard To Understand", "When The Evening Bells Shall Toll", and "Precious Memories". Brother Carl Johnson read the obituary and made some very appropriate and touching remarks concerning his relationship with Bill as a fellow gospel preacher. It was my great honor to speak of Bill as a friend and brother in Christ. And to remind each of us that we have been made better because Bill Roden came our way and touched our lives with his warmth and with his love. Carl closed the service, at the Resthaven Cemetery in Oklahoma City, with some well chosen words of comfort.

Bill will be missed not only by those of his home congregation, at Moore, but by all of us who came to know and love him through his years of devoted service. May his teachings and the Christian life he lived before us be a source of strength and courage for the days that lie ahead.--*Steve Martin.*

SILLYMAN— Bro. Frank H. Sillyman was born June 9, 1906 near Bucyrus, MO, and departed this life on Feb. 1, 1990 at Houston, MO. He was married to Fern Douglas on Sept. 8, 1935 and to

this union two sons, Kyle and Larry, were born. His wife preceded him in death in 1983. Back in 1955, when Sally and I first went to Houston to work with that congregation, we stayed in the

Sillyman home for two or three weeks. Frank was not a member of the church then, but a few years ago he obeyed the gospel. I was asked to speak at services at Houston—*Johnny Elmore*.

FROM THE FIELDS

the fields are white already to harvest



Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, May 6— Since last report, I have held a short meeting at Fairview, LA Feb. 14-18. It is always such a joy to be with them. I held a singing school at Odom, near Dora, MO Feb. 26-March 3, and preached there March 4 with one restoration. We certainly had a good time and hope much good was done. Recently, I have heard Miles King at Rolla, Richard DeGough at Buffalo and Niangua, and Taylor Joyce at Houston. Young Doug Hawkins was here in a meeting April 13-15 with one baptism. With the help of several other churches, Wyn Baker has been sent to Eldon to help in the work in Central Missouri and we expect much good to be done. The building at Eldon is almost finished and the church is meeting there. I preached there today and the church is moving forward. The television program out of Jefferson City continues to reach many and produce results.

Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808, May 7— Closed a good meeting at Harrodsburg, In. April 1, with one confession. The passing of sister Jose Seeley marred an otherwise enjoyable experience. The Lord willing we will be in the following meetings this summer: May 11-13 New Salem, Ms., June 8-10 36th K.C., Kan., June 17-24 Gale, Ok., June 26-July 3 Annual Lebanon Meeting, July 8-15 Manteca, Ca., July 15-22 Fair Oaks, Ca., July 23-29 Bakersfield, Ca. (Planz) and Aug. 1-5 Healdton, Ok. We look forward to seeing many of you during these meetings. May the Lord bless His work everywhere.

We received this from the congregation in Kuala Lumpur, Malaysia. DLK. Greetings in the name of our Lord and Saviour Jesus Christ. We hope everything is well with you and the church there. The work is progressing smoothly and positively here. Brother Jairus Joseph began working as an Evangelist in 1986. Since then, he has been supported by the congregation in Stavanger, Norway. His present support is U.S. 510.00 monthly. Lately we have been informed that this aid will cease in May 1990. In view of this we wish to appeal for help to continue the support for Brother Jairus. We hope you could request your local congregation or contact others that may be able and willing to do so. It is unfortunate that the Kuala Lumpur congregation's contribution is not sufficient to fund his support. Give our regards to all the brethren and please remember us in your prayers. Your endeavor in this matter will be much appreciated. May the Lord bless you in your every effort for Him. Signed: Vincent Su Suan Sing and S. Sivagnanam. What about it? If your congregation can handle this amount you could be involved in a good work. Contact these brethren at: P.O. Box 112, Jalan Kelang Lama, 58000 Kuala Lumpur, Malaysia.

Allen Bailey, 905 West Grauwylar Road, Irving, Texas 75061 (214) 438-7217— It has been a few months since I made a report through the Old Paths Advocate. The work in Irving, Texas is still progressing wonderfully. In recent weeks we had a good number of visible responses including baptisms and confessions of fault. The congregation is working hard and

is very stable. We welcome any and all to come worship with us when you are traveling through. I would like to express our appreciation to everyone, for their kind words, cards, flowers, prayers, etc. over the passing of my grandfather, Brother E.H. Miller. The song that we often sing is ever so true "His Blood Has Made Us One". All Christians everywhere has a tie that binds and that is through the blood of the Lord Jesus Christ. Our meetings have been in Jasper, Tennessee, Wynnewood, Oklahoma and they were most enjoyable. We leave in a few days for Garrets Creek; Wayne, West Virginia. Thanks to all the places that have invited us for meetings. Locally, we are pressing forward and anxiously awaiting our commentary study. This year the dates are May 23-27, 1990 and the books of Hebrews, James, and Jude will be discussed. We ask that you put forth a great effort to come and study with us. Last year was a tremendous success and we expect a duplication this year. Please come. **Editor's Note:** Received too late for May issue.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca.— The week's meeting at Atwater, Ca. closed with one restored. Crowds were generally good with some outside interest. Nearby congregations helped out by coming and a number of preachers also came. We enjoyed the meeting though sickness was a problem for several including the preacher. Dwayne Permenter held an enjoyable weekend meeting for us at Fremont last weekend. He did a good job and I'm proud of the way he presented the truth. We appreci-

EXPIRATION DATE

If the date near your name and address reads 06-90 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)

ated several from Oakdale coming over. We look forward to preaching locally at Manteca and Ceres as well as at home before leaving for W. Va. for a meeting at Huntington June 2-10. We enjoyed a brief visit with Miles King by phone a few nights ago. The 4th of July meetings are drawing near. We pray all will have a safe journey and a spiritually uplifting time. We look forward to seeing many of you there. We plan a special issue for the July number of OPA. Lord willing, there will be plenty of extra copies available for churches to purchase at a nominal charge at the 4th of July meetings. Look for us. The sad news of Bro. Bill Roden's death reached us in Atwater, Ca. I had known him all of my life. He will be missed sorely. Our heartfelt sympathies for Eunice and the family. May God bless.

Miles King, Route 1 Box 115, Scotland, AR 72141, May 5th— It is a pleasure to continue to work with the church at Scotland, Arkansas. The church is growing and we are thankful. Tom Acton also works full time as a preacher in our area preaching at Scotland, Cedar Creek and Pottsville. We were glad recently to have Bro. Billy Orten hold us a weekend meeting. Thanks to all the brethren who help support us in the Arkansas work. At present I am in a meeting at Mozier, Ill. Along with a lot of other preachers I have preached here many years. This congregation continues to strive for the Old Paths in worship, Christian living and spreading the gospel. During this month we look forward to having Bro.

J.W. Kornegay come to Scotland, Arkansas for a meeting. We continue to receive the **Old Paths Advocate** and enjoy the reports and articles by different brethren. We also attended Bro. Bill Roden's funeral. He was our friend for many years and we again extend our love and sympathy to the family.

Alan Bonifay, 709 Potomac Ave., Fairmont, W. VA 26554, May 2nd— The first three weeks of April I spent a large portion of my time preparing my notes for the study at Irving, Tx. in May. Thus far, I have completed chapters 7, 8, & 9 of Hebrews. I am still working on chapter 10. The fourth week the congregation at Bunner's Ridge enjoyed a great meeting with Lynwood Smith. Lynwood was in great form and his preaching was very apropos. The congregation benefited tremendously from his efforts. Unfortunately I had to miss the last three days of the meeting due to a medical emergency in my family. I am currently in San Antonio, Tx. where my father has recently undergone quintuple by-pass surgery. He is doing very well, but needs a lot of care as might be expected. Since I am an only child, I will need to be here to assist my mother for a couple of weeks. Earlier in April we are happy to report that a lady was baptized into Christ in the Ash Camp area. Also, the oldest member of the church at Bunner's Ridge passed away on April 25 at the age of 99 years and seven months. In April I preached four times at Bunner's Ridge; twice at Lovejoy, PA.; once at Alexander, WV; and once in San Antonio, Tx.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., May 4— Our recent trip to California was most enjoyable. Our first effort was a meeting at Lodi, CA., where we were treated so nice. Over forty years ago we lived in Lodi for a few years. Although, many of our old friends are gone it still felt like home. The Winchester family are one of the nearest and dearest families to my heart. In sickness and in health, in sorrow and in joy, in death and in life, we have shared it all with them. James is not in good health. We hope he improves. He had good crowds during the meeting. I never enjoyed a meeting more. Thanks brethren for having us. It was a joy to meet and work with you all. We preached for the Fremont congregation once while in the State— so nice to see them all. We had, as usual, a wonderful visit with Don and Pat King, also Howard King, which of course are kinsfolk. We attended one night of Don's meeting at Atwater, Ca., and also part of one Lord's Day. We enjoyed meeting old friends there, and hearing Don. The last Lord's Day I preached at Turlock, CA., both morning and evening. They have a nice congregation and it was good to be with them. I attended two nights of Richard DeGough's meeting in Buffalo, Mo., shortly before we departed for CA. good to hear Don. We met and got to see more people, with whom I have worked and worshipped, in years gone by, on this trip, than on any previous one. I give my regards to all the preachers and brethren that we got to see while on our trip west.



A D V O C A T E

No. 7 JULY 1, 1990

INTRODUCING THE CHURCH OF CHRIST

By Ronny F. Wade

What is the Church of Christ? Is it just another denomination? Are there any characteristic beliefs that make it different from the hundreds of churches dotting the landscape of our world today? Perhaps we can answer these questions for you, but first let me address a common fallacy circulating in some religious circles i.e. that Alexander Campbell founded the Church of Christ. This rumor exists in part because Mr. Campbell was a leading figure in the effort to restore pure new testament christianity in this country over a hundred and fifty years ago. Preaching the old Jerusalem gospel, and demanding a thus saith the Lord for what we believe and practice is a far cry from building a church. Campbell did not build the church of Christ, Christ did. (Mt. 16:18) In fact, Campbell did not build any church. He merely carried the good seed of the kingdom from place to place and planted it in the honest hearts of the hearers. Those who responded, obeyed the gospel (Rom. 1:16), not the teachings of Mr. Campbell, and became Christians (Acts 11:26) not Campbellites.

In an attempt to introduce you to the Church of Christ, let me first of all introduce you to the people. Who are these people? According to the bible, they are a group of individuals who have, because of their faith in Christ, embraced christianity. (I Cor. 11:1-2) They are Christians (Acts 11:26) and feel honored to wear the lovely

name of Jesus. In fact they are christians only i.e. they wear no human names or appellations. They gather weekly to remember the death of their founder by celebrating the Lord's supper. (Acts. 20:7; I Cor. 11:23-33).

Secondly, I should note that the Church of Christ is not a denomination. We do not owe our existence to Campbell, Luther, Wesley, Calvin, or any other man. We are not descended from any such group, but rather owe our existence to the Lord himself. We pass up all human movements by going back to the beginning of the church in Acts 2. Since Jesus teaches that the word of God is the seed of the Kingdom, (Lk. 8:11) we believe that anywhere and anytime the pure word of God is preached, the results will be what they were in new testament days and times. Thus the New Testament becomes our blueprint for what we teach and practice. If it is not found there, then we reject it. If it is taught there, then we accept and practice it. We do our best to reproduce the church which Christ set before the world in faith, in doctrine, and in practice.

This is the reason we refer to the church in terms used only in the New Testament. Such as "Church of God" Acts 20:28; "Church of the Lord"; "churches of Christ" Rom. 16:16 etc. Since the church belongs to Christ, and is the bride of Christ, and since he built the church, it seems only right that we wear His, and only His name.

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The Church of Christ subscribes to no human creed. We have no creed but Christ and the new testament scriptures. We believe the word of God to be inspired. To us it is the perfect revelation of God's will to man, and cannot be changed without disobeying God. (Jno. 8:32; Gal. 1:6-9; Rev. 22:18-19; Jno. 17:17) Since the rulings of church councils are not inspired, they are not binding upon God's people.

The Church of Christ is not governed by an earthly board of directors, with a president or superintendent acting as head. Christ is the only head of the church. (Eph. 1:22 and Col. 1:18) Each local church is self-governing and independent of other churches. Bishops and Deacons exercise leadership in local churches. These men are selected by the church in accordance with new testament regulations. (Titus 1 and I Tim. 3.)

Finally, the Church of Christ may not be joined as one joins a denomination. Rather people are added by the Lord to the church, when they obey the gospel. In order for the Lord to add one to His church, the individual must believe, Heb. 11:6; repent, Lk. 13:3; confess Christ, Rom. 10:9-10; and be baptized for the remission of sins, Act. 2:38, I Pet. 3:21. At this point the Lord adds the converted to the church Acts 2:47. One never is voted into the church, or works his way into the church, or buys his way into the church. Only through obedience to the gospel does anyone enter the Church of Christ. Wouldn't you like to know more about these people and their message? If so why not talk with the ones who have made this booklet available to you. Remember to be in Christ means everything. Don't delay your obedience.

CAN WE ALL SEE THE BIBLE ALIKE?

By Johnny Elmore

In our modern world, men have formed hundreds of different denominations and have taught hundreds of contradictory doctrines, yet all of them claim to follow the Bible to some extent. Many people have seen the confusion among the religious teachers and have given up in despair. If preachers cannot agree, they feel, what hope do ordinary people have of being agreed upon the teaching of the Bible? Many have taken refuge in the very unsatisfactory idea that we cannot all see

Continued on next page

the Bible alike. If the Bible is true, obedience to its commands brings man's only hope of salvation. If the Bible must be obeyed, then it must be understood. Can we all see the Bible alike, or does it mean one thing to you and something different to me?

The word most often translated "understand" in the Bible is a word which means "to put together, (mentally) to comprehend" (Strong). God has given us a revelation. He expects men to hear or read facts in this revelation and put them together, that is, reach a conclusion. This is not some strange operation; we do it every day. For example, we face the equation: two plus two equals--what? Every person who has any degree of intelligence knows there is only one answer to that equation, if truth matters, and that is four. If a different answer is given, either there was no understanding or no regard for the truth. Can people understand something and still see it differently? No, as in the equation above, if two persons understand, they must see it alike. To see it differently implies a lack of understanding. Men may fail to see something many different ways, but if they see it at all, they will see it exactly alike.

Is man capable of understanding the Bible? Some say that man must have an immediate operation of the Spirit upon his heart before he can understand. If that were so, then God would be responsible if man did not understand. But man does have the capacity to understand. Man is the only creature that can deal with abstractions, weigh evidence, reason from cause to effect, and from effect back to cause. Because of his intelligence, man is morally responsible and he will give an account of his acts.

Can the Bible be understood? If the Bible cannot be understood, then the fault lies with its author. Has God purposely given us a book that we cannot understand, or was He incapable of giving us a revelation that we can understand? If we say that God purposely gave us a book we cannot understand, we cast a reflection upon God's moral character. If we say that God could not give us a book we can understand, we cast a reflection upon his power. If either alternative be true, then God is not what we believe him to be. God is pictured as all-wise, full of goodness and loving-kindness, and all-powerful. Surely a good God would not give us a book that could not be understood. We are told that "God is not the author of confusion" (I Cor. 14:33). Surely an all-wise, all-powerful God, who made man and endowed him with reasoning ability, was capable of giving man a book he could understand. We must conclude that the Bible can be understood sufficiently for

man to follow its instructions.

Does God want and expect men to see the Bible alike? Yes, men are commanded to understand God's will and to do it. The apostle Paul said, "Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:17). John taught that "he that doeth the will of God abideth forever" (I John 2:17), and stated: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14). Not only are we to understand, but we are to see it alike. Paul commanded the Corinthians, "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 Cor. 1:10).

There are many things that cause men to fail to understand including laziness, prejudice, pride, dishonesty, vested interest, emotional bias, etc. Most of the disagreement arises over what the Bible does not teach, and not over what it does teach. We can agree that Paul had a thorn in the flesh (II Cor. 12:7), but we may not agree about what it was, because the Bible does not say. Such controverted subjects as infant membership, sprinkling for baptism, instrumental music in worship are not taught in the New Testament. We can agree on what the Bible teaches. Man is a responsible being. He is commanded to understand and obey God's will. He should lay aside all prejudice, pride, and dishonesty because his soul is at stake. He should not study to prove what he already imagines, but he should approach it objectively, prayerfully, reverently and humbly. He should take four things into account in Bible study. (1) **Who is speaking?** We are not to obey the words of Satan which the Bible records. (2) **To whom is it spoken?** Some commands and promises do not include us. (3) **When was it spoken?** (4) **Why was it spoken?** Much of the present confusion about miraculous gifts could be eliminated with these four simple rules. Some promises had only a temporary, or local application.

Jesus said to the believing Jews, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31,32).

If we are strictly honest in studying the Bible, and are willing to use ordinary rules of common sense in drawing conclusions, not adding anything to God's revelation or taking anything away, then we can understand the Bible alike and avoid the division and religious confusion that now pervades the world.--P.O. Box 1657, Lebanon, MO 65536.

DO ALL ROADS LEAD TO HEAVEN?

By Jimmie C. Smith

W unequivocally, "No! All roads do not lead to heaven." World Book Dictionary defines "Road": (1) a highway between places; (2) a way or course."

The Bible plainly teaches there is only One Way (Jno. 14:6). Christianity is often defined or described in the Bible as "The Way" (singular in every instance). If all roads lead to heaven there would be Universal Salvation and the Bible would be a lie because Jesus stated in Matt. 7:13-14 "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Neither do all "Religious Roads" lead to heaven, or so-called "Christian" as used by the denominational and sectarian world. Many religious people are not going to heaven. Matt. 7:21-23 "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

"Iniquity" means "lawlessness, or 'not according to law'". The apostle Paul said a man is not crowned unless he strive "lawfully", or according to the law of "the Way". Jesus said, "...I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The prophet Jeremiah said, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10:23). If all roads lead to heaven the direction a man takes would be immaterial. The Wise Man said in Prov. 14:12 that some roads lead to death! "There is a way which seemeth right unto a man, but the end thereof are the ways of death." He further said in Prov. 12:15 "The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise." Surely no one would argue that the way of a fool is as good as the course taken by a wise man with God's Word as his guide.

The Road of Unbelief will not lead to Heaven. The writer of Hebrews said (11:6) "But without

faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." And Jesus said, (Mk. 16:16 b). "...He that believeth not shall be damned." And (Jno. 8:24) "I said therefore unto you, that he shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."

When we say that "many religious people aren't going to heaven" we mean just that. Some aren't even trying. The Church of God of the Abrahamic Faith teaches that there is no heaven for men--that all they can hope for is a righteous reign here on the earth forever. Thus it is a farce to argue that all religious roads lead to heaven.

This earth and the works that are herein shall be burned up--not renovated (2 Peter 3:10-11). The Jehovah's Witnesses make no claim that their road leads to heaven, because they believe heaven is already filled to capacity with the 144,000! Judaism does not lead to heaven, because they reject Christ (Jno. 14:6; 8:24; Mk. 16:16).

A man may be traveling a religious road prescribed by his relatives, and he may be honest, conscientious, zealous and devout as was Saul of Tarsus (Gal. 1:14), and yet be as sinful as Saul who said he was "chief of sinners" because he persecuted and wasted the Church of God. You may not consider yourself to have ever persecuted or wasted the Church of our Lord, but Jesus said "He that is not with me is against me, he that gathereth not with me scattereth abroad." (Matt. 12:30).

Isaiah described the road to Heaven in foretelling the Gospel Way in Isa. 35:8 when he said, "And a highway shall be there, and a way of holiness; the unclean shall not pass over it;..."

Prov. 7:27 says the lewd woman's "house is the way to hell..."

If all roads lead to heaven, there would be no merit to the admonition to "work out your own salvation with fear and trembling" or to Peter's admonition to the Jews on Pentecost "...save yourselves from this untoward generation". The Divine Record says (Acts 2:41, 47) "Then they that gladly received His Word were baptized: and the same day there were added unto them about three thousand souls.

Praising God, and having favour with all the

Continued on next page

people, and the Lord added to the church daily such as were being saved."

But: Which Road Does Lead To Heaven?

Acts 24:14 Paul said, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets".

Peter said in 2 Pet. 2:1-2, 13-15,21 "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetious practices; cursed children:

Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

John 8:31-32 "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free."

Rev. 22:14 "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The only people who have a right to "enter in" and a right to the "tree of life" are those who "do his commandments".

Jno. 10:1 "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."--Rt. 6, Box 199-A, Harrison, Ark.

IDENTIFYING THE NEW TESTAMENT CHURCH

By Paul O. Nichols

Jesus Christ our Lord made the promise that He would build His church (Matt. 16:18). In Acts chapter two we read of people being added to the church by the Lord as they were being saved (Acts 2:47). Later, there was persecution against the church (Acts 8:1-3). So we know that Jesus fulfilled His promise.

The church of the New Testament was neither Jewish, Catholic, nor Protestant, but was for all people. Isaiah, the prophet, foretold that "all nations shall flow unto it" (Isa. 2:2). Jesus sent the apostles out to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matt. 28:19). And the apostle Paul says, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free.." (I Cor. 12:13). "So, we, being many, are one body in Christ, and every one members one of another" (Rom. 12:5). And the scriptures tell us the body is the church (Col. 1:18; Eph. 1:22, 23).

THERE WAS A DEPARTURE

The apostle Paul understood human nature, but more than that, he was inspired by the Holy Spirit. He warned the elders of the church of Ephesus, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). And again he said, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (I Tim. 4:1,2). And Peter warned, "But there were false prophets also among the people, even as there shall be false teachers among you, who shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (2 Pet. 2:1, 2).

The history of the church verifies the truth revealed by these men of God. As a result of

Continued on next page

these facts, hundreds of "churches" have come into existence through the centuries since the New Testament church was established by Jesus Christ our Lord. They teach conflicting doctrines and offer salvation by every means imaginable, which cannot be right, because "God is not the author of confusion" (I Cor. 14:33). "Except the Lord build the house, they labor in vain that build it" (Psa. 127:1).

WAYS TO IDENTIFY THE CHURCH

The word of God gives enough information concerning the New Testament church for a person to be able to recognize it, if he will be honest with himself and look for the evidence in the scriptures. Remember Jesus said, "Seek and ye shall find" (Matt. 7:7).

One should look for the passages in the Word of God which tell us where the church began and when it was established. He should look for other things which help to identify it, such as the founder, the price paid for it, the name, the laws that govern it, and the steps of admission into it.

PLACE OF BEGINNING

Over seven hundred years before Christ came, the prophet Isaiah foretold that the church would begin in Jerusalem (Isa. 2:2-4). Jesus corroborates this. He said, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem (Lk. 24:46,47). Luke further records, "And being assembled with them (the apostles), commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me... But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:4,8).

TIME OF BEGINNING

The apostles, in obedience to Christ, were assembled together in Jerusalem on the day of Pentecost, waiting for the promise of the Father. The scriptures tell us, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance" (Acts 21:1-4). This was 33 A.D. That day there were about three thousand precious souls converted through the preaching of the apostles (Acts 2:41). The apostle Peter later referred to that day of Pentecost and what took place there in Jerusalem as the "beginning" (Acts 11:15).

FOUNDER OF THE CHURCH

When Christ was on earth, He said, "I will build my church" (Matt. 16:18). John the Baptist had been dead for several months when the Lord made this promise. The New Testament church was not built by John, but by Christ.

Since the church of Christ was established on the day of Pentecost, 33 A.D., there have been many counterfeits which have come into existence. But remember, "Except the Lord build the house, they labor in vain that build it" (Psa. 127:1). Christ promised to build only one -- His church.

PRICE PAID FOR THE CHURCH

The church of the New Testament was purchased at great cost. The Bible tells us Christ "loved the church, and gave himself for it" (Eph. 5:25). Again, we are told that He "purchased (it) with his own blood" (Acts 20:28). No other church in the world had such a price paid for it -- the New Testament church alone.

MEMBERS WEAR A SCRIPTURAL NAME

The church belongs to Christ -- the church of Christ. And those who are members of the church are privileged to wear His name. "The disciples were called Christians first in Antioch" (Acts 11:26). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

CHRIST IS HEAD

The scriptures tell us that God "gave him to be head over all things to the church" (Eph. 1:22). Again, "Christ is the head of the church: and he is the savior of the body" (Eph. 5:23). No human being on earth is the head of the Lord's church, and never has been. This exalted position is reserved for Christ alone. It was given to Him by God. To claim otherwise is blasphemy.

THE BIBLE, THE ONLY CREED BOOK

The word creed comes from the Latin "credo", which means "I believe". No man other than those inspired of God have ever been given authority to write a creed book for the church. The scriptures are inspired (2 Tim. 3:16) and the Bible is our only guide from earth to heaven. God has given all that "pertains to life and godliness" (2 Pet. 1:3).

STEPS OF ADMISSION

A person becomes a member of the church, not by "joining the church", but by "obeying the gospel". The Lord adds to the church such as should be saved (Acts 2:47).

God requires that the alien sinner hear the Word (Rom. 10:14). Next, he must believe it (Mk. 16:16). Then he must repent of his sins (Acts 17:30). He must also confess his faith in Christ (Rom. 10:9). Finally, he must be baptized for the remission of sins (Acts 2:38). When He does this, he is added to the church of the Lord.

THE LORD'S CHURCH AND THE LORD'S DAY

By Bennie Cryer

A Moslem will keep Friday as his weekly holy day and an orthodox Jew will observe Saturday. The true Christian will gather with his fellow saints on Sunday to publicly worship the God of heaven. The Islamic faith receives its instructions to worship on Fridays from its Koran while Judaism finds its Sabbath in the law of Moses or in The Old Testament. The Christian worships on Sunday, the first day of the week, because the Lord Jesus, through The New Testament, instructs him to gather together with fellow followers to offer to God specific acts of worship on that day.

The Lord's church had its birthday on the first day of the week in Acts 2. In that chapter you will find the first gathering of the church and the fact that its members "...continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers." (v. 42). That this practice continued on what we call Sundays today is noted in Acts 20:7 where it is recorded, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them,..." This is a verse that records the custom of apostles and The New Testament disciples as well. A note of explanation may be needed for some about the terms "breaking of bread" and "to break bread" used in the preceding passages. These are phrases used to describe the Lord's Supper because each communicant is required "to break bread." See I Corinthians 10:16-17. John, who seemed to have lived longer than the other apostles, was so accustomed to gathering on the first day of the week to worship that, though he was a prisoner and separated from other disciples, wrote, "I was in the Spirit on the Lord's day..." Revelations 1:10. In writing this he gave to Christians a new term to describe their day of worship, the first day of the week, as the Lord's day.

THE LORD'S DAY

This is a name that tells the worshipper of God there is a day that belongs to the Lord. Just as the terms LORD'S SUPPER or LORD'S TABLE, I Corinthians 11:20, 10:21, tells you that the royal feast belongs to the Christian's king, so this name of a day teaches that day belongs to the Lord Jesus. It is His because He

made it a special day suitable to be set apart from all other days of the week. Psalms 118:22-24. Not much mention of the first day of the week is recorded in scripture until, in fulfillment of this prophecy, this day began to assume its prominent and important role in God's scheme of things. For example, in Mark 16:9 and Matthew 28:9-10 Jesus arose from the dead on the first day of the week and for the first time was worshipped as the risen savior. Other events occurred on that same day including His assembling together with His disciples. See Luke 24:13-15, 33-36, and John 20:19. The next first day of the week found the disciples assembled together and Jesus appeared with them again. John 20:26. While these events in themselves may not require the disciples to gather to worship each first day of the week they do show a greater interest in this day by the Holy Ghost and the ever growing role it was assuming in the mind of God. Add to this the fact that the disciples were gathered together on the day of Pentecost in Acts 2:1. Pentecost was to be observed on the first day of the week. Leviticus 23:11, 15. So, again, the disciples had gathered on the first day of the week and on that day the risen and ascended Lord chose to send the Holy Spirit and begin the church He promised to build in Matthew 16:18. It was on the first day of the week that God's plan for regeneration was completed, I Peter 1:3, and on this same day of the week 3000 souls experienced this new birth for the first time, Acts 2:47. It is, therefore, no wonder the disciples gathered together to break bread on the first day of the week, Acts 20:7, to remember their risen Lord, I Corinthians 11:23-26, and to proclaim His death. Other events that occurred on this day could be cited, but these should be enough to show "This is the day the Lord hath made; we will rejoice and be glad in it." The first day of the week is THE LORD'S DAY.

THE COMMAND TO ASSEMBLE TO EAT ON THIS DAY

In Hebrews 10:25 the Christians are commanded to assemble together, but are not told the day to assemble. In I Corinthians 11:33 they are enjoined that "...When ye come to-

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gether to eat, tarry one for another." The only thing Christians are commanded to literally eat together is the Lord's supper. In Acts 20:7 the disciples came together to obey these two commands. They assembled and they ate. They did this on the first day of the week or on Sunday. And the writer of Acts wrote that this is "when" the disciples gathered to do this. It was their custom to do this on this day. In these verses the Christian is commanded to gather on the first day of the week to partake of the Lord's supper. Since the day of the week is revealed as opposed to a yearly or a monthly date the Church of Christ meets each Lord's day to obey this and other commands. Church history reveals this to have been the practice of the church for the first three centuries of its existence. Alexander Campbell wrote in "The Christian System," page 287, "All antiquity concurs in evincing that, for the three first centuries all the churches broke bread once a week. Pliny, in his Epistles, book x.; Justin Martyr, in his Second Apology for the Christians; and Tertullian, De Ora., page 135, testify that it was the universal practice in all the weekly assemblies of the brethren, after they had prayed and sung praises." This article could be swelled with quotations to this effect but there is not room nor should it be necessary since Acts 20:7 establishes the weekly day of observance as the first day of the week or Sunday.

I CORINTHIANS 16:2

"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." LAYING BY IN STORE or giving is a religious service that was enjoined on the Corinthians and others of The New Testament era and on us today. Furthermore, it was commanded to be done on a certain day. The first day of the week. In obedience to this injunction, the Church of Christ gathers each Lord's day to contribute as each worshipper has prospered. She does not ask for a collection on any other day of the week.

INFLUENCE OF THIS OBSERVANCE ON THE ROMAN EMPIRE

On March 7, A.D. 321 the Emperor Constantine issued a decree to the citizens of the Roman Empire to rest on "the venerable day of the sun..." (Or Sunday). He enjoined this on his subjects, not because this was an unknown practice before this date, but because it was the day Corinthians had been worshipping since the beginning of the church in A.D. 33. He wanted his fellow citizens to begin worshipping and serving God as Christians had and were doing.

If worshipping on this day could sway an Emperor to make it a special day in his kingdom, should not you also consider giving the Lord's day a special place in your life?

Each Christian should delight in gathering with other Christians each first day of the week to offer these gifts and sacrifices along with those recorded in Acts 2:42 and rejoice in the fact that Jesus has made this such a wonderful and important day.--1124 Sheffield Ct., Stockton, CA 95210.

WHY SHOULD I BE A MEMBER OF THE CHURCH?

By Alan Bonifay

In the eyes of most of the world the glorious church of our Lord Jesus Christ has been relegated to a position of very low esteem. This unfortunate and misguided notion is largely attributable to three causes. First, the immense popularity of dispensational premillennial eschatology fosters a low view of

the church. This view holds that the church is a temporary, last-minute, emergency stop-gap measure instituted hastily in the wake of the Jews' surprising rejection of Jesus as the Messiah. Second, the traditional appeal to American culture, which propagandizes that everyone must be free to do his own thing, advances the

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idea that one can worship as well by himself in his own way as he can in cooperation with the church in God's way. Third, many simply rebel against the constraints of authority and refuse to be governed by God's Word. These rationalize their justification on the basis of the inconsistencies and failings of Christians.

However, when one recognizes the Bible as God's Word, the apparent fallacy of such rationalizations is evident. The fact is, our Lord Jesus Christ voluntarily shed his blood upon the cross of Calvary for the express purpose of purchasing the church (Acts 20:28; Eph. 5:25). Furthermore, it was by the power of his resurrection from the dead that he ascended "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come (that God- AWB) hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph. 1:21-23). In Colossians 1:18 Paul styled it this way: "And he is the head of the body, the church: who is the firstborn from the dead; that in all things he might have the preeminence." Since Christ purchased the church with his own blood and since he is the head of the church which is his body, it is obvious that the church is of paramount importance in the life of every child of God.

Yet, the question remains in the minds of many, "Why must I be a member of the church?" Of what advantage is membership in the church to the Christian? As always in all religious inquiries, the Word of God provides the answer to this question. In the Scriptures five compelling reasons are given which clearly demonstrate the absolute essentiality of being a member of the church.

1. THE CHURCH: GOD'S ETERNAL PURPOSE

In Ephesians 3:8-11 Paul reveals that he received his apostleship in order that he might be able "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3:8-11). Clearly, if the church is a part of God's eternal purpose (and the Scriptures declare it to be) then the modern dispensational premillennial notions of the church are wrong.

In accord with this is the fact that it is easily established that the promised Messianic King-

dom of Old Testament prophecy (Isa. 2:2-4; Dan 2; et al.) is the church. For in Mark 9:1 Jesus declared that the kingdom would come with power during the lifetime of the apostles. In Luke 24:49 he said the power would be received by them in Jerusalem. In Acts 1:8 he revealed that the power would come on the apostles when the Holy Ghost came upon them. Then in Acts 2 the Holy Ghost came with power upon the apostles in the city of Jerusalem. Clearly this is, according to Mark 9:1, when the kingdom came-- the Messianic Kingdom of Old Testament prophecy.

Interestingly, what was established in Acts 2, the kingdom, is called in verse 47 "the church". "And the Lord added to the church daily such as should be saved" (Acts 2:47). Therefore, all men should be members of the church because it is God's eternally proposed institution for the saved. It is the kingdom of Old Testament prophecy.

2. THE CHURCH: PILLAR AND GROUND OF THE TRUTH

Everyone is interested in the truth. No one purposely desires to follow a lie. In I Timothy 3:15 the Scripture speaks of "the church of the living God, the pillar and ground of the truth." In other words, as the column supports the superstructure or as the foundation supports the entire building, just so the church supports and dispenses the truth. If one wishes to be among those who stand for truth, who support the truth, who dispense the truth, and who themselves are guided by the truth, he must be a member of the church.

3. THE CHURCH: THE PLACE OF ALL SPIRITUAL BLESSINGS

In Ephesians 1:3 Paul says, "blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." The "heavenly places" where we can receive all spiritual blessings are in the church. The context of chapter 1, especially verses 4-10 and 21-23, clearly indicate this. However, it is even more certainly established by the phrase "in Christ." Men obtain entrance into Christ by believing in him, repenting of their sins, confessing their faith and being immersed in water for the remission of their sins (Mark 16:16; Acts 2:38; 22:16; Rom. 6:3,4; 10:9,10; Gal. 3:26,27). When men obey the gospel they are added to the church by God (Acts 2:47). Therefore, we receive all spiritual blessings in the church of Christ.

It is in Christ that we are redeemed (Rom. 3:24). It is in Christ that we receive forgiveness of sins (Col. 1:14). In Christ we become a new

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creature (II Cor. 5:17). It is in Christ that we find spiritual life (Jn. 1:4). It is in Christ that we are reconciled to God (II Cor. 5:18-20). In Christ we are reconciled in one body (Eph. 2:16). That one body (Eph. 4:4-6) is the body of which Christ is the head (Col. 1:18). It is the church (Eph. 1:21-23). Only in the church of Christ is one entitled to spiritual blessings such as these. In fact, all spiritual blessings are obtained only by our being members of the church.

4. THE CHURCH: THE SAVED

It is true that the church does not save us. In fact it saves no one. Jesus is the Savior. But the church is the saved. The Bible explains that the "one body" is the church (Eph. 1:21-23; Col. 1:18,24). Thus to be in Christ is to be in his church. Since being reconciled unto God means being forgiven of sins, people are saved, pardoned or reconciled to God in the church. Stated syllogistically:

- (1) Men are reconciled in one body (Eph. 2:16).
- (2) That body is the church (Eph. 1:21-23).
- (3) Therefore, people are saved or reconciled only in the church, the one body.

This is in perfect accord with Ephesians 5:23 which says, "For the husband is the head of the

wife, even as Christ is the head of the church: and he is the savior of the body, one must be a member of the church in order to be saved.

True, the church does not save anyone; but Christ saves the church. Clearly, salvation is promised only to those who are in the body of Christ. The church is not the savior; it is the saved. All who are saved are in the church. The Bible says, "And the Lord added to the church daily such as should be saved" (Acts 2:47).

5. THE CHURCH: PRESENTED TO CHRIST

When Christ comes again he is coming to judge the world (II Thess. 1:6-9) and to claim the faithful in Christ-- that is, the church, for which he gave himself. Ephesians 5:25-27 states:

"Husbands love your wives, even as Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish".

From these five considerations it is easily seen that in order for any reasoning man to be saved he must be a member of the church that he can read about in the New Testament.

HOW TO BECOME A CHRISTIAN

By Billy D. Dickinson

The name "Christian" is loosely used in our day and age for it is often applied to movements and organizations which have absolutely nothing to do with the true religion of Jesus Christ. This is regrettable because it cheapens "that worthy name" by which we are called (Jas. 2:7). To some, almost anyone qualifies to be called a Christian. If people believe in God or merely accept Jesus as a real historical figure, some would argue that they are surely Christians. But are they? Or does it take something more than this to be a Christian?

How does one become a Christian? Perhaps some find this question offensive because it implies that all men are not necessarily Christians and need to become one. It also implies that a person should not automatically assume

he is a Christian without first examining himself by the divine standard, the New Testament! When the question is asked, "How does one become a Christian?", is this a scriptural question? Certainly it is, for King Agrippa said in Acts 26:28, "Paul, Almost thou persuadest me to be a Christian." You see, Agrippa was not a Christian and needed to become one. Furthermore, he knew he was not a Christian and that Paul was trying to persuade him to become one! Thus, a discussion of how to become a Christian is certainly a scriptural topic and should be one of the utmost importance to each of us.

Sometimes in trying to determine the true identity of something, it is helpful to first understand what that something is not. So before noticing how one becomes a Christian, let's first

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notice how one does not become a Christian. To begin with, one cannot become a Christian by inheritance. Simply because one's parents or ancestors were Christians does not in and of itself make one a Christian. A person could be raised in a Christian home or be brought up in a so-called "Christian nation" and still not be a Christian himself. Every man must "prove his own work" (Gal. 6:4) and render obedience unto Christ for himself. Remember this: God has no grandchildren! Salvation does not come by inheritance. Also, one does not become a Christian through faith alone. The case of King Agrippa proves that faith only, or mere mental assent to certain facts, does not make one a Christian. According to Paul in Acts 26:27, the King believed the prophets' testimony in regard to Christ, but this fact alone did not constitute him a Christian. Even King Agrippa understood that he needed to become a Christian, for "faith, if it hath not works, is dead, being alone" (Jas. 2:17). Neither does one become a Christian by denominational dogma. When one listens to the Gospel of Christ and obeys it, what does he become? Why, a Christian, of course. If he is permitted to remain as he is, what will he be? Without doubt he will still be just a Christian in any other way. It takes only the pure Gospel of Christ to become a Christian. Hence, if you are anything less or more than a Christian, it must be because you have obeyed something less or more than the word of God!

How does one become a Christian? It is through complete and faithful obedience to Christ. Let's notice the other two passages of Scripture where the name Christian is found to help us see what a New Testament Christian is:

Acts 11:26 says, "And the disciples were called Christians first in Antioch." Here we learn that to be a Christian is to be a disciple or follower of Christ. A true disciple, as these were in Antioch, is a learner who puts into practice what he learns. Jesus said in John 8:31, "If ye continue in my word, then are ye my disciples instead." It is to be an obedient disciple. Then we read in I Pet. 4:16 (ASV), "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." Here we learn that a Christian is one who has identified himself with Christ and is willing to share in the "persecution for the cross of Christ" (Gal. 6:12).

Simply put, one becomes a Christian by faithfully obeying and following the teachings of Christ. We must hear the Gospel, Rom. 10:17. We must place our faith in Christ, John 3:18. We are to repent of our sins, Lk. 13:3. We are to confess Christ before others, Matt. 10:32. And we must be baptized as the Lord commanded, Mk. 16:16. After obeying the Gospel, if we wish to remain His faithful disciples, we must continue steadfastly in the Apostles' doctrine, Acts 2:42. If you are not a Christian, become one today! Submit yourself to His will and then proudly wear His name, the name divinely given for which thousands have gladly died. In the words of Jesse R. Kellems, "Oh, what delight should be ours to be counted worthy to wear that name, the name made glorious by sweat and blood and millions of noble deaths! Withered be our tongues and cursed our lips if, knowing better, we shall attempt to glorify our God in any name other than the name of 'Christian'."--215 Forest Hills Dr., West Monroe, LA. 71291.

THE NECESSITY OF WORSHIP

By Jerry Cutter

The purpose of this article is not to point out the "items of worship." This article is to point to the necessity of worship. The word worship has an interesting definition. It is a compound word and means to kiss towards. Thus we find the idea of "to make obeisance, do reverence to." This is the meaning of worship as found in Matt. 4:10; John 4:21-24 and I Cor. 14:25. Another word for worship

means "to revere, stressing the feeling of awe or devotion," and is found in verses such as Matt. 15:9 and Acts 19:27. Worship can also mean "to honor religiously" as in Rom. 1:25.

To a believer in God, it seems strange to stress the necessity of worship. However, even believers can become careless.

Jesus set forth a principle that is both mind-boggling and spiritually thrilling. He said, "But

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the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: **FOR THE FATHER SEEKETH SUCH TO WORSHIP HIM.** God is a Spirit: and they that worship him **MUST** worship him in spirit and in truth" (John 4:23-24). God wants us to worship him. God also seeks "true worshippers," who will worship Him "in spirit and in truth." Another translation renders verse 23 accordingly: "Yet a time is coming and has now come when the true worshipers will worship the Father in spirit and truth, **FOR THEY ARE THE KIND OF WORSHIPERS** the Father seeks."

We see that God seeks true worshippers, and Jesus defined these as those who worship in spirit, or with sincere hearts, and in truth, or according to God's word (John 8:32 and John 17:17).

WORSHIP FROM THE BEGINNING

In Genesis 4, both Cain and Abel brought offerings "unto the Lord." Cain's was rejected because it was not faith (Rom. 10:17 and Heb. 11:4), or according to the truth.

One of the outstanding features of Abraham, the father of our faith, is that he was always building altars "unto the Lord." When he first came into Canaan he built "an altar unto the Lord, and called upon the name of the Lord" (Gen. 12:7). He soon moved and again "he built an altar" (Gen. 12:8). This he did repeatedly in Bethel (13:4), Hebron (13:18), Beersheba (21:33), Moriah (22:9) and other places. This was a common practice of the patriarchs. Of old, the men of God not only found a necessity of believing in God, but of having a **PLACE OF WORSHIP.**

Christian fathers are very remiss who do not provide a place of worship for their families, first in the privacy of their homes and then in a faithful and true congregation of worshippers. The Bible says: "And, **YOU FATHERS,** provoke not your children to wrath (i.e. do not irritate, exasperate, and anger your children to resentment); **BUT** bring them up in the nurture and admonition of the Lord" (Eph. 6:4). The nurture and admonition has to do with "the whole training and education" of the child. It is not only **NECESSARY** that fathers provide places of worship for their families, but that they also be actively engaged in the spiritual training and education of their children.

WORSHIP UNDER THE OLD LAW

When it came to the **PUBLIC WORSHIP** under the old law, God, as the object of worship, decreed how it was to be done. "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: But **IN THE PLACE WHICH THE LORD SHALL CHOOSE**

in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee" (Deut. 12:13-14). Also, the first of the ten commandments was: "Thou shalt have no other gods before me" (Ex. 20:3).

WORSHIP UNDER THE NEW LAW

The **PLACE OF WORSHIP** under the new covenant is different from that of the old, according to Jesus (John 4:21). Publicly, Christians band together and meet in agreed upon places. We can read of "the whole church" coming together (I Cor. 14:23), or of those coming in who are "unlearned, or unbelievers" (14:24). (Read esp. I Cor. 14:19-40).

Most groups claiming belief in the New Testament believe in the church coming together, but few stress **THE NECESSITY** of **PUBLIC WORSHIP.** Just as it is a sin for fathers not to provide for the spiritual training and education of their children, **IT IS A SIN** to forsake the weekly meeting with the local congregation. We are speaking of the assembling for the Lord's Supper. Acts 20:7 clearly teaches that it was upon the first day of the week "WHEN the disciples came together to break bread," or observe the Lord's Supper.

Acts 2:42 shows there was a regularity in what the early Christians did. They **CONTINUED STEDFASTLY.** Heb. 10:25 definitely shows a grievous sin is committed by "forsaking the assembling." Also, not only is a collection commanded on the first day of the week, but some Greek texts read, "On the first day of **EVERY** week." Tell me, how can one keep this command, to be performed **EVERY WEEK,** by forsaking the assembling?

GOSPEL SERVICES

Although space is limited, I am compelled to say something of public services for the purpose of edification and the preaching of the gospel. Much is being done to destroy the value of these services, showing a complete disrespect for God's word. One need only begin with I Corinthians the first chapter where Paul lays great stress upon the **PUBLIC** preaching of the gospel, and how worthless it seemed to certain Jews and Greeks. A summary is found in verse 21: "It **PLEASED GOD** by the foolishness of preaching (public - see the Greek) to save them that believe."

The necessity of worship cannot be over-emphasized. "With my spirit" I serve God, said Paul. Thus, of necessity, true worship is geared to the mind of man, directed by the Spirit of God, through the word of God. To be carnally minded (or having a mind devoted to the flesh) is death; but to be spiritually minded (or having a mind devoted to the things of the Spirit) is life and peace" (Rom. 8:6).--*Jerry L. Cutter.*

CHRIST AND THE CHURCH

By Don L. King

The world hears so much from the denominational perspective today, so many conflicting theories, so much false doctrine that it must be wondering if there is such a thing as the right church. There are so many religious institutions called churches that it surely must be confusing to many as to what is right. Does Christ have a church? If he has one today, where is it and how may we know it? We hope these questions may be more easily addressed by a brief study of Christ and the Church.

In Ephesians 5:23-32 Paul wrote, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."

There is no closer union in this life than the one between a Christian husband and wife. They share with each other their deepest secrets and needs. Each cares for the other with a tenderness unmatched in any other relationship. Paul declares the man is to love his wife as he does his very own body (Ephesians 5:28) He further shows that we are members of his (Christ's) body, of his flesh, and of his bones. (vs. 30) By using this form of illustration, he shows the intimate relationship existing between Christ and his bride, the church. We know the church is the primary point under consideration because Paul says it is in verse 32: "This is a great mystery: but I speak concerning Christ and the church." The word "mystery" here means a secret or puzzle. It had previously been the subject of much study by

prophets and even the angels according to Peter in I Peter 1:10-12. However, the secret is explained now. For ages the subject of how all men could be united and saved together was studied. Not even the prophets and angels knew the answer. Now, the answer is known. It is to be accomplished through the church of Christ!

In the 3rd chapter of Ephesians Paul says more about the "mystery." In verses 3-6, he tells how that he had received a "revelation." A revelation is a message from God revealed to another. Paul says the revelation contained the **mystery**, or secret and that he had written it down. When we read what he had written, we can then "**understand**" his knowledge in the mystery, or secret, of Christ. What was the secret? Let us read Ephesians 3:6 for the answer. "That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." In plain language Paul says he had been given a revelation from God in which was revealed the secret of how men (all men) could be saved. It would be done by all men being a part of the **same body**, and partakers of God's promise in Christ by, or through means of, the gospel.

Now we can see why the church of Christ is so important. It is the divinely appointed plan that both Jew and Gentile (all men) be brought together within the church and, therefore, be acceptable as the children of God. To speak of Christ and the church is to speak of only one church! He has but one, died for only one and has promised to save only his.

Notice some things about Christ and the church. 1. He is the purchaser: Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you observers, to feed the church of God, **which he hath purchased with his own blood.**" 2. He is the builder: Matt. 16:18, "...and upon this rock I will build my church and the gates of hell shall not prevail against it." 3. He is the head: Ephesians 5:23, "...even as Christ is **the head of the church...**" 4. He is the lawgiver: Ephesians 5:24, "Therefore as **the church is subject unto Christ**, so let the wives be to their own husbands in everything." 5. He is the saviour of the church: Ephesians 5:23, "...and **he is the saviour of the body.**"

The words **body** and **church** are often used interchangeably. One example is the verse just

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noted. Ephesians 5:23, "...Christ is the head of the church, and He is the saviour of the body." When Paul used the word church he meant the same thing as when he used the term body. Notice: In Ephesians 1:3 Paul said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Whatever it means to be "in Christ," we need to be there because that is where "all spiritual blessings" are found. Remember that. If all blessings are "in Christ," then there are certainly none out of Christ. Let us see if we can know what it means to be in Christ.

In Ephesians 1:22,23, Paul said: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Again, in Colossians 1:18, "And he is the head of the body, the church..." Then in verse 24, "Who now rejoice in my sufferings for you, and fill up that which

is behind of the afflictions of Christ in my flesh for his **body's sake, which is the church.**" So we have the answer from Paul himself. To be "in Christ" is to be in the "body," and to be in the body is to be in the "church" where all spiritual blessings are to be found! No wonder the church is so important to Christ! Every spiritual blessing available to us is found only within the church of Christ. How many does he have? Let us go back to the book of Ephesians again. In chapter 4:4 Paul wrote, "There is **one body,**..." He then went on to mention six other things of which there is only one each. Remember that Paul has already taught us that the body of Christ is the same thing as the church of Christ. Then, in a later chapter of the same letter in which he had taught that, he emphatically said there is "one" body." If the body and the church are the same and there is only one body, then there is only one church according to the Word of God. We can't be saved out of Christ and the church.

THE MISSION OF THE CHURCH

By Clovis T. Cook

The word mission has a variety of applications, but when it is used of the duties incumbent upon the church it is somewhat restricted. The word means: "a sending out or being sent out with authority to perform a special duty." We do have some special occasions when the church did this in Acts 13:3 "And when they had fasted and prayed, and laid hands on them, they sent them away." This was one of the duties of the church, which was to make known... "the manifold (much varied) wisdom of God" (Eph. 3:10). This incident did nothing to qualify Paul and Barnabas, for they had been called for this mission earlier, for the expression, "...Separate me Barnabas and Saul for the work where unto I have called them" (Acts 13:2). But the mission had to officially recognized and executed by the church.

The first and foremost mission ever given to the church, was the commission to preach the gospel. Paul said, "...it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21) and "... in due times manifested his word through preaching..." (Tit. 1:3). There may be varied (or several) approaches to what we may think is the best, and most effective way to preach the gospel unto them (I Cor. 15:2), also

he said, "... faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). Earlier in this same chapter, Paul asked a question, "...how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" Paul was a preacher - "Whereunto I am ordained a preacher - a teacher of the Gentiles..." (I Tim. 2:7). Paul repeats this affirmation in 2 Tim. 1:11. No one can accuse Paul of having no conviction of the importance of preaching the gospel, for said he, it is God's power unto salvation (Rom. 10:17). Now by the law of deduction, Paul reasons:

1. No gospel preaching - No hearing (Rom. 10:14).
2. No hearing of the word - No faith (Rom. 10:17).
3. No faith - No pleasing God (Heb. 11:6).

Paul never confined his preaching to the pulpit. He said, "...and have taught you publicly, and from house to house" (Act 20:20), but he did not exclude the pulpit preaching (Acts 20:7). Paul did not pick out what he thought might be a better place to preach. He preached on the river bank (Acts 16:13-14), he preached

Continued on next page

in a jail house (Acts 16:32), in a synagogue (many of them no doubt) (Acts 17:1), in a sinking ship, (Acts 27 and 28), on an island infested with poisonous vipers (Acts 28:3), to the people in Caesar's household while he was waiting to make his first appearance before Caesar, where no man stood with him (Acts 20:30-31; 4:16).

Preaching the gospel is not all, but a very important part of the mission to the Church. And now we need to define the word church and put the church and its mission together. The mission gives the purpose and the reason, while the church puts the plan in motion. The church is (1) a body of baptized believers (2) called out from the world (3) over which Christ reigns as head (4) directed by the Holy Spirit through the word of truth. Such is the signification of the word "church" as used by Christ in (Matt. 16:18).

To the apostles the whole wide world was a mission field, "...Go ye into all the world, and preach the gospel to every creature" (Mk 16:15), and Paul declared it had been accomplished before his death, but since that time the world's horizon seems to have enlarged, and so the need to "preach the gospel" lingers on. Jesus reminded his apostles that when they had baptized all who would obey the gospel at a given place, that they should teach them to "observe all things whatsoever I have commanded you" (Matt. 28:19-20). This includes many things!

- (1) Preaching the gospel
- (2) Taking care of needy saints
- (3) Providing a place for Lord's day worship
- (4) Promoting unity in the bonds of peace
- (5) Church government
- (6) Church discipline

There are a sundry other matters that no doubt could be included, but what we have listed will do for a starter.

One matter that concerns me no small amount, is the apparent indifference (bordering on unbelief) manifested by church members. Could it be possible that some church members do not believe that it is absolutely necessary to take the word of God for what it says. I can imagine that this could be so in the denominational world, but surely not in the body of Christ! Let me offer one simple example. Guy N. Woods, was asked a simple question. "Please show by the scriptures that the theory of evolution is false?" He gave one of the simplest most irrefutable answers that can be given. He quoted Gen.2:18,21,24. Then he showed that it is utterly impossible to harmonize the Biblical account of creation and the evolutionary theory. I'm sure we all believe the Bible account - then why not on other matters?

Christianity has been in the world almost two thousand years. Is the world closer to being converted to Christ than when Christianity was first introduced into the world? Is it because of what we preach or what we do not preach? Is it because of what we believe or what we do not believe?

Ever so often, a "slick" little word works its way into our vocabulary like the word "autonymy" and it doesn't seem to matter whether it can be found in the scriptures or not, some people jump on it and abuse the word, and confuse the hearer. I grant that the meaning of the word is set forth in the scriptures, but nothing like I read from the pen of some.

To fulfil the mission of the church let us speak the same things, be joined together in the same mind, and all walk by the same rule.

THE FUTURE OF THE CHURCH: PROSPECT FOR ETERNITY

By Taylor A. Joyce

Christianity is its own reward! Even if there were no heaven, no eternity, no house of many mansions, it would still be worthwhile to live the Christian life. The benefits and blessings which accrue to the Christian (i.e., joy, peace, and good conscience) make him the

envy of all who dwell on earth.

There is, however, a sense in which the after-a-while is what makes church-life now worthwhile. "If in this life only we have hope in Christ we are of all men most miserable (pitiable, ASV)." (I Cor. 15:19) At the time Paul wrote these words the church was experiencing

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severe hardship -- persecution, ostracism, death. "While Paul never minimizes the compensations the Christian has in this life in the way of peace within and the like, yet it is only common sense to see that, if this world is all there is anybody is better off than the Christian." (Leon Morris, I Cor., Tyndale N.T. Commentaries.

Aside from times of persecution the church really has the best of both worlds. It serves on earth with a "foretaste of glory divine." And it looks forward to eternity in the presence of God.

This was what Paul had in mind in Phil. 3:20 where he described the church as "a colony of heaven." (Moffat) The city of Philippi was one of a large number of Roman colonies scattered throughout the empire. "The great characteristic of these colonies was that, wherever they were, they remained fragments of Rome. Roman dress was worn; Roman magistrates governed; the Latin tongue was spoken; Roman justice was administered; Roman morals were observed. Even in the ends of the earth they remained unshakeably Roman." (William Barclay)

"The point with Paul here is that we are now citizens of heaven even while living on earth." (A.T. Robertson) It is our responsibility to see that our conduct here corresponds with our citizenship there. But it is not just a matter of responsibility. It is a matter of blessing, too. Of this Paul speaks in Eph. 5 when he says, "That he (Christ) might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." The purification process has already begun, but the ultimate fulfillment of this promise awaits our Lord's return and the presentation of the church unto himself "as a bride adorned for her husband." (Rev. 21:2)

Mortals on earth can never fathom all that God has in store for the church in heaven. Some hints are given in the symbolic language of the closing chapters of the book of Revelation. There the Lord portrays the future of the church in the figures of a tabernacle, a city, and a garden.

A Tabernacle-- "Behold, the tabernacle of God is with men, and he will dwell with them,

and they shall be his people, and God himself shall be with them, and be their God." (Rev. 21:) In the days of the wilderness wanderings the tabernacle was the place where God met with Jewish people. The symbol here points to a future time when God will meet His church in unbroken and unending fellowship in the "tabernacle of God."

A City-- "And he carried me away in the Spirit to a great and high mountain, and she-wed me that great city, the holy Jerusalem, descending out of heaven from God." (Rev. 21:10) There are 12 gates (v. 12), confirming the apostle's promise "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom..." (2 Pet. 1:11) The fact that the "twelve gates were twelve pearls" (v. 21) is indicative "that we must through much tribulation enter into the kingdom of God" (Acts 14:22)-- the pearl being the only jewel produced by suffering. The height of the walls and the strength of the foundation suggest security. Ancient walled cities were often breached with battering rams, but the church in heaven will be safe from all dangers.

A Garden-- "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." (Rev. 22:2) All that is needed to sustain life -- food, water, healing -- will be found in heaven.

These promises, couched in terms of our material existence on earth, are but pale representations of the realities in heaven. But they are enough to give some clue of the resplendent future prospects of the church.

"Sorrow is to be forgotten; sin is to be vanquished; darkness is to be at an end; the temporariness of time is to turn into the everlastingness of eternity." (William Barclay)

Perfect fellowship with God, eternal security, abundant resources to meet every need -- these are some of the things God has in store for the church. But one suspects that "the half has never yet been told."--1713 *Savannah, Fort Smith, AR 72901*



A D V O C A T E

No. 8 AUGUST 1, 1990

IT DOESN'T BELONG TO GOD ANYMORE

By Taylor A. Joyce

During the early days of our Lord's personal ministry John says, "And the Jews' passover was at hand, and Jesus went up to Jerusalem." (John 2:13) It is not surprising that Jesus made such a trip. Every male Jew residing within 15 miles of Jerusalem was required to attend the Passover. Multitudes living further away came voluntarily, sometimes swelling the population of Jerusalem to two and a quarter million persons.

From earliest youth a Jewish boy had instilled in his heart a longing to go to Jerusalem at least once in his lifetime for Passover. As he grew older the desire became almost an obsession.

But Jesus had yet another motivation -- his expressed desire "to fulfill all righteousness" -- to obey all God's commandments. (Psa. 119:172) So we are not surprised that Jesus went. What is surprising is John's description of the event -- the Jew's Passover, he calls it.

Was not the Passover of divine origin? Of course, it was. Did not God command the Jews to observe it? Did He not give detailed instructions about its proper observance? Indeed, He did. Why, then, does John refer to it as the Jew's Passover?

The institution of the Passover is described in Exodus 12. On the eve of the Israelite departure from Egyptian servitude, God directed each family to select a lamb of sufficient size to satisfy the appetite of all the members of the family -- "a lamb for an house."

God revealed His intention to visit death

upon every household in Pharaoh's domain. In order to avert the impending disaster, the Jews were instructed to place the blood of the Passover lamb "on the door posts and on the lintels." "When I see the blood I will pass over you."

The following day in every house where the blood had not been applied, funeral preparations had to be made. From the Pharaoh on his throne to the most humble servant the grim reaper had come to take away the firstborn son.

Only the blood protected Jews had been spared. Pursuant to God's command and in commemoration of His deliverance, the descendants of the Jews annually observed the Passover. In light of the fact that the Passover was a God ordained observance, how could John refer to it as the "Jew's Passover?"

Was this not a subtle reminder that things which begin with God's approval may evolve into something which God no longer recognizes as His own?

The "house of the Lord" (Matt. 21:13) may become "your house" and "desolate." (Matt. 23:38) A church of Christ may devolve into a "synagogue of Satan." (Rev. 2:9) "The Lord's Passover" (Exo. 12:27) may eventually become "the Jew's Passover." (John 2:13) In effect, John says, "The Passover has a glorious origin and past. It has long been practiced at God's behest, but no more. Human tampering with its purpose and procedures has made it a purely human observance. It doesn't belong to God anymore."

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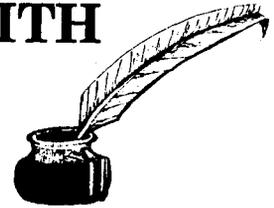
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EDITORIAL

HANDLE WITH CARE



By Rick Martin

I remember as a child going to some woods not too far from my house to play. In these woods was a small creek and a small log had been placed over the creek so you could walk from one side to the other. Sometimes in our haste to play, we would hurriedly run over the log, make a wrong step and fall. This of course was quite funny to everyone who was around.

Sometimes I think we as believers often unwittingly watch to see if fellow believers can walk the straight and narrow without a stumble.

The Bible clearly teaches that we are all subject to stumbling. We are living in a world that has many allurements and charms that can cause us to stumble in our Christian walk. When a fellow-believer stumbles we should not be overly shocked as we sometimes are. We shake our heads and wonder "How could such a fine brother or sister in Christ do such a shameful thing?"

When a believer falls we can do several things. We can go around and gossip about his failure. We can sit in our smugness and judge him self-righteously. We can stand silently by and see if he can free himself from this fallen state, or we can do the right thing and extend a rescuing arm.

When a believer has stumbled into transgression, the body of Christ has a God-given responsibility to try and restore the offender. (Gal. 6:1) "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." When a brother has been overtaken in a trespass those that are ruled by the spirit are to seek to restore him.

The success we have in attempting to restore a fallen believer will be determined in a large part by the spirit of our approach to him/her. What is the spirit we are to have in restoring a fallen believer? It is found in Galatians 6:1. First of all Paul says we are to approach the guilty one in the spirit of meekness and gentleness. This means with a kind forbearing and forgiving spirit. More than likely the person is already hurting and is as fragile as glass. They must be stamped "Handle With Care". It must not be done with anger or a lordly and overbearing mind. It must not be done with a

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Is there scriptural basis for classifying sins as either public or private? Is there such a thing as sinning against the church, or does one in reality, only sin against individuals or Christ? Do we have authority for requiring one to come before the church to confess sins? (Ny).

Answer: All three questions involve the same topic, but for purposes of clarity, I will answer them in the order asked. (1) Public or private sins: By their very nature our sins are either public (known to others) or private (known only to us). It would logically follow then that confession should only be as public as the sin. If people generally have knowledge of my sins, they also need to have knowledge of my repentance. The only way this can be accomplished is by my telling them i.e. confession. Hence "confess your faults (sins) one to another and pray one for another..." Jas. 5:16 In I Jno. 5:16-17 "If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death, not concerning this do I say that he should make request. All unrighteousness is sin: and there is a sin unto death." From the foregoing we learn: (1) there is a sin unto death; (2) there is a sin not unto death; (3) we may pray for the brother who sins not unto death; (4) we may not pray for the brother whose sin is unto death. We have already learned from Jas. 5:16 that the Lord will forgive us if we confess our sins, but John says there is a sin which the Lord will not forgive, hence the sin the Lord will not forgive is the one we fail to confess. In fact we are prohibited from praying for the forgiveness of one until he repents. Since we can know of repentance only by the confession of the one sinning, it follows that we can only pray for the forgiveness of another when he acknowledges sin and demonstrates repentance. It seems obvious to me that this is a public sin i.e. others beside the one committing the sin have knowledge of it.

(2) Sinning against the church. The scriptures are plain regarding sins we commit against a

brother, (Mt. 5:23-24; Mt. 18:15) and our obligation in such situations. The church consists of those who have separated themselves from the world by obedience to the gospel, thus becoming the called out of the Lord. When I sin against a particular brother or group of brethren I have in effect sinned against those who comprise the church. The phrase "sin against the church" is not to be specifically found in the N.T., however, I believe the idea is. For example, division is a sin, a work of the flesh Gal. 5. To divide the church is wrong. Paul taught we are to mark and avoid those who do Rom. 16:17. If I divide the church, I divide Christ I Cor. 1:13. By dividing the church, I sin against Christ as well as the Church. Furthermore to be in Christ is to be in His Church 2 Cor. 5:17. The relationship between Christ and the Church is such that what I do to one, I do to the other. If, as a member of the church, I sin against Christ, I also sin against the Church, His spiritual body, of which I am a member.

(3) Confessing before the church? If by this, the querist means must one walk down the aisle in front of the assembled church and make confession of sins in order to be forgiven, and answer is no. The brother who sins, however, must repent and confess his sins in order to be forgiven. Jas. 5:16 and I Jno. 5:16-17. Should one sin on Monday, and realize his sin and seek forgiveness for it, he surely does not have to wait until Wednesday night or the next Sunday morning in order to be forgiven. Confession and prayer should take place immediately. If the sin is of such a nature that the church is aware of it, then they should be informed of the brother's repentance. If during a service of the church one is compelled to confess a sin of which there is general knowledge, such action would be scriptural and in keeping with Jas. 5:16. However, the confession does not have to be made to a preacher or an Elder only, but as James says "one to another". We may confess our sins to any brother and ask for prayer and forgiveness. There is no special clergy class in the Church of

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THE NEW TESTAMENT CHURCH

By Voyd N. Ballard

The New Testament church is not a denomination. Denominations are human organizations unknown to the New Testament. They are "plants which the Heavenly Father hath not planted" and they shall be "rooted up" at the last day. (Matt. 15:13).

It takes the same thing today to make one a Christian and a member of the Lord's church as it did in New Testament times. Jesus said, "He that believeth and is baptized shall be saved." (Mk. 16:16) Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38) and Luke said those who "gladly received the word" and "were baptized" were added to the church. (Acts 2:41) Man obeys--God adds. (Acts 2:47) Can one be saved out of the church? Not unless he can be saved when he should not be--for all those who "should be saved" were added to the church. But only those who receive the word and are baptized are added (Acts 2:41) God adds only those who should be saved; but He adds only those who are baptized; therefore only those who are baptized should be saved. Now, don't blame me for that, for I did not write the book of Acts. The Holy Spirit is the one who had it written this way.

No man can be in Christ and out of the church, for they are one (Eph. 5:30,33). No man can be saved out of Christ (Acts 4:12). It follows therefore, that no man can be saved out of the church. "Christ is the head of the church and he is the saviour of the body." (Eph. 5:23) Christ and the church--You cannot have one without the other.

Christ said, "Come unto me" (Matt. 11:28). No man can be saved without coming to Christ. He that comes to Christ also comes to God, but he that comes to Christ and God comes to the church. You cannot come to Christ and God without coming to the church. Hebrews 12:22,24 makes this very clear. "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and the church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new con-

venant, and to the blood of sprinkling, that speaketh better things than that of Abel." Paul said these Hebrew Christians had come to **THE CHURCH** and to **GOD** and to **JESUS**. These three are inseparable: **GOD-CHRIST-THE CHURCH**. You cannot come to one without coming to all three!

Since the word "church" means the "called out" or "called together" the Hebrew nation, having been called out of Egypt and having assembled in the wilderness, was called "the church in the wilderness" (Acts 7:38) The church of Christ is the "called of God"--called out of the world by the authority of Jesus Christ (Matt 28:18,20) in obedience to the gospel and purchased by His own blood. (Heb. 5:8,9 & Acts 20:28). Hence, "church of Christ" or "church of God" these terms being, of course, coextensive, and in the singular and plural forms they are found no less than sixteen times in the New Testament.

Jesus built the church; died for it and purchased it with His own blood; ransomed and redeemed it; washed and cleansed it. He is the saviour of it, and will come again to own and claim it. These things are all clearly taught in Ephesians chapter five.

When people say that the New Testament church is non-essential they have it backward. It is admitted that one can be saved without belonging to any denomination. The Lord adds saved people to the church. Therefore, a man can be added to the church and never belong to a denomination. Hence it is the denomination that is non-essential, and not the church.

The idea that one is first saved by some mystical or mystified, unintelligible or intangible process, and afterwards "joins the church of his choice" is a common religious delusion, not so much as hinted at in the Book of God. There is no truth more plainly emphasized in the Bible than the fact that the process of being saved is the process of entering the church. The Scriptures clearly teach that people who Heard, Believed, Repented, and were Baptized were thus saved and that the Lord "added them to the church." (Acts 2:38,47)

Jesus Christ claims all power or authority "in heaven and in earth". (Matt. 28:18,20) This is a

cont. on page 5

IT DOESN'T BELONG TO GOD ANYMORE

By Taylor A. Joyce
Cont. from page 1

How does it happen? Why is it so?

Jesus gives a clue in his reprimand of the money changers and the sellers of oxen, sheep and doves. The hallowed purpose of the temple had been aborted. Worship to God had been supplanted by human greed. The sacred precincts had been transformed into a marketplace. The lowing of the cattle and the cooing of the doves had drowned out the voice of prayer.

Human encrustations had so obscured the purpose and meaning of the Passover that, had Moses come to life again, he would never have recognized the practice in Jerusalem as being a continuation of the practice begun in Egypt 1500 years before.

Jesus warns, "But in vain do they worship me teaching for doctrines the commandments of men." (Matt. 15:9) In light of such teaching it behooves all of us to take regular inventory of our religious practices to be certain that we have not deviated from the norm -- that we "keep the ordinances, as I delivered them unto you." (I Cor. 11:2) If there is anything about the way we praise God, observe the Lord's Supper, arrange for teaching, solicit funds for which there is not scriptural authority, we would do well to ask, "Am I really doing God's will, or is this merely a human activity resulting in vain worship?"

It would be tragic beyond all tragedies to find that an activity which began with divine approbation has been so changed that it doesn't belong to God anymore. -- 1713 Savannah Dr., Fort Smith, AR 72901

THE NEW TESTAMENT CHURCH

By Voyd N. Ballard
Cont. from page 4

high claim and accompanied by the very tone of finality. Yet is is a rightful claim. He had fought and conquered the powers of the Hadean world and thus "through death had destroyed him that had the power of death, that is, the devil." (Heb. 2:14) All power therefore, in heaven and in earth - power seen and unseen, power limited and unlimited - was given unto him. He has all the power Moses had, plus all the power Moses never had. All the power John the Baptist ever had, plus all the power John never had. He has that power and he has it now!

Those who are willing to submit humbly to his will are brought into covenant relationship with Him as well as with the Father and the Holy Spirit by being baptized into this relationship. (Matt. 28:18,20) They are saved and added to His church through their submission to His divine law. (Rom. 8:2) They want no denomination nor need one. They are members of His One Body (Eph. 4:4) the church which he purchased with his own blood.--814 Ladd Road, Modesto, Calif. 95356, Phone: 209-545-3686.

THE QUERIST COLUMN

By Ronny F. Wade
Cont. from page 3

Christ. Often, I fear we abuse the public confession of sins. Such statements as "I have failed to be a good husband", "I don't study enough", "I need to be more patient" and "I want prayer so I can live a better life" all betray an attitude toward public confession of sin

that is dangerous. These types of things should be the subject of our private personal devotions and not confessed before the church. People should never get the idea that confessing to the preacher before the church periodically is a practice to be followed by all. Such is no better than the Catholic confessional which takes place on a weekly basis. Remember the confession should be no more public than the sin. To encourage and beg people to come forward for confessions regardless of the nature of the sin committed is a travesty on the divine system. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808).

HANDLE WITH CARE

By Rick Martin
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of finding fault in others nor with a desire to inflict church discipline. It must not be done with a harsh and unforgiving temper. No man should attempt to rebuke or admonish another if he can not do it in a spirit of gentleness and meekness.

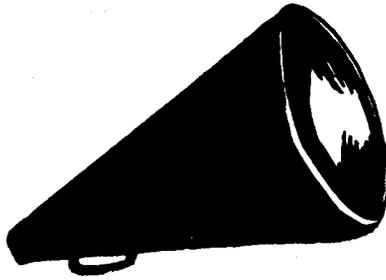
We are to seek to restore with the spirit of humility, recognizing that we too are just as subject to stumbling as the person we are seeking to restore. We are to help the individual, but if we do it with harshness, we will only further damage our fellow believer. We must be very careful about our own lives recognizing that we too are vulnerable to all types of temptations and sins. When we are seeking to restore a fallen believer we are to act as if we thought it possible that we might also be overtaken in a fault. We should act in the way we would want that person to act toward us if the shoe were on the other foot.

When Paul writes to the Galatians "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2) he adds another dimension to the restoration process and that is the spirit of love. In this passage the word "burden" means heavy load. To bear someone's burden means to get under the load and help them bear it. This is to be done with love.

Jesus' encounter with the woman caught in adultery (Jn. 8:3-7) reveals the foolishness of a condemning spirit rather than a loving spirit. Jesus did not say the woman was not guilty. He did not try to defend her sinful actions to her pious, hypocritical accusers. He simply stated "He who is without sin among you, let him first cast a stone at her". When Jesus said this, one by one they began to depart from the scene. When confronted with the ugliness of their own sins, their shame and guilt drove them away. Sometimes we are so willing to throw rocks when we need to be brought face to face with our own sinfulness.

If we are going to restore a brother or sister to Christ, we must approach them in the spirit of humility, meekness and love. Paul writes in Galatians 6:3 "For if a man think himself to be something when he is nothing he deceiveth himself". If we think we are morally or spiritually superior to the fallen believer, not only are we badly deceived, but we are also incapable of adequately restoring others.

It should be clear from the scriptures that we have a Christian responsibility to seek to restore a fallen believer. It should also be clear that this is a sensitive, delicate issue that must be handled with great care--*Rick Martin, 3400 Shaw Road, Marietta, Georgia 30066.*



EASTERN LABOR DAY MEETING

This year's Eastern Labor Day Meeting will be conducted by Brother Johnny Elmore and be hosted by the congregations in the Huntington, WV area. The meeting will begin August 24th and conclude September 2nd. Questions regarding accommodations and services can be directed to the brethren listed below: Darrell Wellman (304) 523-3847; Bill Chatterton (304) 523-9161.

Dear OPA:

I would like to update you on a correction that should be made regarding the congregation in Kingston, New York. For those traveling information may be obtained from the below persons. The times and location of meeting, however, remain the same as before. In Christ--*Mike Criswell, 71 Penstock Lane, Lake Katrine, NY 12449, 914-336-2758.*

Ulster County Church of Christ, 672 Broadway, Kingston, NY. Worship: Sundays 10:30 AM; 2:00 PM.

Contact also: Gregg Whittaker, 11 Robbie Road, Peekskill, NY 10566, 914-736-3301.

DEQUEEN, AR

The congregation will no longer be meeting in DeQueen. They will assemble with the Oak Grove Congregation approximately 18 miles south.

NEW CONGREGATION

We are pleased to announce that on June 10th of this year, a new congregation was established in this city. Our meeting times are 10:00 a.m. and 4:00 p.m. each Lord's Day. We will be listed in the directory as: **Main Street Church of Christ, 116 North Main #L, Philippi, W.V. 26416.**--*Bob Johnson (304) 457-5282.*

THE LABOR DAY MEETING

The Annual Tn. Labor Day meeting will be at the Chapel Grove Church of Christ, near Summertown, TN. The meeting will begin on the 29th of August and close on the 2nd of September. Edwin S. Morris, from Oklahoma City, OK will conduct the meeting. Further information will be mailed out later.--*Johnny L. Fisher.* Received too late for June issue--DLK.

A PLEA FOR HELP

Dear Brethren of the Brotherhood of the Churches of Christ:

I was sent here to this area (St. Louis, MO) to build a congregation around the Banks family in mid 1984. I now see progress being made. We truly need a building. We are asking for your help to eliminate leaving this community. We have been asked to fix this store front building up, but we also understand we would spend just as much fixing on this broke down building as we would erecting a new one. They have been fixing up this part of the city and we must bring our building up to code. Please help us in this matter. Any amount will be appreciated. Send all donations and correspondence to: James Kees (314) 773-1882, 2731 Allen Ave., Apt. A, St. Louis, Mo. 63104.

URGENT REQUEST

Dear Brethren,

We are writing on behalf of one of our brothers who is in need of your sincere prayers and financial aid.

Brother Tom Coberley of Idabel, Ok. has been a member of the Lord's Church some 13 or 14 years. During this time he has continued to study gaining strength and teaching those around him the truth. He teaches at both the Sweet Home congregation and here at Texarkana.

Bro. Tom has been ill for about a month and a half now and has been unable to work regular. He has no hospital insurance so he has turned to the Veterans Administration Hospital at Muskogee, Ok. for the medical attention he so desperately needs. He is currently in that hospital under-

going tests to determine what his problem is.

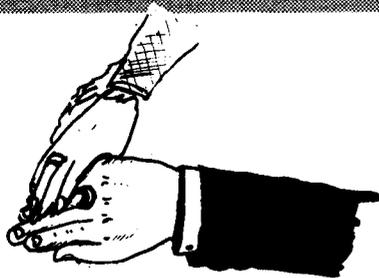
Since he has been unable to work he is in need of financial assistance to help pay the bills and his wife's expenses back and forth to the hospital. Muskogee is quite some distance from their home in Idabel.

Bro. Tom is not a lazy man. He firmly believes in working to support his family and has done so with great pride. He is a mechanic by trade and teaches an evening class in mechanics at the Kiamichi Vo. Tech. there at Idabel. Bro. Tom and his family will certainly appreciate whatever aid you can afford. Especially remember them in your prayers.

His address is Tom Coberley, 612 S.E. Ave. L, Idabel, Oklahoma 74745.

For references contact: Bro. Alton Bailey, 909 Truitt Ave., La Grange, Georgia, 1-404-882-1114 or Bro. Jim Franklin, P.O. Box 19661, Little Rock, Arkansas, 1-501-562-3422.

Yours in Christ
Eylau Church of Christ
Guy Lamson Sr. 1-214-792-8310
David Thompson 1-214-794-5208
Joe N. Thrash 1-214-832-7290
Tim G. Thrash 1-214-832-7290
Guy Lamson Jr. 1-214-792-2381



BONDS OF MATRIMONY

ANDERSON-WHITEHEAD— On Saturday afternoon, April 14th, 1990 Brother Gene Anderson and Sister Nancy Whitehead exchanged wedding vows in the Mission Hills church of Christ building in Springfield, Mo. Family members and many friends drove some distance to witness the union of this fine Christian couple. Gene is from Mozier, Ill., the son of Eugene and Lucille Anderson. Nancy is the daughter of Lillian Whitehead and the late Viril "Boss"

Whitehead of Powe, Missouri. Gene and Nancy are making their home in Paducah, Kentucky. At present they drive each weekend either to Powe, Mo. or Mozier, Ill. to assemble with the saints. We hope them many years of happiness together. I feel honored to be asked to officiate at this wedding.—*Miles King*

THOMAS-SMITH— On May 19, 1990 at 2:00 in the afternoon Tim Thomas and Tammy Smith were united in marriage. The wedding vows were exchanged in Tulsa, Ok. before a large number of family and friends. Tim is the son of Mr. and Mrs. Larry Thomas of Cable Ridge, Mo. and Tammy is the daughter of Mr. and Mrs. Bob Smith of Jennings, Ok. I have known Tim all of his life and Tammy long enough to know that they are an exceptional young couple who love God and each other. It is my prayer that they will have many wonderful years together. I was honored to have been asked to officiate.—*Joe Hisle.*

BUFFONE-SULKOSKY— On April 28, 1990, at Indiana, PA, Perry Buffone and Cindy Sulkosky were united in marriage. Many brothers and sisters in Christ, as well as family and friends of Cindy and Perry, gathered together at the Pleasant Valley Church of Christ where the wedding took place. Congregational singing preceded the sharing of vows, and was truly an enhancement to the ceremony. To be involved in, and witnessing the joining together of these two faithful children of God, was most uplifting. May God bless them with many fruitful years in His service.—*Bob Johnson.* Received too late for June issue. July a special issue, hence delayed until August OPA. Our apologies. DLK.

COOK-GRIDER— On the night of June 1, 1990, Kendall Travis Cook and Susan Nicole Grider were united in marriage at the Northside Church of Christ, Springfield, Mo. They will make their home never Bolivar, Mo., as Kendall will be entering his fourth year in college this fall at SWBU in Bolivar. He is employed as as-

sistant manager for the Western-Sizzlin. Nicole is employed by a law firm in Bolivar. A very good crowd came to witness the ceremony. Nicole is the daughter of Ray and Susan Grider, who have attended the Cable Ridge congregation for years, and Kendall attends the South-Side congregation here in Springfield, and is the son of Travis and Shirley Cook. Kendall is a great-grandson of Homer L. King, and the grandson of this writer, who read the ceremony and sealed their marriage vows. The singing was done by four well known members of the church, and was done well. The attendants were all well groomed, from the little flower girl and boy, to the older ones. We wish for Kendall and Nicole, much happiness. May God bless this Christian union.—*Clovis T. Cook.*



SHARPTON— Dessa Rawdon Sharpton was born June 22, 1909 in Winston Co., Fla. She departed this life on April 18, 1990. Dessa was a very sweet, loving and dedicated member of the Lord's church. She attended at the Springer Rd. church of Christ in Lawrenceburg, TN where she was loved by all. She is survived by one daughter, one stepdaughter, three brothers, five sisters, five granddaughters, one grandson, one great-granddaughter, six step-grandchildren and several nieces and nephews. The daughter, Betty White and son, Carl Rawdon are members of the Springer Rd. church of Christ. A sister, Ollie Clark and brother, Fred Orten, attend services at the Chapel Grove congregation. Dessa also had grandchildren and nieces and nephews who are members of the Lord's church in this area. Dessa is well known and loved by all and will be terribly missed.—*Johnny L. Fisher.*



MOUNTAIN— Merrill E. Mountain, 86 years of age, of the Park View Gardens Care Center, formerly of 2634 Cedar Terrace Drive, died Sunday morning, March 18, at the health center. He was a faithful member of the Church of Christ for 70 years and an Elder of the church in Waterloo, Iowa for the past 44 years. He was born March 4, 1904 in Clinton, Iowa. He was married to Jessie Ora Loy March 4, 1923, in Ottumwa, Iowa. She died March 9, 1976. Survivors include three sons, John, Donald and Charles; four daughters, Elaine Hursh, Alice Pauline Mountain, Elrita Krider, Ruth Shaw and one sister, Leora Thiel. He had 23 grandchildren and 23 great-grandchildren. He was preceded in death by his parents, three brothers, Verrill, Joseph and Cloyce; two sisters, Hilah Kiene, and DeVora Witt, and three grandchildren. Services were held at the Garden View Chapel, and burial was in the Garden of Memories Cemetery. Officiating was Bro. Robert Saylor, a member of the Christ of Christ in Des Moines, Iowa. Honorary escorts were his grandsons. They were members of the Lord's Church.

TAYLOR— Sister Elnora Holt Taylor was born June 20, 1907 in Livingston, Tenn. and passed away May 21, 1990 in Tucson, Ariz. She was baptized into Christ at an early age. She was married to Luther Taylor Oct. 26, 1924. To this union five children were born: Mable Reece, Cloyes Taylor (deceased), Sherman (Jack), Joyce Seals and Betty Beaudimen, 16 grandchildren (two deceased) and 17 great-grandchildren. Many visitors have enjoyed abundant hospitality and sumptuous meals in their home. After serious illnesses struck Bro. and Sis. Taylor, their daughters cared for them tirelessly, also son-in-laws, Bill Reece and Troy Seals. Bro. George Lee summed up her life with Proverbs 31:10-31. He was assisted by Bro. William Oxner. There was beautiful singing by the Hugh Willis and Jack Garner families.

JAMESON— Dorthy Opal Jameson was born November 25, 1914 at Whittier, Arkansas. Sister Opal departed this life May 24, 1990 at the age of 75 years, 5 months and 29 days. Opal was a member of the Hartwell Church of Christ near Huntsville, Arkansas. She is survived by her husband, John H. Jameson, with whom she shared 60 plus years of her life. What a tribute this is to the institution created by God known as the HOME. She is also survived by: one son, five daughters, one brother, twenty grandchildren, and twenty-four great-grandchildren. I was so moved by the words of her husband as he stood by her casket. He bowed down, kissed her cheek, then touched her hand in such a gentle way and through his tears said, good night. Yes John, Opal now sleeps in the arms of a loving master whom she lived to serve. The singing was very good and most appropriate. It was a great comfort to have brother Jimmie Smith with us and I appreciated so much his assistance at the graveside with such a touching prayer. Heaven is so much the richer, but we shall miss our sister in Christ. It was a great honor to speak the final words of tribute to my loving sister in Christ.—Roger L. Owens.

HAUGHT— Bessie Haught, 78, of Smithville, Beatrice community, W. Va. She is survived by her husband of 61 years, Albert Haught; two sons, Lewis and Jim; three brothers, Bennie, Charles, and Harold; four sisters, Evelyn Hays, Freda Webber, Marguerite Blair, and Louise Riddle; six grandchildren; and six great-grandchildren. A dear sister in Christ has departed this earthly life to go live in the home that our Lord has prepared for those who love and obey Him. Sister Bessie obeyed the gospel at an early age, and was faithful to our Lord until death. She lived most of her life in Ritchie County, attending worship services at the Beatrice church of Christ at Smithville, W. Va. where she will be missed so very much. Her faithfulness, and always reaching out to others will always be remembered in the community and all who knew her. Her example of putting Christ first as I remember her the four years I worked with the congregation there, no matter if the snow was a foot deep she would get her walking staff and come down a half-mile steep hill, cross the swinging bridge across the Hughes River and cross the #47 road and up a small hill to the church. What great faith, yes her life is a testimony of her service and love for Jesus Christ and the church. The writer conducted services.—In Christ, J.W. Kornegay, Sr.

JONES— In the early morning hours of May 16, 1990, my mother, Clara Mae Jones placed her hand in the hand of her Savior and crossed to the other side. Many times she said she never wanted to live so long that she would linger, in bad, bad health and be a burden to her children. She would just like to lay down some night and not wake up. That is almost what she did. As Don Pruitt so movingly and perceptively indicated in her memorial service, the Church and her kids were her life. The Church came first and her kids followed a close second. When I say she was a good woman, I don't mean that she had to work at it. She was born good and improved from there. A few people are like that - not a mean, spiteful bone in their body. My dad, Carl, suffered a massive stroke in February and the last few days of her life were spent in helping to care for him, to the extent that she was able. Their 66th wedding anniversary will be July 12, 1990. The memorial service was beautifully done, with Bro. Don Pruitt doing an excellent job in both remembering my mother and admonishing those present. Beautiful singing was done by my Mom's nephew, his wife, their daughter and son-in-law. "Precious in the sight of the Lord is the death of his saints", one of Mom's favorite verses, is certainly true here. And, her works do follow her in the lives of, and her influence on, her children and her grandchildren, especially.—Pansy Hundley.

KRAMER— Jay R. Kramer was born March 16, 1924 in Marion Township, Centre County, Pennsylvania. He departed this life May 1, 1990. He was laid to rest in a beautiful cemetery on a little hill overlooking the town of Salona, Pennsylvania. His death was due to a severe heart attack. He is survived by his wife. Jay was a quiet, reserved, humble man, well respected by his friends and neighbors and loved by his brothers and sisters in Christ. He was a member of the Rote, Pennsylvania, Church of Christ. The writer spoke words of comfort, consolation, and hope to the friends and relatives that gathered to pay their respect to Brother Kramer at the funeral home at Mill Hall, Pennsylvania. He will be sadly missed by all who knew him.—Eugene Lockard.

MORGAN— James Leo (Pete) Morgan was born November 14, 1928 at Dill, Oklahoma to Joe E. and Eric Diamond Morgan. He lived in many places in his early life, having attended as many as (3) schools in (1) year. While he lived

in Tahlequah he attended and graduated from Bagley High School. From there he attended and graduated from Bagley High School, from there he attended Northeastern State College for a short time. As a young man he did carpenter work with his dad, Joe Morgan. Pete was in construction work as a building contractor and carpenter and cabinet maker all his life except for the last three years when his disease kept him from doing so. Pete was married to Pearl Sue Mason on May 27, 1949 at Tahlequah. Their marriage was blessed with three children. There were two sons and one daughter: James Ray Morgan, Hulbert, Okla., Joe Dan Morgan, Miami, Okla.; and Sherry Mayberry, Park Hill, Okla. Pete had six granddaughters and two grandsons. Pete was baptized into Christ at the age of 15 years and began preaching at the age of 18. He was a faithful member of the Church of Christ at Tahlequah, OK. Pete departed this life on June 12, 1990 at 9:48 p.m. at St. Johns Hospital in Tulsa, Oklahoma of leukemia, at the age of 61 years 6 months and 28 days. The service was conducted by Orville Lee Smith and assisted by a written tribute by Joe Dan Morgan, Pete's son.

Singing was beautifully done by Jack and Donna Burkhardt, Vera Gilstrap, John Anderson and Richard Frizzell.—*Joe Dan Morgan.*

McCOMBS— Orley C. McCombs was born May 9, 1912 in Green Township, Indiana County, Pennsylvania and departed this life April 10, 1990, at the Allegheny General Hospital, Pittsburgh, Pennsylvania. Death was due to a severe stroke. He would have been 78 years old in one month. Surviving are his wife, Ruth, whom he married October 1, 1931, and six children. Brother Richard Bunner with tears in his eyes, delivered a beautiful, timely and well delivered sermon, in honor of Brother Orley; however, as he would have wanted it, the sermon was addressed to the large gathering of family, relatives, friends and brothers and sisters of the church. Just prior to Richard's sermon the funeral home was so silent you could have heard a pin drop, then the silence was broken by beautiful singing. The singers were members of the Indiana, Pennsylvania, congregation. Orley and his wife, Ruth, were baptized June 24, 1933, by Evangelist John F. Nichols and have

rarely missed a service until this day. Perhaps you could count on one hand the times they have missed and that was because of sickness. Orley was a man who once met, could never be forgotten. When you went to visit him you could be assured that after 5 or 10 minutes of idle talk about the weather, the garden, etc., you had better be prepared to talk about the Bible. Orley met with several misfortunes in this life, however, he never viewed them from that aspect. He always reminded me of the Apostle Paul and his thorn in the flesh 2 Cor. 12:7 and what God told Paul when he prayed that it might be removed. God said to Paul my grace is sufficient for thee. This was good enough for Paul. Brother Orley had lost an eye and had his left arm severed just below the shoulder, both by accidents. He never complained and he never wanted pity or favoritism. He always insisted on carrying his own share of the burdens. He was an untiring laborer in the Lord's vineyard; always giving, never taking. The memories, the examples, and the inspirations he left with us will forever be embedded in the minds and hearts of all who knew this wonderful Christian man.—*Eugene Lockard.*

FROM THE FIELDS

the fields are white already to harvest



Barney Owens, 8782 Meadowview, W. Chester, OH 45069— The meetings in which I have been privileged to assist have been very enjoyable for me this spring. In the months of July and August I hope to be with the churches in the following areas: Paris, TX (7:6-15); Mt. Grove, MO (7:21-29); Andrews, TX (8:5-12); and Florala, AL (8:18-26). If you plan to be near these or should your vacation plan remain vague at this time, come be with us and assist in spreading the light of life to the lost. You'll feel good about it and you'll make us happy too. Your prayers are needed.

Joe Hisle, Rt. 4, Box 188, Ada, Ok. 74820— Since last report we have been busy in the Lord's work. We have been in gospel meetings with the following brethren: Bridgeport, Tx., Lexington, Ok. (this meeting resulted with one baptism); Grassy Forks, Tenn. and Columbia, Mo. Here is the remainder of our schedule: Capitol Hill, (OK) OK. June 15-24; Wayne, W. Va., July 8-15; Pansey, Ala., July 22-29; Jacks-

onville, Fl., Aug. 5-12; Jacksboro, Tx., Aug. 24-26; Denver, Co., Sept. 9-16; Harrodsburg, In., Sept. 30-Oct. 7; Blue Springs, Ky., Oct. 14-21. We invite you to attend any of these meetings that may be in your area. We always appreciate the support of our brethren. Please remember us in your prayers.

Bill J. Fergerson, 1083 Garnea Dr., Cincinnati, Oh., 45231, June 13— We enjoyed the meeting, in the Spring of the year, at the Harrison & Glain congregation in Brazil, In. As always, it was a real "treat" and blessing to be in the home of Joe and Hazel Loughmiller. All the brethren there are encouraging and uplifting to be with! We enjoyed also preaching at Tulsa (11th St.), Broken Arrow and Miami, OK., Rolla, MO., Huntington (18th St.), WV. and West Chester, OH. We are looking forward to our meeting here at Hamilton with Jerry Cutter (August 17-26). We certainly have much to be thankful for regarding the work in this area. There have been three people

who have obeyed the gospel and one person restored since the first of the year. Many in the brotherhood would particularly be interested to know that one of the people baptized was Bob Anderson. For a great number of years Toy, Sandi and Bobby would fervently, and with faith, pray that "someday" her husband and their father, would become a Christian. When coupled with a consistent godly life one cannot deny the power and influence for good they have had. It was indeed a momentous and joyous occasion for all those present who saw the baptism. And it will ever be a happy memory on which Bobby can reflect after teaching God's Word that Lord's Day morning, extending the invitation to all those who would obey it and seeing his father walk down the aisle!

Roger L. Owens, Rt. 3, Box 250, Nesho, Mo. 64850, 417-776-2482— Just a note to let you know what we are doing for the Lord in our area. I am pleased to tell you that, John Anderson, Jerry Dickinson, and myself are

currently working with the brethren of our area to train and prepare them for the work of the ministry. We have accumulated a file of 200 plus names which will require more time than we all will be able to give. Many of these names are those, who through the years have fallen away, but we hope and pray that some may be won again to the Lord. We visit weekly the local hospitals to comfort the sick and give what we can to encourage those who are lost. Our work has not been in vain for we have had visitors as a result of our efforts at the hospital and from our home visitations. Besides the local efforts I have been called to preach at a great number of congregations in the area. I have had the great pleasure in assisting in both baptisms and restorations in the past year. I am looking forward to my meeting this Fall at the Hale congregation in Arkansas. We continue to pray for every work world wide and ask that you remember us when you pray.

Steve Holt, 328 Oakwood Lane, Hewitt, Texas 76643— The work in Waco, Texas at the 1700 Monte Vista Street, congregation is progressing well. In the last year, we have baptized seven people, six of whom were newcomers to the church. At present, we are engaged in home studies with 3 outsiders and have set appointments with several others. The new converts are responsible for the success of much of the work because of their contacts with friends with whom we have arranged studies. Their new found joy in their salvation continues to be a source of inspiration for us all. Continue to pray for us in the work.

Floyd E. Harris, Jr., 1745 Beechwood Ave. NE, #3, North Canton, Ohio 44720, (216) 499-1540, June 6— After preparing since the fall of '86 under the oversight of such brethren as Paul Nichols, Richard Bunner, Allen Bonifay, and, primarily, Ron Courter, I was separated unto a very challenging work here in North Canton, Ohio. Our efforts here, which are supported all together by twelve congregations, began October 1, 1989. The work is going very well. We have several taking a correspondence course, and we have been conducting home studies with the brethren here to build strength and rapport. I have recently baptized four into Christ, one in Flint, MI, another in Greenville, PA, and two here in North Canton. The one in Greenville was one of many results of an excellent door-knocking effort there involving

several members and preachers. We are now laboring to strengthen the new Christians here with regular home studies. We will be in Flemington, PA October 10-14. May the Lord bless efforts in His vineyard everywhere.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539, June 27— The meeting at Huntington, W. VA closed with one restored for which we are thankful, of course. It was wonderful to see so many we had known through the years from various places. Toward the end of the meeting the crowds were excellent. Extra seats were needed. We were glad to have preaching brethren Allen Bailey and Gary Barrett present one or more times. I stayed with Arvil and Hazel Brumfield who are old and good friends and was treated royally. I enjoyed the good visit with them and so many others. The hospitality is in good form in Huntington. Lord willing, we leave in the morning for the Lebanon, MO 4th of July meeting for a few days and then on to West Chester, Ohio for a meeting. We look forward to this since we lived and worked among that group for about two years in the period of 1969-71. We have held a number of meetings in that area since then also. It is possible your material may not make the August issue since I will have to put the paper out while in Lebanon. Our apologies in advance if you are inconvenienced. We will run them in the Sept. issue. I just saw the special issue (JULY) today. Our thanks to Ronny Wade for a good job. We hope the brotherhood will take advantage of this and use it in their work. Order today. Price is \$20 per hundred plus postage. Order from Ronny Wade.

Bob Johnson, 5 Glade Ave., Philippi, W.V. 26416, June 13, 1990— It is with great joy that we inform the brotherhood of recent converts. Since June 2, four precious souls have been baptized into Christ. Others are expected to follow soon. Also, a new congregation has been formed in this city. See elsewhere in the O.P.A. for information. In May I was involved in a two week mission effort in Greenville, Penn., also with ten other preachers. This was under the direction of brother Bill Harmon of the Wichita Falls, TX congregation. It was a great learning experience, and I believe time well spent. To date, five in that city obeyed the gospel as a result of our efforts. Others continue to study with the brethren. George Battey held us a great meeting at Ash Camp that ended last week. I surely will miss our brother Bill Roden. I held him in high esteem as a faithful, dedicated preacher of the gospel. He has left us

with good memories and a life that has touched many for the better. We continue to be most optimistic about the work in this area, and look for great things to happen, all for the glory of our heavenly Father. Please continue to pray for our efforts.

Alan Bonifay, 709 Potomac Ave., Fairmont, WV 26554— April closed with an excellent meeting at Bunner's Ridge. Lynwood did a superior job and we thank him for it. All winter we had planned the campaign in Greenville, PA for April 30-May 12, but two days before it began I was called to San Antonio, TX to be with my father during his surgery and early convalescence. I was there through May 11. I preached three times for the brethren at the Vance Jackson congregation and once for the brethren meeting in the home of Douglas Jones. I enjoyed visits with Murl Helwig and Mark Fender. The next week it was back to work in West Virginia. Then on May 22 I left for the second annual Irving, TX study. We spent the week carefully examining the books of Hebrews, James, and Jude. During the last half of the month I preached at Bunner's Ridge twice; Wayne, WV twice; and Arlington, TX twice. We look forward to meetings in this area: at Ash Camp with George Battey, June 3-10; at Bunner's Ridge with Allen Bailey, June 17-24.

Edward Williamson, HCR 4 Box 5, Raymondville, Mo. 6555, June 2— Greetings to the saved in Christ. We at Bendavis are currently enjoying J.W. Kornegay in a gospel meeting. We appreciate all those from other congregations who have made an effort to be with us. Since my last report I have been privileged to preach at the following congregations: Houston, Fieldstone, Ava, Mtn. Grove, West Plains, and Neosho in Missouri, Mtn. Home, Ark., and Chouteau, Okla. I especially enjoyed being with the brethren at Neosho where I hadn't preached for several years, and also at Chouteau where I labored preaching the gospel several years ago. These efforts have been blessed with numerous responses to the invitation. I baptized a young lady into Christ at Fieldstone really. So far this year we have had responses every month. There have been many baptisms among the churches of southern Missouri this year. We surely give God praise in this matter. Pray for us and the work in this area. May God richly bless all his children everywhere.

Ron Heiskill, HC 61 Box 362, Norfolk, Ark. 72658, (501) 499-7655, June 2— The work progresses well here at Lone Rock. The whole congregation works in unity in Christ for the cause. We've had many visitors and give God the glory. As of late I've preached at Ava, West Plains, Odom, and Mtn. Grove congregations in Missouri and at Mtn. Home, Ark. We have had several responses to the invitation. Recently I enjoyed having brother and sister Kornegay from North Carolina in my home for a month. Looking forward to a gospel meeting with Jerry Dickinson in July at Lone Rock from the 11th to the 15th. If you are in this area please plan to attend. And brethren we enlist your prayers for the work in this area that the glorious gospel might be spread to all those who are lost.

Bobby J. Pepper, 3242 LaTouche St. Apt. #1-10, Anchorage, Ak. Ph. (907) 272-6959— Here in Alaska we are in the long days, over seventeen hours of daylight. If you have been thinking about coming to Alaska we encourage you to come and see some of this great state or better yet move up here and help us in the Lord's work. Bro. L.G. Butler called and told me about a couple that lives here. Wife and I have visited and studied with them, and during the meeting Bro. Frizzell and I conducted, Charles was baptized and his wife, Vonda Wilson made a confession. Vonda used to attend church where Bro. Butler goes. This just shows you what one phone call or letter can accomplish in the Lord's work! So please, if you know of anyone in this area let me know. We all are looking forward to the meeting with Bro. Gayland Osburn the first week of June. Wife and I were in Kenai May the 6th and witnessed one to obey the Lord in baptism along with twenty others. It was good to see Keith Daniel and his wife, mother, sister, two sons and their wives and children. They have moved to Kenai to make that their home. I am looking forward to being with them as much as possible in that area. I am so grateful for all that have helped and are helping to spread the gospel in this state. May God continue to bless us all in His work.

Mike Criswell, 71 Penstock Lane, Lake Katrine, NY 12449, 914-336-2758— It has been much too long since I updated the brotherhood regarding our work here in Kingston, New York. The mission effort here continues and we are currently engaged in a wide vari-

ety of projects in spreading the gospel. Currently we are producing a weekly 30 minute radio broadcast, a weekly newspaper sermon, a monthly flier for those contacted in the community, and our latest endeavor is a BIBLE TALK phone campaign whereby those in the community can call for a recorded sermonette on various bible topics. We also advertise this in the local paper and on bulletin boards around town and the message is changed weekly. The congregation here deeply thanks Brother George Battey for helping us in this project as he has been instrumental in writing and producing this material for this outreach method. The expense for such a project is minimal and the success rate has great potential for individuals requesting copies of the weekly sermonette, correspondence courses, and or home studies. The results on the east coast have been a bit slow, but we pray that the Lord will give the increase as he sees best. Please pray for us in this work. It has also been good to have recently had brother Roy Criswell and brother Ron Alexander visit and preach for us. We appreciate all gospel preachers so much who pass our way to the isolation of this work. Please pray for us.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, June 9, 1990— It has been some time since I have reported to the O.P.A. Our work continues as it has for many years. The meetings this year have been well attended everywhere. It seems that the church work is on an upswing with good spirit prevailing in congregations most everywhere we have been this year. At this writing Bro. Wayne Fussell is holding our June meeting here in LaGrange. Although he is still suffering some from his back injury it does not show up in the pulpit. His sermons are strong, edifying and encouraging. My next meeting will be June 17-24 in El Reno, Ok. Then to the 4th of July meetings. July 20-29 we are scheduled to be in Irving, Texas. I will not try to recap all the meetings where we have been since I last sent a report to the O.P.A. However, I would like to mention a mission meeting in Hernando, Fl. earlier this year, where brethren Bob O Rear, Vance Ayers and I worked as a team. We had visitors from a number of congregations in Florida, but the most interesting part was that we had well over a hundred visitors from the community to attend the meeting. As a result of this effort there was a young man in his mid-twenties to obey the gospel. One came out of digression and one restored to the faith having been

away from the church for over 25 years. All of which we give God the glory. Brethren, should you be traveling I-75 to Florida, make it your plans to stop by and visit these brethren. The Hernando is about 20 miles west of Ocala. The address is in the 1990 church directory.

Richard L. Frizzell, Sr., 313 Linwood Ln., Kenai, AK 99611, May 30, 1990. Ph. (907) 283-5680— The church here in Kenai is progressing very well. We are happy to report that on May 6th Penny Rene Ingram was baptized into Christ. The church here in Kenai is growing. We are so thankful to have Bro. Keith Daniel and his wife, also his mother and sister and two sons, Brian and Dan and their wives and children here with us. They have moved here and are making this their home. Please pray for them that they can find work to support their families in this area. Bro. Pepper and I conducted a meeting in Anchorage May 10-13th. Charles Wilson was baptized into Christ and his wife, Vonda made a confession. They are a fine young couple, and we pray God's blessings upon them. I enjoyed working with Bro. Pepper in this meeting. We are preparing for our meeting with Bro. Gayland Osburn, June 3-6th in Anchorage and 7-10th here in Kenai. We look forward to this meeting and pray that much good will be done, and more souls will be added to the body of Christ. We now have anywhere from 18 to 22 present each service counting men, women and children. A very special thank you to Bro. Melvin Crouch of Uvalde, Tx. who worships at Nacogdoches Rd., San Antonio. Without his help this work would not have been done. Thanks to all the congregations and individuals who have helped in any way in the work in Ak. You have been great, THANKS. I will leave here in July and will get home in Ok. about Aug. 6th. My address will be, Rt. 5 Box 376, Ada, Ok. 74820. Please continue to pray for me and the work here in Ak. **Note: Received too late for June.**

J.W. Kornegay, Sr., June 2, 1990— April 15-21st I was in a meeting with the Rockfield church, Bowling Green, Ky. It was good to be associated with brother Shelby Taulbee and brother Fred Pryor. Also visitors from White Bluff and Nashville, Tenn. They are walking and growing in the Lord's endeavor there. In May I was in a short meeting with the Iuka congregation near Jordan, Ark. A precious 17 year old girl was baptized rising from the

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

FROM THE FIELDS (Continued)

old life to new life in Christ. May 2-6 I had a short meeting at Mtn. Home, Ark. May 9-13 I was in a good meeting at the Hunt congregation in Arkansas. It was good to see them growing in the faith and studying. Next, May 16-20 we were at Witt Springs, Ark. with the faithful. They are holding on with the help of Clyde Lamkins and some others to help in the teaching services. Then, we were at Scotland, Ark. May 20-27. We had a good meeting with outside interest and attendance from Cedar Creek, Hunt, Witt Springs, and Russellville. It was good to work with brethren Miles King, Tom and Mike Acton, and also to have brother Ron Heiskill from Lone Rock to be with me at Scotland. Ron is a young man full of zeal and knowledge, working full-time in the ministry in and around Mtn. Home, Ark. Sure good to have him in the work. Presently, we're in a short meeting at Bendavis, Mo. staying in the home of another zealous, young brother in Christ, Ed Williamson. He is a knowledgeable and influential minister for the Lord. May God lead and bless the younger to replace the older ones.

Larry Combs, P.O. Box 44, Winthrop, AR 71866, June 12th— We have been busy in this area of late, and Lord willing hope to be even more busy. We currently have over 50 enrolled in a Bible Correspondence course. The response of those who have taken the course has been good. We receive at least one new name almost every week. Of the number enrolled we have over 30 who are still active in the course, some of which are almost finished and we hope to be able to set up studies. We have a couple of studies awaiting to be set up. This past Lord's Day we closed our first annual Young People's meeting. It is our opinion that it was indeed a success in that we had a good number of visitors both young and old in attendance every service. Bro. Danny Hoots of Shreveport conducted the meeting and did a fine job. We had several young men who gave

of their time and talents to give us uplifting and timely talks and we all were fed a spiritual feast. All the young people here as well as those visiting are already looking forward to the next meeting. We would like to say that we appreciate the brethren from the DeQueen congregation for their starting to worship with us here. It was indeed a shock to hear of the passing of Bro. Bill Roden for we know he will be missed. Our prayers go out to his wife, Eunice, as well as all this family. This past year in addition to our regular appointments, I have spoken at Witt Springs, AR; Shreveport, LA (Midway); Springer Road, Lawrenceburg, TN and at Miami, OK. It was a pleasure to be at these places. If we can be of assistance in any way please let me know. We look forward to the next year and it is our hope to continue working with the congregation here. We would like to say thanks to all those who have supported this work and we hope and trust that they will continue to do so. If you are ever passing this way we invite you to stop in and worship with us. Too if you know of anyone we can contact in this area, please let us know. We give God the glory and praise for all things and may He bless the work wherever it is.

T.E. Denton, 6730 Independence, Ft. Smith, AR 72903, June 26th, 1990— Since my last report much has happened. My family and I have lived near Chicago and worked with a congregation which met in Batavia. An abundant amount of work was done: nearly every door, if not every door, was knocked at least once; many studies were conducted; many articles were written for a weekly paper; many tracts were handed out. I had an extended correspondence with what I call a "religious agnostic"; and many townsmen had things to say, giving us knowledge that people knew we were there. Although there were no conversions while there, we know that God's Will will perform what He pleases. While there the church met in the

home of John Clark, son-in-law of the late Marion Hayes. John and his wife Diana had come out of digression a few days before, but had brought some of their tenets with them, including digressive beliefs on the cup. These and other problems led John to tell the congregation we could no longer meet with him in his home unless we changed. Furthermore, he retained all the money of the church, which consequently, caused us to move. Since then, we have learned that the Clarks have returned to digression. There is now no church meeting in Batavia since all but the Clarks have moved away or are meeting elsewhere. Although we now live in Ft. Smith, we are not primarily working with that congregation. We have been working some with Hunt, Mena, Fayetteville, and will begin to go to Rogers one Sunday a month in July. We have been working some with the church in Henryetta, OK, in which there was an addition on the 17th of June for which we give God praise. There have been so many restorations at these congregations that we will not attempt to count them. And we are presently studying with two men, a Watchtower Witness and a Free-Will Baptist. In May we had the privilege of speaking for the churches at Covina, Montebello, Arvin, and Bakersfield, CA. It was great to see these brethren again and meet some we have not met before. My family and I also had the privilege of meeting with a Spanish congregation while in Arvin with our good friends, the Byars. Leland and his family are doing a great work, one which takes much self discipline and love for lost souls. Since so many of you have asked me about my paper, **Think On These Things**, I figured I better mention why I have not sent out any more. I had planned on putting it out four times a year, but for lack of funds, I had to decide to desist for awhile. So many of you have encouraged me to continue it, and I thank you for that. Maybe next year. God bless you in the work wherever you are, and please pray for the work in this vicinity.



A D V O C A T E

No. 9 SEPTEMBER 1, 1990

FROM CROSS TO CROWN

By Lynwood Smith

JANUARY 1, 1943

From studying the Scriptures we learn that "crosses" and "crowns" are both literal and figurative. Cruden's Concordance tells us that "crosses were so common among the Romans as a penalty, that pains, afflictions, troubles, and unprosperous affairs, were called crosses." We are also told that "crowns," in a figurative sense, "signifies honor, splendor or dignity, and was given to conquerors and those who had won certain victories." But they are in a certain order: first, the cross-then the crown. Our Lord obtained his crown by first suffering a cross. In Philippians 2:8, we read: "And being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Yet, in the next verse we find, "Wherefore also God hath highly exalted him." We see that now He is being exalted, and in Rev. 19:12, we see him as the "King of kings, and Lord of lords," and on his head is many crowns. Thus it was, that through the cross he obtained the crown.

Peter tells us, (1 Pet. 2:21) "Christ also suffered for us, leaving us an example that we should follow in his steps." Then, why should the Christians think some strange thing had happened to them, when they meet with trouble and afflictions? Why should many turn and "walk no more with their Lord," when the crosses seem heavy? Our Lord tells us in Matt. 16:24. "If any man will come after me, let him deny himself, and take up his cross and follow me." He also says in the tenth chapter, thirty-

eighth verse of the same Book, "He that taketh not his cross and followeth after me, is not worthy of me." We must deny ourselves of all the sinful pleasures that we would desire. We must submit to whatsoever afflictions and persecutions might be thrown upon us. We sometimes must even submit to death itself.

Peter wrote unto the Christians (1 Pet. 4:12) "Beloved, think it not strange concerning the fiery trials which is to come upon you as though some strange thing happened unto you, but rejoice, insomuch as ye are partakers of Christ's sufferings." He then tells us in verse sixteen, "If any man suffer as a Christian, let him not be ashamed, but let him glorify God in this behalf." It surely is nothing to be ashamed of to bear a cross for Christ, and partake of his sufferings. For if we would some day receive a crown, we must bear a cross as our Lord did.

Regardless of how many crosses we bear, or how many pains we suffer for Christ, if they are not for the right purpose, in the right way, they will avail us nothing. For in 2 Tim. 2:5 "a man is not crowned except he strive lawfully." So, we should examine ourselves and see if the crosses that we are bearing are for the glory of God, and will they bring us any profit?

As we daily bear the crosses and grow weary and faint, we should find courage enough to keep following on, by reading those consoling words in Rom. 8:18: "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed

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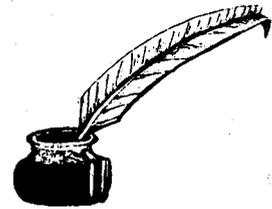
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EDITORIAL

SPIRITUAL THINGS FIRST

By Don L. King



There are many things we may learn from the Tabernacle. There was no divinely ordained house of prayer, no tabernacle of worship on earth from Adam to Moses. The first religious institution was the altar, the next was the tabernacle and the third was the church. The Tabernacle appears to have been designed as a type (shadow) and illustration of the whole Christian system. Paul said, "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.(Hebrews 9:8,9) It seems clear that one can, therefore, learn many things from a study of it. Many of the things we do in obedience to divine order under the New Testament system of things were pictured in a shadow form in the tabernacle. This is true with respect both to the services and even the location in the camp, of the Tabernacle. It was not a copy of anything then existing on earth, but rather of heavenly things (Hebrews 9:23). God gave the pattern to Moses on Sinai, commanded him to build and later inspired the workmen for the job. When it was all finished, the God of Israel took up His residence in the tent for the purpose of dwelling among His people.

In this brief writing we will consider only the location. Wherever the people of God wandered they erected the tabernacle. The entrance to it was always from the East. It seems this was so that the people, when they came to worship, must turn their backs to the rising sun which many of them had foolishly worshipped in Egypt. Ezekiel wrote, "And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." (Ezekiel 8:16) In verses 17,18 God spoke of His great anger at them for such idolatry. He is never willing to divide his honor with anyone or anything.

Then, according to Numbers the second and

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THE QUERIST COLUMN

By Ronny F. Wade

Question: Does the word cover 1 Cor. 11; 4-5 mean "something hanging down from", indicating a woman should let her hair hang down when she prays or prophesies? (Tn.) Does the Bible teach it is wrong for a woman to cut her hair? (Co.)

Answer: Since both the above questions deal with the same topic, we will consider them together. The teaching of Paul in 1 Cor. 11 has long been the subject of discussion and controversy. Many have allowed personal feelings, fads, and fashion to guide them rather than the sacred text. The original subject introduced by the apostle is headship and God's ladder of authority. From this he moves to a discussion of how men and women dishonor their head. (Man dishonors Christ and woman dishonors man) It is noteworthy that what is true of one is not true of the other. That is, the man is not to pray or prophesy with his head covered, the woman is not to pray or prophesy with her head uncovered. If either chooses to ignore what Paul says, they then dishonor their respective head. (v.4-5) The question then becomes, how does one cover his/her head. In the phrase "have his head covered," covered translates a word meaning "to have something on one's head." (Arndt and Gingrich) "having (anything) depending from the head" (Bullinger). The idea being that a man may not have anything covering his head when he prays or prophesies. Someone might ask, since long hair is later mentioned as a covering, does this mean that a man could have long hair if he is not praying or prophesying? The answer is no. The reason: Paul teaches it is a shame for a man to have long hair v. 14. With reference to the woman Paul teaches in v.5 that if she prays or prophesies uncovered she dishonors her head. The word uncovered is *akatakalupto* in the original. It is a compound word meaning "some-

thing down from "and" to cover or veil". The idea of "anything on the head" is not found here as was the case with the man. Something specific is under consideration. The phrase "all one as if she were shaven" makes it clear that hair is under consideration in this verse. Verse 15 also indicates that her hair is her covering. Thus the question becomes, what can a woman do with her hair that causes her to be uncovered? Notice verse 6 "For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered." The conclusion is inescapable, when a woman cuts her hair or shaves her head, she is uncovered. The answer to the first question, then, is: Even though the word "cover" carries the idea of "something hanging down" the teaching of the apostle is not dealing with how a woman wears her hair, but with whether she cuts it or lets the hair grow long.

In determining the answer to the second question, note the following: There are three things a woman may do with her hair, 1. she may let it grow; 2. she may cut it or trim it; and 3. she may shave her head. Regarding number two and three Paul said "it is a shame for a woman to be shorn or shaven." Regarding number one Paul said "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." Shame or Glory, that is the choice. Christian women may choose to do what Paul forbids i.e. uncover themselves by cutting their hair or shaving their head, or they may choose to be covered by letting the hair grow. We believe that the consequences of the choice are eternal in nature. (For a thorough and excellent discussion of this subject, I recommend a booklet by Bro. Mark Bailey "Woman's Glory".) You may order them from him at 804 Dunson St. LaGrange, Ga. 30240 (Send all questions to Ronny F. Wade P.O. Box 10811 Springfield, Mo 65808)

WHO IS RESPONSIBLE FOR THIS GENERATION?

By Leland Byars

There is no question that when Jesus gave the Great Commission, He was making someone responsible. Those obligated by this commission, whoever they were, were responsible to take the gospel to every land, to every nation and to every creature. This commission made them responsible for the people who lived in their lifetime, in their generation. In other words, as Jesus delivered this commission, He was saying, "You are responsible for this generation of souls." No one can deny this.

The question is, "to whom did Jesus give the Great Commission?" Some believe that, according to the context, Jesus was speaking to only the apostles. Others believe that Jesus gave the commission to the church universal, the apostles being merely the leading representatives of the church yet to be. The difference between these two views is significant. If Jesus was merely making the apostles solely responsible for their generation, then we are in no way obligated to take the gospel to the world in our generation. If, however, Jesus was speaking to the church universal, then we become responsible for this generation of souls. Furthermore, if we are responsible, we dare not fail! Who is responsible for this generation?

WAS THE COMMISSION GIVEN ONLY TO THE APOSTLES?

A strict view of this position presents certain difficulties. Consider the witness of the book of Acts. Because the Acts of the Apostles is a history of the major evangelistic movements of the early church, we should find in it how the Great Commission was fulfilled. In His instructions concerning world evangelism, Jesus gave the apostles a definite program to follow (Acts 1:8). If the apostles viewed the commission as applying to only themselves, what then could we expect to find them doing in view of this program?

We could reasonably expect the record of Acts to unfold the progression Jesus outlines. The apostles would first establish a congregation in Jerusalem large enough to support them as they took the gospel to the world. After Jerusalem they would preach throughout the region of Judea, saturating it with the gospel. After Judea they would separate further from

one another as they spread the word in Samaria. Finally, after saturating Palestine with the gospel, the twelve would each become responsible for a section of the world. They would part company and spend the rest of their lives preaching in different parts of the world. This would be the reasonable plan of action if the apostles were exclusively responsible for the commission recorded in Mark 16:15 and outlined in Acts 1:8.

However, the book of Acts does not give this progression. Instead we find the apostles still in Jerusalem nineteen years later. Acts 15 describes the apostles having charge of the council in Jerusalem in A.D. 52. Also, the history of Acts does not present the apostles as the exclusive preachers of the gospel. Rather, non-apostles such as, Stephen (Acts 7), Philip (Acts 8), and the disciples in general (Acts 8:4) were preaching the word. This evidence indicates that the apostles did not see the Great Commission as restricted solely to themselves. It also shows that the church in general possessed the right and the obligation to preach the gospel.

WAS THE COMMISSION GIVEN TO THE CHURCH UNIVERSAL?

Is there evidence from the book of Acts that supports the idea that the Great Commission was for the church universal? Again we must begin with Acts 1:8 and ask the question, "who actually fulfilled Jesus' plan for world evangelism?" The gospel would first be preached in the city of Jerusalem. Who preached the gospel in Jerusalem? A cursory reading of Acts, chapters three through five, reveals the apostles preaching the gospel in Jerusalem. Who then preached the gospel to the regions of Judea and Samaria? Those of the church who were scattered throughout Judea and Samaria by Saul's persecution preached the word (Acts 8:1-4). As the disciples fulfilled this aspect of the commission, the apostles stayed in Jerusalem (8:1).

Who then took the gospel to the whole world? Although the book of Acts does not record everyone involved in this aspect of Christ's plan, it does identify the congregation that first sent the gospel to the world. This congregation was Antioch, the frontier church farthest from Jer-

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WHO IS RESPONSIBLE FOR THIS GENERATION?

By Leland Byars
(Cont. from page 4)

usalem, which sent Barnabas and Saul to carry the gospel to the world (Acts 13:1-3). As we can see, the gospel was preached to the whole world as Jesus predicted (Matthew 24:14; Colossians 1:23) and in the way He instructed (Acts 1:8). We cannot doubt the historical record of Acts. The church universal preached the gospel to the world because they were responsible for their generation.

THE GREAT COMMISSION TODAY

So there will be no misunderstanding, we need to clarify two additional points. First, because the commission was given to the church universal, no individual congregation is obligated to fulfill the commission on their own. Neither is an individual Christian solely responsible for this generation of souls. This world-wide burden must be borne by the church world-wide. Secondly, the Scriptures speak of the church in a universal sense (Matthew 16:18). However, when we ask, "who specifically must preach the gospel?" we must answer in terms of the local congregation and the individual Christian. For the church was designed to accomplish its work on a congregational and on an individual level.

The local congregation is responsible for its city with a view to its county, its state, and the world. A congregation is responsible to focus on its immediate region of influence with the vision of extending its influence ultimately to the whole world. This principle is illustrated in the methodology of Jesus (Acts 1:8). Initially focusing on Jerusalem, the vision focused toward an ever expanding influence which

eventually spread world-wide.

The congregation at Thessalonica is an example of a congregation fulfilling its responsibility to preach the work (1 Thessalonians 1:7-9). Thessalonica represents a congregation with a focus on their immediate region of influence, Macedonia and Achaia. This was their primary task and they achieved it. Thessalonica also represents a congregation with a vision for extending their influence as far as possible. So ardent was their zeal that their reputation was preceding Paul in his missionary journeys.

Our task as a congregation requires both focus and vision. We are not here simply to sustain our existence by maintaining a certain attendance rate. Nor are we here to focus on our own spiritual needs and our own numerical growth. We are here to preach the gospel to this city, in this generation. This is our focus. Our ultimate desire is to extend our influence to regions far beyond. This is our vision. As a congregation, we must have both focus and vision.

Likewise the individual Christian is responsible for his neighborhood, with a view to his district and city. If the local congregation is responsible for the souls of its city, it is self-evident that this responsibility rests upon the shoulders of the individual members of the congregation. After all, it is not congregations that actually preach the gospel, but the individuals of the congregation. Congregations cannot go into all the world, but individuals can. The responsibility of the Great Commission stops with you and me. It follows that the fulfillment of the Great Commission must begin with you and me.

Therefore our task also requires focus and vision. The focus for the individual is the

person who lives next door and the people who live in the neighborhood. This is the world. Jesus has made us responsible for the souls who are in it. Therefore we must go into the world and preach the gospel! As we take the gospel to neighbors, our world will expand and, with it, our responsibility. With vision we look beyond the neighborhood. With zeal and persistence we can take the gospel to our own district and beyond.

Jesus died for the sins of the generation in which He lived. However, they could not be saved without hearing the gospel. Therefore Jesus made someone responsible to take it to them. Jesus died for the sins of this generation too. They also must hear the gospel to be saved. Someone must become responsible. If we are not responsible for this generation, who is? If we do not become responsible as individuals, who will?

FROM CROSS TO CROWN

By Lynwood Smith
(Cont. from page 1)

in us."

In Rev. 2:8,10, there is a message to the church of Smyrna from Jesus Christ. He informs those people that he is aware of the crosses that they had borne for his name: they were poverty stricken, (yet rich), they were suffering tribulations, and they were victims of blasphemy. He also informs them of the forthcoming sufferings that they must endure: they were to be cast into prison, they were to suffer more tribulations, but he closes the letter by encouraging them to "be faithful unto death," and he promises them a crown of life.

Paul was also a bearer of many crosses for the Lord. In 2 Cor. 11:23-28, he enumerates

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the crosses he had borne. (Are we bearing any greater than these? Then why should we give up?). Yet, when came his time to depart and be with Christ and receive his everlasting reward, he wrote to Timothy and said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. And not to me only, but unto all them that love his appearing." (2 Tim. 4: 6,8).

As we go upon this earthly pilgrimage, and our crosses and trials are many, we should look away with the eye of faith to the beautiful crown that awaits the faithful in that glorious home of God.

"Look away from the cross to the glittering crown

From your eyes weary one, look away.

There's a beautiful home where no sorrow can come,

And where pleasures will never decay."--OPA--January 1943.

SPIRITUAL THINGS

FIRST

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

third chapters, we learn that the tabernacle was situated in the center of the camp with all the tribes and leaders located around it. Think of it! The Lord's house was the first thing they saw each morning and the last each evening. God was the very center of their lives every day. There is a very grave lesson for us here.

The tabernacle was a type, or shadow of the church and heaven in its two apartments. The priests were types of church members today and their daily service indicates

that our religion, on the whole, is to be of a daily nature. Not merely once or twice a week. They were shadows of us. Their service was daily and God demanded to be the very center of their lives both in location and service. What do you suppose would have been the end of the priest who simply ignored his work in order to follow some sport (of any kind) while simply thumbing his nose at divine things? We all know the answer, I suspect.

Now, let's look at us. It is common today for church members to miss the services of the church, especially on midweek, for frivolous reasons. To play ball, visit, go fishing, attend some sporting event, or just because they want to miss. Compare it to the picture of the tabernacle. Do we really think we are going to escape God's wrath? What are we thinking of? The tabernacle was to be a forerunner or a way to pre-picture what the Lord's church was to be. Brethren, we had better wake up and be about our business. This is much more serious than most understand today. God still demands to be the center of our lives all of the time.--DLK



INCREASE OF SUBSCRIPTION RATES

It is with regret that we must announce a subscription rate increase to \$7 effective January 1, 1991. We are making this known four months early so that you may renew for as many years as you wish at the old \$5 price. (We will be happy to renew your subscription for as many years ahead as

you like at the old price until the January 1 deadline.) It has been nine years since we last increased the price. In that time period the costs of publishing the paper has increased dramatically. Postage has gone up several times, the cost of paper has increased as have the costs of printing, etc. We have delayed the needed increase as long as possible and hope this will not unduly affect anyone. We believe the paper is still a bargain at seven dollars per year.--DLK

THE EARTHQUAKE IN THE PHILIPPINES

So many have asked us about the terrible earthquake in the Philippines that we thought it prudent to give a brief update. We have heard from three preachers so far. We have no reason to believe any loss of life exists among our brethren. (However, we realize such could certainly be the case.) Baguio City was very hard hit. Brother Leonardo Danao, who lives and works with the church there reports a terrible disaster. He has moved his family down to their original home in Tarlad (out of the mountains) because there is still a power shortage, water shortage, food shortage, etc. He reports that they did without food for three days after the quake because they felt they should share what little they had with others. Now, the odor of death is everywhere with so many fallen buildings still holding their victims. He believes it may be several years before schools can rebuild and reopen. The airport was rendered inoperable, the roads impassable. Those who have left have been forced to walk fourteen hours or more out and down the mountain where the damage is a bit less. He says he has heard reports of some who simply fell to their deaths (not our brethren) as they tried to navigate areas where the mountain roads had fallen away in massive land slides. They need our prayers and will likely need financial help soon.--DLK

BOULDER DR. MOVES

The church meeting at Boulder Dr. in Dallas, Tx. has sold its building, they are building in the

Duncanville area of Dallas. Meanwhile they are meeting in the Holiday Inn at Duncanville near I-20. Regular times on Sunday. Wednesday in various homes.

DO YOU NEED A NEW COMMUNION SET?

We have an American company that is making the communion sets for us at a very good price for the quality received. They are made strictly for us by request and are not an item of the company stock. Therefore they will have to be ordered directly from me. The company has been in business for about 30 years and have the most sophisticated finishing techniques and finest metals available.

The mirror like luster on the communion set is polished by professional polishers, and is unsurpassed in quality and appearance. They are shaped like the ones Bro. E. H. Miller used to order from England with one difference. The handle is flat instead of round. They are called a 32 oz. cup and will hold a full 24 oz. bottle of grape juice and have plenty of room left from the top to avoid spill. The silver-tone communion set is made possible by an exclusive anodizing process. This process enables us to have a gleaming finish put into the metal itself. The silver-tone communion set has made possible many years of use.

The silverplated cup, plate and two tarnish bags to store the set in is priced at cost and comes to you postpaid for \$230. I have to order no less than 10 sets at a time before the company will make them. At present I have about eight orders. If you should need a set please send the money with your order as I have to pay for them on delivery. We do not expect it; however, should there have been any increase in price since the last order I will let you know when they come.

Order from Alton B. Bailey, 909 Truitt Ave, LaGrange, Ga. 30240, or call (404) 882-1114.

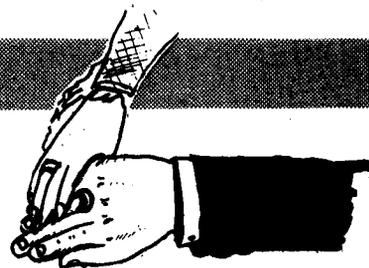
COMPREHENSIVE NEW TESTAMENT STUDY

By Allen Bailey

The Comprehensive New Testament Study held at Irving Texas

was a wonderful success. The speakers were Smith Bibens, Benny Cryer, Alan Bonifay, Glen Ballard, Ronny Wade, Johnny Elmore, and Edwin Morris. Several other preachers attended as well, Melvin Blalock, Bob O'Rear, Alton Bailey, Jerry Cutter, Mark Fender, and others. With all these men coming together to study the Bible it is great. This study is Wednesday through Saturday before Memorial Day. This always falls the end of May. Please plan now for the 1991 study. Lord willing the 1991 study will be the success the first two studies have been.

Many have asked about the material in print and on cassette tapes. Yes, the material will be available on both. The cassette tapes are bound in nice albums with attractive covers. We have sold nearly every one of them. At this writing there are probably 10 complete sets left. If you wish for one, please write me or call me now!! The 1989 tapes of 1st and 2nd Timothy, Titus, and Philemon consist of 14 tapes and are \$42 (three dollars a tape) postpaid!! The 1990 tapes of Hebrew and Jude are also \$42 for the 14 tapes. The Album of James is \$15. Again these tapes are nearly out, reprinting is possible but the present inventory is about gone. We have already sold over 100 albums. This is a contribution worth having for your personal library. A verse by verse explanation of the Scriptures in the books mentioned. The material will also be available in print. We would like to print one book a year if possible. The 1989 study material should be available, please write me at the address given below. The quality of this book is of the highest caliber. Brother Joe Norton and Steve Bowen have put countless hours into editing all the manuscripts. They are to be appreciated for their work. Several have been involved in the proofing as well. The more orders we have for the book the less the book will cost. We are trying to make it available at a reasonable cost so everyone can and will obtain a copy. Please order now. More information will be made known as it becomes available. Attn: Bailey, 905 W. Gravwyler Rd. Irving, Tx. 75061.



FRANKLIN-SLIGER— Terry E. Franklin and Teresa Sliger were married in the church building at Houston, Missouri on Sunday afternoon, May 27, 1990. A capacity crowd of relatives, church members and friends gathered to witness the union of this fine Christian couple. The beautiful singing for the occasion had been recorded especially for the event by Teresa and her sisters. Terry is the son of Jim and Marlene Franklin of Little Rock, Arkansas. Teresa is the daughter of Garnett and Iris Sliger of Houston, Missouri. We pray God's richest blessings upon this newly established Christian home. May the Lord bless them with many years of happiness. It was my privilege to officiate.--Jim Franklin



CASH— Susie Cash was born Feb. 27, 1893. She died Jan. 19, 1990. She was married to Howard Cash in 1912, who along with 7 children preceded her in death. Surviving her are daughters Elizabeth and Viola Bullock; a sister Sally Owens; 32 grandchildren; 67 great-grandchildren; and several great, great-grandchildren. Sister Cash had been bedfast for many years from a stroke and later was blind, yet retained a cheerful disposition. She had outlived most of her comrades, yet a large crowd gathered on a cold Lord's Day afternoon to pay respect and bid a farewell to a friend and loved one.--Barney Owens

LeFEVRE— Sister Wille Mae LeFevre was born May 14, 1918 at China Springs, Texas and departed this life at Waco on April 30, 1990. She was married to Melvin LeFevre, who preceeded her in death. Sister LeFevre was a faithful member of the 1710 Monte Vista Street congregation in Waco, Texas. She was always ready and willing to help anyone and her great humility was respected by all who knew her. Survivors include a daughter, Judy Ann Felkins; four sisters; one brother, Cyrus Holt; and two grandchildren. Services were conducted May 2 at China Springs with the writer speaking--*Steve Holt*

PARKER— Harry L. Parker of Marion, LA. was born in Elliot City, LA. on March 22, 1918. He died on Aug. 1, 1990 at the age of 72. He is survived by: his wife, Beatrice M. Parker, whom he had been a faithful husband and devoted companion to for 33 years; 1 stepson, 1 sister, 2 step-granddaughters, 1 nephew, and 3 nieces. Bro. Parker had been a faithful member of the church for many years and will be missed by all, especially at Fairview which was his home congregation. He was a quiet and humble man, one who exemplified the description found in Col. 3: 12-14. His wife, Beatrice, said he was one of the kindest persons she has ever known. Surely this is a great tribute from the one who knew him best in life! Although Bro. Parker is gone, he will always be in our hearts and his godly influence still touches us, Rev. 14:13. The writer considered it an honor to be asked to speak words of comfort, hope and warning.--*Billy D. Dickinson*

BURSON— Brother Lee Burson of Marietta, Georgia passed away from this life July 9, 1990 at the age of 67 years. Lee was born in Randolph County Alabama on August 13, 1922. He is survived by his wife of 49 years, Ora Nell Langley Burson, one daughter Farrell Pharr, one son Barry Burson, two sisters, 1 brother and 5 grandchildren. Lee obeyed the Gospel at Napoleon, Alabama and

was baptized by Brother Carlos Smith. He had been a member of the congregation in Marietta, Georgia since its beginning. It was through his efforts that a congregation of God's faithful children was established in Marietta. Lee was a man of great hospitality. many preachers and their families, as well as a host of other people were always welcome in his home. He made people feel welcome in his home and church. He will be sorely missed by his family, friends, neighbors and brothers and sisters in Christ. The funeral service was held in the church building (which was filled to capacity) at Marietta, Georgia. The beautiful singing was done by Larry Parker, Mary Edna Crawford, Alice Ann Thompson, Larry Thompson, Tim Prince, Glen Prince, Ronnie Prince, and Lee's granddaughter, Connie Osborne. It was my privilege to be asked to conduct the funeral service and to be assisted by Brother Alton Bailey and Brother Wayne McKamie.--*Rick Martin*

OGLETREE— On March 28, 1990, I received the sad news of the passing of one of my favorite people, my grandmother. Born in Fox, Ok. on October 6, 1913, Opal Ogletree began her Christian journey after hearing the gospel by Bro. James R. Stewart as a young mother. She was a quiet, loving and giving individual. Like many of our sisters, her dedication to the cause was evident in her consistent worship attendance. Granny was a member of the congregation at Healdton, Ok. where funeral services were held on the sunny Saturday afternoon of March 31, 1990. The singing was truly beautiful and comforting. Several local members participated as well as a large portion of the J. D. Elmore family. I was grateful to speak a few words in behalf of my grandmother on that day, and I appreciate Bro. J. D. Elmore assisting me during this challenging time. Opal Ogletree is survived by a son, Gerald of Mesquite, TX, three daughters, Charlene Wilson, Pauline Hawkins, and Bobbie Sue Kilcrease, all of Healdton, Ok.; twelve grandchildren and twenty great-grandchildren. Granny is

missed by us all, and I thank her for her gentle Christian influence on me and others through the years.--*Billy Wilson*

LANKFORD— Lena Mildred Lankford was born August 28, 1919 in McDonald County, Mo, and departed this life at 5:35 a.m. at Oak Hill Hospital, Joplin, Mo. following an illness. She was a member of the Ottawa Street Church of Christ, in Seneca, Mo. On May 19, 1945, Mildred Leader married James Lester Lankford at Miami, Oklahoma. He survives. Additional survivors include one daughter, two sons, one sister, eight grandchildren, and two great-grandchildren. Jerry Dickinson conducted the memorial service.--*John W. Anderson*

WEAVER— It is with great sadness that we must chronicle the untimely death of Aaron E. Weaver of Aurora, Mo. who departed this life July 1, 1990 at the age of 16 due to a tragic automobile accident. Aaron was born on April 5, 1974 in Lebanon, Missouri. He would have been a Junior at the Aurora High School. He leaves to mourn his passing, his parents Stanley and Linda Hamm of the home, and one brother Jason Hamm also of the home. Also 2 half-sisters and 1 half-brother of Lebanon. He is survived by his grandparents, Kenneth and Ruth Triplett and Carl and Alice Weaver all Lebanon. It was this writer's privilege, assisted by Bro. Clovis Cook to conduct the funeral with an overflowing audience of people, many of whom were classmates of Aaron. The singing was some of the most beautiful that I have ever heard by the Charles Goodgion family of Wichita Falls, Texas and Aaron's uncle, Mark Triplett of Springfield, Missouri. Burial was in the Maple Grove Cemetery in Aurora, Missouri. Our deepest sympathy goes to all the family.--*Roy Lee Criswell*

REYNOLDS— Helen Faye Reynolds of Kinston, Ala., was born July 2, 1940 a daughter of Vester and Missy Weeks Reynolds. After

a lengthy bout with cancer, she succumbed to death at home amongst her family June 17, at the age of 49 yrs., 11 mos. and 15 days. She was a member of the Lowry Church of Christ, having obeyed the gospel in 1953 under the preaching of Clovis Cook. She told her family around mid-day on Saturday that she was dying and she was ready to go and admonished them to wipe away their tears and replace them with smiles, because it was for this that she had lived. Her sister, Ruth had taken leave of her job and faithfully and tenderly cared for her until death came easy just past midnight on Sunday morning. An overflowing crowd attended the memorial service at the Lowry Church building, the singing was beautifully and enthusiastically done by six Christians on Tuesday evening, June 19th. Alloted space will not permit me to chronicle this godly woman's life who inspired so many in life and the way she faced death. She is survived by her father, Vester; and sister, Ruth of the home, two brothers, Earl of Atlanta, and Harrell of Opelika, four nieces and one nephew that she would have gladly raised and loved as her own. I was honored to conduct her service. We were dismissed at the cemetery by Bro. David Stands.--
Jimmie C. Smith

HAMMOND— Bro. Billy Hammond ended life's race on June 25, 1990 at the age of 58 yrs. 10 mos. and 5 days, after a brief three mos. battle with cancer. Having been taken in his prime, his family and the Church at Napoleon, Ala. felt devastation at the loss of this leader in the faith, home, business, school and civic affairs. Bill was baptized by his father-in-law, Hedric Laney in March, 1957 and never wavered from the fight. He was the head of purchasing for the vast Southwire Co. at Carrollton, Ga. Besides preparing for this occasion with a godly life, he planned his funeral services; Calvin Prince's children sang, Charles Hurst and Calvin Prince conducted the services and Lynwood Smith dismissed at the cemetery at Napoleon Church of Christ before the largest crowd ever assembled

there for a funeral. He is mourned by his faithful wife of 33 yrs, Joyce Laney Hammond, his elderly parents Mr. and Mrs. Herman J. Hammond, two daughters, Patricia Prince and Cynthia Langley, one son, Mark Hammond and three grandchildren and his brethren in Christ whose grief is very great. It was a great honor after laboring so closely for lo these many years in the leadership at Napoleon to be asked to speak the final words over my comrade and brother in the Faith.--*Calvin Prince.*

FRISBEE— Tracey Suzanne Frisbee of Pioneer, La. was born on Dec. 15, 1975 in Bastrop, La. She died on Aug. 6, 1990 at the age of 14. She was killed in an automobile accident in Brookhaven, Ms. while attending a Gospel meeting at New Salem. She is survived by: her parents, Frank and Sue Frisbee of Pioneer and Greg Frisbee of Sam Bernardino, Ca.; and her paternal grandparents, Mr. and Mrs. Charlie Frisbee of Dyess, Ar. Her maternal grandparents were the late Mr. and Mrs. Willburn Scroggins of Lepanto, Ar. Tracey was young in age but she had a mature faith in God and Christ. In September of 1987 she obeyed the gospel and she was a living example of Christianity to those who knew her. The Frisbee family is well-respected in the little farming community where they live. This was evident by the outpouring of love which flowed from their many friends to them. The chapel could not hold the great throng of people who came to show their love for Tracey and their concern for the family. Something this unexpected is always hard to accept but it was made easier by knowing that Tracey was ready and our consolation is that she is safe in the arms of Jesus. The Frisbee family is ever in our hearts and prayers, as well as the family of Allen Smith, 12, in Brookhaven who was also killed in the accident. May the Lord give us the wisdom to understand and believe the blessed truth of Psa. 116: 15, "Precious in the sight of the Lord is the death of his saints." Bro. Miles King assisted this writer in speaking words of comfort and warning.--*Billy D. Dickinson*

WILKS— Sister Wilks was born on March 15, 1910 in the Lubbock area of Texas, the daughter of Tom and Millie Teal Chandler. She was reared in West Texas and Eastern New Mexico, living there until she was grown. During the latter end of that period she met K.G. Wilks, They were married on Feb. 14, 1926 in Loop, Texas. This marriage was to continue for sixty-four years. Cora Mae Wilks was converted to Christ at age 16 in 1927 at Loop, Texas, being baptized by Robert Howell. At the time of her death she was a faithful member of the Johnson Drive Church of Christ in McGregor. Into the home of K.G. and Cora Wilks were born 5 children: Glen Wilks of Ft. Worth, Nell Duval of Austin, Don Wilks of Austin, David Wilks of Abilene, and Douglas Wilks (deceased). There remain 12 grandchildren and 13 great-grandchildren. Sister Wilks passed away on July 6 at the age of 80 years, 3 months, and 21 days. Sister Wilks is and will be greatly missed by Bro. Wilks and his family. The church in McGregor has sustained a great loss. Part of the salt and light is gone! We miss her tender heart, her helping hand, her assuring voice. She loved the Church, she loved the Word, and she did what she could and chose that one thing needful. Sister Wilks was a worthy, virtuous woman, a daughter of Sarah, one of God's gentle people. Sister Wilks was a great success. She was a Christian, a worthy wife to Bro. Wilks, a mother, a grandmother, and a great-grandmother. She died the death of the righteous and now awaits the resurrection of the just. Thank God for this woman who touched our lives with a love that will not let us go.--*J. Wayne McKamie*

IN THE RIVER OF LIFE

By Sandy Walling

Swim against the current,
For there are calm sparkling waters ahead;
For if you let the current take you,
A deadly waterfall you'll find instead.

the fields are white already to harvest



Steve Holt, 328 Oakwood Lane, Hewitt, Texas 76643— Since my last report, we have been busy at the 1710 Monte Vista congregation in Waco. We are working on improving our personal work skills. Fortunately for us, Bro. Miles King came to Waco for a few days and contacted many people which we hope will bear fruit in the future. He shared many practical helps which if practiced will win many souls to Christ. Also, we were enriched by a visit from Bro. Jimmy Vannoy from Corsicana. He shared with us an excellent lesson on personal evangelism. After the talk, we then paired off and knocked doors around the church building which resulted in four appointments for studies and one study on the spot with a young lady from the digressive church. We have started canvassing the neighborhood around the church building. We plan to conduct short studies on the spot which call for a decision to obey the Gospel. We also intend to keep good records for future use. We are excited about this work because only three hours of it has already produced two studies, four appointments for studies, and one visitor at the worship services. Also, two members of the church have been restored. In addition to the personal work, we have been privileged to hear some good preaching. We heard Bro. Irvin Barnes several nights in his meeting at McGregor. His lessons were forceful and stressed the need for intense Bible study and training. Also, we heard Bro. Glen Osborn at Corsicana. He impressed us with his ability to meet the major issues of the day with a correct Biblical response. We are looking forward to our two gospel meetings in August and November with Bro. Billy Orten doing the preaching. Also, many of us plan to attend the Labor Day meeting in Arlington with its theme on per-

sonal evangelism. We hope to learn much that we can take home and use from this meeting. Although our congregation is small—around 20 regular members, counting, men, women and children— we have been blessed with four excellent preachers and teachers as well as five others who are beginning to give lessons. Continue to pray for us in the work.

Paul O. Nichols, P.O. Box 1723, Oakdale, Ca. 95361, July 6— Earlier this year I held meetings at Ada and McAlester, OK and Fayetteville, AR. We had some good crowds and interest, and found people who were really concerned with what the Bible teaches. I love to preach to people such as these. At McAlester there were two baptisms, two restorations, and three confessions of fault. That thrilled our souls. We had several preachers come and assist and encourage all these meetings. Their presence certainly added to the services. In June I held a meeting with my home congregation, Oakdale, CA. This was an honor. We were gratified with the crowds, and appreciated so much those who attended from surrounding congregations. Richard DeGough held a meeting at Oakdale earlier this year, and Duane Permenter is to hold one here in October, the Lord willing.— **Sorry this missed the August issue-DLK.**

Miles King, Route 1 Box 115, Scotland, AR 72141, August 4— We just closed a good meeting here at Scotland with real good interest. Randall Baker from Cameron, Tx. and Wyn Baker from Eldon, Mo. did the preaching. They are two of our fine young preachers and did a real good job in conducting this meeting. We had visitors from the community and brethren from nearby congregations cooperated well during this

meeting. I'm looking forward to a 10 day meeting beginning this next week (Aug. 10-19) at Cameron, Tx. (Hoyte community). Our work seems to be going good here in Arkansas. It is good to work with Bro. Tom Acton. We appreciate the brethren very much who support us in this work. Pray for us in the work of the Lord.

Reggie Kinser, 9212 S. Ketcham Rd., Bloomington, IN, July 30, 1990— Since January of this year we have been assisting the brethren in Spencer, Indiana. The first time we visited them we found a two cup preacher in the pulpit along with some radical no exception brethren. The congregation there was in dire need of assistance so we continued to attend as often as possible. Eventually we were asked to hold a meeting there from June 17th to the 24th. It was a wonderful experience for us. We had several visitors from the community and lots of support from the churches at Bedford, Brazil, Pleasant Grove and Indianapolis. Preaching brethren Dennis Smith and Walter Hunter were very supportive. I especially want to thank the brethren at Brazil for their financial support and encouragement. In all three were baptized and one was renewed. These brethren seem to be very sincere, and hungry for the word. There seems to be good potential here for such a small community. At present we are committed to work there and are attempting to set up studies with digressive brethren. Pray for us in the work.

Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark. 72601— I'm sorry to say that I've not reported to the OPA this year. Since last reporting I have held meetings or preached at Galey, Tulsa (11th

St.), and Ok. City (Capital Hill), all in Okla.; Rogers and Huntsville (Hartwell) in Ark.; and Columbus, Ga. where we saw two restored to the fold. It is with great sadness that we mourn the passing of Faye Reynolds in Lowry, Ala. and Bill Hammonds in Napoleon, Ala. Although crowds were slightly smaller than in previous years, the meeting at Lebanon, Mo. which culminated the night of July 3rd had to rate as one of the best if not the best. I'm sure enjoying the special issue of OPA. By the time you read this I will have conducted meetings at Council Hill, Ok., and Brazil, Ind. and will be in a meeting Aug. 5-12 at Napoleon, Ala.

Alton B. Bailey, 909 Truitt Ave., LaGrange, Ga. 30240, Aug. 6, 1990— We have just come home from a wonderful meeting in Irving, Tx. July 20-29. The interest and crowds were very good. It seems the members all have a mind to work together for the furtherance of the cause of Christ in that area. Our next will be in Newton, Iowa Aug. 22-26. Lord willing we plan to attend the Labor Day meetings at both Columbus, Ga. and Chapel Grove near Lawrenceburg, Tn. Thence to the Walnut Grove congregation near Summerset, Ky. Sept. 16-23. It is good to see and hear of the good work being done in many parts of the country. I counted it a pleasure to hear Bro. Don McCord preach one night in Montgomery, Al. and Bro. Jimmy Smith at Napoleon, Al. Our prayer is that unity and love will always prevail among brethren. Pray for us.

Roy Lee Criswell, Rt. 2, Box 142, Cassville, Mo. 65625— The Lord's work here in Aurora, Missouri is going well. Bro. James Orten is engaged in a series of Gospel Meetings and is doing a fine job in presenting his sermons. We are greatly encouraged by his preaching and the attendance. We tried to lay the ground work for a good meeting by advertising in three area newspapers, two local radio stations and by passing out 1000 hand-bills. It is our desire to reach the lost so they can be taught the True Gospel. Since our last report we have had the privilege of

preaching in Kingston, N.Y. and Goshen, Ohio. The purpose of our trip to New York was to see a new grandson, the son of Mike and Beth who are working with the Church in Kingston. Lord willing our next meetings will be in Mozier, Illinois August 11th thru August 19th and in Bloomington, Ind. (Gifford Rd.) October 26th thru November 4th. We invite all in these areas to attend if possible. Lord willing we are planning to help the congregation in Indiana, Pa. in doing some personal work the last of July and also we want to learn more about doing it ourselves in the study being conducted in that area. Please pray for the Lord's work here in this area.

Richard L. Frizzell, Sr., Rt. 5 Box 376, Ada, OK 74820, June 28, 1990— Our meeting with Bro. Gayland Osburn closed on June 10th. It was a great meeting, Bro. Osburn gave us some strong, powerful sermons. I believe everyone was strengthened and build up in the faith. The fellowship was enjoyed by all. Bro. Pepper was here and helped us in this meeting. Bobby is a source of strength and encouragement to me. We are glad to have David and Lana King and two of their sons to meet with us the last few weeks. I feel that the Church here in Kenai is strong in the Lord, with men who has the ability, and are capable to carry on the worship services here, however there is a real need for a preacher to be here and work this area. I will be leaving AK. July 8th and arriving in OK. Aug. 6th. Thanks to all who have helped support this work in any way. Your efforts have not been in vain. A very special thanks to Bro. Melvin Crouch of the Nacogdoches Rd. congregation in San Antonio, TX. If it had not been for Bro. Crouch's willingness to get behind this work it would not have begun when it did. He has done a great job overseeing this work. Thanks Melvin, May God Bless you in his service. Please note my address above. Pray for me. **Due to my having to put the August issue out while in Lebanon, MO, this missed the August paper. My apologies.-DLK.**

Bill J. Fergerson, 1083 Garnea, Cincinnati, Ohio 45231, August 1— For the past few weeks we have preached at Ft. Smith, Arkansas, twice each at Lebanon and Joplin (Leawood) Missouri and once at the Burkhart congregation near Racine, Missouri. Last Lord's Day we closed out a very enjoyable meeting at the Peck's Mill congregation in West Virginia. The brethren there treated us royally. Our stay with Calvin and Deria Dalton and Clifford and Bonnie Dalton was superb. One of the highlights in our stay with these two families was discussing the scriptures. They certainly love studying the Word of God - that is very evident! It was good to see Charlie Ross come down from Huntington and spend a couple of days with us during the meeting. The brethren at Peck's Mill on several occasions mentioned their appreciation for brother Charlie. He certainly is to be commended for his work and for his sincere interest in these brethren! Our meeting here at Hamilton begins in just a couple of weeks with Jerry Cutter. We anticipate a good meeting. Regarding the **Old Paths Advocate**, the special issue on the Church of Christ was excellent! We always love reading the OPA and this special issue was no different. Those who contributed to it are to be complimented!! We hope to use this issue in the work in this area. God bless the faithful everywhere - our prayers are for you, please remember us!

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, August 13— We really enjoyed the meeting at West Chester, Ohio. Cooperation of neighboring congregations was very good, generally speaking. A good attitude was manifested by all and we pray much good was accomplished. We stayed with R.H. and Leora Renner who are good friends for many years now, and were treated with great hospitality. We enjoyed visiting among various brethren we had known for many years in that area. August 3-12 we were at New Salem congregation near Brookhaven, Ms. It had been 16 years since we had held a meeting there and it was a real pleasure to

EXPIRATION DATE

If the date near your name and address reads 09-90 your subscription expires with this issue. Please renew promptly - JLK.

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)

go back. Crowds were excellent throughout and the hospitality superb. This is Lynwood Smith's home and it was great to have him present every service. We enjoyed visitors from several states and congregations through the week. We also enjoyed having preaching brethren Jimmy Smith and Jack Cutter present one or more times, perhaps others. One was baptized and one confessed wrongs for which we were, of course, thankful. The joy of the occasion was marred on Monday night by a tragic automobile accident which took the lives of two fine young people and seriously injured another. Alan Smith, twelve years of age, of the Hillcrest, Ms congregation and Tracy Frisbee, fourteen years of age, of Pioneer, La. lost their lives not long after the Monday evening service ended. Karen Smith, Alan's older sister was injured and hospitalized. This heartbreaking incident brought home once again just how fragile our hold on this life really is. Funeral service details will be in the next issue of the paper, Lord willing. Our heartfelt sympathies and prayers go out to all who are so saddened. We look forward now to being at home for a time. Our best to all the brethren.

Allen Bailey, 905 West Grawwyler Road, Irving, Texas 75061— Since our June report we have been in meetings in West Virginia. Our first meeting was at Garrets Creek, near Wayne, West Virginia. This was my first meeting with this congregation in eight years. It was a joy to be there, and the services were great. I appreciate staying with Frank and Sandy Marshall. Lord willing we will re-

turn in 1993. Our next meeting was with Radnor congregation. This was our eighth meeting with this congregation and probably the best ever. The congregation seems to be in great shape with young people showing great interest, community visitors nearly every night, surrounding congregations very supportive. Radnor was the first place to ever schedule me for a full weeks meeting about 15 years ago and I will always appreciate them. We closed there on June 17 with the morning services and started that evening at Fairmont, West Virginia with the Bunners Ridge congregation. It was great to be back with these christians. The work done by Alan Bonifay, Richard Bunner, and Bob Johnson is known nationally. All the congregations supporting these men, keep it up, it is money well spent. They are working hard and it shows. I was so happy to have my family with me at Radnor and Bunners Ridge. This is why the Summer is special to me. Lord willing we will return to Radnor in 1992 and Bunners Ridge in 1993. We anxiously await the time. The study here in Irving over Memorial Day weekend was wonderful. The books of Hebrews, James, and Jude were discussed in detail. Please make every effort possible to be with us next year when we study Philippians, 1 and 2 Peter, 1,2,3 John. At the conclusions of the 1991 study we will have successfully studied from 1 Timothy through Jude. This is valuable information to anyone who uses it. Locally, we are preparing for a ten day gospel meeting with my father, Brother Alton Bailey. It is rare that I get to hear him preach and I look forward to the sermons.

The dates are July 20-29. Please plan to come if you are traveling through the area. Until the next report, may God bless all of you!!

Mark L. Fender, P.O. Box 1305, Lytle, TX 78052, July 6— The past few months have been very busy ones for myself and my family. The members of the congregation here at Vance Jackson Road in San Antonio continue to be a source of great help to me in all facets of our work. Several members here are showing good personal growth, and are beginning to take an increasingly active role in public teaching and in personal work. This is always a source of great encouragement to all of us. We recently closed a good meeting, conducted by Bro. Wayne Fussell. His recent back injury did not hinder him, and he did a very commendable job in his presentation of the gospel. We had several confessions during the course of the meeting, and one week after its close, a young lady who had attended much of the meeting was baptized into Christ. We give God the glory for this increase, and hope to see more in the coming months. It was my pleasure to recently be involved in an extensive door-knocking campaign in Indiana, PA. Nine other evangelists also helped in the effort, and I feel that I was able to benefit greatly from working so closely with them. Reports concerning details of the work will probably be forthcoming next month from some of the other preachers involved in the work. The congregation at Indiana is to be commended for their desire to undertake such a campaign, and for their work preparing for and carrying out the work.



A D V O C A T E

No. 10 OCTOBER 1, 1990

THE CHURCH: THE PLACE WHERE MEN WORSHIP

By Barney Owens

Being expelled from the Garden man began to build altars of worship to revere God. These altars were built in various places and times in order to demonstrate thanksgiving, praise and look to the promises of the Lord.

Upon being delivered from bondage, the children of Israel were to share in worship. God told Moses, "in all places where I record my name I will come unto thee, and I will bless thee." (Ex. 20:24). The tabernacle finally was completed and, as promised, God came there to meet with His people. "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." (Ex. 40:34) Aaron was appointed High Priest, his sons priests after or under him and from this time forward the tribe of Levi was to officiate at the altars before and within the tent. Each time they moved during the 40 years of trial the tabernacle was taken down and reestablished within the camp. Generally most of us are acquainted with the worship, at least the outline of it, as there were yearly devotions, monthly services, as well as the things done daily. It cannot be argued that the highlight was the Sabbath which included eating at the table of shewbread by the priests. This was never neglected, but as surely as the Sabbath came, they ate.

When their nomadic pasturage ended they were given a stable place to gather as the priests made worship. Jerusalem was selected and the temple was built by Solomon. Upon

completion Solomon prayed to God. God then came to him and acknowledged his prayer telling him among other things, "I have hallowed this house, which thou hast built, to put my name there forever." (I Kings 9:3). So with the name of God there the people came and met with God.

Jesus pointed out that this temple would be destroyed, "Verily I say unto you," He said, "There shall not be left here one stone upon another, that shall not be thrown down." (Mt. 24:2). Would this mean that man could not commune in worshipful devotion to God? It did not, as the Lord had spoken of this time earlier saying, "But the hour cometh, and now is, when the true worshipers shall worship the father in spirit and in truth: for the Father seeketh such to worship Him." (Jn 4:23). Paul reminds us that with the destruction of the old system of worship, "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." (Acts 17:24). Any that would try such today and make physical buildings, material shrines, and earthly altars objects of worship are doing so in "ignorance" (Acts 17:23). Does this mean that God is not worshipped? Does this mean there is no place appointed by God to meet with His people?

God's temple today is the church. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16). These words were "unto the church of God

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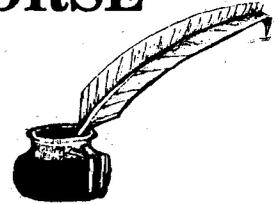
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EDITORIAL

WAXING WORSE AND WORSE

By Johnny Elmore



For a long time now, writers for the **Old Paths Advocate** have warned that the practice of employing women teachers in the Sunday Schools of liberal Churches of Christ would lead to other unscriptural practices, and now, that time has come. For a good while now, those churches have used women teachers to teach women's classes in their lectureships and teacher-training meetings and their speeches are advertised along with the men. The late Reuel Lemmons, one of the most liberal preachers among them, warned that this practice would surely lead to a female ministry. There is increasing evidence that his prediction is coming true.

In a recent series of lectures at Arlington Church of Christ, McMinnville, TN, Garland Elkins quoted the present preacher for the Preston Road Church of Christ of Dallas, TX, as he recently spoke at Lubbock Christian College. This is a quote: "You want to talk about the issues in the nineties? There are Bible majors at Abilene Christian University and Lubbock Christian College who are female. They don't know what they are going to do yet with their Bible major but they are female. In one youth group represented by someone sitting in this section, there is a woman, a teenager in that youth group that wants to be able to preach in some fashion to men and women when she gets older. You want to kick her out? The bottom line is that in the 1990's diversity is the only game in town. Folks, it really is. There is within this room this morning, and we could take a show of hands, and if everybody got honest, it would be real interesting, some rather major doctrinal differences. You want a list? Try these: Can a woman lead prayer in a mixed group? It's a good question, and the answer is, of course, yes, she can, I mean, because it's happening. Recently, the Herald of Truth had a conference on family. Nine hundred people came to the Dallas area. One of the sessions, in which all the participants, nine hundred men and women came, the speaker was a woman with a Ph. D. and though she had a topic related to the family, let me tell you what she did--she preached! And she was dynamite! Do we want to drive these people away from us? I will tell you that the churches of

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THE QUERIST COLUMN

By Ronny F. Wade

Question: During the dark ages, where did the faithful christians hide, or was there a total departure from the truth? If so, by what authority did Campbell preach the gospel? (Philippines)

Answer: The above question consists of three parts, and we shall address them in the order asked. First of all, what happened to the church during the dark ages? This question has been the subject of much discussion thru the years. Some believe that the visible church became non-existent due to the falling away into sin and the persecution against the truth by outside forces. Others contend that somewhere during all those years there was a faithful remnant that never completely left the truth and continued to serve the Lord. The contention of the latter view is usually based on the words of Jesus in Mt. 16:18 "...upon this rock I will build my church; and the gates of hell shall not prevail against it." They understand this to mean that the church will always be visibly manifested upon the earth. Such an interpretation gives a rather broad meaning to the phrase "gates of hades" believing that it includes all the evil powers of the unseen world. On the other hand there are those who contend Jesus was merely saying in Mt. 16 that "hades" (death) would not prevent him from building the church. Regarding this A.T. Robertson says "It is not the picture of Hades attacking Christ's church, but of death's possible victory over the church." Also McNeile "The ekklesia is built upon the Messiahship of her master, and death, the gates of Hades, will not prevail against her by keeping Him imprisoned. It was a mysterious truth, which He will soon tell them in plain words (v.21); it is echoed in Acts 2:24,31." We believe this view to be the correct one. In Mt. 16 then, Jesus is telling his disciples that his impending death will not prevent him from building the church, with no intention of affirming that there would never be a time when

the church would not visibly exist in congregational form. Another verse relating to our discussion is found in Rev. 12:14 "And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." John T. Hinds comments seem appropriate "The woman here refers to the true church in its apostolic purity. The simple idea seems to be that the church, in spite of the opposition, would be preserved as an institution. Hidden in the wilderness indicates that she would not appear as a visible body in congregational organizations, but the truth would still remain. Christ, as the head, could not be destroyed, and the New Testament, as its law, God would providentially preserve." Did the church become non-existent during the dark ages? In so far as visible congregations are concerned, it probably did. However, this does not mean that the church was destroyed. Since Christ, its head, and the New Testament, its law (the seed of the kingdom) were still in existence. It should be noted here that it is not necessary to trace, in an unbroken line of church succession, the true church in order to prove its existence in the world today. If I have seed corn, even though I have no corn planted or growing, I still have the potential for producing corn, and in reality I have corn. In the same way, as long as I have the word of God (the seed of the Kingdom) I still have the potential for producing the true church, and in effect the church itself.

When A. Campbell, along with other dedicated men, began their work of restoring New Testament christianity there were no known true apostolic churches in existence on the North American continent at that time. There were, at various places, and at various stages of development, groups of people trying to restore

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KEEPING COMPANY WITH MONKEYS WORMS AND GOATS

By Taylor A. Joyce

Miss Kitty" (Amanda Blake) is dead. After 19 years of dodging bullets in Dodge City, she succumbed, not to gunsmoke, but to tobacco smoke.

The news story said: "The actress had surgery for oral cancer in 1977, and later appeared throughout the country for two years on behalf of the American Cancer Society. She was once a two-pack-a-day smoker."

How can a Christian who smokes (or chews) read that death notice without reflecting on the morality of the use of tobacco?

Believing as I do that we should "speak where the Bible speaks and be silent where the Bible is silent," I have always been reluctant to condemn practices for which there is no specific prohibition in scripture. And, of course, it is obvious that there is no verse that specifically says, "Thou shalt not smoke or chew tobacco."

Are we then to assume that the use of tobacco is a matter of indifference? Or can we find in scripture certain broad principles which offer guidance in determining whether or not the use of tobacco is permissible?

Let us keep in mind the undeniable harmful effects of tobacco. All of us know someone who begins each day with a siege of coughing. Many are acquainted with a person who gasps for every breath or who must use an oxygen mask in order to breathe. Some have had the sad duty to conduct the funeral of one who died too soon because he smoked too long.

In spite of any claims to the contrary by users or by the tobacco companies, the scientific evidence showing the health risks to the users of tobacco products is indisputable. The label, required by law to be placed on every package of cigarettes, says: "SURGEON GENERAL'S WARNING: Smoking Causes Lung Cancer, Heart Disease, Emphysema, And May Complicate Pregnancy."

Premature deaths directly attributable to the use (both chewing and smoking) of tobacco occur every day. And one doesn't have to read scientific journals to know that. All he has to do is just look around him. Each of us has one or more close friends whose physical body gives visible testimony to the ravaging effects of tobacco.

If I were a smoker I would be asking myself

some questions.

1. Since I am told by the Master to "let your light shine" (Matt. 5:16) isn't it just possible that my light will not be able to penetrate the haze of my tobacco smoke?

2. Am I practicing the golden rule when I fill the air with smoke which anyone in my presence must breathe? There is evidence that a non-smoker who breathes the smoke from the cigarette of another is as much at risk as the one who has the cigarette in his mouth. Would I want someone else to do something in my presence that might make me ill or shorten my life? "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

3. Will my use of a product from which I derive absolutely no benefit ultimately create a burden for my loved ones--a burden which might have been avoided? If I become incapacitated through no fault of my own, I'm sure they will gladly render whatever service I may need. But must they helplessly keep a lonely vigil at my hospital bed or provide for me at home the physical care which I cannot provide for myself simply because I ingested a harmful substance? The Bible requires us to "bear ye one another's burdens." (Gal. 6:2) We are never authorized to impose an unnecessary burden on others.

4. What is the difference between dying by degrees through smoking or chewing and hastening the process by putting a gun to my head and pulling the trigger? We call it suicide when one ends his life with a gun. Why is it wrong to welcome death with a bullet, but perfectly alright to beckon the grim reaper with smoke signals.

Life is a gift of God. (Acts 17:25) It is the height of ingratitude to affront the Giver by treating His gift with such disdain.

The body of the Christian is the temple of the Holy Ghost. (1 Cor. 6:19) Does not that Holy Guest deserve quarters that are "swept and garnished" and maintained at the highest level of health and efficiency possible?

And in addition to these scriptural considerations, there is something else to be noted. It has been suggested that, aside from a man, the only creature who will use tobacco is a monkey, a worm or a goat. I don't know about you, but I prefer better company.

SIN: THE OPPRESSOR OF ALL

By Orvel Johnson

Whoever committeth sin transgresseth the law, for sin is a transgression of the law. 1 John 3:4. All unrighteousness is sin. 1 John 5:17. For all have sinned and come short of the glory of God 1 John 1:8. Because of these words from the Bible, everyone should examine their life to see if they measure up to the standard set forth. As sin is opposed to God, and all the truth of God's word, we must examine ourselves to see if truly we measure up to the standard set for members of that Great Family of Believers. The "Seat of Sin" is in the heart. For out of the heart proceeds evil thoughts, or sin. Matt. 15:19. Christ, in speaking to those who have named the precious name of Jesus, said "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. The only way for a Christian to let their light shine for Christ is by the actions put forth before others. The Bible says in Matt. 15:8; "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. There are many many sins which cause members of God's family to fall back to the things of worldly nature. The satanic forces of satan are an adversary to every child of God and to every one who even thinks about coming to God. The devil is always telling us that it is alright to sin; that God

loves us and that God will not punish us. Read 1 Peter 5:8. We can be totally devoured of the devil. The addiction to drugs is one of the big problems facing our nation. Those who use drugs and entice others to follow them are committing sin in the sight of God. We should favor methods to relieve our country of this terrible plague. Gambling in any form is a sin. Inducing others to engage in this is sin; however, it is common practice for some to make frequent trips to places where gambling is termed "legal", and induce others to make these trips. Even in our state, gambling is termed legal for bingo and lottery. So many have concluded that because it is legalized that it ceases to be sin to participate. God does not recognize this practice, because, it being contrary to His word; IT IS SIN. We are told to cleanse ourselves from ALL unrighteousness and purify our hearts if we expect to have our place among the redeemed. Where sinful practices among members of God's children become somewhat common in congregations, it is the duty of those in leadership positions to deal with such, according to the Bible plan. When we say that we do not condone sin; whether it be gambling (or appearance of gambling) or any other sins, and at the same time permit it to continue on and on, year after year, we have simply failed in our duty as overseers of the congregation.--2832 Kay St., Ceres, Ca. 95307.

CHRIST SENT ME NOT TO BAPTIZE

By Tony Melton

Paul said, "For Christ sent me not to baptize, but to preach the gospel..." (1 Cor. 1:17). Many of our denominational friends use this verse to try to prove that water baptism is not necessary for salvation. But is this really what Paul was teaching? By looking at the context of the verse, we see that one major problem at Corinth was members desiring to follow the preachers of the gospel rather than the gospel. Some were saying that they were of Paul, Apollos, and Cephas (1 Cor. 1:12). As a result of this problem, Paul was teaching that salvation was in the message, not in the messenger.

Paul said that Christ had not sent him to

baptize. However, when we read the great commission, we find that Jesus commanded the apostles to preach and baptize (Matt. 28:19). Also we find that Paul did baptize (1 Cor. 1:14-16). Therefore, we must conclude that Paul had something else in mind when he said that Christ had not sent him to baptize. This can only be understood by considering the context of the passage. Why did Paul even bring up the subject of baptism? It was in an effort to persuade the Corinthians to follow Christ and not men that Paul said Christ sent me not to baptize.

Paul was emphasizing the concept of "being sent for the purpose of baptizing, and not the

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THE CHURCH: THE PLACE WHERE MEN WORSHIP

By *Barney Owens*
(Cont. from page 1)

which is at Corinth." (I Cor. 1:2). This congregation was richly blessed with men who had hands of the Apostles laid upon them, yet the personal element was ever present and they could sin, but doing so was to bring disgrace upon the church where God's spirit was dwelling. The point is, the church (body of Christ in Corinth) was the place where worship was given to God. When we turn to the 11th chapter it is clear that they were to come together to worship through the avenues appointed, and to practice other things was sin. For example they were eating a common meal, a thing right in itself, but there sinful because it was used as a means of worship. This defiled the worship, **defiled the church.**

In Ephesians chapter 2, Paul deals extensively with the uniting of Jews and other nations. Though there had been division when the Jews only could worship God, now in Jesus Christ they were "one" and in Christ "all the building fitly framed together groweth unto a holy temple in the Lord." (Eph. 2:22). Again this reveals to us that the church is the place where men worship.

Christians are priests unto God, "a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (I Pet. 2:5). Our service is described as "reasonable" or in some translations as "spiritual" (Rom 12:1-2). And may I say we are not without a High Priest, "For we have not an high priest which cannot be touched with the feeling of our infirmities...Christ glorified not himself to be made an high

priest...an high priest for ever after the order of Melchisedec." (Heb. 4:15;5:5-6) Christians, members of the church, (one cannot be a Christian unless in the church) are in a state, condition, or place.

It is impossible to worship God unless one is a member of the church. Oh, I am not saying it cannot be attempted, because it can and indeed is. Such is not new. Pharoah asked Moses to "go ye sacrifice to the Lord your God in the land." (Ex. 8:25). This was unacceptable. Likewise when people want to worship God "in the land" instead of in the church it is "vain" and unacceptable (Mt. 15:9). The church is the place of worship.

Later I wish to have some thoughts about the frequency, day, and time of worship.--
Barney Owens OPA

THE QUERIST COLUMN

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

the spirit and letter of New Testament teaching. But the road back to Jerusalem was a long and difficult one. One that would be fraught with many obstacles and disappointments. By what authority did A. Campbell preach? The authority of the New Testament scriptures, the law of the Kingdom of God. It is by this same authority that we all preach and by this same law that we all live. Campbell needed no special authority to do what he did. He merely planted the seed. He preached the truth. Any person then or now doing the same thing will get the same results. The bible only produces christians only. The bible preached and obeyed will produce the New Testament church anywhere anytime. How wonderful to know the Church shall never be destroyed. (Send all questions to

Ronny F. Wade P.O. Box 10811
Springfield, Mo. 65808).

CHRIST SENT ME NOT TO BAPTIZE

By *Tony Melton*
(Cont. from page 5)

false belief that baptism is not necessary. For example, John the baptist was sent from God with the special mission of baptizing (John 1:6,33). What was the result of John's baptism? John had his own personal followers or disciples (Matt. 9:14). This should give us a clearer understanding of the words of Paul. Paul was saying that he was not sent by God to baptize (like John) for the purpose of making followers for himself. This interpretation is in harmony with the context. Paul was trying to explain to the Corinthians that if he had been sent by God to baptize, then they could say that they were his disciples. In other words, had God sent Paul to baptize, like he had sent John, then the people that Paul baptized could have said, "I am of Paul or "I am a disciple of Paul. However, Paul was sent by God to preach the gospel of Christ, and he was commanded to baptize in the name of Christ. By doing this Paul made followers of Christ rather than followers of himself.

In summary, in the mind of Paul, the concept of "being sent to baptize meant much more than just baptizing someone. It meant that a person had been sent by God or authorized by God to baptize in order to make disciples for himself. In reality, whether baptism is essential or not was not even under consideration by Paul. Paul had been authorized only to preach the gospel and make followers of Christ for the forgiveness of sins (Acts 2:38)--
A.P. 20026, Comayaguela, Central Amer.

WAXING WORSE AND WORSE

By Johnny Elmore
(Cont. from page 2)

Christ cannot survive the resource drain if we drive away people like that in the 1990's. We cannot survive it, literally cannot survive it." Garland Elkins remarked, after reading this: "In other words, we're either going to have to have women preachers, according to him, or we're responsible for driving people away." Think about that, dear reader!

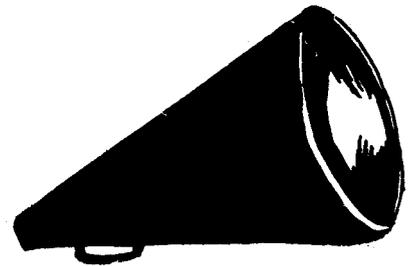
In Elkins' speeches, he also told of women conducting funerals, of choral groups (choirs) singing in regular assemblies of churches, and testimony services--all among liberal churches of Christ. A good bit of one lesson concerned the so-called "Jubilee," which was conducted by the Madison and the Woodmont Hills Churches of Christ at Nashville, TN, July 6-8, 1989, which was advertised as a "vacation, inspiration, and celebration." According to Elkins, the advertising emphasized such things as "Famous-Name Gospel Groups," "Family Fun," and "Music City Entertainment Daily." The activities reportedly drew a crowd of 2500 participants. Elkins' speech revealed the following things from an eye-witness: (1) All Bible classes were open to both men and women regardless of the gender of the teacher. One woman teacher who tried to keep men out of her class was thought to be " quaint" and "old-fashioned." Others publicly called her restrictions "legalism," "lack of love," "enforcing the letter of the law instead of the spirit," etc. (2) The women who taught classes had full control over the classes, and although men were present, almost without exception women were called on to lead a song and to lead prayer. (3)

One of the male teachers did not show up for a major lecture and one of the women teachers was asked to speak in his place. (4) Jack Evans, one of the keynote speakers before the entire assembly, asked his wife to sing a solo before the congregation. After the first verse, he asked the assembly to join her in singing the rest of the song. She was then the song leader. (5) The sentiment was often expressed that every baptized believer was saved regardless of how little he understood or believed, where he went to church or how he worshipped. Landon Saunders said environmental organizations were as necessary as the church and that "saving the whales" was as necessary for one to go to heaven as was baptism or the Lord's Supper. Garland Elkins' speeches are available on tape from the Arlington Church of Christ, Route 5, Box 36, McMinnville, TN 37110. They are free and very enlightening.

There is simply no way to limit digression when it begins. One step leads to another. It may take a generation or two but the present practice of having women teachers in Bible classes will ultimately lead to a female ministry. Remember, apostasy does not happen overnight. It is a gradual process. When the organ was first used by L.L. Pinkerton, it was used away from the assembly for practice. It was thought to help the singing so much, it was moved to the church building, and it wasn't long until it was used to accompany singing in worship. Apostasy is often barely perceptible. The practices involved in Bible classes among our liberal brethren will soon bring about women preachers, women elders, women deaconesses and women song leaders. Disregard for Bible authority will lead men farther and farther away

from the truth.

That is why careful brethren among us have been concerned about certain trends and that is why we should all be concerned. Those who will not learn from history, it has been said, are destined to repeat it. The only way to stem the tide is to stand up and speak out for the truth.--P.O. Box 1657 Lebanon, MO 65536



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.

Roy Nelson, 1150 East Ave, Turlock, CA 95380
John Modgling, 1154 McMullen Ave, Yuba City, Ca 95991
Holli Gamble, 12215 Alta Mesa, Auburn, CA 95603
David Peake, 1909 Monument Rd, Rio Dell, CA 95562
Ronald Cramer, 1348 Scott Ave, Apt. 101, Clovis, CA 93612
Michael Cramer, 95 W Santa Ana, Apt. B, Clovis, CA 93612
Lance Lay, 10170 Marcella Ct, Santee, CA 92071
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Casey Armstrong, 8253 Oaken-shaw, Wy Orangevale, CA 95662
Jacob Armstrong, 8253 Oaken-shaw, Wy Orangevale, CA 95662
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Brian Boek, 190 Summit #5, Auburn, CA 95603
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 Greg Jordan, 1446 Mitchell, Escalon, CA 95320
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 Myra Dougherty, 1976 5th St. Sanger, CA 93657
 Sam Dougherty, 1976 5th St. Sanger, CA 93657
 Kevin Elliott, Lodi, CA 95240
 Aaron Maddix, 23590 Gyle Rd, Gerber, CA 96035
 Marie Williams, 260 Mulberry Cr, Lodi, CA 95240
 Kathy Fox, 1001 McDonald #35, Bakersfield, CA 93309

FOREST GROVE, OR CHURCH DIRECTORY CORRECTION

We no longer meet on Thurs. at 7:30 PM in the home of Brother Dave Scott. We are meeting at 7:30 PM at the church building and have been for 5 1/2 years.--
*Kenneth Garrison (503) 639-5070,
 Delmer Lee (503) 324-5052*

BROOKINGS, OR

We are now meeting in the music room of the Azalea School at 505 Pacific St., Brookings, OR. Please call if you plan to be here.--
*Glenn Arnett, P.O. Box 6765,
 Brookings, OR 97415*

NOTICE

The August issue contained a field report in which negative comments were made regarding another brother. The issue, for OPA, is not whether they were true or untrue but that they were published by us. This is not and has never been our policy. I was remiss in not editing them from the report and assure you I will watch more carefully in the future. The purpose of field reports is not to convict, but to inform brethren of preacher's whereabouts, results in meetings, etc. Please, brethren, send your reports of meetings and your success for field reports. If a matter needs publishing so that brethren can be informed or warned it will require far more space than is normally used for a field report anyway. Let's keep the field report column dedicated to just that: reports from the fields.--DLK

INCREASE OF SUBSCRIPTION RATES

It is with regret that we must announce a subscription rate increase to \$7 effective January 1, 1991. We are making this known several months early so that you may renew for as many years as you wish at the old \$5 price. (We will be happy to renew your subscription for as many years as you like at the old price until the January 1 deadline.) It has been nine years since we last increased the price. In that time period the costs of publishing the paper has increased dramatically. Postage has gone up several times, the cost has increased as have the costs of printing, etc. We have delayed the needed increase as long as possible and hope this will not unduly affect anyone. We believe the paper is still a bargain at seven dollars per year.--DLK

CAN YOU HELP?

Dear brethren: I would like to share sermons of John Modgling with his children. If you have a tape of any of his sermons and would be willing to have copies made, please contact me at 1154 McMullen, Yuba City, Ca. 95991. Thank you, Sherian (Modgling) Webb.

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.

FOR YOUR INFORMATION

It is with regrets that we inform you that Voyd N. Ballard has left the Modesto, Ca. congregation and moved from the area. The only announcement of his decision was in correspondence with a brother and stated "...I have decided to sever all relationships with this brotherhood, and to worship with a conservative church in this area.--The Modesto, Ca. Congregation.



OUR DEPARTED

BATES— Wiley Alton "Bob" Bates departed this life at the age of 68 years. He was a long time faithful member of the Springer Rd. Church of Christ in Lawrenceburg, TN. He with his faithful wife, Evelyn, were usually among the first ones to arrive at the services and open the doors. Bob was laid to rest after a beautiful service. He leaves behind his faithful wife, eight children, fourteen grandchildren, three brothers and two sisters. Bob will be sadly missed by his family and the church.--
Johnny L. Fisher

MIZE— Sister Jessie Mize of Texarkana, AR. was born July 27, 1913 at Fouke, Arkansas and departed this life August 29, 1990 at the age of 76. She is survived by her husband Mitchell "Doc" Mize. "Doc" said she was the best woman he had ever known and anyone you asked would tell you the same. The writer considered it a privilege to be asked to speak words of comfort.--*Larry Combs*

ALLEN— Hollis Ray Allen was born August 25, 1934. He died October 25, 1989, in St. Anthony's Hospital in Oklahoma City, after an intense struggle against cancer (Melanoma). He is survived by his wife, Christine (Elmore) Allen of the home; and two sons: Joey and Hollis. The funeral service was conducted Oct. 28, at 3:00 p.m. in the East Texas St. Church of Christ in Healdton, OK. A standing-room-only crowd turned out to pay their respects and to extend their sympathy to the family. The first time I met Hollis was when he and Christine sang at a wedding here in Ada 25 years ago. He had a beautiful singing voice and was a lover of gospel music. He was also a lover of people. Hollis made friends easily and was loyal to those friendships. Evidence of those friendships was demonstrated at the funeral service as the building was filled to overflowing with a number of people standing outside. Randy Ballard and I attempted to speak words of consolation. Interment was in Mount Olive Cemetery. We extend our sincere sympathy and love to Christine, Joey, and Hollis Jr.--*Carl Johnson*

ROE— Bro. Ray Roe, devoted father, father-in-law, grandfather, brother beloved in the Lord, exemplary Christian, resident of Mesquite, TX, passed from this life on August 11, in the 88th year of life. He was the son of the late Pleasant Wesley and Sarah Giles Roe. On Dec. 20, 1925, he was married to Annie Lee Larabee; when she passed away Aug. 13, 1976, they had been married more than 50 years. To this union 4 sons were born: Ray, Jr., deceased; Ben, Earl, and James. Bro. Roe in declining years and health, made

his home much of the time with or near James and Geneva, who were exemplary in their care for him. Bro. Roe obeyed the gospel in 1933, being baptized by Bro. Homer A. Gay. For many years, Bro. and Sister Roe kept the little congregation at Stroud, OK alive; he told me that for 25 years, they never failed to meet at the appointed times on Lord's Day, and evening, and Wed. evening, even though many were the times in the evening the only ones there were he and Sister Roe; they never failed to have a service anyway. This should indicate to the reader the faith these dear folks had. As a fledgling preacher, my second gospel meeting was at Stroud, having been invited by Bro. Roe; he was from my first acquaintance with him a source of needed encouragement. He and Sister Roe treated me as a son; I loved them. It was Roy Lee Criswell's and my privilege to conduct Sister Roe's funeral, and were chosen by him to conduct his; due to distance and commitments, Roy Lee could not come for Bro. Roe's; Bro. Wayne McKamie graciously and ably took his place. The large crowd, beautiful flowers, bountiful food at the home amply bespoke the esteem we all had for Bro. Roe and his family. He is also survived by a twin brother, Bro. Sham Roe, of Oklahoma City; 6 grandchildren and 6 great grandchildren. The funeral was conducted in Dallas with burial in Marietta, OK. Bro. Roe would have appreciated the beautiful singing, songs he had chosen. I shall remember the church at Garland, brothers and sisters, too, for their sweetness and respect they showed Bro. Ray Roe in my times among them. I am a better man for having known our brother here, and I fully expect to meet him again some fair day, yonder side.--*Don McCord*

WHEELER— Mary Juletta Wheeler, was born 1905 near Phillipsburg, Mo. and departed this life May 5, 1990 in Kansas City, Missouri. She was preceded by her two husbands, Edwin F. Gannon, and Fred Wheeler, one son, Asa Glen Gannon, five brothers and one sister. She attended services where she was a member for several years, at the Lee's Summit

congregation, and during her later years she attended the Kansas Ave., congregation in Kansas City, Kan. I met her in the early thirties and attended services with her at the above mentioned congregations. She was a good friend and neighbor. Dan Wissinger, and I, spoke at the funeral.--*Clovis T. Cook*

JEFFERIES— Alice Richardson Jefferies, was born May 26, 1894 in Laclede County Missouri. She departed this life June 11, 1990 in Lebanon, Mo. Both husbands preceded her in death, Joe Richerdson in 1961, James Jefferies in 1977, also three brothers and two sisters. She was preceded in death by two sons and one daughter. Alice was a faithful member of the Lee's Summit church of Christ, in Laclede County Missouri. She is survived by one daughter, five granddaughters, four grandsons, twenty-four great-great grandchildren, one sister, Eunice Richardson, of the Lee's Summit congregation, and a host of step-grandchildren. This writer spoke at the funeral.--*Clovis T. Cook*

THE CHRISTIAN BATTLE

Worldly pleasures, worldly treasures—
they tempt us every day.
Satan tries to turn us away,
but with the Lord we'll ever stay.

These things will go on for the rest of our lives.

We'll endure them day by day—
things might get bad and even worse;

We'll fight and be guided because we pray.

We'll fight more, we'll pray more,

until we hear the trumpet sound.

The Christian Battle will be over,

and we'll be heaven bound.

--*Alan Smith (age 12)*

the fields are white already to harvest



Richard L. Frizzell, Sr., Rt. 5 Box 376, Ada, OK 74820, Sept. 3, 1990. Ph. (405) 332-3673— Since I have been back in the lower 48, I have preached at the following places, Odell, OR. Yuba City, Clovis, Porterville, and San Diego, CA. Also Midland, TX. After arriving home in OK. I have preached at Miami, Galey, and Wynnewood. It is good to be home. I am sorry that I was unable to attend the Labor Day Meeting, although I will be available to conduct meetings this winter. Please note my address and telephone number above. God bless all the brotherhood. Please pray for me.

Barney Owens, 8782 Meadowview Ln., W. Chester, OH 45069— In the last little while it has been my pleasure to be in Huntington, WV with the people for Labor Day. My meetings this summer have been a joy. Plans in the near future call for a weekend with the church in Indiana, PA. Also a five day meeting with Ardmore, OK. These will both be a first for me. Later in the winter I'm to be with Chestnut Ridge, KY. We are hoping for a fruitful winter here. Things have some promise. I would mention if some are interested, I will have time for an extended weekend meeting in February of which I was unaware until this week. If I can be of help to the congregation where you worship, please contact me. Pray for us.

Don L. King, 41931 Chadbourne Dr., Fremont, CA 94539— The church at Fremont has recently heard Bennie Cryer and Glen Osburn one or more times. It has been my pleasure to also preach at home as well as Lodi on a Lord's Day and a weekend meeting at

Yuba City, CA. Lynwood Smith is in CA. holding a meeting at Stockton which is also a celebration of fifty years for that church. Crowds have been very good and each evening a brief speech is given by Howard King regarding the years the congregation has been in Stockton. It has all been very enjoyable and the preaching excellent by Lynwood. The Ca. Labor Day meeting in Bakersfield was a good one, well attended and enjoyed by all. It was great to see so many brethren again. The California New Year's meeting will be hosted again this year by the Stockton congregation. Brother Bennie Cryer and I have been asked to conduct it. More information will be in the next month's paper, but make your plans now to attend.

Allen Bailey, 905 West Grauwylor Road, Irving, TX 75061— The work here in Irving continues to progress. It is because the brethren and sisters are busy at the Lord's work. We love them all. Our meeting with my dad, Brother Alton Bailey was wonderful. He gave some tremendous soul searching sermons that indeed pricked the hearts of the hearers. The Texas Labor Day meeting was wonderful this year. Lord willing the Irving congregation will host it next year. The great Christians from Trentman congregation hosted it this year and it was a spiritual feast. The summer has been wonderful in meetings and now school began so our travels will slow down somewhat. We do have weekend meetings coming up in Fayetteville Arkansas in September and Houston, MO in November. Yes, the New Testament Commentary is nearly ready for printing. We hope to have it at the

New Year's meeting in Oklahoma. Several have submitted orders and we welcome yours too. Please send it to the above address. The first volume will cover 1 Timothy, 2 Timothy, Titus, Philemon. Until the next report may God Bless and Keep All The Faithfull!

Reggie Kinser, 9212 S. Ketcham Road Bloomington, IN. 47403— The work at Spencer, IN. is continuing to progress. Since the meeting we held there in June, we have been busy doing Bible studies on various subjects. Some have been with members of the congregation, and others with members of the digressive church. In August we were privileged to speak at Harrison, Arkansas. The brethren there were very encouraging toward us in the work. May God bless them. Brother Jimmie Smith helped supply us with home study materials to be used this fall and winter. We appreciate his time and effort in helping us prepare for this work. Since we last reported, the brethren at Spencer have decided to have evening services on the Lord's Day. It is my understanding that it has been 14 years since evening services have been conducted here. We've been blessed with visitors from the community at several services. We pray that good will result. We solicit your continued prayers. Note: Our evening service on the Lord's Day is at 6 p.m.

Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, Aug. 5,— I am sorry to have been remiss in reporting for a while. The great meeting here in Lebanon this year was very good; I thought the preaching was excellent. July 8-15,

I held a meeting at Claxton, which is about 25 miles from here. We had some good crowds. I have been going to Claxton for a long time and always count it a joy to be with them. I have heard Carl Johnson at Cable Ridge, Doug Edwards at Jamesville, and Billy Orten at West Plains; also, Walter Hunter at Lee's Summit. Aug. 4-12, I was at Levelland, TX. Our crowds were small, but it was an enjoyable meeting. I especially enjoyed being with P.A. Willmon and family, who are dear friends from the days when we lived in Fort Worth. Aug. 24-Sept 2, Sally and I were at Huntington, WV for the Eastern Labor Day meeting. It was a very good meeting, with the crowd reaching about 400 on the last night. The congregations in that area went all out to show hospitality to visiting brethren. Visiting preachers included Jerry Cutter, Gary Barrett, Bob Johnson, J.W. Kornegay, Richard Bunner, Alan Bonifay, Barney Owens, Floyd Harris, Jr., Reggie Kinser, Ron Courter, and Ronny Wade. We are looking forward to a short meeting here Sept. 28-30 with Irvin Barnes.

Jerry Dickinson, 404 Hamilton, Neosho, MO 64850, Sept. 5.— I love to read all the field reports about the work going on in various parts of the Lord's Vineyard. I am sorry I do not report more often myself. This past summer I held meetings in Buffalo, MO., St. Albans, WV., Lone Rock, AR., Stockton, CA., and Slocomb, AL. I preached at a number of other places in between these meetings and I was impressed with the hospitality and the fervency of brethren everywhere I went. I enjoyed preaching in the presence of a host of great men and women in the Kingdom. Here in Southwest Missouri we still mourn the loss of Mildred Lankford. She was "a great woman in Israel". Too, I was saddened by the death of Lee Burson of Marietta, Georgia. I will never forget Lee. It was in the early 1970's (it seems like only yesterday, however) that Lee called me and asked if I would come and work with the church in Marietta. I went and stayed for almost two years. Lee loved the church and was always willing to

give of himself and his time. He was a big-hearted, hospitable man. He always told his guests, "Make yourself at home or go home." I look forward to making myself at home with him someday in heaven's mansions. It was hard not to love Lee Burson! May the Lord bless Ora Nell, the children, and the church in Marietta. Brethren, pray for me and mine.

Don McCord, Box 1773, Covina, CA, Sept. 5.— Meetings this summer took me to Golden, OK., Chapel Grove, TN., Lubbock, TX., Montgomery, AL., Lowery, AL., Jennings, OK., and Holyoke, CO., The Midland, TX meeting could not be conducted due to a scheduling conflict. It was re-scheduled for another year. Brothers and Sisters over this land could not have been better to me; preaching the gospel I consider life's greatest honor and privilege, and am ever grateful to those who entrust such riches into my hands, I pledge myself to ever be true to such a noble trust. The Sulphur meeting was indeed a good one. It is good to be home again to do what I can for the church here as I open for the 37th year the door of my public school classroom. My next meeting is at Lodi, CA, Nov. 21-25, the theme will be centered around worldliness and moral issues. I need the prayers of faithful brothers and sisters. As this year wears on I feel so keenly the thrust of the Grim Reaper in the passing of folks who have meant much to me, honored I have been down here to tarry awhile with them, among them: Bill Roden, Tolbert Hoover, Cora Wilks, Loma Hefley, Bill Hammond, Lee Burson, Bonnie Clark, Dick Wolford, Hugh Milner, Ray Roe and Sue Smith. Lord bless those who mourn. There is a fairer day.

Todd G. Long, P.O. Box 881, Jasper, TN., 37347.— The work is going very well, in the Jasper, Tennessee area. Last Lord's Day, a lady who had been worshipping with multiple cups and classes, took her stand with us. This is a direct result from the work of Bro. Leon Allen who spent many hours of study with her. At this same service, another lady who worships

in the same way, was visiting, needless to say, this left quite an impression on her, which has opened a door of opportunity to study with her. We are continuing to see results from our radio programs, on the local station in Jasper. Bro. Phil Patton owns and operates the station, and is a tremendous help in the work here. Most of the results that we see, are from our one minute programs, which run three times a day. In all, we have enrolled about thirty people in our Correspondence Courses, from these radio programs alone. It was a tremendous privilege to attend the Tennessee Labor Day Meeting, in Chapel Grove. There is no feeling like being with wonderful brothers and sisters in Christ, and sharing time together in praise to "the King". Chapel Grove did a splendid job, and are to be commended, not only for their efforts in this meeting, but also for having ordained Elders and Deacons in the congregation as well. While there, we stayed in the home of Ed and Lesa Daniel. They have a wonderful Christian family, and showed us the kind of hospitality that we have grown to expect from the brethren there. Edwin Morris and Johnie Fisher conducted the meeting, and are largely responsible for making it what it was. We are looking forward to our upcoming meetings this fall. Lord willing we plan to be in Bear Track KY., Sept. 13-16, Galey OK., Sept. 28-30, Linnville OH., 14-21, and Grassey Fork TN., Nov. 3-4. Come out and be with us if you possibly can. Please continue to pray for us, and may God bless you all!

Ed Bullard, Rt. 1, Box 26, Tupelo, OK. 74572.— Once again I have had a very pleasurable and rewarding summer, working in the Lords vineyard. Jolene and I were at Mt. Home and Anderson, Mo., Bowling Green, Ky., Brazil, In., Indiana, PA., Hartford, Nashville and White Bluff, TN. Lord willing we will be in Glidden, IA. the first weekend of Sept. At home we preach for Wynnewood, Legal, Sulphur, OK., and Denison, TX. We still have our radio program over KEOR Atoka, OK. We help

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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)

out in two other radio programs, one in Hartford and one in White Bluff, TN. This summer was at White Bluff, TN. Glen and Roberta VanStavern from Springfield, MO. and John and Bonnie VanStavern from Moore, OK. camped at the church building with us. We were all in our motor homes. What a joy to have them there to help make our meeting a success. John did my radio program for that Sunday A.M. Glen and Roberta camped at the church building with us two weekends while we were at Mt. Home, MO. It is a real blessing to have brethren come in like these did and help. Jim and Sandy Newton were in White Bluff for part of the meeting but Jim got sick and had to return home to Oklahoma City, OK. Jim traveled in his van several thousand miles the past three years with me. I baptized him and his wife Sandy at Sulphur, OK. last fall. Remember us when you pray. *Note: Received too late for August issue. DLK.*

Alan Bonifay, 709 Potomac, WV., 26554, Aug 23,— Many preachers and numerous members of the local congregation worked hard to present the gospel to the community in a positive manner at Indiana, PA. The preachers involved were: Melvin Blalock, Alan Bonifay, Richard Bunner, Mike Criswell, Roy Lee Criswell, Jim Crouch, Mark Fender, Bill Harmon, Floyd Harris, Jr., and Bob Johnson. We were assisted by Isaac and Jonathan Bunner and Jamie Leonard. The campaign was conducted from July 24-Aug. 2. We knocked on doors and held studies Tuesday-Friday and Monday-Thursday, respectively. In seven

days we knocked on 3,015 doors. Approximately 40% of the time we found people at home (i.e. +/-1,200 doors). At doors where no one was home we left an announcement of Bro. Wayne Fussell's meeting at Indiana, which was conducted Aug. 5-12 following our work. Two ladies were baptized. Bro. Dave McKinney and his wife continue to study with them. Since the campaign, nine studies have been conducted. Don Dunlap and I continue to study with one family who seem to be excellent prospects. Time will tell. Two other ladies continue to visit the congregation and appear to be good leads. Bro Wayne Fussell's meeting was well-attended by folks from the community with whom we had visited or studied. His preaching was practically peerless and his subject material, "Attitudes in Religion", was a perfect sequel to our studies. For further information please feel free to contact any of the preachers involved or the brethren listed in the church directory at Indiana, PA., Don Dunlap or Dave McKinney.

Tony Melton, A.P. 20026, Comayagua D.C., Central America, Aug. 16— We were blessed with the opportunity to return to the United States this last June. We were encouraged by our visit with the brethren of the 85th and Euclid congregation in Kansas City. While there, we discussed and made future plans for the work in Honduras. Also, we visited our families and brethren in Oklahoma, and had the opportunity to attend the Sulphur meeting. We returned to Honduras on the seventh of July feeling spiritually uplifted. Recently, Ivan and Gena

Costa, (Cynthia Tidmore's brother and his wife), came for a visit. It was really a pleasure visiting with them and getting to know them better. They were only able to stay for a week, but during this time they visited a couple of the country churches, the markets and were able to experience some of the cultural differences. We were thankful that they came and would encourage all who are interested in the work here to come and visit it first hand. The congregation in the town where we live, Tegucigalpa, is doing much better. We've been spending two days a week going from house to house. We've been offering an open Bible study, which seems to interest the people. At first, it seemed that it was going to be a hopeless effort, but by being consistent, the Lord has blessed our work. Also, we are working our way toward the northern part of Honduras. We are trying to get a work started in Comayagua, a city about two hours north of us. We have a new preacher living there who is a talented personal worker. We are anxious to see how his efforts will go. We are still concentrating our efforts in teaching the preachers and leaders of the congregations. We have already seen much fruit in our work with them. Also, each Sunday we try to visit one or two congregations out in the country or in another city. We especially try to visit the weaker churches and encourage them. In closing, I'd like to thank the churches in the States who are supporting the work here financially and through their prayers. Also, for helping make it possible for my family and I to return and visit our parents and friends.



A D V O C A T E

No. 11 NOVEMBER 1, 1990

BUSINESS MEETINGS

By Bennie T. Cryer

Without a doubt the early church conducted its business in a different way than some of our congregations are conducting their's today. Even when there were spiritual gifts everyone did not have the same work or office.

Romans 12:4. Ruling (to stand before and hence, to lead) was not the work of everyone. Romans 12:8. Today, in some congregations, it seems everyone wants to be in on the "ruling" aspect of the church. Because of this a majority rule among the male members has been set up. Since no guidelines for such decision making process can be found in the scriptures some have decided that a simple majority will carry a motion while others have come up with a two-thirds majority as being necessary. This, in turn, has led to those who are the best promoters, or those who are the loudest or gets the maddest (and hence have to be babied), or those who have the most family male members actually ruling the congregation. Politics is the order of the day. Who cares if a 12 year old boy was just baptized last week. He has an equal vote to the old teacher in the congregation who has been a member for forty years. I have seen this process paralyze a congregation to where they could not act responsibly. In matters of discipline spiritual men in a congregation might find it necessary to block the scripturally necessary action from coming to a vote because the member in question, even in cases of immorality, has more votes than they do. This has happened.

Majority rule has served small congregations and, in cases where it is more or less a family

congregation, well (though not necessarily scripturally) during days gone by. As long as you do not grow very much it will probably appear to you to be the best way to carry on the Lord's work. It has worked in the past. Why won't it work in the future?

If you grow (and I hope you will) and you get 20, 30 or 40 or more men in the decision making process you will find yourselves traveling, perhaps swiftly, toward a head on collision with trouble. This is one of the reasons why the Lord never revealed such a plan as "majority rule" in carrying out His business in His church.

A congregation is blessed if they have elders and are willing to let them perform their tasks in such way they can "do it with joy, and not with grief..." Hebrews 13:17. A congregation can exist scripturally without elders. If such a congregation exists and is not trying to develop an eldership or has no plans to, then an unscriptural situation exists in that congregation. But in the absence of elders what is a congregation to do? Is not the majority vote the only alternative? No! It is not even a scriptural alternative!

SPECIAL MEN TO RULE

Romans 12:8 indicates "ruling" (see definition above) was a work in the church assigned to special men. It is agreed that these special men might be Apostles or elders. But, beyond these two performing that work there is controversy.

It seems that a list that involves this work is given in Ephesians 4:11-12. "And he gave some, apostles; and some prophets; and some, evan-

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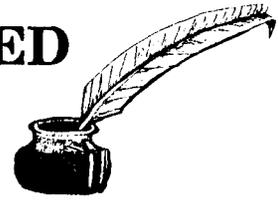
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EDITORIAL

CRUCIFIED WITH CHRIST

By Don L. King



In the book of Exodus, we read of the time when God wished his people to finally be free of the Egyptian captivity. Moses and Aaron, at God's command, approached Pharaoh to ask that he allow the Israelites the freedom to go into the wilderness to hold a feast or worship. Most of us are familiar with the several plagues God sent upon Egypt because of Pharaoh's continued refusal to allow them to go. The Egyptian ruler did not wish to chance losing his hold on Israel. They were valuable slaves and their number was growing. It was too good to risk. Hence, his refusals and the plagues from God.

Finally Pharaoh was willing to compromise and bargain. We won't have the space to deal with all of his bargains. However, we will notice at least one. As I think of them again I am so reminded of the familiar sound even today as Satan tries to bargain with us. Little has changed. Remember that Paul wrote, "For whatsoever things were written aforetime were written for our learning..." (Romans 15:4).

SACRIFICE IN THE LAND

In Exodus 5 Pharaoh was asked to allow them to journey into the wilderness so they could worship God. After several plagues had been suffered by the Egyptians, Pharaoh began to bargain. Exodus 8:25 reads, "And Pharaoh called for Moses and for Aaron, and said, Go ye, **sacrifice to your God in the land.**" But this would never do! Moses said, "...It is not meet (suitable DLK) so to do; for we shall sacrifice the **abomination** (that which the Egyptians held sacred DLK) of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" (Exodus 8:26).

Moses and Aaron were faced with the decision of whether or not to compromise. God had specifically said for them to journey into the wilderness. They were to leave Egypt entirely if they were to obey God. Pharaoh was willing for them to worship, yes, but only in Egypt. What to do? Compromise? Many today would do just that. However, Moses perhaps realized that one never compromises toward strength and truth. Rather, compromise is **always** toward weakness and error in the realm of spiritual things. Yes, always that is the case. To compromise is to accept a bit of error while giving up a bit of truth. They could not afford to do that, and we



THE QUERIST COLUMN

By Ronny F. Wade

Question: Is it scriptural to build church kitchens and basements? (In.).

Answer: The answer to the above question involves both the scriptures and expedient judgment. In order to determine what scriptures apply, we need first of all to look at what the bible teaches regarding the work of the church. The work assigned the church is three-fold in nature: (1) evangelism, (2) edification, and (3) benevolence. In evangelism, the church is responsible for the preaching of the gospel to lost mankind. Mk. 16:16; Rom. 1:16; I Cor. 1:21. etc. Churches of the first century sent out preachers into the world to herald the gospel of Jesus Christ. The results were both amazing and gratifying. We have the same obligation today, and in view of the vast numbers of people in the world, coupled with the modern technology at our disposal, it is a task we cannot take lightly. In edification, the church is responsible for developing its own spiritual strength. To this end God set offices in the church for the equipping or perfecting of the saints. Eph. 4:11-16 Christians are to be mature, coming to the "unity of the faith, and of the knowledge of the Son of God, unto a perfect man..." Each congregation should be committed to developing itself to the extent that its members can teach others, and grow in faith and love toward one another. Heb. 5:12; 2 Thess. 1:3 In benevolence, the church is to relieve the needs of the saints for whom it is responsible. We are not responsible for the needy of the world. Were that the case, we would have an impossible task, one that would render the church unable to carry on any other work God has given her. The scriptures guide us not only in who we should help, but how we should help them as well. Acts 2:44-45; I Tim. 5:16; I Tim. 5:8; Acts 6:1-6; and Rom. 15:26.

I do not know of any work God has given the church other than the three things mentioned

above. The church is not in the business of making money, social reform, secular education, or recreation. Since the church is not in the business of providing recreation or socialization for its members, the church has no business building and maintaining church kitchens, anymore than it should build and maintain church gymnasiums. In fact one is just as scriptural as the other. If the church can build a kitchen, it can also build a gym. There is, however, no scriptural justification whatsoever for using the Lord's money for such things. Some have asked, "would there be anything wrong with the members of the church using their own money to build a kitchen onto or in the church house, so the members could get together and socialize?" Here, I believe the principles of expediency and judgment must apply. In the first place, if we use our meeting houses for centers of socialization and recreation we are perverting the real (scriptural) reason for thier existence i.e. a place to assemble and worship God. Heb. 10:25; Acts 20:7. If it is expedient to build church kitchens with our own money, why not a church gym? Who will be the first to do this? In the second place, if entertainment, recreation, and socialization are all the work of the home and individual, and not the work of the church, why don't we keep them separated and thereby avoid the problems that are surely going to surface when we begin to mix them?

As to the size, type, and style (basement) of building a congregation erects, the scriptures are silent. We are charged, as in all such matters, to use good judgment. In some areas, the lay of the land, type of heating system, storage room etc. may call for a basement. In other situations it may not.

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

REFLECTING THE SPIRIT OF GOD

By Jim Winchester

When man was first created he was clean and pure in every way for he was made in the image of God. He enjoyed loving and being loved. He was merciful, considerate and everything God wanted him to be.

It may not have been long, however, until sin came upon the scene. Instead of loving he now hates and instead of being merciful he now shows severity and cruelty. Man's nature has changed for his heart now is cold, dark, and bitter. When sin entered into the world man changed and it caused a rift between God and man.

Man, before sin entered into his life, was in desperate need of God's protection. So then, how much more in man's separated condition from God today do we need his wonderful care?

Man cannot find protection or salvation within his own judgments. Neither can he obtain mercy or be merciful without God's help. Because of our inabilities let us turn to some of our Lord's examples.

The apostle John says "we love him, because he first loved us." (I Jno. 4:19). When one manifests a kind, merciful and forgiving spirit, he does it not of himself, but through a reflection of God's love and mercy within his heart.

Mercy and understanding originates with God. Being merciful is a quality that we obtain from being godlike for God is the source of all mercy. In Exodus 34:6 we read that his name shall be "merciful and gracious." Our Lord does not treat us according to what we deserve. He does not ask if we are worthy of his love, but he pours upon us the riches of his love; to make us worthy. He is not harsh or bitter. His purpose is not to punish, but to redeem. Even when he allows punishment through providence, he does it for their own good. He has a sincere desire to help and heal those who are sick spiritually.

Those who are merciful are "partakers of the divine nature." All who express the love of God seek to reclaim and not to destroy.

The Christian does not ask: "is the erring, tempted, and wicked worthy of our help?" But to the contrary he should ask, "how can I possibly help that individual?" The Christian should see within a debased person a soul that Christ died to save.

The merciful are those who show compassion unto the weak, suffering, and the oppressed. Faithful Job said, "When the ear heard, it

called me blessed, and when the eye saw, it approved; because I delivered the poor who cried, and the fatherless who had none to help him. The blessing of him who was about to perish came upon me, and I caused the widow's heart to sing for joy, I put on righteousness, and it clothed me; my justice was like a robe and a turban. I was eyes to the blind, and feet to the lame. I was a father to the poor, and I searched out the cause of him whom I did not know." (Job 29:11-16).

To many, life is a long hard battle. One misery, then another. To those people a smile, a look of understanding or perhaps an act of kindness will enlighten their ways. Love was Christ's way to help mankind and it should be our's. Every act of kindness is a reflection of God's love.

So many times we are quick to provide condemnation. Often we would rather destroy, than to build; a parable in regard to Christ's mercies says "a bruised reed shall he not break, and smoking flax shall he not quench," (Matt. 12:20). Jesus, so long as there was a possible chance would not destroy, but showed mercy. Are we better than him? Is our knowledge superior to God's? If not, why do we then place ourselves in his place? Remember my friend, "we never walked in that man's shoes, nor did we see things thru his eyes." "Be careful of stones that you throw." It is far easier to say how to act, than to act the right way. Let us be careful to show mercy, so that we will be able to "obtain mercy."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." (Pro. 11:24-25). Not only do others receive blessings from our being merciful, but we also are blessed. There is self satisfaction to know we can be helpful to others. There is peace of mind to feel we offered a helping hand.

If God dwells within us it will soften our souls and give us kindness, sympathy, and helpfulness for our actions. Remember, "we reap what we sow." "Blessed is he who considers the poor. The Lord delivers him in the day of trouble;" "The Lord sustains him on his sick-bed; in his illness thou healest all his infirmities." (Psa. 41:1-3).

cont. on page 8

WILL HE FIND FAITH ON EARTH?

By John T. Fisher

The great doctrine of God's New Covenant with man is that we may be saved through obedient faith in His Son, Jesus Christ--and this is the one doctrine which Satan would love for us to forget! Perhaps this is one reason why Jesus tells us the parable of the persistent widow (Lk. 18:1-8). This woman, Jesus says, was wronged by another, and she sought justice from a local judge. The problem was, the judge was utterly corrupt; as he saw it, the widow's personal affairs were no concern of his. But the widow refused to quit petitioning him for justice, until finally the exasperated judge granted her request, just so she would leave him alone. This story, Luke tells us, shows our "need to pray always and not to lose heart" (vs. 1). And Jesus wraps up His parable by saying, "Will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them?" Jesus answers his own question: "I tell you, he will quickly grant justice to them" (vs. 7-8a). What a glorious truth our Lord teaches here! Our God is no disinterested politician; He responds to us with a Father's love, and He will answer our cries for justice.

But the lesson is not quite finished, for then Jesus asks a probing, somber, even melancholy question: "And yet, when the Son of Man comes, will he find faith on earth?" (vs. 8b). How sad it is when the world shuns God's way of redemption through faith in Him. How much sadder when the faithful neglect the way of faith, when the believers forget to believe.

Thus, how important it is to "examine ourselves to see whether we are living in the faith" (2 Cor. 13:5a). We can fight complacency by reviewing the first principles of the faith (cf. 2 Pet. 1:12, 13). When we do, God promises us nothing less than spiritual renewal (Rom. 12:2; 2 Cor. 4:16).

AN ACCEPTING FAITH

When an unregenerate sinner seeks salvation from God, he must accept God's atoning work in Christ at the cross of Calvary. Paul explains that since "all have sinned and fall short of the glory of God," they are now justified by his grace through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood, effective through faith" (Rom. 3:23-25a). In other words, salvation is not

a wage earned, but a gift received. To believe on Jesus is to accept His gift.

This is a simple gift, yet it goes entirely against the human system of approval by works. Take, for instance, the "Good Citizen of the Week" program Mr. Malley began to use in my fifth grade class. Good deeds were to be awarded merit points, bad deeds were to be awarded demerit points, and all points were to be displayed on a chart for everyone to see. At week's end, the student with the most net points (merits minus demerits) would become "Citizen of the Week": he would receive a pack of bubble gum and would have his picture tacked to the merit board. On the other hand, the reward for the student with the most demerits was far less glorious: Mr. Malley would personally bonk him over the head with his ring--and did he have a mean-looking ring!

For a few weeks the students pursued the honor with great zeal. We were a much more helpful bunch of kids after the program began than we were before--for a while, at least. Then, zeal turned to mania, and the room began to look more like a Wall Street trading center than a fifth grade class: Before performing any good deed, students demanded to know how many merits their work would be worth, so as to maximize efficiency. And, we all began to realize that since some of us had less ability--and less admiration from the teacher--than other students, some had less opportunity to merit the honor of "Good Citizen of the Week." For example: Mr. Malley clearly liked Missy more than the others: She was easily the smartest, tallest and prettiest student in the class. She didn't take spelling tests, she gave them; she didn't erase the boards, she taught on them; she didn't play softball, she coached it. As a result, she far outdistanced all others in the quest for "Good Citizenship." And as a result, the program fell to pieces. "You can't compete with Miss America," the rest of us said.

Missy wasn't perfect, however: One week, she led the class in both merits and demerits. When Friday came, the class cheered with glee as Missy was photographed, given a pack of bubble gum--and then bonked over the head with Mr. Malley's ring! Even Missy, we discovered, was not perfect.

And if such superstar students as Missy oc-

cont. on page 8

ARE YOU A PART TIME PREACHER?

By Ed Bullard

This is a question that I am asked almost every year somewhere on the road. I will meet with some congregation on Wednesday or Thursday night sometimes even on Sundays as we travel to our next meeting and these congregations encourage me to speak for them, then after the lesson they ask if I am a full or part-time preacher. They go on to say they have a rule not to support a part-time preacher or one that just drops in. Unless they call him they don't believe in supporting him. (Of course this is always after I have already spoken for them).

If I had known this before services I would have been tempted to say, I also have a rule not to speak unless I've been called. I have made it a policy not to mention them in my field reports. When brethren have this attitude, I don't want to be paid.

I have noticed they seem to complain about the church being in trouble, not growing and no one is working anymore, etc. I sometimes wonder, are they seeing themselves, but just can't realize who they are seeing?

I find this question "Are you a part-time preacher?" has more than one answer. I could say, "Yes" because I don't want to imply that I am begging and I don't want to misrepresent myself hoping they will support me. Or I could say that I preach every Lord's day and many times at the mid-week services, I hold meetings, do personal work, have radio programs, etc. When I'm called, I preach funerals and I perform weddings. I always attend the services,

even if someone else is doing the preaching and I have worked in at least 25 states, so yes I guess I am a part-time preacher. Now I know you go to all the services even tho you don't preach, you attend funerals and weddings, but since you don't travel and make all the meetings that I do because you have to stay home and work, does this mean you are a part-time Christian? To others I might ask, Paul was a tent-maker, Luke a physician, were they part-time preachers?

I really believe the Bible teaches that we are to support our preachers. I can honestly say the congregations that I mention in my field reports support me even more than sufficiently. It seems they even make up for those who don't support me at all. Of course they don't know because I didn't tell them, so God does take care of His own!

As we travel, many times we listen to various preachers on the radio. I talk with a lot of them in doing personal work and I can honestly say they can't hold a light to our preachers. I believe our preachers are the best and I believe they should be supported. I believe it is scriptural. (I Tim. 5:18, Rom. 10:15, I Cor. 9:9,14.) When we talk about "part-time", I guess it depends on whose terminology we use. I believe I am a full-time Christian. I believe I am a full-time preacher. I believe all of our preachers are full time, tho they may be supported part-time. I find it offensive to think of them otherwise. I can't imagine anyone using a part-time Christian or part-time preacher.--Rt. 1, Box 26, Tupelo, OK. 74572.

BUSINESS MEETINGS

By Bennie T. Cryer
(Cont. from page 1)

gelist; and some, pastors and teachers; For the perfecting of the saints..." These men are designated by the Holy Spirit to do something for the saints

that the saints would not be able to do themselves. They would need someone to stand before them and lead them to maturity so they could scripturally and effectively fulfill their own role in the church. The men listed in verse 11 had and have the God given responsibility to lead the saints

in this way. Note how that in every stage of the development of a congregation, from the time of its establishment to the time it has elders there is someone to direct the saints. Someone to lead and train them. This is God's plan.

It seems that when we have congregations that have devel-

oped a number of qualified teachers (we have many "speakers" in congregations who are not doing the work of scriptural teachers.) we have overlooked the role given them in the Bible as being in the list of those who were to "rule" in a congregation. Personally, I would not appreciate someone who does not give themselves to a study of God's Word where they could teach or train others being placed in a position to where they would be making decisions that might affect my family's and my spiritual development and eternal destiny. A scriptural example of this is found in Acts 13:1 at Antioch where the Holy Spirit instructed the "certain prophets and teachers" in that congregation to separate Barnabas and Paul for a special work the Lord wanted done. He could have instructed the prophets only, but he chose to include the teachers. The principles mentioned in Ephesians 4:11-12 are followed in this example and it would do well for congregations without elders to follow it today. The same principle was followed in Acts 15:6 where "the apostles and elders came together for to consider of this matter."

A word of caution must be given to all elders, teachers and preachers who, under varying circumstances in a congregation, might find themselves fulfilling this work. You must be willing to work with and know the feelings of the congregation about matters that have to do with judgments and never Lord it over God's heritage. I Peter 5:3. We have had, in the brotherhood, leaders who conducted themselves as Diotrephes did in 3 John 9.

If you do not have elders in the local congregations where you attend please give urgent attention to their development in your work and make sure you have a scriptural decision

making process going on at the present time. We need to "speak where the Bible speaks" on this subject also.--1124 Sheffield Ct., Stockton, CA 95210.

CRUCIFIED WITH CHRIST

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

cannot either.

To worship in Egypt would have brought about both the wrath of God and finally the Egyptians themselves, Moses knew. They would have to sacrifice animals considered sacred by the heathen Egyptians. They would surely bring trouble, so that option was out.

However, there was an even worse problem with Pharaoh's first bargain. If Israel compromised and tried to worship in Egypt, it would have been like placing Israel on common grounds with the uncircumcised Egyptians. Even worse, it would have placed God on common grounds with idols!

What a lesson for us. To hold the feast in the land of Egypt would be to lower God's people to the level of those heathens. God wanted, demanded, their complete departure and separation from those who sought to enslave them. He wants the same for His people today! We cannot and must not allow ourselves to sink to the level of those who worship God in idolatry, denominationalism or innovations. We are to be separated from all that, just as Israel was to be separated from the Land of Egypt. Jesus wanted us free from sin. He said, "And ye shall know the truth, and the truth shall make you free." (John 8:32).

NO WORSHIP IN EGYPT

No, there could be no tabernacle or altar in Egypt; for any religion which could allow them to remain in Egypt could never be from God. Reader,

take careful note: any religion which allows you to be a part of the world in all its glory cannot be from God, cannot be right. Hear the Apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Galatians 2:20) Notice, Paul said he was **crucified with Christ**. Of course, he had not literally died physically as did Christ. However, he had died to sin; and he had died to his old way of life. When we did, we leave all we have behind, and this life holds nothing more for us at all. That is exactly what Paul means here.

He had forever closed the door upon his old way of life. Why do we believe we can be different? Why try to bring the old ways of sin right along with us as we come into the Kingdom, or church? Why try to convince ourselves and others we are really Christians now when we live essentially the same lifestyle as those we seek to convert? How different are we really? Hear Paul again: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Galatians 6:14) There is no doubt about it. Paul had completely forsaken the old way of life. He said, "...the world is crucified unto me...." In other words they are completely separated from me. Oh, we know Paul still lived among the world. He made tents and continued to conduct the daily affairs of life among them. He undoubtedly had to hear the profanity of the world. He must have seen the sins of those who lived around him. However, it was not a part of his life! He kept himself apart.

May God hasten the day

when church members in our own time can come to realize this great truth. Let those of Egypt (the world) do the drinking, dancing, swearing, gambling (yes the lottery is gambling) carousing and movie going. Let us try to remember we are crucified to all that. Let's get on with the business at hand. We are Christians. Our mission is to convert the lost to Christ. We must be different than they are if this is ever to occur. There must be a recognizable difference. This needs to be evident in our lives and even in the language we use when teaching the Word of God. Be careful that you don't allow the use of common street language to mask the beautiful overtures of Jesus Christ. His message to the lost is surely worthy of the best effort we can put forth. Let us become crucified to the world, leave it behind and press onward and upward.--DLK.

REFLECTING THE SPIRIT OF GOD

By Jim Winchester
(Cont. from page 4)

The person who has given himself entirely to God and his purposes has coupled himself with the one who has the keys to all resources and to the life that is to come. He is bound by a lovely golden chain - God's promises. The God whom we serve will never let us down. "My God shall supply all your needs according to his riches in glory by Christ Jesus." (Phil. 4:19).

When the golden sunset of life appears, those that are merciful will be able to find peace and comfort in the love and mercy of our wonderful Saviour and then we will really be able to understand the words of Jesus, "Blessed are the Merciful: for they shall obtain mercy." (Matt. 5:7).

WILL HE FIND FAITH ON EARTH?

By John T. Fisher
(Cont. from page 5)

casionally missed the mark in the quest for "good citizenship," how much more do even God's "best" worshippers fall short of His holiness! Scripture teaches that righteousness is utterly unattainable--by our own works, (cf. Is. 64:6). That is why the Old Covenant system was imperfect: Like Mr. Malley's program, it was up to the individual to work his way to God's approval. And that system failed even more miserably than did Mr. Malley's. Thank God that the Old Covenant pointed beyond itself to something greater: salvation through faith. Scripture tells us, "Now before faith came, we were imprisoned and guarded under the law until faith would be revealed. Therefore the law was a disciplinarian until Christ came, so that we might be justified by faith. But now that faith has come, we are no longer subject to a disciplinarian, for in Christ Jesus you are all children of God through faith. As many of you as were baptized into Christ have clothed yourself with Christ" (Gal. 3:23-27). The law of Christ, then, is not merely a different law than the law of Moses, but it is a different kind of law--the law of grace (Rom. 6:14). It is important that we hear God's Word clearly in this matter: We are saved obediently accepting Christ's all-sufficient work at Calvary.

A TRUSTING FAITH

In this shiftless world it is comforting to know that though we prove untrustworthy to one another, Christ is unchanging in His faithfulness. With good reason the psalmist warns, "Do not put your trust in princes, in mortal men, who cannot save,"

because we humans are finite and unreliable (Ps. 146:3). There is only one who is trustworthy--the Lord Jesus Christ.

And so Paul confirms the ancient promise of God: "See, I lay in Zion a stone...and the one who trusts in him will never be put to shame" (Rom. 11:33). It is not that Jesus is simply more faithful than humans; He is eternally faithful. "From everlasting to everlasting the Lord's love is with those who fear him," David writes (Ps. 103:17). The author of Hebrews reminds us, "God has said, 'Never will I leave you; never will I forsake you.' So we say with confidence, 'The Lord is my helper; I will not be afraid. What can man do to me?'...Jesus Christ is the same yesterday, today, and forever" (Heb. 13:5b-6, 8). Trusting and obeying Christ will erase our guilt and give us One on whom we can always rely--the Lord Himself!

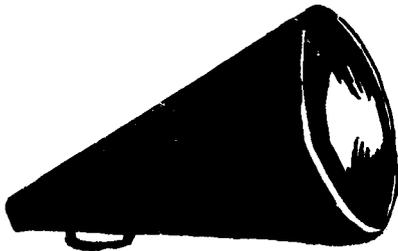
AN OBEDIENT FAITH

The love of Christ calls us to accept His work at the cross; to trust His grace for our salvation; and to commit ourselves to His Lordship. As Saviour of the Body, Jesus also is the Teacher of His people. "If you love me, you will keep my commandments," Jesus explained to His disciples in His last hours upon the earth. We may not always understand His reasons; we may stumble at times in doing what He teaches us; and yet, He will be there, guiding us, leading us, and comforting us in the power of His Spirit, through the witness of His Word (Jn. 14:15-21; 17:17; cf. Zech. 4:6). We show our love for God--imperfect as it may be--by keeping His commandments (I Jn. 5:3-5).

WILL HE FIND FAITH?

Jesus' question still confronts us: "When the Son of Man comes, will he find faith on earth?" In *The Hard Sayings*

of Jesus Downer's Grove: InterVarsity, 1983), F.F. Bruce points out that the Lord's words here are "an open question" (p. 194). In a sense, we who are God's people will provide the answer--an answer which will be found in our response to the Lord's call. Will we accept His work at Calvary as sufficient atonement for our sins? Will we trust His eternal faithfulness to preserve us in His love? Will we show Him our love by obeying His commandments? These are the questions that matter most. And, by His wonderful grace, let us answer, "Yes, Lord, I have faith!"--5174 Galt Way, San Diego, CA 92117.



ANNOUNCEMENTS

MY POSITION ON CARNAL WARFARE

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

Hugh Weston Milner, Rt. 4, Box 366, Mt. Vernon, KY 40456
 Brandon Allen, 10712 Palm Row Dr., Lakeside, CA 92040
 Johanna C. Howard
 Mabelle Nichols
 Bretta Harris
 James S. Kuchera
 Cherie Cutter
 Brooke Harris
 Brandee Harris
 Mandy Neff
 Laurie Butler
 Cathy Boettler
 James Barton Hickey
 Shane Hamrick
 Tina Cutter
 Michael Howard

Martin G. Howard
 Dena Cox
 Greg O. Hawkins
 Monty Cox
 Valerie Riley
 John C. Boettler
 Christal Teel
 Kay Davis
 Connie Davis
 Julie Branch
 Ross Riley
 Ronda Cocklin
 Andy Kuchera
 Trey Snook
 Renae Cocklin
 Brent Harris
 Leann Ford
 Allison Pope
 Gregory A. Branch
 Gwen Cutter
 Missy Dougherty
 Kim Dougherty
 Robin Butler
 Bill Bray
 Carla Teel
 Todd Cutter
 Brett Hickey
 Leslie Howard
 Carla Boettler
 Hollis Allen
 Joey Allen
 Stefani Lea, Rt. 3 Box 289, Farmerville, LA 71241
 Melissa Rena Dahnke, Rt. 2 Box 406, Joplin, MO 64804
 Douglas Lane Dahnke, Rt. 2 Box 406, Joplin, MO 64804
 William Bradley Lyerla, Rt. 2 Box 412, Joplin, MO 64804
 Christina Ronelle Lankford, 1806 Meadow Moor Dr., Webb City, MO 64870
 Laurie Beth Mills, Rt. 5, Neosho, MO 64850
 Bobbie Rhae Harrison, Rt. 4 Box 616, Joplin, MO 64804
 Aaron Michael Miller, Rt. 4 Box 289, Joplin, MO 64804
 Jason Paul Greninger, Rt. 8 Box 270, Joplin, MO 64801
 Phillip Macy, 2315 McConnell, Joplin, MO 64801
 Richard Allen Ramsey, Rt. 1 Box 224AA, Neosho, MO 64850

NEW YEAR'S MEETING

The Earlytown church would like to invite everyone to attend the Southern New Year Meeting, Dec. 26-31. The meeting this year will be conducted by Bro. Richard Nichols. The Earlytown church is located near Samson, Al. Everyone is welcome.

INCREASE OF SUBSCRIPTION RATE

A reminder once again that the price of *Old Paths Advocate* will increase to \$7 per year as of January 1, 1991. Until then the price is still five dollars and you may renew your old subscription or purchase new ones at that price. Many have taken advantage of this and sent renewals for five years or more. We are happy to receive them. Why not send a subscription for a friend or potential convert. You still have two months to take advantage of the old price.

LET HER BE COVERED

We still have a few copies of this tract left. It was written by Don L. King in 1979 and contains twenty pages. The subject is the covering ordained of God for Christian women (I Cor. 11:2-16). It is basically a verse by verse study from the understanding of the hair being the only covering under consideration by the Apostle with some comments dealing with the artificial veil position held by some. The price is \$1.25 each including postage. Order from Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539.

RECOMMENDATION OF BROTHER REGGIE KINSER

Brother Reggie Kinser of the Bedford, Indiana congregation was recommended to the work of preaching the gospel of Christ by the brethren of that congregation on Thursday, September 27th, 1990.

In addition to the prayers that were offered on this occasion, and the verbal recommendations of brethren of the Bedford congregation, a letter of recommendation which was signed by brethren of the congregation was also presented to brother Reggie commending him to the ministry. Particular focus of the Lord's work to which brother Kinser has been commended is the work that he will be doing with the small congregation at Spencer, Indiana. Brother Reggie reported in the September issue of the O.P.A. on the work that he had been conducting with the congregation at Spencer and of the good that has been accomplished.

It is our prayer that the Lord will bless brother Kinser in God's service, and that he will be an instrument of good in the work at Spencer and throughout the brotherhood. The prayers of the

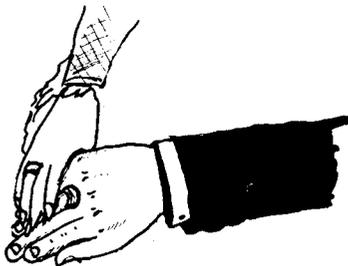
ANNOUNCEMENTS

faithful everywhere are requested in this behalf. In addition, if brethren would be able to assist the work at Spencer financially, we encourage you to contact the brethren at Bedford or brother Reggie himself at: 9212 S. Ketcham Rd., Bloomington, IN 47401.--Submitted by: *Walter Hunter, Bedford, IN and Dennis E. Smith, Indianapolis, IN.*

I am very happy to add my name to the list of those recommending Brother Reggie Kinser. I have known Reggie most of his life. He is dedicated and sound in the faith. I also believe him to be worthy of your financial support. The work at Spencer, In. is a good work. I am convinced that had not Bro. Reggie entered the work when he did, the church would have been lost to the digressives. Due, however, to both his willingness and ability the church has been salvaged and good is being accomplished. I commend this man to you as worthy of your consideration.--*Ronny F. Waite.*

OKLAHOMA NEW YEAR MEETING

The 1990-91 New Year meeting will be hosted by the Capitol Hill congregation in Ok. City. This year's meeting will be conducted in the Western Heights High School Auditorium located at S.W. 44 and Council Rd. Dates are Dec. 27-31. Brother Lynwood Smith will be in charge.



BONDS OF MATRIMONY

HUGHES-CULBERTSON— On the afternoon of June 2, 1990, Jeffery Hughes and Georgiana Culbertson, were united in marriage at the Earlytown Church of Christ in Earlytown, Alabama. Jeffery is the son of Brother and Sister Harrison Hughes of Opp, Alabama and Georgiana is the daughter of Brother and Sister George Culbertson of Slocomb, Alabama. A large audience of

family and friends gathered to witness the beginning of this new Christian home. The singing was beautifully done by a group made up of members of the Birmingham, Slocomb and Lowery, Alabama congregations. Both Jeff and Georgiana are valuable assets to the church in Lowery, Alabama. Our prayer is that they will continue to grow in God's grace and love one toward the other. I was honored to be asked to officiate--*Gerald Hill.*



OUR DEPARTED

LOGGAINS— Sister Betty Loggains was born April 2, 1923. She departed this life September 13, 1990 after an illness. She had been a member of the Tucker church of Christ for forty years. Her love and faith in Christ was strong and showed in her smiling face each day. The funeral service was conducted by Miles King, a brother in Christ and friend with very kind and loving words. She survives her loving husband of 45 years, Edward Loggains, three children, four grandchildren, two brothers and two sisters all of Texas. We will miss her dearly, but know she is at peace with Christ.

SMITH— Alan Ryan Smith of near Brookhaven, MS was born April 29, 1978. He was killed in an automobile accident August 6, 1990 while attending a gospel meeting at New Salem Church conducted by Bro. Don King. Alan was the 12 year old son of Bro. and Sister Rodney Smith of the Hillcrest congregation. His sister, Karen, was seriously injured also

and Tracey Frisbee of Pioneer, LA was also killed. Alan had been a member of the church for about a year and had increased in "favor with God and man." He was active in song leading and giving lessons. His ideals and knowledge were unusual, and his knowledge of and his respect for the scriptures were outstanding, especially for one so young. He was respected by his teachers, coaches, peers, etc. for his sincerity. The writer, assisted by Bro. Don King conducted the services at the Hillcrest Church, and his youthful body was laid to rest in the nearby church yard. An overflowing crowd of loving friends attended. He is survived by his parents, Mr. and Mrs. Rodney Smith; two sisters, Deanna and Karen Smith; grandparents, Cletis Cole and Mr. and Mrs. Kenneth Magee.--*M. Lynwood Smith.*

SMITH— Mrs. Sue Smith, daughter of Mr. and Mrs. Clyde Smith near Brookhaven, MS was born May 28, 1940. She passed away from this life Aug. 31, 1990 at the age of 50 years. On June 22, 1962 she was married to Leonard Smith. To this union three children were added: Leonard Donovan, who preceded her in death at an early age, and Wanda and Wendel. She obeyed the Gospel when she was 13 and had lived a faithful life. Her home—the home of Clyde and Mildred, was a christian home where the church was first in their lives. It was so in her own home also. She and Leonard saw that the church was put first, and their children were taught to do the same. No two better people could be found and no two were more alike and enjoyed the company of each other more. She is survived by her husband; son, Wendel of the home; her daughter, Wanda Moncrief of Jackson; her mother, Mildred Smith (her father having preceded her in death); and one brother, Billy Smith of Brookhaven. The writer assisted by Bro. Sam Smith, spoke words of comfort to a heartbroken and stunned assembly. (Her death was so sudden.) She and Lenard sat right behind me at church (New Salem), and she shall be missed.--*M. Lynwood Smith.*



the fields are white already to harvest

Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, Oct. 12—

I recently had the opportunity to preach once at Cave Junction, Oregon. Though they had not recently been worshipping in that town we understand services will be held there regularly now. We are happy about that. What a wonderful place for a retired couple to go and help the church. A peaceful setting among some of the most beautiful scenery in the world. We wish the best for them. I have enjoyed being at home some the last few weeks. It is always a treat to preach at home. The church is doing well and outside interest is shown from time to time. The brethren have been running the articles from the July special issue of OPA in the local newspaper. What better use could we make of the newspaper? If you have not thought of that why not check into it. It could be very helpful in your area. I need to take this opportunity to say thank you to all those who write every month with your words of encouragement for the paper. It isn't possible, really, to write you all personally, but we really do enjoy hearing from you when you renew your subscriptions, etc. Your complimentary mention means a great deal to us and serves as a source of real encouragement. We are making ready for our meeting with Wayne McKamie this month. Extensive advertising has been done and we pray for a great meeting. We need your prayers.

Steve Holt, 328 Oakwood Ln., Hewitt, Texas 76643— Since last report, the Lord's work continues in Waco. We now have six members, in teams of two, doing door to door canvassing. Brethren Art Nixon, Chuck Barclay, Robert Curry, Johnny Pricer, Johnny Herrera, and myself have set aside one day a week for this personal work. Due to the many Spanish speaking people contacted, Bro. Herrera, who is from the Spanish speaking congregation in Waco, has enthusiastically joined us in this effort. This enables us to converse freely in both English

and Spanish. We appreciate his zeal for the work. Also, we are currently offering in the newspapers a Bible correspondence course. Bro. Keith Holt has agreed to oversee this work. Hopefully, this course will also produce some leads. Cyrus Holt, my dad, is also involved in this work. Although he is now 77 years old, he is still active in carrying the truth to others daily. We are looking forward to our meeting November 9-11 with Bro. Edwin Morris and hope and pray much good will be done. If you are ever passing this way, we invite you to stop in and worship with us. Continue to pray for the work here and may God bless the work everywhere.

Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark. 72601, Oct. 6— The meeting at Council Hill, Ok. was quite refreshing with very good crowds, a lot of visitors from the community, one restoration and one rebaptism because of doubts about her former baptism. It was my first time there, but I left feeling like they had adopted me. Stanley Staton is presently living there and is a great asset to the teaching. It was with great sadness that I recently learned of sister Jewell's cancer diagnosis. The brethren at Brazil, Ind. spared no expense or effort in advertising and working for their meeting which resulted in large consistent crowds and enthusiasm "where everything clicked", one was baptized and two confessed faults. Joe has done a great job of delegating authority and work to the younger ones, and they are responding with vigor and growth. The new revived work at Spencer is exciting to all those brethren. I spoke one Sunday evening for the young congregation near Indianapolis. I cried often with the brethren at Napoleon, Ala. over the death of one of their leaders, Bro. Billy Hammonds. The harmony with which their voices blend in song is almost beyond compare. But this time their wind and volume was not to be found because of their great grief. I know of no congregation who has the

abundance of young men in their 30's and 40's who are coming to the front like Napoleon. They too treated me as one of their own. On my way home I spoke in Birmingham. We attended and participated in the Kansas City Labor Day meeting that was "just great". Wayne McKamie and Jean were with us here in Harrison for 9 great days. Wayne was rested, relaxed, and "did he ever preach"! Next weekend we plan to be with the brethren at Lee's Summit, Mo. who continue to support us.

George Battey, 2710 Somerton Dr., Morrow, GA 30260, (404) 968-5881, September 29— Greetings to all the faithful brethren. I am thankful to report that the past two weeks the Jonesboro congregation has increased in size by two. On September 8 I had a study with a young man that had recently moved to the Atlanta area from Des Moines, Iowa. In Des Moines the "Church of Christ" which he attended not only had cups and classes, but instrumental music as well. After studying with him for three weeks he submitted to the Lord's command to be baptized into the body of Christ. Six days later, on September 24, I baptized a man who three years ago was an active member of the cult "Hare Krishna." He and his wife recently attended a meeting we had with Smith Bibens. Smith had been called in by the congregation to preach a series of sermons on the Creation-Evolution controversy. This particular series so interested and stirred up our visitors that it took little to convince the husband to submit to the Lord's command of baptism and so I was thankful to baptize him that "same hour of the night." The wife is also very interested and actually asked more questions than the husband, but she admitted that at this point she just wasn't prepared to be baptized. I mention these two particular cases because in both cases these men were contacted by means of a call-in program done with a phone line and answering machine. This might not work well for every congrega-

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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)

tion, but to date we have developed 57 leads by this method. Several of these leads have attended our worship services and several more of them have been baptized! If you would care to know more about this program, please call and talk with me about it. The cost is only about \$225 per month and it would probably be cheaper in a less populated area than Atlanta, Georgia. I have much more to say, but had better cut things short before the editors of this paper start cutting it short for me. God bless you all in your work for the Lord.

Gary Barrett, 899 Greenbrier St., St. Albans, W.V. 25177— It has been quite some time since I last reported to the paper. I have had different ones to ask me to write in and let them know what I'm doing. The work here at St. Albans continues, but is to terminate about Jan. 1st. When I originally came to St. Albans it was for two years and that was four years ago. We do however hope to remain here till summer and then try and decide what to do. We do love the folks here and they love us and have been good to us. We have been here so long everyone seems like family. Bro. Pete Murphy has studied with me a lot and has helped me to better understand the scriptures. While here we have had a number of restorations, but also a number of deaths so we gain and lose. Last week I baptized five into Christ for remission of sins here at St. Albans and it was most uplifting. We enjoy visitors from time to time so the potential for growth is good. This is an old congregation and is solid in the faith and will continue that

way with or without me for their faith is in Christ. I simply want to be of benefit to Jesus and His Church no matter where I am. I have been quite busy since last reporting so I'll try and catch you up. I have preached at the following places in meetings: Lee Summit, Mo. with four or five baptisms, Hillcrest, Miss. one baptism, Linnville, Ohio, Wynnewood, Ok., Joplin, Mo., Bandy, Ky., West Plains, Mo., Dingess, W.V., Indiana, Pa., Ceres, Ca., and Wichita, Ks. I want to thank all of the sister congregations who helped in these meetings and thank all the folks who opened their homes to me and my family. I will be at Radnor, W.V. Sept. 26th-30th, Procterville, Ohio Oct. 12th-14th, Norman, OK. Nov. 7th-11th, Denver, CO. Mar. 31st-Apr. 7, and El Cajon, CA. Apr. 21st-28th. I will write about further meetings later. I want to thank the brethren for using me. I have preached at the following congregations: Goshen, Ohio, Piney View, W.V., Broken Arrow, OK., 18th St. Huntington, W.V., Lebanon, MO. and Mill Creek, W.V. Brethren please pray for us.

Bennie Cryer, 1124 Sheffield Ct., Stockton, CA. 95210, Sept. 25— The church in Stockton has enjoyed a tremendous year thus far. We have been blessed with good meetings by faithful gospel preachers. In the spring Don Pruitt conducted an excellent meeting that strengthened us and helped us grow. These blessings were repeated in a fine summer meeting by Jerry Dickinson. Then, this month, Lynwood Smith helped us celebrate the 50th anniversary

of the congregation's being in Stockton with a great gospel meeting. Large crowds were present in all of these meetings. Perhaps the largest crowds of any gospel meeting we have had came during Lynwood's meeting as former members from all over the state and members of surrounding congregations came to share all of this joy with us. Howard King had researched the history of the congregation and from night to night gave us a historical report of the congregation's good times and bad times as well. He had collected articles from The Old Paths Advocate, pictures, and memorabilia depicting members and events from the establishment of the congregation to this present time and displayed them in the building. On the last Sunday of the meeting a special service was held where the elders made talks along with gospel preachers that has had something to do with the congregation's existence. Then, Lynwood closed out the meeting by exhorting us to "Ring It Again" in obvious reference to the gospel message the church has proclaimed over the years. In each of these meetings the church grew through baptisms or restorations. It was wonderful to be with each of these preachers again. Two of our young men in the congregation have recently taught their personal belief of the sinfulness of participating in carnal warfare in any form. On September 19, Dennis Mahurin, Jr. gave us a lesson on this subject and earlier in the year Doug Pruitt gave us another lesson on this. They are to be commended for their stand and willingness to publicly state their belief. God bless all.



A D V O C A T E

No. 12 DECEMBER 1, 1990

IS IT NECESSARY?

By Gayland L. Osburn

To be saved from eternal punishment and to receive eternal life, is it **necessary** that we believe in the one and only, true and living God? And, after we have believed, is it **necessary** to obey God in baptism in order to obtain the remission of our sins and an entrance into the kingdom of God? After we have become children of God through conversion, is it **necessary** that we perform certain acts of obedience and worship to God in order to remain faithful to God and thus be acceptable in His sight? To answer these questions and some others like them, let us go to God's word and make a study of the word **must**.

The word **must** used in the passage we will study comes from the Greek word "dei," and it signifies "it is **necessary**," "one **must**," "one ought," W.E. Vine. Both Vine and Thayer in describing its various uses in the scriptures, say that it refers to a "necessity" in every case. So, we have the word "**must**" instructing us as to what God says is **necessary**.

FAITH

To be saved, it is necessary that we believe in God. Let us read Heb. 11:6: "But without faith it is **impossible** to please him; for he that cometh to God **must** believe that he is, and that he is a rewarder of them that diligently seek him." Notice how the scripture here emphasizes the necessity of faith and how that it is beyond question or exception mandated by God. The man who comes to God **must** (it is necessary) believe in Him.

In the conversion of the Philippian jailer

(Acts 16:25-34), when he asked Paul and Silas, "Sirs, what **must** I do to be saved?" (v. 30), they answered him, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (v. 31) Here again, the scriptures confirm that believing is a **must** (v. 30).

BAPTISM

Paul and Silas did not tell the Philippian jailer he had nothing else to do besides believing in Jesus Christ. In verse 32, it is revealed that more teaching was given the jailer beside what is mentioned in verse 31: "And they spake unto him the word of the Lord, and to all that were in his house." The result: he both believed (v. 34) and was baptized (v. 33). Isn't that what Jesus said would save a person in Mark 16:16? "He that believeth and is baptized shall be saved."

Saul's conversion is recorded in Acts 9:6-18 and Acts 22:4-16. On the road to Damascus, when Saul believed that the voice he heard was that of Jesus of Nazareth, he spoke to Him saying, "Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou **must** do" (Acts 9:6). Jesus told Saul that the thing he would be told to do was something necessary, something he had to do. What was it? The answer was found in Acts 22:16: Ananias, the preacher, said to Saul, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Be baptized was the thing Saul was told to do. Why was it necessary? 1. Because it is commanded (Acts 10:48); 2. Because it washes away

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EDITORIAL

AS A MATTER OF FACT



By Clovis T. Cook

The expression used in the title for this article, can often be heard in discussion among those who wish to prove a point, or to impress someone. It means "Something said to have occurred or supposed to be true (as a matter of fact), in reality" etc.--Webster. A person who keeps his facts straight is said to be a "realist."

BASED UPON FACTS

All revealed religion is based upon facts. Testimony has respect to facts only; and that testimony must be confirmed by credible witnesses. By facts we always mean something said or done. The works of God and the words of God are the things done and spoken by God, which constitute the foundation of all faith (Rom. 10:17). A thing **witnessed** by us is a matter of knowledge, but if the same thing is **reported** to us and we believe it, that is a matter of faith--such is the difference between knowledge and faith. Facts must precede knowledge. An event must happen before it can be known: it has to be reported before it can be believed: and the testimony must be confirmed or made credible before it can be relied on. **First** the fact, **then** the testimony, and **then** the belief. So, if there had never been anything done or said about any Bible subject, there could be no testimony, and consequently no faith. "But without faith it is impossible to please him..." (Heb. 11:6). Therefore, they who change or distort the "Law and the Testimony" (Isa. 8:20) means: "...if they speak not according to this word, it is because there is no light in them." There is no escape from this conclusion!

TESTIMONY

The Greek word **marturion** is almost entirely translated "testimony" in both the A.V. and the R.V. The only place where both have "witness" is in Acts 4:33 "And with great power gave the Apostles witness of the resurrection of the Lord Jesus," W.E. Vine and Webster, define the word. Latin "a witness" (testis) "...Any affirmation or declaration. Any form of evidence. Public avowal, as of faith." **Cruden's Concordance**, gives the word to mean: "A witnessing evidence, or proof" Acts 14:3, where the Apostles gave "testimony unto the word of his grace, and granting signs and wonders to be done by their hands." David said, "...the testimony of the Lord is sure making wise the simple" Psa. 19:7. "And thou shalt put into the ark the testimony which I shall give thee" (Ex.



THE QUERIST COLUMN

By Ronny F. Wade

Question: What became of the Ark of the Covenant containing the tables of stone, Aaron's rod etc. that was in the tabernacle in the wilderness? Were they ever in the temple at Jerusalem? (Co.)

Answer: The Ark of the Covenant, sometimes called the Ark of God and Ark of the Lord, was a rectangular box made of acacia wood with approximate measurements of four by two and one half by two and one half feet. The entire box was elaborately appointed. "The whole was covered with gold and was carried on poles inserted in rings at the four lower corners. The lid, or mercy-seat, was a gold plate surrounded by two antithetically placed cherubs with outspread wings." (Tyndale New Bible Dictionary) According to Ex. 25:16,21; 40:20; Deut. 10:1-5 and Heb. 9:4-5 the Ark contained the tablets of the Decalogue, a pot of manna, and Aaron's rod. The Ark served as a meeting place in the inner sanctuary where the Lord revealed his will to Moses Ex. 25:22; 30:36; Aaron Lv. 16:2; and Joshua Josh. 7:6. It was made at Sinai Ex. 25:10. It played a significant role in the events of the crossing of Jordan Josh. chapter 3 and 4; the fall of Jerico Josh. 6; and the ceremony of remembering the covenant at Mt. Ebal Josh. 8:30. The history of its movements is traced by K.A. Kitchen as follows: "From Gilgal the ark was moved to Bethel Judg. 2:1, 20:27; taken to Shiloh in the time of the Judges I Sam. 1:3;3:3 and remained there until captured by the

Philistines on the battlefield of Ebenezer I Sam. 4. Because of the plagues caused by its presence the Philistines returned it to Kiriath-jearim, where it remained for twenty years I Sam. 5:1-7:2. (Except possibly for a temporary move to Saul's camp near Beth-aven I Sam. 14:18.) David placed the ark in a tent at Jerusalem 2 Sam. 6. and would not remove it during Absalom's rebellion 2 Sam. 15:24-29. It was placed in the temple with great ceremony according to I Kings 8:1 and resited in the sanctuary during Josiah's reforms 2 Chron. 35:3."

It would appear from I Kings 8:9 that the bowl of manna and Aaron's rod had been removed from the ark and most likely lost, before the building of the temple. According to Robert Milligan the Ark itself was lost during the Chaldean catastrophe, and was never restored after the Babylonian captivity. "But in its stead, there was placed in the second Temple a slab stone of three fingers thickness..." (Comm. on Hebrews 9) Josephus also declares that there was no Ark in the second temple. (BJ 5. 219) We do not know what became of this sacred Ark that played such an important role in tabernacle worship, the lives of the Jewish people, and the first temple built by Solomon. Whether it was hidden by Jeremiah or some one else or confiscated by those who conquered Jerusalem shall forever remain a secret known only to God.

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

BE NOT DECEIVED

By Larry McElroy

In everything I do, I do wearing and displaying Our Lord Jesus the Christ to anyone and everyone who observes me. I must always remember and remind myself... "ye are not your own for ye are bought with a price," I Cor. 6:20...because in this fleshly body my own desires often times want to be first, and of course, this cannot be. I must consider the purpose for which my life for Him was placed into my stewardship. I must remember that my life is being observed by many types of people:

1. by some that I will never know
2. by some that I may come to know, but will never have the occasion to persuade them to follow Christ
3. by some that I will come to know and in whose lives my life and my words will have a positive or a negative influence
4. by some who are or will be my brothers or sisters in Christ...be they weak or be they strong
5. by some who are relatives outside of my immediate family
6. by my own family...my husband/wife...my children...my grandchildren
7. and, of course, GOD who sees ALL and knows ALL thoughts and ALL intents of the heart

The truth and fact is that what I do is never done alone. Someone...somewhere...sees and may even be using my life to give direction to his own...and I may never know it or suspect it.

When I was a young boy of 9 or 10 years of age, there was an older couple in the congregation who went by the names, Nish and Fanny. If there was ever someone that I looked to, to pattern my life, Nish was it. His voice wasn't perfect, but one never had to wonder if Nish was singing, because he loved to sing and praise our Lord and our God with the fruit of his lips. His devotion to the Church was without question, his life. He always made it a point to greet you, and there was always a pleasant voice and a broad smile. This smile never faded until he lost his wife. But Nish never knew about the little boy who was trying to be just like him. For the 15-20 years that I knew Nish, his example NEVER let me down...and he never knew.

What if I had observed him under the influence of alcohol...or using language unbecoming

of a Child of God...or cheating in his business dealings...or going to dances...or going or doing anything the Church held as wrong or at best questionable concerning its influence upon Christian character...where would his influence have gone?

Maybe this is why Paul tells the brethren...II Cor. 6:14-18...don't become partakers of the deeds of evil, as the unbelievers and the unrighteous do...don't bind yourselves to these deeds. You have to live in the world, but it is your decision to be a part of or to be separate from the world. Paul says v. 17 "come out...be ye separate. Peter writes...II Pet. 2:20-22...admonishing us not to become entangled with the pollutions of the world...the evil speaking or the evil deeds of the sinful flesh which will "separate us from God."

Does this mean then that we have to become **active doers** of the evil deed or **users** of the evil words "to be partakers" of the evil? Listen...Rom. 1:28-32...Paul tells us it is possible to be "filled with" these evil things. He goes on to tell us that we know how God views these awful sins, and we also know His judgment. Now, Paul, how can we become "filled with" and thereby partakers of these evils?

1. ye not only DO the same
2. but **HAVE PLEASURE IN THEM THAT DO THEM**

About this time some would be saying, "Now, wait a minute Paul, there is NO WAY that I would allow myself to become a doer of the evils you just listed. But you see Paul did not stop with those who are doers, he also said, "have PLEASURE in THEM THAT DO THEM"...What are you saying Paul?

-Do I enjoy being around "worldly people" or even "worldly things or events" more than God's people... His Church" and would allow them to cause me to miss the assembly? or during the services be so aware of the clock for fear the services might cause me to miss something I desire to see or do?

-Do I with TV and VCR find myself sitting and receiving my "entertainment" by watching the same sins Paul enumerated in Rom. 1:28-32 and hold in admiration the actors and actresses who lead base and adulterous lives?... enjoying the killing for any purpose?... the pre-marital relationships?... the adultery?... the drinking?...

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ESTEEM THEM FOR THEIR WORK'S SAKE

By Duane Permenter

The sentiment of the passage, found in I Thess. 5:12-13, seems to be seldom considered by many of us in the Kingdom of God. Paul, the apostle, says; "And we beseech you, brethren to know them which labor among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake..."

In the caption inspiration instructs us to know and esteem our brethren who labor among us. It is with much love and appreciation for Brother Paul Nichols that I write this paper. Sometimes we delay until the person has passed from this stage of living before we express our love and admiration. I now write these words from my heart with God as my witness.

During a meeting at Montebello, California, in May, 1937, Paul Nichols obeyed the gospel. He soon became an active participant in his home congregation in Hollywood, California. Paul began preaching over 50 years ago on October 20, 1940.

The following summer Ervin Waters invited Paul to travel with him during the course of his meetings. This same summer, while in Buckholtz, Texas, Paul baptized his first convert. He also performed his first marriage ceremony while on that trip. Opportunities for Paul to preach continued to increase from this time.

Paul held his first meeting in 1942 at Montebello, California. He soon left home for gospel meetings in Louisiana, Mississippi, and Iowa. Since that time the work of the Lord has carried Paul to 49 states in the United States, as well as to several countries of the world. Wherever the need arose, Paul has always been willing to go, if brethren felt he could supply the need.

In November, 1949, Paul and Wilma were united in marriage. She, too, has been a dedicated help meet through the years. She has been willing to go wherever and whenever the

work has demanded them to go.

In 1952 Paul and Wilma, ready to answer the Macedonian call, boarded the Queen Mary in New York Harbor for the trip across the Atlantic Ocean to the continent of Africa. They were successful in their efforts to establish a new work; which of course, continues until this day with hundreds of congregations now established. While living in Africa on this first trip, they took up residence in a house vacated by an African family. It had a grass roof and a dirt floor. Wilma cooked on a Coleman stove, and they slept on army cots. While many enjoyed the comforts of home, they were willing to make whatever sacrifices were necessary that the work of the Lord might move forward in this distant place. Paul and his family made a second trip to Africa in 1958 with Gayland Osburn and his family.

Through the years Brother Paul Nichols' influence has touched the lives of many individuals all across our brotherhood. I personally owe him more than I could ever repay. He began to train and teach me to preach the gospel in 1972. Many hours have been spent together studying and working. During the years of training me, Paul covered every aspect of the work, as he had an understanding from both his experience and his knowledge of what the Bible taught. He once told me that one day I would understand what the apostle Paul meant when he told Timothy in II Timothy 4:5, "Endure afflictions," and surely that has come to pass.

Through the years, I have tried to take into account his advice, and many situations have been easier to deal with as a result. Whatever I am today, I owe much to Paul and his influence on my life as a fellow laborer and father in the faith.

So much more could be said...Thank you, Paul, for fifty years of faithful service.--3848 Stanislaus Street, Riverbank, CA, 95367

BE NOT DECEIVED

By Larry McElroy

Cont. from page 4

the lying?... the swearing and vulgarities?... the stealing?...

-Do I sometimes find myself justifying the filth on public TV or on rented movie (PG-R-X-XXX) because in MY HOME it's private?... or justifying because everybody does it?

I must continually remind myself that what in my sight is "my little sin" is none-the-less in GOD's sight SIN and therefore abomination. I must never forget for a moment that it was SIN that nailed our Lord to the cross. And I must always remember that it was His willingness to be obedient to the Father and thereby His love for us that kept our dear Lord upon the cross. Sin affects. When I consider that SIN is the ONLY THING that can bar an "abundant entrance" into that eternal home of the saved, that alone should cause me to joyfully "lay aside every weight and the sin that doth so easily beset us"...Heb. 12:1...Everyone who has humbled himself to obedience surely recognizes the doing to be sin, but I must remember that securing my entertainment and pleasure from them who do the same is EQUALLY S-I-N.

"Be not deceived"... Gal. 6:7... "WHATSOEVER a man soweth THAT shall he also reap." Consider our own legal system, about which it really doesn't matter whether I agree or not. When one breaks the laws of man and is caught, a penalty is given that must be paid to satisfy man's judgment. Consider these Bible examples:

Adam and Eve sinned when they violated God's only law when they ate of the forbidden fruit...Gen. 3...They could have lived forever in the Garden of Eden, but when they sinned, they reaped the wages of sin to physical man-physical death.

Jacob used deceit to gain the

blessing from Isaac when he used **goat skin** in pretending to be the eldest. You recall he worked 7 years to gain the bride of his dreams, but on his wedding day he lifted the veil to reveal "his sin" staring him in the face, for he had received the eldest and not the youngest. Years later as an old man, Jacob's sons brought to him the cloak of many colors which belonged to their youngest brother, Joseph, soaked in **goat's blood**. It doesn't matter that deed is deceit, for Jacob's grief is just as deep as if the deed were true. Deceit had reaped, once again, deceit.

I must always take care to remember that NO SIN is justifiable, not in God's sight. Yes, God loves us and forgives us and will continue to bless His children with forgiveness as we repent and seek his forgiveness. Since God will forgive, shall I continue in sin that the grace of God may abound"... Rom. 6:1-2... Paul said... v. 2 "God forbid"...furthermore in v. 12-13 Paul said, "Let not sin reign in your mortal bodies, that ye should obey it IN THE LUSTS thereof" (the lust of the flesh and the lust of the eyes) Don't yield your members as instruments of sin...your eyes, your ears, your hands, your MIND. Paul not only gives this admonition, but II Thess. 5:22...says, "Abstain from all appearance of evil."

Notice: Isa. 1:16-17..."Wash you, make you clean; put away the evil of your doing from before your eyes; cease to do evil; learn to do well; seek judgment." The people of Sodom refused to put aside their PRIDE, and to share the abundance to help the poor and needy, and to use their abundance of time to the glorification of God. Ezekiel 16:49 says THIS was the sin of Sodom.

We have all heard the saying. "We are what we eat." I

am convinced that this is true not only of the physical man, but also the spiritual man. Paul tells us... I Cor. 10:1-13... how the children of Israel "lusted after evil things" and were "idolators" and that "the people sat down to eat and drink, and rose up to play." Today, many don't even sit to eat, but rather fill their plate and dash off to the TV to be entertained. This often includes being filled with those things that we, as Christians, would not do, but sponsored by beer and wine advertisements depicting "darkness" with sex suggestive settings or in areas of riotous behavior, where we would not go. Yet with these images we fill our minds and do allow our children to fill theirs, and then we ask ourselves, "Why isn't the Church growing? What's wrong?" I remind myself, once more, "God is not mocked!!!" For "as he thinketh in his heart so is he"...Prov. 23:7 Our Lord tells us that it isn't what goes in as the mouth that defiles a man, but that that comes from the mouth, because this comes from the heart of man... Matt. 15:16-20... You know, when my mind really gets active, it reveals what I know or want to know, but it also reveals what I have been feeding my mind regularly. We are told to bring into "subjection our very thoughts"... II Cor. 10:3-6... I can do this by controlling the very subject matter that I allow into my mind. Where I stand then must be weighed with this all important question: What is the DIET upon which my mind feeds?

The areas in which we work and the people around whom we must be in our daily activities produce for each of us all of the evil that we can handle. We certainly do not need Satan's help, through the "magic of movies and televi-

sion," to engrave upon our minds in visual form, sin and sin's ways. There are things that I do need engraved there, lest I forget, and those are the wonderful Words of Life, God's Word. I need to study it; learn it; and live it...for without the light, how will the lost find the way?

We ask ourselves from time to time... Why is there so much crime?... Why is there so much attention given to sex outside of marriage?... Why is the society crumbling into decay-our schools-morality-the home?... Why is it that most people can not speak five minutes without swearing, using vulgar language of some kind, or taking the Lord's name in vain?... Why is it that drugs, alcohol, pornography, immoral life styles, today, are so casually discussed?... Why is so much indecent clothing being sold and worn? All we have to do is look to the TV and movies which glorify every lifestyle, while telling the viewer that marriage really isn't important. Good is called evil; and evil is called good... Isa. 5:20... Isaiah says, "Woe unto them that call evil good, or good evil"...Here we see the "role model" for clothing, for hair, for games and toys, for language, for home...and we then hear many Christians say, "It doesn't affect me." "I can handle it." We live with our heads buried in the sand if we don't see the decay, and we live in a dream world if we think that we can come in contact with sin's filth and not have our robes spotted.--OPA.

IS IT NECESSARY?

By Gayland L. Osburn
Cont. from page 1

sins (Acts 22-16); 3. Because Christ said it was necessary (Acts 9:6).

After believing, repenting of our sins, and confessing Jesus Christ before men, we then are

baptized; according to the scriptures, it is there and then our sins are forgiven and we become children of God.

THE NAME: JESUS CHRIST

As disciples of Christ, we as individuals wear the name of Christ in being called or in calling ourselves "Christians." This name was given the disciples in Acts 11:26: "And the disciples were called Christians first in Antioch." Writing the name Christian can not be done without writing the name Christ.

The church wears the name of Christ in being called or in calling itself "Churches of Christ," or in the singular Church of Christ. The name is given the church in Rom. 16:16. In the beginning, God gave Eve the name of her husband to wear. Referring both to Adam and Eve, the scripture says in Gen. 5:2 that God "called their name Adam, in the day when they were created." The church is the wife of Christ according to Eph. 5:22-32. And, as God gave Eve the name of her husband, Christ, to wear: Church of Christ.

Is it necessary that we wear the name of Christ? In the 4th chapter of Acts, the 12th verse gives us "the name of Jesus Christ of Nazareth." In reference to that name, the Apostle Peter says in verse 12, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Yes, "we must be saved" by the name of Jesus Christ, and that name only. And, as a proper noun (proper name), we are to wear the name of Christ because "neither is there salvation in any other." We do this when we as individuals wear the name Christian (singular) or Christians (plural); or when we as the church wear the name Church of Christ (singular) or

Churches of Christ (plural).

WORSHIPPING IN SPIRIT AND IN TRUTH

At Jacob's well, Jesus spoke to the Samaritan woman and said, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (Jn. 4:23-24). For our worship to be acceptable to God, it must be: 1. "in spirit": that means in our spirit, heart, and mind. 2. "in truth": Jesus said in Jn. 17:17 that God's "word is truth." To worship God in truth is to worship Him according to his will as recorded in the New Testament: to have scriptural authority and proof for how we worship. And, Christ said it is necessary ("must") that we do so. If worship is done any other way, Christ said it is vein worship (Mark 7:7).

QUALIFICATIONS FOR BEING APPOINTED AS ELDERS

The Apostle Paul wrote to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless,-----" (Tit. 1:5 & 6). I have highlighted "If any be blameless" to bring to the readers attention that there is a condition to be met before any man is ordained to be an elder. If there was no one in a certain city "blameless," then Titus was not to ordain elders in that congregation. Of what is the elder to be "blameless?" The qualifications are given in the following verses: Tit. 1:6-9 and also 1 Tim. 3:2-7. Can we be liberal or ignore some of the requirements God has made for a man to be qualified? The answer God gives us is no. The reason Titus was told to ordain

elders only if they were blameless was because; "For a bishop **must** be blameless (Tit. 1:7) and "A bishop then **must** be blameless" (1 Tim. 3:2). According to the scriptures, it is **necessary** that a man meet the qualifications before he is appointed to be an elder.

JUDGMENT

2 Cor. 5:10 reads, "For we **must** all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." In all of the other subjects we have considered in this article, there is a choice we can make as to whether or not we will do those things God has required of us, but not without consequence. If we are told it is necessary to do something in order to be saved, we still have the power to choose to do otherwise and be lost. But, we have no choice as to whether we will be judged by Jesus Christ. When the word of God says that "we **must** (it is necessary) all appear before the judgment seat of Christ," you can be assured we will all be there, whether or not we choose to. Inevitably, we will be there to give an account of the way we have conducted our lives. The righteous will love His appearing; but the wicked, in fear, can expect condemnation.--Sears Rd., Cottage Grove, OR 97424.

AS A MATTER OF FACT

By Clovis T. Cook
Cont. from page 2

25:16) See also verse 21. The two tables of stone were called "Two tables of testimony" (Ex. 31:18). They served as witnesses as to what God had done and said.

CONFIRMATION

The expression means: "Ratification, verification; Something that confirms or proves" -

-Webster and W.E. Vine, gives the meaning to: "Establish, make secure; confirm a word Matt. 16:30; Promises Rom. 15:8; Testimony of Christ 1 Cor. 1:6; Saints 1 Cor. 1:8; Salvation Heb. 2:3." Paul said, the brethren in Philippi were in his heart, in the defense and confirmation of the gospel (Phil. 1:7).

So, how do we "prove all things?" In 1 Thes. 5:21 instead of "prove" the A.V. and R.V. have "trieth all things" which means to put it to the test, check the testimony; see if it is logical, confirmed as a matter of fact. Then when we have done this, let us "hold fast that which is good." If we follow these rules they will result in good. "Therefore to him that knoweth to do good, and doeth it not, to him it sin" (James 4:17).

THE TRUTH OF GOD

Is the truth of God logical or moral, both or neither? The opposite of logical truth is error; of moral truth, a lie. A matter can be logically false but morally true, or morally false and logically true. To illustrate; Sarah was the wife of Abraham, being ten years younger than he. They were married in Ur of the Chaldees (Gen. 11:28-30). But she was also his half sister, being the daughter of his father but not his mother (Gen. 20:12). Abraham introduced Sarah to the Egyptians as his **sister**, withholding the fact that she was also his wife (Gen. 12:11-20). Abraham logically told the truth, but he was morally wrong because he did not tell the whole truth. Abraham made the same mistake several years later in the Court of Abimelech, King of Gerar (Gen. 20:1-13). It is unclear as to the reason for doing this, for it is not stated that King Abimelech, was enhanced or impressed with Sarah's beauty. Sarah was told by Abraham to say in

every place they sojourned that "he is my brother" (Gen. 20:13).

God cannot make a statement that is logically false; As he is infinitely good, he will not make one that is morally so. Neither error nor duplicity can be imputed to an infinitely perfect being. "He is not a man, that he should lie; nor the Son of man that he should repent. Hath he said it, and shall he not do it. Hath he spoken and shall he not make it good?" (Num. 23:19; 1 Sam. 15:29).

Logical: "Used in the science of logic, according to the principles of logic, or correct reasoning, necessary or expected because of what has gone before"--Webster.

Moral: "Relating to, dealing with, or capable of distinguishing between right or wrong, in conduct"--Webster.

Several quotations and much of the reasoning in this article has been lifted from the **Millennial Harbinger**, and the pen of Alexander Campbell. As a matter of fact, we can know the truth because Jesus said so (John 8:32).



ANNOUNCEMENTS

SPECIAL ISSUE OF OPA

We still have a few of the special June issues of the **Old Paths Advocate** "INTRODUCING THE CHURCH OF CHRIST." We had fifteen thousand printed and have just over a thousand copies left. We do not plan to have any more printed. So if you have not ordered yours yet, do so soon. They are \$20.00 per 100 copies plus postage. It usually takes about \$5.00 to mail a hundred copies. Order today: **Old Paths Advocate, P.O. Box 10811, Springfield, Mo 65808.**

ANNOUNCEMENTS

INCREASE OF SUBSCRIPTION PRICE

This is the final reminder of an increase in subscription price which will take effect January 1, 1991. Until then you may renew or subscribe for the first time at the old price of \$5. The new rate will be \$7.00 yearly. Many have renewed for several years ahead and we encourage all who wish to do so. The number of subscribers is presently the highest in two years. Thank you from all of us. Why not send the paper to a friend or to someone in a foreign field who cannot afford to pay for their subscription. It will cost far less than you would spend for a daily newspaper. The results may be of inestimable value. Think about it.

MY POSITION ON CARNAL WARFARE

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

Chad Grafton Smith, Rt. 6, Box 199A, Harrison, AR 72601
Andrew V. McGee, Rt. 4, Box 23-A, Brookhaven, MS 39601
Michael Shan Green, P.O. Box 302, Seneca, MO 64865
Billy Taylor, 12880 Gun Club Rd., Fayetteville, AR
Jonny Taylor, 12880 Gun Club Rd., Fayetteville, AR
Kevin Daniel Myers, Rt. 2, Box 398, Comanche, OK 73529
Lance R. King, 41931 Chadbourne Dr., Fremont, CA 94539

CLAUSSEN, SC CONGREGATION

The Claussen, SC Church of Christ (located just outside of Florence) is in desperate need for a capable evangelist to relocate to the area to do personal work.

For the past four years I have been traveling from Raleigh, NC each Lord's Day to teach for these kind, loving, God-fearing Christians. That makes my trip to church some 300 miles each Lord's Day.

Brethren, these folks deserve better than this! They need someone qualified who is close by to work with the church, to have fellowship with each other, to serve as a leader and a spiritual builder for them.

Currently, the only worship service is Lord's Day morning each week. As you well know, a week is

a long time to endure only one worship service. Indeed, "the spirit is willing, but the flesh is weak."

In the past month, four members have confessed wrongs and asked for the prayers of the church. But we have also lost two members, who moved to the Raleigh, NC area.

Lest this plea is answered, and my prayer is that it will be answered soon, I do not know how much longer these folks who desire help and have asked for it will be able to carry on.

If there is any possible way for you to help, please write to or call the brother below: *Desmond Comell, 5813 Meadowbrook Road, Raleigh, NC 27603, (919) 779-1832.*

CALIFORNIA NEW YEAR'S MEETING

The Stockton congregation is hosting the meeting again this year and all who can are invited to come. The dates are December 19-31. That means the meeting will begin on Saturday evening at 7:30 and conclude with the New Year's Eve service on the 31st. There are a number of reasonably priced motels nearby and we anticipate a large crowd. Brethren Don L. King and Bennie T. Cryer have been asked to conduct it. For further information feel free to contact either of them or the Stockton brethren in the directory. Make your plans now to be with us as we spend this special time together in service to God.

THE STUDY

The annual Preacher's Study is to be hosted by the Twenty-First Street congregation in Oklahoma City, this year. Brethren Wayne McKamie and Carl Johnson have been selected to moderate. The dates for this year's Study are December 24-27. The theme is: "Prove all things". Please make plans to attend. **NOTE:** Received too late for Nov. issue.--DLK.

BONDS OF MATRIMONY

SMITH-McMILLON— On the evening of October 13, 1990, at Odessa, Texas, Randall Smith and Tammy Ann McMillon exchanged the solemn vows of matrimony and were united together in marriage. There was a large crowd of family, loved ones, and friends that gathered to witness this beautiful occasion. The beauty of the occasion was enhanced by the fact that both Randall and Tammy are Christians. It is our prayer that

God will give Randall and Tammy many years together to fulfill the solemn and sacred vows that they have made to each other. It was a great honor for me to officiate at this wedding, for now I have performed the marriages of all three of my children and their spouses.--C.A. Smith.

OUR DEPARTED

HOLMAN— Lorna Doone Holman of the Chouteau, Okla. Church of Christ was born Sept. 17, 1900. She departed this life Nov. 3, 1990 at the age of 90 years, 1 month and 17 days. Bro. Holman preceded her in death. I had preached so much at the Chouteau Church, I have so many sweet memories of them and the church there. I made their home mine at various times while I was doing the Lord's work there. It was a privilege and honor to speak and reminisce at Sister Holman's funeral. She was truly a virtuous woman. I can honestly say she and Bro. Holman, both influenced my life. They were loved by all and she will sorely be missed.--Ed Bullard.

EARLY— Sister Ethel Beatrice Early was born April 12, 1914 in Coffee County, Alabama, and departed this life October 20, 1990. She was baptized into Christ in 1950 by Brother Gillis Prince and remained a faithful member of the Earlytown, Alabama congregation for the past forty years. She is survived by her husband, Brother Homer Early; three daughters, Miss Gloria Early, Mrs. Billie June Smith and Mrs. Alice Boothe; one son, Garland Early; two sisters, three grandsons, three granddaughters, many other relatives and a host of friends. She will be greatly missed by all those who knew her and there is a great void in this family who loved her so much. Even with very bad weather, the church building was filled with friends that came to pay their last respects to this sister. A group of singers from the local congregation did a beautiful job which was very much appreciated. The beautiful flowers, and there was so very many of them, provided a beautiful, peaceful setting for the departure of this sister who had shown so much love in her quiet, peaceful manner to a family who will miss her so very much. We were privileged to speak words of comfort, hope and admonition to those present.--Edison Thompson.



the fields are white already to harvest

Ed Bullard, Rt. 1, Box 26, Tupelo, Okla. 74572— Here is my subscription for four more years. We still preach at Legal, Sulphur and Wynnewood, Okla. and also Denison, Tex. We still have our radio programs. We recently preached at Andersen, Mo. and the Glen Van Staverns from Springfield, Mo. met us there. We had a basket lunch with the Nelson Nichols and other church members there. The church at Denison is having some growth. Some have been baptized and others have returned after being out of duty for some time. There are others showing interest in being baptized. We are very thankful. Pray for us.

Don L. King, 41913 Chadbourne Dr., Fremont, Ca. 94739, Nov. 12— Wayne McKamie recently closed a good meeting for us at Fremont. Crowds were very good and his preaching excellent. We are glad to have had them with us for the meeting. He has promised to do some writing for the paper on the subject of Satan in the future. We look forward to that. There have been a number of confessions of wrong recently at Fremont and the church is at peace and growing in spirituality, we believe. This past weekend Pat and I enjoyed being with the congregation at 64th St. in Sacramento, Ca. for a short meeting. Crowds were good and the brethren seemed to have enjoyed the meeting. We are looking forward to the California New Year's meeting at Stockton. Remember us when you pray.

Clovis T. Cook, 1503 E. Crestview, Springfield, MO 65804, Nov. 6— We have been treated to a lot of good gospel preaching this Summer and Fall in these parts of the country. If variety is the spice of life, we should be pretty well spiced up for winter! We have

heard a half-dozen or more gospel preachers lately. Our meeting with Lynwood Smith was a very good one. He did some very good preaching, and held up well. We had exceptionally large crowds. We recently held a weekend meeting for the Kansas Ave. and 79th St. congregation in Kansas City, Kan. We had good crowds. It was a real joy to be with this congregation again, with whom I met and worked for many years when we lived there. We still work with many congregations in Missouri and Arkansas, mostly the smaller ones who seem to need our help the most. I appreciate very much the large number of young folks who are voicing their objection to war, and the many evils it creates. May the Lord bless them for so doing.

Ronny F. Wade, P.O. Box 10811, Springfield, Mo., Nov. 5— During Sept. we were privileged to assist the Eleventh St. church in Tulsa, Ok. in a meeting on the items of worship. We had large crowds in attendance at each service, and hope much good was accomplished by our studies. In Oct. we held a short meeting at Broken Arrow where Jack Cutter labors. Here we were encouraged by both the crowds and four who made confessions of sins. Brother Lynwood Smith conducted our meeting here in Springfield in Oct. It was one of the best we have had in years. The preaching was outstanding and the crowds were large and attentive, with outsiders present at many services. Lynwood stayed in our home, and his presence was a good shot in the arm for me. Currently we are preaching weekends and holding meetings near the home area. We look forward to year-end meetings which always serve to stimulate those who attend. May the Lord bless all everywhere who serve Him.

C.A. Smith, 810 N.W. 6th. St., Andrews, Tx. 79714, Nov. 1— The church here in Andrews continues to strive to do our Master's will. We are at peace, for which we are thankful. We are a small group, but we have vision, desire, and willingness to do all we can to build up the cause in our city. Andrews is not the easiest place to find people willing to just sit down with you and study the Word of God, but we must never give up, for we must be committed to working daily for the cause for which our Lord died. We believe if we will all plant and water, God will give the increase! (I Cor. 3:6). We have enjoyed the association of brother Bob O'Rear, who is now working for the congregation in Odessa, TX, and I might add, doing a good work. I hope the brethren will keep him in this part of Texas for some time to come. We are looking forward to the Homecoming Meeting in Healdton, Okla., around Thanksgiving, and of course we are making plans already to attend the great New Year's Meeting in Oklahoma. If you are ever our way, please stop and visit with us. We certainly want you to pray for us and the work here, and we in turn are always in prayer for the faithful everywhere. May God bless and keep all of you.

Mark L. Fender, 10402 Rock Cove, Converse, TX 78109; November 6, 1990— The past several months have been very eventful, and have included a move for my family and me. Please note our new address, and new telephone number: 512-659-3044. We have just concluded a meeting here with Brother Glenn Ballard. His preaching was excellent, being well based in the scriptures, and also very fitting to the needs of the congregation here. At the closing service of the meeting, our hearts were made to rejoice as a young man obeyed the

gospel in baptism. We appreciate Glenn so much for the wonderful job that he did with the meeting. The brethren here at Vance Jackson Road continue to work hard with me in a number of projects we have going to spread the gospel. Correspondence courses, door-knocking, personal visits, and other efforts have provided us with a number of prospects. Some of these look quite promising, others do not; but we trust that God will give the increase as He sees fit. Later this month, my family and I look forward to being with the congregation in Lubbock, TX for a short meeting, and then in Jasper, TN for a meeting January 9-13. Please pray for us in the work.

Brian Burns, 402 Blanco, Duncanville, TX 75137, (214) 709-8560—As usual it has been quite some time since my last report. As of July 17th of this year my family and I have become Texas residents. We have moved to Duncanville, TX, a southern suburb of Dallas, to assist the old Boulder Dr. congregation in a new work. We have sold the old location and purchased lots to build our new meeting place. We are temporarily meeting at the Holiday Inn on Lord's day and in our homes on Wednesday evenings. Due to the congregation's zeal, we immediately started having outside visitors and studies. New and old acquaintances are talked to, we visit the hospitals, offer correspondence courses and any other scriptural means to spread God's truth. We anticipate a long and fruitful work here in the Lord's vineyard. We had lived and worked seven years in Ft. Smith, AR. We have wonderful brethren and even more wonderful memories of our time there with them. My family enjoyed meetings in new places this year. Brethren at Jackson, MS and West Monroe, LA invited us for meetings and treated us royally. I was also able to return to Pleasant Grove in Indiana for a short meeting. There is no doubt our brethren are the finest people on earth. Please note our new address and call on us if we can assist you in the work. Remember to pray for us.

Reggie Kinser, 9212 S. Ketcham Road, Bloomington, IN. 47403—Since our last report on the work here in Spencer, In. we've been very busy conducting home studies, and working with the local brethren. In the last thirty days, a brother who has been out of duty for nineteen years has come back to the fold, and two more precious souls have been added to the church here at Spencer. At present we are involved in studies with brethren who have left the church, those who worship in error, and people who have no religious persuasion at all. Please remember us when you pray. As you may have read in last month's issue of the *Old Paths Advocate* the church at Bedford, IN. has recently "sent us away" (Acts 13:3) to do evangelistic work in the Spencer area. We are now engaged in this work in a full time effort. The brethren at the Bedford, Brazil, and Pleasant Grove congregations have been working with, and grooming us for a work of this nature for quite some time. I must express my appreciation for all that they have done in helping prepare for this work. Surely, God will bless them. While good things happen and souls are saved, we must also remember the brokenhearted. On Oct. 8 sister Maria Corns of the Spencer congregation and her nineteen year old son Andy were involved in a traffic accident that claimed both of their lives. The first time I met Andy was at church services the day before the accident. He, and his fiance asked us to perform their wedding ceremony sometime in November. Andy said he knew he needed to start coming to church, and that he would be back. It all serves to remind us just how fragile life really is, and the urgency of getting the gospel out. Andy was not a member of the Lord's church. Please pray for the Corns family, and the work at Spencer.

Bennie Cryer, 1124 Sheffield Ct., Stockton, CA. 92110, November 8—The work in Stockton is going well. We have several new members and we are in the process of grounding them in the faith. The last weekend in October we worked with the church in Fort-

una, CA in a meeting that was most enjoyable. It was good to be with those folks again. They have several new members and young people that are really interested in the cause. Roger and Judy Boone have been working with them for five years and their labor is really being rewarded now. Joann and I enjoyed staying in their home so much. Five couples and a brother in Christ came to Fortuna from congregations down this way and really helped the meeting. December 9-16 we will be working with the congregation in Clovis, CA in a meeting. Then we will have the annual New Year's meeting in Northern California here in Stockton December 29-31. Stockton has arranged for Bro. Don King and me to help organize and carry on this meeting. We are looking for another large turnout for it. The Lord willing, Don and I will depart January 2 for the Philippines and spend most of the rest of the month in the work there. Don, we have been using the special issue of the OPA "INTRODUCING THE CHURCH OF CHRIST" in some of our studies. It really helps in grounding new members to the faith. Pray for The Cause and us.

David A. Stands, 79 Girraween St., Armadale, W.A. 6112, Australia, Oct. 29, 1990—We arrived in Perth, W. Australia Thursday the 13th of September, 1990. Most of the church were there to greet us at the airport. It is hard to describe the feeling of traveling half way around the world in less than 24 hours. The daylight was saying time to get up, but our bodies were saying time to go to sleep. The church was very glad to see us and instantly made us feel welcome. The brethren had already rented a nice four bedroom house for us, so we were able to move in immediately. At present, I feel there is solid potential for growth in this part of the world. The church here is very rooted in the word of God and dedicated to the cause of Christ. The services are being conducted in an orderly fashion. I have been doing the teaching on Lord's day morning with the other brethren teaching at the evening service. On Wed-

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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)

nesday evening we have been getting together to study the Bible. At present we are running newspaper ads which have resulted in five visitors to our services, two of which have returned on other occasions. Also, I have been visiting with members who are currently out of duty, some of them have come to services, but have not made confessions yet. The second week of October we drove south to Albany, W.A. to visit the church there. We stayed in the home of Keith and Anne Thomson who are labouring in the cause. We had an enjoyable time comparing notes on the Bible, as well as seeing many new and beautiful sights. In closing, my family and I are very excited to be here. By now we are adjusting to life in a foreign country, which is not all that different than life in America. We appreciate the opportunity to preach the Gospel of Jesus Christ in this part of the world. May He bless it to His glory is our prayer. Please remember us in your prayers. May God bless you.

Roger L. Owens, Rt. 3, Box 250, Neosho, Mo. 64850 (451-776-2482), Nov. 8, 1990— The church here at Neosho, Mo. is doing very well despite the fact our building fell victim to the hand of arson. For the last four months we have had to meet in three different locations, but as of Nov. 9th we will be back in our new building. Brother Carl Johnson will begin a 10 day meeting on Nov. 9. Brother James Ortin will be with us on Dec. 21-23 speaking on marriage and the home. I held a 10 day meeting in October at Hale, AR and enjoyed the fellowship and Christian association. Brother John Anderson

spent some time with me during the meeting at Hale and we were able to visit many while he was there. Brother Jimmy Smith supported us during the meeting and we appreciate him and his family so much. I have time for many weekend meetings and could hold longer meetings during the summer months. There is much work to do in our area and we hope the winter months will allow us the time and opportunity to complete all that we have planned. Pray for the work here at Neosho and we shall continue to pray for every work both known and hidden in His name. God bless you one and all.

George Battey, 2710 Somerton Dr., Morrow, GA 30260, (404) 968-5881, November 6— Greetings to all the brethren. I barely had time to get my September field report in the mail when I was able to baptize another soul into the body of Christ--again, the result of our phone line-answering machine approach. This brings to a total of three baptisms since September as a result of our answering machine and so far all three have remained in attendance to the services. May I add that all three attend all three of our weekly services--not just Sunday morning only! With all three I have a weekly study to help ground them in the faith and all three are beginning to change their lives as they are taught new things. We are taking things rather slow with them because they are babes in Christ and as Jesus told His apostles: "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12). Before closing, I need to correct a misprint in my Se-

ptember field report. The misprinted sentence reads: "Several of these leads have attended our worship services and several more of them have been baptized!" This sentence should have read: "Several of these leads have attended our worship services and several more have allowed us into their homes for studies, but best of all, two of them have been baptized!"-- a big difference. Things are going good out here, but not quite that good! The Good Lord bless you all in your work for Him!

Steve Holt, 328 Oakwood Ln., Hewitt, Texas 76643— Since last report, the Lord has blessed the work at the Monte Vista congregation in Waco. In one week, I have had the honor of assisting three new members in their obedience to the Gospel. The new converts are Bob Myers, Linda Toten and her daughter, Serena Toten. These conversions resulted from leads provided by Bros. Art Nixon and Robert Curry. May God bless them for their work. At last count, we have 16 people enrolled in our Bible correspondence course. Our door-knocking effort has produced about 10 studies with people. We pray this effort will produce some visible results soon. We deeply regretted the sudden illness of Bro. Edwin Morris who was to hold our gospel meeting in November. We pray for his quick and complete recovery so that he can continue his work. Bro. Melvin Blalock graciously agreed to take his place. His lessons were edifying to the whole church, especially to our younger members. We also enjoyed our visitors from neighboring congregations. Pray for us.