



A D V O C A T E

No. 1 JANUARY 1, 1992

## SHOULD A CHILD OF GOD SERVE ON A JURY IN A COURT OF LAW?

*By Alan Bonifay*

**F**rom time to time ethical questions arise in our lives concerning issues about which the Word of God reveals no absolute, positive divine law either requiring or forbidding our participation. In such cases, however, we are not left stranded upon the rock of what someone else thinks. For the Bible teaches us in other ways besides commands, examples, and necessary inferences. These tests of truth regulate matters of positive divine law.

In His transcendent omniscience God provided, in his revealed will, rules by which His people can ascertain the truth relative to any question that might arise in the mind of man throughout the course of human history. These rules are principles. Principles are laws also, but they are a different kind of rule from a positive divine law. Positive divine law requires or prohibits a certain action. Whereas principles are laws which are broader in their application. One principle might govern an infinite variety of situations in life.

By way of example, consider Mark 16:16. "He that believeth and is baptized shall be saved." This is a positive divine law which promises salvation only to those who believe and are baptized. Notice that obedience to this kind of law is very narrowly circumscribed. Equally, I Corinthians 6:18 contains a positive divine law which prohibits certain action. It says, "Flee fornication." It is also a narrow concept forbidding any illicit sexual activity.

By contrast Romans 12 contains numerous broad, general principles which regulate, not certain specific actions only, but an infinite host of situations. For example verse 14 says, "Bless them which persecute you: bless and curse not." Countless situations might arise which should be governed by this principle.

About this time you might be wondering what on

earth all of this has to do with whether or not a Christian should serve on a jury? Just this --some might reason that since nothing is specifically stated in the Word of God that addresses this issue, then Christians should be free to decide for themselves whether or not they should serve if subpoenaed. However, it is incorrect to assume that the Bible has nothing to say about this matter simply because jury service per se is not mentioned in the new Testament. The fact is that the Word of God has a considerable amount to say and all of it must be weighed carefully. The new Testament teaches us the truth on this matter via several important principles.

Not only so, but it is also a matter of considerable moment because several states have begun subpoenaing potential jurors through random shuffling of driver's license numbers rather than taking them from registered voter rolls. Consequently a larger number of Christians are being affected. Many are wondering just how they should proceed.

Most Christians readily acknowledge their reticence to sit in judgment on a capital case because they recognize the terrible finality of sending a fellow human being to meet his Maker in eternity. Clearly, the New Testament proscribes Christians killing or assisting others to do so (Mt. 5:21,22; Gal. 5:19-21; James 2:8-13; 4:1-4). Yet they are plagued by other questions in lesser cases.

Does the Christian's obligation to be a good citizen demand that he serve on non-capital cases (Rom. 13:1, 2, 5; I Pet. 2:13-17)? How about the principle Peter revealed when he taught that when civil law conflicts with God's law that God's law must always take precedence (Acts 5:29)? Does this principle regulate a Christian's action relative to jury service? All of these questions and more are

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## HERE AND THERE

By Don L. King

The world is in a state of real excitement now with the recent announcement from the famous basketball player that he is infected with the aids virus. The newspapers have daily articles, radio talk shows are rehashing it and; of course, the news on television is giving us more than we really want to know. Am I sorry for him, you may wonder? Of course, I feel pity for anyone who contracts a potentially deadly disease. However, this problem did not have to exist. It most certainly could have been avoided if the laws of God had meant anything to Mr. Johnson. The cry among most of the world now is for "safe sex." How sad. Paul said, "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." (1 Corinthians 6:18) The painfully obvious way for anyone to be risk free is to abstain from all manner of sexual misconduct. We have preached this for years! Recently, the Vice President of the U.S.A. said virtually the same thing and was mocked and ridiculed by many. What is the matter with the world? Why is that so difficult to understand? Perhaps it is because as Paul said: "There is no fear of God before their eyes." (Romans 3:18). One thing is for sure; the laws of nature are going to force people to clean up. It is just so sad that thousands upon thousands will die from sexually transmitted disease before the masses will turn from their ways. It is estimated the number of deaths may well quadruple in a short time because of aids. All along, the Word of God has said, "Flee fornication...." Pity.

Have you tried to get money to preach the gospel in mission fields lately? If you have written or called around, you doubtless have discovered it is not easy to do. Yes, we know times are difficult now; but I'm convinced our brethren are not broke. We have all heard the rumors of this or that church with many thousands of dollars in the treasury. Perhaps there may be some with a great amount, I don't know. However, most have enough to preach the gospel somewhere. I recall the case in Haggai chapter two (also Ezra chapter 4) concerning the rebuilding of the Temple in Jerusalem. Under Zerubbabel the Jews returned from Babylon to Jerusalem, their home city, to rebuild the temple which had been torn down by Nebuchadnezzar. They were eager to work at first but soon lost their zest for it. After all, the Samaritans were giving them trouble. It wasn't enjoyable anymore, and so they were content to simply let the work go undone. For approximately fifteen years, the temple lay in disarray while the people lived in "cieled" houses.

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# THE QUERIST COLUMN

*By Ronny F. Wade*

**Question:** Why did God require blood in his sacrifices? (Tx.)

**Answer:** Alexander Campbell was correct when he said "the history of sacrifice is the history of atonement, reconciliation, redemption, and remission of sins." Even though the scriptures do not furnish us with an account of the origin of sacrifice, we know that it doubtless is as old as the fall of man. Abel's offering, a sacrifice of faith, was accepted by God. Since faith cometh by hearing the word of God (Rom. 10:17), we can only conclude that God had communicated His wishes to man prior to this event recorded in Gen. 4. In order to understand the rite of sacrifice, one must understand the demands of justice regarding payment for sin i.e. the life of the transgressor. Sacrifice, then, is "the solemn and religious infliction of death upon an innocent and unoffending victim, usually by shedding its blood" (Campbell, *The Christian System* p. 21) By all rights, the transgressor should be put to death for his/her sins. However, God in his mercy allowed a sacrifice to be offered in place of the sinner, thereby granting life and forgiveness. Under the law of Moses these sacrifices were usually animals, but were ineffectual in that they could not take away sin. (Heb. 10:4). They merely prefigured or pointed to the coming of Christ who would be the perfect and final atonement for sin. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9:12) In Heb. 9:22 we read "And almost all things are by the law purged with blood; and without the shedding of blood is no remission." Why the shedding of blood? The answer, I believe lies in the fact that "The life is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." (Lev. 17:11) The shedding of the blood of an innocent victim satisfied God's demands regarding atonement for sin. Since the life was in the blood, the animal died and thus became a sacrifice for the sins of man. We have already noticed that the blood of these animals could not take away sin. The shedding of the blood (death) of Christ accomplished what the blood of animals never could --the complete forgiveness of sin. Jesus in his death became our covering (atonement) for sin 1Jn. 2:2; 2Jn. 4:10. Regarding this Campbell makes the following observation "It is a curious and remarkable

fact, that God covered Adam and Eve with the skins of the first victims of death, instead of their fig-leaf robes. This may have prefigured the fact, that while sin was atoned or expiated as respects God by the life of the victim, the effect as respects man was a covering for his nakedness and shame, or his sin, which divested him of his primitive innocence and beauty, and covered him with ignominy and reproach." We finite mortals may never understand why God in his infinite wisdom chose to do things the way He did. It is not ours to question. We can, however, rejoice in the fact that He has provided for our forgiveness and made reconciliation a reality.

**Question:** What are the scriptural considerations in the location of a church building? Could you list them in order of priority? (Mo.)

**Answer:** It should first of all be noted that church buildings are authorized under general rather than specific authority. In Heb. 10:25 we have the command to assemble, hence the necessity for a place to assemble. Church buildings are an option, not a command. We cannot expect, then, to find in the scriptures a list of considerations for the location of a meeting house. That is a matter of judgment. It would seem to this writer that when brethren consider the location of a building the following things should be taken into account: Does the church want to locate in an area where there are no members, thus providing a base from which to preach the gospel to new people? Or do we want to locate in an area convenient to existing members? Before serious consideration can be given to an exact location one of the above choices needs to be made. In every situation it seems to me that brethren should be careful to locate the building in a place accessible to all; a neighborhood that is advancing rather than deteriorating; one that offers potential for the future. It has always been the feeling of this writer that our buildings should be neat, clean (both inside and out), and modest in appearance. Extravagance is out of the question. It has always bothered me when brethren are quick and generally ready to carpet the building, pad the pews, landscape the grounds with little discussion or hesitation, but when it comes to mission work or the support of a preacher they haggle and argue for hours. Could it be that our priorities are out of order? If our object and goal is the spread of the gospel and service to God, the church building will become a means to an end. Nothing more, nothing less. (Send all questions to Ronny F. Wade, P.O. Box 10811 Springfield, Mo. 65808)

# A NEW CHURCH IN NASSAU, BAHAMAS

By Alton B. Bailey

Several months ago I received a phone call from a brother in Nassau, Bahamas. He was desiring a large communion cup which we were able to supply. He and others broke away from liberalism and digression to begin worshiping the way the Bible teaches. They had a desire to do only what the Bible taught and nothing else. They studied subjects deeply and prayerfully, discussed them when they assembled for worship, striving to come to the proper conclusion of what the Scriptures actually taught regarding worship and other doctrinal matters. It should make us all rejoice to know that they now worship the same way the faithful brotherhood does.

An invitation was extended to me to come to the Bahamas to meet and become acquainted with them. November 18 brethren Mark Bailey and Phillip Prince and I arrived at the Airport in Nassau and met one of the brethren. They had rented a car for us and had reserved a unit in the beautiful Orchard Apts. We had services and studies from the first day we were there until we left with the exception of one day. On Lord's day we assembled in the home of one of the brethren. It was one of the most sacred services I have ever witnessed. They did not go to church thinking of leaving; they went to worship and time played no part in their plans. They began with several songs, seven or eight at least, followed by a meaningful prayer, then more singing. I taught that

morning beginning with Dan. 2:44, followed with discussion of the lesson. We then sang several more songs. The Lord's supper was observed and after each item, there were several moments of quietness to meditate upon what they had just done, followed with more singing. Then the collection was taken after praying with thanksgiving to the Lord for their health and jobs to earn their living. The services began about 10:00 A.M. and were dismissed about 1:00 P.M. Before leaving Nassau, I talked with one of the leaders about listing the church there in the directory. He was not in favor of doing so at this time since different members had left the other church for different reasons. He said anyone was welcome to come and worship with them: however, he felt they should be more established before they began to advertise their services. He felt they should have a united front when they do that. They have come a long way with the Lord's help in their search for truth and will succeed if they continue as I am sure they will.

It was a pleasure to be associated with them and with Phillip and Mark on this trip. They were both very interested and involved. At night we had our own studies and prayed together for the good of the cause there. If anyone should plan a trip to the Bahamas and desire information about the brethren there you may contact either of us.

## SHOULD A CHILD OF GOD SERVE ON A JURY IN A COURT OF LAW?

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worthy of consideration. However, the issue turns on the principles elucidated in chapters 12 and 13 of Romans.

Most of the time the chapter and verse divisions which we use are extremely helpful in pinpointing a reference. However, there are more places than one where both of these divisions are detrimental to understanding. One of those unhappy locations is between Romans 12:21 and 13:1. The chapters should be divided either at 12:8 or 13:7. At any rate, Romans 12:9-13:7 should be considered together. They should not be broken into two groups or verses.

In Romans 12:17-21 Paul says, 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.

Christians are clearly forbidden from avenging themselves. W.E. Vine says "The word avenge is a compound word meaning that which proceeds from justice. It is used to mean to vindicate a person's right or to avenge a thing. With the first meaning it is used in the parable of the unjust judge of the vindication of the rights of the widow (Lk. 18:3,5). With the second meaning it is used in Reve-

lation 6:10 and 19:2 of the act of God in avenging the blood of the saints. In II Corinthians 10:6 it is used of the Apostle's readiness to use his apostolic authority in punishing disobedience on the part of his readers.

This same word in its noun form is used in Romans 13:4 of the civil authority as a punisher in the discharge of his function of executing wrath on the evildoer. In another noun form it is used of the vengeance that belongs to God.

In II Thessalonians 1:8 it is said of the act of Divine justice which will be meted out to those who know not God and obey not the Gospel, when the Lord comes in flaming fire at His Second Advent. In the Divine exercise of judgment there is no element of vindictiveness, nothing by way of taking revenge. In I Peter 2:14 it is used of civil governors as those

who are sent of God for vengeance or punishment of evildoers.

In Romans 12:19 Christians are told not to avenge themselves because vengeance belongs to God and who will mete it out. When we read this casually we think immediately of the final judgment at the last day. And it is true that God will mete out justice and punishment at that time. However, God also renders vengeance against evil doers through the civil powers (Romans 13:4).

Read the first seven verses of Romans 13. Clearly the civil ruler is declared to be God's agent in metering out judgment to evildoers. If in Romans 12:19 Christians are forbidden to take vengeance because it is God who shall mete it out and if one way God metes it out is through civil authorities, then how could the Christian participate in the civil process of venging or punishing evil doers? It seems obvious that in fact they cannot. If Christians cannot participate in the civil power's function of punishing evil doers, then how could they possibly sit in judgment of accused evildoers in a jury? It doesn't seem to me that there is much difference in serving on a jury and being a medic in the military.

The major engine driving the power of civil authority is carnal force. Romans 13:4 plainly says, "He beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Yet Christians are just as clearly forbidden to use carnal force. Ephesians 6:12 says, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

If this principle prohibits the Christian from serving in the military in any capacity, and it does, then it also prohibits him from serving in the fiduciary in any capacity that is directly involved in the punishment of evildoers. The same principle which would proscribe a child of God from func-

tioning as an agent of the Executive to punish evildoers would enjoin him from serving on a jury whose function was to punish evildoers.

Finally, consider I Corinthians 5:13, 13: "For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth."

Care must be exercised in the application of this verse for the subject under consideration is church discipline. Still it appears that verses 12a and 13a would preclude a Christian sitting in judgment on a jury of the civil government. God will judge those outside the church. Christians do not judge men outside the church. Romans 13:1-7 says God judges those without through the civil power. Again the principle seems to convey the idea that Christians should steer clear of such an involvement. I wonder if Paul's statement in verses 12 and 13 is what draws his mind to the Corinthian's questions about taking brethren to law, which is what he takes up in chapter six.

From these passages it becomes clear that Christians should make every effort to avoid serving on a jury and aiding the civil power in the punishment of evildoers. We should begin now to make our conscientious objections known before we become vulnerable by default. Faithful and courageous brethren at great sacrifice paved the way for us in the matter of conscientious objection to military service. We need men just as dedicated to arise in this matter and begin to respectfully appeal to the powers that be. OPA

#### HERE AND THERE

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This word in Hebrew means covered or roofed. The temple was unfinished, but their own homes were well completed and apparently even luxurious. The most important things were undone. When Haggai rebuked them for their flagrant unconcern they said, "...The time is not come, the time that the Lord's house should be

built." (Haggai 1:2) In other words, the time is not right. We are waiting for the right time.

Brethren, the time is right. Jesus said the fields "...are white already to harvest." (John 4:35) This is the first month of the new year. Let us resolve to do more this year than ever before. New doors are being opened in so many places today. Some of them, perhaps, in your own town or city. The money in our treasuries is undoubtedly enough to preach to all who will listen. We beg of you to be willing to use it for the primary purpose for which it is intended, the preaching of the gospel! Far better that we should delay refurbishing of our buildings (and I am not opposed to brethren meeting in decent buildings) to use the money to preach the gospel to those who are lost. I would a thousand times rather explain to Jesus why our building was a bit small, the pews unpadded, the parking lot unpaved, etc., etc., than to explain why we had decided against preaching to those who could have been saved if we had just spent the money to preach to them rather than using it for other things. Jesus Christ does not want our money when He returns. He desires to see those who are His and Heaven bound because we spent what we had to for their salvation. Let us be sure our priorities are where they need to be during 1992. May the Lord bless us in the year ahead and grant great progress where ever His people are to be found. Let us be true to the Book. DLK



WALL-- Sis. Lucille Ida Wall was born Jan 29, 1915 in Alderson, Okla., and had lived in the High Hill community near Al-

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derson all her life. She passed from this life on Aug 23, 1991. She obeyed the gospel in 1930 at the young age of 15 and had been a faithful Christian all her life. She attended the Alderson Church of Christ. She is survived by her husband, Naaman; 1 son Naaman, Jr.; three daughters, Mrs. Letha Howry, Mrs. Sheralynn Horton, and Mrs. Marie Giles; two sisters, Mrs. Marjorie Nail and Mrs. Lillie Robinson. The writer endeavored to comfort the bereaved family with prayer and assurances from God's Word. She was laid to rest Aug. 26, 1991 in the Memory Gardens Memorial Cemetery, McAlester, Okla. -- *Elmo House*. Editor's Note: Deleted from Dec. issue by the printers due to a lack of space. Our apologies.

**MASSEY**-- Grace Kathryn Massey, born July 30, 1894 near Competition, Mo., departed this life Aug. 30, 1991. She was united in marriage to Lannie Massey, in 1912 and to this union two sons, and one daughter were born. Two sons, Billy and Pearne survive her death. Grace is the last of the charter members of the Claxton Church of Christ, which was her home congregation. Grace was baptized by her uncle Homer L. King, in 1933 in a meeting held in the McBride Community Center, near Competition, Mo., along with thirty others. If I am correct, there are still a few living that were among that number, that do not live there any more. Grace and Lannie, were well known in their community, where they owned and operated a general store for twenty-seven years. Grace and her two sisters, Bessie and Sylvia (deceased), were very hospitable, and a true joy to be around. She had five brothers, also, who preceded her in death. A very large group of friends and loved ones attended the funeral. The singing was done by a selected group which did a fantastic job. Grace wrote out the details for her own funeral,

which we tried to carry out to the letter. This writer was asked to conduct the final rites, assisted by Ron Alexander, at the graveside, and in the singing. Grace was able to live in her home, though alone, the last few years of her life, until a few days before her death. --*Clovis T. Cook*. Editor's Note: This was deleted by the printers due to a lack of space in the Dec. issue. Our apologies.

**BURKHART**-- Jack Gale Burkhardt, was born April 27, 1931 in Racine, Mo. and departed this life June 13, 1991 in Joplin, Mo. at the age of 60 years, 1 month and 17 days after a one week illness. He was a lifelong resident of the Racine area. He was a retired aircraft mechanic and a member of the Ottawa St. Church of Christ in Seneca, having obeyed the gospel in 1952 he remained faithful to the end. His passing is mourned by his wife, Donna of the home, one daughter, Vera Gilstrap, Seneca, Mo.; two sons, Roger and Randall of Neosho, Mo.; one brother and two sisters. He was preceded in death by a granddaughter, Emily Suzanne Gilstrap. Jack was a good singer and song-leader whose booming voice, hearty handshake and broad smile will be greatly missed. He and Donna attended gospel meetings far and wide. Memorial services were at Clark Chapel in Neosho, with no doubt one of the largest crowds I've ever seen at a memorial service. The singing was unsurpassed in beauty and a fitting attestation of Jack's love of gospel music. All of this took place at 1:00 P.M. June 15, 1991. He was buried in Burkhardt Cemetery. Orville Lee Smith chronicled Jack's life as a strong supporter of gospel preaching and assisted me in the services. The congregation at Seneca suffered greatly in the loss of their leader, and we missed him terribly in local meetings. His seat is empty and loved ones have yet another reason to set their affections on things above. (I express my apologies for the lateness of this report,

but a previous one was lost in the mail)--*Jimmie C. Smith*. Editor's Note: This was deleted by the printers due to lack of space in the Dec. issue. Our apologies to all.

**BRISTOW**-- Bro. James E. Bristow was born Dec. 25, 1911 and departed this life July 3, 1991. Bro. Bristow was a member of the C & Tyler congregation, McAlester, Ok. On the morning of July 3, he was stricken with a heart attack and immediately passed away. His death was very sudden and tragic. Bro. Jim obeyed the gospel late in life and was highly respected by all who knew him. He will be greatly missed in the church. He leaves behind his wife Patsy, two sons, one daughter, two brothers and a number of grandchildren and great grandchildren. The writer conducted the service from the meeting house. I extend my sincere and heartfelt sympathy to the family in such a dark and lonely hour --*Elmo House*. Editor's note: The lack of space in the Dec. issue forced the printers to delete this. Our apologies. *DLK*

**SCRIBNER**-- Walter Edwin Scribner was born Oct. 7, 1911 at Powell, OK and departed this life Aug. 23, 1991. He was married to Nora McAlister on Dec. 27, 1933. He is survived by his wife, Nora, and two daughters, Yuvonda Hale and Odessa Bailey, both of Ardmore, OK; two brothers and four sisters, four grandchildren, and two great-grandchildren. Walter and Nora were members of the First Avenue congregation at Ardmore, and it was my privilege to baptize Walter into Christ several years ago. Services were conducted from Harvey-Douglas Funeral Home on Aug. 26, 1991, with some good singing by a group from the congregation. I traveled to Ardmore to conduct the funeral at the family's request.--*Johnny Elmore*

**BOOTH**-- Ina May Booth was born June 6, 1931 at Brixey, Mo. and departed this life Nov. 19,

1991 at Lebanon. She was married to Tom L. Booth on Oct. 21, 1961. She is survived by her husband, Tom; a son, Bryan David Booth, Fayetteville, AR; a daughter, Jacqueline E. Booth, Springdale, AR; her mother, Lena Wissinger, and a sister, Veta King, both of Lebanon; two brothers, Dan Wissinger, Springfield, Mo, and John Wissinger of Rocheport, Mo., two grandsons, Joel and Patrick Booth, several nieces and nephews, and many friends. Ina obeyed the gospel at an early age and was a faithful member of the church in Lebanon. Ina was a devoted homemaker and enjoyed quilting and handwork, but perhaps her greatest pleasure came in helping others. She was ill for a long time and we prayed for her recovery fervently but it was not to be. She will be missed at Lebanon, but we sorrow not "as others who have no hope." Services were conducted from Colonial Chapel Nov. 21, 1991 with Ron Alexander and I attempting to speak words to comfort and warn. A double quartet from the congregation sang. --*Johnny Elmore*

#### A TRIBUTE

As grandchildren, we knew Laura Maimo (Strait) Smith as Granny. She was a dear wife, mother, sister, neighbor and friend. More importantly, she was a child of God. In her earlier years she was a school teacher. Once she and PaPa became parents she left the classroom. But she never stopped teaching. Here are just a few spiritual things she taught us: She taught us the importance of noble character. Prov., 31:10-31 She taught us to be kind and generous. Eph. 4:32, ICor. 13:4-7 She taught us to serve the Lord faithfully. IITim. 4:7-8 She taught us the importance of hospitality. ITim. 5:10 She taught us thankfulness. Ps. 100 She taught us to love children for they are a blessing. Ps. 127:3 She taught us to love the Lord and His church. IPeter 2:4-6 She taught us to be content with

what we have. Phil. 4:11 She taught us to love our neighbor. Rom. 15:2 She taught us to do good when we have the chance. James 4:17 She taught us to keep teaching. Deut. 6:4-9 We miss her much. But we are ever thankful for the love and fond memories she gave us.

*Terrie Smith Hall, Scott Smith,  
Kerryn Smith, Steve Smith,  
Tracy Smith Barker*

**CULP--** Katlyn Jo... Infant daughter of Dyke and Connie Culp of Odessa, Tx., was born November 14, 1991 and went away to be with the Lord on November 15, 1991. She lived only a few hours, struggling from complications, she just could not overcome. God, the all-wise one, had other plans for her, and we believe that she is in a far better clime now, and we are expecting to see her in heaven, where she will be in perfect health. We then, "suffered her, and forbade her not to go to Jesus." She leaves to mourn her passing, parents, Dyke and Connie Culp, one sister, Kyndall, one brother, Landon, Grandparents, C. A. and Iva Jo Smith and Mr. and Mrs. F. M. Hoermann, plus a host of other relatives, and well wishers. The services were held in Odessa, Tx., graveside, November 17th. 1991. It was my grave task to attempt to find answers for their questions, comfort for their grief, and hope amidst their adversities. Of course, we turned to God, and His Word, and there we found "Grace to help, in our time of need", and "commended them to God and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20:32). The lovely song, "Gathering Flowers for the Master's Bouquet" was sung by brothers and sisters from the Midland, Tx. congregation, led by Alfred Baze, and was beautifully done. May God richly bless us as we wait for the coming of the Lord Jesus Christ, and our reunion with our sweet Katlyn Jo --*C. A. Smith*

**A LOVING TRIBUTE TO KATLYN JO CULP, INFANT DAUGHTER OF DYKE AND CONNIE CULP, SISTER OF KYNDALL AND LANDON, AND GRAND-DAUGHTER OF F.M. AND PATSY HOERMANN - C. A. AND IVA JO SMITH. BORN NOV. 14, 1991 DIED NOV. 15, 1991.**

She is not dead - the child of our affection But gone unto that school

Where she no longer needs our poor protection, And Christ himself doth rule.

In that great cloister's stillness and seclusion, By guardian angels led,

Safe from temptation, safe from sin's pollution, She lives, whom we call dead.

Day after day we think what she is doing In those bright realms of air;

Year after year, her tender steps pursuing, Behold her grown more fair.

Thus do we walk with her and keep unbroken The bond which nature gives,

Thinking that our remembrance, though unspoken, May reach her where she lives.

We will be patient, and assuage the feeling We may not wholly stay;

By silence sanctifying, not concealing, The grief that must have way.

--*Henry Wadsworth Longfellow.*

Our very hopes belied our fears, Our fears our hopes belied

We thought her dying when she slept, And sleeping when she died. --*Thomas Hood.*

**GOODNIGHT SWEET KATLYN JO, WE WILL SEE YOU IN THE MORNING!**

*Granddaddy and Granny Smith*

**RAY--** Joann Mackey Ray was born October 1, 1951, in Bethlehem, Pennsylvania, and departed this life November 2, 1991 in Kansas City, Mo. at the age of 40 years, one month and one day. She is survived by her husband, Harry Eugene Ray, one son, Joshua Mark, and one

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daughter, Courtney Ann, all of the home; her parents, Robert and Florence Mackey of Kansas City; two sisters, Bonnie Faucett and her husband Neil, their children Nichole, Milissa and Chad of Faucett, Mo; and Mary Ellen Rupert and her sons, Travis and Tyler of Kansas City. Also Harry's parents, Eugene and Ava Ray of Broken Arrow, Ok., one sister-in-law, Shirley Veetch and her husband, Rick and children Audra, Olivia, and Aaron of Lone Jack, Mo. She is also survived by a host of other relatives, neighbors and friends with whom she worked and worshipped. Joann was a member of the 85th and Euclid church in Kansas City, Mo. She was a loving and faithful wife, an affectionate mother, caring daughter, devoted sister and compassionate friend. Joann was a devoted Christian and an inspiration to all who were aware of her courageous battle with cancer. She only missed one Sunday morning worship service during her illness and always managed a smile for all. An estimated 600 attended visitation which lasted over three hours and another 600 attended her funeral which attests to the way she touched the lives of others. Bro. John Pruitt and I were honored to conduct Joann's services. --Ron Alexander

**RICHARDSON--** Lettie Pearl departed this life on Nov. 17, 1991 at the age of 86 years. She was preceded in death by her beloved husband, Lem, and one son, William Reeder. She is survived by one son, three daughters and two sisters, 19 grandchildren, 27 great-grandchildren and 3 great-great-grandchildren and several neices and nephews. Lettie and Lem were both faithful longtime members of the Chapel Grove Church of Christ. I had grown especially close to Lettie and her family as they cared for her during her extended illness. She will be missed by all who knew and loved her. Paul Walker and I did our best to comfort the family. --Johnny L. Fisher



## ANNOUNCEMENTS

### CAMERON, TX

The congregation in Hoyte, two miles east of Cameron now meets at 4:30 p.m. for Sunday evening services.

### NEW CONGREGATION IN BIRMINGHAM AREA

The MONTGOMERY HIGHWAY CHURCH OF CHRIST in Pelham, Alabama began meeting October 20, 1991 in the Cahaba Village (Shops), at 2976 Hwy 31 So., Suite D. Our services are Lord's days at 10:30 AM and 6:00 PM. We are thankful for the assistance and promotion of this great work from the Crescent Ridge congregation. For further information call: Duane Fancher (205) 951-3526; Glen Bevis 773-9322 or Richard Nichols 853-3608. Come visit us.

### FOR PUBLICATION OF YOUR WRITINGS, ETC.

From now until Feb. 15 please send all your field reports, articles, announcements, etc. to Ronny Wade, P.O. Box 10811, Springfield, Mo. 65808. Ronny will be publishing the February and March issues of OPA. After the 15th of Feb. resume sending all material to me in California as usual. You won't need to send subscriptions and renewals to Ronny as my wife, Pat, will be home taking care of the computer lists for our readers. Feel free, therefore to continue to send all subscriptions and renewals to the California address (41931 Chadbourne Dr., Fremont, Ca., 94539) Thank you for your consideration and patience. DLK



### FIFTY YEARS

On December 25, 1941, in McClenny, Florida, James Wallace Kornegay and Verlie McDonald embarked on a new life as one flesh. Today, some 50 years later, their marriage is a shining example for Christians both young and old. In 1947, under the preaching of E.H. Miller at Colquitt, Georgia, both Wallace and Verlie obeyed the gospel. Soon after, Wallace began preaching the gospel and for the past 30 years he has done evangelical work. Together they have travelled countless miles in the eastern states, working together for the Lord- Wallace by preaching, and Verlie by exemplifying a Christian wife in every way; many souls have been saved by their influence. Along the way, they have been blessed with two sons, James and Johnny, as well as eleven grandchildren and three great-grandchildren. At their home congregation of Raleigh, N.C. is where I first came in contact with the Kornegay's some 27 years ago and as it has been found by so many others, their hearts and home were open to me. It's impossible to express how much of a blessing they have been to myself, my family, and the countless others who have been touched by their Christian spirit. May the Lord bless Bro. Wallace and Sis. Verlie. For those wishing to congratulate them on their 50 years of marriage, their address is: 7708 Falls of Neuse Rd., Raleigh, NC 27615. Their telephone number is (919) 847-0805. --Jerry L. Harris, Mebane, NC



**MEET BROTHER JUAN MANUEL AGUILAR**

Brother Manuel is a native Honduran, 25 years old. He has been preaching the gospel full time for about two and one half years. In that time, it has been a pleasure to watch him grow and develop into a good preacher. He is very studious and has a strong desire to improve himself for his service to God. Although he grew up under adverse conditions, he let his personal struggles mold him into a mature young man with a strong faith in God. He did not have a chance to go to school as a child, but later, he worked days (sometimes two or three jobs) and went to school at night and graduated from sixth grade. He hopes to be able to continue his education as possible. Currently, Brother Manuel is working with me in a new effort in the northern major city of Honduras, San Pedro Sula. Brother Manuel is a true soldier of the cross, if I may judge, and is worthy of the support that he currently receives. He may never have the opportunity to visit the States personally, so I wanted to introduce him to the brotherhood in this fashion. Remember him and his work in your prayers. -- submitted by Randy Tidmore

**SICKNESS OF THE SOUL**  
by Juan Manuel Aguilar

Quite often I have visited some brethren, to talk with them about their spiritual and physical lives. My main interest has been to know why they don't assemble for the worship services. One of the ex-

cuses that they make is, "We were sick, but next Sunday we will be there." The following Sunday the same thing happens.

It appears that this sickness is a "Sunday Sickness." After the weekend, they never fail to make it to work, and it doesn't matter how the weather is. In rain or sunshine they make it, and sometimes they have to walk. This makes me think that for them, the things of this world are more important than the things of the Lord.

Their sickness isn't physical but spiritual. Why do they lie? Can they not tell the truth? Do they think that they will be justified by lying?

In the first place, those that lie do not belong to God, but to their father, the devil (John 8:44). Do you know where liars go? To heaven? No! They have their own place: hell. (Rev. 21:8) Where do you want to go? To the lake of fire or paradise? You choose. Everyone has the freedom of choice.

It is a command to assemble with the saints? Certainly! (Heb. 10:25) And if you don't think it is, you are hostile to what the Bible teaches (Rev. 22:18,19). To assemble is part of the "Will of the Father." If you do not do it, you can't enter the kingdom of heaven (Matt. 7:21). We must obey all of the Lord's commands (Matt. 28:20). If we obey all of His commands, we have the security of eternal life. But if we fail to persevere to the end, we won't be saved (Mark 13:13). --Written by your brother in Christ, Juan Manuel Aguilar, who loves you in the Lord. Brethren, I ask for your prayers for the spiritual growth of each one of the brethren, so that the work will advance as our God wants it to. (Borrowed from La Lampara, August, 1990. Translated and submitted by Randy Tidmore.)

**IF WE PLACE GOD FIRST**  
There's a verse in the Bible,  
And I hope you will agree;  
That it's one we should live by,  
Found in Matthew 6:33.  
It talks about priority,

First place cannot be shared.  
First seek God's kingdom and righteousness,  
That means good-bye to worldly cares.  
All these things shall be added unto you,  
Is a wonderful promise indeed.  
For if we place God first,  
He will take care of our every need.  
If we place God first,  
We would pray without ceasing,  
We would study His word daily,  
Our knowledge and faith increasing.  
We would obey the gospel of Christ,  
To be of the kingdom - His Church;  
There is no other way for salvation,  
I challenge you to search.  
We never would miss a worship service,  
Having excuses, what could be worse?  
No, not even on vacation,  
If we would place God first.  
Jobs that interfere with Christian duties,  
Is not worthy to explain;  
For to gain the world and lose one's soul,  
Jesus said is vain.  
And when we plan our budgets,  
God would be at the top of that list too;  
Because we must give as we've prospered,  
Found in I Corinthians 6:2.  
We would probably miss out  
On certain worldly pleasures;  
But we prefer our brethren,  
And have happiness beyond measure!  
Jesus said he didn't send peace on earth,  
Instead, He said a sword.  
For rejection is expected,  
When one lives a life for the Lord.  
To seek God's righteousness,  
Means to His commandments we comply;  
Not just some, but all,  
Even until we die.  
So if we place God first,  
Remember, anything less we can't afford;  
Heaven will not only be our goal,  
Heaven will be our reward.

Sandy Walling



*the fields are white already to harvest*

*Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539, Dec. 12-* The home church continues in peace for which we are thankful. Lately there seems to have been an increase of interest on the part of several and this has helped in many ways. A number have confessed their wrongs recently and we pray the best for them. By the time you read this I should be in the Philippines, Lord willing. The work appears to be progressing very well there and I will try to have an up-to-date report soon. I look forward to having Bro. Duane Permenter go with me this year and anticipate an enjoyable, profitable work together. Don't forget to mention us when you pray. We look forward to a series of meetings in Turlock, Ca. soon after our return during the month of February, I believe. Until Feb. 15th, 1992 send all material for publication to Ronny Wade as he will be taking care of the paper for the next two issues. After Feb. 15th, you may send to me as always. Lord bless the work.

*Richard L. Frizzell Sr. Rt. 5, Box 376, Ada, Ok. 74820. Ph. (405) 332-3673. Dec. 2-1991.-* It has been over a year since I last reported to O. P. A. I have been very busy with church work. I have preached one or more times in the following places: Galey, Golden, Miami, Ada, Ok. City-Capitol hill, in Ok. Weatherford,

and Graham in Tx. Neosho, Mo., Oak Grove, Ark. and three times in Kenai, Alaska. It has been very enjoyable and rewarding to be at these many congregations. There has been at least four confessions of faults. The hospitality of my brethren has just been outstanding, it is so good to be associated with the best people in the world, Christians. If it is the Lord's will I will be with my brethren in Indiana and preach at several congregations in that area, in the month of January. I am free for meetings year round, please let me know if I can help in any way. God bless you all. Please pray for me in His service.

*Joe Norton, 1712 Wanda Way, Arlington, TX 76017--*Conducting a gospel meeting for the brethren in El Cajon, Calif., in the San Diego area in October was the highlight of our work in recent times. The good brethren there responded with their usual enthusiasm to the preaching of the Word--it was wonderful to be with them again. It was a pleasure to be with a fellow gospel preacher, Larry Lay, and to stay in his home during the meeting. This fall it has also been a privilege to preach at the Capitol Hill congregation in Oklahoma City on two occasions and at Weatherford, Tex., plus three congregations in the Houston area: North Shore, Aurora Street, and Deer Park. The annual Texas Labor

Day meeting was hosted in the Fort Worth-Dallas metroplex by the Irving congregation, and it was well conducted and well attended. In August, Bro. Wayne McKamie and I again went to Mexico to strengthen the churches and to conduct the annual preachers' study, and we were accompanied by Bre. Murle Helwig and Glenn Ballard, who also assisted with the study, and by my son Byron. In April, I held a meeting for the congregation at Ardmore, Okla., and really enjoyed the interest and fellowship of the brethren there. We were really happy that our youngest, Derek, obeyed the gospel during that meeting. That same month, I participated in the annual spring meeting at Norman, Okla., in which the theme was Humanism. Crowds of young people were in attendance and showed a great deal of interest in the topics that were presented. We ask for your prayers personally and for the success of the Lord's work.

*Paul O. Nichols, 998 Terrace Drive, Oakdale, CA 95361, Dec. 5.* Since returning home from the meetings at Oklahoma City, Washington, Ok, and Springfield, MO, I have preached at Yuba City (at their fifty year celebration) and Lodi, as well as several times at Oakdale. Bro. Albert Brown who was a member of the church at Turlock, passed away recently with a stroke, after being bedfast for

many months. He was well known for his faithfulness and his spiritual strength, and was an inspiration to us who knew him best. Bro. Richard DeGough, Benny Cryer, and I were asked to speak at the funeral. It was an honor to do so. Several in this area have been afflicted with cancer; three at Modesto and one at Oakdale. Allie Baxley of Modesto passed away last week from that dreaded disease. However, she was a good Christian woman, having taken her stand for the truth many years ago, and she made preparation for the time of her departure. At the present time I have a niece who is being treated for carcinoma. She recently had surgery and is undergoing treatment in a new experimental program. We are living in perilous and difficult times—healthwise, economically, and spiritually. But we "must be strong in the Lord, and the power of His might." The Lord bless all the faithful everywhere.

*Bennie Cryer, 1124 Sheffield Ct., Stockton, CA 95210, Dec 3*—In October the congregation enjoyed a gospel meeting with Wayne McKamie. Surrounding sister congregations attended the meeting in good numbers as well as several gospel preachers. There was good outside interest as well and we are still reaping the benefits of the meeting. Also in October, I once again had the privilege of conducting a weekend meeting with the Fortuna congregation. Several people from Lodi and Stockton came for this meeting and assisted greatly. Roger Boone is still doing a good work up there in this comparatively young congregation. We have just returned from Yuba City and the 50th year celebration of the congregation's existence in that area. Paul Nichols assisted the members there in the first year of meeting together. He preached Saturday night and later on in the evening gave a brief history of his work there. That same evening Greg DeGough and I gave an account of our work with them

in past years. Joann and I had the privilege of working with the Yuba City folks for 25 years of their 50 year history and it was exciting to help them celebrate this milestone in their relationship with the Lord. Greg worked with them after I moved from there in 1984 and before he went to Zambia. He and his family are home for a short visit and will return to Zambia in February, Lord willing. He and I preached at the Sunday services as a part of their worship and celebration. The work here in Stockton continues in a good fashion. We hope to ordain more elders and deacons in the near future. God bless all of you.

*David A. Stands, 15 Pendragon Ct., Kelmscott, W.A. 6111, Australia 11/22/91*—Our work with the congregation in Western Australia continues well. Since our last report of the work, we have made several new contacts that continue to show interest in Christianity. I'm still conducting a study once a week with Paul English and Melony Reuter. Both of them are increasing in their knowledge and their desire to learn more is ever growing. I've been helping Paul to get up a lesson, he plans to give it on a Sunday night service soon. Ray Fowlie is still very active in her attendance to the Sunday morning service. We have not been able to study together as often as I would like to, but she is still very interested in the church. Recently a woman from the digressive church noticed our advertisement in the paper and came to a couple of services. Her name is Yolanda Madden. She expressed to me some disagreement on the use of one cup. We've since had several occasions to study the truth, as yet she has not fully agreed with us on it. However, she is getting together with us in our Wednesday evening studies, and continues to express interest and appreciation for what we study and how we study the Bible. Also, Keith and I have been studying with her on Friday afternoons at her home.

This past month a friend of Jim and Alison Howard became interested in our services and has been coming ever since. Her name is Helen Morton. Helen seems to be a very objective person and seems to be open to what is being taught by the church. At this present time we are just getting to know her and have not been able to study together as yet. Last week while out in the neighborhood I met one of the elders of the digressive church. We later had a study together about the church and differing doctrines. He was not very knowledgeable about us or what we are practicing, but we will see each other again soon. The church as a whole seems to be doing fine, and is growing closer to the Lord and to each other all the time. The church has just ordered some of Lynwood Smith's song books and is eager to learn new songs to sing in the worship. We are enjoying very much the work with our Australian brethren and continue to have very satisfying times with them in the Lord. As ever brethren we thank you for your continued support of us in the Lord's work. May our Father continue to bless you in your efforts to serve Him. Your brother in Christ.

*Jim Franklin, P.O. Box 573, Blantyre, Malawi, Africa, Nov. 6, 1991*—The work in Malawi is progressing. I am happy to inform you that the brotherhood continues to unite. The Malawian preachers and church leaders themselves are making the greatest contribution to the success. They are visiting one another to discuss and resolve differences. It is most encouraging when brethren seek for peace instead of promoting division! Just yesterday, Nov. 5th, I was at the Manjolo congregation, by their request, to conduct a meeting. There were close to 400 people

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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 HELDS (Continued)

present, including 32 Malawian preachers. Eleven preachers came forward to make confessions for having been a part of a divisive faction. When the closing prayer was made, there was jubilation! You would have thought that someone had just been resurrected from the dead. Not only are old wounds being healed in Malawi, the work continues to spread. New congregations are being established, even in Mozambique refuge camps. Brethren, I thought that I had been busy in previous work at home, but I have never been as busy as I have been here. This is not a complaint. I am pleased to be a part of the Lord's work. Remember this work, Marlene and me in your prayers. May God bless you my brethren.

**Reggie Kinser, 9212 S. Ketcham Road, Bloomington, IN. 47403—**Due to our busy schedule this summer, it has been a while since our last report appeared in the OPA. I am happy to say that the work at the Spencer congregation continues to progress. Since our ability to secure home studies during the summer months seems to diminish we have been taking advantage of this time to catch up on some of the work needed within the local body. Building up the members within the congregation so that they will be equipped to teach and convert others is a responsibility we cannot afford to overlook. It is very rewarding to watch

young men grow to point where they can stand in the pulpit and edify an assembly by the teaching of the word. The brethren here at Spencer have worked very hard at improving and developing their abilities in this area. We have also been working hard to improve our image within the community. Most all of the members have given generously of their time and energy on remodeling the old building. The local newspaper kindly responded to our request for coverage with a front page article and a picture of our newly remodeled building. This has opened the door of opportunity with members of the local "digressive" church, with whom we are presently engaged in home studies on the Lord's Supper. At present, there is a tremendous attitude of love that exists among the brethren here. The congregation is at peace and is united in an effort to take the gospel to the lost. We look forward to being involved in home studies all winter long. Pray for us in His service.

**Alan Bonifay, 1349 Ferrari Ct., Manteca, Ca. 95336, Dec 3—**Greeting to all of the faithful in Christ Jesus. As you can see from our return address we have recently moved from W. Virginia to work with the congregation at Manteca, CA. It was with mixed emotions that we left our long time home near Bunner's Ridge, WV. We have many friends and loved ones there and our work was

blessed by the Lord. We leave the brethren there in good shape spiritually and able to continue the work effectively. Bro. Richard Bunner continues to labor faithfully in the vineyard there. On the other hand, we eagerly awaited the opportunity to begin a new work with the brethren at Manteca. Upon our arrival we enjoyed immensely the California Labor Day meeting. It was a blessing to begin the work by renewing so many old friendships. Since we have settled in, we have begun an evangelistic outreach via telephone. We advertise in the classifieds a different Bible question each week and request those interested to call for a free recorded message. Bro. George Battey has used this method of contact effectively in the Atlanta area. It is too early to tell, but our response has been very satisfying. We have several who have enrolled in our correspondence course and have had a few studies. We bid your prayers in our efforts. It is good to be in an area where there are so many faithful congregations. Already we have enjoyed many meetings. This fall I was privileged to preach a weekend at Fremont. This month I conducted the Northwest Thanksgiving meeting at Forest Grove, OR. It was good to visit with Delmer Lee and his family. Also we enjoyed working with Gayland Osburn, Glen Osburn, and G. V. Ayers in that meeting. We look forward to the study in Oklahoma City in December. Take care and God bless.



A D V O C A T E

No. 2 FEBRUARY 1, 1992

## JUST A PILE OF ROCKS

*By Murl R. Helwig*

**R**ock piles seldom attract much attention unless there is something unusual about them. However, our attention is riveted to a pile of rocks on a mountain top in Israel. These rocks had at one time been used as an altar for the worship of God, (I Kings 18:30). We do not know how long it had been since they had been used as an altar for the purpose of worshiping God or if the altar had been destroyed or had simply fallen apart because of a lack of attention. The one thing that we do understand is that the altar had to be repaired before it was usable for the offering of a sacrifice.

We have very little knowledge about the background of that altar. We do not know who it was that built it or how long it had been built. We have no idea when it was last used nor are we sure of the cause of its ruin or destruction. It is very possible that it was destroyed by the worshipers of Baal because of what is recorded in I Kings 19:10, "...for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword. . ."

Why is our attention riveted to this mountain top and the pile of rocks that Elijah found? The reason is because of the indifference on the part of Israel. They simply did not give enough attention to those things that were spiritual. They had allowed them to slip away or to be eroded by the false teachings of idolatry. The people of Israel were challenged by Elijah when he said, "How long halt ye between two opinions? . . . the people answered him not a word," (I Kings 18:21).

It is sad when the people of God do not care for the things that He has provided for them. It should have been a heart rending experience for the people of Israel to watch Elijah, one single man, as he began to arrange the twelve stones into an altar.

While he toiled and struggled at his task, not one individual of all Israel offered to lend a hand. Elijah's heart must have been quite heavy realizing that he was the only prophet of the Lord to take his stand for what was right, (I Kings 18:22). Israel had grown indifferent to those things that were spiritual. They were not concerned enough to maintain the altar of the Lord nor were they willing to defend it when people spoke against it and wanted to throw it down. They did not care when someone introduced an idol to be worshiped instead of the true and the living God. Their attitude was much like the attitude of many people today--it really doesn't matter what one believes or practices as long as it is done in the name of religion.

The people of Israel should be eternally grateful that there was one man, Elijah, who did care. He was not content to accept things as he found them. He knew that a change had to be made, and since no one was willing to effect the change, he would use what power, strength, and influence he had to bring about this change. Elijah was the man that caused an entire nation to turn back and fall on their faces and say, "The Lord, he is the God; the Lord, he is the God," (I Kings 18:39).

Our hearts are thrilled and excited as we read of the courage of one such as Elijah. It should cause us to have the same love and compassion for truth and right as he had those many, long years ago. Elijah had within him a heart that loved the Lord, and he wanted to be faithful to his Lord. He, also, wanted to do all that was possible to encourage others to be faithful. The church needs more individuals like Elijah--Those who are not content with the things that are not according to the will of God and who will take their stand for truth and right.

It appears that in the days of Elijah the majority  
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# THE "OLD PATH" CHURCHES OF CHRIST IN BRITAIN

By James D. Orten

The restoration movement in Britain has had its divisions as is true of churches of Christ in the U.S. In 1943, they divided over what was known there as the "Association Question," which is somewhat similar to the "institution" issue that divides churches here. It also included the pastor system (which they call the one man ministry) and instrumental music. Those congregations that accepted these practices were called the Association Churches and those that rejected them and pled for scriptural authority came to be known as Old Path Churches.

Although there are many similarities between Old Path churches in the U.K. and the churches represented by the OLD PATHS ADVOCATE, one issue historically seems to have drawn them together. That issue is what they call pacifism and we call conscientious objection to war. Brother Doug Phillips wrote in THE TRUTH about contacts with British brethren around the time of World War II. Christians there were suffering because of their opposition to the war; a number were in camps; and they were seeking moral support from brethren here. Brother Phillips conducted a correspondence with these brethren for a time but contact seems to have been lost after the end of the war.

When Jerry Cutter and I were preparing to go to Malawi in 1964, I wrote to a preacher in London whose name I had acquired from a digressive church paper and asked about churches that worshiped as we do. He responded with a discouraging and largely false view of the beliefs and practices of British churches. But he did give me the name and address of brother R.B. Scott, who then worshiped with a church that had met in the same building in northwest London, named Hope Chapel, for 93 years. In route to Africa, Jerry and I attended a Wednesday evening service at Hope Chapel on March 25. I wrote in my diary at the time that the service was an "open discussion" with men and women taking part, very different than we would have done it. We accepted brother Scott's invitation to visit after church and, in his home over hot chocolate and cake, had a good and forthright discussion. Brother Scott, now deceased, was a good man and a gentleman in every way.

### BRITISH CHURCHES HELP IN MALAWI

Once in Malawi we found that several of the British churches were supporting the work through contributions of money, clothing, literature, and so forth. Although we were surprised to find this situation, it was quite natural. The gospel was first

See page 6

# THE QUERIST COLUMN

By Ronny F. Wade

**Question:** Where is the authority to have business meetings where all brethren are invited to decide on church matters? (Mo)

**Question:** What is the basis of scripture, if any, for business meetings where there are elders? (Ar.)

**Answer:** The subject of business meetings surfaces periodically, probably because, in some cases, they have been the source of much trouble and dissension. We first of all need to address whether or not they are scriptural. Is it all right for brethren to come together and discuss spiritual matters? I believe it is. In fact, I believe it is mandatory for the church to be "up and about the Father's business." In order for this to happen, there must be some planning. If we plan, we must discuss. Hence a need to meet, discuss, plan and act in the best interest of the Kingdom of Heaven. In Rom. 12:11 we are admonished not to be slothful in business, but fervent in spirit serving the Lord. Surely, if we as individuals are so commanded, the Lord would expect no less of His church. In Acts 15 we have a meeting of the church to discuss vital spiritual issues. The apostles, elders, and others gathered for this important occasion. It seems to me that there is precedent here for the church to do the same today. At times we need to discuss issues some spiritual some not in order for the church to move forward.

Another issue surfaces in the latter part of question one i.e. should all brethren decide on church matters in business meetings. Before I give my thoughts on that issue, I feel we need to understand the difference in matters that are spiritual (involving right and wrong, i.e. things addressed by the scriptures) and those things that are a matter of judgment. For example the time of services, the color of paint we use to paint the building, the size of the ad in the newspaper etc., and a myriad of other things. If there are sharp disagreements over these types of things, then brethren should seek to build consensus so that decisions can be made without hard feelings. (I might add right here that it is my observation that very few of our brethren know enough about the dynamics of consensus building or conflict resolution. In fact, many "leaders" and "elders" are woefully lacking in these skills.) Then, of course, in matters where the scriptures speak, there is no room for discussion or compromise. It has been my observation that most of our difficulties arise when we argue and wrangle over matters of little or no consequence, often to the point of division. Should everyone participate equally in all decisions made by the church? I do not think so. I well remember a certain business meeting I attended a number of years ago where a young man who was baptized after services on Sunday morning voted in the meeting that afternoon. He knew absolutely nothing about the workings of the church, and very little about the bible yet he had his say. Brethren this is wrong. In the first place the church

is not a democracy. Never was, never will be. To settle issues by voting and allowing everyone to have equal vote is contrary not only to the scripture, but good common reasoning as well. The leadership of a congregation is charged with guiding the church. It makes good sense for any group of leaders to consult members of the congregation when making decisions that involve the membership. However, to allow everyone to participate in the formulation and ultimate outcome of those decisions cannot be supported by the scriptures. Those older in the Faith should explain to younger men, well in advance of a business meeting, the scriptural procedures that are followed so that no misunderstanding arise. I might add right here that I know of no company, organization, or business that allows the novice the same say as the employee or executive with years of experience. Brethren, why should the church? If Paul restricted the eldership to experienced Christian men, surely we can see the folly of giving novices the same power and privileges accorded those seasoned in the faith.

The second question deals with the scriptural basis for business meetings in a church where there are elders. In my opinion, one of the greatest threats we face in churches who have appointed elders in recent years is the tendency on the part of some to "lord it over God's heritage." I Pet. 5:1-3 It seems as though they take their appointment as a license to do whatever they please without consulting anyone. Such practices always backfire. It is only a matter of time until brethren refuse to be led by such men. The meeting we cited in Acts 15 was a meeting to discuss spiritual matters concerning the church. At this meeting there were apostles, elders and others. McGarvey remarks "Neither this nor the former meeting was composed exclusively of the apostles and elders, for we have seen, from verse fifth, that the messengers were received by the Church, and we learn, from the twenty-second verse below, that at this second meeting the whole Church were present." (Commentary on Acts) This is an indication that discussion and input were shared by a large number of brethren. This is not to say that final decisions should not be made by elders, for in many situations they should. However, for elders to ignore the input, advice, and concerns of the people they lead is neither wise nor right. A business meeting provides an excellent opportunity for such concerns to be heard.

A final word. Business meetings can be a blessing or curse, depending on how they are handled. I have known of some churches who have a business meeting whether they need it or not. In such cases business is often manufactured, and as a result the meeting ends in confusion. Because of this, brethren should take care to structure business meetings to be scriptural, productive, and profitable at all times. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808)

# CAN CHRISTIANS BE TRUSTED?

By Taylor A. Joyce

**D**oes it seem strange to you that Paul would urge the Ephesians to "walk worthy of the vocation wherewith ye are called?" After all, when one obeys the gospel he becomes a new creature--new in point of quality. That means that he gains a character completely unlike what existed before.

Conversion is such a radical change that it is described as nothing less than a resurrection from the dead, a passing from death unto life. (Eph. 2:1; I John 3:14) The convert rises from the grave of water to "walk in newness of life." (Rom. 6:4)

Why should a person with a new life and a new character have to be told to "walk worthy," to live in harmony with the faith which he has embraced? The answer is that many professing Christians are not practicing Christians.

This was underscored for me some years ago when I visited the Christian Publications Book Store on 8th Avenue in New York City. As I entered the door, I noticed a sign which said, "Shoplifters will be prosecuted under penalty of the law."

The store had an area in which tapes of recorded music were displayed. There were earphones for prospective customers to listen to sample tapes. Overhead was a sign which read: "These songs are not complete! They are not worth stealing."

I had no way of knowing who the customers were, but judging from the type of merchandise sold, it appeared that virtually all of them would be professing Christians. And it was something of a shock to realize that a store owner would find it necessary to express such concern that "Christians" would steal the products he offered for sale.

In contrast with that, a federal judge with whom I work once received the "Brooks Hays Memorial Christian Citizenship Award." The award is named for a former U. S. congressman and is given "to

recognize persons who have applied their Christian faith to public service." Upon learning of this award, I again felt shocked. If such an award is to be given, the judge is probably a worthy recipient. But the shocking thing about it is that so few people really practice what they preach that it is necessary to so honor the few who do.

The "Christians" who disgrace themselves and the Lord who bought them are legion. The real McCoys are few. A survey conducted in the United States not long ago revealed that 96 percent of the people interviewed believed in God. However, 72 percent of the believers acknowledged that their belief in God had nothing to do with their ethical behavior. It didn't, but it should have.

The news media constantly remind us that "Christians" are involved in the uncivil war in Lebanon. Imagine that! Professed followers of Him who refused to allow a sword to be raised in his defense firing rockets at their enemies.

Or look at the blood bath in Ireland where "Christians" are fighting "Christians."

It is almost commonplace to read of "Christians" who have engaged in income tax evasion, fraudulent schemes of every kind, shameful behavior of the most unspeakable sort.

This is not a new phenomenon, however. Even in Apostolic times there were liars in the Jerusalem church (Acts 5:4); immoral persons at Corinth (I Cor. 5:11-13); and those who had left their first love at Ephesus (Rev. 2:4).

The lesson is clear. If you chose to be merely a nominal Christian, you'll have plenty of company. But if you chose to be a genuine Christian, even though you'll have less company, you'll have better company--Christians you can really trust.  
--1713 Savannah, Fort Smith, AR 72901

## JUST A PILE OF ROCKS

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of the people were quite satisfied with the way things were. It is very probable that many had not paid enough attention to realize just how far they had slipped away from God. Many probably felt that it was easier to go with the flow than to take a stand. Some, however, might have wanted to take a stand, but they did not know how much error was wrong before the stand should

be taken. It should be remembered that error is wrong without regard to the quantity of it. The Bible declares that a "little leaven" (I Corinthians 5:6) will soon affect the entire lump. The faithful, down the stream of time, have always had to deal with that "little leaven" before it affected the whole. Today, as members of the Lord's church, we should be eternally grateful for every battle that has been fought in defense of the truth. Blood of devout Christians has been shed because they

were defending the truth. Many of the world might conclude that those who died defending the truth were just lives lost, but the Bible declares that it was their gain, (Philippians 1:21). Therefore, the Christian today should be alert for the presence of that "little leaven" that has a degrading influence upon the church, and then he must be willing and prepared to "purge out" that leaven before it can spread to the degrading of all. We should be so very thank-

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# BALANCED PREACHING

By Randy Tidmore

For quite some time now, there has been much said about "positive" and "negative" preaching. In my opinion, the failure to define properly these terms has caused confusion, unrest and even hard feelings in some cases. Some seem to define them as: Positive--even bad is good; and Negative--even good is bad. Or, the "positive preacher" tells everyone to be "good," and emphasizes their good points; while the "negative preacher" condemns everyone as evil sinners and emphasizes their failures. It is easy to see how these concepts are incompatible and strife and conflicts are inevitable.

Our responsibility to God to "edify" the church demands that we be "balanced preachers." "Balanced preaching," is both, positive and negative. In order to have a good harvest, it is just as important to clear the field of weeds as it is to plant the crop (and vice versa). The man who emphasizes "weed control" to the neglect of the "seed planting" will not be a successful farmer.

I've heard some sermons(?) that left me feeling like a "scum bucket with a hole in it." If I had not been deeply rooted and grounded in the truth by Christian parents, I easily could have left the service feeling that there was very little hope that I would ever actually go to Heaven. Does that type of sermon reflect the "good news" of the gospel that is to be preached to the whole world? Whether one intends to do so or not, sometimes he can come across as one who has never seen a genuine Christian in his life (except maybe when he looks in the mirror). That there are hypocrites, half-hearted Christians and worldly people in the church few would deny, but I do deny that that's all there is in the church! Those that are faithful need to be fed, too. Those that are faithful, but weak, need to be strengthened.

It has been stated that immorality will thrive on "positive preaching." In private, one preacher(?) told me that he was sick of that "positive preaching junk." That it was true that immorality would thrive on "positive preaching." Less than a year later this same man had deserted his wife and children. Evidently his "negative preaching" was not a reliable safeguard against immorality either. Brethren, we need a "balanced diet."

It is always easier to preach lop-sided sermons. It is easier to preach that hate is a sin, than to teach how to love, what true love is, and how to love one's enemies. It is easier to preach against divorce, than to teach how to choose a mate for life, how to overcome the hardships of marriage, and how to fight off the worldly attacks against the home. It is easier to preach "how not to live" the Christian life, than to teach "how to live it," but both are needed. Brethren, sometimes we treat only the symptoms, rather than the actual disease itself. For example, we preach against the sin of forsaking the assembly (Heb. 10:25). This we must do. But we should also be concerned with why some do forsake it. Usually, it is for economic reasons. But, why do they place their jobs before God? Maybe what they really need is to be taught the importance of making a real commitment to God, to really seek Him and His kingdom first in their life. Teaching the importance of the assembly is very important. But at the same time, if the person could understand what putting God first in their life means, they would be better prepared for choosing between Him and their job. We know that a doctor cannot cure a disease by treating only its symptoms. Only an insincere doctor would say, "take two aspirins and call me in the morning."

Look at Paul's teaching in Ephesians 4. "Put away lying...speak truth" (v. 25); "steal no more...labour, working with hands" (v. 28); "no corrupt communication... but that which is good to the use of edifying" (v. 29); "Let all bitterness, and wrath and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another..." (vs. 31, 32). This is balanced preaching. We must be more diligent in really helping brethren overcome their weaknesses.

Take an inventory of your sermons. Divide them into three categories: (1) for non-Christians; (2) for unfaithful Christians; and, (3) for faithful Christians. How balanced is your preaching? "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine," (II Timothy 4:2).

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## THE EMPTY GRAVE

By Jim Winchester

Mark 16:11 "And they, when they had heard that he was alive, and had been seen of her, believed not."

The attitude manifested by the twelve apostles about the crucifixion and resurrection of Jesus is

amazing. They had known Jesus intimately. They had had the benefit of his private instruction. They had seen the supernatural manifestations which spoke of the powers of Jesus. The disciples had had specific preparation for his crucifixion and resur-

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ful that there are brethren in the church today that are willing to deal with the "leaven" when it appears. --Murl R. Helwig, 7446 Saddlewood St., San Antonio, Texas 78238.

## **THE "OLD PATH" CHURCHES OF CHRIST IN BRITAIN**

*Cont. from Page 2*

preached in Malawi by British missionaries decades before our arrival. One of the churches that supported the African work was Wallacestone in Scotland. I wrote to the secretary, brother John Baird, to thank them and in the process inquired about their worship. Brother Baird gave my letter for reply to an articulate young teacher in the church named James Grant. The correspondence and friendship that developed from Jim's response has lasted 27 years. In addition, it enlightened us to the fact that, contrary to what the digressive preacher had said, there were a number of churches in Britain that were rather close to us in faith and practice.

When Jerry's and my stay in Malawi ended, I returned home and moved to Nashville, Tennessee. The military draft was still in effect, and President Lyndon Johnson had recently escalated the Vietnam War through the Gulf of Tonkin incident (which history has proved was greatly exaggerated to justify the escalation). Christians were again worried about being forced into military service. One of my cousins who lived near Nashville published his name in the OPA as a conscientious objector. Brother John Breakall, who lives and worships near Wigan on the Western side of Britain, saw that issue of the paper and wrote my cousin praising his stand against war. I responded to brother Breakall's letter and found that some of the congregations around Wigan were also quite near to us (or we to them!) in worship. Again, our common opposition to war

had drawn us together.

Over the following year, I corresponded with several British brethren discussing a number of issues. One brother who was outstanding for his Christian character and Bible knowledge was David Dougal. Brother Dougal, who died in 1978, was a tall dignified Scotsman with a warm heart and an absolute commitment to truth. A scholar himself, David was impressed with Doug Phillips' small masterpiece on communion issues, *The Voice of One Crying in the Wilderness*, which I had posted to him.

In these discussions, I believed that I had brought up most of the issues that might concern us, and I knew the ones we agreed upon and those we did not. I knew that many churches there held solidly to the use of one cup and one loaf in communion. I was aware that most Old Path churches did not have an American-type Sunday School in which the assembly of the church is divided for teaching. I knew that many did have a practice they called Sunday School that consisted of gathering children of nonmembers from the neighborhood and teaching them, usually on Sunday afternoon. Because the conduct of these gatherings varies from church to church (i.e. women teach in some and not in others) we would approve of some and not of others. One of the stickiest issues, from our point of view, was breaking the bread. Although that issue was hotly contested here in the 1930's and 40's, I do not believe the British brethren had ever had it raised as a matter of concern. David Dougal was quick to see its importance, however, and a church near Edinburgh which he often visited, soon stopped breaking the loaf before it was served.

### **A VISIT IN 1966**

Early in 1966 I called Bill Van-Stavern of the Lebanon, Missouri congregation and told him what I knew about the churches in Britain. I asked if they would sponsor a visit to the U.K. to see if stronger

ties of fellowship could be developed. Bill, always a supporter of good causes, was enthusiastic; and the church agreed. The trip took place that summer. I visited several churches, mostly Sunday evening and midweek services, and many brethren. My first stop was Wallacestone, home of James Grant and his father-in-law, David Dougal.

Within hours of my arrival in Scotland, I was introduced to an issue that was new to me and would have been at the time to most U.S. Christians, viz. closed communion. The British brethren are careful to see that the bread and cup are not offered to unbaptized persons. The reaction of many Americans to this practice is astonishment and questions such as, "Do you mean they wrestle it out of people's hands?" To those who know British churches, the question is absurd and the answer is no. By and large the brethren there are more decorous in their worship than we are. What they do is make a point to meet new visitors before the service and respectfully explain the worship to them. They find that most people appreciate knowing what is expected and are not offended.

Although space prohibits a full discussion of the topic here, the British brethren base their belief on the nature of Christian fellowship and the fact that the right to sit at the Lord's table is the most fundamental extension of that fellowship. They have a point. That right is what is withdrawn when an erring brother is disfellowshipped. When first confronted by this issue, I responded with the argument that I have heard many times from persons with whom I have discussed the subject: "But the Bible says, 'Let a man examine himself, and so let him eat...'" The brethren take that argument away easily by pointing out that I Cor. 11:28 was written to "the church of God" at Corinth (1:2) and not to unbelievers. Our differences on this point

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with U.K. Christians are more in practice than in faith. We all believe that non-Christians should not partake lest they incur the "damnation" of I Cor. 11:29. But we are not as active in seeing that they do not. In an extension of this issue, the British churches also see contribution as a form of fellowship. Thus, they do not willingly accept money from unbelievers.

Additional high points during that 1966 trip were visits with churches and brethren in the Wigan area. Leonard Morgan is a tireless worker for the Lord, one of the most dedicated I have met anywhere. In his 80's now, time has taken a toll on Leonard's physical health, but the Lord is still his life. I had long talks with John Breakall and Carlton Melling. Carlton (small of build, but a giant of a Christian man) edited the *SCRIPTURE STANDARD* for years before his death in 1984. John is an elder at Hindley (Wigan) church along with Leonard and brother Tom Kemp.

#### **INDIVIDUAL CUPS INTRODUCED IN BRITAIN**

The timing of my first visit to the U.K. was propitious. Just a few years earlier, an American preacher working in a suburb of Edinburgh had introduced the first set of individual communion cups into an Old Path church, and that over the protests of leading British brethren. This set off a storm of controversy reminiscent of the one here 40 years before. Advocates of individual cups told brethren that "one-cuppers" were dying out in America. (How often have we heard that story?) It encouraged them to know that counterparts on this side of the Atlantic were alive and growing.

For the next several years I corresponded and studied with a number of British brethren and made a return visit in 1969, again with the help of the Lebanon church. James and Isa Grant came for the first of three visits among U.S. churches in 1973. I, and the

Nashville congregation, arranged that visit because we believed they would be an encouragement to Christians here by James' good teaching, but also just because of their presence. And they have been. James has preached at churches in Tennessee, Arkansas, Texas, Louisiana, Oklahoma, and Missouri.

Joe Norton and Wayne McKamie spent several weeks in Britain in 1981. These knowledgeable and diplomatic preachers would be a help anywhere. They made many friends in the U.K., visiting churches and studying with brethren from the north of Scotland to the South of England. Several other preachers from our ranks have visited briefly in Britain, often in route to mission fields in Africa or other places. The brethren there have always been hospitable and Christian-like.

I feel profited by my association with our British brethren and trust they view it similarly. Since they tend to see fellowship in terms of reception at the Lord's table, I believe they consider themselves "in fellowship" with us. We are more apt to define fellowship in terms of agreement on "major" doctrinal issues. We agree with them on many issues that divide us from other groups of churches of Christ in the U.S. But we practice some things they do not agree with and vice versa. I know of four or five churches whose Lord's day worship most of us who have been there feel comfortable to share.

Because so many Christians hope to visit Britain, I feel impelled to offer some advice to those who may actually do it. We all want to conduct ourselves in ways that foster fellowship and good feelings. First, try not to be the typical "Ugly American" who jumps to conclusions, usually negative ones, even before he understands what is being done and why. The brethren there have shared numerous stories of having been insulted by well-meaning but naive and arrogant Ameri-

cans, unfortunately, a few from among our brethren. One example they probably do not know about is a brother who visited and saw that the grape juice bottle looked differently and the liquid did not taste "right" (i.e. not like Welch's!). He came home saying that church used fermented wine. I know the church well and I knew he was dead wrong but misinformation had already been circulated. Second, do not go planning to be lodged and fed by the brethren. The British Christians are always hospitable and at times they have been burdened by American Christians who came for worship and stayed as house guests. I have a list of hotels near churches that I will supply to Christians planning business or vacation trips to the U.K. Finally, keep in mind that Britain is not a mission point of U.S. churches. The restoration began in Europe, not here. Our fellowship and study can be mutually profitable if it is done in mutual respect.

#### **THE EMPTY GRAVE**

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rection.

However, in time the disciples would forget the teachings of Jesus and act as men without hope. As the crucifixion drew near, they feared for their lives. This is in contrast to the courage that they displayed in the years to follow. So great had been their failure that other disciples had to bury the body of Jesus, while the apostles hid in the upper room.

Yes, they baffle us in many ways. In these men we can see ourselves, our own fears and lack of faith. Whenever trials and temptations come many of us take leave of our courage and act as men without faith.

The resurrection caught the disciples by surprise, coming as a sudden event for which they had not prepared. The appearances of Jesus after the resurrection were many. His resurrection is not a psychological phenomena. The resurrection is a rooted fact. An event that really occurred

which changed the lives of eleven men and then eventually the entire world.

The darkened tomb that the body of Jesus was in, was a tomb that would have held an ordinary man. Jesus was not ordinary. He had the power of life and used it to conquer the grave. The resurrection gives new meaning to our lives and gives us hope to live by each day.

On that day He showed that he was God of the living. "He is not a God of the dead, but of the living: for all live unto him." (Lk. 20:38)

The day called Easter is the time of the year the world has set aside to remember the Lord's resurrection. To those of us who are members of the body of Christ, we assemble every first day of the week to remember His Death, Burial, and Resurrection. By doing this we gain strength for the week to follow.

The announcement of the angels to the women at the sepulcher was the most joyous ever made to human ears. As our years on this earth increase, they remind us that our Lord died, and

that he put his feet upon the skull of death. He died that He might calm the crying of the suffering creation. He took from all of us the dread of the conquered foe. Death to the Christian is not the ending but the beginning. Those that have obeyed his word will enjoy the resurrection as a fresh new day. Jesus by His Death, Burial, and glorious Resurrection made possible all the wonderful blessings that we enjoy as Christians. The happiness, peace of mind, and security we enjoy as Christians is because the grave of Jesus is empty.

## ANNOUNCEMENTS



**JOHNSON**—It was with sadness that once again we must report the death of one of our oldest members here at the Church in Ada. On Dec. 10, 1991, our sister, Nova Johnson passed from this life. She is survived by four sons: Bro. Reford Baker, Bro. Raymond Johnson, Bro. Benny Johnson, Bro. Carl Johnson and three daughters: Sis. Nova Morgan, Sis. Rosa Gould and Sis. Velda Hill. She also has 18 grandchildren and 19 great-grandchildren. Sister Johnson was an inspiration to us, always happy and cheerful despite the adversities of life and her own physical problems. Sister Nova had two passions in life. Number one was her trust and confidence in God, a faith that carried her through this life. Number two was her devotion to family. She and Bro. Earl raised seven children, all obeyed the gospel of Christ. One of her sons is Bro. Carl Johnson, a gospel preacher. I think this is a spectacular accomplishment and

lets me know they certainly were doing something right. A few weeks before she died, Sister Johnson was asked if she studied her Bible much. Her reply was "you better believe it, I'm banking on it." Thanks be to God that "we sorrow not as others who have no hope." I appreciate the assistance of Bro. Don Pruitt as we attempted to speak a few words of comfort and warning.--*Joe Hisle*

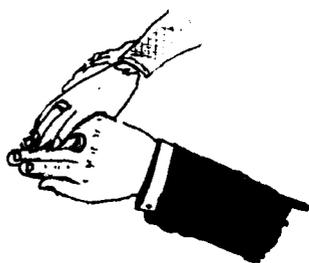
**JONES**—Carl Theodore Jones was born October 2, 1907, in Hill County, Texas. He died May 9, 1991, at McKinney, Texas, at the age of 83. He is survived by three daughters: Maxine Philips, Betty Shaw, and Pansy Hundley; four sons: Don, Jack, Bill and Doug Jones; one brother: George Jones; one sister: Violet Thatcher; 18 grandchildren; and 16 great grandchildren. I had known Brother Jones for 20 years. He was a man that loved the Church. He was uncompromising in his convictions, and faithful to the end. I have been friends with several of his children through the years, and was honored to have been asked to conduct the funeral. Interment was at Whitaker Cemetery, near Gunter, Texas--*Carl Johnson*

**TESTERMAN**—Rueal Testerman was born November 12, 1914

at Racine, MO on the farm homesteaded by his grandparents. He passed away at his home on December 21, 1991 after a long illness. He had lived in this area for nearly all his life. He was a punch press operator for H & H Manufacturing in Joplin for 27 years retiring in 1977. He was a member of the Ottawa Street Church of Christ in Seneca. He had been a member of the Church of Christ for almost 40 years. Surviving are his wife, Gareldine whom he had been married to over 53 years; two daughters, several foster daughters; one sister, seven grandchildren and five great grandchildren. A son preceded him in death. Memorial services were held at the Clark's Funeral Home in Neosho on December 23, 1991. Brother Ron Lankford delivered the message to a large gathering of friends and church members. The singing and pall bearers were members of the local churches. I had known Bro. Rueal for over thirty years and am comforted in knowing such a fine man, one who served the Lord faithfully. The Seneca church will miss the influence of this Godly man.--*James Lankford*

**DAVISON**—Ieda Davison, of Council Hill, Oklahoma, was born January 14, 1914, in Baxter  
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County, Arkansas. She departed this life October 29, 1991, at the age of 77 years, 9 months and 15 days. She is survived by her husband, Boyd, and a daughter, Karen Davison of the home. She is also survived by one sister, Eloise Morrison of Checotah. Sister Davison was a hard working, farm wife, who commanded the respect of all her acquaintances from the community and the church. She faithfully attended services at the church in Council Hill, as long as her health permitted. We certainly extend our sympathy to Boyd and Karen—  
*Carl Johnson*



#### BONDS OF MATRIMONY

**HAKAMI-BROXSON**--Daria Dianne Hakami and Jeffery Scott Broxson exchanged wedding vows, Saturday, July 20, 1991, in Columbia, Missouri. The ceremony was beautiful, and was attended by a large crowd of family and friends. I have known Jeff since he was a child, and felt it an honor to be a part of this very special occasion in his and Daria's life.--*Carl M. Johnson, 1400 Northcrest Drive, Ada, OK 74820.*

**ABDON-MINK**-- On April 13th, 1991 a large gathering of friends and well wishers gathered at the meeting house of the Sharonville Church to witness two young Christians, Davey L. Abdon and Carol J. Mink exchange their wedding vows. Darrell Mink stood as the best man and Connie Bunner as bridesmaid. Davey is the son of Ronald L. Abdon and Joyce Ann Barger. Carol's parents are James (Arlie) and Bernice Mink. The singing was beautifully done by members of the church in the area. They made a very handsome couple and I was

happy to honor their request to aid in uniting them, as it was my privilege to unite them in obedience of Christ. We all wish them the best and will rejoice in their happy life together.

**WALTERS-TAYLOR**--Bro. Mark Walters of Collins, Mississippi and Sis. Lisa Taylor of Brazil, Indiana were married November 29, 1991, at Pleasant Grove, IN. Mark and Lisa, who met at a church meeting in Alabama are the only Christians in their respective families. While this sweet brother and sister exchanged their wedding promises they hoped to impress upon their relatives and friends the importance of being children of God. The lovely appointments of greenery and candles added to the scene, but the glow of their Christian "lights" was unsurpassed in beauty. May the Lord bless their happy home as they live after God's ordinances. The writer was deeply honored to preside over the ceremony.--*Richard Nichols*

**BUTLER-SMITH**-- Bro. Delane Butler and Sis. Alicia Smith were married in August 1990. The wedding was a beautiful scene at Indianapolis with lovely singing as both friends and family looked on. Delane is the son of Bro. and Sis. L.G. Butler of Lubbock, Texas and Alicia is the daughter of Bro. and Sis. Dennis Smith of Indianapolis, Indiana. At the rehearsal supper it was noted that both fathers are gospel preachers and that all living grandparents were attending. We pray for them a long and happy life in service to the King. They are making their home in the Indianapolis area. The writer was both honored and pleased to officiate this ceremony as he did some 22 years before for Dennis and Nancy.--*Richard Nichols*

**CULBERSON-SMITH**-- On July 19, 1991 in a most lovely floral and candle setting Bro. Jay Culberson and Sis. Deana Smith were united in marriage at Brookhaven,

Mississippi. Deanna is the daughter of Bro. and Sis. Rodney Smith of Brookhaven, while Jay is the son of Bro. and Sis. George Culberson of Slocomb, Alabama. This fine Christian couple exchanged their lifetime promises in the Hillcrest meeting house before a large assembly of family and friends. They plan to make their home in South Alabama. To Jay and Dee-Dee we wish the best of God's blessings through the years as they serve Him together. It was a great honor for the writer to officiate.--*Richard Nichols*

**ANDERSON-MORRELL**--On March 2, 1991 Bro. Bob Anderson and Sis. Melissa Morrell exchanged their wedding vows among a splendid array of floral decorations in the Jefferson Christian Academy Chapel at Birmingham, Alabama. Present to witness the joyous union of a fine Christian couple were a host of relatives and friends from both North and South. Bobby is the son of Bro. and Sis. Bob Anderson of Cincinnati, Ohio and Melissa is the daughter of Bro. and Sis. Jimmy Morrell of Baton Rouge, Louisiana. Bob and Melissa plan to make their home in the Cincinnati area. We pray the Lord's richest blessings on their home. The writer was especially honored to be asked to officiate.--*Richard Nichols*

#### FIGHT ON

*by Pat Hollandsworth*

*Sin can change us, it can mar us.  
Sin can cover souls and scar us.  
Life's a fight and that's no jesting,  
Seldom for a moment resting.*

*We must fight, till death resist it;  
Lest it grow, for so exist it.  
There's no strife so near death's rattle,  
If we're truly in that battle.*

*But fight on, for God can save us!  
Satan nere can there enslave us.  
Follow the battle song Christ shows us,  
In that great conflict He knows us.*



ANNOUNCEMENTS

**CONGRATULATIONS TO  
BILLY AND PAM WILSON**

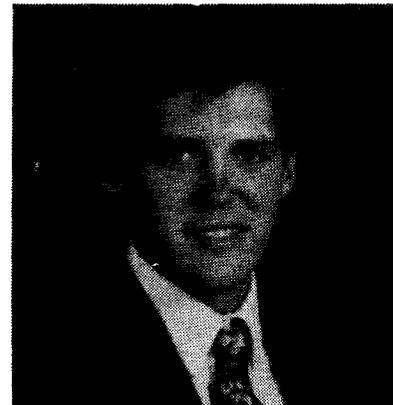


On October 3, 1991, the day of our 10th wedding anniversary, a blessing took place that we had anticipated for several months. The Lord provided us with four more healthy children. At 11:20 a.m. William Grant was born weighing 3 lbs. 13 oz., followed by Lexi Caroline at 3 lbs. 11 oz., Lloyd Austin at 3 lbs 3 1/2 oz. and Candice Joy 3 lbs. 1 oz. They were delivered at Scott and White Memorial Hospital in Temple, TX within just three minutes. The response from fellow Christians,

and members of the medical profession and community, has been phenomenal. We appreciate the prayers of the faithful throughout His kingdom. This picture was taken when the quadruplets were 9 weeks old, accompanied by their older sisters, Lana and Cassie. The babies are now three months old with weights ranging from 10 lbs. 12 oz. to 7 lbs. 5 oz. (Pictured from top to bottom are Lana, Cassie, Candice, Austin, Grant and Lexi.)

**CHURCH DIRECTORY  
CORRECTIONS**

Tucson, AR: Tucson meets at 1602 S. Country Club. Sunday morning services have been changed from 10:30 a.m. to 10:00 a.m. Sunday evening services are now at 4:00 p.m. to accommodate members who live a distance away. Contact: Change of Address — Troy Seals, 7711 N. Steele Dr., Avra Valley, AR 85743, Phone: (602) 682-8800. Church of Christ, Ceres, California now meets on Sunday evenings at 5:00 p.m. Church of Christ Mineral Wells, TX now has Sunday evening meetings at 2:30 p.m.



**MEET DOUG HAWKINS**

The Church in Ada, Oklahoma would like to introduce to the brotherhood Brother Doug Hawkins. Brother Hawkins is a recent graduate of East Central University with a Bachelor's degree in history. He has aspired to preach the gospel since he was a youth and has been working toward that goal.

He was born July 29, 1969 in Okmulgee, Oklahoma to Phillip and Jeanette Hawkins. He spent his early years in the congregations at Council Hill and Henryetta before moving to Ada in 1986.

We recommend Doug Hawkins to the Brotherhood as being a faithful and capable gospel preacher. He is not a novice at preaching having held several appointments and a number of meetings while attending school.

The most difficult obstacle to overcome, by a beginning preacher, is to become known by the brethren. We hope you will assist Brother Doug to become acquainted with the brethren by calling him to help you in gospel meetings. You will not be disappointed.

You may write to Brother Doug Hawkins at 529 1/2 West 7th Street, Ada, OK 74820 or telephone 405-436-3238. He has openings available for 1992.

### KENTUCKY NEW YEAR MEETING

The Walnut Grove congregation in Pulaski County, Kentucky has just completed their annual New Year's Meeting. The meeting was December 28 through December 31 - Midnight. Attendance was good each night. We would like to express our thanks to all who participated in the meeting, and invite everyone to next year's meeting. If you have any questions about directions, call Brother Marvin Cromer at 606-379-6490.

### THE EARLYTOWN MEETING

I was asked to assist the Earlytown congregation in South Alabama, in their annual New Year's meeting, Dec. 28 through Dec. 31. As I stood up the first night to address the audience, my heart was filled with joy unspeakable, and words failed me in trying to express the pleasure that flooded my soul, as I stood on such familiar ground once more. From 1937 until 1952, I made many trips to Southern Alabama, to preach the gospel, to which hundreds responded in one way or another during those years.

This meeting was well planned, and people from at least twelve states attended. Cooperation from area churches was very good. Visitation and renewing of old friends was super great! There were plenty of visiting preachers to fill in at every service, both young and old. Eight young men took part on the last day of the meeting, from several different states and did a fine job. After the meeting was over and the lights

were turned off some of these young men lingered, both asking and answering questions, we being the last to leave the church premises.

I asked David Griffin, who with Wyn Baker, works with the new congregation in Eldon, MO, to accompany us on this trip. He may never know just how much he helped us. He made a very good talk during the meeting. He also helped lead the singing and was useful in many other ways. Velma was able to make the trip and rejoiced to see many of her old friends.

At the risk of becoming a little nostalgic, on Lord's Day morning, Joe Loughmiller, and I, strolled out through the community cemetery, near the church, and the familiar names on the headstones brought back precious memories.

It was to me one of the best meetings of its kind I ever attended, and from the depths of my heart, I extend my thanks, my gratitude and my appreciation, to the Earlytown brethren for having me.--*Clovis T. Cook*

### FROM THE FIELDS



*the fields are white  
already to harvest*

*Paul O. Nichols, 998 Terrace Dr., Oakdale, CA 95361, Jan. 7 - Wilma, Cheryl, and I were able to attend the New Year's meeting at Oklahoma City, where we heard some good preaching and had the opportunity to see lots of brethren and sisters from across the brotherhood. Recently two young men, whose parents are members of the congregation at Oakdale, were baptized. We are thankful for them. There is a woman who attends services here every Lord's day who seems to be on the verge of obeying the Gospel. Duane Permenter of the Oakdale church is*

presently in the Philippines with Don King. Greg DeGough, who is temporarily back in the States from the mission field in Zambia, preached for us last Lord's day. We enjoyed him and his family, and were glad to have them with us. The church at Yuba City celebrated its fifty year anniversary. This was the first congregation I ever worked with after I started preaching. It was in 1942, and I was nineteen years of age. I was invited to speak there on Saturday night, Nov 30. The next day I was with the congregation at Lodi for two services. This congregation is on the move, with aggressive leadership and a mind to work. They held the California New Year's meeting, and they also plan to sponsor the Labor Day meeting this year. Lodi is also involved in the radio program, on which the Gospel can be heard by millions of people each Lord's day (KTRB, 860 AM, 9:00 AM). It was a joy to be with them once again. Breth-

*Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., Jan. 10-- After the meeting at Ava, Mo., I held a short meeting for the congregation at Seneca, Mo. Area congregations cooperated well. It was a joy to be associated with many brethren in that part of the country. They are doing well and have some potential for future growth. Brethren from other congregations are helping them in their weekly services. My efforts to help the smaller congregations in this area, continue. We are having some illness at home which limits my travels somewhat.*

*Edwin Morris, 10520 N. McKinley, Oklahoma City, Ok. 73114, Jan. 3-- I would like to take this opportunity to inform the brotherhood that I am available to hold meetings. My health is much better. I held two meetings this past fall and thoroughly enjoyed both of them. I have some time this*

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

FROM THE PRESS (COLUMNAR)

year, should you desire my services. You can write me at my home address or my phone number is 405-751-4253. Our prayer is that this year will be a prosperous year in the Lord's work.

**Barney Owens, 8782 Meadowview Lane, W. Chester, Oh. 45069--** During the period since my last reporting there have been some very good things happen. Here at the Sharonville Church we have enjoyed a good meeting, the preaching being done by Ronny Wade. Our next will begin April 1, with Lynwood Smith. For myself, I have enjoyed several meetings during the summer. This fall I've been with the churches in McGregor, Tx. and Longwood, Fl. We were graced with several attending both places from various churches. My next is to be at Bakersfield, Ca. Feb. 8-16. If you are within driving distance plan to come and be with us. Due to some rearranging of dates, I do have open time now, which previously I didn't. Those who have asked and told to the contrary please note. I need your prayers and covet them.

**Edward Williamson, HCR 4 Box 5, Raymondville, Mo. 65555--** Since my last report we have had much to be thankful for here at the Bendavis congregation. Our attendance has been good. We have had several visitors at services, and best of all, we had three baptisms in September. Also at Houston, Mo., one was baptized in December. We give God praise for those who have responded to the gospel. The congregation here is anticipating even greater results in the new year. Recently I have been

able to preach at the following locations in Missouri: Houston, Ava, Fieldstone, Mtn. Grove, and West Plains. And also at Mtn. Home, Arkansas. We have enjoyed being able to attend several area meetings where we heard much good gospel preaching. I am hopeful to be able to be more active in preaching this summer when school is out. At Bendavis we are planning for special services in July when the congregation will celebrate 110 years of service. We are hopeful that any who formerly worshiped here or preached at this congregation will try to come and join with us. Pray for us and the work here.

**Reggie Kinser, 9212 S. Ketcham Road, Bloomington, In. 47403, Jan. 6, 1992--** We just returned from the New Year's Meeting at Earlytown, Al. It was wonderful to be with the brethren there again, and to partake of the Christian fellowship we have come to enjoy and appreciate so much. We were pleased to stay in the home of Bro. Jim and Sister Norma Coale, during the meeting. We appreciate their hospitality immensely...To be a small part of the meeting, which was conducted by Bro. Clovis Cook was indeed an honor. It is an inspiration to be acquainted with such a man as Clovis, who has spent most of his life preaching the gospel. May God continue to bless him...Back here at Spencer, things are going well. We continue to engage in home studies, which have proved to be fruitful in the past. In my last report to the OPA, I mentioned that we were studying with members of the digressive church. As a result of one of the studies which began last August, another family has taken a stand with us against innovations in worship. Bro. and Sister Bob and Edith

Decker made confessions of fault and expressed their desire to be identified with us, in our stand for the truth. There seems to be much more potential for good in this area. Please pray that the door of opportunity remain open so that we may continue present the truth to the lost. We praise God for what continues to be a fruitful work. God bless the Church of Christ!

**Calvin Allen, 205 N.E. 2nd St., Mineral Wells, Tx. 76067, Dec. 1--** The church in Mineral Wells salutes you. We are thankful for yet another year to be counted among his children. As we continue to strive in the "Master's" Vineyard, we recollect and thank God for his bountiful blessings of the past year. In 1991, we welcomed the Lonnie Tate and Donnie Cole families to God's family. Both families have been a great source of encouragement and consolation for all of us here. We look forward to a Spiritually prosperous 1992. Since my last correspondence, we have changed our Sunday evening meeting time to 2:30 p.m. Please make note of that change. I have had the privilege to speak for the congregations in Waco (Monte Vista), Fruitland, and Weatherford, Texas. It is with great appreciation that I anticipate even more opportunities to visit the congregations in their year to come. Continue to pray for the efforts here in Mineral Wells. It is our sincere desire that all of the Lord's flock will be richly, spiritually blessed in the year ahead. May God be with you.





## ADVOCATE

No. 3 MARCH 1, 1992

### “AN ABANDONMENT OF THE RESTORATION PLEA”

By Billy D. Dickinson

**I**n THE HIGHERS-BLAKELY DEBATE ON INSTRUMENTAL MUSIC (1988 in Neosho, MO.), Alan E. Highers accused Given O. Blakely and his brethren of abandoning the restoration plea by accepting the use of instrumental music in the worship of the new Testament church. The following quote was given from the pen of J.W. McGarvey: “It is manifest that we cannot adopt the practice (of using instrumental music) without abandoning the obvious and only ground on which a restoration of Primitive Christianity can be accomplished, or on which the plea for it can be maintained. Such is my profound conviction, and consequently the question with me is not one concerning the choice or rejection of an expedient, but the maintenance or abandonment of a fundamental and necessary principle... I hold that the use of the instrument is sinful, and I must not be requested to keep my mouth shut in the presence of sin, whether committed by a church or an individual” (APOSTOLIC TIMES, 1881). Then Bro. Highers drove the point home by asking a series of questions: How can we plead with others to give up doctrines and practices unknown to the New Testament, if we ourselves adopt that for which there is no scriptural authority? If it is our plea for people to come back to the New Testament in doctrine and practice, how can we call them back to a practice which is not in the New Testament? How can we “restōre” a practice which was not in the New Testament church? Is it possible to restore what never was there?

Indeed, Bro. Highers was right on target, wasn't he? I believe he hit the nail squarely on the head when he asked if it's possible to “restōre” a practice which was not in the New Testament church! How can there be a “restoration” of what never was? It's

time, or maybe I should say it's past time, for some to ask themselves if they have not abandoned the restoration plea altogether. There are those who like to refer to themselves as “heirs of the restoration movement” who have in reality repudiated the restoration principle and everything it stands for. To begin with, restoration is needed only if there is a divine order and if that order has been forsaken or deviated from. Yet, some insist that the New Testament provides no divine order or any scriptural pattern to govern the work and worship of the church. If this is true, there can be no apostasies in regard to the work, worship and organization of the New Testament church and consequently no restoration is needed.

Is there a divine order? Certainly, there is! By “divine order”, I mean a way or pattern given by God in His word for us to follow and obey. In fact, even in the Old Testament God had a divine order (i.e. His way of doing things as opposed to other ways). God had given His people a prescribed way as to how they were to move the ark of the covenant. But in I Chron. 15:13 we read of a time when God became angry because they “sought him not after the due order”. In II Chron. 29:35, we read of how the temple worship was restored, and the Bible says, “So the service of the house of the Lord was set in order”. Here we see the restoration principle actually exemplified for us in the days of King Hezekiah! Furthermore, we can see this principle carried over into the New Testament. In dealing with some problems at Corinth which needed correcting, Paul wrote in I Cor. 11:34, “And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come”. Obviously, some of their

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## THE CHURCH OF CHRIST

(PART II)

By Barney Owens

As we continue looking at some truths regarding the church, presently I draw your attention to the government of this people. The Lord has not left us without organization. There have been and are many needed articles and sermons delivered and presented to us about this important matter. These cannot be commended or condemned now. I do wish to present some simple guides from scripture that might prove both interesting and helpful, especially to those who might read these words and are in search of the church today.

### THE CONGREGATION

Congregation is the "key" word to church government and organization. A term we hear mentioned quite a little is "autonomy" meaning self-government. This term is not found in scripture but it was the practice of the early disciples and the practice we are taught. The N.T. does show that when churches were established men from within that group were selected to govern in various matters. We read of such over and again, (For ex. the church at Philippi). When men were not appointed this was an invitation for problems, to which Evangelists were dispatched to "set things in order" and "ordain elders."

### TYPES OF GOVERNMENT

There are to my way of thinking at least four ways a congregation may exist and be governed. These are:

1. Scripturally unorganized. By this I mean that a congregation can be established (therefore exist) and men have not had time to qualify to be appointed as elders. The congregation may work and worship during this time scripturally.

2. Scripturally Organized. These churches have had men within them that are qualified and are appointed to do the needed work, thus are scriptural.

3. Unscripturally unorganized. These are congregations have within their number men who are qualified to take the oversight, but for whatever reason they will not or do not appoint them. Such a practice is not authorized in the N.T. thus, is unscriptural.

4. Unscripturally Organized. These are congregations that see the need of men to serve as elders and appoint them when they are not qualified.

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# THE QUERIST COLUMN

By Ronny F. Wade

**Question:** Please explain Proverbs 22:6. When a child becomes unfaithful is it a sign that the parents have failed to teach them properly? (CA)

**Answer:** There is nothing more devastating to a caring parent than a wayward child. This very day, throughout the land, many fathers and mothers are languishing over children who walk in forbidden paths. Night after night they fervently pray that something might be said or done that will bring them back to the Lord and His way. Such questions as "where did I fail?", "what did I do wrong?", and "what could I have done that I didn't do?" are frequently asked in an attempt to determine the reason for prodigality. The verse under consideration reads: "Train up a child in the way he should go: and when he is old, he will not depart from it."

The interpretation given this verse by many is as follows: "if we teach our children as we should and bring them up in the church, when they are grown they will be faithful to the Lord." I have heard preachers use the following illustration to reinforce this interpretation: "the Catholic's claim that if they can have a child for the first six years of his life, he will die a Catholic. If this is true, why can't we make the same claim about our children?" Which is supposed to mean that if we teach our children as we should, none of them will leave the church. Not only is this a misinterpretation of Prov. 22:6, its implications, in some instances, unduly burden the parents involved.

In the verse under consideration the word "train" means much more than simply imparting instruction. The Hebrew word (*chanak*) carries the idea of "to put in one's mouth". Embodied in its implications are such things as laying the groundwork of character and instilling principles. All of this presupposes the ability and willingness of the child to receive the training given by the parent. Since our children are free moral agents they cannot be forced to receive the training we give them. If as parents we teach and train our children as we should and they refuse "their fathers' instruction", the result envisioned by Solomon will not follow. The fact, however, that the child refused the training does not, in itself, prove that the parent failed in his duty and obligation. Often two children in the same family receive the same training, yet they turn out to be very different in disposition and character. This can be explained on the ground of

difference in children, and not in the training which they received.

Next, notice the phrase "in the way he should go". What is its meaning? Many would reply, "it means in the church, or in the way of truth and right. The truth is, it means neither. Its actual meaning is: "according to the tenor of his way." F. C. Cook in Barnes' Notes says "i.e. the path specially belonging to, or specially fitted for, the individual's character." Taught here is the responsibility of parents to know their children, study their nature, disposition, and temperament and train them accordingly. This is in harmony with what Paul taught in Col. 3:21 and Eph. 6:4 Solomon is not talking about an unbending standard applied indiscriminately to all children, but rather a training approach that takes into consideration each child's own temperament. Let me remind my readers that I am not saying that there isn't a standard revealed by God in His word by which we are expected to live, I am merely pointing out that in this verse the phrase "in the way he should go" does not have reference to that standard. The final part of the verse... "when he is old he will not depart from it" is usually interpreted to mean, "when he is grown, or is an adult." The passage neither says this nor teaches this. As Guy N. Woods points out "The affirmation of Solomon deals with the fruit of training in old age; and, the meaning is, that an individual who has been trained properly in the principles of truth and has lived in harmony therewith until he reaches old age will not then abandon that which has become second nature to him." We cannot, however, rule out the possibility of one leaving the teachings of his youth. To do so, would be nothing short of teaching the impossibility of apostasy. Hence, the interpretation of the passage that says a child raised and taught properly will never leave that teaching, must be rejected. If we reverse the proverb, the result would be equally unacceptable i.e. "train up a child in the way he should not go, and when he is old he will not depart from it." This would be, in effect, saying "train a child wrong, and he will always be wrong." This, of course, we do not believe.

There is no justification for those parents who fail to discharge their responsibility in teaching and training their children in the ways of right living and godly service. Their actions are indefensible.

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# THE MILLENNIUM

By C. A. Smith

Today, wherever you may roam, you will encounter those who prate (i.e. talk much or foolishly), concerning the coming Millennium, which in their minds is a period of a thousand years during which Satan will be bound and Christ will reign on earth, and there will be happiness, peace, prosperity, etc. or a period of exquisite delights, in which the resurrected bodies of the redeemed will bathe. This belief is widespread, and the numbers who thus believe, no doubt would be astronomical. Its tenets are very alluring and enticing, for who among us would not long for a time and place of Utopia such as is described by the adherents of this doctrine. It is not our purpose to examine and expose this ungodly doctrine, though we surely could if called upon to do so, for I firmly believe if folk will allow the New Testament to be their faith, they will not find this and many other of their doctrines taught therein. What I would simply like to do, is this: I would like to ask of those who believe thusly, "Do you know where this doctrine had its beginning, and who fostered the assumptions that gave rise to what is almost universally believed today?" Please allow me to answer these questions, not from bias, prejudice, or any other selfish reason, but from the voice of history, a voice that we have considered to be reliable in so many other instances, and should be counted as such, as we look at the Millennium. Please study the following carefully. The Millennium doctrine started in an ungodly heretic by the name of Cerinthus, who lived in the first century. It is true that the Jews generally believed that the Messiah would establish a literal or earthly kingdom. And even some of them believed that Messiah's reign would last a thousand years. We here give an extract from Neander's *History of Christian Dogma*, Vol. I. Page 248.

"The idea of a Millennial reign proceeded from Judaism; for among the Jews the representation was current that the Messiah would reign a thousand years upon earth...Such products of Jewish imagination passed over into Christianity." In Eusebius's *Ecclesiastical History*, Book III. chapter 28, is preserved a fragment from the writings of Caius, who lived about the close of the second century, which introduces us to one named Cerinthus, who was the first to attempt to introduce this doctrine under Christianity. "But Cerinthus, too, through revelations written, as he would have

us believe, by a great apostle, brings before us marvelous things, which he pretends were shown him by angels, alleging that after the resurrection the kingdom of Christ is to be on earth, and that the flesh dwelling in Jerusalem is again to be subject to desires and pleasures. And being an enemy to the scriptures of God, wishing to deceive men, he says that there is to be a space of a thousand years for marriage festivities." "One of the doctrines that he taught was, that Christ would have an earthly kingdom." This is the true origin of the Millennium theory. Please notice how lightly the author speaks of Cerinthus idea of the kingdom of Christ being set up on earth after the resurrection. He says this doctrine was something "which he (Cerinthus) pretends was shown him by angels." Caius must therefore have believed the teachings of the scriptures, that Christ's kingdom was set up when the church was established on the first Pentecost after the resurrection of Christ. Observe also that Caius calls Cerinthus "an enemy to the scriptures of God," and one who was "wishing to deceive men." This language he uses with special reference to the one thousand years Cerinthus claimed would be spent in sensuality. Notice also that Cerinthus believed in an earthly kingdom.

Cerinthus lived in the days of the apostle John. I wish to now call your attention to the attitude of the beloved apostle toward this Millennial teacher. Irenaeus, who was born about 120 A.D. and was acquainted with Polycarp, the disciple of John (Eusebius's *Eccl. Hist*, V. 24), states that while John was at Ephesus, he entered a bath to wash and found that Cerinthus was within, and refused to bathe in the same bath-house, but left the building, and exhorted those with him to do the same, saying, "Let us flee, lest the bath fall in, as long as Cerinthus, that enemy of the truth is within." Eusebius's *Eccl. Hist*. III. 28. Let this be a rebuke to modern Millennial advocates. They claim their doctrine is well founded in the Apocalypse of John. But John called the founder of their theory "that enemy of the truth." "Cerinthus required his followers to worship the supreme God...He promised them a resurrection of their bodies, which would be succeeded by exquisite delights in the Millenary reign of Christ... For

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## AN ABANDONMENT OF THE RESTORATION PLEA

*Cont. from page 1*

conduct was not according to God's prescribed way of doing things. Also, Paul wrote in Tit. 1:5, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting...". In the Scriptures we find the pattern for our service and worship to God—II Tim. 3:16-17.

Have people apostatized from the divine order, the original pattern? Both history and observation tells us that some have! In fact, the Bible warns of such a departure—"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith..." (I Tim. 4:1). Paul also wrote of a "falling away" in II Thess. 2:3. When we hear some of the things people are preaching for doctrine today and investigate some of their religious practices, it's obvious that God's divine order has not been adhered to! Restoration is needed and possible, but it begins with a realization of Christ's authority and a desire to submit to His word alone.

Have some abandoned the restoration plea? Yes, the sad truth is that they have. As J.W. McGarvey said, one cannot accept the unscriptural practice of instrumental music without abandoning the only ground on which a restoration of Primitive Christianity can be accomplished. But this is true, not only of instrumental music, but of all unscriptural practices!

Those who employ the use of individual communion cups in the Lord's supper have also abandoned the restoration plea. How can we plead with others, like the instrumental music man, to give up practices unknown to the Bible, if we ourselves have adopted such a practice? How can we restore the scriptural worship of the church when we intro-

duce into it something that never was a part of its scriptural worship? Indeed, is it possible to restore the scriptural observance of the communion itself when we inject into it something that Christ never instituted, never authorized and never used? Can we restore what was never there?

The same can be said of Bible classes with women teachers. This is a practice totally unknown to the New Testament church. In the New Testament, when we read of the church coming together for the purpose of teaching the word of God, it was always in one assembly, with the men doing the speaking one at a time, and the women remaining silent (Heb. 10:25; I Cor. 14:23,31, 34-35). Again, I ask: How can we restore a practice which was not in the New Testament church?

If we are going to seek a restoration in our day as Hezekiah did in his day, we must do what he did. We must remove from our midst all unscriptural practices and return to the divine order—this must include whatever parts or aspects of the divine order that has been disregarded. After all, truth and consistency can demand no less! A failure in this regard, even in one area, is in reality an abandonment of the restoration plea.—215 Forest Hills Dr. West Monroe, LA. 71291

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## THE CHURCH OF CHRIST (PART II)

*Cont. from page 2*

Qualifications are given to be met. We cannot remove some, alter others, and make changes and think this acceptable. Men do not "grow" as elders into the qualifications they lack upon appointment.

Of course, the goal of each church is to have men who are

qualified and who are appointed to oversee the work. Let me add these are men who "desire" the work if for no other reason than because it is sorely needed.

## LIMITATIONS OF A CONGREGATION

The church we read about and the church we want to be and the church we wish to present to the world enabling men to see (light) and desire to be numbered among us to glorify the Father is presented in the N.T. in two ways:

1. The whole church. This is the church in a universal manner. The church as Jesus promised to build which contains all who submit to truth. The seed planted brings forth fruit, (see previous article). Read anew Mt. 16:18.

2. The local church. This is a church in a certain locale where people assemble for worship, encouragement, discipline, etc. Such we have seen at Philippi. It is within this realm that men as rulers are appointed.

When the Apostles walked the earth these did rule over the entire (whole) church and do so now by their written words. But one cannot help but notice as in the case of miracles, that this government even in their time, began to give sway to more dependence upon local government. Their work had to pass. The local churches must abide.

There are those today that fail to see the need of being a member of a local church. They feel that they are somehow "the Lord's free person." That there is no responsibility that belongs to them, that others likewise have no responsibility toward them. Such an idea is unfounded. A member of the church cannot perform the work of God with-

*see page 6*

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out being a member of the Lord's body in a local place.

But often we swing in the opposite direction. We see some who have "joined churches together" to have various types of meetings or to perform works for the Lord. Sometimes a church will take on a work it knows it is not capable of doing and wishes to serve as director and let others do the work. Where do we get such arrangements? If the work is to involve the whole church who is to govern it?

If the business is carried on by a group made up of members of more than one church it is unfounded in the word of God. Again a watch word of us is "Congregation."

That involves the government. Larger-to big. Smaller-to small.

Let's mind our own business. We preachers are often the most guilty of all men for overstepping congregational government. A thing may be contrary to a preachers judgment, yet scriptural in every way, and chosen to be practiced for the betterment of the Cause, but the preacher will voice his opinion, wishing a practice altered. That should not be. The government is from within the body. *Westchester, OH.*

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## THE QUERIST COLUMN

*Cont. from page 3*

However, I cannot condemn and unjustly criticize those godly, concerned parents who try to train their children in the right ways of the Lord, but, who through no fault of their own, fail. Even though parents sometime do their best in teaching and training what is right and good, we must remember that our children as individuals, as free moral agents, may choose to reject our teaching

even though they break our hearts in the process. Both Eli and Samuel had ungodly children. The scriptures furnish us with no information indicating that Eli tried to restrain his children from sin. God condemned him for this. Samuel, on the other hand, tried to restrain his wicked sons, without success. No word of condemnation from God is found in the scriptures for Samuel. He tried, but he failed.

In closing, I offer the following scenario for your consideration: Jane and John, both Christians, marry and have two children, a son Bill and a daughter Louise. Both are trained in Christian principles and taught the truth. When old enough both obey the gospel. Some time later, however, Louise falls in love with the world and leaves the church. Question: did John and Jane fail in their duty as parents? Some may say "yes they did" because Solomon said "train a child up in the way he should go and when he is old he will not depart from it." And since Louise left the church her parents must have failed to train her as they should. But, suppose in five years Louise realizes her mistake and returns to the church. Question: will we now say that John and Jane did not fail, since Louise has returned? The truth is this: when Louise left the church, she did so as an act of her own will, she chose to live a sinful life. We cannot blame her parents for this. By the same token when she returned to the church, she did so as a result of her own free will. As an individual she made both choices and is therefore responsible for the consequences of both. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808)

## THE MILLENNIUM

*Cont. from page 4*

Cerinthus supposed that Christ would hereafter return...and would reign with his followers a thousand years in Palestine." (Mosheim's Eccl. Hist., Page 50. "Cerinthus required his followers to retain part of the Mosaic law, but to regulate their lives by the example of Christ: and taught that after the resurrection Christ would reign upon earth, with his faithful disciples, a thousand years, which would be spent in the highest sensual indulgences. This mixture of Judaism and Oriental philosophy was calculated to make many converts, and this sect soon become very numerous. They admitted a part of Matthew's Gospel but rejected the rest, and held the epistles of Paul in great abhorrence." - Gregory and Ruter's Church Hist. Page 30.

Thank God for the united testimony of history. Observe, will you, how closely the modern Millennium-teachers cling to the doctrines of their founder. Cerinthus taught that "Christ will have an earthly kingdom." "After the resurrection the kingdom of Christ is to be on earth." "The resurrection would be followed by exquisite delights in the Millenary reign of Christ." "That Christ would hereafter return, and would reign with his followers a thousand years in Palestine." The only difference is that his modern followers have dropped the idea of sensuality. But how did the early church regard the doctrine of Cerinthus? They declare that he was "an enemy to the scriptures of God, wishing to deceive men." They called him a "heretic." They termed his doctrines the "vain

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*Continued from page 6*

superstitions of heretics," and called all who believed and advocated the same "maddened men." The apostle John called Cerinthus "that enemy of the truth." They taught that "they are not to be heard who assure themselves that there is to be an earthly reign of a thousand years." In a future article I would like to discuss, "What was the doctrine of the early church according to history?"--810 N. W. 6th. St. Andrews, Tx. 79714



## ANNOUNCEMENTS

### THE GENERAL EPISTLE OF JAMES

by Doug Edwards

Doug is a very capable writer and commentator and the material contained in this volume will be of great benefit to all those who read and study it.

If you have not already purchased this volume on the book of James, or the first volume which was published last year on the books of I Timothy, II Timothy, Titus & Philemon, we would highly encourage you to consider doing so. These two volumes and those which will be published in the coming years will be of tremendous benefit to those who take advantage of this material.

Both volumes may be purchased at a cost of \$12.00 each. (plus shipping) Address all orders to Contending For The Faith, 1625 Trinity View, Irving, Texas 75061, you will be billed with your shipment.

Cullman, AL. We are looking for an evangelist to work with the Bethel Church of Christ on a full time basis. We are small with only seven members, three men and four women. We will also need help to support and evangelist. If you can be of assistance, please contact Stanley Pendergrass, 4236 CO RD 818, Logan, AL 35098, (205) 747-2106.

### CHURCH DIRECTORY INFORMATION

If you have not ordered your new 1991 edition of the church directory do so today. The next edition will not be published until June of 1993. I currently have a few copies of the latest one left. They are \$2.00 each postpaid. Send all orders to Ronny F. Wade P.O. Box 10811, Springfield, Mo. 65808

Cedaredge, Co.- Change of meeting place and time. Currently meet in the Community Center one half block north of Main St. 10:30 a.m. Sunday. Robert L. Potts P.O. Box 611 Cedaredge, Co. 81413. (303)856-3498

North Canton, Oh. Change the time of Sunday evening from 6 pm to 4 pm.

Glendale Heights, Ill. Time of meeting: 10:30 am. Baine Adams 219 N. Main St. Glen Ellyn, Il. 60137 (708) 469-3664 Gary Floyd (708) 296-8040

### NEW CHURCH

Arpelar, OK, 12 miles West of McAlester, OK on Hwy. 270. Sunday 10:30 AM, 6:00 PM and Wednesday 7:30 PM. W.L. Verner, Rt. 6, Box 21 McAlester, OK 74501. (918) 423-7267.

### NEW CHURCH

Jesup, GA. (Wayne County),

597 E. Walnut . Sunday 11 AM and 5 PM . Hurles Place, 597 E. Walnut, Jesup, GA 31545, (912) 530-7206.

### TV PROGRAM

In October, 1990, we began a TV program here in eastern Kentucky. This program is the same as the one aired in Springfield, Missouri, with brother Irvin Barnes conducting the program. Words cannot express our great appreciation for brother Barnes and his work here. In October, 1991, brother Barnes held a meeting in Hazard, and the next week in Prestonburg. Over 130 responses have been received as a result of the TV program. This program has helped to open doors to many homes for Bible studies, which otherwise would not have been possible. Three people have completed Bible correspondence courses. One lady has been converted from digression, and another has written requesting to know where she can worship scripturally. We would like to thank everyone for their support in this effort. We hope to continue this program through October, 1992, and would like your help in funding. Although we have had financial support from various congregations, the majority of funding has been provided by the Walnut Grove, Blue Springs, Chestnut Ridge, and London congregations, all located in eastern, Kentucky. If you can help at all, make checks payable to WYMT, TV Hazard, Kentucky, and mail to: Arvil Baker, 400 Pistol Cr. Rd., London, Kentucky 40741.





## Our Departed



**COOK-Velma Oleta (King) Cook** was born May 23, 1915 near Lebanon, Mo., and departed this life, "as it began to dawn toward the first day of the week", Feb. 9, 1992 in St. John's Regional Health Center Springfield, Mo. Velma was the daughter of Homer L. and May Massey King. Her mother died when she was a young girl, leaving her to cope with many problems and situations usually reserved for people much older. Perhaps, in part, because of this she became extremely close and devoted to her father. "Papa" as she called him, was always a guiding light in her life. She, without doubt, honored her father and mother. As a young girl she learned what it was like to live on meager fare as Brother King traveled throughout the country preaching the gospel, often bringing home little or nothing on which the family was expected to subsist. On May 23, 1935 she was united in marriage

to Clovis Cook, a young aspiring preacher from Texas. Their marriage was to endure for the next fifty-six plus years. To this union one son, Travis, was born. Through their years together, the hard times experienced as a young girl served her well. Many times Clovis would return from meetings with barely enough money to cover the expenses of travel. But they continued, as all preachers then did, because they, as all the others, loved the truth more than ease and security. Her death came as a shock. She had been ill for about two weeks, but no one realized the gravity of her illness. Finally in the early morning hours of Feb. 9, she was rushed to the hospital where she died of heart problems a few hours later. She is survived by her husband Clovis, son Travis and his wife Shirley, two grandsons Marty and Kendall, two brothers Don L. King and Howard W. King, one sister Nola Milner and a host of christian friends. The funeral service was conducted at the Holman Chapel in Lebanon, Mo. on a dreary overcast winter day. Over three-hundred people filled the chapel to overflowing, an expression of the love and esteem in which she and her family were held. There were at least thirteen preachers present. Bro. Johnny Elmore led a group of christians in the rendition to two beautiful gospel songs. This writer and Bro. Rod Watson conducted the service. Bro. Lynwood Smith spoke at the gravesite. Her body was laid to rest near that of her mother to await the resurrection and the joy of that glad reunion day.

**BROUGHTON-Eugene George Broughton** was born born at Shydler, Oklahoma, January 31,

1924. He passed away January 2, 1992, a few days before his 68th birthday, at Atwater, California. He was a truck driver for many years. After his retirement, he delighted in buying cars and fixing them up, and reselling them. "Inky", the name many of us knew him by, was a teacher in the church for many years. But in 1979 he had open heart surgery and a few years later suffered a stroke. After that, he felt unable to continue in that role. He loved the church, and wanted things done as near like the Bible teaches as possible. He was a good man, and wielded a good influence, and I was honored to speak at his funeral, having known him for about forty-five years. He passed away suddenly, sitting at the wheel of his car in front of a store. He and his good wife, Clara, were members of the congregation at Atwater. Inky leaves to mourn his passing, Clara, of El Nido; two sons, Charles of Atwater, Ronald of El Nido; his mother, Sis. Martha Broughton of Merced; his brother, Johnny of Merced; three sisters, Hazel Baxter of Merced, Elvira Willis of Merced, Mary Kemp of Merced; one grandson, Eric Broughton, and one granddaughter, Kimberly Broughton. The service was well attended by many people, in spite of the cold rainy weather. The body of Inky was layed to rest at Merced to await the coming of Christ.--Paul O. Nichols

**SHAW-Paul E. Shaw**, 67, of 125 North Raccoon Road, Youngstown, Ohio, was born April 30, 1924, and passed from this life Friday, January 17, 1992. He was born in Commodore, Penna. A  
See page 9

son of Thomas Sr. and Ola Shaw, he was preceded in death by his parents, and two brothers, John and Tommy, who was one of our beloved and well-known preachers. Paul obeyed the Gospel on May 31, 1936, and remained faithful until death. He and his wife were members of the Lovejoy, Penna. Church of Christ until they moved to Youngstown, Ohio, in 1951. He and others established the Church of Christ at Youngstown, Ohio, of which he became the main leader, and remained as such until his death. Surviving are his wife, Meriam (Fleming) Shaw, whom he married October 2, 1947; three sons, Terry P. and Matthew M., both of Austintown, Ohio and Chris E. of Boardman, Ohio; two daughters, Mrs. Carol J. Pierce of Austintown, Ohio and Mrs. Penny M. Nestor of Youngstown, Ohio; two sisters, Mrs. Evelyn Albert of Canfield, Ohio, and Mrs. Mary McKinney of Commodore, Penna.; a brother, James D. of El Reno, Okla.; and 10 grandchildren. The writer spoke words of hope, comfort, and consolation from the Word of God to the family and friends who had gathered to pay their last respects. Songs were sung by Dave, Mary Lou, Randy and Jill McKinney. The singing was beautiful.--*Eugene K. Lockard*

**CONNER**--Edith M. Conner, of Kennewick, Washington, was born in Ottumwa, Iowa, May 5, 1907. She passed from this life on November 12, 1991. She was at home taking a nap when the Lord took her spirit home. I can not think of a more peaceful way to depart from this life. She was 84 years of age. Edith was baptized for the remission of her sins when she was a young girl. She attended church regularly through-

out her life. Although she was poor in health and just barely able to go to church, she was there in her regular seat at church the Sunday before she died. She was united in marriage to Mathew Conner in June, 1924. She is survived by three sons: Garland, Larry, and David; three daughters: Joan Grimlie, Juanita Silvers, and Judy Conner; three sisters: Ethel Carlo, Beulah Cage, and Georgia Becker; 13 grandchildren and 18 great grandchildren. She is missed by the family and church. I was honored to have been asked to conduct the funeral.--*Gayland Osburn*

**POWELL**--Urchel departed this life on February 5, 1992. She was laid to rest on a beautiful hillside not far from where she lived for over seventy seven years. As Paul suggested in I Thess. 4, we believe he is asleep in Jesus. She obeyed the gospel many years ago under the preaching of Bro. Tom Smith. She was born February 12, 1914 near Healdton, Oklahoma. She is survived by her husband, Ross Powell of the home at Graham, Okla., one son, Dale of Graham, one daughter, Melba Conley of Yukon, Okla., six grandchildren and thirteen great grandchildren. The memories of her are great and the influence she had will last for years to come. Many gospel preachers have sat at the table she prepared, and she did it so well. The singing was outstanding, done by the Healdton congregation where the faithful of Graham now meet. The audience testified to her life, the love and care she had for everyone. It was a standing room only crowd. I was thankful to have the privilege to speak at her service.--*James Vannoy*

**BILLIONS**--Mattie Louise Billions was born on June 15, 1911 in Alabama. She departed this life on Jan. 20, 1992, being 80 years of age. She was preceded in death by her husband, Cleo. Survivors include two sons, Thomas and Dwight, five sisters, eight grandchildren and seven great grandchildren. Mattie was a faithful member of the Sandifer RD Church Of Christ. She had suffered for sometime with her illness and the church members gave her a lot of comfort. She will be missed by all.--*Johnny Fisher.*

**CHATHA**--Oval Willie Chatham, of Cottage Grove, Oregon, passed from this life January 29, 1992, at the age of 71. He was born in Gainsville, Missouri on February 4, 1920. He had lived in the Lebanon, Missouri, area from the early 1930's until 1947, when he moved to Cottage Grove in 1947. Oval was baptized for the remission of his sins March 18, 1980. He then attended church regularly during the rest of his life. He was united in marriage to Lois Lamkis (maiden name) on May 11, 1940. They had been married for 51 years at the time of his death. He is survived by his wife: Lois; 3 sons: Gayford, Beuford, and Clifford; 1 sister: Susie Keys; 9 grandchildren and 7 great grandchildren. He shall be missed by the family and by the church. He was a Christian of principles, and was always ready to help someone in need. He did for the church what he was able to do. I was honoured to have been asked to conduct the funeral.--*Gayland Osburn*



*the fields are white already to harvest*

*J.W. Kornegay, 7706 Falls of Neuse Rd. Raleigh, N.C., Feb. 9, 1992.--* Dec. 25th our children and friends honored my wife and I with a surprise 50th wedding anniversary celebration, all our children and grand and great -grand grandchildren were present with many friends including Bro. Denver and Martha Ratliff from Akron, OH. Many thanks to all for nice cards, memos and gifts. Dec. 27th we left for Earlytown, AL to attend the New Year's Meeting held by Bro. Clovis Cook, it was a great meeting, so good to see many friends we have known over the years. Jan. 2nd I preached at Slocomb, AL, good to see the faithful there. Jan. 6th I preached at Lenox Ave., Jax, FL, so good to be with them again. It's so commendable of the young men there having interest and knowledge in teaching and sinning. Jan. 12th at Hernando, FL, I preached Saturday and Sunday morning and Eve to a good crowd. They have a lot of young and interested people in the Lord's work. Jan. 16th as we were returning home we got a call from friends from Roanoke, VA that a dear Sis, Margie Brown had passed on and wanted me for the funeral. It was hard to give her up, she left a good example of all goodness and kindness a light that will shine on and on, and in eternity she lives on. Feb. 9th I preached here at home church. Feb. 16th I have a preaching appointment at St. Albans, W. VA. Look forward to be with the good folks there. For as our Health we count our blessings, for things spiritual, we hunger and thirst for more. To GOD be glory and praise in the church.

*Gary Barrett, 5903 W. 37th S. Ct. Wichita, KS 67215.--*The work in Wichita continues and is going very well. bible studies are keeping Teresa and I busy. It seems we are hardly ever home. God is blessing our efforts and the work the brethren are doing. This is a very active

congregation. We just concluded our young peoples meeting. The preaching was great and about 150 attended. We had folks from a number of states as well as the sister congregation here in KS. Plan on attending next year. Here at home in Wichita we have recently baptized three into Christ and some who are out of duty are attending services more regular and this looks promising. Since last reporting I have conducted meetings at Lubbock, TX, West Plains, MO, Hunt, ARK. Brother Johnny Karr and I held this meeting together. There was two confessions of wrong and two restored. I will be in a weekend meeting in Ft. Myers, FL Feb. 28 - Mar. 1. Brethren we do ask you to pray for us, we need the prayers of those we love.

*Bennie Cryer, 1124 Sheffield Ct., Stockton, CA, 95210, Feb. 7. --*The work in Stockton continues on at a good pace. New home study opportunities continue to open up for us. Jan. 5-12 we held a meeting in Montebello. This is one of the oldest churches in California and among those that, in the early 40's, help spread the gospel to Northern California. One was baptized. It was good to see Gerald Rowland again. He is recovering from the severe illness that almost took his life. The church there is growing and now has several younger couples that I think will be a blessing to the cause there. It was good to have the attendance of Bro. Don McCord for most of the meeting as well as the sister congregations in the area We are looking forward to a weekend meeting this month with the Atwater congregation. There are good folks there and they love the gospel. It is good to be associated with several preachers who are working in the area at the present time. The cause of Christ is moving forward in this great valley.

*Baine Adams, 219 N. Main St., Glen*

*Ellyn, IL 60137. Jan. 22. --*Recently my job transferred my family and me from Dallas to Chicago. I am glad to report a good, faithful congregation in Glendale Heights, IL. We currently worship in the home of Sister Jeanette Mast, but have future plans to lease a permanent site. Our Lord's Day service begins at 10:00AM. Some studies have been done with friends and acquaintances. Our plans include a gospel meeting July 15-19 with Brother Jimmy Smith of Harrison, AR, as well as a fall weekend meeting. We would like to know if any brethren have friends or relatives in the Chicago area that might be interested in worshipping with us. Please contact me or Brother Gary Floyd with any names. We welcome visitors and ask for your prayers.

*Jerry Dickinson 16907 Sunshine Houston, TX 77049. --* I pray this report finds you and the Lord's church well wherever you are. It has been several months since I have reported and I do apologize for that. One of the most important parts of the OPA is the Field Reports section because it keeps the brotherhood, to some degree, in touch with work going on around the country, and indeed around the world. The work in the Houston area is becoming more and more a cooperative effort between the four churches of this great metropolis. We have begun a series of meetings using local teachers and preachers and this format seems to have had an invigorating effect on everyone. We pray for doors of opportunity to be opened that we may preach the gospel to those who have never it during these and other efforts. I enjoyed all of my meetings in 1991 and stand in debt to the gracious brethren who helped me on my way and refreshed my spirit while I was with them. I am looking eagerly toward the following Spring meetings: Denver, CO, March 14-22; Little Rock, AR, March 27-29; and Ama-

rillo, TX, April 17-19. "Except the Lord build the house they labor in vain that build it." (Psalms 121:7) May the Lord bless His House and His laborers in 1992.

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Gary D. Weaver, P.O. Box 1974, Rolla, Mo. 65401, January 8.--We had another busy year. I made three trips to North Carolina. The first was with Miles King. We went to Winston-Salem, Mebane and Raleigh. We had several good visits and studies there and along the way. On that trip I spoke at Grassy Fork, Tennessee, Greenville, S.C., and Powe, Missouri, as well as in the N.C. area. My family and I went back again twice to hold meetings at Raleigh. Again we did personal work in that area as well as in Mebane and Winston-Salem. Each time we have been to N.C. the Christians have welcomed us into their homes and we have been well taken care of. We especially want to thank the J.W. Kornegay's, Jerry Harris', and Charles Mosley's for their hospitality. On one trip I was able to study with a cups and class preacher in Paducah, Ky. He seemed very sincere and even wrote to me afterwards. Weve had three single Christians move to Rolla over the past year, plus we gained a new student in the fall, to which we are thankful. And we are also thankful for Charles and Esther Jordan from Lebanon who come faithfully each month, and sometimes more, to help with the services here. In September, we set up a booth at the Ozark Extravaganza (like a huge fair) which had very good response. Several thousand people came through the gates and we passed out tracts to people from all over the state of Missouri with them right there on the spot. One preacher and his family, that I had studied with earlier in the year, came up and expressed that he was convinced that women teachers were wrong. He was trying to get his congregation to drop their Sunday School. We pray that they will continue to make changes until they can come all the way to the truth. Near the end of December, I was asked by a small cups and class congregation

near Dixon to come to their building and discuss my belief on the one cup. Their speaker defended the use of individual cups and I presented what the bible teaches on the use of one cup in the communion. Afterwards the floor was open to questions and I feel that everyone had a good sincere attitude and that the discussion went well. Two from the Columbia congregation came down for the discussion as well as members from the cups and class church at St. James. This is a step in the right direction, and we pray that much good will come from it. I've been asked to continue the studies on other subjects. Many have asked about my wife, Peggy, as she was taken to the hospital during the Lebanon meeting. She is getting along better now, we're sure with God's help. Many prayers were answered and we thank all of you for your prayers and help during this time. Please continue to pray for us.

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Joe Dan Morgan, P.O. Box 1231, Miami, OK 74355 Jan. 17-- All is well at Miami, Oklahoma. We have experienced some growth and are pleased with the efforts that are being put forth in the congregation. There are many sister congregations in our area that have provided good examples for us and have encouraged us greatly. We have set the dates for our annual preachers study. We have chosen March 27-28, that's a Friday night and all day Saturday. There will be six (6) speakers, one (1) each on Friday and Saturday nights and four (4) during the day Saturday. The speakers and topics are as follows: Allen Bailey responsibility of marriage partners; Taylor Joyce - Grace and works, and will explain Romans 11:6; Johnny Elmore - Every member evangelism; Edwin Morris - Gossip, backbiting, rumors and etc.; also Smith Bibbens and one more speaker with topics yet to be decided. We dont have a completed schedule yet, but if you are interested just contact me at (918) 542-2489. The schedule will be out by the second week in February.

Everyone is welcome and you will help us out a lot by your presence.

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Douglas Gallman, 1355 1/2 Elizabeth St., Pasadena, CA 91104.--Since our last report the congregation continues to grow with many being added by the lord. From the congregation we would like to thank publicly Benny Cryer for the Gospel meeting that he shared with us in Jan. 5-12. This meeting was indeed a success as one obeyed the Gospel and one came forth for confession of faults. The Saints here were edified and stimulated with new conviction to do the Lord's work. We would also like to thank all the sister congregations that came from far and near to support the meeting. We would also like to congratulate Benny and his lovely wife Joann on their 35th wedding anniversary! We would also like to thank James Orten for the meeting we shared in 91. Please continue to pray for the growth and the strength of the congregation here. Let's not forget the power of prayer!

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Leo Cook, 205 Center, Whitesboro, Texas, Feb. 6.--The last few years I have been in the Dallas, Texas area teaching and preaching. Last summer I retired from my school teaching and began to preach. I also moved from the Dallas area to Whitesboro, Tx., because that is where my son lived, and he has my only grandchildren. I recently preached at Lee Summit and Springfield, Mo. I certainly enjoyed seeing old friends and loved ones. I preached at Wichita Falls, Tx. a few weeks ago, and there is no place like home to preach. I attended the New Years meeting in Oklahoma City this year; good to see so many there. When I am not preaching somewhere, I attend the congregation at Dennison, Tx. If there is someone I could see or visit in this area or southern Ok., please let me know. I am looking forward to increasing my preaching in the future. If your in need of weekend meetings or full meetings, please contact me. May the Lord bless his people.

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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).*

**Richard J. Frizzell Sr. Rt. 5 Box 376, Ada, OK. 74820 Ph. (405) 332-3673. Feb. 5-1992.**--The New Year's meeting in OK. City was very good, the preaching was outstanding. It was so good to see brethren from so many places and to enjoy the fellowship of all. The month of Jan. I went to IN. and preached one or more times at the following places; Bedford, Harrodsburg, Indianapolis, Brazil, and Pleasant Grove. The brethren in all these places were so good to me. Thank you all. Jan. 25-26 I preached at Mozier, Ill. and stayed with the Andersons. I sure enjoyed my stay with them. Back home in OK. I will preach at Gale, Ardmore, and Golden in Feb. In March I will be in Texas for three weeks In April I will be in and around Scotland AR. I look forward to a very busy summer in the Lords work. I pray that the Brotherhood will grow stronger in the faith. Pray for me.

**Floyd E. Harris, Jr., PO Box 2981, North Canton, Ohio, 44720, Jan. 29, 1992**--Since las report (June, 1990) the work here in North Canton, Ohio has progressed well and contiues to show great potential. Our evangelistic strategy here has been to enroll aa many as possible in a correspondence course, follow up with home studies, and then schedule gospel meetings as we see we have potential converts. We have conducted many home studies in the last two years, both with members and non-members. Consequently, the congregation here has

hosted four gospel meetings in the last two years, one held by Alan Bonifay, one by Bill Furgerson, one by Ron Courter, and another involving Richard Nichols, Bob Johnson, and myself, along with several teaching brethren from congregations who support the work here. As a direct result of personal work here, we were able to assist three women in their obedience of the Gospel in 1991. Two of these remain faithful and are great assets to the work here. One of these is the wife of a young brother here who returned to the fold just six months earlier and who was quite instrumental in influencing her to see the truth, along with our weekly studies with her and her sincere desire to search out and discover the truth for herself. The other woman, a "Dessert Storm" veteran, made her decision to leave the armed forces and turned down a promotion offered her by the military soon after her conversion. Since that time, she has been a serious student of the scriptures and a courageous warrior for the Lord, bringing friends with her to the assemblies and including them in home studies with us in her home. We have studied with several in 1991 about the cup question and three different individuals have taken their stand with the truth. We are presently in contact with a congregation that meets in a home in Akron, and uses one cup simply as a matter of preference. We hope something may develop from this. We presently enjoy good interest in the correspondence course and continue to develop excellent leads from this effort. Yesterday was a particularly encouraging day as I met with two people who completed the course,

one in Canton and the other in Dover, Ohio. Both are very interested in studying further in a home study. One is a young man with whom I will begin studying next week. The other is a woman who has removed herself from a Sunday School teaching staff after learning the truth from the course about women speaking in the church. She is upset that the church will not make a public statement about the reasoning for her decision! She also seems to have doubts about the class system itself, having researched to see when the system got its start. I then went to Akron City Hospital to visit the mother of a brother here. While there, I met her roommate who had frequented a church of Christ in this area and believes it is the church identified in the New Testament. As soon as I introduced myself, this woman said, "I'm a sinner, I'm not perfect... Im ready to get out of here so I can get baptized." I could hardly believe my ears. I've made arrangements to study with her as well. In the last two years, while maintaining a weekly teaching responsibility here in North Canton, I have preached one or more times at the following congregations: Hamilton, OH; Pontiac, Lansing, and Flint, MI; Bloomington, IN; west Monroe, LA; Phillipi, WV; and at meetings hosted by Huntington, Spring Valley, Fairmont, WV; and Lebanon, MO. During this time I have held two weekend meetings, one in Flemington, PA in the Fall of 1990, and the other in the Fall of 1991 in Indianapolis, IN. I have no meetings scheduled for 1992 or anytime thereafter. We solicit your prayers for our efforts here in North Canton.



ADVOCATE

No. 4 APRIL 1, 1992

## PULPIT-DIGNITY

*By Clovis T. Cook*

The word “pulpit” appears only one time in the Bible. In Neh.8:4 it states that, “...Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose...” It is defined as a “raised platform from which a preacher delivers his sermon or message to the church or congregation.” We follow this custom in our time, usually without exception. However, the dimensions, material, etc., are incidental. It is a place of dedication, respect and dignity.

What did Ezra and those who stood beside him on that occasion do when they stood in this place? Notice: “So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading” (Neh. 8:6).

The word “**dignity**” means “The quality of being worthy of esteem or honor, high repute, loftiness of appearance or manner: proper pride and self-respect.” It is a place where the word of God is to be taught, and the meaning or sense be given. A place where men appeal “to the law and the testimony” (Isa. 8:20). It is to be a place where men support their messages with a “thus saith the Lord...” This expression is used many times in the scriptures, especially in the book of Exodus. The pulpit is a place where men should grace it with their personal appearance, but more especially with their subject matter. It is a place where the character of the messenger and the nature of his message should complement each other.

The pulpit is not a place where men sometimes resort to the language of the street to illustrate their point. It is not a place for marriage counsel-

ing. “Marriage is honorable in all, and the bed undefiled ...” (Heb. 13:4); and I doubt very much the wisdom of men who will use the pulpit in displaying their expertise to prove why this principle is true. Take the passage for what it says and let it be.

In our educational institutions (in both the lower and upper levels) very plain language is being used to describe deviant and promiscuous behavior. Some of this language has found its way into our pulpits; more so I think, among some of our younger preachers and teachers who have attended these institutions of higher learning. Allow me to sound a word of warning to our younger preachers and teachers (and we have same very good ones among us). Paul said to Timothy, whom he called his “own son in the faith,” “Let no man despise thy youth; but be thou an example unto the believers, in word (this includes pulpit instruction) in conversation, (manner of life)” etc. (I Tim. 4:12). We who have been through this period of life, as a young preacher, know that many of our youthful mistakes were unintentional. Our pulpit manners were not always the best and our choice of words not always the wisest and we could have become “despicable.” A well deserved compliment to the preacher or teacher, be he young or old, is generally given for encouragement. However, if it is taken in the wrong way it could become self-destructive. No preacher or teacher, should “think of himself above that which is written” (I Cor. 4:6). He should show respect for that which is written, both in and out of the pulpit.

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## REFLECTIONS VELMA (KING) COOK

*By Don L. King*

It was early Sunday morning when the call came, February 9, 1992. I was closing a meeting at Turlock, Ca. that very Lord's Day. I had spent the night with Richard and Glenda DeGough, and we had stayed up late visiting as preachers often do when the opportunity to visit each other presents itself. The caller was Travis Cook, and he told me the sad news that Velma had passed away early that morning. What a shock.

As I reflect on all the years I have known her, so many memories come to mind. I was raised within shouting distance of Velma and Clovis' home near the old Lee's Summit congregation not far from Lebanon, Mo. As a matter of fact, many of my most treasured memories are from those years long ago now. I can just see the old home church where so many preachers lived. Homer Gay, Hughlet Robertson, Charles Lee, Clovis Cook and my own father, Homer L. King, preached there regularly. I remember how Velma loved the church even then and loved to attend every meeting within possible driving distance. She was never interested in things of the world. Fashion and style were not really uppermost to her, though she always looked nice I thought.

I remember the smells of her kitchen yet as she cooked at night for Clovis and Travis, and I often lingered around as they would sit at the small table over near the door to eat. I remember how she would look over at me and say, "Don, you better get on home now. Papa will be worried about you and wonder where you are." I suppose I knew, even then, that she was more concerned with getting rid of a pesky little boy at supper time than with whether or not someone might be worried, but I went home anyway. What happened to all those years?

Time passed. I grew up, moved to California, married and eventually became a gospel preacher. No one encouraged me more than did she. Though she was not known for her many compliments, she was complimentary of me and to me. I recall the last meeting I held in Springfield MO in their new building she told me as I was leaving for the plane, "I have really enjoyed your preaching." She was that way. She loved good preaching, in fact, she had

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# THE QUERIST COLUMN

By Ronny F. Wade

**Q**uestion: Is it scriptural for brethren (two or twenty) to go into an area for personal business or pleasure, where no congregation exists, and on Lord's Day gather in a motel room and participate in the acts of worship?

**Answer:** In order to answer this question completely and correctly, I feel it is necessary to clearly understand the function of the local church as it relates to worship. The word church is used in at least two ways. First, in a universal sense referring to all the saved in the world. When used in this way, we need to remember that the reference is to a spiritual relationship and never an organization. (Mt. 16:18; Eph. 5:25-27). Secondly, the word church is used in a local sense. When so used, it refers to the saved in a specific location. (I Cor. 1:2; Col. 4:15-16). The church locally is not only a relationship, but an organic body or organization as well. In new testament times the congregation was the only medium through which the church functioned. Each congregation was governed locally (Acts 14:23; Acts 20:28), participated in evangelism (Acts 11:22; Phil. 4:15-18), made up its own funds (I Cor. 16:1-2; Acts 11:27-30), and assembled for worship (Acts 20:7; I Cor. 11:20). I believe the same should be true today. There is no authority for a few individuals taking a trip (fishing, hunting, or business) and at their convenience meeting in a motel room for worship. Cooperate worship is the function of the local church (Acts 20:7; I Cor. 11:20; I Cor. 14.) and not that of a few individuals who decide to take a trip for pleasure or business and find themselves unable to assemble as the new testament commands. If such a practice were scriptural, it wouldn't matter whether it was five miles or one thousand miles from the nearest congregation. Distance is not the question, biblical authority is. Another problem is that of having the right priorities. In Mt. 6:33 Jesus teaches we are to put the Kingdom first. When I knowingly and willingly plan and go on a trip that prevents me from obeying the command to assemble, I have placed that trip before the kingdom. Brethren need to be careful that they not place themselves in a position of working God and His kingdom into their plans rather than working their plans into God's arrangements.

**Question:** Should we let our high school age

children attend or participate in school sports? Can they attend dances, or our girls be cheerleaders? (CO.)

**Answer:** There are many issues that we all face from time to time that are not directly addressed by the scripture. In such cases, it seems to me, we must use a combination of judgment and revealed biblical principles to help us in our quest for the right answers. I believe the above questions fall into this category. There is nothing inherently wrong with playing ball or tennis, or running track. Nor is there anything inherently wrong with watching someone else do the same thing. If, however, in playing ball or attending a ballgame one neglects the assembly of the church, falls in with the wrong crowd, or dresses in an immodest manner, they have sinned and should no longer continue in these wrongful practices. (Heb. 10:25; Acts 20:7; I Cor. 15:33; 1 Tim. 2:9-10) It has been my observation that little league ball games ruin more meetings in the summertime than about anything. Even though there may be nothing wrong in picking up a bat and hitting a ball with it, we should be careful that we don't get so wrapped up in playing ball that we have no time for the spiritual things that really matter. Dancing presents an entirely different situation. The modern dance with all its implications and insinuations has been the downfall of many a good boy or girl. It is impossible to read the definition of the word lasciviousness without being reminded of the dance. Thayer defines it as "wantonness, wanton acts or manners, as filthy words, indecent bodily movements, unchaste handling of males and females." Webster says "tending to excite lustful desires." Christian boys and girls have no business attending dances, or participating in that which surely tends to evil. The references in the bible to dancing are in no way parallel to the modern dance. Hastings Bible Dictionary says "of the social dancing of couples in the modern fashion there is no trace." (i.e. in the bible) He further states "Social dancing, as we now understand it, was almost, if not altogether, unknown in ancient times..." p. 550. The modern dance gives rise to impure thoughts, base emotions and feelings, none of which should be tolerated by one trying to live for the Lord. Finally, most cheerleaders of which I have any knowledge dress in an

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# THE MILLENNIUM (PART II)

By C. A. Smith

In our last, we heard what the "Voice of History" had to say about the author and origin of a doctrine, that is probably the most talked about of all religious doctrines known to man today. In this article, we wish to examine the "Voice of History" again, but this time in regards to the question, "What was the doctrine of the early church according to history?"

According to the Encyclopedia Britannica, Vol. VIII, page 534, it is described as follows: "Christ is the rock on which, and by which, the church is founded." "The kingdom of Christ is now eternal in his saints." "It was the universal feeling among primitive Christians that they were living in the last period of the world's history." The reason they believed this was because the New Testament was their faith, and this is the doctrine of the New Testament throughout. No wonder Cerinthus and his followers "rejected part of Matthew's Gospel, and held the epistles of Paul in abhorrence." Just so do modern Millennium-teachers dwell very little in the plain Gospels and Epistles to prove their doctrines, but speculate in prophecy and revelation.

Having seen that Cerinthus and his false doctrine were rejected by the church, we will now come to its next chief advocate, Papias, who lived in the first half of the second century. Eusebius, under the heading "The Writings of Papias," says of him: "The same historian also give other accounts, which he says he adds as received by him from unwritten tradition, likewise some strange parables of our Lord, and of his doctrine, and some matters rather too fabulous. In these he says there would be a certain Millennium after the resurrection, and that there would be a corporeal reign of Christ on this very earth; which things he appears to have imagined, as if they were authorized by the apostolic narrations, not understanding correctly those matters which they propounded mystically in their representations. For he was very limited in his comprehension as is evident from his discourses."-Eusebius's Eccl. His., Book III. Chap. 39, Page 115. Historians generally tell us that Papias was a very zealous advocate of this imaginary reign of Christ on earth. "The first distinguished opponent of this doctrine was Origen, who attacked it with great earnestness and ingenuity, and seems, in spite of some opposition to have thrown it into general discredit."-Wadington's History, Page 56. "This ob-

scure doctrine was probably known to but very few except the Fathers of the church, and is very sparingly mentioned by them during the first two centuries; and there is reason to believe that it scarcely attained much notoriety, even among the learned Christians, until it was made a matter of controversy by Origen, and then rejected by the great majority. In fact we will find Origen himself asserting that it was confined "to those of the simpler sort."-Wadington's History, Page 56. Next among the advocates of this doctrine was Nepos, a bishop in Egypt. He advocated the doctrine about A.D. 255. We here insert the following from Eusebius's History, Book VII, Chap. 23, under the heading of "Nepos, and His Schism." "He taught that the promises given to holy men in the scriptures should be understood more as the Jews understood them, and supposed that there would be a certain Millennium of sensual luxury on this earth: thinking, therefore, that he could establish his own opinion by the Revelation of John... He (Nepos) asserts that there will be an earthly reign of Christ."... "Though Millennialism had been suppressed by the early church, it was nevertheless from time to time revived by heretical sects." Dr. Schaffs History, Page 299.

"Nowhere in the discourses of Jesus is there a hint of a limited duration of the Messianic kingdom. The apostolic epistles are equally free from any trace of Chiliasm."

To sum up the uniform voice of history, the theory of a literal kingdom and reign on the earth was gathered from Jewish fabulous "apocalypse," "Unwritten tradition," "carnal misapprehensions," "pretended visions," "supposition," and "superstitious imaginations." Its advocates were said to be "very limited in their understanding," and "of the simpler sort." Millennialism had the worst heretic in the first century for its founder, and its chief advocates thereafter were rejected by the early church. From time to time it was revived by "heretical sects." The vain worldly expectation that the Messiah would establish a literal kingdom caused the Jews to reject him, and His spiritual kingdom. They only wanted an earthly kingdom; hence rejected and crucified the Son of God. As soon as the church began to

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## WHAT ABOUT THE CHRISTIAN DANCING?

By Larry McElroy

**F**irst let us notice that we are not discussing the world and their view or acceptance of anything. We are discussing those persons who have "changed." Their lives have changed; their life-styles have changed; their friends and activities have also, in many cases, changed; because their minds have changed to become submissive to God's divine will for our lives. And to sum up this opening, it doesn't matter what the world accepts or does not accept. We are "new creatures," as Paul says, II Cor. 5:17, "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Now, either they have, or they haven't. Paul says the child of God is changed. Our reason for living has been given into God's hands, and our purpose has become the "living example" to lead others to the new life for Christ. Listen, again to Paul, as he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of you mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:1-2.

The only real question seems to be, "Is dancing consistent with the principles of purity that are to be the Christian life?" Does it qualify as a fruit of the Spirit, or is it a work of the flesh? Does it show my communication (the way I live) to be of God or of the world? Does it work as an influence to draw others to Christ, or is it a stumbling block and a hindrance? The questions posed here could be used to examine all phases of my daily life. Please notice, we are each responsible for being sure that our lives meet "that good, and acceptable, and perfect, will of God."

Dance is defined as "rhythmic movement of the feet and body, usually, to music." Webster's New World Dictionary (College Edition). The Encyclopedia Britannica says, "Dancing is rhythmical movement of any or all parts of the body in accordance with some scheme of individual or concerted action which is expressive of emotions or ideas." With today's dancing we not only find men dancing with women, but also women with women and men with men. Dance has been described as a "walking embrace." When we examine the dance in the light

of world acceptance, no one can long stand on the dance as not offending the "purity" of scripture. Just here, let us notice Paul's letter to those at Galatia. Listen, "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seductions, drunkenness, revellings and the like; of the which I tell you before, as I have told you in time past, that they who do such things shall not inherit the kingdom of God." Gal. 5:19-21. Some of the words may require work to understand, but isn't that also a part of the Christian character. First, look to the word, lasciviousness, which Vine's defines as, "excess, licentiousness, absence of restraint, indecency, wantonness." Lasciviousness is among the sins of those who were declared to be "past feeling." Eph. 4:19. The prominent idea, concludes Vine's Dictionary, is that of shameless conduct. Revellings is defined, "boisterous merry-making or festivity; revelry. An occasion of merry-making or noisy festivity with dancing." American College Dictionary. Dance is an unchaste handling by those of the opposite sex and is abomination when such actions are carried on by those of the same sex. You know, even the words, "those who do such things SHALL NOT inherit the kingdom of God," should be enough for anyone who has been set free from sin to leave that which is questionable alone, and I believe the scripture takes the idea of dance far beyond the questionable stage.

The Encyclopedia Britannica states "In all dancing there is an opportunity for pleasurable exercise, but some dances are designed to create sexual excitement in both the performers and the onlookers." To those who try to condone dancing, I challenge you to defend the "Dirty Dancing" as anything but lust filled actions which fall short of the sex act itself. Paul says, "Abstain from all appearance of evil." I Thess. 5:22, Peter says, "For he that will love life... let him eschew evil," I Pet. 3:10-12. Shun it; flee from it. Why is it that when evil comes our way, we want to get a better look, and try to justify it with.. "I only do it to lose weight," or some other excuse. Do we really believe that God accepts our excuses? Satan, truly is alive and well, and he is working overtime to deceive those of the "household of faith," Gal. 6:10. Also, please explain how

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# GLAMORIZING SIN

By Gary Barrett

**O**ne of the greatest dangers today concerning sin is how it is glamorized by TV, movies, radio, and magazines. As far as God is concerned it is still wrong to lie, cheat, steal, kill, commit adultery and fornication, homosexuality, fighting, hating and getting even.

These are however the very things that make a TV program, movie, magazine article or radio program a money maker.

Sin is so glamorized today it becomes difficult to see just how damaging it really is.

There are some questions we need to ask ourselves concerning sin: What happens when I sin? How does it affect my relationship with God? What happens to me inside my body?

Inside of our body dwells our spirit and sin certainly affects it. Romans 5:12 "so death passed upon all men for that all have sinned." James 1:15 "sin when finished bringeth forth DEATH." Rom. 6:23 "wages of sin is death."

Sinning won't necessarily bring about physical death, but it sure will bring about spiritual death. We can see the damaging affect of sin in people's lives. Achan stole money and a garment and died for disobeying God. Moses couldn't enter the promise land for sinning. Ananias and Sapphira lied and as a result died. No matter how "okay" sin is made to appear, it is fatal.

Under the old law animal sacrifices were offered constantly. Lev. 1 there was a sin offering, Lev. 3 peace offering, Lev. 4 sin of ignorance offering, Lev. 6 trespass offering, Lev. 12 women's purification offering, Lev. 14 sacrifice for the leper, Numbers 19, offering red heifer (for touching unclean things). This was God's way of constantly reminding the people of sin.

Heb. 10:3: But in those sacrifices there is a remembrance again made of sins every year. The animal sacrifices gave way to the real thing, namely Jesus dying, shedding his blood once for all. Eph. 2:12 points out that without Christ you have no hope and are without God in the world.

Mt. 26:28 Jesus said, "this is my blood of the new testament which is shed for many for remission of sins. 1 Peter 3:18 "for Christ also hath once suffered for sins the just for the unjust that he might bring us to God being put to death in the flesh but quickened by the spirit." Mt. 28:18 Jesus says, "he has all power and commands baptism in the name of the father, son and Holy Ghost. When we obey his will we can enjoy remission of sins Acts 2:38, made possible by the shedding of his blood. Without faith in Jesus we'll die in our sins John 8:24.

Don't be fooled by anyone, sin is fatal. Because of our sins Jesus died on the cross. If one fails to repent of sin he or she will perish Lk. 13:3.

## I WANT TO BE A CHRISTIAN

By A.A. Grote

I want to a Christian  
I want to do what's right  
I want to be a Christian  
Morning, noon and night.

I want to be a Christian  
Help some along the way  
Seek God in all His glory  
Live life for Him I pray.

I want to be a Christian  
So God will take me home  
To be in Heaven forever  
Never more to roam.

## GOD IS WAITING

By A.A. Grote

Why do you wait dear brother  
Why do you tarry so long?  
Life is so uncertain dear sister  
Come now while singing this song.

TODAY is the day of salvation  
Tomorrow may be too late  
God is waiting to welcome you  
Come before he closes the gate.

*Perhaps these can be set to music or just printed as verses that might help someone.*

## PULPIT-DIGNITY

*Continued from page 1*

The leaders in every congregation have the awesome responsibility of safeguarding and protecting the pulpit from unwise, undignified and unprofitable teaching. "Follow them that lead you" (Heb. 13:17). MacKnight says, "...for they watch over your behavior..." Let the leaders lead well, and let us follow well!

**Note:** I am sure that most of you by now are aware of the great loss that the Cook family has suffered in the death of Velma (wife, mother, and grandmother), my helper indeed. Velma read and corrected everything I ever wrote. She was sharp in finding mis-spelled words, and wording that didn't seem quite right. Her father, Homer L. King, depended on her to help him correct O.P.A. material, years ago. Velma corrected this article and said, "Send it in. Maybe it will do some good." I dedicate this article to her precious memories.—*C.T. Cook.*

## REFLECTIONS

### VELMA (KING) COOK

*Continued from page 2*

no patience with "poor preaching," as she called it. She loved old time preaching with lots of Bible in it. She would always remind you that "Papa" was that kind of preacher. She loved preachers who were true to the Book, and it was fitting that she spend her life with Clovis Cook, a gospel preacher. She was both his most loyal listener and his most ardent critic when they were alone.

Since 1976 I have been involved in publishing *Old Paths Advocate*. My father published the paper since 1932 so Velma had grown up around "the Paper." Clovis has been an editor

now for some thirty years and was involved in helping my father, in various ways, for many years before he became an editor. OPA has been, for as long as I can remember, a part of the King family. It was a huge part of my father's life and concern. The family used to get together to put it out every month. Then, the papers all had to be individually wrapped, pasted, addressed etc. Everyone had a job. Through the years that I have been associated with the paper, no one had more concern for the paper's welfare than did Velma. If it was late, she wanted an answer from me as to why. She loved the paper and understood what it took to make it succeed as much as anyone. When we decided to publish some special issues, she reminded me that "Papa was always careful about spending a lot of money." I wonder how many times I have joked with her as to how "Papa" would handle the various problems I have had to face in publishing the paper.

Velma was different than anyone I have ever known. She was fiercely loyal to the Lord's church and loved it more than life itself. She was loyal to family too; as long as you were trying to do right. If not, you could count on her to quickly oppose you.

I am so sorry those times with her are gone. I don't even like to think about life without her, yet I must. I was frustrated with her at times, yet I loved her. More, I realize now, than ever I realized. Many Saturdays over the years we spoke by telephone and enjoyed laughing together. Velma often would say she was "blue as indigo," but she would soon be laughing and it was obvious she loved to laugh. A very important time of my life has ended. Perhaps no one had a greater influence upon me than Clovis and Velma. I have loved to tell stories

about them all my life. She is gone now and she was my sister.—*DLK.*

## THE QUERIST COLUMN

*Cont. from page 3*

unquestionably immodest manner. It is difficult for me to see how any young Christian girl can "profess godliness in shamefacedness and sobriety" while dressing (or undressing) as most cheerleaders do. I am well aware of the difficult task of raising children in our current society. We must, however, never violate sound biblical principles as we seek guidelines to help us in the task. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808)

## THE MILLENNIUM

*Cont. from page 4*

apostatize, and lost the glory of His spiritual kingdom, vain ambitions awakened the old Jewish desire for a literal kingdom. And so it has come to pass that we have at this time of dead formality a multitude of men teaching the same abominable lie and false hope which crucified Christ nearly two thousand years ago; namely, a literal kingdom of Christ on earth. Beware of such, for it is definitely not from God nor His Word.—*810 N. W. 6th. St. Andrews, Tx. 79714*

## WHAT ABOUT THE CHRISTIAN DANCING?

*Cont. from page 5*

we "let our light SO SHINE" while we embrace, go to and do everything that the world does.

# ANNOUNCEMENTS

Are we proving all things? Where is our influence? Christian? Does it increase my zeal in teaching others? Does it increase my influence in leading a Brother or a Sister or walk closer in doing God's will? Does it increase my prayer life and my desire to read the word of God? Or on the other hand, does it entice within me thoughts and desires that a Christian should avoid? Does it arouse emotions which serve as stepping-stones to the baser things?

God's children are special. Let us never be guilty of anything that will tarnish the garments of purity. There are too many "better things... and things that accompany salvation" Heb. 6:9, that we can do for us to be caught away by Satan. As Christians, we belong to Christ, not ourselves, and for this reason we ought to display before men the better things, so that we might truly teach others by our very lives.

Finally, are there any, who have been set free and are on their way to heaven, willing to "risk their very souls" that dancing is all right? You see, brethren, we have to be sure, so leave it alone. Dancing is not a choice for the Christian, nor is the prom. Dancing is sin, and, in judgment, persons standing in sin will be punished away from God.—4444 Hansen Ave. #246, Fremont, CA 94536-5753.

## ANNOUNCEMENTS

### MOUNTAIN GROVE, MO

Southside Church of Christ, Highway 95 South, will change the time to Sunday evening services to 6:00 PM for the entire year.

### SPRING MEETING BIRMINGHAM, AL

The annual spring meeting in Birmingham, Alabama will be April 12th thru April 19th conducted by Carl Johnson. For additional information, contact

Lowell Hill, 3509 Cypress Cove, Birmingham, AL 35210. Phone 205/951-3351.

## BONDS OF MATRIMONY

**KING-GOLTZ**—On July 20, 1991 a large gathering of friends and brethren gathered at Morris Chapel on the campus of the University of the Pacific at Stockton, CA to witness the marriage of two young Christians, Lance R. King is the son of Don and Pat King of Fremont CA and Kelly Ann Goltz is the daughter of Gene and Becky Goltz of Fremont. Carlton Jackson of Vian, OK stood as best man for Lance and Kelly's twin sister, Kimberly Sue Goltz of Riverside, CA served as maid of honor. The wedding was beautiful as they exchanged vows they had partially designed themselves. As the groom's father, it was an honor to perform the ceremony. Lance and Kelly now reside in Fremont where they regularly attend services. We pray God's richest blessings upon them in their lives together.—*Don L. King*



## OUR DEPARTED

**BROWN**—On November 15, 1991 brother Albert Brown ended his earthly pilgrimage, but his influence and works will always follow him. He leaves behind his wife Eunola of Ceres, a daughter Wanda Turner of Ceres, two sons, Johnny of Ceres and Donny of Caldwell, Idaho. Also, there are eight grandchildren and four

great-grandchildren There are two sisters, Nellie McGar of Winton and Nona Siffing of Stockton. Albert was faithful in the Lord to the very end, teaching all of us who knew, and loved him what it means to suffer with patience. The confidence God had in Abraham can also be said of Albert; "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord..." (Gen. 18:19) Albert was with the church in Turlock from its beginning, and in every way a blessing to it. We miss him, and will always remember his "work of faith and labor of love" he had among us. He was a dear friend to this writer and to every gospel preacher. The poet said; "He was steadfast, like a tree. Rooted by chance, to a certain place in geography and time, he endured, without complaint, each storm that came his way. He could no more leave than the tree. Circumstances of family and his own sense of responsibility kept him rooted there. So he remained — bending when he needed to, but never breaking. Like some great tap root, his heart held him in place. And when he finally was cut down, how empty was that space." This writer, along with brother Paul Nichols and Benny Cryer had the privilege of conducting the memorial service.--*Richard DeGough*

**MONHOLLEN**—Harold Gene Monhollen, our brother, departed this life on October 14, 1991 at the Good Samaritan hospital in Cincinnati, Ohio. Harold was 49 years old, having been born July 1, 1942, in Williamsburg, KY. He finished his life living in Goshen, Ohio. Harold had been a member of

## ANNOUNCEMENTS

the Lord's church for many years and attended the Sharonville congregation while raising his family of three. They are Debbie Monhollen, Tresa Spradley and Tim Monhollen. He is also survived by his wife, Shirley Jean Monhollen. Over the past decade, Harold attended the church in Goshen, having been the treasurer for many years. The funeral was held on October 16th in Milford, bringing together many of his friends, relatives and loved ones of the church. The singing was done by a group of Christians from Goshen, Akron, Hamilton, and Flint, Michigan, also singing was Harold's daughter Tresa. Harold did appreciate good singing and certainly would have loved the music produced that day. Among many in the church, Harold was inspiring and considered a leader. At times when the church at Goshen was very small He was sure to keep the services going. He was a man that saw to the many small duties of the church behind the scenes. He is greatly missed by many brethren here. Finally, he was laid to rest in the Goshen Cemetery with singing there done by the Ken Middick family and a prayer by Ken Deatherage. I was honored to have been asked to perform the service. — *Kenneth R. Middick*

**WIGINTON**—Johnnie M. Wiginton was born Feb. 6, 1919 in Hunt County, Texas. She departed this life January 10, 1992 in Fort Worth, Texas. She had been a member of the church for approximately 60 years. Johnnie attended the South Walnut Church of Christ in Cleburne for the last several years. She will be greatly missed by all of us. She is survived by one sister, Inez Wade of Springfield, Mo.;

three grandsons, Garland Crafton, Clyde Davis and Sheldon Bullard and two great-grandchildren, all from the Fort Wort area. Graveside services were held at the Bono Cemetery west of Cleburne. Singers from the old Trentman congregation where Johnnie had attended worship for several years, as well as from Cleburne helped with the beautiful singing. The writer endeavored to speak words of comfort and warning to a good gathering of family and friends.—*Melvin Blalock*

**DAME**—Tayola "Toke" Dame was born Dec. 24, 1908 near Brice, Mo., and departed this life March 1, 1992 in his home near Lebanon, Mo. He was in his eighty-third year at the time of his unexpected death. He had been to church services that morning and told several that he felt better than he had in weeks. Sometime in the afternoon he must have suffered a heart attack, and was found in the early evening already deceased. Toke had lived in the Lebanon area all this life, and in recent years had been a faithful member of the Lee's Summit congregation. He is survived by one son, Darrell, two granddaughters, one sister and one brother, and several nephews and nieces. The funeral service was conducted at the Holman Funeral Home in Lebanon with burial in the New Hope Cemetery. The writer, assisted by Bro. Larry Robertson, conducted the service.—*Ronny F. Wade*

**COOK**—Velma Oleta Cook was born May 23, 1915 in Laclede County, Missouri and departed this life February 9, 1992. She was married to Clovis T. Cook on May 23, 1935. She is survived by her husband, Clovis, and one son

and daughter-in-law, Travis and Shirley Cook and two grandsons, Martin Cook, and Kendall Cook and his wife Nichole, all of Bolivar, Missouri; one sister, Nola Milner, Middleton, Ohio; two brothers, Don King, Fremont, California and Howard King, Stockton, California. Velma became a member of the Church of Christ at an early age, and was a faithful member all of her life. She will be missed by many. I appreciated the opportunity to assist Bro. Ronnie Wade in speaking a few words of comfort at the service. The good singing was led by Bro. Johnny Elmore and consisted of members of the Lee's Summit and Lebanon Churches of Christ.—*Rodney Watson*

**FLEMING** — Versie Annie Fleming was born January 19, 1908 and departed this life October 19, 1991 at the age of 83. She is survived by her children Haviland Fleming, Kinston, AL; Ouita Moore, Columbus, GA; and Billy Harold Fleming, Kinston, AL; four sisters, Annie Ree Moore, Kinston, AL; Georgia Weeks, Kinston, AL, Verdine Moore, Kinston, AL, Bertha Lou Clements, Baytown, TX, three brothers, Clayton Harrison, Kinston, AL, R.B. Harrison, Kinston, AL, and Vannie Harrison, Avon Park, FL. Also surviving are 11 grandchildren, 6 great-grandchildren, and 2 great-great grandchildren. "Ms. Versie" obeyed the gospel at a very early age and was a lifelong member of the Lowery Church of Christ. She suffered from rheumatoid arthritis and often experienced pain, but faithfully attended the worship services until her illness would no longer permit it. As she struggled to make it in the building she always had a smile on her face and never complained. Her reply

## ANNOUNCEMENTS

would always be, "I thank the Lord I'm living." Versie was an inspiration to all who knew her and will be sorely missed. The writer endeavored to speak words of comfort to the family and friends.—*Lance Russell*

**WELCH**—Barney Dolphia Welch was born on Sept. 9, 1915 near Gunter, TX, the son of H. C. Welch, Sr. and Myrtle

Cantwell Welch. Barney was reared in Texas. He obeyed the gospel at age 13, being baptized by J. C. Hayes in 1928 at Gunter, TX. In 1934 Barney married Alice Lassetter in Temple, TX. Into this home were born two children, Reba Welch Davenport of Pottsboro, TX and Richard Welch of Austin, TX. There are two grandchildren and one great-grandson. Barney has three

brothers and two sisters. Barney Welch has been preaching since 1938. His first meeting was in 1941 at Ramsey, TX. Since that time he has preached in most of the states where our congregations meet. On Feb. 21 in Temple, TX, I held Barney's funeral. It was one of the largest crowds I've ever seen in central Texas.—*J. Wayne McKamie*



## FROM THE FIELDS

*the fields are white already to harvest*

*Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94939, Mar. 13*—On Jan. 1 Brother Duane Permenter and I made a trip to the Philippines. This is a yearly endeavor for the purpose of encouraging the brethren there. The work began in 1981 and has grown tremendously since that time. The brethren are doing well and the work is progressing. We rented a car in Manila and drove about 2300 miles during the three weeks we were there. 41 were baptized and several more obeyed the gospel while we were in the country that are not counted in this number. Also a new congregation was established. There are approximately 70 congregations on Luzon Island and leads are being investigated on other islands. There are over 7,000 islands in the Philippine archipelago so we have barely scratched the surface. Feb. 2-9 it was our privilege to hold an enjoyable meeting at Turlock, Ca. Crowds were very good with outside interest at several services. It was good to be with Bro. Richard DeGough

again who lives and works along these brethren. The church there seems to be doing well. We appreciated so many of the sister congregations helping out in attendance. On Feb. 16 we preached at both Lord's day services at Yuba City, Ca. to good crowds. March 1-8 we were at Edmond, OK in a meeting and really enjoyed being there. Doug and Debbie Edwards shared their home with me and made me feel welcome and comfortable. Edmond is fortunate indeed to have both Doug Edwards and Edwin Morris living among them. I have a great deal of respect for both of these preachers. Edwin has been an editor of this paper for about 30 years, so he is doubly appreciated by myself. Crowds and interest were good, and we enjoyed visiting with a number of preachers who came including: Jerry Cutter, Jimmy Cutter, Jerry Harris and Bill Davis. Of course, in the interim I have enjoyed preaching at the home church in Fremont. Since 1981 they have sent me to the Philippines yearly. Not once has

there been any complaints about the expense in any way or for any reason. It would not be possible for a preacher to have a more congenial congregation to work among than Fremont. We have lived here since July 1971 and have learned to love them greatly. God bless brethren who love the gospel and are willing to spend whatever it requires to see it preached at home and elsewhere.

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*P. Duane Permenter, 3848 Stanislaus, Riverbank, CA, Mar 5*—It was my privilege to travel with Don King to the Philippines. The work in that place is certainly amazing. I am very much grateful to the Lord for the opportunity to have been a part of this great work. It was very much encouraging to get acquainted with many of the good brethren in that part of the world. While working in the Philippines, 41 people obeyed the gospel. This in itself was amazing to me. I would like to take this opportunity to thank the brethren in Yuba City,

Modesto, and Oakdale, all of which are in Calif. for the financial and moral support during the trip to the Philippines. Also, I express my gratitude to brother Don and the brethren at Fremont for the invitation to go and be a part of this work. I know that my part was very small, but to me it was a great honor. April 3-5, I am scheduled to be at Fair Oaks, California. June 21-28, I will be in a meeting at Hale, Arkansas. I have also agreed to hold meetings in other places and will give dates later on in the year. I am certainly grateful to the Lord and my brethren for the privilege to be of service in the kingdom. The work here at Oakdale continues to move along. Our meeting with Richard DeGough is next week, and we look forward to the preaching. It is a privilege to work with the brethren in this area of the country. Brethren, please pray for me as I continue to labor for our Lord. May God bless the faithful.

---

*David A. Stands, 15 Pendragon Ct., Kelmscott, W.A. 6111, Australia, March 4*—We continue to be very encouraged about the Lord's work in Western Australia. The church services have been encouraging with good attendance every Lord's day morning. We still have visitors who come on a regular basis. Our services in the evening are not as well attended, but still there is a nucleus of souls who always attend. Lately, there's been considerable interest in a midweek service. At the present we are just in the planning stages. The hall we are renting on Sundays is unavailable during the week. We think we have found a suitable hall in the same area. We have yet to meet there as of this writing, but plan, the Lord willing to

shift very soon. Paul English and Melanie Reuter have been very eager to study on Tuesday evenings. They both are still young in the faith, but are continuing to grow. Lately, I have not been able to study very often with Yolanda Madden. She has begun to take some courses at the local bible college and our time together has been cut very short. Ray Fowlie and her children are still very active and attend almost every Lord's day morning. She still has not obeyed the gospel, but we continue to have good conversations concerning salvation and the church. This month we are looking forward to a visit from Brother Johnnie and Robin Karr from Wichita, Kansas. They both are dear friends and we will be excited to see them. The church is excited about their visit as well. One of the problems Christians in Australia face is not being able to visit other congregations and meet other Christians. There are no other faithful churches of Christ in Australia that we are aware of, other than the church in Kalgoorlie, W.A. with Brother and Sister Hooks. This tends to give them the feeling that they are the only ones in the whole world who believes the truth as they do. Even though they know other congregations exist in other parts of the world, they don't have the opportunities to visit them. What a great blessing that we in America take for granted so often. Brethren, take advantage of every opportunity you have to visit other congregations and meetings, please.

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*David A. Stands, 15 Pendragon Ct., Kelmscott, W.A. 6111, Australia, Jan. 22*—Greetings and salutations, our hope is that all

is good with the church there. Basically the Lord's work continues as it has in the past several months. I'm still studying with Paul English and Melanie Reuter on Tuesday evenings. They are still very encouraged and active in their Christian service and continue to grow and increase their knowledge. Yolanda Madden is still studying with us on Wednesday evenings and seems to be very sincere in her search for the truth. Yolanda is from the Philippines and has been sending copies of my studies to her relatives in Manila. She has been sending the studies to them in hopes that they will accept the truth, although Yolanda herself has not accepted all of the truth as yet. Helen Morton and Ray Fowlie are still coming to our services on Sunday morning. We continue to run newspaper advertisements and are still having interest from the community regarding that. In this particular area, people seem to check out various churches and compare the different aspects of each. This seems to be a never ending source of contacts for us. In fact today, I have a study with a man who called because of our ad. The congregation is doing very well and everyone seems to be encouraged about the work. Everyone tries to do their part to increase the Kingdom of God. That of course helps to make the work very enjoyable and uplifting. A few weeks ago several of the families in the church went together and rented two cabins in the Australian bush country. We spent an enjoyable four days together camping, canoeing, fishing and just all around good wholesome fun and Christian association. We enjoy the work with the church here very much. The brethren are always eager

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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)

to study or to discuss any and all aspects of the bible and Christianity. This has always made for some interesting times to say the least. As ever brethren, thank you for your continued support of us in the Lord's work. May God our Father continue to bless you in your efforts to serve Him. -Deleted in March by printers due to space shortage.—DLK.

*Kenneth R. Middick, P.O. Box 236, Goshen, Ohio 45122, Feb. 1—*Things are going well with us at this time at the Dallasburg Rd. Church, formerly known as the "Land of Goshen" church. This June will mark our final year working in this area. We will be leaving after eight years in the area. This has been home that period of time, but now we must move on. Over the past years we have seen the church here greatly grow spiritually and that spiritual attitude will take the church far in service to the Lord. I am sure that we will see great things come from a church of such spiritual awareness. Our prayer is that our leaving will only benefit the church in its growth and endeavors, not hinder it. There are good young families that will be of service to the Lord for many years to come that have been firmly established here in this church. May the Lord's work

continue to prosper and grow throughout the brotherhood.

*Leo Cook 205 Center, Whitesboro, Texas 76273, March 3, 1992—*February brought sadness and another trip back to Missouri for my family and the King family. The death of my sister-in-law, Velma brought two families together that have over the years influenced most of the brotherhood. The event brought both sadness and joy. Sadness because we had to say goodbye to a loved one so dear, and joy because we said hello to so many loved ones that came to pay their respects to Velma. So many preachers were there whose lives Velma had touched. I was privileged to preach at Cable Ridge and Lee's Summit. My brother, Jirl, and I plan to return and spend some time with our brother, Clovis, this spring. May God bless his people.

*Elmo House, Route 2, Box 261, McAlester, OK 74501—*I have been working as a full-time evangelist for the past four years. I have dates open this year for weekend speaking or for longer engagements. I would be honored to speak in your assembly. My most recent engagement, in January, was with the 11th St. Acres congregation, Tulsa. It was an honor and esteemed pleasure

to visit with these brethren again. We continue our door to door labors, studying the Word of God with several families. We are confident these efforts will show fruits in the coming weeks. We are constantly seeking out additional families with whom we can study the Word of God. Let us be up and about the Lord's business while it is day, "the night cometh when no man can work." Remember us when you approach His throne of grace.

*Hurles Pace, 597 E. Walnut, Jesup, GA 31545—*We now have a new Church of Christ in Jesup, GA meeting at 597 E. Walnut. Sunday, Feb. 16 was our first service. There were 35 present for our first service. Bro. Alton Bailey was our speaker. He is to be commended for his hard work and efforts. Bro. Bailey and others held a meeting here in July 1991. From this a church has been established. We would like to thank the church at Jacksonville, FL, LaGrange, GA, Temple, GA, Lezella, GA, Walnut Grove, KY, Bowling Green, KY, and others whom we may have overlooked for their support. My wife and I are looking forward to being a part of the work here. We plan to be a part of the meeting in Walnut Grove, KY in the summer with Bro. Don McCord, then in the fall with Bro. Alton Bailey.



ADVOCATE

No. 5 MAY 1, 1992

## FORGETTING JEHOVAH

*By T. F. Thomasson*

Reprinted from Old Paths Advocate, Feb. 1942. Bro. Thomasson, at the time he wrote this article lived in Trechadoi, New Mexico. He later moved to California where he worshipped with the Waterford congregation during its most active period. As you can tell from his writing, he was true to the Book and was concerned about those who were not. Though this writing is nearly fifty years old it is still contemporary isn't it?--DLK.

In the June, 1941, issue of the OPA I read an article, under the heading "Is America Forgetting Jehovah?", in which the writer gave us a true, but sad, picture of conditions that prevail here. Since reading that article, I have been wondering why such conditions do prevail. Surely there must be a cause for such conditions. Shall we place the blame on the enemies of Jehovah? No, I think not.

I believe that the so-called **friends** of Jehovah are the primary cause of all the confusion that is in the world today. Let us consider the Jews and their condition. They were Jehovah's chosen people. They claimed Him as their God. He gave them a law as a rule of action. They boasted about it and were great sticklers for it. They pretended to have a deep and abiding love for Jehovah, but they would not obey the laws He gave them. They added to it, took from it, and substituted for it. Hence, their condition today. The enemies of Jehovah did not cause it. They brought it upon themselves. God was long suffering, bore with them, pleaded with them, sent His prophets to warn them, but they would not heed. So they were destroyed, and a perpetual shame came upon them, which will

never be forgotten. When the Jews went down, God set up a new order. He gave a new law through His Son, Jesus Christ; this to all nations. Paul calls it "the law of the spirit of life in Christ Jesus" (Rom. 8:2). James calls it "The perfect law of liberty" (James 1:25). Paul says, "it thoroughly furnishes to all good works" (2 Tim. 3:16, 17). In it is revealed all things that pertain to life and Godliness, (2 Pet. 1:3). When God gave the Jews their law He meant for them to obey it without mixing any humanisms with it. Disobedience to that law brought shame and confusion to the Jews. Just so now, when we mix a lot of humanism with this new law the same results automatically follow, which are shame, confusion and every evil work. Like God's law in the natural kingdom; when that law functions as it should all is well, but when it does not function as it should we have earthquakes, cyclones, hurricanes, and great upheavals. For example, consider conditions that prevail in the European countries. They have Jehovah's law. In fact, it was written in that country. Millions of people over there claim to be friends of Jehovah and His law, but they will not obey that law, only in part. Three-fourths of what they do in service and worship is human tradition

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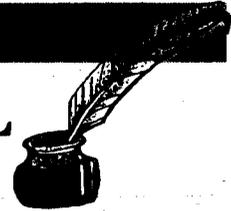
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# EDITORIAL

By Don L. King



The conditions under which a woman may teach continue to be a source of confusion for some. An opinion held by a few is that as long as the gathering is not an assembly of the church, a woman may teach the Bible or Bible topics. This allows her to write articles for religious periodicals which may be sent into all the world, or teach a Bible subject to a group of young people at a recreational gathering to which the public is invited or at least has access. She could, according to that logic, also teach on the street corners to every one within hearing or even on the radio. In other words, she may teach the Bible in public, or to the public, but not within a public assembly of the church.

Please notice the Scripture given by inspiration in 1 Timothy 2:11-14. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."

Paul had been, in previous verses, giving instruction as to the manner in which women were to adorn (make attractive *DLK*) themselves. Now in verse 11 he points out that they are to **learn** in silence. They are not to be a part of the teaching process when the church comes together to worship. Rather they are to remain in subjection there just as at other times. Then he flatly forbids her to teach in verse 12. Yes, he is dealing specifically with when the church comes together. The word for "teach" here is "didasko" which means to hold discourse with others in order to instruct them, deliver didactic discourses, according to Thayer. (pg 144 #1321) This word is usually reserved for those who were public teachers. Paul says the women are not to be didactic teachers. That responsibility is reserved for the men of the congregation. Then Paul shows that she is also not to usurp authority or domineer over the man. So, there are **two things** Paul did not permit: he did not allow the woman to teach, publicly; and he did not allow her to be in a position of authority over the man anytime. She may never dominate the man without incurring the displeasure of Almighty God. She is to be in silence when the Word of God is taught publicly.

Then, in verses 13, 14 he shows why this restric-

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# THE QUERIST COLUMN

*By Ronny F. Wade*

**Question:** How do you reconcile the teachings of Paul in 1 Cor. 7:12-13 and 2 Cor. 6:14-18? In his first letter he tells the believer not to leave or put away the unbeliever. In his second letter he tells us not to be unequally yoked together with unbelievers. Please explain. (Mo.)

**Answer:** In the first passage Paul deals with a marriage consisting of a believer and an unbeliever. We are not told how this marriage originated. Some have assumed that after the marriage was contracted one party became a Christian. This may be the case, but the scriptures do not confirm it. Regardless of how the marriage originated, Paul says that if the unbelieving wife "is content to dwell with" the believing husband, he should not leave her. The teaching here is that the marriage of a believer and a non-believer is not a sinful relationship in and of itself. Therefore the believer has no scriptural grounds for leaving or divorcing his mate merely because she is an unbeliever. The second passage reads as follows: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? Or what communion hath light with darkness? And what concord hath Christ with Belial? Or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? For we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty." The unequal relationship to which the writer refers must be broken. Note: "come ye out from among them and be ye separate." If this refers indiscriminately to marriage, then every believer married to an unbeliever would be required to "come out from" the unbeliever. Since Paul has already instructed the believer not to leave the unbeliever in 1 Cor. 7:12-14, we can only conclude that to apply the phrase "be ye not unequally yoked together with unbelievers" indiscriminately to marriage is

incorrect and a mis-application of the passage. I believe Christians should marry Christians. In fact I so firmly believe it that I refuse to say the ceremony joining a believer with an unbeliever. However, in my opinion, this passage is not dealing with Christians marrying people who are not members of the church, and to so conclude or teach, is unjustified. What then is the meaning of the verse? It is my belief that this passage cuts across the fabric of our life, prohibiting any relationship that hinders a Christian in his duty to God. I should terminate any relationship that would cause me to compromise my convictions as a child of God. The passage does not forbid all relationships with unbelievers, or even evil and ungodly men for that matter, if we do not participate in their idolatrous and evil acts. (1 Cor. 5:9,10; 10:13-33) Were we to generalize and conclude that this passage prohibits any and all compacts, agreements, business dealings, or associations with unbelievers, we would be left with the conclusion that we could only deal and associate with Christians in this world. A conclusion which is neither logical nor scriptural. Contextually, Paul seems to be addressing the problem of idolatry and the idolatrous practices characteristic of the situation he describes. However to limit what he says solely to such a situation would, in the opinion of this writer, be unjustified. Could the prohibition apply to a mixed marriage? Yes, of course. In the event an unbeliever forbids the believer to carry out her duties to the Lord, even though the believer is obligated to submit to her husband, she has an even higher/greater obligation to obey the Lord. If because the believer obeys the Lord the unbeliever chooses to depart, Paul teaches that the Christian should "let him depart." The relationship has become unequal in that the unbeliever is trying to force the believer to sin or disregard the law of God. In all such situations the duty of the believer is clear: he cannot forsake or disobey the law of God for anyone.

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

# WHAT EVERY AMERICAN NEEDS TO KNOW

By Taylor A. Joyce

Four years ago the Houghton Mifflin Company published a book entitled *The Dictionary of Cultural Literacy* and subtitled *What Every American Needs to Know*. The authors were attempting to compile in one volume the body of knowledge that all literate Americans would share in common.

The 600 page book was divided into 23 sections dealing with such subjects as technology, earth sciences, world geography and American history. There was a section in the book which included religion along with world literature and philosophy.

The first section in the book dealt with the Bible, perhaps indicating how important a knowledge of the Bible was in the view of the authors. Indeed, the introduction to that section contained this statement: "No one in the English-speaking world can be considered literate without a basic knowledge of the Bible."

Some 200 entries and 26 pages were devoted to the Bible. Another three dozen Bible related items were listed in the section on religion. The authors thought that literate Americans ought to know about such Bible places as Armageddon, Calvary, Babylon, and Bethlehem.

They thought there ought to be some familiarity with such Bible characters as Adam and Eve, Christ, Moses, and Solomon. It was suggested that the educated would know about creation, the Beatitudes, the burning bush, and Pentecost.

Bible phrases with which the literate would be familiar included. "Physician, heal thyself," "Cast not your pearls before swine," and "Cast thy bread upon the waters."

The compilers got a little carried away when they wrote about "original sin." They even borrowed the Calvinist notion that original sin is a tendency to evil inherent in human beings. They began by stating that the term referred to "the eating of the forbidden fruit by Adam and Eve in the Garden of Eden, which led to their expulsion from Eden by God." But then they said, "According to the most common teaching of Christians on the subject, all descendants of Adam and Eve—that is, all people—

share in this sin and are, from the time they are conceived, in a state of sin."

On the subject of baptism the authors wrote: "Persons baptized either have water poured on them or are immersed in water...Most churches baptize members when they are infants."

Such comments clearly indicate that the authors took their information from sources other than the Bible.

The book was fascinating reading because it provided an opportunity for a Christian to determine how well his general knowledge of the Bible stacked up against that of the average, literate American. However, the omissions were just as fascinating as what was included.

The authors thought Americans ought to be familiar with the confession of sins as practiced in Catholicism, but not the confession of Christ by which we are saved. (Rom. 10:9-10) "Hell" made the list, but the holiness which makes hell avoidable did not. To be considered literate one would have to be acquainted with the word "rosary," but not "repentance." You would have to know about "walking on water," "wise men," and wolves in sheep's clothing," but not "worship."

So, according to the authors you can be a literate, educated American without knowing what it takes to become a Christian or how to be the Christian you have become. It is evident that there is a vast difference between being a literate American and being a child of God. Most Christians would very likely pass the authors' literacy test on the Bible with great ease, but many literate Americans will never pass the test of being Christians.

The lesson from all of this is that no one should assume that because he knows what every American needs to know, he knows everything God wants him to know. Being a literate American is one thing. Being a Christian is something else. Let no one mistake the one for the other.--1713 *Savannah Drive, Fort Smith, AR 72901*.

# WHO IS THE WRETCHED MAN OF ROMANS 7?

By Jerry L. Cutter

**T**he Apostle Paul pictures a man in terrible agony over sin in Romans 7:14-25. Who is this man, a saint or a sinner? Does this describe in some way the conflicts that Christians find in their lives, or is another lesson being taught?

There are two main schools of thought on these verses. One is the Calvinistic view that a Christian is being described. The very doctrine of Calvinism forces them to this conclusion for the simple reason that a sinner can not have such emotions without first experiencing a direct operation of the Holy Spirit, which is necessary to produce faith, according to them. The other view, and the correct one, is that a sinner is being described.

Space will not allow an elaborate explanation of all Paul has to say in Romans, chapters 6 through 8. However, enough will be said to convince one that **Paul is not describing conflicts Christians find in their lives**, for no Christian has the kind of conflicts being described.

In Romans, chapter 5, the Christian's life is described as one of "peace with God," "and rejoicing in hope of the glory of God." "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (vv. 1-5). "And not only so, but we also joy in God through our Lord Jesus Christ" (v. 11). So the life of a Christian is one of peace with God, rejoicing in hope, love and joy.

In chapter 6, Paul appeals to what we "know." We know, or have absolute knowledge, that as a result of our baptism that the **BODY OF SIN** is destroyed, and that we are "freed from sin" (vv. 1-7). Death has **NO MORE** dominion over Christians (v. 9). In view of this wonderful fact, we act. "Likewise reckon you also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (v. 11). Thus, we reckon, or act, on the basis of absolute knowledge, and not upon blind faith.

Paul writes: "Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof." Don't yield to sin, he says, but yield your members as instruments of righteousness unto God. We should not "serve sin" because, "Being then made free from sin, you became the servants of righteousness." "But **NOW** being made free from

sin, and become servants to God, you have your fruit unto holiness, and the end everlasting life" (see chap. 6).

## ROMANS CHAPTER 7

In view of the love, joy, peace and hope described in chapter 5, and the freedom from sin described in chapter 6, we come to chapter 7.

In this chapter Paul has in mind Jewish brethren. Only Jewish brethren, for instance, were delivered from the law of Moses, (vv. 1-6). To show indeed that the law of Moses is under consideration, Paul quotes one of the 10 commandments in verse 7; namely, "Thou shalt not covet." Verse one is an appeal to "brethren," that know the law. Paul speaks of "my brethren," verse 4, and uses the plural pronoun "we" in verses 5 and 6. He then shows how "sin" took advantage of the law of Moses, something described as "ordained to life," (v. 10), and as "holy, and the commandment holy, and just, and good" (v. 12). He concluded in verse 14 by declaring, "we know that the law is spiritual..."

Where then is the conflict, or where is the problem? The commandment of "Thou shalt not covet," is used as an example by Paul to teach his lesson concerning the weakness, not sinfulness of the law. He says: "And the commandment, which was ordained to life, I found to be unto death" (v. 10). Why? "For sin, taking occasion (or seizing the opportunity afforded) by the commandment, deceived me, and by it slew me" (v. 11). Remember, for an example, of how Satan took the command God gave Adam and Eve in the garden of Eden as an occasion to deceive Eve. In that case he used it as an excuse to approach her. Dozens of verses could be given, but one has only to read the books of Galatians and Hebrews to realize that once one sinned by violating a command of God under the old law one fell under the curse of the law (Gal. 3:10-13).

Once one sinned under the law of Moses, one fell under sin's jurisdiction, or dominion, and yes, condemnation. Paul says: "For we (we Jews) know that the law is spiritual (appeals to the spirit), but I am carnal (fleshy, not fleshly), sold under sin" (v. 14). Once one sinned under the law of Moses, one was "sold under sin," and there was nothing in the

*See page 7*

## FORGETTING JEHOVAH

*Cont. from page 1*

and the doctrines and commandments of men. We have the same Divine, God-given law, here in this country. Millions of people here claim to be friends of Jehovah and His law. Preachers will hold this law up and insist that we take it as a guide and at the same time practice things and teach others to do the same that they couldn't read in that law if their lives depended on it. Like the Jews, when we add to, take from, or substitute the doctrines of men for that law, we are then forgetting Jehovah and we need not be surprised to see any kind of an upheaval. We remember Jehovah by obeying His law without mixture. Jehovah has left us without an excuse. We have His law in all languages. We find it in every nation. It is said that more Bibles are published than any other book; more Bibles sold than any other book. We have His law to the Jews and all the prophets admonitions to them. Paul says (1 Cor. 10:11) these are "ensamples: written for our admonition," and still the so-called friends of Jehovah will not obey it without mixture.

When our forefathers left Europe they did it to get away from the so-called Christian Religion they had over there, but they made the mistake of bringing some of it with them. So when they began to operate on these shores they wrote creeds and formed denominations. But these denominations did teach and practice purity of life, modesty and morals, and safeguarding the sanctity of the home. These are things that enter very much into the making of a strong nation. So the nation grew and prospered. Denominationalism also grew, but worse and worse. When A.

Campbell came on the scene his battle cry was back to Jerusalem, back to simplicity of the worship, as it was in the days of the Apostles and "speak where the Bible speaks and be silent where the Bible is silent." This spread rapidly for awhile, but not for long. Even before Campbell died they began to build fine meeting houses, install fine organs, and organize all kinds of societies; thus forming the denomination, Christian Church. But there were a few who still contended for the principles of the Church of Christ. They made a long, hard fight and won a magnificent victory. But just as they won this victory the world and denominations gave them a few pats on the back, and they, too, fell in line. Now the majority of the Churches of Christ are running a close second. But I am glad that I can say that there are a few who are not forgetting Jehovah, but are still contending for the old paths and will surely win in Jesus name. A Bible school, a Bible Church, a Bible home, and a Bible business certainly are fine things to have, but a school that trains young men to preach, and sends them out to be "pastors" of local churches on a fixed salary (read Jer. 23rd chap., Micah 3:5 to close), and trains young men in all kinds of ball games, and young women to be "rooters" for them, with yells equal to a wild Navajo, is not a Bible school. A church that has in its worship breads and cups and classes with women teachers is not a Bible church (Please do not tell me that it is). A home that has two or more illegal wives or two or more illegal husbands, or where a dog has the preeminence over a baby is not a Bible home. A business where the greater takes advantage of the lesser and forces the lesser out, is not a Bible business. This will

apply to farming as well as any other vocation.

When a church meets on the first day of the week to worship Jehovah, and a part of their teaching and practice are the doctrines and commandments of men, they are forgetting Jehovah. They, being the ones who claim to be obeying Him, are the very ones who are forgetting Him; not his enemies, for they never did pretend to remember Him. If people will accept the law as promulgated by Christ and the Apostles and practice the same, they will not then be forgetting Jehovah.

## EDITORIAL

*Cont. from page 2*

tion is placed upon her. "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." Like it or not it was the woman who was deceived by Satan. The aim was likely to get to Adam you say. Yes, probably so. However, it was achieved by fooling or deceiving the woman. Paul plainly says that Adam was not deceived. He ate of the fruit apparently out of a desire to please her. One thing is clear, however, and that is he was not deceived. She was. Paul brings up this historical case to show why women are not to be public teachers. God apparently did not wish to allow a similar situation to exist again. Under the new covenant women are not to be public teachers.

I realize Acts 18:24-26 relates how a woman was involved in the teaching of Apollos, who was an eloquent man and mighty in the scriptures. However, one needs to always keep in mind that when she taught Apollos she was with her husband in private. Any historian will tell you that no woman of the day

would have dared to take the leading role in the teaching of Apollos even in a private situation. It is unthinkable. Yes, she and her husband "...took him unto them, and expounded unto him the way of God more perfectly." If anything, this only strengthens the point we are making. Even in this case, her teaching along with her husband was in private.

Consider this: Does it make sense that God would forbid the woman in teaching when the church comes together because of the woman's being deceived in the beginning, only to turn her loose any other time? Who believes it? She isn't to teach **publicly** period. Why would God forbid her to teach when the church comes together but allow it in a religious periodical which is read by thousands or perhaps millions? Has his divine purpose been thwarted? Of course it has. Why forbid the woman to teach when the church comes together, but allow her to gather the young ones around in a public capacity and teach them Bible topics? Has God's reason for her not teaching publicly been bypassed? Surely it has.

This troubles my mind. Women are surely to be teachers, but not in a public way. When Paul wrote to Titus in chapter 2:3-5, he outlined **what** they are to teach. "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

Inspiration not only forbids women to teach publicly when the church comes together but, furthermore, instructs her what she is to teach in a private man-

ner. Her responsibility is not public teaching in any form or manner. The men are to do that. A Godly woman has a **tremendously** important position. The fact that she has largely forsaken it in our day, is undoubtedly at the root of many problems in homes and marriages all around the world. How long has it been since an older sister went to a young one privately to help with her responsibilities as outlined by Paul in Titus 2:3-5? Do you know of a case where this has happened? If it did, what was the reaction of the younger sister? Did she accept it as she should or was she insulted? Brethren, this is needed in our day and time. Give this some thought. We welcome letters of response both pro or con.—DLK.

## WHO IS THE WRETCHED MAN OF ROMANS 7?

*Cont. from page 5*

law of Moses that would, or could free one of the sin. For Christians, though, the "body of sin" is destroyed, and we are "free from sin," as plainly taught in chapter 6.

The agony described in Romans 7:15-24 is a fitting description of one who sinned under the law of Moses. Verse 16 says "I consent unto the law that it is good." The problem? It is "sin that dwelleth in me" (verses 17 and 20). Sin does not dwell in Christians.

Paul speaks of his "delight in the law of God" (v. 22), referring again to the law of Moses. But there was "another law?" or different from the one he had been discussing, "warring against the law of my mind (reason), and bringing me into captivity to the law of sin which is in my members" (v. 22).

In verse 14, he was "sold under sin," and in v. 22 he is brought

into captivity to the law of sin and death, and will remain in this hopeless condition until a deliverer comes.

"O wretched man that I am! who shall deliver me from the body of this death?" (v. 24). This does not describe a Christian. Read again chapter 6. A Christian is **FREE, FREE**. We are not tied to a body of death, to die a death beyond description. In Paul's day, sometimes prisoners were literally tied to a dead body and left to suffer the consequences and ultimately die. This is the horrible condition a sinner finds himself in, and in fact is the condition Paul himself found himself in on the road to Damascus, after he saw Jesus (Acts 9).

Where was the deliverance, once one sinned under the law of Moses and fell under sin's jurisdiction, tied to a body of death? "I thank God through Jesus Christ our Lord" (v. 25). "There is therefore now no condemnation to them which are in Christ Jesus... For the law of the Spirit of life in Christ Jesus hath made **ME FREE** from the law of sin and death" (8:1-2). The law of Moses could not free one from the law of sin and death ushered in at the time of the original sin in the garden of Eden. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin [or a sacrifice for sin], condemned sin in the flesh" (8:3).

There are plenty of verses showing Christians are at war in this world, but not at war with themselves. The enemy, or sin, should not be dwelling in our hearts, and if sin is, then it is because we voluntarily will it. Whoever we now yield ourselves to obey is whose servant we are. Christians can free themselves

# ANNOUNCEMENTS

of sin by repenting and confessing them (Jas. 5:16 and I Jno. 1:8-10). Such a blessed and happy privilege could not be found under the law of Moses, but rather a sinning child of God became tied to a "body of death," and the Jews and everyone else should be happy in the knowledge that deliverance can now be found in Jesus Christ.—Rt. 1, Box 139, Crescent, OK 73028.



## STUDY

There will a study for young men desiring to teach or preach June 21 - 27 in McAlester, OK. For more information contact Bill Verner, 918-423-7267 or Jimmy Cutter, 405-745-2581.

## CHURCH DIRECTORY INFORMATION

Fremont, Ca. Area code change from 415 to 510. Larry Skaggs change phone no. to 510-792-8583. Change Don King area code to 510. Number remains the same. Make this same change for the Philippines.

## PREACHER AVAILABLE

Brother Elmo House of McAlester, Ok. is now available for weekend appointments and meetings. You may contact him at: Rt. 2 Box 261, McAlester, Ok. 74501.

## "COMPREHENSIVE NEW TESTAMENT STUDY" MAY 20-23

The fourth annual "Comprehensive New Testament Study" will take place in Irving, Texas May 20-23, 1992. This year Brother Bennie Cryer will cover

the entire book of Galatians. We will also be starting the book of Mark and the book of I Corinthians. Brother Carl Johnson will be discussing the first four chapters of Mark. Brother Mark Bailey will be presenting the first eight chapters of First Corinthians. These men have spent countless hours in research preparing material to explain the true meaning of these passages under consideration.

If you plan to come please consider calling or writing us soon and we will do our best to make arrangements for you. We have plenty of Christian homes to accommodate our brothers and sisters.

All of the past studies are available on cassette tape (\$3.00 per tape) in albums. Two volumes of "Contending For The Faith" commentaries are already in print for \$14.00 each including postage and the third volume is in the hands of the editors. This material is a great contribution to your personal library and is the product of much study of the gospel preachers of today. Take advantage of this opportunity and utilize this information to assist in increasing your bible knowledge.

For further information please contact Allen Bailey 438-7217 or Ray Powell 438-7733.

The Bendavis, MO congregation will celebrate 110 years of service with an all-day service on June 28, 1992. We invite all former members, friends and fellow Christians to join with us in this event. We especially invite preachers who have preached here to come and take part in the teaching service. We will have our regular worship service at 10:30 a.m., then enjoy Christian fellowship together following services, and conclude with special afternoon services at 2:30 p.m.

For more information please contact Edward Williamson, HCR 4 Box 5, Raymondville, MO 65555, (417) 457-6374.

**BONDS OF MATRIMONY HICKEY-BRANCATO**—On Saturday, December 21, 1991, Brother Brett Hickey and Sister Louise Brancato were united in marriage at the church meeting place at Casitas Springs, CA. A large group of friends, family, and brethren witnessed the ceremony. Brett and Louise are very active in the work of the Lord. Brett works with the church at Ventura as his job permits. He also preaches at other congregations in the L.A. area. They both have the blessing of believing parents; Robert and Drema Brancato, and James and Nellie Hickey. The ceremony was simple, spiritual, and beautiful. It was a honor for me to be chosen to conduct the ceremony. We wish Brett and Louise many years of happiness together in the Lord's service.—*James Hickey*

## AN APPEAL

Malawi remains a field ripe for harvesting. I have traveled extensively throughout the southern region as well as the lower part of the central region of this country. Our travels have been in response to the many, many requests by congregations to conduct meetings. The results have been very fruitful, both in restoring peace and expanding the work. Having reliable transportation to carry on this work is absolutely necessary.

We have a VW Combi Van which was donated to this work by a benevolent brother in 1980. There are almost 175,000 kms of wear on this vehicle. African roads have taken their toll. It is worn out. Even the used engine installed in 1989 is using oil. Spare parts for this vehicle are not readily available in this country. Whether taken from stock, or special ordered, VW parts are **EXTREMELY** expensive. The VW van must be replaced.

A van is ideal for the work, so I would like to purchase another. The most recommended brand by other missionaries is Toyota. When purchased directly from Japan, they cost less, are better quality than South African models, and the dealer carries a full stock of spare parts.

Toyota of Japan has quoted me a price of 2,056,000 yen (approx. \$16,250) for a commuter van. The local dealer's charge for commission, import and delivery fees is 12,000 kwacha (approx. \$4,400). Also, there will be a Malawi Government import tax of 15% (about \$3,100). This is the rate of tax for a vehicle used exclusively for church related work. (The rate for private vehicles is about 100%).

Brethren, it is because of the significant need of having a dependable vehicle to carry on this productive work that I must ask you to please help purchase this van.

Time is important. If I were to place the order today, I could not expect to receive the vehicle for at least four months. I need the van by the first day of May. This is when we must go into the bush for several days at a time to conduct the quarter meetings.

Send all contributions to my USA address, P.O. Box 191865, Little Rock, AR 72219. Maurice Chandler will deposit the money in the bank for my use. May God richly bless you. Remember Marlene, me and the Malawi work in your prayers.—Jim Franklin.

SEND TO: Maurice Chandler, Fax #101-1-501-568-8157, Kinko's University Blvd., Little Rock, AR, U.S.A.

## NEW CONGREGATION

Warrenton, MO Westside Church of Christ, meeting at 544 Progress Parkway (Shopping Mall). From Hwy. 47, turn West on service road (1 blk. S. of I-70), go approx. 1 mi. Sun. 10:30 & 5:00. Chuck Albertson, 2910 Hwy. U, 314-456-7986. Dave Stamburski, 1008 Roy Ave, 314-456-3763.



## IN APPRECIATION

The immediate Cook family wishes to express their gratitude and appreciation for the hundreds of cards, letters, flowers and contributions received from members of the Church of Christ, friends and neighbors, for the many donations made to the American Heart Association and for the three donations made to the New Hope Cemetery Association, where our loved one was laid to rest. We have tried to respond appropriately to every situation. There were well over a hundred flower arrangements, and many sent money in lieu of flowers. Some sent contributions to be used as we had need for it, while several sent money specifying that it be used on the purchase of a head-stone. For the many who did this we are recording your names in a special book to be remembered by the family of Velma O. Cook. For all these expressions and overtures of kindness and sympathy, the Cook family thanks all of you who took part from the deepest recesses of our hearts. It was a very impressive funeral for Velma, and all of you who had anything to do with it in any way helped to make it so.—Clotis T. Cook

## OUR DEPARTED

**TRIPLETT, Johnie**—In the afternoon of the Lord's Day, March 15, 1992, brother Johnie Triplett departed this life after almost two years of constant suffering, caused by leukemia. Johnie was the son of Earl and Venus Franklin Triplett. He was born March 8, 1943 near Phillipsburg, Mo. and resided in this general area all his life. At the time of his

death he was forty-nine years of age. I had the privilege of meeting with Johnie some two years ago and encouraging him in his return to Christ. He was a member of the Lee Summit church of Christ. He is survived by his parents, Earl and Venus, a sister Lena Greer, and a brother Vernon Triplett. His mother lovingly and tenderly cared for him throughout his illness, and was at his bedside when he slipped from this world leaving behind a body racked with pain and disease. The writer conducted the funeral service in Lebanon, Mo.—Ronny F. Wade

**ELMORE, J.D.**—Joe D. Elmore was born on July 11, 1910 in Alters, OK the son of Joe D. Elmore, Sr. and Mollie Lyles Elmore. He grew up in Oklahoma and spent his life in the Healdton area. At age 17, J. D. was baptized into Christ by a Bro. Cox during a brush-arbor meeting north of Healdton at the old Zita School in 1927. In 1932 was another great year in his life. J. D. married Susie Randolph on Dec. 25, 1932 near Fox, OK at the old Bitshop congregation. Brother Tom Smith performed the ceremony. Into this home were born six children: Christine Washington of OK City, Nell Kuchera of Moore, OK, Bobby Elmore of Crowley, TX, Glenna Howard of Norman, OK, Lanita Bell of Healdton, OK, Paula Scott of OK City. J. D. has 20 grandchildren and 11 great-grandchildren. J. D. has two brothers, Glen Elmore and Johnny Elmore; Johnny is a preacher of the Gospel in Missouri. There were three sisters that preceded him in death: Eve Tate, Vera Marris and Willie Elmore. There is one sister living in Ardmore, Floye Elmore. J. D. Elmore was a faithful brother and very active in the Lord's work. He served as an Elder in the Healdton Church for over 20 years, first with Tom Smith and later with Jim Cannon. The last three months of his life were very difficult. J. D. passed away at OK City at 81 years of age. Lynwood Smith

# ANNOUNCEMENTS

and I conducted the services in Healdton on March 13, 1992. Friends and brethren greatly overflowed the building where he served for so many years. J. D. was buried at Hillcrest Cemetery in Ardmore.—*J. Wayne McKamie*

**HUTSELL**—Donald C. Hutsell of Graff, MO was born Feb. 22, 1907 at Graff, MO, and departed this life Feb. 9, 1992 in Springfield, MO. Brother Hutsell is survived by his wife, Margaret, of the home, two sons, three daughters, one brother, and two sisters. Brother Hutsell was a faithful Christian and member of the Bendavis, MO, congregation. He served the congregation for many years as treasurer. He will be sorely missed by all who knew and loved him. Services were conducted by this writer at Mtn. Grove, MO, with burial at Friendship cemetery. Beautiful singing was provided by brother and sister Dale Cozby from the Houston congregation, and brother and sister Norris Sloan from the Fieldstone congregation.—*Edward Williamson*

**TUNNELL**—Bernice E. Tunnell was born July 12, 1914 in Laclede Co., MO and departed this life April 1, 1992, in St. John's Regional Health Center, Springfield, MO. On Dec. 14, 1935, she was united in marriage with Grant A. Tunnell, who preceded her in death on Feb. 23, 1989. She is survived by four daughters: Virginia Lowrance, Darlene Ruble, Sue Engsborg and Carolyn Wilson, all of Lebanon; one brother, Ed Brown of Springfield; three sisters: Golda Wade and Norma Saracino, of Lebanon and Wanda Wallendorf, Ft. Lauderdale, FL; eight grandchildren and four grandchildren and other relatives. Bernice survived surgery for an aneurysm last month, a very dangerous operation, and her death came as a surprise. She obeyed the gospel while a young girl and was a member of the Hayes Street congregation at her death. She had many

friends and will be missed in the congregation here. The writer spoke at services from Colonial Funeral Chapel in Lebanon on April 3rd.—*Johnny Elmore*

**JONES**—Douglas Arnold Jones was born March 21, 1930. in Batesville, Texas. He departed this life early on the morning of March 8, 1992, in San Antonio, Texas, at the age of 61. He is survived by his mother, one sister, and a host of other relatives. He was preceded in death by a brother, in 1977 and his father in 1978. Douglas obeyed the Gospel when he was 13 years old under the preaching of Brother Fred Kirbo. He was limited physically in what he was able to do for his Lord, however, he did what he could. He was a student of the Bible. He had written many articles, a correspondence course, and two books: **The Names of God**, and one on **Revelation**. In Douglas' case no greater words can be used to describe his Christian life than "he was faithful to his Lord till the end." Douglas was also an artist. The walls of his home showed the handy work of his hands. Douglas' life was never easy because at the early age of 19, while working for the U.S. Postal Service, he was stricken by the dreaded disease of polio. No one knew the amount of suffering he had endured. His mother, with love and untiring devotion, cared for him and knew better than anyone what he suffered. When death came it was a welcome release from a lifetime of suffering. He will be missed by all. Many loved ones, brethren and friends gathered to pay their last respects. The singing was beautifully done by Sister Golda Burns, Sister Dana Mitchell and Brother Mark Fender. Brother E. M. (Buddy) Perkins, Brother Richard Bunner and Brother Murl R. Helwig were honored to be asked to conduct the service.

**BROWN**—Margie, on the evening of Jan. 16th, 1992 after a major heart attack, Sister Margie Brown quickly slipped into the other world. She was

born July 21, 1901 at Marion, VA. She was preceded in death by her husband, E.R. Brown, Sr., a son, David and a daughter. Surviving are four sons, one brother, three sisters and 15 grandchildren and 14 great-grandchildren. She obeyed the gospel many years ago, raised her children up in the Lord, all being faithful. They rise up and call her blessed. Sister Brown lived a beautiful life. She was loved by everyone and she loved and cared for all. Always humble hospitality was shown in her Christian home. The family and the church at 17th St. N.E. Roanoke where she was always in attendance and friends will miss her greatly and long to be with her when our time comes to go. I was glad to have Bro. Fred King from Raleigh, NC to assist me conducting the funeral. She was laid to rest beside her husband at Memorial Gardens Cemetery, Roanoke, VA. The flowers were many and the prettiest I have seen. May the Lord be with the family in this time of sorrow.—*J.W. Kornegay*

## 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 even 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*

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*Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808. April 13—We just returned from a good meeting with the faithful at Piedmont, Al. It was a joy to see so many of our friends and brethren from that area of the country. Several preachers encouraged us with their presence, which was a plus for the meeting. We go next, Lord willing, to Tyler, Tx. Apr. 24-26; Mtn. Home, Ar. May 1-3; and West Chester, Oh. June 14-21. We look forward to working with all these brethren for the benefit of the cause of Christ. May the Lord continue to bless His people abundantly.*

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*Don L. King, 41931 Chadbourne Dr., Fremont, Cal. 94539, April 10—It was our pleasure to be at Atwater, Ca. last Lord's Day where a nice crowd gathered for worship. We look forward to being with the home church for a few weeks now. Our next meetings will be in LaGrange, GA and Greenville, S.C. in June. We look forward to those as well as a few days at the 4th of July meeting at Lebanon, Mo. James Orten closed an enjoyable meeting for Fremont recently. We enjoyed the opportunity to visit with him as well as June and Jana during the meeting. This time of the year seems to always be a lean time for field reports. Brethren, send us a report soon. Others are interested*

in your work and it is an encouragement for all.

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*Billy D. Dickinson, 215 Forest Hills Dr., West Monroe, LA. 71291, March 18—I'm continuing to stay busy, as I meet my monthly appointments and engage in evangelistic efforts. I've estimated that we put on our car approximately 7,690 miles each year just for Sunday preaching! We have experienced numerical growth here recently for which we give God the glory. Since the beginning of the year, we have had 3 baptisms and 2 restorations. The two restored had been out of duty for many years. We just had a great meeting with Bill Davis. The crowds were large with good outside interest and Bro. Davis did some excellent preaching. My meeting schedule includes the following: April 10-12 at Lone Rock, AR.; June 27 - July 3 at Lebanon, MO. (Clovis Cook and I will be in charge this year); July 12 - 19 at Yakima, WA. and July 22-26 at Caldwell, ID. Remember us when you pray!—NOTE: Received too late for March Issue—DLK.*

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*Edward Williamson, HCR 4 Box 5, Raymondville, MO 65555, March 20, 1992—Since last re-*

porting I have been able to preach at the following congregations in Missouri: Houston, Ava, Fieldstone, West Plains, as well as at home. Also I was able to be with the congregation at Mtn. Home, AR recently. Things at Bendavis congregation are doing well. Our attendance has been steady and interest has been high. We are hopeful that warmer weather will enable more to come and worship with us. We are planning several meetings this year and hope to accomplish great things through the awesome power of God. Keep us in your prayers as we pray for you.

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*Doug Hawkins, 529 1/2 W. 7th, Ada, OK 74820—Brother Joe Hisle and I have just returned home from meetings in Bridgeport, TX; Imperial, NE; and Canon City, CO. Joe is a remarkable preacher. I appreciated the opportunity to travel with him this spring. It was certainly a learning experience. My sincerest thanks and warmest appreciation goes out to the above mentioned congregations for letting me come. My schedule for '92 is as follows: Red Oak, TX April 10-12; Lowry, Ala. April 17-19; Lawrence KS, April 24-26; Pocahontas, ARK, May 16, 17; Joplin, MO June 5-7; Jerusalem, ARK, June 12-14; Galey, OK, June 17-21; Huntington,*

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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)

WV, July 17-26; Sulphur, OK, Nov. 13-22; Pansey, AL, Nov. 25-29; Buffalo, MO Dec. 4-6. If you are able to attend any of these meetings, we would certainly love to see you. God bless the faithful.

Johnny Elmore, P. O. Box 1657, Lebanon, MO 65536, April 4—It appears that our work here will continue for a while. The Mission Hills congregation in Springfield has offered to finance the television program out of Jefferson City for a while and this will allow the congregation here to continue the work in central Missouri. This year so far, in addition to preaching locally, I spoke at Mission Hills in Springfield, February 23rd, at Eldon, March 15th and at Houston March 29th. On the 22nd of March, we began a new congregation at Warrenton, MO, when two families left congregations using cups and classes and took their stand for the truth. I am to begin a meeting there tomorrow in the VFW hall, and we hope it will result in additional results. We need to conduct mission meetings in at least two other towns because of interest there and hope we can do so very soon. A man in prison recently expressed willingness to be baptized and I intend to visit with him as soon as possible. The congregation in

Eldon seems to be doing well. We had 44 in all present the Sunday I was there. We will miss the ones who are gone from us because of death this year, including Velma Cook, Toke Dame, Johnie Triplett, J. D. Elmore, and Bernice Tunnell. I enjoyed the study at Miami, OK, where I gave a talk on personal work. I look forward to being at Mt. Home, AR April 26th, at Claxton on May 31st, and Harrison, AR June 7th-14th.

Virgilio O. Danao, Sr., Roxas, Isabela, Philippines, March 9, 1992—Last January, the result of the visit and preaching in the Philippines of Bro. Don L. King and Bro. Duane Permenter are 38 baptisms and 3 restored from the digressive Church of Christ and the brethren are strengthened in the faith. As usual, the brethren received them warmly and enjoyed their fellowship. This was Bro. Permenter's first visit to the Philippines, but he seemed to have easily adjusted himself to the "Filipino way," while we also seemed to be successful in "making Bro. King a Filipino." Although I took a cold and flu while we were in Baguio City, I was able to interpret for them throughout their stay, without any major interruption. Last February, I started to work

among the Roxas congregation. However, this will not affect my other preaching itinerary in other places. To begin with my work here, I encouraged and challenged the brethren to concentrate this year in bringing and winning souls to Christ. Also, the leaders take turns by rotation on Tuesday, Thursday and Saturday, to host a preaching service where members in the area attend bringing with them inactive members and non-members. After each service, I immediately make appointments and schedules for further Bible studies with non-members who are present, and the rest of the days of the week are for personal evangelism in their homes. As of this writing, we are reaping good results; inactive members are reactivated and are now attending Sunday services, with some nonmembers. Five souls were also added to the Church here through Christian baptism. Of course, this endeavor makes all of us busy throughout the week. I also regret to inform the faithful everywhere that Rogelio Tabuac of Magsaysay, Saguday, Quirino, Philippines, who used to preach with us, has defected back to the digressives after a disciplinary action against him was implemented. Please mention the Lord's work in my country in your prayers. May God bless us all!



## ADVOCATE

No. 6 June 1, 1992

### IN THAT DAY

*By Edwin S. Morris*

**T**he apostle Paul wrote in 2 Tim. 1:16-18 "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and how many things he ministered unto me at Ephesus, thou knowest very well." "In that day" is the day when he shall be called to meet the Lord, i.e. the day of judgment. There have been great days in the past: Creation, flood, Sinai when the law was given, birth of Christ, Pentecost etc. But "that day" will be the greatest of all. There will be no more time as all will be eternal.

The use of the term "that day" clearly suggests the day of judgment. Christ used it: Matt. 7:22, "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?" Matt. 24:36, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." The apostle Paul frequently used the term: 2 Thess. 1:10, "When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Tim. 4:8, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." 2 Tim. 2:12, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able

to keep that which I have committed unto him against that day." Paul was well persuaded that God could keep his soul until the judgment day when everyone would receive according to the deeds done in the body.

The day of judgment is also designated by Paul by the following terms: 1 Cor. 3:13, "Every man's work shall be manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Phil 2:16, "Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain neither laboured in vain." 1 Thess. 5:2, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Rom. 2:16, "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:5, "But after thy hardness and impenitent heart treasureth up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." Notice the sinner stores it away. Its forthcoming is withheld by the forbearance of God. It will break out in the day when God's righteous judgment shall be revealed. Eph. 4:30, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

What is the purpose of this day that we have noticed? It will be day of reckoning. The elders must give an account of their oversight. Heb. 13:17, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofit-

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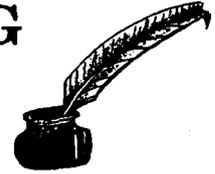
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# EDITORIAL

## CONCERNING IDOLATRY

By Don L. King



The subject under consideration from 1 Corinthians 8:1 through 11:1 is idolatry. According to historical accounts, in the sacrificial worship in idolatrous temples, the animal to be offered was taken before the idol for sacrifice. As an item of worship, the person offering the sacrifice would often eat a portion of the meat. Another portion was burned in worship to the idol. This showed fellowship between the worshiper and the idol. This was the common practice, and it was believed that by burning a part of the meat the idol god had consumed some also. Obviously, since the idol could not actually consume any of the meat, it was eventually taken to the market or "shambles" for sale to the public for common use. As a result, anyone who bought meat at the market could be reasonably sure it had been used in idolatrous sacrifices at least part of the time. That was perfectly alright (see 1 Corinthians 10:25). Paul reasoned in 1 Corinthians 10:26 that the earth and everything in it belonged to the Lord anyway. Hence, it could be used with a clear conscience as long as it was done with thanks to the Lord.

The problem was that there were some church members in Corinth who considered themselves strong and others weak. In chapters 8, 9 and 10 Paul discusses the strong/weak issue also. However, remember that these three chapters deal with idolatry in the main. This is no small issue. In fact, Paul said more about idolatry than he did the Lord's Supper, the so-called "hair question" or a number of other things. Those who considered themselves strong were seemingly trying to convince Paul that it was alright for them to go to the temples of idols and eat the feasts. After all, the idol was really nothing anyway. It was just an image. It wasn't alive, and it surely was not a real god. So what was the problem with going there and eating the meat? They were not worshiping the idol, they thought. They considered it a trivial matter, and those who objected were weak brethren. I have noticed that even in our own day it is often these who say they are "strong" enough to not be affected by going to worldly places and consider us weak who warn against it. However, Paul commanded: "...flee from idolatry" (1 Corinthians 10-14). He knew it was sin for them to be involved in anyway

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# THE QUERIST COLUMN

By Ronny F. Wade

**Question:** Please explain the difference between milk and strong meat. Could this be the transformation from the old law to Christ, with the law being milk and everything since, being meat? (Ok.)

**Answer:** Many theories have been advanced about the difference between milk and strong meat. Some have even claimed this as the basis for classifying people to teach them i.e. everyone cannot receive strong meat hence the need to teach children in classes. Others classify certain teaching as "deep" or "the meat of the word" while referring to other teaching as appropriate for babes or the "milk of the word". In 1 Pet.2:2 "as newborn babes desire the sincere milk of the word that ye may grow thereby..." The metaphorical phrase "newborn babes", was used of a babe at the breast in classical Greek. The people to whom Peter writes were infants in Christ. They were to long for or earnestly desire the word of God that was designed to nourish their souls. The word "milk" used here has a general meaning rather than any contrast between it and solid food, the idea being that in order to grow they must constantly feed from God's word. In Heb. 5:12-14, however, we have a different situation. In these verses we have a contrast between "milk" and "strong meat". These Hebrew Christians are told that they need instruction again in the "first principles of the oracles of God." The English word principles translates a Greek word which refers to rudimentary ideas. First refers to "first in a series." Hence these people are told that they need someone to teach them again the "rudiments of the very beginning of the divine utterances in N. T. truth." (Wuest) "Meat" translates a Greek word meaning food in general. Two classes of people are named. Those who are immature and require milk and those who are mature and are able to eat solid food. These people should represent the later group i.e. they should have "by use" of their powers been able to distinguish between that which is good and that which is evil. But they could not. They stood on the brink of going back and embracing a law that had passed away with the death of Christ.

It would appear that much the same situation existed in 1 Cor. 3:1-2 "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." It

does seem, then, that inspired writers recognized a difference in what might be called "rudimentary" ideas and "more advanced teaching." F. W. Grosheide (New International Commentary) described the feeding with meat as a "symbol of preaching in which it is possible to unfold the full richness and magnificence of the gospel." There obviously has to be a beginning place for all of us. From that point we are all expected to grow and progress. If we fail to grow, we stay the same. The writer deals with this problem in both the Hebrew and Corinthian passages. Our study would be incomplete, it seems to me, without noticing what is said in Heb. 6:1-4. Two important things are mentioned: first something must be "left" and secondly the people are commanded "let us go on." In the first they are told to "leave the principles of the doctrine of Christ." Leaving translates a word meaning "to put off or away." Alford translates the word "Leaving as behind and done with in order to go on to another thing." The question becomes then, what were these people to leave? What were they done with? And to what were they to go? Let us notice the meaning of the word "principles." In Heb. 5:12 the word refers to the "elementary teachings of N.T. truth. In 6:1, however, a different word is used, the meaning of which refers to the "beginning of the word of Christ," a reference to the "teaching of the first testament where Messiah was first spoken of." (Wuest) To leave the principles of the doctrine of Christ has no reference to leaving any N.T. teaching, such as the plan of salvation or anything connected therewith. Such would be incompatible with other plain revelation. Secondly, the writer admonishes them to "go on to perfection." The words "let us go on" mean to "carry or bear," the idea being "let us be carried along." Since the major thrust of Hebrews is to show the superiority of Christ and His law over the law of Moses we must conclude that in this particular passage the writer is encouraging these people to leave the first testament and its ineffective sacrifices and go on to faith in the N. T. sacrifice. In some respects, when compared to the law of Moses, the entirety of N. T. teaching represents "advanced" learning. However to conclude that there is no difference in terms of difficulty or advancement in the teachings of Christ and His Apostles would, in the opinion of this writer be indefensible. (Send all questions to Ronny F. Wade P.O. Box 10811, Springfield, Mo. 65808)

# SPLITTING THE DIFFERENCE

*By Bennie T. Cryer*

Moses was to tell the children of Israel that God would bring them out from under the burdens of the Egyptians and would bring them to the land of Canaan and give it to them for a heritage, Exodus 6:6-8. Satan must have heard these and the other promises God made to His people for, through Pharaoh, he tried to get Moses and Aaron to agree to compromises that would have kept the Israelites in Egypt and in bondage. In other words, Satan knew what the commands and promises of God were. His tactic was to try to get them to split the difference between what God desired and what Pharaoh wanted. Since Satan's devices along with human nature are still the same today it is profitable to examine the ways Pharaoh, as Satan's instrument, attempted to persuade God's people to compromise with him. Keep in your mind, as you think about this, that, so far as God's people are concerned, any compromise such as this is a movement toward weakness and hell and never toward strength and heaven.

## **GO, BUT REMAIN IN THE LAND OF EGYPT**

God's message to Pharaoh was, "Let my people go, that they may serve me," Exodus 8:1. At first the king refused to even consider this demand but after the fourth plague he offered the first compromise in this study, "Go ye, sacrifice to your God in the land," 8:25. This offer had a number of implications in it. The main one was it offered them an opportunity to perform some religious services for their God, but only if they remained in Egypt and kept their servitude. There would be no deliverance from Egypt with its bondage. That offer must have had tremendous appeal to the mass of people because Satan continues to make the same offer today and the majority of people have accepted this compromise. Pharaoh, Egypt, and its bondage are analogous to Satan, his kingdom, and sin's bondage. The separation from these things did not occur until the Israelites "all passed through the sea; And were all baptized unto Moses in the cloud and in the sea," 1 Corinthians 10:1-2. If they had accepted Pharaoh's offer it would have been a worship of a compromised and unseparated people offering unto God sacrifices while still in bondage in a polluted land. Today this would be equivalent to a sinner offering worship to God while remaining in the kingdom of Satan and in

sin's bondage. Satan has duped many into believing if they will have "faith only" they have accepted Jesus and God will accept them along with their worship. The problem with this is, while faith is an important step in God's leading us out of sin's bondage, it is only one of the steps and it does not deliver us across the Red Sea into freedom. It leaves a person in bondage to sin. Paul taught the Romans, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness," Romans 6:17-18. The form of doctrine they had obeyed was baptism, Romans 6:3-5, and this baptism is equal to their being led through the Red Sea, 1 Corinthians 10:1-2. So, even if the worship of "faith only" people were scriptural it would not be acceptable to God because they have accepted Satan's compromise and have remained "in the land." See John 9:31.

Moreover, if Moses and Aaron had accepted this compromise the Egyptians would have killed the Israelites for offering that kind of worship in their land. Moses told Pharaoh, "It is not meet so to do; for we shall sacrifice the abomination 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? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us," Exodus 8:26-27. What the true God required of the Israelites in their worship was an abomination to the Egyptians. This is generally true today. For example, water immersion for the remission of sins, Acts 2:38 is repugnant to many today. Sprinkling is substituted for immersion, or worse, it is charged that baptism is a work of man and one cannot be saved by works. This ignores the fact that baptism is a work commanded by God after which He saves people who obey it, Mark 16:16 and 1 Peter 3:21. Moses said, we will "sacrifice to the Lord our God, as he shall command us." So will the true follower today.

Not only is immersion for the remission of sins repugnant to many today, the use of one cup in the observance of the Lord's Supper is also. I suppose that if anything in our worship is an

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abomination to unregenerate people that time consuming, germ laden, and crowd limiting (all of these to them) single cup is. One lady told me that if the Lord came and sat down beside her and told her to drink out of one cup with the others in communion she could not do it. I have seen visitors come in to the worship services and really seem to be worshipping God until the Lord's supper is observed. They would tolerate the one loaf, but when the one cup is blessed and the communion of the blood of Christ, 1 Corinthians 10:16-17, begins they would stand up and walk out of the assembly manifesting a spirit of staying "in the land," becoming like the Egyptians themselves, and proving that what the Lord requires is an abomination to them. A regenerated people will not compromise but will "sacrifice to the Lord our God, as he shall command us."

**GO NOW YE THAT ARE  
MEN, AND SERVE THE  
LORD**

Moses told Pharaoh, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord," Exodus 10:9. Pharaoh's compromise offer was, "Go now ye that are men," v.11. In other words the men could go but they would have to leave their women, children, flocks and herds behind in Egypt. Satan still offers that compromising situation today and it has been accepted by not a few and still others are willing to make plans for it to be a part of their future. Pharaoh knew that if these remained behind the men would return to Egypt and their bondage. In the Lord's church there are those who have entered

voluntarily into marriage relationships that guarantee a part of their family will remain in Egypt with its bondage while the other part serves the Lord. This is an example of compromise toward weakness. Sometimes this works out and the disobedient spouse comes out of sin's bondage, but most of the time the status quo continues and the child of God has to make so many compromises over the years that they begin to weaken and finally return to sin's bondage. God's plan was that entire families leave Egypt together and enter into the land of Canaan together. Cornelius was able to serve God with all his house, Acts 10:1-3. Lydia was able to become an obedient one with all her house, Acts 16:15. Even the heathen jailer was able to obey with "all his," Acts 16:33-34. Dear child of God, if you are in this situation you must exercise extreme caution. Young men and women, refrain from entering into such alliances. Satan will tempt you to enter into a relationship where he says you can serve God but the husband or wife does not have to.

**GO YE, SERVE THE  
LORD; ONLY LET YOUR  
FLOCKS AND YOUR  
HERDS BE STAYED**

Pharaoh has now given in a little but he still wanted God's people to split the difference with him, Exodus 10:24. He knew that if he could get the Israelites to leave their material possessions in Egypt they would return even if it meant bondage again for them. Our older preachers would tell the story of a man that was going to be baptized. Someone noticed he still had his billfold in his pocket and offered to hold it for him while he was being immersed. His reply was, "No, I want my pocket book baptized

also." This illustrates the point that if we are on our pilgrimage with the Lord, traveling toward heaven, all we have belongs to the Lord. We cannot leave our job in Egypt. We work as if it is for the Lord, Ephesians 6:5-7. Our material possessions cannot be left back there in Egypt. They must come with us in the Lord, 1 Timothy 6:16-19 and Luke 16:1-12 where, in the latter scripture, the servant of God is instructed to use money or material possessions in such way to make friends with those who could receive them into the everlasting habitations, which, of course, only God and Jesus Christ could do. So, what we have, materially speaking, must be used to make friends with these divine beings so they will receive us into their eternal home. If your job belongs to the Lord you will have no trouble with letting it interfere with your service to God. If you have left your job in Egypt you will find yourself compromising in different ways like working on Sundays instead of worshiping God, Hebrews 10:25. Lot's wife looked back and was turned into a pillar of salt, Genesis 19:26. It has been suggested that she looked back because of the material things and loved ones she had left behind in Sodom. Satan had used this device to get her to disobey God. He was familiar with its use and attempted to use the same trick on Moses, Aaron, and the people of God. In fact, Satan, over the centuries, has fine tuned all these tactics in getting God's people to compromise. Remember, when you compromise God's plans and desires for you, you always move away from God and closer to Satan and hell.—1124 Sheffield Ct., Stockton, CA 95210.

## IN THAT DAY

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able for you." The elder or overseer must always carry on his work in view of the judgment seat of Christ, where he will give account of his service, his motives and methods. For this reason those who are over the flock are very interested and protective of those under him. Let us take heed. Preachers must give account of their preaching. James 3:1, "My brethren be not many masters, knowing that we shall receive the greater condemnation." Preachers shall be held accountable for what they preach as well as things that should be preached that they do not preach. A preacher is to preach all the truth. All Christians as stewards, must give an account. Matt. 25:19, "After a long time the Lord of those servants cometh, and reckoneth with them." On this occasion the talents had been given. Even if we just have one talent we had better use it well. I once knew a man who had very little ability to take public part in the services but he could bring more people to church during a revival than any person I ever knew. Some of those he brought were baptized. This was a very important work. There are some things that every one can do. As Christians what must we give an account of in that day? We must give account of our deeds. 2 Cor. 5:10 "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." We must give an account of our words. Matt. 12:36, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." We shall give account of our thoughts. Eccl. 12:14, "For

God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil".

We will give an account of the use or misuse of our opportunities. Col. 4:5, "Walk in wisdom toward them that are without redeeming the time." We are to make the most our time. How much time do we really spend working for the Lord. No doubt many are too wrapped up in this life's activities to really dedicate themselves to the work of the Lord. Could it be possible that over the years we have considered ourselves the loyal church because we use one cup and have no Sunday school and do not use instruments of music and maybe have become a little self-righteous? I have heard several sermons over the years on identifying the true Church. It was taught what church it should be by the entrance into the church, the worship of the church. I do not offhand remember one sermon where it was pointed out about scriptural church government in identifying us as the true Church. It seems most of our people are content the way it is most places without elders or deacons. Is the Lord pleased with this?

There is one thing that we are going to need in that day; that is God's mercy. The mercy of God is needed from birth to eternity. It is pointed out in Acts 17:28 that we have our being through him. Our salvation now and our eternal salvation depends on his mercy. Christian friends, we better quit relying on just the fact that we worship the right way and start doing the many other things that God requires of us. The self-satisfied who feel sufficient without his mercy cannot expect any mercy. Too many just attend one service a week, never attend a gospel meeting, never

cooperate in church work, contribute very little to the well being of the church or its members. Friends, worshiping correctly is a must, but there are things that must be done just as well. Let us awake from sleep! In Rev. 3:17, the Laodiceans said, "I am rich, and increased with goods, and have need of nothing." Christ said "knowest not that thou art wretched, and miserable and poor, blind, and naked." A great difference in their estimate and Christ's estimate. Friends, maybe we all better re-evaluate what our true standing with the Lord is.—10520 N. McKinley, Okla. City, Ok. 73114

## CONCERNING IDOLATRY

*Cont. from page 2*

at all.

We have little problem with brethren wanting to go to the idol's temple in America. However, there were a number of things that went along with such practice. Revelling and banqueting were usually present at the idol's feasts. That was the idea of having a big party where all eat and drink to excess and no rules are enforced. Some want to be involved in that today, but it is just as wrong now as then. Fornication and other forms of immorality were commonly associated with idol's feasts, so it is small wonder Paul warned against it. Perhaps we do not realize how closely associated some of the common sins of today are with idolatry. Remember, Paul said, "flee from idolatry." (1 Corinthians 10:14) The reason for this is found in verse 7 where he wrote, "neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play."

The eating and drinking was, apparently idolatrous worship. That's what he is talking about in this context. So, the eating of meat here was not just a meal at all, was it? Perhaps it may have been to some of the Corinthian brethren (at least in their own minds) but to others who saw them eat it at the idol's temple, they were in fellowship with the idol and actual worshipping it. So Paul is definitely concerned with what others think of us. Whether we want to admit it or not, the Bible does not allow us to live and eat in a way that leaves the wrong impression or violates the conscience of others. We simply are not allowed to do that. It is wrong for me to publicly go to places and engage in practices that others are convinced are wrong. We may believe it is permissible. However, if it becomes controversial and the church can be harmed, we must leave it alone. I am not allowed to do anything that compromises my ability or influence to teach another the truth no matter what it is.

In 1 Corinthians 10:15 Paul said, "I speak as to wisemen, judge ye what I say" "This is by no means to be understood as a compliment to those Corinthians. They are not really, wise. No one who is really wise will do what they did! In an earlier chapter (chapter 4), he had soundly chastised those in Corinth who considered themselves very learned and wise. They thought they were even greater than Paul and other apostles. This seems to be a sarcasm. In other words, if you are so wise, listen to what I say. Then in verse 16 he said, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" This verse, though it certainly applies to the Lord's Supper, was not spoken as

an explanatory statement. Rather, it was stated as an argument against their idolatrous practice. This is the context. I used to wonder why this verse was found here instead of over in chapter 11 where the Communion is the subject. His point was this: just as the people at the temple of the idol showed their fellowship with the idol by being there and eating the meat in worship, so it was with the Lord's Supper. How could they fail to see the conflict of interest? Could they really have fellowship with the temple of idols (devils) and also the Lord's table? Of course not! Paul is showing that when they went to the temple of idols and sat down to eat the meat there (though they did not believe in the idol and did not consider what they did as worship), they appeared to have fellowship with the ideals represented by the idol. He showed in verse 20 that the Devil was the one really behind it, and he did not want them to have to have fellowship with the devils. In verse 21 he said, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." It was not physically impossible for them to do this, for some of the Corinthians were doing that very thing. However, it was morally wrong or sinful. The word "cannot" in this verse, in Greek, is said to mean that it was forbidden. Paul would not that they appear to fellowship both the Lord and the Devil by sitting at both tables and appearing to worship both. Brethren, we had better think about what we do on Saturday night, where we go, and then what we do on Lord's day. Our actions may very well be just as incompatible as what the Corinthians were doing. God forbid that we be so foolish! More later. — DLK



## ANNOUNCEMENTS

### SANTA ROSA, CA

Sunday morning services are at 10:30 AM, Sunday afternoon at 2:30 PM, Willowside Hall, corner of Hall and Willowside, 5299 Hall Road, phone: (707) 571-7973. The mailing address is PO Box 5343, Santa Rosa, CA 95402.

### CHURCH DIRECTORY INFORMATION

The Northeast Church of Christ, 4222 Collingsworth St., Houston, TX 77026 wishes to announce the change in time of our Lord's Day evening services to 4:00 P.M. Thank you and please make the proper note in your directory.

New Congregation: Gun Barrel City, Tx. Cedar Creek Church of Christ on Hwy. 198 2 mi. south of Hwy. 175. Sunday 10:30 A.M. and 2:00 P.M. Contact Mitchell Hurt, P.O. box 1817, Maybank, Tx. 903-887-4648 or Glenn Ballard, 11291 FM 346 W. Flint, Tx., 75762. 903-894-3391.

Tyler, Tx. the county is Smith not Anderson.

Delete Morrilton, Ark. No longer meeting.

New Congregation: Cedar Rapids, Ia. Meeting at the Ambroz Recreation Center, 2,000 Mt. Vernon Rd. S.E. in Room 101. Sunday 11:00 A.M.

# ANNOUNCEMENTS

tact Richard W. Reed, P.O. box 293, Cedar Rapids, IA. 52406, (319) 363-7379 or LeRoy Bright (319) 336-8240.

## THE ANNUAL FOURTH OF JULY MEETING

The annual fourth of July meeting in Lebanon, Missouri for 1992 will be held June 27 through July 3rd, in the same place as of last year, the Nelson Pavilion in S.W. part of Lebanon. As usual we are looking for a good crowd. Lebanon is blessed with many first class eating facilities, as well as motels. I am told that at least one motel is booked up and others are taking reservations fast. It would be a fine time to come and enjoy a few days in the Ozarks of Missouri, and have fellowship in the preaching and singing. The Lee's Summit brethren, who have hosted this meeting so admirably for about ten years, will do so again this year. They have asked this writer and Billy Dickinson, of West Monroe, La., to direct and coordinate the meeting. See you there!—*Clovis T. Cook*

## SULPHUR, OKLAHOMA ANNUAL CAMP MEETING

June 26-July 4, 1992—Brethren Alton Bailey and Bill Davis have been chosen to conduct our Annual Camp Meeting for 1992. The meeting will start on the evening of June 26th and will continue through noon, July 4th. The Sulphur Congregation will be in charge as usual. We invite each of you to attend this Great Gospel Meeting where fellowship can be enjoyed with Christian families from near and far. There are Motels, RV hookups and a Bed'n Breakfast in Sulphur. Also new motels are between Davis and the Turner Falls Area. The largest RV Park is on the west-ern edge of Sulphur (Hwy. 7) and

3/4 mile south on Point Rd, at the "Arbuckle Resort", 1-405-622-2424. It would be advisable to make reservations. They have good security with full hookups. We are looking forward to the meeting with much zeal! Make plans to attend. Good preaching and singing will be enjoyed by all who attend. For further information: Bob Shepherd 1-405-622-3950; Don Stehr 1-405-622-5556; George Hill 1-405-622-2779.—*The Sulphur Brethren*

## MISSOURI LABOR DAY MEETING 1992

The 1992 Labor Day Meeting will be hosted by the Neosho, Hwy. 60 congregation of the Church of Christ. The meetings will be centered around the theme of "The Christian Warfare." Arrangements have been made with Crowder College to use the Elsie Plaster Community Center for all services. The Sunday morning service will be held in our building on West Hwy. 60. We will conduct services on Friday evening, Saturday morning, afternoon and evening at the Elsie Plaster building. Lunch will be provided for all after the Saturday and Sunday services. For information call Roger Owens, 1-417-776-2482 or James Lankford at 1-417-451-3976.



## BONDS OF MATRIMONY

**RILEY-JAMESON**—On February 8, 1992, Ross Riley and Jill Jameson were united in marriage at the meeting house of the Moore congregation. An overflowing crowd of Christians, rela-

tives and friends gathered to witness this union. The singing was beautifully done by members of the church in the area. Ross is the son of Pat Riley and Glenda Riley. Jill is the daughter of Charles and Jo Jameson. Both are faithful Christians and have been raised among God's people all of their lives. They certainly will be an asset for the Moore congregation. May God bless them as they begin their new home together. It was an honor to be asked to officiate at this ceremony.—*Doug Edwards, 205 W. 5th, Edmond, OK 73034.*

## OUR DEPARTED

**FANCHER**—Lorena Dean Fancher was born December 5, 1904, at Gravitt, AR. She passed away on Lord's Day, April 5, 1992, in Hurst, TX, at the age of 87 years and four months. She is survived by six daughters: Verda Norville, LaRue Cox, Pat Rogers, Wanda Simi, Zoe Hill, and Glenna Jones; one son: Leon Fancher. She has 29 grandchildren, 59 great grandchildren, and one great-great-grandchild. Her husband, Zeph, preceded her in death several years ago in Mena, AR. Because of her good Christian life, Leon called sister Fancher's funeral a "celebration," and it was conducted in just that spirit. To begin the service, the congregation was led in "Blessed Assurance" by Charles Goodgion. Leon, as the representative of this family of more than 100 people, then spoke some very appropriate words. A song recorded by this family of excellent singers was then played. It was my deep honor to say a few words about this dear "virtuous woman" whom I have known, loved and revered for most of my life. Following another beautiful song by the family, Bob Chancellor deliv-

## ANNOUNCEMENTS

ered the eulogy in his own unique and excellent way. As another song was played, a large number of friends, loved ones, and fellow Christians bid an earthly "goodbye" to this beautiful Christian lady. A graveside service was conducted the next day at Mena, AR, where her earthly form was laid to rest at the side of her loving mate of more than 60 years. Many lives have been touched and blessed by this lovely and loving lady. —Wayne Fussell. NOTE: Bro. Chancellor also sent a notice of Sister Fancher's passing which does not appear in this issue since it was basically a duplicate, we hope he will understand.—DLK

**WOOD**—Frances M. Wood, a faithful member of the Whispering Hills Church of Christ near

Miami, Oklahoma, passed away April 8, 1992 after a long bout with cancer. She leaves to mourn her passing three daughters, Holly Jean Pugh of Buckland, KS; October Joann (Toby) Garrison of Miami, OK; and Kathy Jane Richardson of Pratt, KS; one brother Merl Besson of Orlean, MI; one sister Patsy Austin of Buckland, KS; and eight grandchildren also survived to mourn her passing. Frances was born April 23, 1934 at El Dorado, KS but was a lifelong resident of the northeast Oklahoma area. She was employed by the Miami Police Department as a dispatcher for the past twenty-one years. Frances was a special person and we will miss her very much. She was plain spoken and never wasted any time getting to the point of any matter that was important to her. I will never

forget the first time I visited with her; she asked me about everything from the one cup on the Lord's table, to the hair question, to modesty (slacks on women). It turned out that her mother had been a member of the faithful church years ago. Frances made her stand with the truth and had been a member of the faithful church here for around six years. She was laid to rest in Hickory Grove Cemetery, a very lovely cemetery near Grove, Oklahoma. Not wanting to make it any harder on her children than necessary she had requested congregational singing with upbeat, non-traditional songs at her graveside service. I was asked, and deemed it a privilege, to speak a few words of comfort and warning to the large crowd gathered in her memory.—Richard D. Frizzell

## FROM THE FIELDS



### *the fields are white already to harvest*

Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808, May 14—Apr. 24-26, It was my privilege to work with the brethren in Tyler, Tx. We had a wonderful meeting with two restored to duty. Brethren Glenn Ballard and Terry Baze are to be commended on an exemplary work. They have started another church in the recent past at Gun Barrel City, Tx. and plan others in the future as leads demand. This is a fine church, working together, and growing and they "hold forth the word of life." Next we were at Mtn. Home, Ar. May 1-3 with good crowds. The church here has taken on new life and face the future with bright prospects. We go next, Lord willing, to Chapel Grove near Lawrenceburg, Tn.

May 22-24; Spencer, In., May 29-31; West Chester, Oh., June 14-21; Brookhaven, Ms., July 5-12 and Temple, Ga., July 19-28. May the Lord bless all His servants who work tirelessly in the vineyard.

Richard L. Frizzell Sr., Rt. 5, Box 376, Ada, Ok. 74820. Ph. (405) 332-3673. May 1, 1992—When I lived and worked with the church in the state of Alaska, we could not go and visit other congregations and have the fellowship of other Christians. I missed this so much. I thank God He has spared my life and I have been able to travel and visit more than 25 congregations this year. Christians across the country have been so good to me.

God bless the brotherhood. Since my last report, I have preached one or more times at the following places; In Tx. Woodson, Graham, Medina. In San Antonio at Nacogdoches Rd. and Glendora Ave. McGregor, San Grove, Hoyte, & Cleburne. In AR. at Ft. Smith, Hunt, Witt Springs, Russellville, Scotland, Little Rock and Rogers. Here in OK, at Moore, Galey, Golden, & Ardmore. It has been a privilege indeed to preach at these places. I go next to El Paso, Tx. and then to Calif. I need your prayers as I continue to labor in the Lord's work. God bless all the faithful.

Reggie Kinser, 9212 S. Ketcham Road, Bloomington, IN. 47403,

## FROM THE FIELDS

*April 30, 1992*—In my last report I mentioned that we were involved in home studies with members of a local digressive church. Since that report another brother has made a confession of faults for worshiping in error. At the age of 84, brother Jerry McArty has now taken a stand for the truth. At present, we are diligently working with several others who are still in digression. One family with whom we are studying has attended services with us for the last two Lord's Days. They seem to have a very good attitude and a love for the truth. Please pray for them. The studies continue to be very fruitful here at Spencer as well as in the surrounding area. Since my last report we have been blessed with the privilege of baptizing four more souls into the body of Christ. Three of the four were young married people, in their early twenties. The other, a young man who is sixteen and the son of a middle-aged couple we baptized last year. Also, as a result of home studies, a brother who has been out of duty for about 20 years has been restored. At present we have on-going studies with more than a dozen people, and we are working to gain others. We have at least two more couples who seem to be very close to obeying the truth. I can't thank my brethren (both far and near) enough, for the opportunity to be a part of a work such as this. What a wonderful privilege! May God bless all who labor for the cause of Christ.

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*Orvel Johnson, 8531 Mariners Dr., Apt. 35 Stockton, Ca. 95219, May 7. Ph. (209) 477-0939*—Please note our change of address and telephone number. The week after moving here from the Turlock congregation I was called by a young man who wanted me to baptize him. This was after I had preached there in the evening, on the first Sunday in March. We were thankful to be able to be of service in the Lord's Vineyard, both in preaching and baptizing of this precious soul. All glory to God. We now worship with the Stockton con-

gregation and enjoy the services very much. I have not been able healthwise to do much preaching lately, but pray that I will always be of service to the Lord in whatever way possible. We have a number of copies of the booklet we were able to publish last year. It is entitled: **THE BREAD WHICH-THE CUP OF BLESSING WHICH WE BLESS**. The sole purpose is to simply project the Word of God in all its truth. Copies are free for the asking. Please remember us in your prayers.

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*Clovis T. Cook, 1503 E. Crestview, Springfield, MO May 4*—I have just returned from a brief trip East. I stayed in the hospitable home of the Loughmillers, Brazil, Ind., where I preached once for the Harrison & Blaine Streets congregation. Several from the Pleasant Grove congregation attended. It was a real joy to visit with these fine people once more. I preached three times: Saturday night, Sunday A.M. and Sunday afternoon 2:30 P.M., for the West Chester congregation, and at 5:00 P.M., preached for the Hamilton congregation. Very glad to be with these people, many of whom I have known for a number of years. Bro. Joe Cardwell asked me to make a statement for him concerning his health, for the simple reason that several in California have been under the impression that Bro. Joe is suffering from cancer. He says he does not have cancer. The Dr. gave him a clean bill of health at his last visit.

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*Mark Bailey, 104 Jamestown Tr., Easley, SC 29642, April 11*—Several months have passed since last reporting to the OPA. The work in Greenville, SC is continuing slowly but positively. Currently the congregation is sponsoring a 30 minute radio program as well as weekly newspaper articles in hopes to make contacts with interested people. Since beginning this work last August there has been much to be thankful for (two baptized and 27 confessions of faults, for such we give God the praise and

glory); however, there has also been events of sadness as well. Our prayer is that joyful events will always outweigh the sad event. Last September, my family and I attended the annual labor day meeting in Columbus, GA. Crowds were small, but the services were wonderful. Billy Dickinson did a great job in his preaching. In October I held a meeting in Ardmore, OK. This was my first opportunity to be there. The brethren and sisters were great and certainly encouraging to me. In November I had the pleasure to assist dad and Phillip Prince in a mission effort in Nassau, Bahamas. The brethren and sisters there are hard working and very zealous. They were very kind in welcoming us into their homes. In December I had the opportunity of preaching in Irving and Fort Worth, TX while enroute to the preacher's study and the New Year's meeting. I learned so much at the study. The brethren that took part should be commended for their preparations and efforts. The study was followed by the New Year's meeting which was the most spiritual uplifting event of the year for me. While in Oklahoma City I had the privilege of speaking for the Warr Acres congregation. In March I was invited to preach (Saturday and Sunday) in Jasper, TN. This was my second trip there. Todd Long is doing a wonderful job in that area. I am now looking forward to attending the annual "commentary study" in Irving, TX in May. I am scheduled to present the first eight chapters of 1 Corinthians. My study on this book has been the greatest personal effort of my life. There is so much to be learned from these 16 chapters. Among the other work here in Greenville, I am also engaged in a written discussion concerning the artificial veil. I have already affirmed that: "The Scriptures teach that long hair is the only covering that Christian women must have while praying or prophesying." Very shortly, I am to deny: "The Scriptures teach that a woman must wear an artificial covering (in addition to her long hair) while praying or prophesying." I plan, Lord willing, to put

this debate in print shortly after it is completed. Also, plans are being made to have a public debate over these same propositions in the near future (detail will be given later). The congregation here is looking forward to our summer meeting with Brother Don King (June 15-21). We also look forward to Richard Nichols coming in July to help us in teaching singing. Brethren, remember us when you pray. May God bless all the faithful.

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*Allen Bailey 1633 Trinity View, Irving, Texas 75060 (214) 438-7217*—The Lord continues to bless the work in Irving, Texas. The brethren and sisters are working together to advance the cause of Christ in this exciting work. Please continue to pray that more souls will be won to Jesus Christ. Since last reporting to the OPA much has happened at this place. We have not only grown with new converts but several babies have been born to Christian families within the congregation. The Lord has blessed the new arrivals and mothers with good health and we are so very thankful. Among the new births, we welcomed our third son into this world on March 15, 1992. His name is Logan Titus Bailey. We just arrived home from a fantastic meeting in Oklahoma City, Oklahoma at the 21st congregation. We had great crowds every service during this ten day gospel meeting. Several community visitors were present. The gospel preachers in the area attended the meeting and as always it was good to be with them. There were 15 confessions of fault and one brother who had been out of duty for 13 years was restored to the fold. The congregation at 21st street has a bright future and I hold them in the highest of respect for it is rightly due them. In the local work, we are busy preparing for the fourth annual "Comprehensive New Testament Study" We are privileged to have Brother Mark Bailey, Brother Carl Johnson, and Brother Bennie Cryer as speakers this year. We anxiously await the dates of May 20-23 for this great spiritual feast. There are places available to stay

so please come. We will study the first four chapters of Mark, first eight chapters of First Corinthians, and the entire book of Galatians. Everyone is encouraged to attend and we guarantee you will gain more knowledge about God's word. It has been mentioned that brethren and sisters across the country miss the field reports when some preachers allow months and months in between OPA field reports. I can only speak for myself to say I will do my best to report more frequently in the future and equally encourage other preachers to do likewise. These field reports are exciting to read and allows Christians all over the world the opportunity to hear of the work being done elsewhere. It is well worth the time and effort to give a brief report that encourages the work of the church everywhere. **NOTE: Received too late for May issue.—DLK**

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*Irvin Barnes, Route 10 Box 1135, Springfield, Mo. 65803, April 27, 1992*—Thanks to all the churches who helped with the TV expenses at Hazard, Ky. Arvil Baker told me by phone that the need has been met and the TV time has been paid for through the third Sunday in October. Walnut Grove, Blue Springs, Chestnut Ridge and London, Ky., are to be commended for their willingness to help out in the Hazard work. They have paid the greater portion of the TV expenses for the past year. They are now sending Shelby Taulbee to work at Hazard where he started a new congregation two weeks ago. These churches are also negotiating for a meeting place which will include living quarters for Bro. Taulbee. It is especially important that the TV program stay on the air at Hazard to back up the new congregation which is now meeting there. The London congregation gave up their fall meeting last year to support me in a mission effort at Hazard. Words fail to express my admiration, love and respect for Arvil Baker from London, Ky., who knows no limits in his willingness to work for the cause of Christ. Last month I was

in a meeting at Pleasant Grove, Indiana. The church worked hard ahead of the meeting which resulted in around 20 visitors from the community in attendance. We had large crowds with help from Indianapolis, Bedford, Marengo, Brazil, Spencer and Harrodsburg. Preachers in attendance included Walter Hunter, Jimmie Cating, Dennis Smith, and Reg Kinser. I was also thrilled that folks from Marengo came several nights. The new church established there just over a year ago has moved out of the private home into a public building and is well on its way to fulfilling the potential in the south Indiana—Louisville, Ky., area. This work started as a result airing the TV program for eight months at Louisville. TV remains to be the least expensive way to reach the most people with the gospel. The church here in Springfield is to be commended for their generosity in allowing me to spend a great deal of time with the TV work both locally and out-of-state. We now have 10 teachers. Most of the teachers give at least one lesson per month. This is proof positive that this church does not believe in the paid pastor system for teaching. Four of our teachers have two or more children and all of them are in the church. This makes the prospects for elders quite promising for the near future. The members here are very generous both in giving into the treasury and in distribution. Besides my support, the church contributes to the work at Buffalo, Mo., with Bro. Smith Bibens and at Glidden, Iowa with Bro. E. H. Stamper. The church here demonstrates great patience, generosity, determination and zeal in the work of spreading the gospel and much love and consideration for each other. I feel very fortunate to be able to live here and be a part of the work. Billy Orten held a meeting here in March. We had good outside interest, large crowds every service and excellent preaching. Barney Owens preached for us in a midweek service recently. We were glad to have him come our way.

If the date near your name and address reads 6-92 your subscription expires with this issue. Please renew promptly. DLK  
Send all subscriptions to 41931 Chadbourne Dr., Fremont, Cal. 94539.



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

## FROM THE FIELDS (Continued)

*Paul O. Nichols, P.O. Box 1723, Oakdale, CA, 95361*—I have just returned from two enjoyable meetings in Oklahoma — one at Lexington and the other at Arpelar. At Lexington we had more visitors this time than at any meeting I have held there in recent years, including a number from California. Also, there were several preachers who encouraged the meeting by their presence and help. The Lord willing, I am to return later for another meeting. My good friend, Jack Lee, came and took me to my next appointment, at Arpelar. This is a new congregation which recently started meeting about ten miles west of McAlester. Most of the members are from the old C and Tyler church. When conditions there became intolerable, some of them decided it was time to start a new work. This congregation in Arpelar is the only one in town, which is located about ten miles west of McAlester. It was my pleasure to hold their first meeting. We had several visitors from out of town. I was asked to return for another meeting. I am back home to resume our regular work with the Oakdale congregation. The weekly broadcast continues to produce results. Lots of requests have come in for the recorded sermons from a wide area of central California where the program can be heard. Many congregations have been responsible for keeping the gospel on the air through this means. There are more people who hear the truth in thirty minutes on this program than will hear it in gospel meetings for years to come. And we have the evidence that

people do listen. Greetings and best wishes to our brethren everywhere.

*Jerry Dickinson, 16907 Sunshine, Houston, TX 77049*—I recently enjoyed meetings in Denver, CO, Little Rock, AR, and Amarillo, TX. This was my first time in Denver and I was impressed with the zeal and enthusiasm of Bruce Word and the brethren there. Their hospitality was superb. It had been 15 years since I had been in Little Rock and it was a pleasure to be with the brethren again after so long a time. This congregation is to be commended for its support of mission work. The meeting yielded two restorations. It had been 13 years since I had been in Amarillo and again I was glad to be there after such a long time. These brethren are unparalleled in zeal and they love to sing. I was greatly refreshed just by being with them. I look forward to my next meetings. In June I will be in Aurora, MO and Lodi, CA. Later, I will be in Norman, OK, Marietta, GA, and Pleasant Hill, MO. May the Lord bless you and yours.

*Bennie Cryer, 1124 Sheffield Ct., Stockton, CA 95210, May 6*—Since last reporting I have conducted a weekend meeting at Atwater where it was good to be with Bro. John Broughton and the other brothers and sisters there. I have preached at Clovis, Bakersfield, Escalon, Yuba City, Auburn, Lodi, and, of course at Stockton recently. Here in Stockton the church con-

tinues to grow and develop, not only in number, but spiritually also. We have an excellent group of teachers with more developing. Bro. Orville Johnson and his wife have recently moved here from Ceres. We are enjoying having them in our midst. Very soon we will be traveling to Irving, Texas for the study there and visiting different places back east. May the Lord bless all of you.

### SPECIAL ISSUE OF OLD PATHS ADVOCATE FOR JULY

A special issue of the *Old Paths Advocate* will again be published this July. This year the theme is **MORAL ISSUES CONFRONTING THE CHURCH**. We are in hopes that every congregation will order enough copies for all their members and friends. Some of the topics to be covered are: Abortion, Dancing, Gambling, Divorce, Child Abuse, Immorality, Drinking (Social) and others. You won't want to miss this issue of the paper. At a time when the world is reeling from immorality and ungodliness, it will be refreshing to read the material assembled by a variety of excellent writers on the above mentioned topics. Order your copies today. The price is \$25.00 per one hundred plus \$5.00 postage. We only plan to have ten thousand papers printed, so send today to *Old Paths Advocate*, P.O. Box 10811, Springfield, Mo. 65808. (We will try to have several hundred copies at both Fourth of July meetings so you can save the postage and pick them up there.)



A D V O C A T E

No. 7 July 1, 1992

## MORAL ISSUES CONFRONTING THE CHURCH

*By Johnny Elmore*

**H**ave you noticed that the language has grown more rank on radio and television and in newspapers and magazines? This is only one symptom of the moral sickness and decay around us. Perhaps you grow weary of hearing the long list of immoral practices in our society. We hear constantly of alcoholics and drug addicts, many of whom are adolescents. We hear of violence, rioting, and corruption in government. We hear of things we never thought we would hear - child pornography, suicide machines and men "marrying" men. Sexual immorality, abortion, and divorce are rampant. And now a disease, contracted in the main by sexual immorality, threatens the demise of society. These are all symptoms of a deep spiritual vacuum in our society. These problems will not go away, however depressing and deplorable they may be. Christians must define the problems and confront these sins.

### WHAT CAUSES IMMORALITY?

Immorality is the result of shutting God out of hearts and lives. The apostle Paul said that because men "did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (Rom. 1:28). Spirituality cannot survive in a vacuum and human beings cannot separate themselves from all spiritual influences without paying the price. When the devil tried to get Jesus to satisfy his own fleshly desires by using his power to turn stones into bread, Jesus said: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Ameri-

cans have blundered badly in serving mammon rather than Jehovah, in singing the songs of the world rather than the songs of Zion and in resorting to the golf courses and amusement parks rather than the worship of the church. Man shall not live by bread alone, and that's the reason for so much stress and anxiety, which, if not productive of suicide, may result in disease and untimely death.

### WHAT CAN WE DO?

(1) We must keep defining and condemning sin. Satan does not "play" fair. He mislabels his devices. He doesn't call the sins by their real names and that makes them more acceptable, but it is our duty to call sins by their real names and show the necessity of repentance.

(2) We must hate the sin, but love the sinner. We must ever keep before the weak and wayward the hope in Christ for forgiveness and acceptance upon repentance.

(3) We must do as Jude exhorts: "Keep yourselves in the love of God" (Jude 21). Let us not believe Satan's lie that "no one else is doing right."

(4) We must teach our children. The only hope for the church is to raise a generation of children that knows the Lord. That means more teaching at home than is taking place at this time - more Bible study, more gospel singing, more praying.

In this article, I can't deal with every topic, but please read this updated article on gambling.

### GAMBLING

Today in the United States, almost every state has some form of legalized gambling, whereas a decade or

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two ago, the very idea would have been turned down on moral grounds. One of the latest gambling crazes is the state lottery, which is now legal in 33 states and the District of Columbia. People who can barely buy groceries stand in grocery lines and purchase lottery tickets. Never mind that a person's chances of being struck by lightning are higher than winning a lottery, many are not deterred. One poll has shown that perhaps 70% of the adult population in California has purchased at least one lottery ticket. One preacher told of being shocked when he saw lottery tickets fall out of an older, respected church member's purse. Gambling has been called "the nation's largest industry," taking in \$7.8 billion in 1990.

### WHAT IS GAMBLING?

The *Encyclopedia Britannica* defines gambling as "the betting or staking of something of value with consciousness of risk and hope of gain, on the outcome of a game, a contest, or an uncertain event whose result may be determined by chance or accident or which may have an unexpected result by reason of the bettor's miscalculation. All elements of the definition are essential." In view of this definition, I say that gambling has four essential elements:

(1) Gambling creates an artificial risk. One "deep-thinking" woman said that life is a risk. Others say that buying a home, getting an education, falling in love, crossing the street, and flying in an airplane are risks. However, we must travel, work and pursue daily affairs to survive and these are not connected with creating an artificial risk, motivated by covetousness.

(2) Gambling has a selfish goal. The gambler is taking an artificial risk in the hope of getting something for nothing. He wins at someone else's expense.

(3) Gambling has no productive by-product - no social betterment. As evidence abundantly shows, even state-operated lotteries do not improve society. They sell illusions, since more than 99.9% of the players lose, and the small revenue generated is overshadowed by the climate of immorality they create.

(4) Gambling brings gain at someone else's expense. In an investment, everyone may gain, but in gambling and betting, the odds are carefully stacked so that there will be more losers than winners.

### WHAT IS WRONG WITH GAMBLING?

People ask: "Does the Bible say not to gamble?" No, the Bible does not say, "Thou shalt not gamble," but the same is true of many other things which are wrong. The Bible is not big enough to name every sin by its specific name, so it deals with principles. I believe that gambling is a violation of some of the most basic principles taught in the Word of God. Let us review some of those principles.

(1) Gambling is a violation of the commandment, "Thou shalt not covet," (Ex. 20:17; Rom. 7:7). To covet means "to desire earnestly to possess." Take covetous-

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ness out, and gambling would die overnight. It is covetousness that causes men and women to take hard-earned money which rightfully belongs to their families, and cram it into a poker machine because they want another's money for which they have not labored.

(2) Gambling is wrong because it violates God's commandment which says, "Thou shalt not defraud thy neighbor, neither rob him" (Lev. 19:13). Paul said, "Let no man seek his own, but every man another's wealth" (1 Cor. 10:24). Gambling would not survive if the Golden Rule of Jesus were followed (Matt. 7:12).

(3) Gambling is wrong because it is the antithesis of industry and honest work. God set the tone for the whole human race when He said, "In the sweat of thy face shalt thou eat bread" (Gen. 3:19). Paul said to the loafers of his day, "We command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread," and he further decreed "that if any would not work, neither should he eat" (II Thes. 3:10-12).

(4) Gambling is wrong because it is addictive. Jesus said, "Whosoever committeth sin is the servant of sin" (John 8:34). Gambling tends to become not just a recreation, but the very center of life. It is estimated that there are some 6 million compulsive gamblers in the county today. Paul said, "I will not be brought under the power of any" (I Cor. 6:12). The best way to avoid that is to never begin gambling.

(5) Gambling is wrong because of the evil example it sets. Someone weaker and without knowledge is following your example, and Paul said, "It is good neither to

eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21).

(6) Gambling is wrong because it is an enemy of the home. Paul said, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8). Gambling often robs the homes of those who can least afford it of money needed for food and clothing, making the gambler worse than an infidel, and leaving women and children in poverty.

(7) Gambling is wrong because it is detrimental to mental peace and tranquility. It is accompanied by fear, frustration and anxiety. The suicide rate in Nevada is about twice of the national average.

(8) Gambling is wrong because its fruits are evil. Jesus said that "a corrupt tree bringeth forth evil fruit" (Matt. 7:17). Thomas E. Dewey, former governor of New York said: "The entire history of legalized gambling in this country and abroad shows that it has brought nothing but poverty, crime and corruption, demoralization of moral and ethical standards, and ultimately a lower living standard and misery for all people."

Remember the gamblers at the foot of the cross. Christians should oppose gambling, large or small, public or private. Do not participate in office betting, cake walks, raffles, bingo games, or playing cards for small stakes. These differ only in degree, not in kind. Do not trust in the false goodness, Lady Luck, or you are destined to be deceived and misled. Put your faith in God.

## ADULTERY & FORNICATION

*By Jimmie C. Smith*

Not only is there a trend in our society toward immoral actions, but there also seems to be the development of a tolerant attitude even toward that which is specifically condemned in the Bible. I'm persuaded that many are allowing themselves to be brainwashed into overlooking situations which strike at the very foundation of moral standards. Perhaps greater than an ignorance of God's Will as a contributing factor, is a "don't care" attitude and a rebellion against the known truths.

People today are likely to boast about doing acts which were unmentionable just a few years ago. I read in one of our digressive brethren's journals where one said, "Before long it will be hard to find

men to consider for elders and deacons who have not been involved in adultery or some immoral or questionable activity," and sad to say, such is not limited to their ranks alone. Condoning unscriptural relationships will have a leavening effect in the church today just as it did in Corinth (I Cor. 5). Perhaps the most serious fact is that one who is guilty of adultery and who dies with that guilt will lose his soul (I Cor. 6:9-10; Rev. 21:8).

Truth proclaimed often brings temporary heartache in most instances. Considering the "high stakes" it is surely time we get things in proper focus and look at immorality from the vantage point of the judgment, realizing the vast difference between "enter ye in" and "cast him out" (Mt. 25:21-

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### DEFINITION OF TERMS

Both "fornication" and "adultery" are used in the Bible to name sins of immorality, with "fornication" normally a more inclusive term. The Hebrew word for fornication is "zanah." It is used: (1) "of a married woman, to commit adultery. Jer. 3:1" (**Student's Hebrew Lexicon**, Davies & Mitchell, p. 185). In Amos 7:17 a married woman is a fornicatress, (zanah) (**Young's Analytical Concordance** p. 452). "Fornication. Heb. zanah, to commit adultery. Every form of unchastity is included in the term 'fornication.' Mt. 5:32." (**New International Standard Bible Encyclopedia**. Vol. 2, p. 746).

(2) The Greek word for fornication is "porneia." "In Mt. 5:32; 19:9, it stands for, or includes adultery." (W.E. Vine Vol. 2, p. 125). "Fornication"—prostitution, unchastity,,,of every kind of unlawful sexual intercourse... adultery appears as fornication... of the sexual unfaithfulness of a married woman. Mt. 5:32; 19:9" (**A Gk-English Lexicon of the N.T.**, Arndt & Gingrich, p. 699.)

"Fornication must be taken to mean sin, not only before marriage, but after it also, in a wider sense, as including adultery likewise." (Dean Alford, **The N.T. for English Readers**, p. 33).

Thayer p. 532 "Porneia. a. prop. or illicit sexual intercourse in general."

I will not deal in this article with the "thought of adultery" or with "spiritual adultery", but rather the physical acts.

God made a way for man's sexual appetite to have appropriate satisfaction within the marriage bonds. "Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge" (Heb. 13:4). Marriage that is not scriptural is not honorable and the bed is defiled, for John the Baptist told Herod, "It is not lawful for thee to have thy brother Philip's wife." Married???—but unlawfully in God's sight. The very same act which is right with one's own husband or wife is sinful under any other circumstances. "Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband" (I Cor. 7:1-2). One of the Ten Commandments was "Thou shalt not commit adultery" (Exo. 20:14). Desires for love and companionship are to be fulfilled with one's own mate and with no other person. There is no exception to this rule! Any premarital or extramarital sexual act is sinful.

Many argue there is no such thing as "living in adultery or the state of adultery." Col. 3:5-7 "Mortify therefore your members which are upon the

earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye **LIVED IN THEM.**" (emphasis JCS).

Many argue today that this is outside of marriage, and since these people are married to each other they cannot possibly be guilty of "adultery." The problem with this is in the statement "all people who are legally married are sanctioned in that marriage." **THAT SIMPLY IS NOT TRUE!** As proof: Rom. 7:2... "So then if, while her husband liveth she be **married** to another man, she shall be called an adulteress.." Matt. 5:32 "But I say unto you, That whoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth **adultery.**" Matt. 19:9 "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth **adultery**; and whosoever marrieth her which is put away doth commit **adultery.**"

You can read similar statements in Mk. 10:12 and Lk. 16:18. Each of these passages reveal that adultery was committed in the act of sexual intercourse with one to whom the party was legally married.

Jesus taught that a faithful person may put away an unfaithful partner on the grounds of adultery and then be married to another eligible mate (Matt. 5:32, 19:9).

I conclude that the state of adultery is a sin for which there is forgiveness; however, requirements for that forgiveness are not easily met. God demands repentance and obedience as prerequisites to forgiveness; there is no exception to that rule (Acts 17:30). Repentance is a "change of mind which results in a change of conduct." It is necessary to be sorry for the sin and let that sorrow lead one to cease the sin with no intention of committing it again. Relative to the state of adultery, there is no way to repent without ceasing the sinful relationship. Two people in such a state cannot repent while continuing in the union which causes the sin. Prayer will not cover an active sin. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein" (Rom. 6:1-2).

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). It is not possible to receive forgiveness for any sin while continuing to live in

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that sin. The dissolving of a sinful union does not free a father or mother from responsibility to the children involved, but neither does the presence of children alter the status of an adulterous relationship. The question is NOT, "Can an adulterer be saved?" He can if he removes himself from that state of adultery! "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (I Cor. 6:11).

The question is: Can he marry again? I believe not! As in the case of Esau, his act of selling the birthright had forfeited his rights to the same. Heb. 12:14-17 "...lest there be any **fornicator**, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

Prov. 6:32 "But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul."

It is a sin against God—Gen. 39:9

It is a sin against one's own body—I Cor. 6:15

It is a sin against one's person—Prov. 6:33

It is a sin against one's family (Matt. 5:32-19:9)

May God's people give the world a good, concrete example of Christian morality in their lives. 2 Cor. 7:1 "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God."

And may those who were overcome by these sins of the flesh, (some of whom have never been able to forgive themselves for succumbing to this sin on that night of temptation), and who have sorrowed and ceased such, lift up your heads and hearts, having been "washed, cleansed and sanctified" (I Cor. 6:11).—*Rt. 6, Box 199A, Harrison, Ark.*

## DANCING

*By William L. St. John*

The apostle Paul instructed the Philippians, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). A similar admonition is given to the Ephesians (Eph. 6:18). In 1820, Peter Cartwright, a preacher of Kentucky, was returning home when night overtook him. Since the next inn was seven miles away over dark and dangerous roads, he was compelled to stay in an inn where the local populace was having a Saturday night dance. Feeling out of place, he sat in a corner and tried to make himself as inconspicuous as possible. However, a fair young woman came over and asked him to dance with her. Hardly knowing what to do, the preacher hit upon an idea. He arose, took the young girl by the hand, and addressing the gathered people, he expressed his gratitude for their kindness. He further stated that he was in the practice of asking God's blessing upon everything he did. Falling upon his knees, he began to pray in earnest for those who were present. The crowd was astonished; some began to kneel with him, some to weep, and still others left the inn. When Mr. Cartwright arose from his knees, no one present wanted to continue with the dance. This incident serves only to illustrate an important point. Should we think it strange that dancing and prayer do not go together? Drunkenness, revellings, and fornication are often found in the company of dancing; but such spiri-

tual things as prayer and worship are incompatible with the present day practice of dancing. Benjamin Franklin said, "Those who lead in the dance for pleasure, amusement or entertainment, we care not what their pretext for it is, whether for 'healthful exercise,' 'relaxation,' or to 'learn gracefulness,' are not the people that lead in worship, or piety. They are of a different type, a different spirit, and under the influence of a different set of impressions, emotions and impulses. They are not the examples in manners, in dress, order, or in any good sense."

Among the Hebrews, the only approved dancing was always religious in nature. The dancing only occurred at times of victory or deliverance and was offered unto God with songs of praise, sacrifice, and thanksgiving as an expression of joy and gratitude (Ex. 15:20-21; I Sam. 18:6; II Sam. 6:12-14; II Chron. 15:25-29). This type of dancing was never for amusement, entertainment, physical pleasure, nor exercise of the body, and men and women never danced together. It was not an "art form" (which excuse some have used to justify the worst of evils), nor was it to demonstrate a person's skill. Note also that this dancing is only found in the Old Testament under the law of Moses. Jesus and His disciples never commanded people to dance. There is no record of them dancing, nor is there any inference (necessary or otherwise) that they ever danced. Since "all things

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that pertain to life and godliness" have been delivered to us (II Peter 1:3), we conclude that dancing is a form of worship that is no longer authorized. It is no more authorized than animal sacrifices, burning incense, musical instruments, or a plurality of wives.

But what of the modern dance? Are the Scriptures silent on this subject? No indeed. Though the names of dances change, the essential elements of evil remain. The Scriptures speak of Herodias' daughter who danced before King Herod and brought about the death of John the Baptist (Mark 6:22), thus indicating that good judgment and discretion are lost under the influence of dancing. The drawing power of the modern dance is the physical attraction of men and women.

"Lasciviousness" (Gal. 5:19) is defined as, "1. Having or denoting wanton desires, lustful. 2. Tending to produce sensual desires," "Wanton (acts or) manners" "as filthy words, indecent bodily movements, unchaste handling of males and females," and "Sensuality." This alone would condemn the modern dance as it is sensual and involves bodily contact and/or indecent bodily movements. Even the descriptions of the modern dance are not suitable to print. Another term, "revellings," refers to dancing and/or drinking and Paul declares that those who do such things shall not inherit the kingdom of God (Gal. 5:19-21).

The fruits of dancing are certainly not purity of spirit (I Pet. 1:22) and young people are particularly susceptible. At a time when their hearts and minds should be on fire for God (Ecc. 12:1), they instead find their souls burning with the fires of evil passions (Matt. 5:27-28, I Cor. 7:9), passions which are kindled by the dance. The dancing of today is lascivious, born of evil and producing the loss of people's lives and souls. Paul warned Timothy, "Flee also youthful lusts" (II Tim. 2:22). It comes in many guises and is pushed upon us as acceptable. In many cases, the public schools are forcing it

upon our children. Proms, musicals, school dances, exercise classes, and modern music all help to support and foster this ungodly evil. But a six inch rattlesnake is just as deadly as one six feet long. A rose by any other name is still a rose, and dancing is still dancing whether at the dance hall or in the school halls. Some things may be worse than others, but they are still violations of God's will (Matt 7:21).

Is there anything good that can be said for the modern dance? Even those who partake admit to its evils. Harry Stribes, originator of the waltz said, "I will say that I do not believe a woman can waltz virtuously and waltz well for she must yield her person completely to her partner." Arthur Murray said, "The difference between dancing and wrestling is that in wrestling some holds are barred." What can we say of modern dancing? What must we conclude? It is a work of the flesh (Gal. 5:19). It is questionable to say the very least (Rom. 14:23). It destroys our influence and is a stumbling block to others (Matt. 5:13-16, I Cor. 10:32). Dancing is wrong. It is sinful. Christians do not dance and godly parents neither encourage nor allow their children to dance.

(1) Rice, John R. *The Spiritual Sword*, Sword of the Lord Publishers, Murfreesboro, TN, 1969. p15.

(2) Franklin, Benjamin. *The Gospel Preacher*, Gospel Light Pub. CO., Delight, AR. pp. 398-399.

(3) Funk & Wagnalls. *The Practical Standard Dictionary*, Funk & Wagnalls, New York & London, 1929. pp 649-650.

(4) Thayer, Joseph H. *Greek English Lexicon*, Zondervan Pub. House, Grand Rapids, MI, 1977. pp. 79-80.

(5) Arndt, William F. & Gingrich F. Wilbur. *A Greek English Lexicon*, The University of Chicago Press, Chicago, IL, 1952. p 114.

## THE EVILS OF DIVORCE

*By Carl M. Johnson*

Our Creator, who loves us and who wants what is best for us, has provided marriage as the institution that best fulfills our deepest human needs. He intends marriage to be the commitment of one man and one woman to each other for a lifetime (Rom. 7:1-3; Matt. 19:6). Further, Malachi 2:16 says, "For the Lord, the God of Israel, saith that He hateth putting away (divorce). "Anything that God hates is not to be taken lightly.

However, current studies show that the divorce rate is at an all-time high and that the United States has the

highest divorce rate in the world. One out of every two marriages now ends in divorce. Social changes in our country have altered many traditional values, and have been responsible for propagating many myths about marriage and divorce that have contributed to our current condition. The traditional belief that "marriage is for keeps," has been replaced by "marriage until passion fades." The traditional feeling that "divorce is a shameful failure," has been replaced by "divorce is no big deal."

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Many feel that divorce is the panacea to all marital ills. We have been subtly told that a single life is good and that finding a better spouse is likely; that "the grass is greener on the other side," and that it is there that we can find freedom, excitement, romance, and fulfillment.

The fact is though, that divorce is catastrophic. Dr. Diane Medved, in her book, **The Case Against Divorce**, reported of extensive interviews with now-single individuals who had already been divorced. Her findings were compelling.

Often in a rush of tears, they described the suffering and anguish they had endured — nights of fantasies about the husband or wife who left them; days of guilt after abandoning a once-devoted mate. They talked about the nuts-and-bolts of daily life, of uprooting, of shifting to an apartment and splitting possessions, of balancing parental duties with now-pressing work demands. They spoke of changing relationships with their children, who moved from innocent babes to confidants to arbitrators and sometimes to scapegoats. And they mourned a part of themselves never to be recaptured. The part they had once invested in a marital or family unit was now destroyed. Warily, they told of the transformation of the optimism and enthusiasm they had devoted to the now-crushed marriage to bitterness, skepticism, and self-preservation (2, 3).

In my experience as a preacher, I have been called upon to offer help, counsel, and therapy, to couples who are having marital problems, and I have witnessed that the stress caused by the pain of divorce is so intense that it can be compared only to the grief suffered at the death

of a loved one. Divorce leaves emotional scars from which the couple will never be completely free. Statistically, divorce has proved to be the worst status for your health.

Divorce exacts a tremendous financial cost as well. Experts reveal that both the husband and the wife will take a financial nosedive. If alimony payments are part of the settlement, the pain of the divorce is recalled with the mailing and receiving of every payment.

If the couple has children, the divorce is especially painful for them. One-third of all children never see one of their parents after the divorce. Gordon Livingston of the Columbia, Maryland, Medical Plan said, "The disillusionment that comes with the knowledge that your parents do not love each other anymore and are not going to stay together...is not only a tremendous blow to a child's conception of the world as an orderly place, but it shakes his fundamental faith in everything."

The divorce is painful for your parents and friends. They now have to "choose sides," and the relationships will never be quite the same.

These are just a few of the devastating consequences of divorce. But, they make it easy to see why God said, "I hate divorce." Dr. Medved reveals that in an overwhelming number of them, the "cure" that divorce is supposed to bring is surely worse than the marriage's "disease." I am convinced that if people who are contemplating divorce could clearly see the devastating consequences that divorce can bring, spiritually, emotionally, and financially, that they would be more likely to put their energy into working to heal their marriage.—  
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## THE BIBLE AND HOMOSEXUALITY

*By Don L. King*

**K**now ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, or idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified in the name of our Lord Jesus, and by the Spirit of our God" (I Corinthians 6:9-11). Thus the Apostle deals with our subject by inspiration. He condemned it in no uncertain terms.

In Genesis 1:27 the Scripture says: "So God created a man in his own image, in the image of God created he him: male and female created He them." Hence, in the beginning God made ONE man and ONE woman!

There was simply no possibility for a homosexual relationship to exist. In order for them to obey God's purpose and bring forth sons and daughters it was absolutely essential that they come together as husband and wife. That brings us to something else.

One of God's first commandments was the following: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Genesis 2:24). God did not say that a man should leave his parents and be joined to his boyfriend. Neither did he say for a woman to leave her parents and be joined to her girlfriend. Many so-called "gay Christians" would give a great deal if God had said that. What God did say was for a man to leave his father and mother and "...cleave unto his wife: and they shall be one flesh."

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As Bro. Homer Gay used to say: "All smart men" can see that God intended for ONE man and ONE woman to be married and as husband and wife be "one flesh." In Genesis 1:28 God told the first male and female who formed the first home to "...Be fruitful, and multiply..." No homosexual relationships can fulfill the command to do so. From the beginning then, God intended for one man and one woman to be married and as husband and wife be one flesh. It seems peculiar (doesn't it?) that if indeed God sanctions the practices that we have spoken of in this writing He made it impossible for it to exist in the first home. He gave no pattern for it at all in the beginning.

However, not only did He not make it a pattern for it in the beginning, but he has condemned it from the beginning! In Genesis 13:13 the Bible says: "But the men of Sodom were wicked and sinners before the Lord exceedingly." Why were these men called sinners? Obviously, they were guilty of breaking God's divine laws. But the writer says they were "sinners... exceedingly." The inhabitants of Sodom were grossly guilty of sin. But notice again: "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;" (Genesis 18:20). Whatever they were doing was "grievous." This word means "deplorable; atrocious; heinous," etc. (Webster). The picture, then, is of sins that are especially disgusting in God's sight.

A very graphic narration of the Sodomites is found in Genesis 19:1-26. We all remember this incident. Lot was sitting in the gate of Sodom one evening when two angels came to him. He finally constrained them to go into his house and spend the night with him. However, sometime before retiring for the night the house was surrounded by the men of the city. They called unto Lot and asked that the men (angels) be sent out unto them that they might "know" them. (See verse 5). At first glance one might think that these men of Sodom wanted to become better acquainted, etc. But this word "know" is from the Hebrew "YADHA," and it is used in Genesis 4:1 in such a way as to make it plain to us what these men of Sodom meant by their usage of it. "And Adam knew (YADHA) his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord." In other words, Adam knew his wife sexually and she conceived. Hence these men of Sodom wished that Lot would send out his guests (angels) to them so that they might know them immorally, sexually. Plainly, they were homosexuals and intended such practices with the angels. Lot went out of the house "and said, I pray you, brethren, do not so wickedly." (Verse 7).

Lot recognized that what these men of Sodom intended was sinful. He hoped to divert their interest to his own two daughters which he offered them. They, however, were not the least interested in the girls: and I'm inclined to believe that Lot suspected that they

would not be all along. At any rate, this incident in the life of Lot pinpoints the sin of Sodom for us. This is the sin that God says is "grievous." That is the sin that made them sinners "exceedingly." God would not tolerate it. He totally destroyed Sodom because of homosexuality. From this city comes the name of the sin commonly committed by such men: "sodomy," so commonly practiced there that it received its name from the location, yet God destroyed the city because of it! Modern-day "gays" tell us that the sin of Sodom was a lack of hospitality rather than homosexuality or sodomy! However, if that were true then I'm certain that Lot, upon going outside the house, would have offered them tea and cookies rather than his two daughters. It is certainly true that God's people must be hospitable. It is absolutely sinful for us not to be. But I have never read of God destroying whole cities because of the inhabitants being inhospitable. No, God destroyed Sodom because of the terrible sin most commonly committed there: sodomy, the commonly committed sin of homosexuals.

In Deuteronomy 23:17,18: "There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these are abomination unto the Lord thy God."

The term "Sodomite" does not refer solely to one who dwelt in Sodom. Unger's Bible Dictionary tell us that people were so called because of their practice of sodomy! The practice of homosexuality or sodomy was so commonly practiced in Sodom that anyone who engaged in sodomy was termed a "Sodomite." Hence, in Deuteronomy 23:17,18 the term "sodomite" would refer to anyone who sinned in like manner. Notice that God said: "There shall be no whore... nor a sodomite..." in the house of "the Lord thy God..." In other words, "I don't want them in my house, and I don't want their money in my house!"

The phrase "...or the price of a dog..." (Verse 18) presents an interesting point. For years I wondered why God warned of sinners being in his house in Deuteronomy 23:17, 18 and yet spoke of the price of a dog in the same connection. Could He be speaking of a literal dog I wondered? Why pick on a poor dog? Why not speak of a cow or some other animal? However, when I began investigating this topic I learned of some things new to me. It is thought by some that the "price of a dog" (verse 18) is a figurative expression used to denote the gains of a sodomite. The Greeks referred to Sodomites as "dogs" because of the doglike manner in which they debased themselves. This would seem to have an obvious connection with what Christ said in Revelation 22:15: "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and

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whosoever loveth and maketh a life." We are told that the above will be found outside the holy city, or heaven. Again, why would Christ tell us that no dogs will be in heaven? Are we to suppose that perhaps other forms of the animal kingdom will be? Of course not. While many believe that the term "dog" refers to men who are unclean, etc., why not understand it to refer to such as the Sodomites? They are, indeed, "unclean!" It appears possible that Jesus refers to homosexuals in Revelation 22:15! Notwithstanding the so-called "Gay Christian's" logic, Christ says they will be outside of the heavenly city.

In Leviticus 18:22 God says: "Thou shalt not lie with mankind, as with womankind: it is abomination." Again: "If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them." (Leviticus 20:13). The word "abomination" means disgusting, detestable. God plainly said that He would not tolerate sexual relations between two men. He decreed that the offenders should pay with their very lives for the disgusting sins they had engaged in. The plain truth is, God has NEVER sanctioned homosexuality at any time of the world. In fact, a study of the Old Testament will show that every Old Testament king who was considered righteous was against sodomy or homosexuality.

But what about the New Testament? Romans 1:24-27: "Wherefore God also gave them up to uncleanness through the lusts of their own bodies between themselves: Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up into vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was met." In these verses Paul speaks of both men and woman engaging in homosexuality. Yes, a woman can also be guilty. Such a lady is termed a lesbian by modern society. Webster tells us that the term means "a homosexual woman." The apostle speaks of their "uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves." (verse 24) Hence, in New Testament times, a practicing homosexual is guilty of dishonoring his or her body. That doesn't sound as though God has changed His view of the topic much does it? The term "lust" in verse 27 according to Thayer means: "desire, lust, appetite." Arndt-Gingrich says it means "The men...were inflamed with their desire for each other." So there can be no doubt about the apostle's subject. He refering more and more of-EVEN AMONG THE RELIGIOUS

WORLD! It is still sin no matter how many religious leaders the world over accept it as an all-right thing, no matter how many denominations embrace it.

I Corinthians 6:9,10: "Know ye that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, or adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Paul mentions some terrible things here. In verse 9 he speaks of those who are "effeminate" and along with others, says that such will not "inherit the kingdom of God." Or, in other words, they will not be saved. Many seem to think that the term "effeminate" means only one that appears feminine. That is partially true, but notice the literal meaning. It is from the Greek "malakos" and means: "a male who submits his body to unnatural lewdness" (Thayer), Arndt-Gingrich defines it: "especially of catamites, men and boys who allow themselves to be misused homosexually." The term "catamite" refers to a young man who is used for sodomy. Think about it! The young man who plays the sexual role of female in a homosexual relationship is condemned by the apostle as being "effeminate." Then, immediately following Paul says: "nor abusers of themselves with mankind." The word "abusers" as used in I Corinthians 6:9 is from the Greek "arsenokoites" and, according to Thayer, means "one who lies with a male as with a female, a sodomite: I Cor. 6:9; I Tim. 1:10." Paul could hardly have been plainer as to his meaning in this verse! Some of the later translations plainly translate the phrase "abusers of themselves with mankind" as "homosexuals." The verse includes both parties of the sin of sodomy. The feminine party is condemned under the term "effeminate." The individual who plays the sexual role of the male is condemned by the phrase "abusers of themselves with mankind." There is simply no way to get around the fact that homosexuality is condemned in both the Old and New Testaments.

After calling attention to the terrible sins mentioned in I Corinthians 6:9,10 Paul says in verse 11: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." This shows, quite plainly, that though the church in Corinth had among its members some who had been guilty of such things, they were no longer guilty. They had been cleansed by baptism from such sins and no longer indulged. This must be the case today. All such must not be viewed with tolerance from the Christian's perspective. There is no way for us to tolerate those who practice that which has disgusted God from the very beginning of time! Personally, I do not wish my children to be presented with homosexuality as part of our twentieth century norm. It is not normal, but abnormal. It is not

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a political issue, but a moral issue. One cannot continue to practice sin and remain in the favor of Almighty God. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1,2).

In closing, let me say again that I have not written this to combat the practice of homosexuality among members of the faithful church of Christ. I know of no locality which has such a problem at the present. However our children are bombarded on every side with the issue. It seems possible that in the future they may have homosexuals and lesbians as teachers in schools across the nation. Even, if the laws should prevent that (I pray that they do), they will see it presented before them as a very normal thing. It is becoming more and

more "respectable" among those of the world, both religious and otherwise. No, I have no fear that they will grow up to become homosexuals. But I do fear them growing up without realizing the tremendous wrong involved. In my opinion, we cannot allow that to happen. Christians everywhere must remember that there is sin at its worst. God has destroyed whole cities rather than tolerate it. It is a disgusting thing to Him, and it must always be viewed with disgust by His people. Our children need to be taught this as they grow up in the church. Recently, with reference to the rising rate of homosexuality in America it was said: "If God doesn't judge America, He is going to owe Sodom and Gomorrah an apology."—41931 Chadbourne Dr., Fremont, Ca. 94538.

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## IMMODEST APPAREL

*By Billy D. Dickinson*

**T**he attitude of many people regarding the subject of immodest apparel is apathy, indifference, and sometimes even disdain. I recognize that this subject is not a popular one in our day and age. The secular world, certainly, rejects the principles of modesty set forth in God's word, and evidence of that fact is seen everywhere. A person, for example, does not necessarily have to go to the beach to see scanty attire. No, all they have to do is go shopping at the local mall and they will see how common it is for people to dress immodestly! The world has been on a moral decline for some time and immodest dress is surely a reflection of that decline. But I am not so much concerned with the world as I am with those who are professed followers of Jesus Christ. After all, "the whole world lieth in wickedness" (1 John 5:19), but Christians are to be different. While immodesty characterizes the world, the Christian is to "live soberly, righteously, and godly in this present world" (Titus 2:12). Dear Christian, what is your attitude toward this most important subject? I do not hesitate to say that some members of the church are less than enthusiastic when the subject comes up. It's obvious that some do not want this subject addressed in the pulpits across our land. Yet, biblical principles are given in the Scriptures that govern how we are to dress. Are you interested in learning about those principles and living accordingly?

Contrary to the way some people act, this is a Bible subject. The Apostle Paul writes, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or

gold, or pearls, or costly array; but which becometh women professing godliness with good works" (1 Tim. 2:9-10). No one can seriously consider those words of the apostle and then entertain the notion that the Scriptures aren't concerned about the way we dress. That's exactly what Paul is dealing with here—how Christian women are to dress! He says that women are to adorn themselves in "modest apparel." The word modest refers to that which is "orderly, well-arranged, decent" (Vine, p. 761). Paul is showing that a Christian woman is to put some time and thought into what she wears. In other words, she is not to just throw anything on, but her attire is to be orderly, becoming, and arranged in such a way as to cause her to be esteemed by all for being the godly woman that she is. Indeed, the way Christian women dress should be the outward expression of a well ordered, disciplined life in Christ!

Also, Paul says that Christian women should dress in a manner "which becometh women professing godliness with good works." Yes, a Christian woman has a godly profession and her attire should complement and exemplify the life of holiness she is pursuing. Obviously she cannot profess godliness while at the same time dressing in a way that is shameful and disgraceful. Christian women who possess the sense of modesty and soberness Paul writes about will neither "overdress" or "underdress." To "overdress" in a manner that goes beyond the bounds of moderation and where one becomes gaudy is to reveal a heart that is motivated by vanity and a false sense of values. To "underdress" is to lack the sense of shame—what is called "shamefaced-

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ness" in 1 Tim. 2:9—that would lead a person to cover the shame of his nakedness (Rev. 3:18).

Indeed, it is appalling to see how people dress—perhaps I should say undress—in public today! Don Humphrey writes, "There is a tradition that in the 11th century, Lady Godiva rode through the streets of a town in England without any clothing. She did this to persuade her husband to spare the people of the city from oppressive taxation. It would seem, if one were to judge by the lack of clothes the 20th century woman wears, that most ladies today are trying to lower taxes" (A Modern Look At Modesty, p. 2). Yes, this is a problem today. However, not only do we have a problem with women undressing in public, but men are just as bad. Yet, God clothed both the man and the woman in Gen. 3:21, and Christian men also need to keep their shirts and pants on in public! Incidentally, a person can have some clothing on and still be "naked" in the biblical sense of that term, as it is applied to Peter in John 21:7. Adam Clarke says that the term "naked" is often used to signify the absence of the upper garment only. In other words, since Peter was only partially clothed on that occasion, he was said to be "naked." Likewise, many are "naked" today when they are "thinly-clad" in their immodest apparel!

Immodest clothing can lead to lust, temptation, and sin (Matt. 5:27-28). Whenever a woman dresses in a manner to entice a man to look at her and lust, then she also sins (Luke 17:1-2). We might as well face up to the fact that some garments are designed for that very purpose! Mary Quant, the fashion designer who is the mother of the mini-skirt, was quoted as saying, "Mini-clothes are symbolic of those girls who want to seduce a man...." Swimsuits, of course, are designed for the purpose of attracting the opposite sex. Christian women must decide if they want to be chaste (Titus 2:5) or chased. Such ungodly apparel as mini-clothes, shorts, see-through blouses, halters, tight outfits, and low-cut dresses must be rejected by the Christian! Such cloth-

ing falls under the definition of lasciviousness, a work of the flesh that will cause one to miss heaven (Gal. 5:19-21).

A good question to ask yourself is: does the clothing I wear enhance my reputation as a Christian? If you are a Christian woman who wears pants, this is something that you ought to seriously consider. Have you ever heard of the following conversation taking place: "Excuse me, but I can see that you dress differently from most people of the world. I was wondering where you go to church, because I can tell by your pants that you are a Christian woman?" No, I doubt that you have heard of that conversation taking place. Yet, one example after another can be cited where our Christian women have been approached because they had a dress on. Why? Because in a dress, and with their long hair, they stood apart from the crowd and they manifested what a Christian woman looks like.

The truth is that pants on women has not always been an acceptable practice in our society. Has time made right what once was wrong? Has time set aside the principle that God expects males and females to maintain a distinction in the way they act, look, and dress (Deut. 22:5; 1 Cor. 11:14)? Dan Valentine writes, "Most American women wear pants these days... Folks think nothing about it. It hasn't always been so in the United States. Back about 100 years or so ago, the public frowned on any woman brave enough to wear trousers. The first American female to make a big to-do about wearing pants was Dr. Mary Walker. In fact, she raised such a fuss about her right to wear trousers that the U.S. Congress passed special legislation giving her the legal right to wear pants" (From Dan Valentine's Spirit of America). As one preacher asked, Will Christians deny what sinners affirm?

When we meet people, one of the first things they notice about us is the way we are dressed. Let's use this as an avenue to let our light so shine before men (Matt. 5:16)!—215 Forest Hills Dr. West Monroe, LA. 71291

## CHRISTIANS AND CHILD ABUSE

By James D. Orten

**T**he prophet Malachi closed the Old Testament with the promise that God would send Elijah to "...turn the heart of the fathers to the children, and the heart of the children to their fathers," lest the earth be smitten with a curse. Human societies are cursed indeed when parents are not attuned to the needs of their children and children are not obedient to parents. We live in such a society. The family disruption, misery, crime and so forth that attend these conditions have truly cursed this nation. We need a prophet like Elijah. (Jesus said that John the Baptist fulfilled this proph-

ecy. See Matt. 17:10-13.)

The cause of much child abuse is the turning of parents "hearts" to other things such as money and career-advancement. Then children become a burden, rather than the "heritage of the Lord" (Ps. 127:3) that God intended them to be. Busy and frustrated parents are prone to neglect or strike out at their children in harmful ways. A few years ago Urie Bronfenbrenner, a Michigan social scientist, wired toddlers with microphones that broadcast to recorders everything said to them. When the tapes were analyzed, he found that

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career-minded fathers interacted an average of 17 seconds a day with their little children—graphic proof that these fathers' hearts had turned to other things.

This article will describe types of child abuse as defined in state laws and Scripture and make suggestions about how adults can avoid abuse and interact productively with children.

Child abuse is generally categorized into four types: 1) Neglect, 2) psychological abuse, 3) physical abuse, and 4) sexual abuse. Many children are subjected to more than one type. A child may, for example, be neglected much of the time and abused when his parents are around. Or she may be physically and sexually abused simultaneously. We will define these terms later, but for now, let us turn to the question of how widespread is the problem?

### STATISTICS

Because child abuse usually takes place behind closed doors, no one knows for certain how much there is. What is certain is that there is a great deal of it. Each year 600 children are murdered by parents and caretakers. Approximately 300,000 cases of abuse annually are reported to police, which is a fraction of the actual incidence. Researchers estimate that one in three children will be abused in some way. One in five will be sexually abused. This means that a significant proportion of the world's most valuable resource—its people—are entering adulthood with handicaps to being good citizens, Christians, and especially good parents. Recently in a personal conversation, a world authority on child mal-treatment concluded, "abuse is now a normal hazard of childhood." It is; but it ought not to be.

I am often asked if there is more child abuse today, or are we just hearing more about it? My answer is "both". We are certainly finding cases better. There are laws in all states, aimed especially at professionals (doctors, teachers, ministers, etc.), that require reporting of suspected cases. When people are required to report it, they generally do. And it is also certain that child abuse has always been around. There are several condemnations in the Old Testament (Lev. 18:21, Jer. 32:35, II Kings 23:10) of the Israelites making their children "pass through the fire". These are references to sacrifices to the god Molech. But just because we are finding it better does not mean there is not also more of it. General surveys of women in the San Francisco area regarding sexual abuse as children showed this to be the case. All age groups reported it, but younger women reported it more frequently than older women.

A question that probably troubles readers of this journal more than the preceding one is do we have it in the church? Regrettably the answer is "Yes, in all its forms." A few years ago Allen Bailey spoke out on child sexual abuse at a year-end meeting and in the process invited children to talk with a trusted adult if they were being molested. He was criticized by persons who apparently could not or did not want to accept the possibility of that type of sin in the Body of Christ. I sat in my chair silently applauding his courage and recalling cases on which I had given consultation. These cases ran the gamut from respected preachers and leaders to peripheral members. Child sexual abuse, and child abuse in general, cuts across all socioeconomic

and educational levels, all religious groups, and all geographical areas. I believe sincerely that we do not have as high an incidence in the church as there is in the world. But we probably have more than we think, and any amount is too much.

### CHILD NEGLECT

Although laws on child abuse differ somewhat from state to state, neglect is generally defined as failure to provide the things necessary for a child's wholesome physical and mental development. This includes, of course, food, clothing, and shelter. But it also includes medical care, formal education, and supervision to protect from harm. The laws of all states require this type of care by parents and so does the law of God. Solomon said (Prov. 20:7) that a just man's children are blessed. This implies that he will provide well for them and teach them spiritual truths. The same writer said (Prov. 29:15) "...a child left to himself bringeth his mother to shame," a clear reference to lack of supervision.

Some well-meaning Christian parents have been legally charged with neglect for refusing to send their children to public schools. Most states allow home schooling but it usually must be approved officially before it is legal. Perhaps the type of neglect to which conscientious parents are most vulnerable is lack of supervision. Two-career families and one-parent homes tempt parents to leave children alone before they should be. A few years ago I called a woman patient and her seven-year-old daughter answered the phone. She told me that she was home alone; her mother was at work and would not be in for a couple of hours. That mother was a good woman and I am sure she felt she was doing the best she could for her child, but no seven-year-old should be left alone like that.

Some parents believe that harsh punishment, or the threat of it, will cause young children to behave maturely in the absence of supervision. That is a poor assumption. To practice it adds abuse to neglect for to try to force a child to do what he is not developmentally capable of doing is abuse. Just because children can hear and repeat the words of instructions, does not mean they are able to follow them. Grownups often look at children as just little adults but they are not. For one thing, they do not process information as adults do. Paul acknowledged this (I Cor. 13:11) when he said "When I was a child... I understood as a child."

As an example of the preceding idea, studies show that children who are told "don't open the door to strangers" will obey that to the best of their ability. However, the postman, who comes to the house often, is not a stranger and neither is anyone else who wears a uniform similar to his. Even so the cunning person who says "your mother told me to tell you to let me in" can likely overwhelm a trusting child's ability to reason. There is no substitute for parents' loving and watchful eyes to protect children from outside evil or their own impulses.

### PSYCHOLOGICAL ABUSE

Psychological abuse refers to tearing down the child as a person rather than attempting to change his behavior. A common example is calling names, such as

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stupid. This practice is harmful for two good reasons. One is that a child can not change who he is. Behavior can be altered, but if a child is convinced he is stupid, he will surely behave stupidly. You do not cause children to behave like angels by convincing them they are devils. Another reason is that it is wrong. David said the proper attitude of a father toward his children is compassion, like that which God has toward us (Ps. 103:13).

There are jokes about the father who is hassled by his boss, whom he is afraid to rejoin, and then comes home and kicks the dog. It is my belief that wives and children get "kicks" from frustrated fathers more often than family pets. And because both parents' nerves are often frayed, children sometimes get a double dose.

I have known parents who carped continually at their children, never seeming to suspect what anger and resentment they were building in their offspring. And apparently not knowing either that the more they reduced their children's belief in themselves, the easier preys they made them to evil influences outside the home. When children misbehave, their behavior should be corrected simply, straightforwardly, firmly, and with a few words. But it should be the wrong behavior that is undermined, not the child as a person.

#### **PHYSICAL ABUSE**

Physical abuse refers to doing "tissue damage" to a child. Extreme forms are familiar to all hospital emergency room personnel. Children are regularly brought in with broken bones, cigarette burns, concussions and having been beaten unconscious. Such brutality is sinful; it does physical and mental damage to the child. At the other end of the spectrum, some parents may find it difficult to tell where appropriate punishment ends and abuse begins. In most states, the laws define as abuse any corporal punishment that leaves clear marks on a child's body.

Here are suggestions that will help parents insure that discipline of children does not get abusive.

- 1) Never use corporal punishment while still angry over the child's misbehavior. It is also a good idea to say little to a child while emotion is high. Keep in mind that words can be abusive too. Solomon said (Eccl. 12:11) that they are like cattle prods. From the mouth of the wise, they can spur people on to good behavior, but those words seldom fall from the lips of angry persons.

- 2) Allow the less frustrated parent to handle the situation. The judgment of the more objective person is almost always better.

- 3) Read and talk with other parents. This improves one's judgment and increases options for handling difficult situations. Child abuse feeds on secrecy. Amidst the trash, there are some excellent, balanced books on this subject. Hiam Ginot's *BETWEEN PARENT AND CHILD* and James Dobson's *DARE TO DISCIPLINE* are good examples.

- 4) If the preceding measures are insufficient, join Parents Anonymous. Fashioned along the lines of Alcoholics Anonymous, this organization was set up to help parents who are prone to child abuse. This suggestion is especially beneficial for the obsessed parent described earlier.

Because some parents believe that the Bible re-

quires physical discipline, they rely on it exclusively. And because it gets less effective with over use, they tend to apply it more and more harshly. But the Bible requires appropriate discipline, not a specific type. That oft-quoted proverb, "Spare the rod and spoil the child", actually comes from Samuel Butler, an early American pamphleteer, not the Bible, although there is a statement somewhat like this in Prov. 13:24. "Rod" is usually a figure of speech that refers to any form of discipline. Proverbs 22:15 speaks of the "rod of correction" and Prov. 29:15 discusses the "rod of reproof." Note that these were rods of "correction" and of "reproof," not rods of wood. In rebuking the false teachers at Corinth (I Cor. 4:21), Paul threatened to come to them "with a rod." The threat was real, but I am certain that what Paul meant was appropriate church discipline, not a caning.

Ephesians 6:4 lays down a principle that Christian parents must follow in training children. "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." MacKnight gives the meaning of this verse accurately and beautifully: "Fathers, do not provoke your children to wrath by cruel usage; but bring them up in the wholesome discipline and instruction which the Lord hath prescribed; consisting in moderate correction and affectionate persuasion." Colossians 3:21 suggests that immoderate discipline will discourage children in their moral and spiritual growth. Christian parents must be concerned about discipline that is too harsh as well as that which is not strong enough.

#### **CHILD SEXUAL ABUSE**

The laws in most states define sexual abuse as any physical contact between an adult and a child that sexually arouses the adult or is intended to do so. The extreme is rape (a child legally can not give consent for sexual activity with an adult) but all types of erotic touching and fondling are included. Many states include exhibitionism and voyeurism in the definition. The first term refers to deliberate exposure of the adult's body to a child and the second means intentionally arranging to see a child's body. Examples here are deliberately walking in on a child when she is dressing or bathing. In psychiatric language, adults who engage in these activities have a problem with "deviant arousal." Normal adults are not aroused by the sight of a child's body.

Most sexual abusers are men. A few women cooperate with men in perpetrating it; and a very small percentage of women initiate it on their own.

The first point to be made regarding sexual abuse is that the perpetrator sins. It is an especially reprehensible form of lasciviousness and/or fornication. In addition, it is extremely and enduringly damaging to children. On this point, the research evidence is crystal clear. Several factors determine the severity of damage, such as the intrusiveness of the molestation, the frequency and duration of it, how much force was used, how harsh the threats against telling, and the quality of support the child received when it became known. But no amount of sexual molestation is benign!

Sexual abuse is a potent form of the offense against

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children that caused Jesus to issue one of the sternest warnings of his ministry. "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6). How much stronger could it be said! "Offend" means to make one's way more difficult. The betrayal, the knowing that one was exploited for the lust of a trusted adult makes it difficult for sexual abuse victims ever again to trust man or God. Overly harsh discipline is damaging but it is more easily forgiven because the parent is trying to do something he thinks is beneficial. There is no excuse for sexual exploitation of a child.

There is only one piece of advice that is appropriate for sexual abuse perpetrators: Stop it! If you can not control yourself, you have the responsibility of getting the help of others until you can do it.

In conclusion, here are suggestions for preachers and church leaders to help stop sexual abuse and other

forms of child maltreatment. First, we should stop cooperating unwittingly with the secrecy that supports it. Studies show that victims do not go often for help to preachers and church leaders because they believe these leaders do not want to hear about it. They are right. It is an ugly problem that all of us would prefer to ignore. When we make ourselves aware of the problem, speak out about it, and show ourselves willing to protect victims and help perpetrators, then many victims and some perpetrators will ask for help.

Second, we should accept our brotherly responsibility to act appropriately when we know about it. I know of cases of physical and sexual abuse in which responsible action by church leaders helped both victims and perpetrators. Moses ordered the Israelites not to "hide their eyes" from the man who sacrificed his children to idol gods (Lev. 20:4). I doubt that God would be any more pleased if we turn our eyes away from men who sacrifice children upon the idol of their lusts.

## AMERICAN TOPHET

*By Smith Bibens*

**T**ophet is one of the most horrifying words in the Bible. The word means "place of burning." It reminds us of one of the most detestable practices of the human race—child sacrifice. The ancient Canaanites were well-known for this abomination. Israel was commanded to abhor this abomination, and whosoever practiced it was to be put to death (Lev. 18:21; Deut. 18:9-10). Israel was commanded to utterly destroy the Canaanites for their abominations, to make no covenant with them, and to not imitate the Canaanites in any of their abominations (Deut. 7:2; 12:29-31). Sadly, Israel did not follow God's directions, and the Canaanites and their gods became a snare to Israel (Jdg. 2:1-3).

Eventually, the kings of Israel and Judah adopted the wicked worship of Molech, which involved child sacrifice. King Solomon first brought the wicked practice to Jerusalem (1 Kgs. 11:7). King Manasseh developed it into a virtual state religion (2 Chr. 33:6). The tophet in Jerusalem was in the valley of the sons of Hinnom, known in New Testament times as Gehenna (2 Kgs. 23:10). The prophets of God cried out against the practice, particularly Jeremiah and Ezekiel (Jer. 7:31-32; 32:35; Ezek. 16:21; 20:26; 20:31; 23:37). On account of the innocent blood shed in the tophet of Jerusalem, God promised to pour out His wrath upon Judah and Jerusalem (2 Kgs. 23:36; Jer. 19:6,11).

Wherever the Canaanites settled in ancient times, archaeologists have discovered the evidence of this abominable practice. Carthage, a city in North Africa built by Canaanite colonists, once rivaled Rome for domination of the world. Fortunately for the human race, where the Israelites failed to destroy the

Canaanites, the Romans did not fail. Carthage was exterminated and lies in ruins to this day. Archaeologists have uncovered the cemetery at Carthage where the victims of child sacrifice were buried. Covering acres, the ground contains urns filled with the bones of children from newborn to toddlers.

### MODERN CHILD SACRIFICE

The ancient practice of child sacrifice is still going on in our world. The forms and procedures are different, but the sin is the same, and the nations of the earth are once again making themselves an abomination in the eyes of God. Their sin is the abortion of millions of unborn children, and it will not go unpunished. The religious ritual has been replaced by a medical procedure, but many of the same motives are evident. Sexual promiscuity, population control to maintain a "high standard of living"—it is just the old fornication, materialism, and covetousness of the Canaanites brought up to date.

Abortion on demand was first legalized in modern times by the Soviet Union in the 1920s. Other communist countries adopted the practice, which was eventually embraced by the democracies of the West, and has gone all over the world in recent years. Beginning in 1967, legislation was passed in various states providing for abortion on demand. The landmark Supreme Court decision *Roe vs. Wade* made abortion legal nationwide in 1973. Since that time, it is estimated that over 25 million innocent, unborn babies have been killed in America alone. The carcasses of these victims of the modern American devotion to sex and money are routinely disposed of by incineration. The American tophet

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has far surpassed it's ancient counterparts in Canaan.

### IS ABORTION MURDER?

So much has been written pro and con on abortion, that it is difficult for the uninformed to cut through all the verbiage and see the real issue involved. The issue at the heart of the whole debate is simply this: Is abortion the taking of an innocent human life? If so, it is murder. There are three key terms to focus on: "innocent," "human," and "life."

Is the embryo or fetus in the womb a human life? When does life begin? This question may be accurately answered scientifically and biblically and the answers are the same.

From the viewpoint of the scientist, human life begins at conception. Although consisting of only one cell, that cell is biologically a human being, with the complete set of 46 human chromosomes necessary to human life. Within seconds after conception, the process of cell division and cell specialization commences which results in a newborn baby. In testimony delivered before Congress, "Physicians, biologists, and other scientists agree that conception marks the beginning of the life of a human being—a being that is alive and is a member of the human species. There is overwhelming agreement on this point in countless medical, biological, and scientific writings" (Report of the Subcommittee on Separation of Powers to the Senate Judiciary Committee S-158, 97th Congress, 1st session 1981, p. 7; quoted in **Abortion: Questions and Answers**, Dr. and Mrs. J. C. Willke, Cincinnati: Hayes Publishing, 1988, rev. ed., p. 40).

Considered biblically, the unborn child, from its conception is considered fully human. (For a full treatment of this the reader is referred to **Abortion: Toward an Evangelical Consensus**, Paul B. Fowler, Portland: Multnomah Press, 1986, pp. 135-158). This fact is clearly seen in how the Scriptures speak of the unborn. In the New Testament, the word *brephos* is used both of infants and unborn children. The definition of *brephos* is "a child; whether unborn, an embryo, fetus, Lu. 1:41,44; or just born, an infant, Lu. 2:12,16; Ac. 7:19; or partly grown, Lu. 18:15; 2 Ti. 3:15 . . ." (**The Analytical Greek Lexicon Revised**, ed. by Harold Moulton, Grand Rapids: Zondervan, 1977, p. 73; cf. also Thayer, p. 105). The word *brephos* is used in Luke 1:41,44, in speaking of John the Baptist "leaping" in the womb of his mother Elizabeth. *Huios* means "son" and is used in Luke 1:36 of John being conceived in Elizabeth's womb: "And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age" (Lk. 1:36). The Spirit choose words that convey to our minds the humanity of John even while in his mother's womb.

While Bible writers never explicitly say, "Life begins at conception," they consistently refer to conception as the starting point of human life.

Some forty scriptures refer to conception as the start of new life in the womb of the mother. In the

Genesis narratives alone, the phrase "conceived and bore" is found eleven times. The close pairing of the two words clearly emphasizes conception, not birth, as the starting point of life (Gen. 4:1,17; 21:2; 29:32-35; 30:5,19,23; 38:3,4) (Fowler, p. 136).

The Bible teaches that the very words of Scripture are inspired (1 Cor. 2:10-13). Jesus demonstrated the validity of using single words to make an argument from Scripture in His dispute with the Sadducees (Mt. 22:23-32). On that occasion, He used the present tense of the verb to prove that Abraham, Isaac, and Jacob still lived. Therefore, how the Bible speaks of the unborn, and the choice of language used in referring to them, reveals significant truth about them from God.

### ABORTION IS MURDER

Murder is condemned by God's Word (Ex. 20:13; 1 Jn. 3:15). Man is made in the image of God (Gen. 1:27; Jas. 3:9). The Scriptures teach us to respect human life (Gen. 2:7; Num. 35:33). The only time that taking human life is justified is when the Judge of all the earth has specifically authorized it. In the Law of Moses the death penalty was prescribed for certain crimes. The Scriptures authorize the death of those who are guilty of taking human life (Gen. 9:6). This is the only instance in which human life may justly be taken—if that life is guilty of taking human life. God has given the civil government (not the kingdom of God) the responsibility of administering this justice (Rom. 13:1-4). Giving the civil authority the power of life and death over murderers does not grant that authority the power to decide, in general, who lives and who dies. Quite obviously, the innocent unborn do not fall within the parameters laid out in God's Word for putting someone to death. The only crime of the abortion victim is that they are unwelcome intruders upon the "freedom" of those who abort them. Human government can attempt to legislate abortion into the realm of acceptability, but it is still murder in God's eyes. (It is a matter of interest to this writer that many of those who support abortion are opposed to the death penalty. "Woe unto them that call evil good, and good evil" [Isa. 5:20].)

While pro-life political activism is not an appropriate response for New Testament Christians, we can and must use the resources available to us to make a difference in the world. In our teaching, whether public or private, we need to take a stand for the truth on this issue. In evangelizing the world, we may be shocked to discover that most people look upon abortion as a non-moral issue. We need to clearly teach the immorality of abortion. We need to teach our children respect for human life and the wickedness of shedding the blood of the innocent. Perhaps most needful is fervent prayer. We must pray that our leaders would see the wickedness of abortion, or that they might be replaced by leaders who do see it as wickedness. It should be our fervent prayer to see the day when the American prophets are no more.

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## SOCIAL DRINKING

By Irvin Barnes

What is sinful about drinking as long as I don't get drunk?" asks the advocate of social drinking. Drunkenness is condemned as a work of the flesh in Galatians 5:21. Ephesians 5:28 says, "Be not drunk with wine." From these and other passages the person who believes the Bible knows it is wrong to drink enough alcoholic beverage to cause inebriation. Controlled drinking or social drinking is the issue.

How much does one drink before he becomes drunk? No one knows! The weight or size of the person, if one drinks on an empty stomach, if one's body is adapted to drinking or if it is the first time, the strength of the booze one consumes; these and other factors all make a difference. So, who can say? True, a thimble full won't produce drunkenness. It is just as true that a few beers or several drinks of whiskey will cause drunkenness right away. Who can judge exactly at what point between the thimble full and the fifth of whiskey that the drinker is no longer sober and has become drunk. The only right thing for a Christian to do is to abstain.

Addiction demands abstinence. Alcoholic drink is addictive. How can one be certain at what point he may begin to drink by compulsion? It is a well established fact that some individuals may become alcoholics after only a few drinks. Once a person is addicted, he is trapped in a sinful lifestyle. The very thing that the alcoholic thinks he cannot live without will eventually cause him to die. Total abstinence is the only certain way to avoid this trap.

"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast," Proverbs 23:29-35.

The writer points out the subtlety of the alcoholic drink. "At the last," he says, "it bites like a serpent and stingeth like an adder." At first it seems so harmless to have a drink with a friend. How much of a friend is one who will encourage you to consume that which is so potentially dangerous? How would you respond if "a friend" encouraged you to handle a rattlesnake? Because of the potential danger it would be easy to turn down the offer. In the end, the alcoholic drink bites like

a serpent!

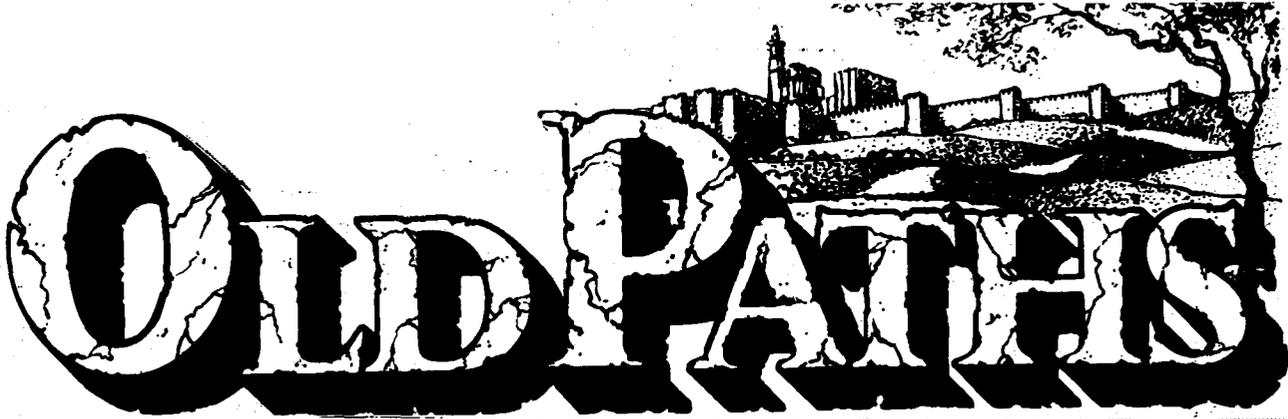
Drinking, the Bible says, produces excess. Ephesians 5:18, "And be not drunk with wine, wherein is excess." Much to the disappointment and surprise of some, this passage does not say one may drink as long as he does not drink excessively. Excess is a noun which describes a state or condition which comes as a result of being drunk with wine. Excess means lasciviousness, outrageous conduct, wanton violence, wastefulness. Excess is from the same Greek word translated "riotous living" in the story of the prodigal son (Luke 15:13). The prodigal son wasted his substance on excess or riotous living.

Why is it so difficult to refuse the social drink when the outcome can be so devastating? A faithful and dear Christian in Ky., told me how he drank occasionally before he was a Christian. He married and before long he and his wife were expecting their first child. He drank too much one night and passed out trying to get home. He came to in a road ditch the next day lying in his own vomit with an excruciating headache. Ashamed, he went home and promised his wife he would never drink again. In a few days he visited a friend who offered him a drink. He explained, "I don't drink. I have quit." The friend insisted that they were not drinking to get drunk but simply having a drink together as friends. He then told of his recent bout with the bottle and replied, "Now, if I took only a small drink of your whiskey, I would smell of the liquor. How could I go home with whiskey on my breath and convince my wife that I have quit. When I say I don't drink that means I don't drink."

The approach for the Christian is simple. Don't buy a beer, a glass of wine or a shot of whiskey in a restaurant or bar. Don't keep any kind of alcoholic beverage around the house. If someone offers you a drink, simply say, "I don't drink."

Paul writes, "For they that sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation," 1st Thessalonians 5:7-8.

When one is sober, he is not drunk. When one is drunk he is not sober. The only sure way to be sober is to never consume anything that will make you drunk!—*Rt. 10, Box 1135, Springfield, MO 65803.*



A D V O C A T E

No. 8 August 1, 1992

## IS IT OPTIONAL OR OBLIGATORY?

*By Taylor A. Joyce*

**R**obert didn't want to testify in court. He had been an eyewitness to an automobile accident in which there had been personal injury. Robert's testimony was crucial to the determination of fault and monetary damages.

Because of his reluctance to testify, it became necessary for Robert to be subpoenaed. A subpoena is a legal document issued under the authority of a court and requiring a witness to appear at a specified time and place to tell what he knows. It is not merely an invitation to come to court, but a command that one do so. Failure to appear as directed can subject the person named in the subpoena to contempt proceedings. Possible penalties include a fine, imprisonment, or both.

For this reason a subpoena cannot be dismissed as a trivial matter. It must be taken seriously, and its requirements faithfully performed. In Bible times the penalties may have been different, but a summons to court, then as now, was considered a very important matter. Against this background consider once more the teaching of the Apostle Paul with reference to the scriptural observance of the Lord's Supper. (1 Cor. 11)

Paul introduces the discussion by saying, "But in giving you this charge, I praise you not..." (v. 17, ASV) There is an oblique criticism of the behavior of the Corinthians in the words "I praise you not." Paul is, in effect, saying, "I censure and condemn your practice." Why? Because their practice was contrary to "this charge."

As noted by McGarvey and Pendleton in their

commentary on this verse, the "charge" involves all the matters about to be discussed. Clearly, it refers to the entire discussion about the proper observance of the Lord's Supper.

The word translated "charge" in this verse is a Greek word which sometimes means to summons a witness or defendant to court. And just as a summons places a witness under an obligation to do as directed in the summons, even so Paul's charge placed the Corinthians under an obligation to follow his instructions in observing the Lord's Supper. "For I have received of the Lord that, which also I delivered unto you." (v. 23)

The obligatory nature of this charge is further seen when consideration is given to other ways in which this word is used. It not only has a legal background, emphasizing the responsibility a summons imposes, but it also has a military background. It is the customary word of command when a superior officer is giving orders to a subordinate.

In the field of medicine this word stands for the regimen of treatment prescribed by the physician.

It has an ethical background where it describes the teaching and discipline a respected instructor would pass along to his disciples. It is the moral code by which their behavior must be measured.

Finally, it has a technical background. It is used to refer to the manner, the method, the technique for doing a thing. It's the how-to-do-it instruction. Here, it tells us how to worship God—specifically, how to partake of the Lord's Supper in a way that will please Him.

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# EDITORIAL

By Don L. King



On the south coast of China and on a hill overlooking the harbor of Macao, many years ago some Portuguese settlers built a large cathedral. Later, it was destroyed by a great storm except for a single front wall. That wall stood tall and firm for many generations. At the very top of the wall was a huge bronze cross. When Sir John Bowring was shipwrecked near there in 1825, he said he was finally able to catch just a bare glimpse of the front of the old church and his eye fastened on the cross. As it happened, just below the ruins was a place where by careful maneuvering he was able to land himself and the piece of wreckage to which he was clinging. At last, he was safe. Later he wrote these words:

"In the cross of Christ I glory,  
Towering O'er the wrecks of time;  
All the light of sacred story,  
Gathers round its head sublime."

It occurs to me that our world needs to catch a glimpse of the Saviour's cross today! What else can bring a sense of safety? What else could possibly match it to a central theme of our preaching in a sinsick world? What else could be better to preach to those who are money mad? Or to those who know only the pleasure of the world? What to preach to those who are downtrodden and brokenhearted? Only the cross can suffice! When Paul came to Corinth he faced all these and many more. Within that wicked city was great wealth, culture, paganism, flagrant lasciviousness and pleasure. Yet, Christ and His cross was his sermon to all who would lend an ear. Thank the Lord for such preachers.

In Acts 18, we read of his coming to Corinth. In verse 5 we hear him as he "testified to the Jews that Jesus was Christ." Sometime later as he wrote the First Corinthian letter, he reminded them of his preaching. "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" (I Cor. 2:1, 2). Many are "on the road again" this summer holding meetings. Wouldn't it be wonderful if after every

See page 5

# THE QUERIST COLUMN

By Ronny F. Wade

**Question:** Will we know our loved ones in heaven? (Mo.)

**Answer:** This question has probably occupied the mind of every person who has lost loved ones. The prospect of being reunited in heaven gives us hope and cheer in one of earth's darkest hours. While there are many unanswered questions about future life and our relationship to each other in that state, I believe the scriptures furnish us with sufficient evidence to indicate that we will know one another in heaven. Following are some of the reasons I so believe: In Gen. 25:8 we are told "And Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people." The phrase "He was gathered to his people" is used a number of times in the O.T., (Gen. 25:17, Gen. 49:29,33, Deut. 32:50, Deut. 34:6), and is very significant. Moses, for example "was gathered to his people", however, he was not buried in the sepulcher of his fathers, but in an unknown place. This being the case, we conclude that the phrase must refer to the reunion of the spirit with those who had died before rather than the burial of the body. When David lost his child he said "Can I bring him back again? I shall go to him, but he will not return to me" 2 Sam. 12:23 Obviously David believed he would someday go and be with his child.

Paul wrote the Corinthians "...we are your glorying, even as ye also are ours, in the day of our Lord Jesus" 2 Cor. 1:14. Again he wrote "knowing that he that raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you" 2 Cor. 4:14; then to the Thessalonians, "For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus at his coming?" All these verses point to times of future rejoicing and glorying. It seems only reasonable, therefore; that Paul is referring to the day when Jesus returns and judges the world. Paul and these Christians

will be in each other's presence at that time.

Other scriptures which convey the idea of future recognition are Mt. 17:1-8; Mk. 9:2-8; Lk. 9:28-36. In this transfiguration scene both Moses and Elijah talked with Jesus and appeared to the disciples. They were both recognized even though Moses had been dead for nearly fifteen hundred years, and his earthly body lay in an unknown grave, and Elijah had been taken up into heaven by a whirlwind. The fact that they both had different bodies than the ones they had on earth did not prevent their being recognized by the Lord and his disciples.

In Luke 16:19-31 we read of the rich man and Lazarus. Some believe this to be a parable, but even if it is, a parable is designed to represent a reality and therefore changes nothing so far as our purpose is concerned. The point is, the rich man recognized Lazarus and Abraham in the unseen world. He possessed memory, was told to remember, and requested that his five brothers, still living, be warned not to come to "this place of torment." Finally, we learn from 1 Cor. 15 that our mortal body will be changed to an immortal body. Our spirit will not be changed. I will still be the same person I have always been. So will you. I will know who I am. You will know who you are. Death will not change this. Our new body will be fashioned by God. John tells us that "Beloved, now are we children of god, and it is not yet manifest what we shall be. We know that, if he shall be manifested, we shall be like him, for we shall see him even as he is." 1 Jn. 3:2 If we shall recognize God in his manifested form, does it not appear reasonable that we shall recognize one another in whatever likeness he shall prepare for us? I believe it does. Yes, there shall be recognition in heaven, thank God for that. Won't that be a wonderful meeting? What a glad day when we all get home. (Send all questions to Ronny E. Wade, P.O. Box 10811, Springfield, Mo. 65808)

# DRESSED FOR BATTLE

By Rick Martin

Every day of their lives Christians are faced with a spiritual battle. This battle involves far more people, brings far more destruction, and causes more confusion than any military conflict.

The apostle Peter wrote of this spiritual conflict in I Peter 5:8-9, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

Because of Satan's craftiness it is important to identify our enemy and to be aware of the tactics that he uses. Satan desires to render the Christian useless and worthless to the kingdom of God.

The Word describes Satan in a variety of ways. He is called a dragon, a murderer, and the father of lies. His spiritual allies engage Christians in a spiritual battle every day. Satan never gets tired of tempting and harassing Christians.

The activities of Satan seem to be more open today than at any other time. A few years ago you heard very little about the church of Satan or about witchcraft or the occult. This seems to be a pressing problem in some segments of our society today.

Satan tries to distract us from spiritual things. He wants us to focus on things that are material and on selfish desires. The world is full of things that can draw us away.

Satan is the father of lies and his strategy is to deceive the believer. In Genesis, Eve told God, "The serpent deceived me and I ate." Satan misled her by giving her some false information. He told her she would be like God, "Knowing good and evil." Each time we are tempted, Satan tries to deceive us with false information.

One of Satan's favorite means of deception is to try to minimize the consequences of sin. Sin always has consequences. When the Prodigal Son left his home of love he had to pay the consequences of his sins. God tells us that we will reap what we sow (Gal. 6:7).

Satan wants us to believe we can pursue the world's value system and remain pure. Adopting the world's system only separates us from a holy God. Satan is the prince of this world system. When we make decisions based only on the world's principles they are usually disastrous. Yet, Satan never talks about the hurt, pain, broken hearts,

and devastation that result from decisions made apart from God's truth.

A spiritual battle requires spiritual weapons. We must realize the seriousness of this battle in which we are engaged. In Eph. 6:11-18, Paul describes the spiritual armor of God:

1. We must gird our loins with truth. This is an essential part of the soldier's equipment. It keeps the other parts of the armor in place. The girdle of truth protects us from Satan's deception. Truth equips the saint for the spiritual battle against Satan.

2. When we are dressed for battle we have on the "breastplate of righteousness." We are able to counter the temptations of Satan with the truth of God. If we are familiar with God's word, then we know how God wants us to deal with the temptations that arise in our lives. If we do not know God's word, then we are left to handle the assaults of Satan on our own.

3. We are to shod our feet with the "preparation of the gospel of peace." The Christian must have a good foothold. Preparedness is the thought expressed here. When we put on the "sandals of the Gospel of Peace" we are given courage and are ready for the battle against evil.

4. We are to take up the "shield of faith." Shields are used to protect a soldier from the weapons of the enemy. The shield of faith covers us from the fiery attacks of the enemy. No matter how ferocious the attack, the shield of faith provides safe cover for the child of God. The shield of faith defuses two of Satan's most deadly weapons —(1) unbelief and (2) doubt.

5. We are to take the "helmet of salvation." The helmet of salvation is something that we receive. The only way the Christian soldier can take the helmet of salvation is to receive it from God. He receives it from God by obeying the rules and regulations that He has set forth to gain it.

6. The soldier must also take the "sword of the spirit." The sword of the spirit is the Word of God. It can be used offensively and defensively. The Word is the wisdom and power of God. It is a weapon that God has armed his children with. The powers of darkness will flee from it. The Christian finds this to be true in his individual experiences. It dissolves doubts, drives away fears and delivers one from the power of Satan.

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**DRESSED FOR BATTLE***Cont. from page 4*

In our struggle and battle against Satan's attempts to destroy our effectiveness for Christ, it is essential that we know our enemy. Look earnestly into you life, and you may recognize things that are keeping you from gaining victory.

We need to be prepared and able to stand against Satan. We have everything to lose if we are defeated and everything to gain if we win. Are you Dressed for Battle? —*Rick Martin, 3400 Shaw Road, Marietta, GA 30066*

**IS IT OPTIONAL OR OBLIGATORY?***Cont. from page 1*

William Barclay concludes that this word in its noun and verb forms tells "us that the Christian is the soldier of Christ, the man on trial before Christ, the disciple of Christ, the trainee of Christ, and the patient of Christ."

What bearing does this have on our observance of the communion? Well, read Paul's charge again: "For I received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." (1 Cor. 11:23-25)

If these words are read with the same care with which a summons to court would be read, there is little chance that we will misunderstand them. It is clear

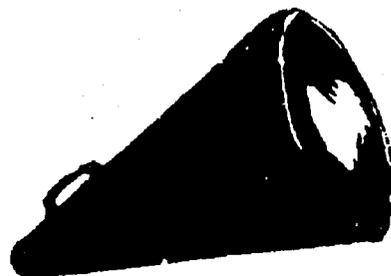
that the Lord used a single loaf of bread and a single cup of the fruit of the vine in the institution of this memorial feast. In so doing he set the pattern for all time. Thus, Paul said, "I delivered unto you" what "I received of the Lord."

We should no more think of ignoring these instructions than a witness would ignore a summons. To disregard this charge should be as unthinkable as the notion that an enlisted man would disregard the command of a general. We ought to adhere to these injunctions in the same way that a patient adheres to the prescription of his doctor. The niceties of this observance ought to be important to us in the same way the need to remember Christ is important to us.

Paul's use of the word "charge" is no accident. The Holy Spirit guided him in its use to emphasize in the most forceful way possible that God's things must be done in God's way. Doing the will of God is never an optional matter. Christians are under a continuing obligation not only to do the will of God but also to do it in the way in which God wills it to be done. Taylor A. Joyce, 1713 Savannah, Fort Smith, AR 72901

**EDITORIAL***Cont. from page 2*

meeting our listeners went home and marveled at the cross? I recall a story from long ago where two sectarian preachers were to try out at a certain church. The first one to go was a real orator. He impressed everyone with his great talent. As they left the building they all said, "What a preacher." The second to try out preached the cross. It is said that as the people left his preaching they said, "What a Saviour!" Enough said.—*DLK*

**ANNOUNCEMENTS  
TENNESSEE LABOR  
DAY MEETING**

September - The Chapel Grove Church of Christ, near Lawrenceburg, TN extends a special invitation to all to attend the Tennessee Labor Day Meeting, Sept. 2-6, 1992. Our theme this year is "Revival In The Midst Of The Years" (Hab. 3:2). Bro. Alton Bailey will be in charge. Time of services: Wed.-Fri., 7 P.M., Sat. 10 A.M. & 7 P.M., Sun, 10 A.M. & 3 P.M. For places to stay contact: Leo Burns (615) 829-2489; Fred Orten (615) 829-2312; Johnny Fisher (615) 829-2703; Dwight Patton (615) 829-2485.

**COMMUNION CUP**

If you need a new communion cup, you may contact Alton Bailey at (404) 882-1114. He has a new source available providing 20, 28, and 32 oz. sizes at a reasonable price.

**KENTWOOD, MI**

The Kentwood congregation which has been meeting in Brother Dale Tortellet's home at 4610 Burgis, SE, formerly the Moline congregation has moved to 15 Janet St., SE, Wyoming, MI 49508. We have purchased a building which needs repairs. Any donations would be appreciated. Sunday service, 10:00 AM. Contact Dale Tortellet, 4610 Burgis SE, Kentwood, MI 49508, (616) 538-1984 or Frank Willis, 4245 Johnson Rd, Middleville, MI 49333, (616) 795-9888.

# ANNOUNCEMENTS

## LET HER BE COVERED

This tract, dealing with the covering (I Cor. 11:2-16) is available now in any quantity. It is twenty pages in length and is from the perspective that the woman's hair is the only covering under consideration by Paul. Price is \$1 each postpaid. Order from Don L. King, 41931 Chadbourne Dr, Fremont, Ca., 94539.

## SERMONS AND WRITINGS OF HOMER L. KING

This book was published in 1969. It is 221 pages in length and attractively bound in blue with gold lettering. Many of Bro. King's original sermon outlines are included along with quantity of his writings from **Old Paths Advocate**. The price is \$5 each (plus postage). Order from Helen King, 1061 N. Pilgrim, Stockton, Ca. 95205.

## ANNUAL TEXAS LABOR DAY MEETING

September - The annual Labor Day Meeting in Texas for 1992 will be held September 4-7 at the Arlington Community Center at 2800 S. Center Street in Arlington as it has been in recent past years. The Fossil Creek congregation of Fort Worth is pleased to host the meeting this year and Wayne McKamie will help direct and coordinate the meeting. Eight Dallas/Fort Worth area congregations will open their homes to all visitors; there are plenty of accommodations. Sunday morning services will be held at the various area congregations. We are looking forward to a great meeting: good old-time preaching, uplifting singing, and wonderful Christian fellowship. Make plans to attend. For further information, call Lloyd Cox, 1-817-282-5952; or Glyn Wilks, 1-817-293-1551.

## CHURCH DIRECTORY CORRECTION

HOUSTON, TX - Please change address and phone number of Harvey Hammonds to 412 S. Bender Ave., #5410, Humble, TX 77338, PH (713) 540-7785.

Church Directory - North Canton, Oh. Sun. Eve. Service change from 4 to 6 p.m.

## NEW SONGBOOK

The new songbook published by Lynwood Smith is titled "HEAVENLY STRAINS". The price this year is the same as the last book, \$2.75 per book. Please communicate with Bro. Lynwood Smith at Route 1 Box 151, Wesson, Ms. 39191 for all your songbook needs.

## MEETING

The Cedarhurst Church of Christ in Jacksonville, Fl. announces a gospel meeting Aug. 22-30 with Don King. Services are 7:30 nightly and 11:00 and 3:00 both Sundays. Everyone is welcome.

## EASTERN LABOR DAY MEETING

The Eastern Labor Day meeting for 1992 will be held from Aug. 30 - Sept. 6 by the Wright St. Church of Christ in Flemington, Pa. Bro. Ron Courter will conduct the meeting. Part of the meeting will be conducted at the Lamar Campground, Lamar, Pa. For information contact Terry Burnell R. D. 1 Box 125, Mill Hall, Pa. 17751 or call (717) 726-6758.

June 22, 1992

To whom it may concern:

Due to false rumors concerning our belief about the communion we would like to clearly state that we believe that "the cup of blessing" mentioned in I

Corinthians 10:16 consists of two things: #1, the "cup" containing the fruit of the vine is the New Testament (I Corinthians 11:25) and #2, the "fruit of the vine" in the container is the blood (Matthew 26:28). The congregation here is well spiritually and is in unity. Pray for us. —*The congregation in Greenville, SC*

## "BRETHREN, I BESEECH YOU!"

The inevitable has happened. The 1980 VW van is no longer in service. It is worn out. The engine went out on me on the way back from a quarter meeting at Monkey Bay. This happened on May 21st about 200 KM from Blantyre. This created a serious problem for me—commitments without transportation to fulfill them. I had to do something immediately. I located a 1980 Opel station wagon in fair condition. I contacted Little Rock to see if we could buy it to use until we can purchase a suitable vehicle to carry on this work. I was given an OK, so I made arrangements to purchase it on the 25th. The cost of the vehicle, transfers, etc. will run about \$4,500. Rental is out of the question. The cheapest rate is by the week with unlimited mileage. The minimum cost is slightly over \$500 American dollars per week. I rented a car to keep my appointments on the 23rd and 24th. This cost me \$197.84.

Brethren, I NEED TO PURCHASE A VEHICLE FOR THIS WORK. I have no personal funds from which I may draw. All I have left to give is my time, efforts and body—and this I do willingly. I am not asking for personal help. I am not asking brethren to furnish me a vehicle for my personal pleasure. This is for the work.

There is no place on this earth

where the Gospel is having more effect than here in Malawi! Brethren, please send you contribution to my USA address, P.O. Box 191865, Little Rock, AR 72219. For further information, contact the Little Rock brethren. Thanks and may God bless.—  
*Jim Franklin*

### BONDS OF MATRIMONY

**SHAW-MANLOVE**—In the afternoon of June 13, a large crowd of family, friends, and well-wishers witnessed the exchange of wedding vows between Bret Shaw and Erica Manlove. Bret is son of the late Tommy and Betty Shaw, and Erica is the daughter of Clifford and Judy Manlove. The service was simple yet impressive. We wish for this young Christian couple the best earth can offer and all that heaven promises. The writer was honored to officiate. (Bret is the youngest son of our highly-esteemed and departed fellow-preacher, Tommy Shaw.) --  
*Ronny F. Wade*



### OUR DEPARTED

**SMITH**—Sister Agnes Smith of the New Salem congregation near Wesson, Ms. departed this life in the early morning hours of June 19, 1992 in Mississippi Baptist Hospital, Jackson, Ms. She had waged a valiant fight against cancer for the past thirteen months, but eventually succumbed to its ravages. She was seventy-four years of age at the time of her departure. She is

survived by two sisters, Bernice Britt and Iva Smith, one brother, Garland T. Smith and one nephew of the home, Lynwood Smith. In addition a host of other nieces and nephews, who all knew her as "Aunt Agnes", remain to mourn her passing. Agnes was a quiet, unassuming, hardworking person. She served and helped others a greater part of her life. She had obeyed the gospel under the preaching of Homer L. King many years ago, and had remained faithful to that commitment throughout her life. A large outpouring of community concern testified to the esteem in which she was held. Grown men, whom she had befriended as small boys, stopped by to pay their respects to her memory. The funeral service was conducted from the New Salem building in the afternoon of June 21. A group of Christians rendered several gospel songs, the writer the sermon, Bro. Wayne McKamie, the prayer, and one of her nephews, Jimmy Smith, the prayer at the grave. The flowers were beautiful and reminiscent of some of the outstanding arrangements she had prepared during her life. Her seat is now empty, and she will be missed.—  
*Ronny F. Wade*

**JONES**—Hazel Avis Jones was born June 23, 1910. She departed this life on the morning of April 24, 1992, at her home in San Antonio, Texas, at the age of 81. She is survived by her daughter, Yvonne Robinson of Austin, Texas, one sister, Doris Surber, San Antonio, Texas, and two brothers, Raleigh Perkins, Santa Fe, Texas, and Ralph Perkins, Austin, Texas. She is also survived by several grandchildren and great grandchildren. Sister Jones obeyed the Gospel early in her life. She was married to Cleo

Jones who preceded her in death. Her life was not an easy life. She cared for her son Douglas who had been stricken with polio when he was a young man. For more than forty years she faithfully and lovingly cared for him. Douglas preceded her in death in March of this year. Death came after a long struggle with cancer. Sister Hazel will be missed by all who knew her. Many loved ones, brethren, and friends gathered to pay their last respects. The singing was beautifully sung by Sister Golda Burns, Sister Dana Mitchell, and Brother Mark Fender. Brother E.M. (Buddy) Perkins and Brother Murl R. Helwig were honored to be asked to conduct the service.

**TOYNE**—Warren Toyne, born July 8, 1896, and departed this life May 6, 1992, in Lake City, Iowa. He was married Dec. 29, 1915 to Ella Mae Riedesel, and to this union was born one daughter. He was a farmer until 1954, then worked for the Women's Reformatory in Rockwell City, Iowa, for 12 years. He had been in a Care Center for the last four years. Survivors include one daughter, nine grandchildren; twenty-three great-grandchildren; and eight great-great-grandchildren; and a daughter-in-law of Clear Lake, Iowa. Bro. Toyne was member of the Church of Christ in Glidden, Iowa, where he participated in many activities. Approximately twenty years ago, Merle Ford (deceased) and I, made several trips to Lake City, to visit and study some church related issues. We had no trouble coming to agreement with these people once they saw the truth. They were so dedicated and committed to the Church it became a joy to work with them. Bro. Toyne was baptized into the Mormon Church in

## ANNOUNCEMENTS

his early life. After we studied the purpose and design of baptism with him he wanted to be baptized in the Church of Christ (I Cor. 12:13), which is the "Body of Christ". He was well known in his hometown. Many neighbors and friends attended the funeral. Bro. Irvin Barnes, who has also worked with these people was called to conduct the funeral. He asked me to go with him and having known them for so long, I went and helped Irvin in the service.—*Clovis T. Cook*

**GABBARD**-Peggy L. Gabbard was born August 5, 1927 in Hazard, KY. Her parents were William and Anna Williams. She died after two months illness in Mercy Hospital in Hamilton, OH. She is survived by her husband, Edgar to who she had been married in 1948. To this union six daughters were born, all of whom are living: Myra Weist, Marilyn Snodgrass, Kathy Smith, Susan Gabbard, Donna Williams, as well as fourteen grandchildren and one great-grandchild. Preceding her in death were her parents and three brothers. Peggy worshiped with the congregation meeting in Sharonville. She obeyed the gospel in what was unknown to any of us at the time, the eleventh hour of her life. During the short time she served the Lord, He truly was Lord of her life. We learned quickly to depend upon her, and she is sorely missed at each service now. She spoke to and encouraged others to obey the gospel and serve the loving Savior. There was not room for the faint-hearted in her eyes. Songs she especially liked (the one song when she obeyed the gospel and at the last service she attended) were rendered by members of the church, people she loved as a memorial to her. Our

hope is that others will hasten obedience as she served to warn us of the brevity of life.—*Barney Owens*

**BARNES**-Roy Isaac Barnes was born September 22, 1904 in Urbanette, AR. He died May 2, 1992 at Berryville. He was married to Vera (VanWinkle) on October 18, 1925, who was his constant companion until the last. Others he left are: his daughter Marie Loftis, and three sons Leroy, Ira, and Irvin; seventeen grandchildren and eleven great-grandchildren. Loved ones who preceded him in death were one daughter (infant), his parents, two sisters, three grandchildren, and one daughter-in-law. Roy was highly successful in the things that are important, and to these he devoted his life, in rearing a family in what were hard times and in serving the Lord. Some fifty years ago he obeyed the gospel under the preaching of Joe Howard. Through the years he has been the mainstay of the church meeting at Hale. When lesser men would have (and some did) thrown up their hands in discouragement, Brother Barnes continued (I Cor. 15:19). Since his youth he had a interest in music and learned to read and execute his knowledge in song. It was pure joy for a gathering to "break out the songbooks" and spend an afternoon or evening singing old favorites and new songs. Brother Barnes loved Gospel Preaching and spent time and money to drive miles to hear and help in whatever way he could, a friend to preachers of which I am one. Many gathered to honor his memory with the suffering family. The singing was of the best by his grandchildren and a few friends. His life has blessed us and his memory will be cherished; but we surely will

miss him, his gray-haired wisdom and chuckle to lighten our burdens most notably his example of our Christ. Roger Owens, Carl Johnson and I addressed the assembled in his memory.—*Barney Owens*

**MOORE**-Tracy Moore. It is with sincere regrets that we chronicle the passing of Brother Tracy Moore, a 62-year-resident of Delta, Colo., most important and impressive of all, a 58-year-member of the body of Christ; a faithful man. He started the church in Delta many years ago. His first wife, Blanche, mother of his two children, died in 1976. He later married Estelle Tillotson, one of the finest ladies it has been this writer's privilege to know; who died Feb. 2, 1989. He was married to Mary Thomas, April 25, 1989, who survives him. Bro. Tracy was born in Missouri, Nov. 10, 1910, to Cora and Gilbert Moore; he passed away Mar. 10, 1992, in Delta; he was buried in Cory cemetery, Cory, Colo. Two children survive, Leland Moore, Casper, Wyoming; and Janet Moore, Craig, Colo.; there are grandchildren and step-grandchildren; two step-sons, Rickie and Brian Thomas, Delta; one step-daughter, Karen Ironkue, Houston, Texas. His parents and two brothers preceded him in death. Tracy enjoyed nature, and traveling, visiting other congregations of the Lord's people. He wrote poetry and gospel songs; was a fine singer and capable song leader. I remember his writing songs in years past with Bro. Homer L. King and Bro. Tom E. Smith. I considered Brother Tracy Moore a dear friend and brother for well over 40 years.—*Don McCord*

**LANE**-Robert N. Lane, a faithful member of the Rocky Moun-

## ANNOUNCEMENTS

tain Church of Christ in Broomfield, Colorado, passed away June 4, 1992. He leaves to mourn his passing three brothers, Hiram, Charles, and Joseph; four sisters, Shela, Shirley, Betty, and Margie. He is also survived by his wife, Janice, and three sons, Jeff, Eric, and Benjamin. Bob was born in Danville, Illinois in 1934, and up until an

automobile accident over 13 years ago, had been a heating contractor. He had been in much suffering over the last 13 plus years, and still had a wonderful sense of humor. Bob was unable to attend services regularly due to the nature of his infirmities, but was always telling me how much he desired to be with us in our worship services. A large group of relatives and friends

gathered to pay him their last respects on June 6. At the service, Bob's son, Eric, gave a very moving eulogy about his dad. Singing was provided by members of the local congregation, and this writer was asked to speak some words of comfort and warning to the large gathering. It is our earnest prayer that the family will be comforted by the Lord in their loss.—S. Bruce Word

## FROM THE FIELDS



### *the fields are white already to harvest*

*Ed Bullard, Rt. 1, Box 26, Tupelo, OK 74572.* Monday, May 11 was one of the most devastating days I remember. Two tornadoes met right at our house; and in less than five minutes, the things we had accumulated for the last 45 years were destroyed. Within the hour many brothers and sisters in the church and many friends were helping in every way they could cleaning away the rubble. The word seemed to spread fast; and in no time at all, the church was sending financial help. We say thank you. Saturday night we drove to Denison so we could clean up and rest and be there for church Sunday AM, and we had to stop at a store to pick up a few things. There was a lady there in the checkout line. She was a sister "out of duty," and I started talking with her. She came to church Sunday and made her confession. So you see, if we had not left Saturday PM for a little rest from the destruction here, we might not have had that opportunity to see her. It rained here yesterday. It's raining here today, and it is to rain tomorrow. At present, we need your prayers and some dry weather. **Editor's Note:** Due to the July special issue this was delayed.

*Richard L. Frizzell Sr. Rt. 5 Box 375, Ada, OK 74820 Ph. (405) 332-3673. June 3, 1992*—I have been very busy preaching the Gospel. God has blessed me and I have been able to travel. Brethren have honored me by allowing me to preach in 35 different congregations this year, 24 of which I had never preached at before. In May I have preached one or

more times at the following; Odessa, & El Paso in Tx. El Centro, Porterville, 64th. St., Sacramento, Redding, Olivehurst, & Auburn in Ca. and Holyoke, Co. While I was in Ca. I got to visit Bro. Frank Johnson and Bro. James Meskill and their family of the Fortuna congregation. I enjoyed the warm hospitality of all the brethren in all these places. I am available to hold meetings any time of the year. Please let me know if I can help you in spreading the gospel. Brethren, please pray for me as I continue to travel and preach the Gospel. God bless all the faithful.

*Barney Owens, 8782 Meadowview Ln., W. Chester, OH 45069*—Recently Lynwood Smith, having accepted an invitation to preach in a series of meetings, concluded in a very good fashion. Crowds were good including several who were non-Christians. Of that number were those who had never heard the Gospel in its pureness before. Such cannot be said of them again, because it was preached in the finest way. Our pleasure to have Lynwood here. The only complaint I have heard is that the meeting was too short. My summer schedule is about to begin at Gadsden, AL May 15-17. Then in June: 14-21 (A.M.) Edmond, OK; 21 (P.M.)-July 1 Burkhart, MO. The remainder of July: 4-12 Paris, TX; 19-26 Pansey, AL; 27-Aug. 2 Lizella, GA. August and the fall will be sent in later. If you can and will come and spend a few days with us in these meetings, your help will be received with thanksgiving. If you cannot be present, take a moment and pray for good to be done. -Note: Due to the

special July Issue - this was delayed. Our apologies. DLK

*Leo Cook, 205 Center, Whitesboro, Tx. 76273, June 6, 1992*—Recently, I preached at Ardmore, Okla. I haven't been there since I used to go there as a kid. Some of the best people in our brotherhood are there. Later last month, I preached at Springfield, Mo. I was able to attend the study at the Irving, Tx. congregation memorial weekend. Looking forward to the meetings during the fourth at Sulphur and Lebanon. I still have some time open this summer and next winter. God bless his people.

*Mark Bailey, 104 Jamestown Tr., Easley, SC 29642, June 22, 1992*—In May it was my privilege to take part in the commentary study in Irving, TX. I preached the first eight chapters of 1 Corinthians. The congregation there is to be commended for their hard work and high goals. I also appreciated the opportunity to preach in Garland, TX. In June, the congregation here had a meeting with Brother Don King. We had several community visitors at every service. Don did a wonderful job in selecting the topics and in his delivery. We now look forward to attending the Sulphur meeting. Remember us in your prayers. May God bless His children. -Due to the special July issue this was delayed. Our apologies. DLK

*Orvel Johnson, 2621 Prescott Rd., No. 233, Modesto, Ca. 95350, July 2,*

## FROM THE FIELDS

1992—Our address has changed again as you will note. We love the Stockton congregation very much. However, for various reasons we feel it best to move back to the Modesto area. Apartment living just was not the answer for us. Since our June report I was able to preach at Stockton the first Lord's Day in June. It is so difficult to have the needed strength to do work I have always liked to do with a congregation. Lorene and I had a very enjoyable visit with Jerry Dickinson in the home of Granville and Arlene Mahurin during his meeting at Lodi. We were able to go to one service meeting and enjoyed it. We are looking forward to hearing Don Pruitt at Stockton. It has been good to hear Bennie Cryer here at Stockton. The correct title of our publication mentioned in the June issue of OPA is: "The bread which we break - the cup of blessing which we bless". These are free for the asking. We thank everyone for the many comments about the extensive scripturalness of the publication. Continue your prayers in our behalf, God bless all.

*Barney Owens, 8782 Meadowview Ln., W. Chester, OH 45069, July 27, 1992*—Those whom I shall be helping in meetings during August are as follows: July 27-Aug. 2—Lizzella, GA; Aug. 7-9—Huntsville, AR; 12-16—Russellville, AR; 23-30—Springfield, MO. If you are near any of these please take time and help us spread the truth. If it is not possible to be with us, your prayers will be most helpful.

*Mike Criswell, 219 NE Carriage Ct., Lee's Summit, MO 64064, 816-373-7832, June 16, 1992*—Because several have asked about the work in Kingston, NY I want to inform the brotherhood that the work still continues. Although I have personally moved back to the Kansas City area, the local leaders of the congregation in Kingston continue to conduct scriptural worship. The work there is still small, but we are thankful to the Lord that enough maturity developed so as to allow us to leave and focus on other lost souls. By no means have we abandoned the work. I still conduct weekly phone studies with the teachers there and will be making several trips out a year to help them with their spiritual needs. I am deeply indebted to the 85th and Euclid congregation and the other congregations who have supported me in that work and offer sincere thanks for their dedication

to the gospel. If you desire to visit the Northeast and would like to attend Kingston's services, please contact me at the above address or one of the members listed below.

*S. Bruce Word, 5875 Urban St., Arvada, Colorado 80004*—It has been a long time since reporting to the O.P.A. The work of the Church here in Colorado is going quite well with peace and harmony and above all numerical and spiritual growth. We give God the honor for this growth and the opportunities we now have here in this area. Some of our young men are developing into excellent teachers and we commend them for their desire to serve the Lord. Our radio program has now moved to Sunday morning and we trust that this will help us with new contacts in the future. We are now in our 4th year with this program and believe that the gospel is being heard by many, many who would not otherwise be able to hear it. Radio is an excellent form for preaching the gospel to a large number of people. It is a medium we should not discount. This year will be quite busy for me. I have already conducted a meeting in Ada, Oklahoma with two confessions of faults. I was treated wonderfully while there and it was such a pleasure to be with all of my close friends in that congregation including Joe Hisle, Don Pruitt, and Carl Johnson. While there I made the Bill Hisle's home my home and could not have been treated any better. My thanks to Bill and his family. My future meetings will be in the states of Texas, Kansas, Oklahoma, and Alabama. We look forward to our upcoming meeting with Brother Allen Bailey. If you are in our area, please stop by and worship with us. May God bless the faithful everywhere.

*Bobbie Pepper, Rt. 7, Box 505, Athens, Alabama 35611, 1-205-233-5508, June 17, 1992*—We made our move from Alaska to Athens, Alabama with no trouble, but we are still working on getting resettled. The congregation in Kenai has three good leaders that are very capable of carrying on the Lord's work, and I pray that God will continue to bless them in his work. Here at Sanderfer Road, five have made confessions. Also our attendance has picked up. I look forward to the days ahead in the Lord's work, and please continue to pray for me and all the faithful in the Lord's Vineyard. Thanks to all that have helped in the mission work in

Alaska and continue to help me in the evangelistic work. If I can be of any help to you, please let me know. We sure did enjoy getting the O.P.A. while in Alaska. May God bless all that put forth the great effort to make it possible for us to receive this paper.

*Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark., June 2, 1992*—The first weekend of '92 was spent with the brethren at Lee's Summit, Mo., who have overseen my labors for the past fifteen years in the work here. Words cannot convey my feelings for that congregation and their fidelity and generosity. In February and May we were with the brethren at Hartwell, Ark., on a Lord's day. In March we were with the brethren in Mtn. Home, Ark, for a weekend. In April we were with the brethren at Ardmore, Ok. for five days where one obeyed the gospel and one was restored. Last weekend we were with the Mission Hills congregation in Springfield, Mo. In all of these places we enjoyed the association and support of the surrounding congregations and fellow gospel preachers and all are at peace within. I can hardly keep from elaborating on each meeting, but the editors ask that we be brief. We have sorrowed this year over the passing of Velma Cook and Roy Barnes whose empty seats will not soon be forgotten. We're preparing for Johnny Elmore to begin a meeting here Saturday night. We plan to be at Pleasant Hill, Mo. June 17 - 21; Glen Ellyn, Illinois July 15 - 19; Muskogee, Ok. July 26 - Aug. 2; Garland, Tex. Aug. 7 - 16; and at Hoyte near Cameron, Tex. Aug. 23. If you can help us in the spreading of the seed in any of these meetings we would be grateful. May the sheaves of God's faithful be plenteous come harvest!

*Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, July 13, 1992*—We just this minute returned from an enjoyable meeting at Earlytown, Alabama. This was our first there and it was a real treat. Visitors came from so many different places I would not try to name them. Surrounding congregations cooperated very well and good spirit prevailed. Three confessed wrongs. It was nice to stay with the Jim and Norma Coales', I couldn't have been better treated. Enroute to Alabama we enjoyed the end of the 4th of July meeting in Lebanon (about 2 days). During the month of June it was our pleasure to also hold meetings in

LaGrange, Ga. and Greenville, S.C. While in LaGrange we stayed at the home of Alton and Florence Bailey and enjoyed a good visit. I had held a couple of meetings there prior to this one and so really enjoyed being with old friends again. The meeting at Greenville was a first for me. I surely enjoyed meeting those good brethren and believe the meeting was a good one though there were no "visible" results. I made my home with Mark Bailey and his family. I am impressed with Mark as a Gospel preacher. He is studious, energetic and loves the work. I am thankful his health has been granted back to him and he is doing his best to make up for lost time. Our next will be at Jacksonville, Fla. August 22-30. We would be glad to have you come and help us in that meeting if you possibly can. In the meanwhile we are looking forward to being at home for a few weeks. The July issue of OPA (special issue by Ronny Wade) is a good one. If you haven't put your order in do it soon. They are selling fast. The theme is "Moral Issues Confronting the Church Today." The price is \$25 per hundred plus \$5 postage. We have sold about half of all we had printed already so don't delay if you want them for your tract racks.

*Larry Combs, P.O. Box 44, Winthrop, AR 71866, May 20, 1992*—It has been quite some time since we have written to the paper and since our last report things have continued to go well. Since last reporting in addition to my regular appointments, I have preached at the following places: Oklahoma City, OK (Capitol Hill); Henryetta, OK; McAlester, OK (C & Tyler); Muskogee, OK; and Little Rock, AR. I also was privileged to participate in the study on Personal Work hosted by the congregation in Paris, TX. Recently we were honored to assist a young man in obeying the Lord in baptism. It was indeed a joyful occasion. His wife was restored to the church several months ago, and we have been working with them for quite some time. This young couple is to be commended because they drive about 65 miles one way to attend services here with us. In March we had a weekend meeting with Brother John Anderson from the Burkhart congregation in Racine, Missouri. It was good to see John again and we enjoyed his preaching very much. We are looking forward to our 3rd Annual Young People's Meeting to be held June 5, 6, 7. Brother Bruce Roebuck of Paris, Texas will be in charge. This meet-

ing is one that has gotten better each year and we are again looking forward to another good meeting. Last year our meeting went so well that we held it over for three more days, and then had a follow-up meeting two months later. Lord willing, my family and I will be moving the last part of July. It has been a very good work here, and by then we will be here for four years. We will surely miss the folks here and it has indeed been a pleasure to work with them. There is still much work to be done here in southwest Arkansas, and there are those in this congregation who are capable of continuing the work. We will be moving to work with the congregation at Council Hill, Oklahoma. The church there is an older one, but with the passing of time, there have been many new people who have moved into the area. Too, there is practically a whole new generation of people in the church there. They have several couples with children and grandchildren, and there are new members to work with as well. Council Hill is home to my family and I, and we are looking forward to working with the church there as well as being of assistance to any others in the area. Let me say thanks so very much to all who have supported us in the work here. Please pray for us and the work in this area, and wherever there are those of God's people.

*David A. Stands, 15 Lindy Way, Kelmescott, W.A. 6111, Australia, May 20, 1992*—Dear Brethren: The Lord's work in Western Australia continues very well. Since our last writing several events have transpired. We enjoyed very much the visit of Brother and Sister Johnnie and Robin Karr from Wichita, Kansas. They were a real source of encouragement to us and to the brethren here. Johnnie gave the lesson at both services on the Lord's day. Both sermons were timely and well received by all. May the Lord continue to bless them both. This past month we were treated to a visit by Brother Jerry Cutter. Jerry is no stranger to this part of the world and the brethren here look forward to each of his visits as sort of a home coming. He was with us for two Lord's days and we enjoyed not only his visit, but his preaching as well. This month we are also looking forward to a visit from Brother and Sister Glen and Reba Osburn. This is a double treat for us as Glen is Paula's older brother. The congregation is excited as well, because Glen and Reba lived and worked

with the church here for three years. So we all are in sort of a daze with the recent and anticipated visits from America. We love them all. About two months ago the church here began a midweek service. We are having chapter studies on Tuesday nights. Three of the brethren and myself are taking part in the teaching. I think the chapter study method of teaching will broaden their already existing skills and will strengthen the church at the same time. I'm still having weekly Bible studies with Paul English and Melanie Rueter and they are doing fine. I still visit and study with Ray Fowlie regularly, and she continues to express interest and comes to the morning service. While Jerry was here we visited with Yolanda Madden and she came to one of the morning services in which Jerry preached. All in all I think the work is continuing on an upward plane and I believe the members are maturing in their Christian walk. Last month, the house we were renting was sold. We have since moved, although only a few blocks away. Please take note of our new address. Our telephone number, (9) 390-9803 is unchanged. In closing, I wish to thank all of you for your continued prayers in our behalf. And for your continued support of us in the Lord's work. May God our Father and Jesus Christ His Son continue to bless the church, is our prayer.

*Keith Thomson, 5 Carringal Place, Armadale W.A. 6112, Australia, June 1, 1992*—Brother Jerry Cutter contacted me several months ago asking if I would be willing to join him in Melbourne to investigate the possibility of the work being started there. The arrangements were made and we both traveled to Melbourne. This is a report of that trip. Melbourne is the second largest city in Australia, having a population of over three million people. It covers a massive area with smaller towns being swallowed up by the urban sprawl. The city has very cosmopolitan flavour with coming together of people from all over the world. Among other things, it is said Melbourne has the largest population of Greeks outside of Athens. Both Jerry and I had been in correspondence with ValArie Mouradian, a member of the church who was originally from Cottage Grove, Oregon. ValArie had married a man from Australia and then moved to Melbourne about three years ago. Since arriving in Australia ValArie has not been worshipping as she could not find a congregation that followed

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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)

the scriptural pattern. Jerry and I were thus going over there to help her. Jerry was coming to Melbourne from Kuala Lumpur after visiting the church there and I flew over from Perth to meet him. Once we had organized accommodation and a hire car we arranged to meet with ValArie. In ValArie we found a very warm and intelligent young woman who has strong faith. Not having actually met her in person before, it was a great pleasure to get to know her. We both feel that she will be a great help to any work that might start there. Jerry and I also made contact with a number of the digressive churches in the area. Out of the seven different congregations in Melbourne, we met with members of three of them. We also were able to attend a couple of services held by one congregation. These contacts were very important, as most of these brethren hadn't heard of our existence and probably haven't even questioned the way they partake of the Lord's Supper. Just the fact that we were there we believe differently will hopefully get them to think about their beliefs. We had very good meetings with these people, and we left amicably, so hopefully we will be able to study at a later date. I am going to keep corresponding with all those that we met and am planning to send them some literature dealing with our differences. All in all, Jerry and I both feel that it was a very worthwhile trip and we do have some open doors there in the future. For now it seems that we have to keep in contact with the people over there and keep evaluating the situation. I am planning to return to Melbourne in two to three months time to see if we can get any further with our contacts. Please pray for this work.

*P. Duane Permenter, 3848 Stanislaus, Riverbank, CA 95367, June 3, 1992—*I have been preach-

ing at various places as opportunity affords itself. Since last reporting it has been my pleasure to preach at Auburn, Fair Oaks, Atwater, Fremont, Clovis, Stockton, all of which are in Calif., and of course here at home in Oakdale, as well. I am scheduled to preach at Wynnewood, Oklahoma on June 14th on my way to Hale, Arkansas where the meeting starts June 21st and continues through the 28th. The rest of my meeting schedule for this year will be: July 5th, through the 12th Anderson, Missouri; August 16th through the 23rd Clovis, Calif.; October 4th through the 11th, Turlock, Calif. Our meeting here at home in Oakdale with Smith Bibens will be July 17th through the 26th. The work in Oakdale continues to progress, and we are grateful for the Lord's care over us. The brethren at Turlock are planning an evangelistic effort in Los Banos, California, if our leads can be further developed. We ask your prayers in this work. Maybe you know someone living in this area of California that we may contact, if so, please send the name to Brother Richard DeGough or myself. Brethren, I am very thankful for your prayers and may God bless you.

*Reggie Kinser 9212 S. Ketcham Road, Bloomington, IN 47403 June 4, 1992—*The church here at Spencer just concluded a weekend meeting with Ronny Wade. We had excellent attendance at every service and had to set out folding chairs to accommodate the crowd. Ronny did his usual fine job of preaching, which was appreciated very much by the congregation. We pray that God will bless him with the health and strength to continue for many years. The church at Spencer continues to experience growth. We were blessed with the opportunity to baptize two more in the month of April. That makes a total of five conversions in

the last two months. Also this month, another family has come out of digression and taken their stand with us. The church at Spencer welcomes Tom and Lou Ann Collier and their three children, Johnny and Marie Summerlot and their two children, and Bobby, Cindy, and Billy Christy to the work and service of our Lord Jesus Christ. These are all fine young people whom we are convinced will be a great asset to the work of the church. As has been true in the past, these additions come as a result of home studies, through contacts made by the brethren in the local congregation. It is a pleasure to work with a group of people who share our concern for the lost. Please continue to pray for the work at Spencer. If there are congregations interested in a gospel meeting this summer or fall, feel free to write or call me at your convenience, (812) 824-9919.

*Ken Dahlin, 3639 Cato Springs Rd., Fayetteville, AR 72701, July 5, 1992—*This is our first letter to OPA, and we are happy to announce that we are a new assembly in Fayetteville, Arkansas. We just finished our building enough to hold worship, and moved in for our first one the second Sunday in June. Prior to that we worshipped in one of our homes for about 9 1/2 months. We started with 7 adults and 1 child, and moved into our new building with 15 adults and 5 children. Three of those new adults were via baptism. The Lord has surely blessed us during these past months, and it has been edifying to watch it happen. Prayers have been answered, doors have been opened, and sister congregations have been helpful through it all. It has truly been an experience which has further increased the faith of all. We plan to have a weekend gospel meeting within the next two months. We ask for prayers from all for that meeting and for our growth as a young assembly.



A D V O C A T E

No. 9 September 1, 1992

## FAMILY VALUES

*By Johnny Elmore*

National leaders seem to agree that "family values" will return our nation to normalcy and sanity, although there is disagreement about what is meant by the term. There is no question that the fragmentation of the American home is responsible for many of the ills besetting our nation. Factors in the fall of the Roman Empire, according to Gibbons, were divorce and loss of sanctity in the home. Coolidge said: "The greatest need of our nation is religion, the religion that centers in the home." A French statesman said: "What France needs is mothers." It is estimated that 37 million children in America receive no religious instruction. The restoration of homes and family values can help the nation, and it can also help the church. The logical place for revival and renewal to begin is in our Christian homes. Of the 105,000 hours a child normally spends between the ages of one and twenty-one, only 2100 hours are spent in the assembly (at the maximum), and 92,000 are spent at home. It is urgent that our homes awake to their opportunities and responsibilities.

A farmer was showing a friend the crops, herds and flocks on his farm. The friend was impressed with the splendid sheep, and asked how he managed to raise them. The farmer said: "I take care of my lambs." The lambs in our homes will be the sheep in the church of the future. We must care for them.

### **How Can The Home Help The Church?**

1. The home can help the church by teaching respect for authority. When the church is properly

set in order, it will have elders, and they are to have authority in the local congregation. But a child who is not taught to respect parents likely will have no respect for elders. The time to teach respect for authority is in the play pen, not the state pen.

2. The home can help the church by practicing discipline. When children are not taught discipline at home, there will be no respect for discipline in the church. Someone said that psychology used to grow on bushes in the backyard. Child abuse cannot be justified under any circumstances, but causing the child to obey parents is not only justified but commanded.

3. The home can help the church by getting priorities straight. God has always demanded first place in the lives of his people (Ex. 20:3-6; Matt. 22:37). Home is where this priority is established. Pray tell me, what priorities are established when: (1) we are early to the ball game, but late to worship? (2) we encourage children to do school homework, but never to study the Bible? (3) we can't stay up late on school nights to attend a meeting, but we can on Saturday night to watch a late show and nod through worship on Sunday? (4) we won't let children miss school, but we will let them miss worship? (5) we gladly serve at school, but have no time for the church? (6) would not miss school for a vacation, but we will miss a gospel meeting or worship? (7) our children see us go to work not feeling well, but we stay away from worship? (8) we know all our children's teachers,

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# GUEST EDITORIAL

## WHY ARE MORAL ISSUES CONFRONTING THE CHURCH?

By Larry McElroy



Having completed reading the special issue of the O.P.A., July, 1992, I would like to highly recommend the articles in this issue. There remains, however, one question that bothers me for it remains unanswered: Why have these things, which have always been with us, been allowed to become an issue in the church? Proclaiming the world to be grossly immoral and warning that these same things are now invading the church says that there is a deeper problem. It is this that I would like to address briefly.

Fear to teach what needs to be taught has aided the growth of the "morality monster." (fear of upsetting the congregation; fear that some might be offended; fear to answer questions; fear to call sin by its hideous name... proclaiming sin to be the bar that will exclude entrance into heaven.) Scripture says, preach the word... to the preacher, to the evangelist, to the teacher.. Preach the word... II Timothy 4:2. When an issue begins to exist that would bring shame upon the church and blemishes upon the robes of Christianity, preach against it. Remove the "leaven" before it leavens the whole lump. Paul records, A little leaven leaveneth the whole lump. (Galatians 5:9. I Corinthians 5:6) We cannot and must not learn to live comfortably with sin as with a good neighbor. It will destroy. "Be not deceived: evil communications corrupt good manners" (I Corinthians 15:33). The individual cannot help but be affected by the company he keeps and the places he goes, and the body will be affected by that individual who is allowed to go unreproved. The leaven must be removed.

Years have rolled by with little or no teaching having been done on worldliness and the sins covered in the O.P.A., while many Christians have gone about failing to recognize the authority of the Bible to command. Anytime we have authority which is not recognized, we will also have restrictions established by that authority that will not be respected or recognized. If there is disrespect for God's authority to command and of our Lord's authority to command, then why should we expect recognition for any other authority; the policeman on the corner, the teacher in the classroom, the laws of the land, the laws in the church... recogniz-

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# THE QUERIST COLUMN

By Ronny F. Wade

**Question:** Is it scriptural or otherwise justifiable to take the communion to shut-ins? (Ok.)

**Answer:** The scriptures teach that the communion is an act or item of cooperate worship. Acts 20:7 "...the disciples came together to break bread." I Cor. 11:20 "When ye come together into one place, this is not to eat the Lord's supper" i.e. "it is impossible for you to eat the Lord's supper." Also verse 33 "Wherefore, my brethren, when ye come together to eat, tarry one for another." All these verses speak of "coming together" to observe the Lord's supper or communion. The word "communion" means a "joint participation" or a "sharing or having in common". This is accomplished when we assemble and jointly participate in the remembrance of the Lord's death by eating the bread and drinking the cup. If one is unable to assemble, due to illness or circumstances beyond their control, they are not in violation of these commands, i.e. the Lord will not hold them accountable. There is no indication in the scriptures that in such cases any part of the worship was taken to the person who was unable to assemble. One might just as well argue that the contribution or singing be taken to the shut-in as to argue that the communion should be taken. Hence, two things negate such a practice (1) the shut-in being unable to assemble is in no violation of scripture for not assembling, (2) there is no scriptural precedent for the church taking an act of cooperate worship to someone who was unable to unite with the congregation when that part of the worship was observed.

**Question:** Is it scriptural for a Christian to serve on a jury? (Ca.)

**Answer:** There seems to be a growing concern

among some regarding this issue, perhaps in part, because many states have changed their procedures for subpoenaing potential jurors and people in greater numbers are being asked to serve. Most people with whom I am acquainted would be very reluctant to serve on a jury considering a capital case in view of the potential consequences of contributing to the death of an individual. The bible teaches that Christians cannot kill or be a party to those who do. (Mt.5:21,22; James 2:8-13) When society deems such action necessary, the scriptures make it plain who is to carry out the punishment. Note Rom. 13:4 "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." This scripture points out that civil authorities are ordained and used by God to carry out vengeance on evildoers. But what about serving on a jury in a non-capital case? There are some who think it is their civic duty to do so. Brethren, I must disagree. Christians should not place themselves in a situation where they mete out vengeance to the practitioners of evil. Note Rom. 12:19 "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord." The Greek word translated "avenge" in this passage is the same word (noun form) used in Rom. 13:4 to describe the function of the civil servant in executing wrath on the evildoer. God uses civil government to execute judgment on evildoers. He forbids the Christian from operating in such a role. It is outside our sphere of conduct. Let us ever remember that we are only pilgrims and strangers here. This world is not our home. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808)

## SPECIAL ISSUE

### MORAL ISSUES CONFRONTING THE CHURCH

The special issue is available in bundles of 100 for \$30 postpaid. Please order from Ronny Wade, P.O. Box 10811, Springfield, Mo 55808. It is an outstanding issue that is ideal for church tract racks and distribution. The following articles are presented: Adultery and Fornication, Dancing,

Evils of Divorce, The Bible and Homosexuality, Immodest Apparel, Christians and Child Abuse, American Tophet, and Social Drinking. Please order immediately as the supply is limited, and we do not plan to reprint this time.

## PAGES FROM THE PAST

The article presented below was written some sixty-six years ago. The author was Dr. G.A. Trott who, along with W. J. Rice, founded the great old paper The Apostolic Way in 1913. According to R. F. Duckworth, who took over as Publisher in 1923, Dr. Trott... "evolved the idea of starting The Apostolic Way for the specific purpose of reproofing and rebuking those professing to follow Christ, who had erred from the simplicity of our Lord's religion." He wrote; "His honesty, sincerity and purity of purpose are unquestionable. Even his religious opponents acknowledge his sincerity and ability to handle fairly any question placed before him." Brother Trott wrote the article here in September of 1926. As you can tell, it is a written reply to a Brother Sewell regarding the Sunday School question. It is titled: **OUR TEACHING SERVICE**. We believe you will find it beneficial. **DLK**.

"Sometimes it is hard for me to tell whether Brother Sewell is joking or in earnest. I have known him so long and so well that I can hardly conceive of him joking about so sacred a thing as the Word of God and yet it seems equally hard to believe that he is so ignorant as to bring the school of Tyrannus into this discussion as an apology for the Sunday School. The lesser lights among their debaters have worn this threadbare long ago and everyone who is at all informed knows that any attempt to show a similarity between it and the thing Brother Sewell is defending is unadulterated and sublimated nonsense. The primary meaning of the Greek *scholē* is a period of rest, leisure, relaxation—a vacation. In the New Testament, lexicographers define it as "a place of learned leisure, where a teacher and his disciples came together and held discussions and disputations." There is nowhere, that I know of, where there is the least hint or intimation that those assemblies resembled, in any way, the Sunday School with its classes, literature and multiplicity of teachers.

It was the custom of the apostles to preach the gospel wherever crowds assembled and they could find opportunity. I emphatically deny that Paul was one among a number of teachers, teaching an unknown number of classes in a school in any way resembling a Sunday School and Brother

Sewell would never dare to make himself ridiculous by affirming such a thing, yet he seems willing to trade upon the presumed ignorance of others by implying that very thing. Why did he bring it in if he did not intend his readers to think that Paul actually taught in a similar institution to the one he is lamely trying to defend? As we have no mention of Paul having any assistants in his teaching in the school of Tyrannus, we know there was no division into classes of his hearers. If Paul simply preached to an assembly of people (undivided) who had come together "to hold discussions and disputations" (which the record shows he did) what comfort or support can the advocates of the Sunday School find in this case?

He says again, "In our teaching service, the class is the unit." Just so; but who formed that unit and by whose authority? The only unit that Christ ever formed was the church and if he ever authorized anyone to institute any other units let us have the evidence or let these innovators be silent. I have preached in schools and I presume Brother Sewell has, but when I did there was no division into classes, but all came together to hear what I had to say and I fear no disclaimer when I assume that Brother Sewell did the same. But suppose some apostle had preached in a theatre, would Brother Sewell argue that the church may organize theatrical troupes? If his reasoning is sound there could be no other logical conclusion. The best way to show the absurdity of such sophistry is to carry it on to its final conclusion.

But our deluded brother forgets that Paul also preached among a collection of idols, so what objection could he raise if we were to insist on having a few idols in his classes? Pardon me if all this seems ridiculous, but I am merely showing the results of Brother Sewell's own logic (?). But our brother just jumps from the mire of one absurdity into the mud puddle of another in his desperate effort to find some ground that will keep him from sinking without trace, so we pass on to his next effort.

Hear Him: Christ and His apostles made it binding on the church as well as individual Christians to teach the word of God, but they did not reveal any specific method of teaching that excludes all others. The church in the days of the apostles could not teach in the way we are com-

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# FORGIVENESS OF SINS IN THE OLD TESTAMENT

By Bennie Cryer

**I** was somewhat caught offguard this summer when I became aware of some who were espousing the idea that there was actual forgiveness of sins by God during the time The Old Testament was His rule for His people. Some were saying we have been wrong in teaching that the sins of God's people were "rolled forward" each year and remembered again. I have sat at the feet of some of the great preachers of the past and heard them say time after time that those people's sins were remembered again each year. One thing I have learned is that when I differ from something these scholars of the past have taught as truth, I had better make doubly sure of my position because they generally had it down right. I promised several that I would study this issue and provide some information about it. This is the purpose of this article and if you differ with my observations in it I would personally appreciate your input.

## THE PROBLEM

In the Old Testament there were sacrifices for sins. The writer of Hebrews declared however that it was not possible for the blood of bulls and of goats to take away sins Hebrews 1:4. But in the Old Testament itself it is declared in several places like Exodus 34:6-7 that God would and did forgive sin in the Old Testament. Are these two verses contradicting each other? No. They are simply illustrations of the truth that the forgiveness of sins in the Old Testament was a different kind than the one found in the New Testament that God's people could embrace and enjoy since the cross.

## ZECHARIAH 13:1 14:8

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness...And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea..." This prophecy was fulfilled when Jesus died on the cross, arose from the grave, and ascended into heaven to reign as king. Whatever the "fountain" was it was not available in Zechariah's day. Since it was to be "for sin" it sets the stage for the idea that there was something not available for sin in his day that would be available when Christ would come. Not only that, the fountain would flow

backwards and a part forward symbolized by the "former" and "hinder" seas. In other words, the cleansing power of Christ's blood would flow backwards to those living under former covenants and forward to cleanse those living under the present covenant to the end of time. If those people received actual forgiveness upon offering a sin offering why would it have been necessary for the blood of Christ to have flowed backwards? The answer is found in the following passages.

## ROMANS 3:25-26

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." The phrase "sins that are past" refers to all the sins in the Old Testament that God forgave. "Remission" comes from a word, *pareisin*, that is used only here in this passage. Thayer, p.488, defines this word as meaning, "pretermission, passing over, letting pass, neglecting, disregarding." His comment on the same page is, "because God had patiently let pass the sins committed previously (to the expiatory death of Christ), i.e. had tolerated, had not punished (and so man's conception of his holiness was in danger of becoming dim, if not extinct)..." Webster defines Pretermission as "a passing by; omission." It comes from a word that literally means "to let go by." The use of this word suggests that wherever forgiveness of sins is referred to in the Old Testament such as Leviticus 4 that God did not overlook the sins, but He did overlook the kind of punishment these sins demanded. Because the penalty for these sins had not been paid but had simply been "winked" at, or overlooked by God, Satan was able to hold this over each one that sinned even after the person who had sinned died, Hebrews 2:14. The way Jesus "destroyed" or rendered useless the power Satan had over sinful man was by paying the penalty for sin by the giving of His life. This satisfied the demands of justice, so far as the sinner was concerned, and God could then be counted just and righteous in overlooking the punishment for those sins committed under the Old Testament. This overlooking of the punishment for sins committed had been done by God since the beginning of sin

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## FAMILY VALUES

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but hardly any gospel preachers?

4. The home can help the church by loving and respecting leaders and preachers. Paul said: "Know them which labour among you... esteem them very highly in love" (I Thess. 5:12,13). When a family sits down after morning services to stewed elders, boiled song leaders and baked preacher, it hardly teaches respect. Do not knock the influence of someone who may be called upon to reach your loved one.

5. The home can help the church by giving it love, respect and support. The church provides something we cannot find anywhere else. Every member ought to be identified with a local congregation and then pledge undivided loyalty and support to it.

6. The home can help the church by encouraging meaningful worship. Regular and meaningful worship is taught at home. A small child has an instinct to worship, but this can be lost. It is said that a dog is born with an instinct to bury bones, but if he is put on a concrete floor for a while, he will lose this instinct. The home should cultivate the instinct to worship.

7. The home can help the church by establishing high moral standards. The scourge of worldliness among Christians may be because a high rule of morality was not established at home.

8. The home can help the church by motivating and training young people for greater service in the church. Elders, preachers, and their wives are made in the home. I am quite certain that my own choice to become a preacher was made

because of emphasis in my childhood home and because of the preachers who visited there.

Why are parents so neglectful in these matters? Is it because they are so busy heaping up this world's goods? Are we more interested in flocks than families? In herds than homes? In crops than children? In money than marriage? In business than boys? Are we so preoccupied with recreation that we neglect our children? Are we more interested in our golf swing than in our offspring? Parents have a powerful influence over the lives of their children and yet it has been estimated that the average American father gives 7 1/2 minutes per week of his time to his children. Such ought not to be. Think on these things!

## GUEST EDITORIAL

*Cont. from page 2*

ing authority and its right to command is the key to overcome these issues before they become deeply rooted. Disrespect for laws, as well as obedience of the laws, is a learned behavior. It is taught, and sadly, in many cases, the world has been allowed to set the standard. Jesus spoke of some people whose eyes had been blinded and whose ears were dull of hearing, and except we take what scripture says as our guide the same words may apply to us, today. Teaching concerning respect of authority has been lacking from the pulpit, but even more important, it has been sadly absent from the family scene as the family studies together. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when

thou walkest in the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be frontlets between thine eyes. Deuteronomy 6:6-8 (Deut. 11:18-20) The Bible, God's word, must be taught, and it must start in the home. The teaching must be a well planned, organized, continuous program... of families studying together, of Christians studying together. Parents are admonished to bring up your children in the nurture and admonition of the Lord. Ephesians 6:4. And before we start bemoaning the lack of time just remember God knows all. Let's think out loud for a minute.

1. Do you set aside time for your "social calendar," your sporting events, your cultural events?

2. Do you "find the time" for trips? or watching Olympics or some T.V. special?

3. Do you "make time" for parties and other things "you want to do" in your life?

We all do in one or more of these areas, yet, we have no time to study. What is our profession? Where and what are our values? Scripture says, Seek ye first the Kingdom of God and his righteousness... Matthew 6:33. We say that we love the Lord, and then we allow anything and everything to keep us from study and attending the services of the church. Our children need to be taught, and we need to be busy getting it done. Christianity is a profession that we live daily and dedicate our lives to. It is not a game that we play on Sunday morning for lack of something else to do.

It seems that the awakening comes only when we see our families engaged in some issues that are scripturally wrong or at best,

*Cont. on next page*

questionable. We often hear the voice of those who want to engage in such refer to these as "gray areas." And sometimes, we see them even being defended, because they are so close to home, and besides, we want to do them. If we perceive such things as "gray areas," then we ought to leave these things alone. Scripture tells us to Prove all things; hold fast to that which is good. I Thessalonians 5:21. It is the good that we cleave to, not the "gray areas." Our failure to lead and to teach may have lost many near and dear to us, eternally. When permissiveness is allowed to flourish in the life of an individual, converting that one to total obedience to any authority by man or God is highly unlikely.

Divorce (for every cause); living together outside of wedlock; abandoned children; abused wives, children or husbands; aggressive women's libbers (who respect no authority); and engaging in scripturally unsound practices are but a few of the devices exploited in a rebellious society. This type of society recognizes no authority from God or man for which they need be obedient. These issues have been growing for years, but what has the church heard from its pulpits to inhibit their growth, and, yes, each of these does exist in the church. They shouldn't, but they do. Why? Some don't see or don't want to see them as problems. Others see the problem, but feel that if we just ignore it, it will go away. Some see the problem, but because it affects "my kids" in the sin, it really isn't so bad... in fact, the Bible might not really mean what it says. The Bible declares that "All scripture is given by inspiration of God." (II Timothy 3:16), therefore, the Bible really does mean what it says, regardless of what men may

proclaim, or what the latest book I read may say, or what I want to have it mean. There are many other comparisons that could be made, but enough have been that we can surely see that the problems growth is like the hydra, it has many heads. Remember, what is written here is to and about Christians. The world does not have the authority to set standards for the church nor for the members of His body. God's children are warned, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2). Yet, by the way we would try to blame all of our ills on the world, it would appear that the world does hold such authority. The blame lies much closer, for our conformity comes from a lack of knowledge. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of God, I will also forget thy children (Hosea 4:6), from a lack of knowledge which only God's word can supply us. Might I suggest that we view ourselves in the mirror of God's word by honestly and scripturally asking ourselves: Have we done all that we could to teach our own, within the church and the family? Or do we want someone else to be responsible for teaching those about things for which we have the obligation?

Evangelists who are called to hold meetings need to remember that there are many, even young adults, who don't know how that the child of God must be different. Preaching needs to be done and done boldly concerning issues that attack the lives of God's people. The last thing that we

need is preaching that tickles the ears of the hearers, and lectures which aren't worth the paper they are written on. Paul said, "I am not ashamed of the gospel of Christ: for IT is the power of GOD unto salvation to everyone that believeth: to the Jew first, and also to the Greek" (Romans 1:16). It's the gospel that needs to be heard. It's the gospel truth that must be preached, not only by the evangelist, but by the congregation's teachers. These may be termed as "old fashioned" or even labeled as "negative," but the message remains the same, preach against sin... stand for truth... Preach the word.—4444 Hansen Ave. #246, Fremont, CA 94536-5753.

## PAGES FROM THE PAST

*Cont. from page 4*

elled to teach today. We cannot teach as they taught, therefore if we teach at all we must, of necessity, use some method they did not use. Therefore, we are at liberty, not only at liberty, but necessarily compelled to use methods in teaching that differ from theirs. Now let me prove this assertion...."

It certainly needs proving and he shall be given the opportunity, but first let us examine this preamble a little, and then we will present his proofs (?). When Paul speaks of the church all coming together in one place are we "necessarily compelled" to divide that assembly into classes? Anything Brother Sewell or anyone else shows that we are "necessarily compelled" to do I agree to do without a murmur, but I wish to make sure of the compulsion! When the apostle tells us to speak one at a time that all may learn,

*Cont. on next page*

are we "necessarily compelled" to have several teachers instructing separate classes at the same time, so that all cannot possibly learn all that is being taught? When Paul says, "I suffer not a woman to teach," are we "necessarily compelled" to have some women teachers? And when he commands the women to be silent while the teaching is being done and forbids them even to ask questions at that time are they "necessarily compelled" to speak and ask questions? If these questions are answered affirmatively, I wish to know whence comes necessary compulsion, but if answered in the negative then I wish to know what they are worth as proof as Brother Sewell's contention. Unless he can show that the necessary compulsion exists, which he so insistently emphasizes, they are not worth a counterfeit penny to him. But if, on the other hand, his argument is sound, what a boon he has conferred upon innovators of his sort and description. When Jesus needed money, he took it supernaturally from the mouth of a fish. The church now is unable to do the same as he did. Are they then "necessarily compelled" to have an ice cream supper or some other kind of entertainment?

Paul and Silas sang with their feet in the stocks, but stocks having gone out of fashion, we can no longer do that. So, are we "necessarily compelled" to organize a choir? The Holy Spirit sent Paul and Barnabas on a missionary journey, but as missionaries can no longer be sent that way, are we "necessarily compelled" to have a missionary society? (and so forth and so on) That necessary compulsion is certainly a fine idea—What?

But now let us examine some of his so-called proofs. "First: the churches in the days of the apostles could not teach as we do because they had no New Testament." I hope our readers will not fail to note, and keep in mind, that Brother Sewell in all of his arguments admits that the teaching in the Sunday School is different to that in the apostolic churches and his whole effort is not to insist on following their example, but to offer excuses for not doing so. But this first attempt at proof has no bearing whatever upon methods and can be of no help to him, because the fact that the apostles received their knowledge by direct inspiration of the Holy Spirit, while we receive ours from the written records of the same, does not give any warrant for using different methods for imparting that information to others. The source of knowledge is one thing and the method of imparting it is another.

"Second: We cannot teach as they taught for we are not inspired." Again our brother is guilty of the same sort of perversion as he displayed in his first attempt and essays the absurd task of trying to justify a difference in methods by a difference in the source of knowledge; it is about as logical as trying to measure milk with a yard stick. Following this method of unreason we might as well say that if the apostles made apple dumplings, we would be "necessarily compelled" to cook our apples some other way because we cannot get them from the same tree.

"Third: compelled to use methods different from theirs, and it is meet that we use the best method we can." But not a word has this our great teacher written as proof from the Word of

God. Instead, he has fooled away his time telling us about the source from which we receive things taught. I am getting old and have read many foolish things, but this futile effort of Brother Sewell's certainly caps them all. In my next I will show, from Brother Sewell's own statement, just why he is so insistent in his efforts to "pervert the right ways of the Lord." (Acts 13:10)--G.A. Trott

## FORGIVENESS OF SINS IN THE OLD TESTAMENT

*Cont. from page 5*

among those who had been serving Him faithfully. The blood of animals could not meet the demands of justice so far as penalty was concerned, but could cleanse the flesh, Hebrews 9:13-14. Because the penalty was not removed they were reminded of their sins every year, Hebrews 10:3. God remembered them constantly because He knew they had to be eventually paid for, but in the New Testament He can remit sins and, in addition, remove the penalty because of Christ's atoning death. Because of this, an important part of the New Covenant is, "Their sins and iniquities I will remember no more," Hebrews 8:12. This promise was not valid under the Old Testament so Christ had to come "And deliver them who through fear of death were all their lifetime subject to bondage," Hebrews 2:15. See also 1 Corinthians 15:56.

### HEBREWS 9:15

"And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testa-

*Cont. on next page*

ment, they which are called might receive the promise of eternal inheritance." One of the reasons Christ died was to pay the redemption price necessary because of the transgressions committed under the Old Testament. In other words, until Christ died, those under the former covenant could not enjoy the same blessings of forgiveness and deliverance you and I may embrace today. The price had to be paid in order to escape the penalty of torment. That price was not paid

until Jesus died, on the cross and arose from His grave. This helps us understand the following verse:

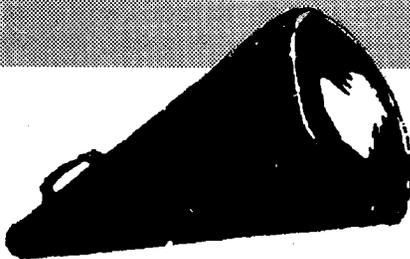
**HEBREWS 11:39-40**

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Hebrews 11 contains some illustrious Old Testament worthies. They received a good report from God, but, even at that,

they, though they had died centuries before, could not be made perfect until the Christian age came. Just like we are saved from past sins because of the promise being fulfilled, so, those old saints could not be saved eternally from their sins until it was fulfilled.

The forgiveness of sins recorded in the Old Testament was a different kind of forgiveness than God's people enjoy today. To equate it with forgiveness after Christ came is not proper nor possible.—**OPA. Amen! DLK**

**ANNOUNCEMENTS**



**FIFTY YEARS TOGETHER**

James I. and Dena M. Clark celebrated their 50th Wedding Anniversary July 11, 1992. A reception was given by their children at the Teledyne Recreation Center in Neosho, Missouri where many friends and relatives attended. Irley and Dena have three children: Nelson Clark of Hollisdaysburg, PA; Candice Rairdon of Tulsa, OK; Rick Clark of Wheaton, MO. They have seven grandchildren and one great-grandchild. Irley and Dena have resided most of their lives in the Southwest Missouri Region. They now reside in Wheaton, Missouri and are faithful members of the Cassville Church of Christ.

**CHURCH DIRECTORY**

Please make the following changes and notations in your 1991 church directory:

1. Delete Ferriday, La. no longer meeting
2. Delete Red Oak Grove near Summit, Ms. no longer meeting
3. Joplin, Mo. new address: Oscar Morris, 1789 Mt. Hope Rd., Webb City, Mo. 64870. 417-782-2572
4. St. Louis, Mo. change James Kees Ph. to 314-776-7728
5. Woodson, Tx. new address: Hoyt McBride P.O. Box 235, Woodson, Tx., 76419
6. McGregor, Tx. new address Francis Holt 1810 South Old Temple Rd., Lorena, Tx. 76655

There will not be a new directory until July of 1993. If you do not have the 1991 edition, order yours today. I have a few left at \$2.00 each postpaid. Send all orders to Ronny F. Wade, P.O. Box 10811, Springfield, MO 65808.

**STUDY MANUAL NOW AVAILABLE**

For the past several months, I have been preparing a Study Manual entitled "In the Absence of Elders." It is a five chapter book. There are three major points of focus in the book: 1) the

non-subscripturalness of the present system being used by most congregations in deciding business; 2) the scriptural system revealed in the Bible; and 3) how to scripturally implement it in lieu of the present practice. There is also an Endorsement and Comment section in it. I have received strong endorsements from such capable preachers as Jerry Cutter, Don McCord, Ronny Wade and Bennie Cryer.

It should be available by Labor Day. If I mail copies, the cost will be \$5.00 per copy with a 20% discount to preachers and congregations when they order by mail.—*Jack A. Cutter, 12321 E. 14th, Tulsa, OK 74128.*

**CAN YOU HELP?**

The Falls of the Neuse Road (Raleigh, NC) Church of Christ is presently engaged in a study regarding the use of the church treasury. I maintain that the scriptures teach the contribution be used for the preaching of the gospel and the helping of needy saints. With this the brethren concur; however, the point on which there is some disagreement is that the scriptures do not limit, some say, the contribution's

*Cont. on next page*

## ANNOUNCEMENTS

use for benevolence to the needy faithful members only. Rather, some believe the contribution can be used to help anyone in need if the church is asked to help to supply the need. (Their argument is based on II Cor. 9:13b: "...and for your liberal distribution unto them, and all men" [emphasis, theirs]).

I was asked during the study, and the brethren agreed, to compose a letter to the OPA, requesting that as many brethren who would to respond concerning this issue. Of course, scriptures to support their comments are needful as the Raleigh congregation studies this topic.

Anyone who wishes to address the use of the contribution may send their comments to me at 5813 Meadowbrook Road, Raleigh, NC 27603. Timely responses will be gratefully appreciated.—*Desmond G. Cornell*

### CONSIDERING A NEED

*By Doug Edwards*

I read with interest the appeal made in the August OPA by brother Jim Franklin for help in obtaining a work vehicle for his work in Malawi. I personally feel an obligation to say something in behalf of his need for this vehicle. Neither Jim nor the Little Rock congregation asked me to write this letter.

My family and I lived in Zambia, Africa from March of 1987 until August of 1989. During this time I was able to visit the Malawi work on four separate occasions and help with the work there. I was able to witness firsthand the demanding workload placed upon the missionary in that work. During the dry season he must conduct scores of bush studies at various places located throughout the country. The vast majority of these studies are located in out of the way

places and over very bad roads. It is absolutely essential that the preacher have a reliable vehicle for transportation.

Someone may ask, "Why doesn't he just buy a good used truck?" The reason he cannot buy a good used truck is because of the low availability and high cost of such vehicles. Cars are not plentiful in most African countries. They come at a premium. A vehicle that is almost run down will cost more than a new car here in the States. The law of supply and demand makes these beat up cars cost far more than what they are worth.

I realize there have been problems in Malawi recently, but there were major problems in the first century church (Acts 15) and the brethren worked together to overcome them. How are we going to heal our wounds today without the one we have purposely sent there for that purpose being able to accomplish his work? Isn't it time to set aside personal controversies and look to the preaching of the gospel?

Brethren, we in America have been blessed above all other countries of the world. We, of all people, must be most generous in our support of the gospel. Remember, our Lord told us, "For unto whomsoever much is given, of him shall be much required" (Luke 12:48). Jim is not wanting a luxury vehicle for his own personal use, but one that he can use for the work.

As the children of Israel were conquering the Promised Land, the Bible says that Joshua "hamstrung" the horses of their enemies (Josh. 11:9). This act crippled these animals so they could not be used for war. When we send a man to a foreign country to do a difficult job and then not give him the support he needs, we, in essence, have "ham-

strung" him. Let us consider Jim's requests and see what we can do to help bring about the glorification of God in Malawi.

### CARNAL WARFARE

#### To Whom It May Concern:

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

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

2. My God in the Bible forbids that I engage in carnal warfare in the following references: "Put up again thy sword... for all they that take the sword shall perish with the sword" (Mt. 26:52); "For the weapons of our warfare are not carnal" (II Cor. 10:3-4); "Turn the other cheek" (Mt. 5:39); "Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military service combatant or non-combatant I would be compelled to "swear" (take an oath), but the Bible forbids that I do so. "Swear not at all" (Mt. 5:34).

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

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

6. To serve in the military service in any way, I would be deprived of obeying the command to assemble on Lord's Day to worship God in the Bible way at least part of the time, hence would disobey God (Heb. 10:25; Act 20:7; I Cor. 16:1-2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch and for the above reasons I ask that my name be listed in support of the above principles.

Matthew William Trent, 518 West Beverly Drive, Clovis, CA, 93612, July 2, 1992.



## *the fields are white already to harvest*

*Bennie Cryer, 1124 Sheffield Ct., Stockton, CA 95210, July 31*—The work in Stockton continues to grow and develop. A young couple has been baptized this month and, in addition, it was a pleasure to watch as Gene Youngblood, one of the deacons here, baptized his daughter into Christ. Don Pruitt held us another good meeting the first part of July. Hannah, Duane Permenter's daughter was also baptized during this meeting. We are currently attending William St. John's meetings in Manteca and also had the pleasure of attending some of Smith Bibben's meetings in Oakdale as well as Carl Johnson's in Ceres. This summer we had the pleasure of participating in the study at Irving, TX as well as preaching there. I also preached at Denver, Co.; Cleburne, Tx.; Chapel Grove and Nashville, Tn.; Ft. Smith, Ark. and Kansas City, MO. In addition we got to attend the annual meeting at Sulphur, Ok and Lebanon, MO. We are looking forward to being with brethren in Midland, Tx., October 16-18 and McGregor, Tx., Oct. 21-25, and Fortuna, Ca., Nov. 6-8. God bless all of you.

*Don L. King, 41931 Chadbourne Dr., Fremont, Ca. 94539, Aug. 10*—We are really enjoying being at home for a bit. We recently heard Carl Johnson at Ceres during his meeting there. It was good to see, hear and visit with Phylis and him again. This past Lord's Day, we enjoyed preaching at the Yuba City congregation. Next Sunday we plan to be at home both services, Lord willing. Then, to Jacksonville, Florida for a meeting. A number from various places have promised to come and help out and we look forward to a wonderful time. If you haven't yet ordered the special issue (on moral issues), please consider doing so soon. I personally feel it is one of the best ever. I recently spoke with one of the preachers living in the Philippines by phone, and the work seems to be doing well. Brethren, you can accomplish a great deal with a small effort

there. If you have a few dollars you can spare each month, write me. I'll explain how you may send your support to a native preacher directly. I don't believe you will regret getting involved. Pray for us.

*Jack A. Cutter, 12321 E. 145th, Tulsa, Ok 74128, July 30*—I thought that it was about time to send in my annual report. The work in South Tulsa and Broken Arrow is progressing nicely. We are to host the Oklahoma New Year's Meeting this year. We have been able to reserve the Nathan Hale High School auditorium for the meeting. It is located at 6960 E. 21st Street. Also, it is scheduled to begin Saturday night, December 26 and continue, as usual, to midnight of the 31st. (The school is located a short distance North of Interstate 44). A list of motel accommodations is being prepared and should be circulated to the brotherhood by the time you read this. In addition, the study manual that I have been preparing entitled "In The Absence of Elders" is ready for the printer and copies should be available by Labor Day. (A separate notice concerning cost and mailing is given elsewhere in the OPA.) Pray for me and the work.

*Ronny F. Wade, P.O. Box 10811, Springfield, MO 65808*—Since last report, we have enjoyed meetings at the following places: in June we were at West Chester, Oh. for a week. One was restored to duty. Surrounding congregations helped us in attendance, which was greatly appreciated. July 5-12 we were at the Pearlhaven congregation in Brookhaven, Ms. Our crowds were good, and one was restored to duty. The New Salem congregation supported the meeting in a first class way, which we appreciate. It was good to have Bro. Lynwood Smith in attendance every night but one. His presence helped the meeting. Bro. Doug Hawkins was also with us for this meeting and assisted in various

ways. It was good to have him. He has a bright future as a gospel preacher. Next we were at Temple, Ga., Our crowds were large and visitors from surrounding churches could not have been better. There was one baptism. Next, the Lord willing, we go to San Angelo, Tx., then to Breeze Hill, In., and McAlester, Ok. May the Lord bless all His faithful, everywhere.

*Jimmie C. Smith, Rt. 6, Box 199-A Harrison, Ark., Aug. 6*—Johnny Elmore held us an excellent meeting in June. I've never heard Johnny preach with more enthusiasm and force, and his sermon material was outstanding. I held a short meeting the last of June at Pleasant Hill, Mo. where we had numerous visitors and good cooperation from area congregations. Several families drove more than an hour to be there every night. I regret that I had to leave after the Saturday night service to attend Aunt Agnes Smith's funeral in Mississippi. I spent much time helping Aunt Agnes dairy and farm while growing up. I thought the Lebanon meeting to be one of the better ones and the preaching very good. In July we were with the brethren in the West Chicago suburb of Glen Ellyn, Ill. I don't know when I've enjoyed a meeting more. There is no thrill like preaching the gospel in new fields. Bro. Joe Rivers and the brethren from the congregation on the Southside were invaluable in their presence. Not only in their presence, but Joe brought visitors too. There was not a service of the meeting without visitors (non-members). The Dupage Co. Church of Christ now meets in a room in Dupage County Junior College. Baine and Katie Adams are given the credit for securing a public meeting place outside of the homes where the congregation previously met. I've never met a couple with more ability to "get things done." It is beautiful country with conservative, receptive people. I next went to Muskogee, OK. where I found renewed interest and good

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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)

crowds. Again, many people drove distances to attend, two brethren were restored and several visitors heard the gospel preached. I next go to Robin Rd. in Garland, Tx.

*Joe Dan Morgan, P.O. Box 1231, Miami, OK 74355-1231, July 20*—The Lord's Church in Miami, Oklahoma has experienced great joy and growth in the past few months. This progress is due to no personal efforts, but a combined effort of all members. To God be the glory. Four of our young people have recently obeyed the gospel. Their obedience to the gospel of Christ is attributed to a lifetime of hearing gospel messages in the services of the church and to the example and teaching in their respective Christian homes. Good job parents!! Also a digressive preacher and his wife have found the truth. They publicly confessed their sins of having worshiped in error by using multiple cups and Sunday school classes. We are very fortunate to have these two worshiping with us. They will be of great service to the cause of Christ in our area. The brother is an able speaker and personal worker, the sister sings well and is a tremendous help in our services. Their conversion took very little effort on our part. Their honest and sincere hearts are to be credited. It proves that there are folks out there that are searching for the truth and we need only take an interest in them. Everyone is at peace in our congregation. Love and concern shows on every face. Every member is striving to do their part for the cause. May God bless the work everywhere.

*Leo Cook, 205 Center, Whitesboro,*

*Tx. 76273, July 13, 1992*—The months of June and July have been a blessing to me and my wife, Eva Nell. I preached at several places in June and so far in July, we attended the Sulphur Meeting, where I was able to preach. Then we went on to the Lebanon Meeting. I preached there also. Very good crowds at both meetings. The following Lord's Day I preached at Mt. Home, Mo. We enjoyed being with our cousins Clayton and Bonnie Fancher. The Lord bless you and yours.

*Reggie Kinser, 9212 S. Ketcham Road, Bloomington, IN. 47403 Aug. 6, 1992*—As the summer winds down, the church at Spencer is making preparation for a gospel meeting this fall. Brother Wayne McKamie is scheduled to preach for us Sept. 13-20. The brethren here are very much looking forward to this event. Since my last report, there have been seven confessions of fault here at home. It has taken time, but the brethren here are learning the importance of making correction in their lives and acknowledging their sins. We have also been privileged to baptize another young man into the body of Christ, recently. Tim Silvers is a bright, conscientious, 17 year old, who had just become a member of the Baptist Church. After a series of home studies, Tim gave up the Baptist doctrine and obeyed the Gospel of Christ. He will be attending services at the Bedford congregation and should be a great asset to the work there. During the past two years, we have assisted more than 15 people in obedience to the gospel, here at Spencer. There has been at least seven restorations and four families have come

over from digression. At present we continue to conduct home studies, run articles in the newspaper, and operate a Bible Talk program by telephone. We wish to thank all who assist us in this effort. May God bless those who labor for the cause of Christ.

*Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, August 5*—Since my last report, I have conducted a meeting at Harrison, Ark. June 6-14. We had a good many outside people to attend, thanks to the efforts of Jimmie Smith and others there. It was a pleasure to get to be with Jimmie and Cindy. I have known them nearly all their lives and we had a lot of visiting to catch up on. The church seems to be doing well. The work at Warrenton continues and we appreciate the faithful little band of disciples there and their commitment to the truth. Thanks to all who have helped also. The 4th of July meeting here was an inspiration, with preaching and singing fine indeed. I was at Chapel Grove, near Lawrenceburg, TN, July 5-12 in the first meeting I have ever held there. The crowds were good and it was very enjoyable to hold a meeting where people enjoy being together and like gospel preaching and singing. I especially enjoyed staying with Leo and Bernice Burns. Those who have been there know what a treat it is. Since getting home, I have heard Irvin Barnes at Claxton and Wayne McKamie at Lee's Summit. Lord willing, we leave Saturday for St. Albans, WV for a meeting Aug. 9-16. Also, I am to be in Auburn, CA, Oct. 23-Nov. 1; Brazil, IN, Nov. 22-29; and Tulsa, OK, Dec. 5, 6. We are hoping to conduct one more mission meeting in our area this year, also.



A D V O C A T E

No. 10 October 1, 1992

## THE STRETCH OF FAITH

*By Billy D. Dickinson*

**T**he life of Christ was marked with controversy from the beginning to the end, for unlike preachers today, our Savior never refused to take on a controversial issue when the truth was at stake. This fact can be seen in Mark 3:1-5, where the controversy on that occasion had to do with what did and what did not constitute a breaking of the Sabbath. On this particular day Jesus had entered into a synagogue and was teaching the people. In the audience there was a man whose right hand was withered (Luke 6:6). In other words, his hand was dried up to where paralysis had settled in and he had lost the use of that hand. Our Lord knew the man was there and the religious leaders who differed with Christ on this issue also knew he was there. Thus, Mark 3:2 sets the stage for the confrontation between Jesus and His adversaries with these words: "And they watched him, whether he would heal him on the sabbath day, that they might accuse him."

The would-be accusers of our Lord contended that for Jesus to heal this man on the Sabbath day would constitute a violation of the fourth commandment of the Decalogue. In fact, the Pharisees took such an extreme position that they refused to even set a broken bone or put back a dislocated joint on the Sabbath! According to that kind of reasoning, it was certain that you better not get sick or injure yourself on the Sabbath because you just might die before the next day arrived when you could receive medical attention!

The law of Moses, of course, never said any such

thing—this is another example of where the Jews attached human tradition to what God had actually said. Hence, Jesus took the issue to them by getting to the real heart of the matter, when He asked in Mark 3:4, "Is it lawful to do good on the sabbath days, or to do evil? To save life, or to kill?" You see, nothing in the law forbade Christ from healing this man; to heal this man on the Sabbath violated neither the letter or the spirit of the law. Furthermore, the Lord pointed to their own inconsistency to prove them wrong. In Matthew 12:11-12, Jesus shows that they had no hesitancy about lifting a sheep out of a pit on the Sabbath. He then drives the point home by asking them, "How much more then is a man better than a sheep?" Our Saviour's conclusion is—"Wherefore it is lawful to do well on the sabbath days."

Finally, after meeting the controversy head on, Jesus says to the man in Mark 3:5, "Stretch forth thine hand." The word stretch means to extend or draw out, as to full length or width. This is what Christ commanded this man to do with his hand, and the Bible says, "He stretched it out; and his hand was restored whole as the other." I believe this man exercised the "stretch of faith" that day, for not only did he stretch forth his withered hand by the command and the power of Christ, but he also stretched forth his faith. Indeed, he extended his faith outward toward Jesus to its full length and width. Sometimes we use the word stretch to mean to strain or to exert to the utmost. That is what this man did—he reached down into his innermost being and he stretched his faith to the

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## FROM THE FIELDS 10-12

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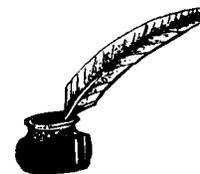
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# EDITORIAL

By Don L. King



It has been said by many that history repeats itself. If so, consider this. Many years ago the church experienced a painful, sad division because some began insisting upon individual cups. Undoubtedly the problem was made worse because many had not studied the issue and were taken by surprise. Hasty decisions were made by brethren who wanted only to be right. Unfortunately, many made the wrong decision embracing the innovation. Soon, open division existed. The same can be said with regard to instrumental music, Bible classes or Sunday School, the Missionary Society, etc., etc. Good brethren were willing to be ignorant of Bible principles. Because of this many were ripe to be made pawns by Satan. How sad.

Through the years a number of great preachers came along and helped brethren to see the dangers of innovations of any kind. One can read their powerful arguments warning of the dangers to the church by innovations in early issues of the **Old Paths Advocate**. Finally, the truth won. The sin of innovations became obvious to any fair minded Christian. Sermons pointing out the error of the individual cups were common even in my younger days. I grew up hearing why instrumental music was wrong in the worship of the church. I can plainly recall hearing my own father, Homer L. King, as he showed why the church needed no unscriptural and separate organization such as the Missionary Society to evangelize the world. The preaching of the gospel to a lost and dying world is, he pointed out, one of the church's primary functions. There was a time when nearly all members of the Church of Christ knew innovations were wrong. More than that, they knew **WHY** they were wrong.

Today we have moved on to other things. We have concerned ourselves in more recent years with the marriage question, etc. Once again history repeated itself. Hasty decisions made by good brethren again. Today open division exists over this matter.

Heartbreaking as it may be, we must realize that when we allow ourselves the luxury of remaining unaware of plain Bible principles; we are ripe for Satan's picking. We must learn our

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# THE QUERIST COLUMN

By Ronny F. Wade

**Question:** Is it wrong for a Christian to vote in national elections? Is there a difference in issues that are local rather than national? What about school levies etc.? (Ok., Ohio)

**Answer:** The subject of voting is not directly addressed in the scriptures. Since representative democracies, such as we have in our modern world, are of relatively recent origin the subject was never raised in the days of Christ and the apostles. It is the belief of this writer, however, that the answer to the question lies not in its specific mention in the scriptures, but rather in principles that regulate the relationship of Christians to civil government under all circumstances and in all ages. It is noteworthy that the church of our Lord has existed in nations throughout the world, for almost two thousand years, in political climates as diverse and different as day and night. Yet in every situation one principle was predominate: there was a separation between church and state.

## The Teaching of Jesus

In Luke 22:15-22 Jesus gave credence to the authority of earthly rulers. He stipulated, however, that what belongs to Caesar and what belongs to God are different, and that to confuse the two invites disastrous results. In Lk. 13:1-2 He recognized the right of the State to maintain order and bear the sword against evildoers. Not once do we see Him trying to overthrow the government, or leading a march in defiance of governmental regulations. His example is one of submission to and non-involvement in governmental affairs.

## Romans 13:1-7

In Romans 13:1-7 Paul writes a very comprehensive dissertation on civil government. We learn from his writing that Christians are to be in submission to the "powers that be". The only exception to this rule is when authorities require of us something that would interfere with or prohibit us from doing the Lord's will. In such cases we must obey God rather than man. Acts 4:16-19; 5:29 Secondly, Paul declares that God ordains the authority of civil government, with its purpose being the maintenance of order and the preservation of justice. Christians are also required to submit to civil authorities "for conscience sake" or as Peter would say "For the Lord's sake" 1 Pet. 2:13-17. This simply means that Christians want to submit to

civil powers because they are ordained of God.

## The Kingdom of Christ

Jesus teaches that His kingdom is not of this world. If it were, "then would my servants fight," but "my kingdom is not from hence." Jno. 18:38 There is a vast difference in the kingdom of Christ and the civil governments of this world. We have already studied the primary purpose of civil government. The Lord's kingdom has a spiritual mission. It is never charged with the maintenance of order in this world. Its appeal is to the heart of man and its goal to change the lives of men. Those who comprise it are spoken of as "strangers and pilgrims" 1 Pet. 2:11, an indication that this world is not our home. Early Christians assumed a position of non-involvement, in governmental affairs. They were unattached. Never do you see them marching or crusading for moral issues. They believed that the gospel transformed men and not special legislation made by man. They saw their mission as greater than involvement in political issues and the consequences of sin reflected in the ills of society.

## Does God Put Men In Office?

Now that we have defined the roles of the Church and the government, we are ready to deal with the issues directly related to voting. Does God put men in office or governmental positions. The answer is both yes and no. He certainly has in times past. (Dan. 2:21-22; 4:17; 5:17-23) However in Hosea 8:4 there is a clear indication that these rulers were installed without the help or approval of God. While Dan. 4:17 teaches that God can and has set men in office, it does not teach what some have affirmed i.e. God often places the very worst of men in such positions. The word "base" literally means "average or lowly" the idea being that God can use ordinary men to carry out his purposes. Thus, we must conclude that God may, if he so chooses, place men in office but doesn't necessarily do so at all times and in all places.

## Should We Vote?

Given the scriptural background presented in the first parts of this article, it is my conviction that Christians should assume a role of non-involvement in governmental affairs. Our calling and mission, our goals and ideals are so much greater

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# THE COLLECTION - WHERE IS IT?

By Richard Nichols

Are we unscriptural in taking up a collection in the worship on the Lord's day? Are the churches of Christ around the world engaging in a sinful practice by doing this? Are we to understand that Paul teaches us to put a portion of our money away at home as the Lord prospers us?

Evidently there was a collection among Christ and his disciples before the establishment of the church. Judas Iscariot was what we would call "the treasurer" of the group for the Bible tells us he "had the bag" (John 12:6). Clearly the practice was for Judas to buy those things that the apostles had need of, and to distribute to the poor out of this common treasury (John 13:29).

## THE EARLY CHURCH

Immediately after establishment of the church (Acts 2) new disciples who had possessions and lands sold them and brought the money and "laid" it at the apostles' feet in a common collection (Acts 4:35,37; 5:2). In Acts 6 the apostles turned over the task of tending to this collection and distribution to capable men. Later Paul wrote to the Corinthian church about the matter of giving of their means which evidently had been already discussed. He said, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem" (1 Cor. 16:1-3).

The day that the collection was to be taken up was "the first day of the week." God told Israel, "Remember the Sabbath day to keep it holy." He did not specify any certain Sabbath, so the people of God understood Him to mean that every sabbath day was to be remembered and kept holy. The Sabbath day holds no personal significance to the Christian, but the first day of the week was the day of Christ's resurrection (John 20:1). Furthermore, the church of Christ was established on the first day of the week-Pentecost day (Acts 2:1; Lev. 23:11,15,16). Just as each week has a first day, each week has a day of worship for Christians. The New Testament church met to "break bread" on

the first day of the week (Acts 20:7). It surely was the day referred to by John in Revelation 1:10 when he wrote: "I was in the spirit on the Lord's day." On every Lord's day the worship of God is to be conducted and it is to include "the collection."

## WHERE ARE WE TO GIVE?

Where is that collection to be done? It seems perfectly clear from what we have already seen that it is to be taken up during the worship on the Lord's day. However, Joseph H. Thayer in his lexicon of the New Testament defines the words, translated in the King James Version "by him" in 1 Corinthians 16:2, as "by him i.e. at his home." (Page 163). Some have taken what Thayer has said to give them the liberty to put away at home a proportionate amount as the Lord has prospered them rather than placing that amount in the collection during the Lord's day worship. We will see as we look more closely that Thayer's is an unfortunate definition of that phrase.

Thayer defines the pronoun, *eautou*, in its various forms as a "reflective pronoun of the 3rd person. It is used: 1. of the 3rd person sing. and plur., to denote that the agent and the person acted on are the same; as..." After he cites several passages Thayer goes on to say: "Of the phrases into which this pronoun enters we notice the following: ... of itself. i.e. in its own nature, Rom. 14:14... to come to one's self, to a better mind. Lk. 15:17..." Thayer defines *kaq eauton* as meaning, "by one's self, alone" and cites Acts 28:16 as to where it occurs. That passage reads: "And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him." Nothing is said in this verse about where Paul is kept. We learn later (from verse 30) that Paul is allowed to have his own hired house, but we do not find that in this verse. Neither are we told that he is not kept in the prison house, and one would certainly dwell "by himself" in what is called "solitary confinement". Dr. George Ricker Berry in his interlinear word for word translation gives: "...but Paul was allowed to remain by himself, with the who kept him soldier." (We know that to make sense in English the word "soldier" needs to be inserted between "the" and "who"). What we are told by verse 16 is that Paul is not kept with other prisoners, but he is allowed to stay by himself (with

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a guard). Thayer goes on to define *kaq eauton* in James 2:17 to indicate that faith "by itself" is dead.

#### **A PRIVATE MATTER**

Please continue to remember the general definition, "of the 3rd person sing. and plur., to denote that the agent and the person acted on are the same". Now Thayer gives the phrase *par eautw* in 1 Cor. 16:2 the definition "by him i.e. at his home,". We believe this expression to mean that "by himself," "with himself," "in himself" a decision on how much to give was to be made—a private decision and responsibility, and, therefore, to specify a place (although it is a private place) is an error. "What," someone might say, "do you mean you would challenge Thayer?" Absolutely! Why not? We do not purport to be smarter than Thayer, but we believe in this place he is wrong when he indicates a location. Please remember we believe his work to be among the best of its kind, but Joseph Thayer was just a man. His work although monumental was not inspired. No one should accept it as having Divine authority. And moreover remember Thayer was not a Christian. Sometimes it is difficult to see why such brilliant scholars never come to understand, accept, and obey the Truth, but pride may stand in their way. The apostle Paul said, "not many wise" men are called. When reading after a Methodist, or a Presbyterian, or a Baptist, always recognize that his views in some areas are necessarily slanted otherwise he would not belong to a denomination.

#### **PETER WONDERS "IN HIMSELF"**

The definition Thayer gives to this same expression in Luke

24:12 is, "to himself i.e. to his home." This passage reads: "Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass." The sight of the empty tomb and the grave clothes caused Peter to wonder, or he pondered "in himself" what had happened. But Thayer would have Peter wondering, or pondering "to his home" which does not make sense to us. Peter is merely wondering in private thought as to what the things he had seen meant. To corroborate his definition Thayer gives John 20:10 which reads, in the King James Version: "Then the disciples went away again unto their own home." But we find that the word "home" is not translated from any word in the original text but is added by the translators. The Diaglott translates this passage: "Then the disciples went away by themselves." We would say: "Therefore the disciples went their own ways." In Luke 24:12 Peter wondered "within himself" what those things meant.

Thayer gives this same expression in Luke 18:11 to mean, "with himself, i.e. in his own mind." This passage concerns the story of the Pharisee and publican that went up to the temple to pray. Jesus said: "The Pharisee stood and prayed thus with himself, God, I thank thee..." Thayer's definition certainly is acceptable here. But why would Mr. Thayer say *par eautw* in 1 Cor. 16:2 means "at his home?" It is possible that there were certain documents of the first century which used this expression to mean "at home." However it seems clear that in all these passages of Scripture it carries with it a similar meaning—a reflection

on the person or thing doing the acting.

#### **LITERALLY, "LET HIM PUT"**

The context clearly shows that a person each week was to "lay" or put into the "collection" an amount determined by him according to what he had been prospered. "Lay" is from *tighmi* to put, place, set, frequently signifies to lay, and is used of (a) laying a corpse in a tomb, Matt. 27:60... (b) laying money at the Apostles' feet, Acts 4:35,37; 5:2... (1) Christians, in laying money in store for the help of the needy, 1 Cor. 16:2 (lit.. 'let him put')," so says W. E. Vine in his Expository Dictionary. So the term "lay" or put into the collection in 1 Cor. 16:2 is the same as that used to signify the laying of money at the Apostles' feet.

The terms "collection" in verse 1 and "gathering" in verse 3 are from the same Greek word, *logia*. Paul made it perfectly clear that the collection was to be done BEFORE his coming and NOT AFTER he arrived. If the collection were done by each person at his or her home, it would make necessary another collection or gathering of those various treasures when Paul came, an act that Paul obviously wanted to avoid. So we can only conclude that the context of 1 Cor 16:1-3 proves that the expression *par eautw* cannot mean "at his home," but signifies that the person, "himself" is responsible for this action.

#### **QUESTIONS**

We have some questions to ponder. IF each individual were to "purpose" and put in store AT HOME the amount that reflects his or her prospering for the week THEN:

1. Why did the apostle specify that it be done "on the first day of the week?"

2. Why did he not specify Friday, or their pay day, or the Sabbath?

3. Why limit that personal storing up at home to just one day of the week?

4. BUT if this money is to be collected into one treasury, then is it not reasonable that they would collect it when they "came together" to worship?

IF the "collection" of this money is to be done AT HOME then it is not an ordinance of worship, and ALL OF IT should be collected AT HOME, and we have no right to collect it in the worship. BUT if it is an ordinance of worship then IT MUST BE DONE WHEN WORSHIP IS CONDUCTED. Is that when the collection was commanded to be done? YES! The "collection" or "gathering" of this money was to be done on "the first day of the week," the day "when the disciples came together to break bread."

#### CONCLUSIONS:

The expression, *par eautw*, then, is simply reinforcement of the command to every individual - "let each of you for himself put in the collection whatever he may be prospered." This corresponds to Paul's instruction in his second epistle to the Corinthians when he said: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7). Every person, therefore, by personal, private deliberation "with himself" is to calculate the amount that he or she has been prospered, and in turn "purpose," or commit a specific amount to be "laid," or put in the "store" or "collection" when the disciples come "together to break bread" "upon the first day of the week."—*1852 - 3rd Pl. N.E., Birmingham, Alabama 35215*

## THE STRETCH OF FAITH

*Cont. from page 1*

utmost. He exerted and strained his faith as far as it could go, believing that Christ could accomplish what was otherwise impossible in his life. I believe we today also need to exercise the stretch of faith in our lives! Regardless of the amount of faith we now possess, surely there is room to stretch and extend our faith a little wider or a little farther. By using this man as our example, let's see what the stretch of faith is an exercise of.

First, the stretch of faith is an exercise in trusting Christ explicitly. It is to look to Jesus and trust in Him to meet our every need in every area of our life. That is why this man was present that day. Although the Bible doesn't specifically say so, there can be little doubt that this man was there on that occasion because he was seeking Jesus to meet his need. Certainly he did not hesitate when the chance came to be healed, but by the faith and trust he had in Christ he disregarded the apparent impossibilities of his situation and he relied upon Christ wholeheartedly for help and deliverance. Likewise, we need to exercise the stretch of faith in our lives to where we trust Christ explicitly to meet all of our needs! We need to have the attitude of the Apostle Paul, as expressed in Phil. 4:13, "I can do all things through Christ which strengtheneth me." Paul's philosophy was not that he could do all things in and of himself, but that he could do all things through Christ. This is where Paul's hope, power, and strength was to be found—not in self, but in Christ.

Today we need to look to Christ as the source of our strength and

do as Peter exhorts in 1 Pet. 5:7, "Casting all your care upon him; for he careth for you." When Christians worry about the future and live distressful lives, it shows that their faith needs to be refined. Sometimes we even fear that we'll be deprived of life's necessities, but Jesus tells us in Matthew 6:25 to "take no thought" for these things. In fact, Christ said that such a fearful attitude is indicative of "little faith" (Matthew 6:30). Yes, the stretch of faith is an exercise in trusting and relying on Christ.

Also, the stretch of faith is an exercise in rendering obedience unto the Lord. Jesus commanded this man to stretch forth his hand, and Luke simply says, "And he did so" (Luke 6:10). The bare command of God is sufficient reason for obedience, for faith leads one to obey when there is a command and a promise of God. Think about the situation that this man found himself in. He can't stretch his hand out, because it is withered and paralyzed, and yet Jesus commands him to do that very thing! The fact that he needed to stretch it out shows that it was still drawn together and the healing became effectual only as he exercised enough faith to obey the command of Christ. This is the stretch of faith that we need to exercise in our lives. We need to come to the point to where we trust Christ enough to obey Him and follow Him wherever He leadeth. This is how we demonstrate our faith and love for Christ (James 2:18).

Why did Jesus give this man something to do? This was his opportunity to respond to Christ's grace and to demonstrate his faith and reliance on Jesus. Likewise, we are saved by the grace of God, but we have a part in re-

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sponding to that grace. Romans 5:2 says that we have access into God's grace by faith—a faith that moves to obedience (James 2:24). God's grace is administered to us by means of the gospel, for the gospel is "the word of his grace" that is able to give us a heavenly inheritance (Acts 20:32). But the gospel has commands to be obeyed with promises to be enjoyed 1 Peter 4:17, Mark 16:16 & Acts 2:38. Have you exercised the stretch of faith in your life to where you are willing to comply to any and every command of God?

Lastly, I want to point out that the stretch of faith is an exercise that satisfies. Because this man stretched his faith to the utmost, the transforming power of Christ touched him and gave him a new lease on life. From that day forward he was a better and happier man, for the Bible says in Mark 3:5, "And he stretched it out: and his hand was restored whole as the other." Yes, he is now a whole individual with two hands with which to serve the Lord.

This can be true of us spiritually! If we will only exert and strain our faith in Christ as far as it will go, the Lord will bless our lives and use us as His instruments of righteousness. By the transforming power of Christ, as administered to us through His gospel, we can become that complete man spoken of in Col. 4:12, who stands "perfect and complete in all the will of God." However, in order for Christ to make us a new creature (2 Cor. 5:17), we must be willing to exercise faith and trust in the Lord by rendering obedience to His gospel. Jesus is saying to each of us, "Stretch out your faith toward me!"—215 Forest Hills Dr., West Monroe, LA. 71291

## EDITORIAL

*Cont. from page 2*

lesson from gazing at the past.

Let us view ourselves today. The years of fighting the Sunday School are over. That is ancient history we say. The lines are drawn so why preach it anymore? We have concerned ourselves with studying the Holy Spirit and trying to decide just how He accomplishes His work and that is surely a worthy topic. However, in the last several generations so little preaching has been done as to how the church should be taught when it comes together for worship that a sizable number are simply unaware of the Bible principles violated by Sunday School. Good brethren believe, at least in some cases, that a woman may teach anywhere both public and private as long as the church is not gathered together for a public worship service. Are we courting disaster again? In our opinion, yes. The same can be said with regard to the other matters we have mentioned. We dare not be lulled into a false sense of security. God's people can surely face division again over the same innovations as a hundred years ago if we are willing to be unaware, ignorant if you will, of the Bible truths relating to the sin. Why not ask for sermons which deal with the basic and fundamental doctrines of the church? Why not continue to cry out against those old issues lest they, as a two headed serpent, rise up to wound us again?

If you find all of this a bit far fetched, why not ask some of the members where you worship to explain why, biblically, the innovations we have mentioned are wrong? We believe you will feel differently then. In our opinion, it is long past time for all who teach and preach the Word of

God to begin dealing with specifics rather than generalities. We cannot afford the luxury of blissfully staying in the biblical darkness of ignorance while the same old tricks of Satan, which once caught us napping, are gathered for a new attack. Preachers, please drag out those old time sermons. It's time to preach them to us again. As Isaiah 58:1 says: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Later in verse twelve he added: "And they that shall 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."—**OPA**

## THE QUERIST COLUMN

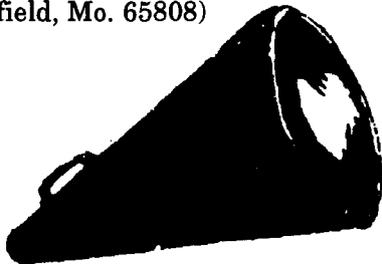
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than the mundane events of a passing, perishing world that we should have little time or attention to give to its business. Are all matters that affect us in today's society to be treated equally? Or is there a difference between hard core political, governmental issues and other matters that affect our every day life? I am inclined to say there is a difference. If one took the extreme position of David Lipscomb (which I reject) it would be wrong to work for the Post Office department because it is an arm of civil government. The same would be true of all public school teachers. Education is clearly an arm of the State, with tremendous Federal regulatory and financial involvement. I do not believe Christians compromise their religion by being affiliated with either, yet these people are working for the government.

# ANNOUNCEMENTS

Other situations paralleling these might be: a county offers to install a rural water district, if the citizens vote a tax levy to pay for it. Could a Christian vote on this issue. I think they could. There are other issues such as school levies and bond elections, the funds from which provide better educational facilities, that fall in the same category. The bottom line is that we are responsible for seeing that we violate no principle of scripture regarding our relationship to the "powers that be." The sincere child of God will realize that we can accomplish far more for the Church and society by living a godly life and praying for our leaders than becoming involved in their selection and the governmental process that produces them.

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



## ANNOUNCEMENTS

Tulsa's Church of Christ congregation, at 3733 E. Latimer Place, will move its place of worship on Sept. 6 or 13 to a new location having sold its building at the above location. We will use room 200 at La Quinta Inn Motel on 41st St. immediately east of Hwy. 169 until our new building is built. For further information, call Leonard Hendrickson 918-451-0047.

## CHURCH DIRECTORY

**COLLINS, MS.** Delete the names in the directory and add: Greg Cole, Rt. 3 Box 140A, Collins, MS 39428, Ph. 601-765-

0744. Mark Walters, Rt. 2 Box 335, Ellisville, MS 39437, Ph. 601-763-3972.

**PLEASE ADD:** Montgomery Highway church of Christ, 2976 Hwy. 31 So., Pelham, AL 35124 (Cahaba Village Shops, across from K-Mart). Services: Lord's day 10:30 a.m.; Sunday Evening, 6:00 p.m.

Marengo Church of Christ, P.O. Box 186, Marengo, IN 47140. Sunday: 10:30 a.m. and 6:00 p.m. Jimmy Cating, Ph. 812-365-2740, and Doug Edwards, Ph. 812-738-2381.

## THANK YOU

The Nichols and Barrett families would like to express their gratitude and appreciation for everything that was done during the illness and death of their beloved Brenda. Had it not been for your support and encouragement during the 10 months of this serious illness and God's help, we could not have endured. Again, thank you.

## MISSOURI LABOR DAY MEETING REPORT

By Roger L. Owens, of the Neosho Congregation  
From start to finish, the Missouri Labor Day Meeting was very well attended by brethren from a host of congregations from many states. The theme of the meeting, The Christian Warfare, was very well received and adequately handled by each of the nine different speakers. The meeting included 9 speakers, 18 prayers, 44 songs, and 3 young ladies were restored to Christ. The meeting seem to progress gracefully along in an almost flawless fashion, as if it were being orchestrated by the heavenly host. Although Neosho was the host congregation, we

want to mention that the Burkhardt and Seneca congregations served as co-host with us and we appreciate their hard work and efforts. We were blessed with good attendance from every age group, ranging from 90 plus years to newborns. Thanks to the many hours of planning by every member the meeting was a great success in every way. We appreciate the fact that everyone complied with our first rule, i.e., no entertainment until after the close of our meeting on Sunday evening. Thanks to all the speakers for their efforts, and the song leaders who were always ready, to those who worded prayers, and those who helped in the general needs of all. A very special thanks to John Anderson, who contributed a great deal of time and energy in assisting me in keeping things moving along. The meeting will rest in our hearts for many years to come and we trust God will always receive the glory for what was accomplished. Next year the Mo. Labor Day Meeting will be hosted by the Northside congregation in Springfield, Mo. One final thanks to the Cassville congregation for sending the cookies. Thanks to all, and may God bless you each and everyone.

## MEET BRO. SAMUEL BRUCE ROEBUCK



By William L. St. John  
I am happy to introduce and recommend Bro. Samuel Bruce

Roebuck, of Rt. 1 Box 90, Hugo, OK 74743, to those who may not know him. Bruce was born June 26, 1970 at Oklahoma City, OK, to Sam and Velma Joyce Roebuck. He is a graduate of Soper High School. In 1981, Bruce's parents learned of differences in the church and took a firm stand for the "old paths" against all innovations in the church. After attending a meeting held in Hugo, OK in 1982, Bruce was baptized by Bro. Randy Tidmore. He began teaching in the church at Valliant at the age of 14, and within a few years he was teaching in surrounding congregations. In August of 1991, he gave up secular work to begin preaching full-time. Bruce acted with wisdom in beginning with his home congregation at Paris, TX. It was my privilege to assist the congregation here in ordaining Bruce to do the work of an evangelist in November of 1991. Bruce possesses great ability as a preacher, speaking with conviction and getting results. He has a thirst for knowledge, is zealous and true to the Book. To know him is to love him. He is recommended by his home congregation and many others, as well as by preaching brethren Joe Hisle, Richard Nichols and this writer. For more information, contact Bruce, myself, or any of the brethren at Paris. Brethren, I encourage you to call on Bruce for meetings and to use him in the Lord's work.

#### FOR YOUR INFORMATION

It has come to our attention that a chain letter has been making the rounds to many of our brethren who are then asked to send money to the next in line, etc. Be advised that in spite of the statement in the letter that it is not illegal, IT IS ILLEGAL! The United States Postal In-

spector in San Francisco says it is certainly illegal. What to do? Throw it in the trash! DLK



#### OUR DEPARTED

**ULERY**—Bro. Joe Ulery was born October 1, 1911 and passed away July 17, 1992. Bro. Joe was a member of the Church of Christ at Mozier, Illinois and lived nearby at Kempsville. He was a farmer most of his life; and later a custodian in the grade school at Kempsville. Bro. Ulery was married to Phydella Lucille Crader in Jerseyville, IL on August 4, 1934. He is survived by his wife, two daughters; one sister; one brother; four grandchildren; and two great-grandchildren. The writer and Bro. Eugene Anderson read scripture and spoke words of comfort to the family and many friends who gathered.—*Miles King*

**CHANEY**—Ruby Imogene Chaney, daughter of the late Albert and Ida (Beasley) Rogers, was born on November 20, 1912 in Douglas County, MO and departed this life on August 31, 1992 in the Kabul Nursing Home, Cabool, MO following a long illness. She was 79 years, 9 months, and 11 days of age. Ruby grew up in Douglas County, and married Leonard "Bill" Chaney on Jan. 25, 1939 at Ava, MO. One daughter was born to this union. Bill preceded her in death in 1981. Ruby was baptized many years ago and was a long time member of the Fieldstone Church of Christ. She is survived by her daughter, Letha

Melton, and her husband, Jim; and by one grandson, Joshua Melton; and by a host of other relatives and friends who will sadly miss her. The writer conducted the service at Mt. Grove, MO and burial was in the Clifty Hall Cemetery near Vanzant, MO.—*Ron Alexander*

**ESRY**—Vera Esry was born October 5, 1920 in Walterboro, SC and departed this life on August 31, 1992. She had been a member of the church in Walterboro for many years. She is survived by her husband, Chester Esry; one daughter, Kathy Thompson; one son, Daryl Esry; and one sister, Louise McClendon. She will be greatly missed by all of us who knew and loved her. I endeavored to speak words of comfort and warning to the friends and family who gathered in her memory.—*Mark Bailey*

**MARTIN**—Ervin C. Martin, of Nebo, IL was born June 3, 1912, in Belleview, IL and departed this life on August 14, 1992. He married Nanna Mae Stewart on March 22, 1934, in Pittsfield, IL. Ervin was a retired farmer and construction worker. He was a long time member of the Mosier Church of Christ where he will be sorely missed. He is survived by his wife, Nanna Mae, Nebo; four sons; four daughters; five sisters; 24 grandchildren; and 25 great-grandchildren. Ervin was preceded in death by one brother; four sisters; one grandson; and one granddaughter. Services were conducted at Pleasant Hill with a large crowd present by the writer. Burial was in the Nebo cemetery. Ervin and Nanna Mae always opened their home to preachers and others over the years. Ervin will be missed at church and in the community.—*Ron Alexander*



## *the fields are white already to harvest*

*H.E. Pace 597 E. Walnut St., Jesup, GA 31545*—We here at Jesup, GA are being blessed in doing the work of the Lord. Two have been baptized since last report. We are in our building and are now doing remodeling work on it. We appreciate all the help we received from brethren throughout the U.S. We have been privileged to hear the following preachers this summer: Don McCord, Don Pruitt, Wayne Fussell, Don King and others. Bro. James Hensley was here for a weekend meeting Aug. 28-30. He and his family will be moving here the first of October. He will need some support. Pray for us and the work here.

*Paul O. Nichols, 998 Terrace Dr., Oakdale, CA 95361 Sept. 5*—In May I was with the church at Atwater, CA for a meeting. It was good to be with these brethren again. Although the congregation is not large they have strong leadership. June 7-14, I was at Canon City, CO for my first meeting. I enjoyed the meeting and the opportunity to work with these people. They appreciate hearing the gospel. My nephew, Mike Middick works with this church and is doing well. One was baptized. In August, I was with the churches at Andrews and McGregor, TX. This was my first at Andrews in 26 years. C. A. Smith is working with this congregation and is well respected by the members. I learned to appreciate him and his good wife more than ever. The wonderful hospitality in the Nollan Beck home was much appreciated. At McGregor, I stayed with Jean and Wayne McKamie and could not have been treated better. During the meeting, I saw people whom I had not seen for years. One man and his wife drove about 400 miles to attend one service. Two of the local brethren drove about 250 miles a

day on their jobs and did not miss a service. This congregation has several young married men who have much talent, and they are using it for the Lord. I was very impressed. May the Lord bless the work of the church everywhere.

*Doug Edwards, 1131 Dale Ave., Corydon, IN 47112, September 3*—After ten years of being associated with the work in Edmond, OK., my family and I have moved to southern Indiana to begin working with the new church at Marengo. We leave behind many friends and special memories of our work in Edmond. That church assists with the work in Zambia, and I appreciate their concern for our African brethren. I am excited about the Lord's work in southern Indiana. The work started here a little over a year ago as result of Irvin Barnes' preaching through the television program conducted by the Missouri churches. The brethren in this area ran the program on a Louisville station for several months and the Hawkins family, of Marengo, left error and turned to the truth. Walter Hunter, Reggie Kinser, and others have been instrumental in helping this congregation to be established. The church in Marengo is small in number, but large in dedication and zeal. Counting my wife and myself, we have seven members, but we do not consider our size to be a hindrance. We have been here for four Sundays and our crowds have been averaging around 15 on Lord's Day morning services. We have started meeting on Sunday evenings, whereas previously the church was meeting only on Sunday morning. The members here are very well known in the area and will provide me with many opportunities to visit with many non-Christians. We are planning on having a gospel meeting the week of Sept. 20-27 with me doing the preaching. We

plan to advertise extensively and personally invite as many as we can to the meeting. We hope that God will provide us with many new prospects with which to visit. May God bless you.

*Don L. King, 41931 Chadbourne Dr., Fremont, CA 94539, Sept. 12*—Recently, we closed a very enjoyable meeting at Jacksonville, Florida. Crowds were good with visitors coming from many places to help us. Too, a number of outsiders attended which thrilled us. This was the seventh meeting we have held there and it was wonderful to see and be with them all again. They have some good young talent coming up and the future appears to be bright for them. We made our home with Gordon and Flora Prince, friends for many years. They were great as were all the brethren. We recently heard Doug Hawkins at Fremont who did very well indeed. If you haven't heard him give him a call. The California Labor Day meeting was one of the largest in years. Good singing and preaching and a fine attitude by all. The Manteca congregation did a great job with it and we thank God for its success. Next Lord's Day we plan to be at Atwater, CA and the following at Stockton, Lord willing. Your prayers are needed.

*Miles King, Route #1, Box 115, Scotland, AR 72141, Sept. 1*—This summer has been very enjoyable. The congregation at Scotland had a good meeting in June with Bro. Billy Orten doing the preaching. A very good meeting, too! We had visitors attending from Louisiana, North Carolina and Texas. We also had good attendance from friends and neighbors around Scotland. Then brethren joined us from Cedar Creek, New Hope and Little Rock. We appreciate Billy Orten and

look forward to having him return next summer. The 4th of July meeting at Sulphur was good. We look forward to working with the brethren at Sulphur and Bro. Glen Ballard in this meeting next year. Our Gospel meetings this year were at Hammond and Monroe, LA; Pocahontas, AR; and Powe, MO. We had good meetings and I was especially glad to see the interest among the young people. We had opportunity to attend several Gospel meetings in our area and hear Bro. Barney Owens at New Hope (near Russellville), Ted Wawrick at Little Rock and Bro. J.W. Kornegay at Iuka and Witts Springs, I was also happy for the opportunity to hear and associate with Bro. Larry Lay and Bro. Don McCord.

*P. Duane Permenter, 3848 Stanislaus St., Riverbank, CA 95367, Sept. 4—*This summer I had the privilege to hold meetings at Fayetteville and Pocahontas, AR. The brethren at both these places asked me back in the future and I am looking forward to the return. The meeting at Anderson, MO was well attended by the congregations in the area, and I appreciate very much the interest brethren displayed in the preaching of the gospel. The brethren at Anderson are to be commended for the work they put into the meeting. During the course of the week we had several from the community to attend one or more times. The meeting resulted in one baptism and two confessions of fault. The brethren at Anderson also mentioned my coming back in the future. I also was privileged to hold a meeting in Clovis, CA. The attendance of this meeting was very good, too. We had visitors from the community nearly every service, and at one night service we had at least 15. The church here at home continues to work, and be up and about the Lord's business. Our meeting with Smith Bibens was well attended by the other congregations in the area, and we had a few visitors from the community as well. I am planning to return to the Philippines with Don King in January and look forward

to the work in that part of the world. It has been my privilege to assist some in the work at Los Banos, CA with Richard DeGough. Interest seems to be building. It is our hope to establish a new congregation in that area. Richard and the brethren at Turlock are deserving of recognition for their vision in preaching the gospel in new area. My family and I are doing fine at the present. Please pray for me. May God bless the faithful.

*Richard DeGough, 1907 Tully Rd., Hughson, CA 95326—*Since reporting to this journal, I have preached in too many places to remember. I enjoyed the meeting at Hillcrest, Mississippi in April. The meeting at Ventura, CA was well attended and very encouraging. I look forward to preaching in my old home, Collins, Mississippi, beginning September 20-27. Our love for these people goes deep, and lasting. In fact, our love for the brethren in Brookhaven, the New Salem and Hillcrest congregations will always be. Glenda and I would not take anything for the time we spent among all of these good people. They treated us not only as brethren, but as family. Many have departed to be with Christ which is far better. The passing of sister Agnes Smith touched us deeply. She was a true friend and sacrificed herself for others. May the Lord bless the memory of her with us always. We look forward to a meeting in Montebello October 18-25. I have heard a number of gospel preachers in our area and throughout the state. I especially enjoyed the meetings conducted by Smith Bibens in Oakdale and William St. John in Manteca. Their preaching was from the Book and with conviction. They helped the church. Tonight, our California Labor Day meeting gets underway. We look forward to good singing, preaching, and all that goes with a gospel meeting. We are presently working in the Los Banos area, going to each home. My home church, Turlock, is backing the work as they have so many endeavors in the

past. I say they are the best, and are ready to spread the gospel. The brethren involved in the Los Banos work are Duane and David Permenter, Lester Rogers, Darrell Newman, James Modlin, Larry McElroy, Mike Fox, Allen Bonifay, Paul Nichols, Johnny Broughton, and myself. Many more have expressed a desire to help. Brethren, when we work together we can accomplish a lot. The radio program with Brother Paul Nichols continues to stir interest, and more requests are coming every week for the tapes. May the Lord bless all the brethren.

*Alton B. Bailey, 909 Truitt Ave., LaGrange, GA. 30240, August, 1992—*It has been sometime since I have sent in a report to the OPA. In June 17-21 we were in a very enjoyable meeting at the Lone Rock congregation near Norfolk, AR. June 26-July 4, it was a real pleasure to work with Bro. Bill Davis in conducting the 4th of July meeting in Sulphur, OK. One night there were over 800 present and the spirit of the meeting went real well. The preaching was high quality and the singing was outstanding. The cooperation was wonderful. We had one of the nicest problems ever. There were about twenty-six fine gospel preachers who did not have an opportunity to speak during the meeting. I preached at home July 5 and baptized Bro. Mike and Susan Spradley here in LaGrange. We have had many studies in their home. The Spradley's have four young children. Our next meeting was with the brethren at White Bluff, TN July 19-26. This congregation is burning with zeal to work for the Lord and they are growing as the results. Bro. M.R. Kimbro is a tireless laborer for the Lord. He sways much influence in the area and is one of the best in personal work. Lord willing we will go next to the Vance Jackson Rd. Congregation in San Antonio, TX August 14-23. This is to be my first time in that city. Next we will go to Lawrenceburg, TN to conduct the Labor Day Meeting September 2-

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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)

6. The theme this year is based on Hab. 3:2: "Revival In The Midst Of The Years". Please remember to pray for us and our efforts in the Lord's work.

*Mark Bailey, 104 Jamestown Tr., Easley, SC, 29642* - The work in Greenville is slowly progressing. The congregation here has a weekly radio program and newspaper article. We receive letters or calls most every week from these sources. Recently, as a result of the newspaper articles, I have been asked to preach at one of the Presbyterian churches here in Greenville. Lord willing I will do so on Thursday, November 12. They have requested me to preach an "Overview of the Church of Christ and its doctrines" and then answer questions for about an hour. Our prayer is that people in this area will heed to the gospel taught from these efforts. In July we were uplifted by attending the annual Sulphur meeting. While in the Texas - Oklahoma area I had the opportunity to preach in Sulphur and also at the Fossil Creek congre-

gation in Fort Worth, Irving, and in Garland. The brethren and sisters in these congregations are wonderful and most encouraging to me. Also in July, Richard Nichols conducted a singing school for us. He did a wonderful job and benefited us greatly. In August I had the opportunity to preach in Walterboro, SC. and in September Janice and I attended most of the Tennessee Labor Day meeting at the Chapel Grove congregation. The crowds were good and the preaching excellent. We now look forward, Lord willing, to the December Preacher's Study and the New Years meeting which will soon be upon us. Remember us in your prayers.

*Richard Nichols, 1852 - 3rd Place NE, Birmingham, AL 35215, Sept. 4, 1992*—It has been some time since I have written a report to the OPA, however, I appreciate reading the reports by others. Since writing I have held a number of meetings and preached at many other places, some times with no visible results and other times with many re-

sponses. To the Lord goes all glory. We continue here in the Birmingham area. In October of 1991 we established another congregation in Pelham, a town a few miles south of Birmingham. We are assisted by the Duane Fancher family, the Glen Bevis family, Charles and Deanna Piersol, Larry Mann, Charles and Sarah Eubanks, and Kevin and Heidi Hornsby. We want to express our appreciation for all the help from the Crescent Ridge congregation—the loan of songbooks and folding chairs, their paying the rent and utilities on our meeting place for six months. Also their giving me full financial support for 6 months, plus partial support for 3 more months. Since we have been in the Pelham area we have been doing some door knocking, running ads in the local paper and have installed a Bible Message by phone, the topic of which is changed each week. It has received quite a number of calls, with some response. Please send us the name of anyone you know living in the Alabaster, Pelham area. We solicit your prayers in our efforts.

## SPECIAL ISSUE MORAL ISSUES CONFRONTING THE CHURCH

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A D V O C A T E

No. 11 November 1, 1992

## SINGING IN A STRANGE LAND

*By James D. Orten*

Some of the saddest words in the Bible are in Psalms chapter 137. Let us review a few passages together before discussing the context.

"By the rivers of Babylon, there we sat down, yea we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." These words are the sobs of the Israelites after they had been carried away captive into Babylon. God had promised them protection and prosperity (Deut. 28:1-15) but they had forgotten that these promises were conditioned upon faithfulness. The other side of the promise was destruction for disobedience. When the nation drifted into terrible immorality, including idolatry, God made good his promise. The final destruction of the nation occurred about 606 B.C. when Jerusalem was razed and thousands of Jews were force-marched into Babylon to become slaves in an alien land. But the lash of the Israelites' captors served the purpose God intended. Now they longed for the holy city once taken for granted. They yearned for the true worship of God that they had previously disdained. Adding to their homesickness and guilt, the Babylonians demanded that the Jews put their

religion on show. The slave-masters said, "Sing us one of the songs of Zion." By now the Jews had learned a new reverence. They were not about to display their religion for the sport of people who did not even believe in God. They said we would rather our right hands wither, so that we can never again tease melodious sounds from a harp, than to sing our sacred songs for the amusement of infidels. And we would prefer that our tongues grow to the roofs of our mouths than to profane our songs before aliens in a strange land.

The Israelites' feelings can be summed up in these words: "We have been taken against our will to an alien land. It is strange to our culture and hostile to our religion. We can not worship God here." No matter how rebellious these people had been, regardless of how much they deserved the punishment, one can feel sympathy for their pain.

### **They Were Partly Right**

As I understand the Old Testament, the captives were partly right. At that time, God did designate a specific place for his worship to be conducted. "Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods... But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither shall ye come." (Deut. 12:2 & 5) That place was Jerusalem. The importance of a specific place of worship was changed when Jesus came. In his conversation with the woman at Jacob's well he said, "...woman, believe me, the hour cometh, when ye shall neither in this moun-

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# EDITORIAL

By Don L. King



This month America will choose a President and Vice President. Among the many things voters are bombarded by is the propaganda dealing with abortion. One candidate claims to be antiabortion while another declares that he believes abortion to be a woman's right to have control over her own body, etc. This is certainly not being written to help anyone decide for whom to vote. We assume all Christians realize we are not to become involved in such affairs since Paul plainly said the powers that be "are ordained of God." (Romans 13:1) How would one know the choice of God? What if I voted for the wrong man? Is it not a serious mistake to vote for a man God does not want? I would far rather trust in earnest prayer that God smile upon us and grant that we be privileged to live under a government which will allow us to "...lead a quiet and peaceable life in all godliness and honesty." (1 Timothy 2:2) The purpose of this little piece is to stand up for the Bible way even in the face of such "great" men who advocate, for the purpose of getting votes, the practice of abortion. No matter who may be for it the Bible still reads as it always has. We wish to notice only one or two reasons why abortions is still wrong, sinful, in 1992. Notice what David said in Psalms 139:13-16: "For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee, for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

### God Knew David Before He was Born

It is amazing that anyone who claims to believe the Bible could ever argue that life begins at birth. David says God possessed his reins. According to Albert Barnes in his **Commentary on Psalms** this means that God knew David and also knew his desires, affections and passions. God had covered him or put him together, as the original seems to mean, within his mother's womb or body. David declared that his substance, or body, was not hid-

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# THE QUERIST COLUMN

*By Ronny F. Wade*

**Question:** Are there any qualifications for a church treasurer? Could a woman fulfill the duties of a treasurer? (AR)

**Answer:** The scriptures authorize a contribution or collection in I Cor. 16: 1-2 "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." In 2 Cor. 8 Paul gives further instructions concerning the nature of our giving and the attitude with which ye are to give. Nothing is specifically stated, however, regarding the person who will take care of the collection until such a time as it will be spent. The very fact that the money is to be collected on a regular basis (every first day of the week) implies that someone must be in charge of keeping, storing, and distributing it at an appropriate later date. What qualifications should this person possess? Even though the position of church treasurer is not specifically mentioned, we should not conclude that there are no guidelines or general qualifications for the person who functions in such a capacity. First and foremost, he must be honest and of good report. The money committed to his keeping, even though for a short time, belongs to the Lord. The treasurer must be scrupulous and above reproach in dealing with this money. Any one of lesser conviction might be tempted to steal or misuse the money he oversees. Judas is a prime example. Surely he was not a thief when he was appointed to the job. Note John 12.4-6 "But Judas Iscariot, one of his disciples, that should betray him, saith, Why was not this ointment sold for three hundred shillings, and given to the poor? Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein." It would seem that Judas was unable to withstand the temptation to take some of the money he had in his charge, thus turning into a thief. The phrase "took what was put therein" literally means that he "carried what was put therein." In other words he carried the contents of the treasury. His remarks about helping the poor were merely a mask for his real feelings and motives, he was a thief. What a shame. None of us like to believe anyone put into such a responsible position would ever yield to the temptation to take what is not theirs to

have. However, I have known of two different situations recently where men have stolen thousands of dollars from the church while serving as treasurer. I tend to think that in both cases the individuals did not start out as a thief, but probably only intended to "borrow some money" and pay it back before anyone found out about it. But, it didn't turn out that way. Instead of paying it back, they got deeper and deeper into the money until there was no turning back and were eventually found out. This underscores that the one serving must be honest. Honest with himself, honest with the brethren, and above all honest with God. Secondly, the church treasurer must be open and above board in all his dealings with the church's money. I personally feel that the money collected on Lord's day should be counted in the presence of another party to avoid any semblance of dishonesty. In some places I have seen young teenagers, sometimes not even church members count the money, a responsibility far too great for these boys. The treasurer who allows such is asking for trouble. Another common complaint is that some treasurers never make a report to the church about how much money is in the treasury or how it is being spent. Such men should be replaced immediately unless they mend their ways. This money does not belong to these men, it is the Lord's. The church as a whole has a right to know how much is being collected, what the balance is, and how the money is spent. Churches that don't require such reporting are remiss in their duty. I personally would be suspicious of anyone who refused to open the books of the treasury for inspection. Every penny should be put down and accounted for, then double checked for accuracy. Someone might complain that this is too strict. Why so? How long do you think one could serve in the capacity of treasurer for a large corporation who failed to account for the money and how it was spent? Should we expect any less for the Lord's money? Of course not. Thirdly, the treasurer should possess the skills necessary to carry out the business of the church. Such skills include mathematical competence, paying the bills on time, and organizing the business of the church in such a way as to carry it out with dispatch and concern. Men who fail to pay the preacher, for example, until far past the due date, do the preacher and

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# CHAIN LETTERS RECONSIDERED

By Alan Bonifay

“Ordinarily, I entirely ignore letters like this one and up to now have never sent one. Something tells me that this one is different, so I am participating.”

Regrettably, these words will strike an all too familiar chord with many of you. They are the opening words of a chain letter that has been circulating among Christians in recent weeks. The letter continues to detail a plan whereby the participant for the paltry investment of \$5.19 (i.e. \$1.00 cash plus eleven postage stamps at \$.29 plus 20 copies at \$.05) will receive the fantastic return of \$7,000 to \$10,000. The letter twice purports to be a legal proposition. Further piquing one's interest is the bond of friendship by which the letter is passed on. Page two contains the names and addresses of men familiar to and trusted by the recipient.

The process is simple: The participant is instructed to mail a dollar to the top name on his list. He is then to delete that name and raise the remaining three names one position each. Finally, he is to finish the list with his own name and address. He is then instructed to send the letter and the new list to ten of his male friends (the letter is for men only). Voila! In a matter of days the geometric progression of his list is supposed to reward him with 10,000 envelopes each containing one dollar. What could be easier? After all, who couldn't use an extra ten grand to ease the financial pressures he labors under? Besides all of that, this must be legitimate or the names of these men would not be on the list.

The problem with this simple scenario leading to economic prosperity is discovered in three points of escalating intensity. First, the system will not work. Acquiring \$10,000 is a more difficult proposition than this. Second, the system is illegal. It represents an unacceptable form of pyramiding that violates postal lottery and mail fraud laws set by the United States Federal government. Third, the system is wrong. It constitutes the infraction of numerous Bible principles.

If raising capital were as easy as mailing out geometrically progressing chain letters, would it not be a more popular source of livelihood than it is? The fact is that the chain will be broken at too many strategic points for the participants to receive even a significant return on their invest-

ment. Furthermore, in a closed society of friends the chain will inevitably fail because it will circle back upon itself too many times. In the original chain letter scandal which began in Denver, Colorado in 1935 and involved a dime, the greatest return ever documented was \$400. To be sure, that is a sizable return on a dime. However, it was only one-fourth of what was promised, and more to the point, it was an isolated incident. The vast majority of participants received nothing and the federal government had to pay for thousands of hours of overtime incurred by postal workers who tried valiantly to cope with the deluge of mail (Sann, Paul. *Fads Follies and Delusions of the American People*, p. 97-104).

More germane, however, is the fact that all such systems are illegal. Presumably, this fact was unknown to those circulating the current chain letter. Nevertheless the law is the law. The Stockton Public Library keeps the following statement close at hand in a miscellaneous file at the information desk:

Chain letters which request money, bonds, books or other items of value, and promise a substantial return to the remitter, which is dependent on the activities of those who follow in the chain, are regarded as non-mailable under the postal lottery and fraud laws (Title 18, U.S. Code, Sections 1302, 1341). . . . Postal cards involving "good luck" chain prayers, which contain a threat of bad luck to those breaking the chain do not violate the lottery and fraud laws, but they are non-mailable under Title 18, U.S. Code, Section 1718, which prohibits threatening matter on the outside of mail. Since all these laws provide for substantial fines and imprisonment upon conviction, a person receiving a chain letter may wish to dissociate himself from this chain letter scheme and advise persons from whom he receives such letters that they should promptly discontinue all chain letter activity.

This appears to be excellent advice. Clearly, all chain letter activity should be avoided by all of God's people. Even a cursory examination of Romans 13:1-7 will sustain this point (cf. I Peter 2:11-17).

Notwithstanding, the precise point which must not be missed is that such systems are not only inefficient and illegal, they are also wrong. They are not only wrong because they break the law of

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the land, but also because they infringe upon numerous Bible principles.

First, the Word of God teaches that Christians should get gain by honest labor (Eph. 4:28; I Thess. 4:11; 5:14; II Thess. 3:8-13). God set this principle in operation in the beginning when he told Adam that he had "put him into the garden of Eden to dress it and to keep it" (Gen. 2:15). Consequent to sin, God said: In the sweat of thy face shalt thou eat bread, till thou return unto the ground (Gen. 3:19).

However, it is important to notice that the command to work preceded sin. Work took on a different connotation after sin. Nevertheless, the point not to be missed is that from the beginning God decreed that man should spend his time in honest labor. Numerous other Old Testament passages reconfirm this truth (Eccl. 9:10; Prov. 12:11; 13:11). Finally, make note of Paul's assertion in Acts 20:35: I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Second, the Word of God teaches that Christians must avoid greed and covetousness in all of its forms. It is with great trepidation that we mention this fact for we do not wish to accuse the brethren lightly of so dark a charge. On the one hand, it seems evident that the incredible spread of this chain letter has been fueled largely by the names of trusted participants. On the other hand, it appears nonetheless true that some participation has been driven by an inordinate desire to get gain at the expense of others. This, however innocently prac-

ticed, is the same as covetousness. Jesus said: "Take heed, and beware of covetousness for a man's life consisteth not in the abundance of the things which he possesses" (Luke 12:15). In Ephesians 5:3, covetousness is included in a list of sins which should "not be once named among you, as becometh saints." Proverbs 28:16 says: "The prince that wanteth understanding is also a great oppressor; but he that hateth covetousness shall prolong his days." These serve as but a sampling of dozens of passages in both the Old and New testaments warning God's people not to participate in any thing that partakes of the sin of greed or covetousness. In I Timothy 6:6-14, Paul tells us why: But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can take nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment, without spot, unrebukeable, until the appearing of our Lord Jesus

Christ. Of all that could be said of this passage, consider these five points relative to the issue of chain letters:

1. The Christian is to pursue godliness with contentment.

2. Those who desire to be rich will be led into sin "for the love of money is the root of all evil."

3. When Christians covet after money they err from the faith and pierce themselves through with many sorrows.

4. Instead of succumbing to this attraction, the "man of God is to flee these things."

5. This commandment is to be kept by God's people (and especially by his leaders) without spot until Christ appears. We are to live above rebuke about this matter.

How could anyone participate in such a practice and then demonstrate to his fellows the sin of purchasing a lottery ticket? How could one send out a chain letter requesting money and then consistently oppose the brother who spends a dollar on the nickel slot machines in Las Vegas? All of these activities are driven by the same engine—the desire for wealth at the expense of someone else. The same principles of the New Testament which condemn, in no uncertain terms, all forms of gambling, condemn, in no uncertain terms, the mailing of chain letters. If the Federal government can see clearly that chain letters are wrong, it is hard to understand why brethren who are diligent Bible students cannot see it.

To be sure, many who have participated in this particular chain letter scheme have done so not knowing it is illegal. (At least four U.S. Postal Inspectors have confirmed that it indeed is.) From that standpoint, especially when considered in juxtaposition

*Cont. on next page*

to the names of faithful and trusted brethren, participation is somewhat understandable. However, what is not so readily understandable is how knowledgeable brethren could so thoughtlessly break principles of the New Testament that are well known to them.

Finally, brethren, we must not be persuaded to join anything solely on the basis of the names of others involved— regardless of how well-known or trusted they be. On the other side of the coin, brethren should be sensitive to the power of credibility their good name holds. Let us put all of this away from ourselves, and learn to be content in whatever state we abide, knowing that the Lord Jesus cares for us and is counting on us to spread the gospel to a lost and dying world.—1349 Ferrari Ct., Manteca CA 95336.

## SINGING IN A STRANGE LAND

*Cont. from page 1*

tain, nor yet at Jerusalem, worship the father.” (John 4:21) He went on to say that it is the manner and spirit of worship, rather than its geographic location, that makes it acceptable.

While it was true that they could not offer in Babylon the worship that God had commanded, it was not true that they could not repent of their sins. (It is never impossible to get right with God if sinners are willing to make the required changes in their lives.) When they did repent, God ultimately restored them to their own land where they could worship. The books of Ezra and Nehemiah tell the story of that restoration.

### **I Feel a Kinship**

When I read this chapter in Psalms again recently, I felt a kinship with those Jews. We have not been forcibly moved to another country as they were, but our country has changed so much that Christians are suffering similar pains. Wise men tell us that society has changed more in the last half century than in all of recorded history. Let me give a few examples. The home I grew up in did not even have a key to the front door. Now my parents, who live a few miles from that place, carefully lock the doors. We did not debate morality, such as abortion, in those days. Everyone knew what was right, whether or not they always lived by it. There was no argument about teaching the Bible in public schools; it was read so often we memorized familiar passages. And on and on it goes.

A story about two Cajun fishermen, named Jean and Louis, illustrates what has happened. They worked the coastal bayous of Louisiana. One night they tied their boat to the bank but apparently not well enough. While they slept, the gentle constant tug of the current loosed the vessel from its moorings and quietly swept it downstream. When the sun came up, Louis went on deck and was startled at the sight of open sea. He shouted to his companion, “Jean! Jean! Get up! We’re not here anymore!” Sometimes I feel like I am not here anymore. I liked the place where the rules were clear, where people agreed on what was expected. As did Jean and Louis, I feel like I went to sleep one night and awoke in a strange and hostile land.

The Jews were afraid of being assimilated into Babylonian society. And they had reason to be. The price of comfort in a strange land is surrender of one’s unique identity.

Their fears were expressed in the words “If I forget thee, O Jerusalem...” Christians face the same problem, for to be comfortable in our strange world we will have to give up our uniqueness. I fear that the world has already swept us downstream more than we realize. I see worrisome signs of the drift in the scenes we passively watch on television, scenes that would have appalled us a generation ago. I see it in the depth of our anger with one another when we disagree, and in the viciousness of our attacks in defending positions we think are right. I see it in the increase in immorality among young and old.

How does one manage to keep a tender conscience in a world like ours? There is a small comfort in knowing that we are not the only ones who have faced this problem. In addition to the captive Jews, Lot is an instructive example. The Bible says that God “...delivered just Lot, vexed with the filthy conversation of the wicked: For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.” (II Pet. 2:7-8) Lot would not allow himself to get comfortable in Sodom. He kept his conscience tender by keeping his soul “vexed” or disturbed, as the word means.

Take special note that Lot vexed HIS soul. When some people see evil they seem determined to vex others about it. They are “carriers” of vexation but not vexed personally. They deal harshly with others and easily with themselves.

As one example of how we may have accommodated to our strange land, consider the level of anger in the world and in the church. We live in a society in which people shoot each other

*Cont. on next page*

over trivial matters, neighbors sue one another to settle ordinary disputes, and the most popular television programs consist mainly of shouting matches. Has this angry environment affected the church? I am certain of it. One has only to note the rising "volume" of the discussions in business meetings, to be aware of how opponents "go after" each other, or to read the vicious attacks that are posted about to be convinced. We are told (Jude 9) that even the archangel, Michael, when disputing with the devil "...dared not bring against him a railing accusation." If I know what a slanderous accusation is, I believe I have heard several of them recently. I think our brethren in some cases have allowed their anger to cloud their judgment.

How does a Christian "...reprove, rebuke, exhort with all long suffering" as Paul ordered in II Timothy 4:2, or even "rebuke sharply" as he taught in Titus 1:13, and yet avoid making slanderous accusations? Again, Lot is a useful example. When his brethren sinned so grievously by attempting to sodomize the angels, Lot said, "I pray you brethren, do not so wickedly." (Gen. 19:7) How clear he was about their sins; yet what love and humility was shown in his rebuke.

I am tempted to go on talking about ways we may have allowed ourselves to accommodate to our hostile environment. But space forbids it, and it may be more useful to ask Christians to search their own hearts—in privacy, when no one is accusing, and we are not defensive. The process in which consciences are seared is a gradual one and until it is complete, the ointment of God's word will bring them back to life.—**OPA**

## THE QUERIST COLUMN

*Cont. from page 3*

their position a great disservice. Such behavior is an indication of a laxness that does not belong in such a serious and far-reaching situation. The treasurer must be dedicated to the point that he sees to the needs and demands of his job. I have know of some who allowed money to lie around the house for weeks before making a deposit in the bank. This is poor business. Every job carries responsibilities. To justly handle the job, one must give himself to it without reservation.

The latter part of the question is in regards to women serving in this capacity. It should be noted that the scriptures place the responsibility for leadership on the man. Men are to be elders and deacons 1 Tim. 3:1, all twelve apostles were men, men are to preach, teach, and evangelize Acts 13:1; Acts 8:29; 2 Tim. 4:1-2 etc. It would therefore seem inconsistent, to say the least, if we were to conclude that a woman could fill the position of church treasurer. Since she is forbidden from holding positions of leadership in the church, and from teaching in its assemblies (1 Cor. 14:34-35) I conclude that she should not act or serve as the treasurer of the church. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808)

## EDITORIAL

*Cont. from page 2*

den from God. This before his birth! Is it reasonable to assert that David was not human or really alive when God knew him? What did God see while David was yet within his mother's body?

Only tissue, etc.? It simply is not possible to make the modern theories harmonize with inspired scripture. Then, in Psalms 139:16 he wrote: "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written..." What is the book of which he speaks? Is it possible that the book of life is meant? John spoke of it in Revelation 20:12 and shows that it will be opened at the great Day of Judgment. He says: "...and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Whatever the book was, it is plain that God recorded David within it before his physical birth. Where does that place the woman who claims it is her body to do with as she pleases? Notice carefully: Apparently, God recorded David within His book before his physical birth. What if his mother had aborted him? She would have killed a baby God has already recorded! What does this mean? This answer is simple. Abortion is murder just as surely as the taking of life after birth is murder. Once conception takes place a new human exists within the mother's body. That human is known to God and recorded by Him in His book. I certainly would not wish to stand before Him in judgment and try to convince Him that what He saw, knew and recorded didn't really exist.—**OPA**



# ANNOUNCEMENTS



## ANNOUNCEMENTS OKLAHOMA NEW YEARS MEETING (1992)

The dates for this year's meeting: Dec. 26-31. The meeting will be held in the auditorium of the East Central High School located at 12150 E. 11th in Tulsa. (This is a change from the location I mentioned in my Field Report in September). Sunday morning worship services (27th) will not be conducted in the school auditorium. The four congregations in the area should be able to adequately handle those who have come for the meeting. The format for the meeting will follow the basic approach used the past with service in the morning at 10 (beginning the 28th), and the evening services beginning at 7:30 (beginning the 26th). Motel accommodations have been sent to virtually every congregation in the States. If you have failed to receive a list or desire information, you may call Bart Hickey 918-437-7145, Mark Kemp 918-234-7371 or Steve Ferguson 918-371-5234. Everyone is welcome!—*Broken Arrow congregation.*

## SPECIAL ISSUE MORAL ISSUES CONFRONTING THE CHURCH

The special July issue is available in bundles of 100 for \$30 postpaid. Please order from Ronny Wade, P.O. Box 10811, Springfield, MO 65808. It is an outstanding issue that is ideal for church tract racks and distribution. The following ar-

ticles are presented: Adultery and Fornication, Dancing, Evils of Divorce, The Bible and Homosexuality, Immodest Apparel, Christians and Child Abuse, American Tophet, and Social Drinking. Please order immediately as the supply is limited, and we do not plan to reprint this at time.

## THANK YOU

Thank you for your thoughts, calls, love and prayers during my heart attack on Sept. 5. We love all of you and appreciate life more than ever. We realize how fragile life really is, how quickly we can be called away. We must be ready for God's call.—*Lowell and Vivian Floyd, Springfield, MO.*

## CAN YOU HELP?

In October we renewed 12 subscriptions for Filipino preachers. Because of their inability to pay for their subscriptions we have renewed at our expense. If anyone wishes to help in this work your donation will be appreciated. However, be sure you specify what the money is for. Some others were also renewed who are unable to pay their own. We do not wish to delete anyone who lives abroad just because he is unable to pay. The paper has accomplished so very much in foreign fields. The various preachers tell us of great things the paper has helped them accomplish. For one thing, it is a source of sermon material and Bible knowledge. If you can help let us hear from you. We are also told of a brother in Jasper, TN who owns and operates a radio station. He would like to hear from you if you can supply him with broadcast quality tapes of accapella singing. If you have albums, tapes, etc. you can allow him to use, he needs to hear from

you soon. His address: Phil Patton, 25 W. Main, Jasper, TN 37347

## 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.

## NOTE OF THANKS

The family of Hedrick Laney would like to express thanks to all who have sent cards, made telephone calls, and most of all offered prayers in behalf of their beloved husband and father. At present Hedrick is still ill and in need of your concern and prayers.

## EASTERN NEW YEAR'S MEETING 1992-93

Will be hosted by the Spring Valley Church of Christ, near Huntington, WV. We extend a special invitation to you and all who will attend this gathering of Christians. December 27-31 Brother Joe Hisle will direct.

The services will be: Sun. 10:30 AM; 7:00 PM

7:00 PM nightly with the New Year's Eve service at 8:30 PM. For additional information, call Harland Allen, 304-429-2409 or Darrell Wellman 304-486-5444.

## WE ARE MOVING!

The former Trentman congregation of Fort Worth, TX is now worshipping in our new building at 4601 S.W. Green Oaks Boulevard, Arlington, TX 817-483-8864. Our Sunday services are at 10:00 AM and 6:00 PM. Please note the new time for our morn-

ing service! We will be meeting again on Wednesday at 7:30 PM. Please pray for the work here and visit when you have the opportunity. For further information, please contact J. B. Spradley 817-473-9972 or Tom Crouch 817-457-2301.

#### MADISONVILLE, TX

The church at 104 Washington St. is no longer meeting. We are now working with the Garland congregation in the Dallas area.

#### OUR DEPARTED

**WILLIAMS**—Brother Ray Patrick Williams, of Athens, AL passed from this life August 7 at the age of 60. Ray suffered with lung cancer, but had a very good attitude up to the very end. He was a member of the Sanderfer Road congregation, and he sure will be missed. His survivors: wife, Marcelle, and three sons and one daughter; mother, Annie, and two brothers, and five grandchildren. The funeral service was conducted at the Spry Funeral Home in Athens, AL, with a large crowd in attendance. Marcelle and all the family are very strong, and I know they will look to God for their strength and adjustments they will have to make. Please remember them when you pray. The writer tried to say words of comfort at the funeral.—*Bobby Pepper*.

**McHOLLAND**—Lebaner McHolland was a member of the congregation of the Church of Christ at Modesto, CA for many years. It was my pleasure to have met her while I was living and working with the church in that area. She soon took her stand for the truth and remained faithful until death. Lebaner was born May 4, 1904 at Atoka, OK and passed away August 28, 1992 at

Fresno, CA at the age of 88 years. She had reached the point in time that she could no longer live alone and take care of herself, so her brother convinced her to move to Arkansas and live with him. On the trip Lebaner suffered a heart attack and was put in the hospital, but never recovered. In all the years I knew her and during the many visits I had in her home I do not remember ever hearing her complain about how she felt, although she suffered from a severe palsied condition. The writer and Rod Wilson conducted the funeral and beautiful singing was rendered by members of the church. Interment was at Fresno beside the grave of her husband who passed away many years before.—*Paul O. Nichols*

**HOWARD**—Vae P. Howard, daughter of the late Leslie Graland and Dessie Parker Park, was born May 5, 1913 at Council Hill, OK. She entered into eternal rest Aug. 20, 1992 at the age of 79 years. She grew up in Council Hill, OK and on May 21, 1936 was married to Thomas Everett Mead who preceded her in death on Dec. 29, 1949. On Jan. 8, 1951, she was married to Carlton Whitney Jernigan who preceded her in death on Dec. 26, 1966. On May 26, 1967, she was married to Elisha Howard at Tulsa, OK. At the time of her death, Vae and Elisha made their home at Dora, MO. Vae is survived by her husband, Elisha Howard of the home; six step-children; many step-grandchildren; several step-great grandchildren; two sisters; one brother-in-law; one sister-in-law; and several nieces and nephews. Vae was a member of the Odom Church of Christ at the time of her passing. I and other preachers always enjoyed visiting in the home of Lish and

Vae. She always enjoyed discussing the Bible. She will be missed by the brethren at Odom and by those who go to preach there in the future. The writer conducted her services at the Council Hill Church of Christ with a good crowd present. Burial was also at Council Hill.—*Ron Alexander*

**GARCIA**—Stella Faye Garcia was born May 12, 1916 in Morrilton, Arkansas. Faye departed this life on August 11, 1992 after a short illness. She is survived by her husband, Ernest Garcia of Oakdale, CA. She also leaves two sisters. There are a number of nephews and nieces left behind. Stella Faye was a member of the Church of Christ for over forty years. She had many past health problems and was not able to attend worship services as she would liked. It was an honor to be asked to speak at a memorial service for Faye on August 15th. Brother Myron McKinney of the Turlock congregation led beautiful congregational singing. Bro. Bill Boyd was selected to word the prayers. Service was held in the Ceres Building on Lawrence Street. We spoke words of comfort to those of the family and others. We addressed all with the need of complete obedience to the truth of God's word while there was yet time.—*Orvel Johnson*

**LAMBERT**—Tina Marie Lambert was born July 16, 1967 in Boise, Louisiana. She lost her life due to an automobile accident July 19, 1992. She is survived by her husband, Tim; her 18 month old daughter, Briana; her mother, Thim; and her brother, David. Tina was known by many in the church throughout the country because she had only been in the church about five months. After she became a

## ANNOUNCEMENTS

Christian she was an inspiration to all she came in contact with. Our hearts reach out to Tim and little Briana in their tremendous sorrow. The singing was beautifully done by some of the Cook brothers and sisters, Charles Goodgion and Ron and Carolyn Lyon. I was asked to speak words of comfort, assisted by Joel Hill of El Paso, TX. Note: It is fitting

that the circumstances bringing about Tina's conversion should be made known. Joe Lambert of the Bridgeport congregation is known by many. He has Muscular Dystrophy and has very little use of any muscles except in his face. He must have assistance breathing at night to maintain his oxygen level. However he, with the assistance of his mother

and Melvin Shipley converted this young lady to Christ. This teaches us that under almost any circumstances, the gospel can be taught and souls can be won. We thank God that He spared Joe's life for this great event of conversion. Perhaps he will reach still others yet.—*James Vannoy*. **NOTE:** Deleted due to space shortage last month.*DLK*

## FROM THE FIELDS



### *the fields are white already to harvest*

*Bobby J. Pepper, Rt. 7, Box 505, Athens, AL 35611*—I have been very busy since we have been back in the lower forty-eight, but I still miss the good work in Alaska. The members there are very strong in the faith and pray that God will continue to bless them. The brethren in Cullman, Alabama asked me to come down there and help them, and I am going once a week. Since I have been going there, three have made confessions and Brother and Sister White have moved there to make that their home. Please pray for the continued progress of the work there. Here at Sanderfer Road Congregation, there have been two confessions, and two baptisms. We thank God, and give Him the glory for all the blessings in His work! I pray that this finds all well and progressing in the Lord in your area. Continue to pray for me, please! We love the Brotherhood.

*Jack A. Cutter, 12321 E. 14th, Tulsa, OK 74128, Sept. 28*—I mentioned in the September issue of the OPA that I was publishing a Study Manual on the subject of "In Absence Of Elders." It is now available. It actually is entitled Organizing for Efficiency and sub-titled "In Absence Of Elders." Already, several hundred copies have been distributed or sold. The cost of printing has been higher than first anticipated. However, I am still trying to make it available for \$5 a copy, or when ordering five or more, I have

been asking \$4 per copy (shipping costs are less). I borrowed \$1,200 to cover the printing costs. So, you can see I am very serious about this. It seems to me that 4 or 5 dollars is a small amount to pay for a book that could help you comply with the Lord's directives in church government. Brethren, we can be digressive in practices other than the worship. The Oklahoma New Years meeting will be hosted by the South Tulsa and Broken Arrow congregation. Motel lists and accommodations have already been mailed out. However, in the event this information is not available to you, names and phone numbers are listed under the heading OKLAHOMAN NEW YEARS MEETING in a different section of this paper for you to contact. This has been an extremely busy time for me. I recently mailed out 170 letters to a section of the brotherhood requesting help for medical, financial assistance for Orville Lee Smith. If you desire to help him and Glenda, their address is: 714 S. 10th, McAlester, OK 74501, phone: 918-426-3069. God bless!

*Don L. King, 41931 Chadbourne Dr., Fremont, CA, 94539, Oct. 11*—Presently we are enjoying spending some time at home. We have been working with the brethren helping them to learn some of the new songs in the book. Special attention is being given those who lead the singing to help them learn how to pitch a song. This past Lord's Day we enjoyed preach-

ing at Escalon, CA and plan, Lord willing, to be at Stockton next Sunday, Ron Alexander is to hold a meeting with us during November to which we look forward and pray for its success. Brethren, if you will, please mention the paper to those within your congregation and ask them to subscribe. At \$7 per year, the OPA is a bargain for everyone. If you would like the paper, but cannot afford to pay for it let me hear and I'll try to help. Surely it would be better for your family to read the OPA than so many other things we are hearing about. Think about it. Pray for us.

*Larry Combs, P.O. Box 44, Council Hill, OK 74428, 918-474-3692, new address & phone*—Greetings to one and all and I hope this finds all well with God's people. My family and I have recently moved to Council Hill. We have just returned home from a tour of the South and even though a long one, we met a lot of God's people and had an enjoyable time. While on this tour I preached one or more times at the following places: Fairview, LA; Lowery, Slocumb, and Pansey, in AL; Oyster Bay and Tampa, in FL; Jonesboro and LaGrange, in GA; Little Rock, AR. I would like to take this opportunity to say thanks to everyone who had a part in our tour through the South, those who extended their hospitality to us, those congregations and those responsible for setting up the tour. While on the tour we were able to take in a couple of services at the

Labor Day Meeting in Chapel Grove, TN. It was good to see all those who we became acquainted with while living in Tennessee. We are at home now and looking forward to being here working with the church here. If you know of anyone in this area that we can contact please let us know. I have some time for meetings and if I can be of service in any way please let me know. Please pray for the work and us here.

*Leo Cook, 205 Center, Whitesboro, TX 76273, Sept. 22*—After the Labor Day meetings, I preached at Weatherford and Frisco, TX and then on to Shreveport, LA and preached there. It is nice to be busy and preach in so many places. On September 19th, the whole Cook family attended and assisted in the wedding of our brother Clovis Cook and Wilma Jones in Baton Rouge, LA. About 100 people attended and enjoyed the home of our sister Wilma Jones, now Wilma Cook. The Cook sisters sang, and Jimmy Smith said some appropriate words. May God bless them in this union.

*Carl M. Johnson, 1400 Northcrest Drive, Ada, OK 74820, Oct. 1*—We just closed a very good meeting in Weatherford, TX. One man was baptized and one woman restored. Melvin Blalock continues to do an excellent job in that area. In recent months we have been in meeting in Ash Camp, WV; Ceres, CA; Graham, TX; Wynnewood, OK; and Weatherford, TX. Our schedule for the next few months includes: Washington, OK (Oct. 3-11); Mountain Home, MO (Oct. 18-25); Okemah, OK (Oct. 26-28); Covina, CA (Nov. 1-8); Davis, OK (Nov. 13-15); Healdton, OK (Annual Homecoming Meeting—Nov. 27-29); and Seminole, OK (Dec. 4-6). Barney Owens is conducting a meeting here at home this week. He is doing a good job of preaching and we are having excellent attendance. We continue to solicit your prayers.

*William L. St. John, P.O. Box 832, Paris, TX 75461* Please note new area code: (903-982-6729)—How swiftly this year is passing. We are thankful for the opportunities given to us to preach the gospel. March 14-23, we were with the brethren at Hoyte, TX. The meeting was well attended and we commend the brethren there for their efforts. They are certainly dedicated to the Master's work. It is always a pleasure to be with them.

May 18-27, I attended the annual study in Mexico. It was a pleasure to participate and work with the brethren there. Brethren Juan and Asuncion are to be commended for their efforts. I marveled at Bro. Wayne McKamie's dedication, who in spite of illness labored on. The work is progressing well. Traveling across Mexico with Juan and Joe Norton allowed me to see much of the work first hand and to witness the establishment of a new congregation as well as three baptisms. To God by the glory for His effectual Word. July 4-12, Barney Owens was here at Paris for a meeting. We had good crowds with several visitors from the community and we enjoyed some excellent preaching. July 25-Aug. 2, we were in Manteca, CA for a meeting. Crowds were excellent (at times standing room only). It was great to work with Allen Bonifay and the leaders at Manteca. The brethren there are dedicated and zealous. We were pleased to witness one baptism while there. Sept. 11-12, we were in a meeting at Mineral Wells, TX. Crowds were good, and although struggling, the congregation continues to hold their own. Calvin Allen and Donnie Cole as well as others are to be commended for their continued efforts. It was good to have Melvin Blalock and Bob Chancellor at the meeting. The work here at home is going well. The congregation is at peace and growing. Recently we obtained a congregational directory for one of the cups and classes churches here and we are now mailing information to each of their members. We have already had some visitors as a result. Our remaining meetings for this year are: Oct. 10-18, Levelland, TX; Nov. 6-8, Red Oak, TX; Nov. 25-29, New Salem, MS. Please pray for us and for the work everywhere. You are in our hearts and prayers. May the blessings of God continue upon all the faithful.

*Roy Lee Criswell, Rt. 2, Box 2336, Cassville, MO 65625, Oct. 5*—This summer has been very busy in Missouri. During the month of June Brother Jerry Dickinson conducted a wonderful 10 day Gospel Meeting for us in Aurora. Although we didn't have visible results, we had excellent cooperation with churches from the area. During the meeting we had 17 different people from the community who attended one or more times. We have always tried to

advertise the meetings in every way possible. Recently at Aurora we had the opportunity to baptize a young man that we had been studying with for some nine months. His wife had been out of duty, but she made her confession and came back to the church. We were all very happy of their decision. Since last report I have preached here in Aurora, and in Joplin, Missouri. Also I had the privilege of holding a very good meeting with the good brethren in Lexington, Missouri for 10 days in August. We continue to ask your prayers for the work in this area. Lord willing, Bro. Richard Reed will be with us for a short meeting this coming weekend, October 9th, 10th, 11th.

*Richard DeGough, 1907 Tully Rd., Hughson, California 95326, October 6, 1992*—I just returned home from Collins Mississippi where we enjoyed a good meeting. This was especially enjoyable for us because we worked with these fine people for two years. The attendance was very good with brethren from the states of Missouri, Indiana, Oklahoma, and California in attendance. We appreciated the cooperation from the brethren in New Salem, Hillcrest, and Hazelhurst, Jackson, and other places. The brethren at Collins will always have a place in our hearts. It was good to have Duane Permenter with us. Duane is currently in a meeting here at home in Turlock. We are still working in Los Banos from door to door offering a Bible course with the idea of private studies in every home possible. I heard Glen Ballard several nights at Atwater. It was good to have Glen back in the area to enjoy his fine preaching. The church at home is blessed with a number of young families that take their place in the work of the church. May the church prosper in every way, and, gospel preaching from our brethren have its effect on the hearts of the lost. Remember to "Love the brotherhood."

*Billy D. Dickinson, 215 Forest Hills Dr., West Monroe, LA. 71291, Sept. 10*—It was my privilege this year, along with Clovis Cook, to be in charge of conducting the annual 4th of July meeting in Lebanon, MO. It was a great spiritual feast, as we utilized the talents of 42 gospel preachers. If my memory serves me correctly, we had about 800 present for the evening service of July 2, and over 900 present at the final service.

If the date near your name and address reads **11-92** 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)

Conducting such a meeting is an awesome task, but working with Clovis made it a delightful experience, because of his kindness and his cooperative spirit. Most of all, I want to express my appreciation to the Lee's Summit congregation for hosting the meeting again for the 12th year. It is a labor of love on their part. The two preachers chosen to coordinate the meeting next year are Dennis Smith and Ron Alexander. Also, I've conducted meetings at Yakima, WA. and Caldwell, ID. This was the 3rd time in 6 years that I've been at Yakima. As always, it was a pleasure to stay in the home of Claude and Ann Barnes. In the meeting there was a confession of faults. The meeting in Caldwell was really a wonderful experience. It had been 19 years since I had preached in that area. I found the church progressing well with a lot of dedicated and talented young people. The meeting ended with a baptism and a restoration. I just returned from attending the annual Texas Labor Day meeting and enjoyed preaching for the Irving congregation while there. I'm looking forward to the rest of the year and meeting my monthly appointments.

*Alan Bonifay, 1349 Ferrari Ct., Manteca, CA 95336; October 6, 1992.*—After a year's sojourn with the congregation in Manteca and the good brethren in central California, the work of the kingdom is progressing well. In the past year three of our young people at Manteca have obeyed the gospel and one brother has been restored to the faith. For all of these we are most thankful. Currently, I have eight studies in progress. Several of these are training sessions designed to teach the brethren how to conduct a

home-study. Several are with potential converts. In the past three months several of us have been working in Los Banos in a fledgling mission effort. Currently, we have knocked on about 25% of the doors in town, offering a Bible correspondence course. At this juncture, of all those who have agreed to take our course only a dozen are actively pursuing the course. However, projected over the whole city we should have 50 or 60 families take the course in the future. It has been good to work with Richard DeGough and Duane Permenter in this effort. In addition we have been assisted by several brethren from Turlock and brothers Larry McElroy and Michael Fox. The congregation at Manteca is a wonderful group to work with. In the next year or so we will be working to develop the excellent leadership we have into a properly ordained eldership. In August we enjoyed a meeting with William St. John; in September it was a pleasure for us to host the Labor Day meeting. Take care, and may God bless abundantly his faithful children.

*Tony Melton, Apartado Postal 20026, Comayaguela D.C., Honduras, Central America, Telephone: 22-1905*—The Lord has continued to blessed us and the work here in Honduras. The congregations have grown in number as well as spiritually. We have had several gospel meetings this year. We began a work in Danli, a city in eastern Honduras, in February of this year. We had a meeting there in May which lasted two weeks involving six gospel preachers. During the meeting, we spent several hours each day studying with people from house-to-house. There were five baptisms, and immediately following the meeting there were two more.

The preacher there, Jose Manuel Molina, has continued to work with the friends and family of the new members. The congregation has grown from zero to about 23 members in six months. Several male members are now participating in leading songs and prayers. They are also studying to become teachers in the congregation. One of the preachers, Miguel Escoto, fainted while he was at the market and hit his head on the sidewalk. He fractured his skull and had to have 12 stitches. He was in the hospital for a few days, but he is now home. The doctors do not know what caused him to faint. We have a new meeting house in the city of Choluteca, in southern Honduras. The building is in an excellent location. We are thankful to the brethren in Healdton, Oklahoma for their generosity which made this work possible. We appreciate all the congregations for their help and prayers on behalf of this work. Especially, we appreciate the brethren who meet at 85th and Euclid in Kansas City for their help and guidance.

*Bennie Cryer, 1124 Sheffield Ct., Stockton, CA 95210, Oct. 7*--The church in Stockton continues to grow spiritually and in number also. More have been baptized since last reporting and we are having outside visitors at most of the Sunday gatherings. The work of helping with the growth of the many new members gained this year is progressing under the oversight of the elders. Each day we pray for doors of opportunity to be opened to us and God is certainly answering our prayers. In addition to being here at Stockton I have preached at Lodi, Sanger, and San Pablo this past month. God bless all of you.



## A D V O C A T E

No. 12 December 1, 1992

# A CHRISTIAN MEMORIAL

*By Paul O. Nichols*

**I**t has long been the way of the Lord to give memorials to His people to remind them of promises He has made or great events He wants them to remember. He put the rainbow in the clouds to remind man that He will never destroy the world with water as He once did (Gen. 9:11-17). He gave the Sabbath to the Jews to help them remember that it was through His mercy and strength that they were led out of Egyptian slavery.

In the New Testament we have the Lord's Supper given as a memorial of the great sacrifice of God and Christ for our salvation. We need to carefully consider this beautiful and significant service instituted by Jesus.

### **Scriptural Names**

Bible terms for this Christian memorial are "Lord's supper" and "communion" (1 Cor. 11:20; 1 Cor. 10:16). Other names have been used with reference to the supper, such as "eucharist" and "sacrament." But these are not scriptural names, even though they have some significance. Eucharist is from the Latin, "Eucharist," which means "to give thanks." And while the divine record tells us that Jesus gave thanks, that is not the name of the memorial. Sacrament means "sign, token, symbol." Yet this is not what the scriptures call it.

The term "Lord's supper" signifies "feast of the Lord." It is a scriptural term (1 Cor. 11:20) indicating it belongs to the Lord. Jesus said to His apostles the night before He died, "And I appoint unto you a kingdom as my Father hath appointed unto me; that you may eat and drink at my table in my

kingdom" (Lk. 22:31,32). The Lord's supper is on the Lord's table in the Lord's kingdom. And when we eat of the Lord's supper we are guests at His table because we are citizens of His kingdom. No one else has that right or invitation.

"Communion" is from the Greek word "koinonia," meaning "joint participation." The term is appropriate because we commune with one another, jointly participating in the spiritual eating of His flesh and drinking of His blood, which indicates our fellowship with Christ and with one another. Why should anyone prefer to call this beautiful institution by any other name than what inspiration calls it?

### **The Term Supper**

The word "supper" comes from the Greek "deipnon" which means "dinner, the chief meal of the day (usually in the evening), feast, supper." One's chief or main meal may be eaten in the morning, at noon, or in the evening. The time of day is not significant.

### **Day Of Observance**

The Lord's supper was eaten on the first day of the week by early disciples. The apostle Paul tarried at Troas seven days in order to observe the communion with the disciples who assembled for worship on the first day of the week (Acts 20:1-7).

### **Scriptural Elements**

The elements to be eaten in the Lord's supper are unleavened bread and fruit of the vine. Bread was appropriately used to typify the body of Christ, for he had already made such an analogy. In Jno. 6:51 He said, "I am the living bread which came

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GUEST EDITORIAL

THIS AND THAT

By Don McCord



"The End Is Near" — Thus reads a headline in my newspaper, Oct. 28, 1992. The article refers to another of those so-called prophecies that men have irresponsibly made for years pertaining to the second coming of Christ, and the end of the age. This one originated in South Korea.

Some interesting, but sad, statements are made. First, police were put on alert to try to prevent suicides or other extreme actions in case their (the believers') ascent to heaven failed to come true. Second, many, the article states, sold property, and quit jobs, in anticipation of "the end." Interestingly, and sadly, the founder is in jail for having defrauded followers of up to \$4 million.

The article states the matter further this way: "...members believe God will lift them to heaven in a phenomenon called 'rapture.' They say that will happen amid seven years of war, flood and famine that will annihilate the earth and set the stage for the second coming of Jesus Christ."

In the same article, another account of a prediction is made here in the United States. A 16-year-old leader "is said to have received a revelation that Jesus would come this month (Oct.) for Judgment Day." Much like the one in South Korea, "the group believes the 'saved' will be swooped to heaven in the so-called rapture: all others will be left behind for seven years of tribulation, at which time history will end."

Such bold and blatant speculation as you have just read, dear readers, is characteristic of all false predictions; no Scripture, no Biblical basis given. When will fallible men stop making fools of themselves? So, once more, Oct. 28 and the end of October have come, and gone, and no such things have happened. Yet, people by the thousands believe in such; these same deluded people when taught the Word of God, the Truth, will consider it no more than a fairy tale, a myth.

The word "rapture" is to be found nowhere in the Bible, the pages of Inspiration. Surprisingly perhaps, the idea or concept of a "rapture," as men described it, is to be found nowhere in the Bible, the pages of Inspiration either surely Christ or the Apostles would have mentioned it if it were a reality; surely the prophets would have, too; the

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# THE QUERIST COLUMN

*By Ronny F. Wade*

**Question:** Can the person who has been put away for fornication (Mt. 19:9) later repent and pray for forgiveness and then scripturally remarry? (Ca.)

**Answer:** This question concerns the rights of the guilty fornicator who has been divorced by an innocent partner. Without doubt anyone can repent and pray for God to forgive them. The right to contract another marriage, however, is an entirely different matter. It is the belief of this writer that no such right is granted by the scripture. I offer the following for your consideration: (1) to conclude that the guilty may remarry without committing adultery is to render useless and meaningless the purpose of the exceptive clause in Mt.5:32 and Mt.19:9. The exceptive clause is given for the protection of the innocent party. Jesus gives the innocent party the right to divorce the guilty, a right not given to the guilty. Even if the guilty obtains the divorce they are not free, since they had no scriptural right to seek a divorce. If the guilty is as free to remarry as the innocent, why did the Lord mention the exception in the first place? Of what use is it? Both parties would be treated equally so far as remarriage is concerned. Such an interpretation could lead one to commit fornication, be divorced by an innocent mate, then go and remarry claiming they are scriptural in doing so. Who can believe it? (2) To conclude that the guilty may remarry presents a terrible inconsistency. Most would agree that one divorced for trivial reasons has no right to remarry. Jesus plainly said that anyone who divorced and remarried for anything other than fornication committed adultery when they did. Does it not seem strange that one put away for burning the bread cannot remarry, but one put away for the sin of adultery can remarry? Again I say, who can believe it? Also in I Cor. 7:11 Paul teaches that the wife is not to "depart from her husband," But should she do so, she is to "remain unmarried" or else "be reconciled to her husband." These are the only two options that may be pursued in such situations. Are we to assume that an innocent person, unjustly and wrongly put away by a wicked and disobedient partner is not free to remarry, but an unfaithful fornicator may remarry? As Guy N. Woods so succinctly said "he who concludes such has, in my

view, abandoned both reason and revelation". (3) The argument is often made that there is no such thing as a half marriage, i.e. if the innocent is freed from the marriage, then the guilty must be also. Since the guilty is no longer bound to the marriage, they are free to remarry. Some use the example of one having his hands tied with a rope or two men handcuffed together. "When one is freed, both are freed" they say. The point overlooked by this illustration and argument is that marriage is more than a contractual arrangement. It is a spiritual union made in heaven. The two parties in this relationship have been joined together by God and may only be released from that bond on the basis of the will of Him who joined the parties in the first place. That will is expressed in the following words: "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marrieth her when she is put away committeth adultery!" "The Lord in this verse authorized the innocent party to put away his/her mate for fornication and remarry. However, there is no passage that authorizes the put away fornicator to remarry. It's as simple as that.

It seems to this writer that more and more people are trying to get around, over, and under the bible teaching on divorce and remarriage. Seldom does a week pass but what I hear of some attempt to circumvent scripture on this subject. The result is a host of unscriptural marriages filling churches everywhere. Brethren, such cannot be tolerated. It is time, high time, we stand up and condemn what is wrong without fear or favor. One additional point needs to be made. There are many who teach that Mt. 19:9 is but a restatement of Deut. 24:1 and applied under the law of Moses, but not today under the law of Christ. If the uncleanness of Deut. 24:1 is fornication as some claim, then the guilty party could remarry for the scripture plainly says "she may go and be another man's wife." This is but one of many reasons why I reject the idea that Mt. 19:9 applied under the Law of Moses. Mt. 19:9 does not grant the guilty the right of remarriage, Deut. 24:1 clearly does, hence they cannot be the same teaching. One applied under the law. The other applies today. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808)

# GOD'S WORD, A PRECIOUS THING

*By Richard DeGough*

**J**n I Sam.3:1 The word says; "And the child Samuel ministered unto the Lord before Eli, And the word of the Lord was precious in those days." When something you need that is beneficial to you is scarce, you then can appreciate its value, how precious it is. It is when we are without it that we begin to realize its importance. It is also true that when we do not have something that we need, we strive harder to obtain it. In World War Two there were certain products rationed, and could not be had as easily as before because they were no longer available. Products such as soap, sugar, and gasoline could only be legally obtained with stamps. The old adage; "You never miss it until you do not have it" proved true. Things needed yet not available, became very precious in those days.

## **The Word of God.**

Such times as this are spoken of in the above scripture concerning the word of God. We are not to understand that there was no word of the Lord, but, in those days: "there was no open vision." There were few revelations from God. Adam Clark says; "There was no public accredited prophet; one with whom the secret of the Lord was known to dwell..." At that time Samuel did not have the word of the Lord revealed unto him. I Sam.3:7.

## **Scarcity of the Word**

In the days of Josiah, king of Judah, a copy of the law of the Lord was found in the Temple by Hilkiah the priest. It was read before the king by Shaphan the scribe. When Josiah heard the law he rent his clothes, for he realized the seriousness of Judah's sin before God, and inquired of the Lord about himself and the people of Israel and Judah. He recognized their fathers had not kept the word of the Lord, thus his wrath was poured out on them. It was revealed unto Hilkiah by Huldah the prophetess that God would bring evil upon them according to the curses that were written in the book. Although God's wrath would be manifested upon the people, and the place, it would not come in Josiah's time. It seems when the word of God is not available to the people, man will serve the god of this world and forsake the God of heaven. When Israel returned to Jerusalem from Babylonian captivity in the era of Ezra, Nehemiah and Zerubbael, the temple and the walls of the city were rebuilt. Ezra read the law of the Lord to the people while they were gathered as one man in the

street. They gave the sense, and caused them to understand the reading. After seventy years, what a day of rejoicing it was for the people when they heard the word of God read. Their happiness brought tears of joy. "...For all the people wept when they heard the words of the law." (Neh.8:1-9)

## **In This Day**

Can it be said that the word of God is precious unto us in this day? Does it mean as much to us as it should? Does its unerring counsel guide us? (Jer.10:23) Are we letting it direct our lives, showing the path of right?

There was an era of time when the word of God was not available to the masses. During the Dark Ages, a period of 1260 years, the Bible was kept from the people. It was an age of spiritual darkness. The individual could not read for himself, but had access to the Bible through the channels of the harlot church, Roman Catholicism. The Bible was literally "chained" to the pulpits, creating an impossible situation for knowing the truth.

## **How Precious is It?**

Today we have access to the word of God. Can we recognize the predicament we would be in without it?

How could we understand and know, about our Creator, his mind, his ways, his power? If we are to know at all it will be, through the agency of his word. (Psa.139:1-17, Job.11:7-11, Isa. 40, Gen.1,2, Rom.11:34. What knowledge do we have about sin and its consequences, how the Lord views it, and the condemnation it brought to mankind without his word? I Jno. 3:4, 5:7, Psa. 7:11. His word reveals unto us his undying love for an unworthy, sinful world that is void of salvation without his eternal love? I Jno. 3:16, Tit. 2:11, Rom. 5:8, I Jno. 4:8,10. His precious word informs us of the sacrifice he demanded as satisfaction for sin, and the one that met that demand. It was Jesus the Lamb of God, who died in our stead. Jno.1:29, Heb.5:8-9, 9:12-14, 10:12,14, Phil. 1.2:8, I Tim.2:5-6, Heb.2:9, II Cor.5:21. Without the word of God we would not understand the gospel, the power of God unto salvation; revealing his plan for us to obey that we might be saved from sin. Heb.4:12, Rom.1:16, Jas.1:21, Mk.16:16, Acts 2:38. If we are to be freed from the bondage of sin, and have our souls purified from the defilements of this world, it will be

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# WHY I BELIEVE

By Doug Hawkins

**W**e live in a day and time of unbelief. We live in a day and time when people call themselves atheists and agnostics. We live in a world that is seasoned with skepticism. We live in a day and time where there is certainly a need to prove the existence of God. I would like to say first of all that I want to believe in God. The writer of Hebrews says in Hebrews 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."

Beyond any shadow of a doubt, I would like for you to know that GOD IS! Too many say that God is a myth formulated in the minds of men. Some university professors will say that God is a crutch for a feeble minded man. This sort of attitude isn't anything new because history is full of men who have denied God. For example, Karl Marx in 1848 said that God was a myth, and religion was the opium of the masses.

In view of such denials, another battle waged against God is the scientific theory of evolution. This theory with all of its components says there is no God. A word of caution to the unwise though is found in the words of the Psalmist David who said in Psalms 14:1 "...The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good."

Evolution began its widespread theology in 1859 when Charles Darwin published his book *The Origin Of Species*. The theory of evolution caused a visible eruption in 1925 when John T. Scopes was prosecuted for violating anti-evolutionary laws in Dayton, Tn. The theory is taught in most every school system today. It has caused people to doubt and even scoff at God. It has shaken the faith of young minds. It has waged an all out war against God, but I would like to remind you that it is only the FOOL who says there is no God. In the following sentences, I would like to briefly explain how science says this world came about. I would ask that you use your rational thinking and decide for yourself as to whether or not you can believe in God.

Evolutionists and those who hold this position say the earth is a result of an explosion. They call this the "BIG BANG THEORY." Supposedly, there were the right gases at the right place at the right time which caused this explosion. As a result, this terrestrial ball formed. After the earth formed,

precipitation began to fall because there was a clash in temperatures. Hot oceans formed on the earth. In these bodies of water grouped the basic building blocks of life— amino acids, enzymes, proteins, and protoplasms. Over a period of billions and billions of years, complex organisms developed. This is how science explains the beginning of life. God is never even suggested! Now I realize that this is a severe simplification of the theory, but it is basically the idea they teach.

With this theory in mind, notice that everything could have come from no other source than God. Paul declares in Romans 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." Isn't it amazing that educated men expect us with our rational thinking to believe that such a perfect world came from such an imperfect beginning? The things of this world could have only come to be because God created them. The earth could have had no other beginning than..." in the beginning God created the heavens and the earth." Gen. 1:1.

Which do you believe? Do you think we all may be the product of evolution, and that the Bible's testimony of God and creation is wrong? If so let me ask: "Where did this world come from?" You might say... "Gases!" Well, where did these gases come from? You might say...molecules! Ok, where did these molecules come from? You might say...Atoms! Alright, where did these atoms come from? You might say...Protons, neutrons, and electrons! Okay then, where did these protons, neutrons, and electrons come from? You might say...uh! uh! uh! I don't know. What? You don't know! Did you know that there is a scientific law which states that matter cannot be created nor destroyed? It's properties can only be rearranged. Now that's a scientific law. That's not hocus-pocus theory. Could you actually expect one to believe lifeless matter came from nothing?

I can believe, however, that there is a God who always was, who created everything. But, it is not enough just to say there is a God that created everything. We need some substantial proof. Paul said the invisible things are clearly seen. Let's see if we can see God together.

When you look at a house, you see the evidence of a carpenter. When you look at a painting, you

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see the evidence of an artist. When you look at this world and the universe, you see the evidence of God Almighty! The psalmist said, "The heavens declare the glory of God" and the firmament showeth his handiwork." Psa. 19:1. We can see God because everything declares the glory of God.

### **Our Solar System**

First, I believe in God because the solar system declares the glory of God. Did you ever consider the relationship between the earth and the sun? Did you ever wonder how the earth and the sun were in exact proportion with one another to sustain life? Did you know that on the average this earth is approximately 93 million miles away from the sun? The earth sits with a 23.5 degree tilt. It is approximately 23,000 miles in circumference around the equator. The earth rotates around the sun and has temperatures differing over 200 degrees Fahrenheit. For example, it gets as hot as 132 f in the Sahara desert, and as cold as -96 f in Oymyakan, Siberia. Scientists say that if the earth were any closer to the sun we would all burn up.

If we were any farther away, we would all freeze to death. Did you ever wonder how the earth wound up with such exactness in distance from the sun? Listen to this... "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?" Job 38:4,5 How did the earth get approximately 93 million miles away from the sun? God put it there. The fool hath said, "THERE IS NO GOD!"

### **The Formulas**

Second, I believe in God be-

cause all of life declares the glory of God. I understand that science has categorized everything into three major kingdoms: plant, animal, and mineral. I want to concern ourselves with the plant and animal kingdoms. Did you know that science says these two kingdoms are dependent on one another? If all the plants died, all of the animals would soon perish. If all the animals were to die, the plants would all eventually perish as well. These two forms of life are dependent on one another. Did you ever consider the relationship between the two? According to science, plants go through a process known as photosynthesis. This is the process where plants make their own food. They combine the rays of the sun with their green pigment known as chlorophyll and produce their own food. Science has devised an empirical formula that shows the process of photosynthesis. It is  $6 \text{ CO}_2 + 6 \text{ H}_2\text{O} = \text{C}_6 \text{ H}_{12} \text{ O}_6 + 6 \text{ O}_2$ .

That is a fancy way of saying that when trees breathe in they take in carbon dioxide and when they breathe out they give off oxygen. During this process, they also make their own food. If you're still with me, science says that animals go through a process of respiration. In this process, they breathe and use the energy produced by the plants. Science has come up with a little formula for respiration as well. It is  $\text{C}_6 \text{ H}_{12} \text{ O}_6 + 6 \text{ O}_2 = 6 \text{ CO}_2 + 6 \text{ H}_2\text{O}$ .

That's a fancy way of saying that when animals breathe in they take in oxygen, and when they breathe it, they exhale carbon dioxide. Notice something with me... Did you know these two formulas are exact opposites of one another? I mean one going forward is the other going backwards. How did it get this way? Suppose it just evolved?...or per-

haps, the fool hath said, "THERE IS NO GOD."

### **The Human Body**

Third, I believe in God because the human body declares the glory of God. The human body is an amazing machine. What do you believe about man? Do you believe he originated from a clump of pond scum that developed gills and fins, flopped out on the bank, grew a tail, swung through the trees grunting ug-ug? Or can you believe that on the sixth day God created him and said it was very good? Please let me tell you a little about the human body. The human body is composed of cells that work together to make tissues. These tissues work together to make organs. These organs work together to make systems. These systems cooperate so the body will live and function. Basically, there are three major systems: the skeletal system, the muscular system, and the nervous system. The skeletal system is composed of 206 bones held together by ligaments. On the skeletal system hangs the muscular system which is connected by tendons. Laid throughout these muscles are a countless number of nerves which work in conjunction with the brain and the spinal cord. These three systems work together to allow the body to function as a unit. For example, right now, this very instant, you can wiggle your foot. Are you wiggling your foot? Do you know how you're doing that? Well the message registers in your brain. It pulsates down your spinal cord, and is relayed through the nerves in the muscles. The nerves in your foot then tell the muscles in your foot to contract and relax. The end result is your foot moves. Isn't that amazing? Something else,

*Cont. on next page*

did you ever consider sight? Isn't it amazing that you can sit there, hold this piece of paper, and read....**THERE IS A GOD!** Everyone else holding a copy of this paper can read the exact same thing. Isn't it amazing that somehow somehow you're able to translate the words from the page and register them in your minds? How do you suppose it got this way? Evolution? Remember, the fool hath said, "**THERE IS NO GOD.**"

Brethren, we don't have to wonder whether or not God is real because "the invisible things are clearly beyond a shadow of a doubt that **GOD IS!** That's why I believe.—529 1/2 W. 7th Ada, OK. 74820

## **A CHRISTIAN MEMORIAL**

*Cont. from page 1*

down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."

### **Kind Of Bread**

During the feast of unleavened bread Jesus was guest in the house of a Jew (Matt. 26:17-19). He and His apostles had gathered there to eat the Passover. "And as they were eating, Jesus took bread..." (Matt. 26:26). It had to be unleavened, for that was the only kind of bread that was in the house of a Jew at the time (Matt. 26:17).

### **The Cup**

"After the same manner he took the cup" (1 Cor. 11:25). The word "cup" is from the Greek "poterion," the definition of which is "a drinking vessel" (Thayer's Greek Lexicon - P. 533). The word cup can mean "container and contents" (Webster's 20th Century Dictionary). And that is the way it is used in this passage. Jesus said to His apostles, "Drink

ye all of it" (Matt. 26:27). They understood what was commanded "and they all drank of it" (Mk. 14:23).

### **The Drink Element**

In Jno. 15:1 Jesus calls Himself the "true vine," and in Gen. 49:11 grape juice is referred to as the "blood of grapes." So it certainly was fitting for our Lord to choose the fruit of the vine to be an emblem of His blood.

"Fruit" is translated from the word "genema" and means "product." Fruit of the vine is what is produced in the vine — grape juice. Fermented wine is not the product of the vine. Jesus teaches that a branch cannot bear fruit outside of the vine (Jno. 15:4). Fermented wine is produced by man outside of the vine and is a by-product of grape juice. But Jesus took the "fruit of the vine" and said, "This is my blood."

Until thanks was given, the bread was only bread, the fruit of the vine was only grape juice, and the cup was only a container. But after they were "sanctified (set aside for a holy purpose) by the word of God and prayer" Jesus said of the bread, "This is my body." Of the fruit of the vine He said, "This is my blood..." And concerning the cup He said, "This cup is the New Testament in (ratified by) my blood" (Lk. 22:20). The language is exactly the same in each case. The complete and beautiful picture in the Lord's supper is the sacrifice of Christ upon the cross, "the Lamb of God, which taketh away the sin of the world," the shedding of His innocent blood, and the ratifying of the New Covenant that God has made with His people, indicating His love and concern for us. This is what Jesus wants us to see in this memorial service. He said, "This do in remembrance of me" (Lk. 22:20).

### **Thanksgiving**

When one officiates at the table of the Lord he has an awesome responsibility. If he fails to offer proper thanks, he may profane the service. The word of God tells us, Jesus "took bread, and gave thanks" (Lk. 22:19). The person waiting on the table is not obligated to thank God for the day, nor for the occasion, nor for the people there. But He does have the responsibility to thank the Lord for the bread, to follow the example of Jesus. Another obligation he has is to ask the Lord to bless or sanctify it. Until then it is not the body of Jesus; it is just bread. The same is true with the cup. Until proper thanks is given, they are just common material elements. However, after scriptural thanks is expressed, to the children of God the bread symbolizes the body of Jesus, the fruit of the vine His blood, and the cup, the New Testament. If one partakes of these sanctified elements without examining himself, not discerning them in a spiritual way, he eats and drinks damnation to his own soul (1 Cor. 11:28, 29).

The Lord sets these elements aside for a sacred use. No profane person has an invitation to the Lord's table.

### **It Shows The Lord's Death**

This beautiful yet simple Christian memorial must be greatly appreciated for the reason it was given and for what it stands. Christians should never allow the Lord's supper to lose its significance nor its importance in their lives. Each first day of the week it should be approached with fresh vigor and interest. By our communing together regularly each first day of the week, we are proving to one another and to the world that we believe that Jesus lives, and that He is going to come again.—998 Terrace Drive Oakdale, CA 95361

## THIS AND THAT

*Cont. from page 2*

truth of the matter is, none of them did!! This alone should tell us something about "the rapture," as men are calling it.

That Christ is coming back, and secretly whisk away, or rapture, some saints to heaven, while leaving others behind, is nowhere found in the Book!! Oh, indeed, Christ is coming again in triumphant glory, let this never be denied; some fair day He will come in the clouds of eternal glory. But, dear reader, when He does, there will be nothing secret about it for "every eye shall see Him" (Rev. 1:7). "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:16-17). The meeting will be "in the air," so says Paul — not on the earth, mind you. The Scriptures nowhere teach that He will come again to this earth for anything, including setting up a kingdom in Jerusalem or anywhere else to reign a thousand years. His kingdom has been on earth since the days of the Apostles. Christ proclaimed in Mark 9:1, listen, dear reader: "...Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." In keeping with His promise, the kingdom did just that in Acts 2, and with power as He promised in Acts 1:8. No wonder we read in other places of the kingdom's existence these many years; to wit, "Who (God) hath delivered us from the power of

darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13): "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire" (Heb. 12:28-29). Listen to John, writing nearly 2,000 years ago: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ..." (Rev. 1:9).

In conclusion and summary, the Scriptures nowhere teach men's idea of what they call "the rapture"; they nowhere teach a reign here on earth. he is now on David's throne, one reason why he was resurrected (Acts 2:29-36). He is NOW "Lord of lords and King of kings."

Christians have known better all the time— For some time, too long, sociologists and others, have non-sensically claimed that couples living together before marriage on a trial basis, have a better chance of having a more successful marriage later. This idea became popular during the decades of moral decadence, the 60's and 70's. Christians have known that such is not true for nearly 2,000 years. The Bible calls "living together" without marriage fornication. Read I Cor. 6:18-20; Gal. 5:19; Matt. 19:9, to name just a few proof texts.

This summer, the results of a research study came to light. Two professors from the University of Chicago and the University of Michigan, "concluded that couples who live together are less committed to the institution of marriage," and, take notice, please, "cohabiting experiences significantly increase young people's acceptance of divorce." These two professors cite other studies "that found couples who

live together before marriage have divorce rates 50 to 100 percent higher than those who don't. Then, this startling statistic: "Census Bureau figures showed that in 1990 there were 2.9 million unmarried couples living together, up 80 percent from 1980. Also in 1990, there were 142 divorced adults for every 1,000 married adults, three times the ratio in 1970."

Yes, Christians have known better all the time!

## GOD'S WORD

*Cont. from page 4*

through a knowledge of his word. If we would be born again into the Kingdom of God, and set apart for spiritual service, it must be through a knowledge of, and a submission to the word of God. Jno. 8:32, I Pet. 1:22, I Cor. 4:15, Jas. 1:18 Jno. 3:5, Tit. 3:5, Jno. 17:17; Jno. 15:3.

The word of God is the only means we have to determine right and wrong. It outlines our eternal destiny, determining it by the way we have lived our lives before God whether it be good or evil. II Cor. 5:10, Rom. 1:21-32, Gal. 5:19-21, 22-23, Matt. 25:31-46. The word of God has within it all that "pertains to life and Godliness," showing us how we ought to live. Within it are the things enumerated for us to add to our faith, that we might keep from falling. It can "establish our hearts" before him, that we might have "confidence, and not be ashamed before him at his coming." II Pet. 1:5-7, Tit. 2:12, I Thess. 3:13, I Jno. 2:28.

The Word informs us that we must die, and assures us of the resurrection of the body to stand before the judgment seat of Christ. It is the foundation of all our hope, that "anchor of the soul, both sure and steadfast,

*Cont.. on next page*

and which entereth into that within the veil. Heb. 9:27, I Cor. 15:51-54, II Cor. 5:10, Heb. 6:19. The precious word gives us the promise of eternal life. Every aim, desire, and hope is based on what is written, a "thus saith the Lord." In that day the Lord will give us a crown of life, an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for you. We will have a new body, live in a new home, in a new age in the great city of God, heaven. Rev. 2:10, I Pet. 1:4, Phil. 3:21, Jno. 14:1-4, Rev. 21.

In view of all these blessings that are promised and sustained by the eternal word, our hearts should be settled and at peace with God. We should feel about it just like it was said in the days of Samuel, "And the word of the Lord was precious in those days."—*Richard DeGough 1907 Tully Rd., Hughson, California 95326*

## ANNOUNCEMENTS

### ST. LOUIS MO

Chain of Rocks Church of Christ will be worshipping at 10 a.m. on Sunday and again at 2 p.m. Exit 34, Interstate 270, P North on Riverview Dr., 1/2 mile to the church. We have several new families meeting with us and will appreciate your prayers and efforts to help. Contact Wayne Robertson, 1130 Reale Ave., St. Louis, MO 63138 (314) 741-5420.

### CHURCH DIRECTORY CORRECTIONS

The church that formerly met at 610 Abram St., in Big Spring, Tx. will no longer be meeting there, due to the death of Brother Barney Combs, since there are not other men scripturally qualified to assume the role of leadership. We regret this very much, but from our point of view, it would be ill-advised at present to continue efforts there without the prospects of some visible and capable leadership.—*C.A. Smith*

**West Virginia, East Fork Church of Christ.** Change to Laurel Hill Church of Christ, Lincoln County. Lo-

cated on Rt. 37, 3 mi. off Rt. 10. 36 mi. south of Hwy. 10 Exit off IH 64 at Huntington, WV, 24 miles from Hwy. 152 at Wayne WV. Services Sunday at 10:30 and 4:00 p.m. Contact Calvin Dalton, 32 A St. Rt. 37 Ranger, WV, 25557, Ph. 304-778-2537 or Clifford Dalton, Rt. 2 Box 91, Harts, WV, 25524, Ph. 304-855-4492.

**Arkansas: Lone Rock Church of Christ, Norfolk, AR.** Delete the name of Claude Beavers and replace with Billy R. Brewser, HC 61 Box 227, Calico Rock, AR, 72519. Ph. 501-297-3942.

**Indiana, Richmond** — No longer meeting on Thursday. Sunday services at 10:30 and 5:30.

### PEWS NEEDED

The church at Ranger, VW is looking for some pews for their new building. They would like for them to be around 10 ft. long. If you have any please contact Calvin Dalton, 32A St. Rt. 37, Ranger, WV., 25557 or call 304-778-2537.

**SANTA ROSA, Sonoma County.** Meeting address: 5299 Hall Road, (in the Willowside Hall), Sun. 10:30 a.m. and 2:30 p.m. Mailing address: P.O. Box 5343, Santa Rosa, CA 95401-5343. Phone: (707) 571-7973. Raney Buttler, 515 South "E" Street, #5, Phone: (707) 573-9337.

### SOUTHERN NEW YEAR MEETING

The Southern New Year Meeting will be hosted by the Earlytown congregation near Samson, Al. again this year. The dates are Dec. 27-31. Meeting times are 10 and 5 Sunday and 7:00 nightly. A midnight service will be held on the 31st. Young men need to come prepared to speak. Bro. Stan Elmore will be in charge.

### BONDS OF MATRIMONY

**JONES-COOK**—On September 19, 1992 at 10:00 a.m. in Denham Springs, LA, sister Wilma Jones and Bro. Clovis T. Cook were united in marriage under a large tent near sister Jones house by Louisiana District Judge Richard Ware. It was a happy occasion with the blessings of her girls and Clovis's son, Travis who stood beside his Dad in the ceremony. It was my honor to be asked to make some remarks concerning this spiritually binding nature and relationship of this union (and to do the official

honors if the judge were unable to attend.) What was to be a small civil wedding turned into a full fledged event with Rod Watson flying from California and saying the dismissal prayer, and with people present from at least five states. I've known Wilma for almost forty years as a godly and dedicated sister in Christ who is well spoken of by everyone who has come into contact with her and has been a widow for 8 or 10 years. Sister Lilly Mae Smith from Pearlhaven served as her matron of honor. Clovis is an editor of this paper and has learned the grief and loneliness of being a widower. The beautiful close harmony singing was done by the "Cook Sisters Trio," with all of Clovis' brothers and sisters coming from Texas. They plan to keep both homes in Springfield, MO and Baton Rouge open. Clovis has already been much help to the congregation in Baton Rouge. We wish for them the happiest of the "Golden Years." —*Jimmie C. Smith.*

**McGEE-BAKER**—Andrew Vernon McGee of Brookhaven, Miss. and Marsha Ann Baker, daughter of Monroe Baker of Cameron, Texas were united in marriage before a capacity crowd at the Hoyte Church of Christ on August 22, 1992 at 2:00 p.m. The singing was beautifully rendered by Carlos, Judy and David McKamie, Leasha Acton and Joel Baze. Christians came from five states and from sundry parts of Texas to send this Christian couple forth with their greetings and best wishes. They will make their home in Brookhaven, Miss. where they attend the New Salem congregation. Marsha's chaste example was manifested in her influence in the Cameron County community by the love and respect shown by the locals who attended this happy event. We wish for them all the happiness, peace, tranquility, and serenity life can afford in their Christian home. It was an honor to officiate.—*Jimmie C. Smith.*

### OUR DEPARTED

**BEAVERS**—Claude Beavers of Norfolk, AR was born April 2, 1920 at Advance, AR and passed away October 7, 1992 at McClellan V.A. Hospital in Little Rock. He was married to Volta Payne on March 12, 1945 at Knoxville, TN. Claude is survived by his wife, Volta, of the home; two sons, Paul and Lynn; one daughter, Ellen Becker; two brothers, Carl and Garland; four sisters, Lizzie White, Cara Mae Teague,

Jessie Howard and Betty Owen. Claude was one of the leaders at the Lone Rock Church of Christ in AR and will be badly missed. The writer conducted graveside services at the beautiful old Burnt School House Cemetery at Lone Rock with members of the family doing the singing.—Ron Alexander.

**BURKHART**—Harold W. Burkhart was born June 9, 1918 at Racine, MO. He passed away October 7, 1992 at the age of 74. Harold obeyed the gospel at the age of eleven making him a member of the church for 63 years. He was buried at the Burkhart cemetery near Racine with Brother Roger Owens speaking words of comfort at the grave. Before his death Harold wished to express his appreciation for those who sent cards or flowers or came and read the scripture to him or sang for him during his illness.—John W. Anderson.

**COMBS**—Barney A. Combs was born on July 19, 1909 in Sayra, Oklahoma. He passed from this life October 14, 1992 in Big Springs, TX. He was married to Lillie Mary (McAdams), his constant and loving companion for sixty-two years. To this union two sons, Tommie Lee Combs of Columbus, GA and Arnold Ray Combs, of Big Springs, TX were born and two daughters, Retha Mae Southwood of Big Springs, TX and Verba Dell Dewett of Gold Hill, OR. Besides these, he leaves to mourn his passing 15 grandchildren and 38 great-grandchildren, and a host of relatives and friends, and brothers and sisters in Christ. Brother Combs was loved by all who knew him and also admired for his willingness to stay in Big Spring, under most difficult circumstances to keep the church of our Lord visible in his part of God's world. How sad, that with his passing, there will no longer be a loyal Church of Christ in Big Spring, TX, at least for the present. Our prayer is that some day an open door of opportunity will allow the church to exist there again. Singers from Andrews, Midland, Odessa and California sang requested songs, and I did the best that I could, with God's Word, to comfort the bereaved family, and to exhort all to obey God while there is yet time. My prayer is that we will always cherish the memory of our loving brother, and allow his good example to encourage us in our walk with the Lord.—C.A. Smith.



*the fields are white already to harvest*

David A. Stands, 15 Lindy Way, Kelmscott, W.A. 6111, Australia—It has been several months since my last report and several exciting things have happened here for us. First, it is my pleasure to announce the marriage of Paul and Melanie English. They exchanged vows on August 22nd. It was a beautiful wedding and everyone in the church shared with them on their happy day. Paul and Melanie are an asset to the congregation and I wish for them our Lord's blessings in their life and walk together. Last month on September 20, my son Louis was baptized into Christ. It is a tremendous joy that I feel knowing my own son is serving the Lord. Louis is very eager to do what he can and has been leading songs at services and leading prayers at home. Over the past months I have seen the congregation grow closer together. The services have been well attended by all. Everyone expresses an interest in the preaching and the subjects that come up in our chapter studies. This past month two precious souls made confessions of faults. May the Lord bless them. Ray Fowlie and I are still studying together and I still hold hopes of her obeying the gospel. She and her children come to every Lord's day morning service without fail. She agrees that we are preaching the truth, but she just has not committed herself to it yet. We have been running advertisements in the local newspaper, but there seems to be a slowdown in the interest we get from it. We have been concentrating on everyone in the church reaching out to those around them, whether friends, neighbors, relatives, or work mates. I think the effort will be fruitful and some have visited our services because of it. As a result Paula and I have been visiting with the mother of Paul English, and she continues to express an interest. All in all, the work here in Australia continues very smoothly. There is a unity and love among the members which bespeaks their maturity. We enjoy working with them in the Lord. Thank you brethren for your continued support in the Lord's work. May the Lord continue to bless you in his cause is our prayer.

Kevin W. Presley, 1334 N. Westview, Derby, KS 67037—We've had a productive year here in the work of the Lord. I enjoyed being with the brethren in Sulphur, OK

for a ten day meeting in March. It certainly got my year off to a good start with one baptism and one confession of faults. I went back this last August to conduct a week long "singing school." I also spent the month of May with Brother Gerald Hill in his meetings. Gerald is a good gospel preacher and I greatly respect him for his work. I enjoyed all the brotherhood meetings this last summer and have so far had a busy fall, preaching somewhere every Lord's Day. The Tennessee Labor Day meeting was just tremendous! I had the privilege of assisting one in baptism while on that trip. I am looking forward to being with the brethren in El Reno, Oklahoma (October 30-Nov. 1), McAlester, OK (November 13-15), and Neosho, MO (Dec. 18-20), for the remainder of this year. May the Lord bless the faithful everywhere!—Received too late for Nov. issue, our apologies—DLK

Bob Johnson, Rt. 1 Box 132 C, Philippi, W. VA, 26416, Nov. 5, 1992—The brethren here in north central West Virginia rejoice over the recent baptism of my wife's brother in-law, John Kronen, into Christ. It was during our meeting last year with brother Melvin Blalock, that John's wife, Audrey, obeyed the gospel. Their home congregation when they are not traveling is in Frisco, Texas. I have been assisting some with work in the new church building at Bunner's Ridge. If all goes as planned, the brethren there expect to be in it by late this month, or early December. In recent weeks, I have gained a new home study with a single mother age 37. One of our male members here is assisting me in this new endeavor. The few members we have here since we began in June of 90, have been faithful and steadfast, for which we are grateful. Lord willing, I am making plans to attend the Preacher's Study in December, at Oklahoma City. I would encourage all that can, to attend this truly great spiritual feast, and study of God's word. Please remember us in your prayers, as we continue in our labors for the Master.

Orville Lee Smith, 714 S. 10th St., McAlester, OK 74501—The church at C and Tyler in McAlester is pressing forward with progress. We are so thankful to have complete

organization in the congregation now. Since the ordination of elders and deacons, peace, love, unity, fellowship, and growth have abounded. We have had four baptisms and four restorations in the past several months. Visitors mention the good atmosphere at the church. My health hindered my work for about 3 weeks, but the brethren were wonderful to take hold and help me. At this time, I am able to perform most of my public work, but some of my private work is hindered because of the time consuming treatment for my illness. I have bone cancer and kidney failure. My thanks is extended to all who have remembered me. Please continue to pray for us. **NOTE OF THANKS:** We want to express our deep appreciation for all the help, concern, cards, letters and calls that have come forth for our encouragement in a most difficult time. We are truly thankful for all the prayers and ask them to continue.—Orville Lee & Glenda B. Smith

Richard Nichols, 1852-3rd Place NE, Birmingham, AL 35215, Oct. 30—The Montgomery Highway Church of Christ in Pelham, AL continues to do well. Recently we had a lady from the church down the highway that uses cups & classes attend our Lord's day morning worship. She said that she had been curious about us and decided to visit. A few days later I sent her a letter of thanks for her visit and some material on our differences. The tape-recorded Bible message is receiving about a dozen calls per week. So far we have had 11 requests for printed copies of different messages. A lady from Montevallo (about 20 miles south) has begun to call each week to listen to the Bible message. She has asked for copies of two different lessons. She may turn out to be a good prospect. This week the preacher from the Southwest Church of Christ (digressive) called and listened. He asked for a copy of the message and complimented our efforts. Recently I have been putting out advertising posters around in the area that Bob Strain made up for us. We really appreciate the help. Our ad for the Bible message in the mail-out envelope, **THE MAIL POUCH**, caused 38 calls in two days. The number has tapered off, but as you may remember this sheet had other information that the people may want to save, and therefore was designed to stimulate a continuous stream of calls. However, it is too early to tell if it will. The visitors from the Crescent Ridge congregation continue to encourage us. We

are thankful for all who are lending financial as well as moral support to the Pelham work. Please pray for us.

Johnny Elmore, PO Box 1657, Lebanon, MO, Nov. 5—Since last report, Sally and I were at St. Albans, WV August 9-16. It was a wonderful experience to be back with many of the same people with whom we worked 34 years ago. I thought we had a good meeting and I appreciated the many visitors from surrounding congregations. I hope some good was done. This year, we enjoyed the Missouri Labor Day meeting and I commend the congregation at Neosho for a job well done. I have just returned from a meeting at Auburn, CA, which closed last Sunday. It was the first time I have been there, but I discovered that I knew the majority of the congregation. The death of Fred and Ed Gamble's mother during the meeting cast a pall over it but we still had some very good crowds and interest. It was especially enjoyable to visit with so many preachers. The response to our television program in central Missouri more than tripled in September. David Griffin, Wyn Baker and I, along with others, are taking turns at Warrenton until we can do better. The members there do not seem to be discouraged and we are hoping for more growth. We are planning some instruction in preparing lessons and personal work here at Lebanon.

Reggie Kinser, 9212 S. Ketcham Road, Bloomington, IN. 47403 Oct. 6, 1992—The church at Spencer recently enjoyed a week long meeting with Wayne McKamie doing the preaching. It was great to have Wayne with us to preach, not to mention the benefits of having him stay in our home. Our only regret is that the meeting couldn't have lasted longer. The brethren here at Spencer worked hard to make the meeting a success, knocking on doors and handing out invitations. We were blessed with visitors from two denominational churches, three digressive churches, and six faithful congregations within the state of Indiana. We were able to book home studies with two families who attended and are looking forward to meeting with them. In my last report to the OPA, I mentioned that we had baptized Tim Silvers into the Lord's body. Since that time we have been studying with Tim's parents and grandmother. Both Tim

and his father, Jack, were members of the Baptist church. I am now happy to report that Jack Silvers has also obeyed the Gospel. Brother Jack is to be commended for his honesty and his love for the Truth. His decision to leave the Baptist church has caused some hurt due to the attitude expressed by some of his former brethren. Still, Jack is concerned about them and has agreed to meet with them to explain his actions. Lord willing, we plan to meet at the Baptist church tomorrow night to reason with them from the Word of God. We are looking forward to this meeting very much, with the hope that the truth will also be accepted by others. Please pray for the work everywhere.

Doug Hawkins, P.O. Box 823, Imperial, NE, 69033—It has been quite sometime since my last report to the O.P.A. I am happy to report a good and prosperous year of gospel meetings. I have been privileged to be with several congregations over the country. Each meeting was a tremendous blessing indeed. I hope and pray everyone involved was benefited in one way or another. A special word of thanks goes to the churches in California. As a result of arrangements made by Bro. Don McCord, I was able to visit several congregations in California. I am certainly indebted to this great man. I am also indebted to everyone who opened their home to me while I was in California. The hospitality was wonderful in every place. The only place I know where you can travel half way across the country and have a place to stay with someone you have never met is in the church. God bless you all!!! Also I am thankful for the opportunity I had to be with the church in Seneca, Mo. It was a privilege to be with all the brethren there. It was especially good to be with Ken and Denise Middick who now make their home in Seneca. May God bless their work there. As of late, I have moved to Imperial, Nebraska to work with the church. The brethren here are outstanding. Lord willing, I will be here until the first of March at which time I will return to Ada, Oklahoma. At present, the church here in Imperial is engaged in a gospel meeting with Bro. Irvin Barnes. It is certainly a blessing to all of us here to be with Bro. Barnes. The interest from the folks in the community has been outstanding to say the least. Bro. Irvin is doing some good old-time gospel preaching. It is what we all need!!! May God bless him and all

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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)

the faithful! With Christian Love, Doug Hawkins.

Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539, November 12—Recently Pat and I were with the brethren at Santa Rosa, California for a Lord's Day and we really enjoyed it. They are small but are trying hard to grow. Also enjoyed preaching one Lord's Day morning at Montebello, California earlier this month. Presently Brother Ron Alexander is holding a meeting for us at Fremont. He is doing some great preaching indeed. We thank the Lord for such preaching and preachers. Unfortunately a flu bug has hindered some from attending but in spite of that crowds are pretty good. We appreciate too the donated funds some of you sent to the paper for foreign subscriptions. We were able to renew all which had expired. Thank you so much. We will let you know when more help is needed. There are too many who used to take the paper who have just allowed their subscriptions to lapse. Those who will, please mention the paper in your announcements at the home congregation. Likely a reminder is all they need to renew. Let's keep the good work going. The OPA is inexpensive. At \$7 per year almost everyone can afford to read it. Years ago, the paper owed its very existence to good brethren who took it upon themselves to remind their brethren about the paper. We are over 60 years old now. The first issue under the present name was published in Jan. 1932. The paper has accomplished much good over the years. Put in a good word for it when you can. Pray for us always.

Jack Cutter, 12321 E. 14th St., Tulsa, OK 74128, Nov. 3—The work here is progressing about the same as in the past few months. I recently

held a meeting at Brundage Ln. in Bakersfield, CA., (Oct. 18-25). It was a good meeting with excellent local congregational assistance. While in California, my wife and I attended one night of Ron Courter's meeting at Clovis and one night of Ron Alexander's meeting at Modesto. These meetings not only provided us with the occasion to hear some good preaching; but the chance to visit many old friends from the past. I preached at Stockton on Wednesday night (10-28). While there, I visited with several good friends and two preaching brethren, Bennie Cryer and Richard DeGough. The Study Manual that I recently published and advertised through the OPA has been well received by the brethren. Of the 500 I published, I have less than 50 left. I will probably reprint before the New Years Meeting. As most of you probably are aware, the So. Tulsa/Broken Arrow church is hosting the Oklahoma New Years Meeting this year. It is to begin Saturday evening of Dec. 26 at 7:30 at the East Central High School auditorium (just East of the 11th St. & Int. 44 exit on 11th); morning services are to begin Dec. 27 (a change from past notices) and continue each morning at 10 A.M. until Thursday (31); all evening services will start at 7:30. (If you haven't received a list of motel accommodations call or write: Bart Hickey, 12419 E. 21st Ct., Tulsa, Ok, 74134; phone: 1-918-437-7145.) Orville Lee Smith's condition has worsened. He is now in the McAlester Memorial Hospital. He and Glenda need continual prayer by all of us. Pray for me and the work.

C.A. Smith, 810 N.W. 6th, Andrews, TX 79714, October 26, 1992—Over the past few months we have had the privilege of hearing several of our fine preachers, preach the glorious gospel of our Lord and

Savior Jesus Christ. We have heard Smith Bibbins, Paul Nichols, Ron Courter, Benny Cryer and Bob Orear in meetings at Odessa, Midland, and Andrews, TX. On a recent trip to Oklahoma we had the opportunity to attend a short meeting in Ardmore, Oklahoma conducted by our dear friend and brother, Lynwood Smith, and also was privileged to preach for the faithful in Healdton, OK, plus enjoy the traditional fourth Sunday singing. What a joy it is to be with God's wonderful people. We are still striving for excellence in the things of the Lord, planting and watering and praying God for the increase. We are not seeing much of the latter, but we know that "Our labor is not in vain." Please pray for us and the work here and if you have a chance, come to be with us. May God richly bless all of His!

Bennie Cryer, 1124 Sheffield Ct., Stockton, CA 95210, Nov. 6—The work in Stockton continues to be blessed by the Lord. It is a pleasure to be able to work with a congregation with working elders and deacons. Oct. 16-18 we enjoyed a short meeting with the Midland, TX congregation. They, too, have elders that are doing a fine job. While there we attended the funeral service for Bro. Combs of the Big Spring congregation. He will be missed in the area. It was good to be in West Texas again in fellowship with folks we have known for so many years. From there we traveled to McGregor, TX for a short meeting Oct. 21-25. It was a blessing to be associated with brethren we have known over the years in a work like that and to be associated with Bro. Wayne McKamie in this work and in his home as well. We are leaving this morning for Fortuna, CA where we will work with Bro. Roger Boone and the fine congregation there in a weekend effort. God bless all of you and the Lord's work you are doing.