



## A D V O C A T E

No. 1 January 1, 1993

# WHO ARE THE DEAD IN I CORINTHIANS 15:29?

*By Bennie T. Cryer*

One religion has its Purgatory. Another has a millennium with a special offer of another chance, and another baptizes living members in order to save their ancestors that have already died. What do these three doctrines have in common? For one thing, they offer a second chance for salvation to sinners that did not take advantage of the mercies of God in this life. One claims the ability to pray lost loved ones and unbaptized infants out of Purgatory and its Limbo. The second has a special resurrection (actually a re-creation) of the lost in the millennium to give them another chance, while the third offers salvation to one's dead ancestors by baptizing the living for them since those who have passed on cannot do it for themselves. It is this latter doctrine and practice that claims our attention in this study. It is based on a misinterpretation of 1 Corinthians 15:29 which reads, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

### WHO ARE "THEY?"

This verse is in a letter that deals with problems in the church at Corinth among the members, such as divisions, personal immoralities, and false doctrine. It deals with a false doctrine regarding the resurrection of the body. Some did not believe in a resurrection of Christ's body and the bodies of saints that had died, 15:12, 15. The identity of "they" in v. 29 is found in v. 18 where "they" is used

the first time. "Then they also which are fallen asleep in Christ are perished." That is, if the false doctrine of no resurrection of the body is true, then those that were baptized into Christ, Romans 6:3-5, 8; Galatians 3:26-27, and have already died "in Christ" have perished, never to be seen again. Their faith, when they were baptized, is expressed in Romans 6:8: "Now if we be dead with Christ, we believe that we shall also live with him." Verse 4 states how a person dies "with Christ." It is by baptism. In other words, one of the reasons they were baptized was to be able to one day "live" with Christ. One reason why Paul was baptized in Acts 22:16 was, along with some other things, to "attain unto the resurrection of the dead." So, the "they" of 1 Corinthians 15:29 speaks of those saints that had already died at the time Paul wrote this epistle and they had entered into Christ by baptism while still living on earth in order to enjoy the resurrection of life, John 5:28-29. When they heard the gospel they were baptized for their bodies which in due time died. When Paul wrote v. 29 the bodies of the "they" were dead.

### WHY IS IT SAID THEY WERE BAPTIZED FOR THE DEAD?

The argument is, "If there is no resurrection of the dead then why were those saints baptized for the dead ones, that is, for their bodies that are now dead." "Dead" is plural along with "they" and must be understood as referring to whoever or whatever they were baptized for. The saints of v. 18 had died

*See page 6*



**ANNOUNCEMENTS 9-10**

<b>Who Are The Dead In I Corinthians 15:29?</b>	<b>1</b>
<b>When "Jehovah's Witnesses" Come To Your Door</b>	<b>2</b>
<b>The Querist Column</b>	<b>3</b>
<b>Women Teachers</b>	<b>4</b>

**FROM THE FIELDS 10-12**

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# SIXTY YEARS OF OPA

With this issue we have completed sixty years of OPA. We begin our 61st year this month. The paper now goes into a number of foreign countries including Russia and Israel. Our fondest expectations have been exceeded. This issue's material is the result of some hard work by Bennie Cryer, who managed to get it together in time for the deadline. I asked him to put together some material dealing with questions we have to deal with now.

If you have questions for subjects you would like to see dealt with in future issues, we want to hear from you. My personal thanks to all who work for the paper in any way. Let us make this year the best ever. Since I will be out of the country the month of January, Ronny Wade will publish the February and March issues. This means you should send all materials intended for publication to him until February 15. After that, resume sending to us. *DLK.*

## WHEN "JEHOVAH'S WITNESSES" COME TO YOUR DOOR

*By George Battey*

Those calling themselves "Jehovah's Witnesses" have published a small blue book entitled, "The Truth that leads to Eternal Life." From page 13, of this book comes the following passage: "We need to examine, not only what we personally believe, but also what is taught by any religious organization with which we may be associated. Are its teachings in full harmony with God's Word, or are they based on the traditions of men? If we are lovers of the truth, there is nothing to fear from such an examination."

Because they invite men to examine the teachings of "any religious organization," we have chosen to consider some of the things which the "Witnesses" themselves teach that are contrary to the Word of God!

The next time some "Jehovah's Witnesses" come to your door, you should ask them some straightforward questions about what they teach.

*See page 7*

# THE QUERIST COLUMN

*By Ronny F. Wade*

**Question:** Can a sister divorce her husband because he has looked on a woman and lusted after her? (Al.)

**Answer:** I assume from the question that the only thing the man has done is "look and lust." No actual adultery has been committed. If that is the case, I don't believe she has the right to divorce her husband. In Mt. 5:28 Jesus said "but I say unto you, that everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart." The meaning is: looking or gazing on a woman with a view to feed a lustful desire is wrong. The passage refers to an intentional and conscious desire to gratify the flesh. The Lord goes behind the actual act of adultery and deals with the inception of the sin in one's mind or heart. It is such looking that enkindles lascivious passion, and if not destroyed eventually leads to the overt act itself. A parallel is found in the statement "Whosoever hateth his brother is a murderer." Here the feeling of hatred in the heart is equated with the full guilt and condemnation of the sin to which it leads. However, merely to hate is not actually murder. Neither is a look of lust, in and of itself, the actual act of adultery, though if not destroyed, it can lead to it. The right to divorce for fornication or adultery is granted by Jesus in Mt. 5:32 and 19:9. In both passages fornication refers to the actual act of illicit sexual relations, not merely thoughts or looks that might insight or lead to it.

**Question:** Please explain Rev.12:14. (Ok.)

**Answer:** The passage in question reads as follows "And there was given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." There are several views regarding the interpretation of the book of Revelation. The literalists, for example, take everything for just what it says. This, of course is very difficult to do when you are dealing with figurative language such as is used in Revelation. The futurists relegate everything to the

remote future. The historicists adopt a historical interpretation. And finally, the preterists think practically everything in Revelation had its fulfillment in the first generation or so after it was written. This writer makes no claims of scholarship about understanding the book of Revelation. It does appear to me, however, that by and large the historical view is the most consistent and nearly correct of all those applied to its interpretation. John T. Hinds in his commentary makes the following observations about the book: "Whatever uncertainty there may be about the historical fulfillment of the symbols in this book, no position is safe that conflicts with events known to have already transpired." With that he proceeds to identify the following symbols: Eagles' wings—a symbol of God delivering; Wilderness—a place of safety; The woman—the true church in its apostolic purity. The idea is that the church would, in the face of opposition and persecution, be preserved as an institution. Hidden in the wilderness indicates that the church would not appear as a visible body in congregational organizations, but the truth would remain. During her stay in the wilderness she would be nourished or providentially preserved by God. The time, times, and half a time in this verse correspond with the forty-two months in 13:3 and twelve hundred sixty days in 11:2-3. All mean the same, and should be interpreted symbolically—a day for a year— or twelve hundred and sixty years. During this time span, sometimes referred to as the "dark ages", the church was lost to view as a visible organization. Rome ruled and dominated the religious scene. At the end of the period, the church (and truth), began to emerge and once again visibly and openly function in the world.

(Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808). Correction: in the September issue of *Old Paths Advocate* a typographical error appeared in my answer column. Under *The Teaching of Jesus* the reference should have been Mt. 22:15-22 and not Luke 22:15-22. Our apologies for the error.

# WOMEN TEACHERS

By Alan Bonifay

Our brotherhood has now reached a critical stage in its development. The issues which define and shape our fellowship are no longer the compelling considerations that they used to be. This condition has resulted naturally as we have moved further away historically from the events which gave impetus to our association in the first place. In the early days of division the issues of instrumental music in worship, Sunday school, and individual cups in the communion were on the lips of all of our people. Faithful champions of the truth did noble battle against the forces of digression. Gradually they molded and shaped a fellowship committed to holding the line against the forces of evil which were determined to corrupt the simple worship of God recorded in the scriptures. In those days most of our people were conversant with the issues and arguments relative to these matters.

However, today we have become a settled and maybe somewhat complacent people. These same issues which gave us our identity among all of the pretenders to the name Christian are no longer issues of moment. The fact is they are not even interesting to many. We live in a dangerous time so far as the truth is concerned. The danger lurks in the very fact that the battles over how we are to worship God in our assemblies have been won. Our struggles with the digressive have polarized into two sharply divergent camps between which there is little communication. As a direct consequence a generation later, many today do not know why we stand where we do on these fundamentals.

In order to maximize the blessings of peace we need to solidify our gains. We need to continue to educate our brethren as to the truth in these areas. We must not let down our guard or relax in our teaching. We do not want to have to wage again the same battles. Instead we want to go on to greater service in building up the body of Christ. To effect that we must continue to be vigilant in teaching our children and newborn babes in Christ the truth about worshiping God when we assemble.

To that end let us consider the issue of women teaching the word of God. In our efforts to reach out to the lost with God's word or to edify the body of Christ we must be careful to work according

to the New Testament pattern. Women teachers are the backbone of the class method of teaching, and we must be doubly sure that we do not drift into error on this matter.

There is no problem - not even a hint of one - in our public assemblies. The record of God's word is crystal clear and unassailable.

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." (1 Cor. 14:34-35)

We all readily agree that this passage absolutely precludes women speaking in the public assembly of a congregation.

Where are less clear on this issue is discovered in 1 Timothy 2:11, 12. "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."

It is here that some have slipped a bit. It is true that most of the commentaries assert that this passage has reference to the public worship of the church. However, they are wrong.

1 Timothy 2:11, 12 is broader in its scope than 1 Corinthians 14:34, 35. The passage in 1 Corinthians regulates the participation of women in the public assemblies of the church. However, 1 Timothy 2:11, 12 regulates all public teaching of God's word. Women are prohibited from teaching God's word in any public capacity.

In demonstration of this fact consider the context. In verse 8 instructed to "pray everywhere." Does that mean they are to pray only in the assemblies of the church? Of course not. It means Christian men should pray everywhere or in every place. In verse 9 Christian women are instructed to wear modest apparel. Does that mean they are only compelled to wear modest clothing in the public worship assemblies? Of course not. Christian women must wear modest apparel in every public situation. Furthermore, there is nothing in the broader context of all of chapters 2 and 3 which indicates that what Paul is saying applies only to public worship services.

The positive instruction of verses 11 and 12 is that women who profess godliness are not sup-

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posed to teach God's word in any public capacity at all. These verses preclude a woman teaching in the public worship alright (as, of course, does 1 Cor.14:34,35). But they also enjoin against her teaching God's word in any other public capacity.

Yet, the obvious question that arises: How is it that we can be sure that it is only public instruction in God's word that is forbidden? Maybe women are not to teach God's word under any circumstances. Maybe they are always to learn in silence. How do we know from the scriptures that such a view is erroneously stringent?

We know that this is wrong because numerous passages can be cited revealing not only the permission but, in fact, the command for Christian women to teach God's word. 2 Timothy 1:5; 3:15, 16 commend Timothy's mother and grandmother for passing on to him their own unfeigned faith and for teaching him from infancy the holy scriptures "which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Titus 2:3-5 command those who are older women to be teachers of good things and in so doing to train the younger women in their responsibilities as wives, mothers, homemakers, and sisters in the fellowship. In Acts 21:9 we discover that Philip had four daughters who were blessed with the gift of prophecy and consequently were inspired teachers of God's word. In 1 Corinthians 11:5 instructions are given as to how women are to pray or prophesy - i.e. with their head covered. Evidently this passage expects Christian women to fill these roles in some degree. Finally, in Acts 18:26 we actually encounter an

example of a woman together with her husband instructing an erring brother in "the way of God more perfectly."

All of these passages must be harmonized with the restrictions laid down in 1 Corinthians 14:34, 35 and 1 Timothy 2:11, 12. It is axiomatic among those who believe in the inerrant verbal inspiration of God's word that the Bible does not contradict itself. However, in this area of investigation we have some passages restricting the permission for Christian women to teach God's word and other passages commanding them to teach and exemplifying them doing it. How can we reconcile these seemingly contradictory citations?

As we have noted before the text of 1 Corinthians 14:34, 35 is not difficult to reconcile with the scriptures authorizing women to teach God's word. On the basis of this reading alone women would be allowed to teach God's word anywhere as long as it was not in an assembly of the congregation when it has been called together for worship.

However, the complication arises when 1 Timothy 2:11, 12 is factored into the equation. In this passage, on the surface, women are forbidden to teach God's word. But we know that such a view cannot be true because of the numerous texts which teach that they can and must teach God's word. Some have attempted to escape this dilemma by equating 1 Timothy 2:11, 12 with 1 Corinthians 14:34, 35. Thus they interpret the restriction to be applied only in assemblies of the church gathered for public worship.

There are two problems with this view. First, as we have demonstrated, the context will not support such an interpretation.

Second, such a concept would allow women to assume a role of leadership and authority that is totally outside of the general sense of all of the teaching of God's word from Genesis to Revelation relative to the position of women. Women would thus be authorized to teach in any place at any time except in an assembly of the church gathered for worship.

Far better is to allow God's word to provide its own interpretation which by definition is both correct and divinely inspired. Paul's comment to the Ephesian elders at Miletus in Acts 20:20 provides the key of reconciliation. He said he had taught them "publicly and from house to house." In this verse Paul, by divine inspiration, recognizes two kinds of teaching: Public and house-to-house. It is important to note that Paul did not say "publicly and privately." Often we have read it that way in our minds but such a reading is not correct. He said "house to house" and that is more restrictive than the word privately.

The word public is interesting. In English it means: 1) that which is of or relating to business and community affairs as opposed to private affairs; 2) accessible to or shared by all members of the community; 3) exposed to general view; 4) open to the knowledge of all; 5) well known. Any unabridged English dictionary will provide these meanings. Not surprisingly, the Greek lexicons give similar definitions of the word translated public in Acts 20:20. Baur, Arndt, and Gingrich say it means "people, populace, crowd gathered for any purpose (Acts 12:22); specific popular assembly for the transaction of public business (Acts 17:5)" (178). Interestingly, in Acts 19:30, 33 the word

public and assembly are connected contextually. Baur, Arndt, and Gingrich go on to conclude "that possibly the best word to define public is crowd in the open or publicly" (178).

On the other hand, the word private is defined as: 1) that which is withdrawn from company or observation; 2) not known or intended to be known publicly; 3) secluded from others. "It is a situation in which only a few are involved... One which is not open to the members of a community" (A. Newberry, *The Divine Pattern* pg. 55, 82).

While there is ample information here to delineate most situations, it is sometimes difficult to apply the correct meaning to a situation defined by two opposite but generic terms. For example, just how many people it takes to cross the line from private to public is difficult to determine.

Maybe that is why Paul did not say he taught them privately. He used an even more restrictive designation - "from house to house." One of the rules of clear writing is not to write so as to be understood but rather to write so as to make it impossible to be misunderstood. If Paul had used the word private in Acts 20:20 we might have misunderstood him. However, he unmistakably said "from house to house." Newberry said: "Some have assumed that since there is not a razor sharp line between public and private, this is a license for liberty, but, in reality, the opposite should be true." (82) The point is that such should be reason for caution and prudence.

The harmony, then, to be achieved between 1 Timothy 2:11, 12 and the several passages authorizing women to teach God's word is discovered in

the difference between publicly and from house to house. Christian women are not to teach God's word in any assembly of the church gathered for worship (1 Cor. 14:34, 35). Christian women are not to teach God's word in any public situation or in any situation which others might construe as public (1 Tim. 2: 11, 12). Christian women are to teach God's word in house-to-house type situations. In other words, in situations not only private but as private as those in a home.

Not surprisingly in the only actual example of a Christian woman teaching God's word the instruction took place in a situation as private and intimate as a home (Acts 18:26). Some translations say they took Apollos into their home (NIV, TCNT, TEV, Rieu). Others say they only took him aside (Phillips, NASB), or they took him with them (AMP, NEB, RSV, KJV). The point is that the situation must be as private as that one would expect to discover in a home.

In recent years several considerations have arisen in which some in our fellowship have come perilously close (at a minimum) to violating the New Testament concept of women teaching. The fact is: it is simply not within the scope of the New Testament for a Christian woman to preach a sermon or deliver a discourse. The New Testament forbids a Christian woman to teach God's word publicly-period.

We need to recognize and accept the challenge to study God's word about this doctrine. When we learn the truth we need to teach it to our families and our churches. When we see those we love crossing the frontiers of safety on this issue we need to confront them and turn

them from their error. We need to weigh our actions carefully. How we feel about something or how much good it does is not the criteria for decision - not ever. The only criterion for decision is the truth of God's word. What does the doctrine say? We need to hold the line against all innovations into the work and worship of the church.

### **WHO ARE THE DEAD IN I CORINTHIANS 15:29?**

*Cont. from page 1*

and they were baptized while still living on earth for something that was now dead when Paul wrote this letter. Furthermore, what they were baptized for belonged to those saints for this phrase is in the genitive or possessive case. What was now dead that belonged to those of v. 18? Their bodies. James 2:26 states that "the body without the spirit is dead." Their spirit was not said to be "dead" but their bodies were. Those who practice the false doctrine of the living being baptized for their dead ancestors are baptized for their spirits and not for their dead bodies. So, this teaches that when the ones Paul had under consideration were baptized they themselves (no substitute was baptized for them) were baptized for their own bodies while still living on earth believing that one day they would die physically but their bodies would rise again to life. So, Paul argues, "If the dead do not rise then why, while they were still living, were they baptized for their bodies that have since died?"

### **THE BAPTISM OF SUFFERING**

In the next three verses after v. 29 Paul wrote, "And why stand we in jeopardy every hour? I protest by your rejoicing which I

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have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink; for tomorrow we die." Why did he write these statements? Because he also had been baptized in order for his body to rise again to life. The Lord had promised them a baptism of suffering, Mark 10:38-39. They proved themselves willing to endure all manner of persecution and bodily harm because they did not want to endanger their resurrection unto life. What a faith in the resurrection they had! The baptism of suffering is not the baptism for the dead of v. 29 but their willingness to be immersed in physical suffering is proof that the baptism in v29 was in behalf of their own physical bodies and they did not want to do anything to lose this tremendous advantage. This was the reason they were willing to suffer so much without murmuring and complaining, 2 Corinthians 11:23-28.

**WHAT THE BIBLE TEACHES ABOUT PERSONAL RESPONSIBILITIES**

God has assigned personal responsibilities upon individuals that no one else can do for them or answer for them in the day of judgment, 2 Corinthians 5:10. Jesus said, "He that believeth and is baptized shall be saved..." Mark 16:16. In order for baptism to be valid it must be preceded by faith in Christ. Faith is a work, John 6:28-29. Jesus said about His own works, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work," John 9:4. So, according to this, if a man died and could still hear the gospel he could not believe it to the saving of his soul. "Night" stands for death and no man can do works

there that will save Him. Baptism without faith is vain. It is too late then. See Luke 16:19-31. After death man has the judgment to look forward to, Hebrews 9:27. No man can prepare for the death and judgment of another in this life or after death. This is even taught in The Book of Mormon, Alma 34:35: "For behold, if ye have procrastinated the day of your repentance even unto death, behold, ye have become subjected to the spirit of the Devil, and he doth seal you his; Therefore, the spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you and this is the final state of the wicked." While this book is not inspired of God it does state the truth on this subject. When a person dies that seals his final fate. If it be thought that being baptized for a dead ancestor is because they never had a chance to hear the gospel and therefore needs someone to do it for them just remember Paul said, "...They are without excuse," Romans 1:20. He further stated in Acts 17:30, "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."

**WHEN "JEHOVAH'S WITNESSES" COME TO YOUR DOOR**

*Cont. from page 2*

**THE GODHEAD**

First, you should ask them about their teachings on the Godhead. The "Witnesses" teach that there is only one being in the Godhead and that one being is Jehovah. They deny that Jesus is part of the Godhead. They deny that Jesus is equal with Jehovah God and they also deny that the Holy Spirit is even a person. The Watchtower Society has instructed its members that

the Holy Spirit is not a person, but that it is simply the power of God personified!

But what does the Bible teach? Do the Scriptures teach there is just one being in the Godhead, or do they teach there are actually three?

In Genesis 1:26 "God said, Let us make man in our image, after our likeness..." The word God in this verse comes from the Hebrew word Elohim and is plural in number. From this fact alone we can see that the Godhead contains more than a single being.

Notice also the pronouns in this verse. All of them are plural. "Let us make man in our image, after our likeness." We have here one being speaking to another. In reality we have God the Father speaking to Jesus and to the Holy Spirit and saying, "Let us make man in our image, after our likeness."

The beings of the Godhead are clearly named by Jesus in Matthew 28:19, "(Baptize men) in the name of the Father, and of the Son, and of the Holy Ghost." There they are — the Father, the Son and the Holy Spirit. These are the members of the one Godhead which we read about in the Scriptures.

**"ONE GOD" PASSAGES**

If you point this out to "Witnesses" that come to your door, they are likely to quote the following passage of Scripture to defend their belief: "Hear, O Israel: The LORD our God is one LORD" (Deuteronomy 6:4). They believe this verse teaches only one being in the Godhead. But Deuteronomy 6:4 is teaching that there is only one God, or one Godhead and with this we agree — there is only one Godhead, but there are three beings within that one Godhead!

To illustrate, consider this: In

Genesis 2:24 the Lord said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Here the husband-wife relationship is described. When a man and woman marry they now compose a single unit—they are one in unity, and purpose, but they are not one being! There is not just one being in a marriage! The husband is "greater" than his wife in the sense that he possesses more authority than she (Ephesians 5:23), but the fact that he is "greater" does not mean he is more "human" than she—they are equally human.

Even so, when the Bible speaks of the Lord as being "one God," it means that the Father is one in unity and purpose with Jesus and the Holy Spirit, but it does not mean there is only one being in the Godhead. True, the Father is "greater" than the Son (John 14:28) in the sense that He possesses more authority than the Son, but the fact that He is "greater" does not mean He is more "divine" than the Son—they are equally divine—equally God.

Jesus said, "I and my Father are one" (John 10:30). He states that He and the Father are one, but they are one in unity and purpose. They are not one being!

#### **THE DEITY OF JESUS**

When the "Witnesses" come to your door you should ask them about the nature of Jesus and you should compare what they say with the Bible.

The "Witnesses" say that Jesus is not equal with God the Father. They teach that Jesus is simply a created being—simply a glorified angel. They deny that Jesus is eternal with God and they deny that He is truly one with God the Father. But the Bible teaches differently. Notice: "In the be-

ginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1-3,14). How much plainer does the Bible have to be??? Jesus Christ is here called the "Word" that was made flesh and dwelt among men and in verse 1 of this wonderful passage we are taught that "the Word was God." There you have it! Jesus is God. He is just as divine as God the Father.

In Hebrews 1:5 two relevant questions are asked: "For unto which of the angels said he at any time, thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" The obvious answer to these questions is that God never said these things to any angel! He said this only to His Son—Jesus Christ! Jesus, then, is not and never was an angel. God never spoke of Him as an angel, and He never treated Him like a mere angel. Jesus is one with God the Father.

#### **FALSE PROPHECIES**

When "Jehovah's Witnesses" come to your door, you should ask them about the prophecies which they have made that have never come true. The "Witnesses," through the years, have made some rather amazing prophecies of doom and destruction, but none of them have ever been fulfilled.

For example, very early in their history the "Witnesses" predicted that Jesus would come again to this earth and set up an earthly kingdom by 1914. Obvi-

ously nothing of the sort came to pass. They were greatly embarrassed about this, or at least they should have been. Their prophecy failed. It was obvious to all that they were wrong. But to patch things up they decided to tell people that Jesus actually did come, but that He appeared only to a few chosen people. Not only had their prophecy failed, but from that time forward they began teaching a lie to cover-up their failure. They were telling people that Jesus did come, but no one saw Him.

In contrast, consider what the Bible says about the second coming of Jesus; "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Revelation 1:7). The Bible here teaches that when Jesus comes again everyone will see Him—even those wicked soldiers that pierced Him in the side when He was crucified! This point alone should convince everyone that the "Witnesses" are "False Witnesses"!!! Again, in 1920 the Watchtower Society published a book entitled, "Millions Now Living Will Never Die!" This book was reprinted by James D. Bales so that our generation would never forget what the "Witnesses" predicted. On page 89 of this book comes the following passage: "As we have Heretofore stated, the great jubilee cycle is due to begin in 1925. At that time the earthly phase of the kingdom shall be recognized....Therefore we may confidently expect that 1925 will mark the return of Abraham, Isaac, Jacob and the faithful prophets of old, particularly those named by the Apostle in Hebrews chapter eleven, to the condition of human perfection."

Well...1925 has come and gone,

but there is no sign that any such event as they predicted ever came to pass! Furthermore, time is running out for the Watchtower Society! Before too much longer all those people who were living in 1925 will be dead and the title of their book, "Millions Now Living Will Never Die!" will be of even greater embarrassment to them than it already is!

### **BIBLE WARNINGS**

The Bible warns us about "false prophets" who predict things that never come to pass: "When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Deuteronomy 18:22). If there were no other reason than this one, we can know that the "Jehovah's Witnesses" are not really from Jehovah because their prophecies have failed — not one of these prophecies have come true.

We have all been wrong from time to time in our understanding of certain Bible passages, but the Watchtower Society claims to be inspired by God! In the April 1, 1972 issue of their magazine "The Watchtower," they write: "Jehovah did not let the people of Christendom, as led by the clergy, go without being warned...He had a "prophet" to warn them. This "prophet" was not one man, but was a body of men and women. It was the small group of footstep followers of Jesus Christ, known as International Bible Students. Today they are known as Jehovah's Christian witnesses" (p. 197). Here the Watchtower Society claims divine inspiration from God! They are claiming to "speak in the name of the Lord" as Deuteronomy 18:22 warns, but their predictions do not come to

pass. This makes them "False Witnesses" and they must not be listened to! These prophetic failures remind us all: If they are wrong on these prophecies of which they are most "confident," how can they be trusted on any Bible subject???

### **PARADISE EARTH**

The final topic we will discuss is their teaching concerning the end of the world. The "Witnesses" will usually come to your door with an attractive booklet and talk to you about how wonderful it would be to live on a paradise earth with no crime, no war and no death. They don't try to talk to people about how wonderful heaven will be, because they don't believe any of us are going to go to heaven — the best we can hope for is to live on a paradise earth.

This is such a dangerous doctrine! If we would just listen to the Bible we could see how dangerous it is to teach men that this earth will be converted into a paradise for men to dwell on forever. Listen to these plain Bible passages: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matthew 6:19-20). Here Jesus plainly tells us that earthly things will become corrupted by moth and rust and thieves will break in and steal. So what does the Lord teach us? He plainly taught us to lay up our treasures in heaven! Obviously the "Witnesses" are teaching completely contrary to what Jesus taught! Someone is wrong, and it's not Jesus!

Again, notice: "But the day of the Lord will come as a thief in

the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10). "Heaven and earth shalt pass away, but my words shall not pass away" (Matthew 24:35). "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shalt perish, but thou shalt endure" (Psalms 102:25-26).

Many more passages could be given, but this should suffice to prove the point. The present earth and atmosphere will be destroyed and burned up with fire. The saved will dwell in heaven where they have laid up their treasures, but the lost will be tormented in hell because they refused to obey the Lord (Matthew 18:24-25).—2710 Somerton Dr., Morrow, GA 30260.



## **ANNOUNCEMENTS**

### **DEBATE**

This is to announce a debate dealing with the Lord's Supper (the bread and cup). The dates are February 8, 9, 11 and 12. Brother Tony Denton will debate Lewis Hale. The location (we believe) will be Henryetta, Oklahoma. For more information, contact Tony Denton, P.O. Box 266, Henryetta, Oklahoma 74437 or call Gary Lovell at (918) 652-8060.

### **CHURCH DIRECTORY UPDATE**

**Memphis, Tennessee**—New congregation, 1914 Frayser Blvd. Sunday 10:30 a.m. (Call for information on night services. B.B. Cayson, 1993 Burham Ave., Memphis, Tenn. 38127,

## ANNOUNCEMENTS

phone (901) 357-0804. Mark Long, 810 Washington St., Apt. 213, Memphis, Tenn. 38105, phone (901) 527-6324.)

Chicago (DuPage County), Illinois. Meeting at the College of DuPage, Room 1048 of the Student Resource Center. Intersection of 22nd St. and Lambert Rd., Glen Ellyn, Ill. Church phone (708) 790-9120 Sunday 10 a.m. (please call in advance) Baine Adams, 219 North Main St., Glen Ellyn, Ill. 60137, phone (708) 469-3664. Keith Minter, 1913 Fox Meadow Ct., Gurnee, Ill. 60031, phone (708) 623-4017.

**BONDS OF MATRIMONY**  
**STALLCOP-CATING**—On the afternoon of Nov. 27th, 1992, it was my good pleasure to officiate at the wedding of Kevin Wayne Stallcop, son of Mr. and Mrs. Paul E. Stallcop of Brazil, and Donna Lisa Cating, daughter of Mrs. Sheldon J. Hawkins, of Marengo, Indiana. Amid lovely surroundings in the meeting house of the Bloomington Church of Christ and before a host of well-wishers, these young Christians repeated their vows. A quartet, composed of Tony and Donnice Barnett, Becky McCullough and Bill Stallcop, beautifully rendered the wedding songs. We wish for them much happiness and joy and pray that Christ may always be a welcome guest in their new home. They will live and worship in Brazil.—*Johnny Elmore*

**LEONARD-VANSTAVERN**—On the night of Sept. 5th, 1992 at the Mission Hills, Church of Christ, Bart Leonard, of the state of West Virginia, and Lisa VanStavern, of the state of Missouri, were united in mar-

riage. A very large crowd assembled witness the ceremony. It was a beautiful wedding, being well arranged. The attendants did their parts so well. I have known these young people all their lives. I baptized Lisa several years ago. They are a strong Christian couple, and of course will establish a fine Christian home. It was an honor indeed for this writer to have been asked to officiate for them. I wish them well.—*Clovis T. Cook*

**MASSIE-RICHARDSON**—On the night of October the 24th, at the Church of Christ in Houston, Missouri, Kevin Massie and Racheal Richardson, were married, in a beautiful setting, the house being almost filled to capacity. Kevin and Racheal, are two fine Christian young people. I have known these two all of their lives. I married Racheal's parents several ago. Kevin is a relative of mine. The singing was done by relatives of either the groom or the bride, except one. It was beautifully done. These young people that are choosing Christian companions are beautiful people, and are setting the right examples. It was nothing but joy to my heart to do the ceremony. I wish them well.—*Clovis T. Cook*

### OUR DEPARTED

**SPRINGER**—Sister Iva Loreane Springer was born February 12, 1915. She passed from this life on November 20, 1992 at the age of 77 years, 9 months and 5 days. She was married to William E. Springer on May 3, 1935 in Pauls Valley, Oklahoma. He preceded her in death on May 18, 1962. Sister Springer was a long time faithful member of the Davis, Okla. congregation. She will be missed deeply by her son, grandchildren, and brothers and sisters in Christ. I had the grand

privilege of knowing this dear woman. Anyone who knew sister Springer very well saw her kind, loving Christian spirit. One word could describe her life—simple. "Keep it simple", is the way she felt about it. She led a simple life, serving her God. She loved the Lord. "Precious in the sight of the Lord is the death of his saints." She is at rest with Jesus!—*Doug Hawkins*

**RICHARDSON**—Eunice Elizabeth Richardson, Born Feb. 15, 1903, departed this life Sept. 7, 1992. She was born near Bennett Spring, Missouri. She spent the most of her life in Laclede and Dallas counties, in Missouri. On Jan. 20, 1920 she was married to Willis Richardson, and to this union three sons and two daughters were born. She left to survive her, two sons, Lowell and Leland. Two daughters, Lela Doing, and Loveta Brown. She was preceded in death by her husband, one son, and two granddaughters, Jennifer and Janet Doing. Eunice was a strong member of the Lee's Summit, Church of Christ, had been for many years, being very faithful to attend. This writer knew her for over fifty years, and recognized some very unusual talents that she had. Her mind was like a computer when it came to putting names and faces together. In this family are to be found some of the best friends I have on this earth. A very large crowd attended her funeral. Jimmy Smith assisted this writer with the talks. The Lee's Summit Church with the help of others did the most excellent singing you could ever want to hear. Her family and the community will miss her. She left her footprints in the sands of time, and many of us are following not far behind.—*Clovis T. Cook*



*the fields are white already to harvest*

*Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, Dec. 3*—As we near the end of 1992, I am grateful for the divine providence which has allowed me to spend another year in the service of Christ. I was at Warrenton,

Nov. 13-15, visiting and studying with prospects. I have enjoyed being at Lee's Summit each 3rd Wednesday night for some time now at song practice. Sally and I were at Brazil, Indiana Nov. 22-29 for a meeting. They adver-

tised the meeting and we had numerous visitors, which is the way a meeting is supposed to work. Bro. Lance Stallcop was responsible for teaching a young lady, and it was my privilege to baptize her during the meeting. We

enjoyed the meeting and hope much good was done. I am to be at Tulsa this weekend, Dec. 4, 5, and this will be the end of my meetings until spring. Let us work to make 1993 a great year for the cause of Christ.

*Don L. King, 41931 Chadbourne Dr., Fremont, Calif. 94539, Dec. 12*—Last Monday evening it was our privilege to baptize a young lady into Christ. She has been attending services several months and dating one of our young men. She seems very sincere and we wish the best for her. Last Lord's Day evening we closed a five day meeting with the Oakdale, Calif. congregation. Crowds were very good and a fine attitude manifested by all. It was our pleasure to stay with Paul and Wilma Nichols and enjoy a good visit and hospitality. Paul and Duane Permenter both live and worship at Oakdale so the congregation is blessed with good teaching. I am to preach at home this Lord's Day and at Stockton the next. Lord willing, Duane Permenter and I will depart January 4 for the Philippines for a 21 day visit and effort among the 70 some congregations there. Bro. Ronny Wade will publish the February and March issues as always. Please send your articles and field reports to him until February 15. After that resume sending them to us as usual. Your subscriptions may be sent to us since Pat will be home to do the computer work. Pray for us, please.

*Paul O. Nichols, 998 Terrace Drive, Oakdale, Calif. 95361, Dec. 7*—We just closed another good meeting at Oakdale. In July we had a meeting with Smith Bibens, with large crowds and good preaching. Our most recent meeting was with Don King. Again the crowds were gratifying and the preaching sound and upbuilding. It was joy to be associated with these preachers and to have them in our home. I esteem them highly for their work's sake. In October I was with the brethren at 11th St. Acres in Tulsa, Oklahoma for a meeting. The crowds were generally good, with visitors from four states. I have held a number of meetings there in the past and it was a pleasure to be associated with these fine people once again. My book, "Fifty Years Of Service," is now available, thanks to Smith Bibens, who compiled it, and many

others who helped in different ways to make it a reality. My sincerest thanks to all our helpers and contributors. I hope it will be a source of information and joy to all who read it. So far we have received some very encouraging remarks from our readers. Thank you all and may the Lord bless us all as we work for Him in the year, 1993.

*George Battey, 2710 Somerton Dr., Morrow, GA 30260, December 7*—Many brethren have inquired concerning the "Bible Talk"—answering machine program which we started here in Georgia back in 1990. Several congregations have since implemented the program and are having some success with it (see for example Alan Bonifay's field report in the January 1992 issue of the OPA and Richard Nichols' report in the November issue). I have prepared a packet to mail out detailing how to implement the program and will make it available to any faithful congregation that is interested. If you will send a long self-addressed, stamped envelope to the above address I will send this material to you. To date we have recorded 103 eight minute messages and have broadcast them in the Atlanta area with much success. This past week, for example, we played the message: "Does the Bible really forbid women from speaking in the church?" We received 174 calls; from these calls: one man attended our services, five requested our transcript, one requested our Bible correspondence course and also requested that we come study with him in his home. On the negative side, four callers were outraged by our message; one man said the message was "ridiculous"; another sarcastically said, "You must be immensely popular with your wife"; one woman was happy to inform me that, "Times have changed"; and another requested that we go to the bad place (the actual wording being somewhat different than that). It has become abundantly evident why so many denominations are not installing women "priests" and "pastors." In three years time we estimate we have had 19,500 calls resulting in about 350 people requesting material, Bible courses and home studies. Vandalism to our building and property from enraged callers has been kept to a minimum. Many have attended our

services and some more than once. We have baptized six previously unknown outsiders, three are still with us and one may be on the verge of coming back. We may not be "setting the woods on fire" as they say, but we've gotten some smoke brewed up! The Lord bless you if you're faithful to Him!

*Richard L. Frizzell Sr., Rt. 5, Box 376, Ada, Oklahoma, phone (405) 332-3673, Dec. 3, 1992*—By the time you read this 1992 will be gone forever. How swiftly the years are passing. 1992 has been the busiest year of my preaching career. Since my last report to O.P.A. I have preached one or more times at the following congregations: Texarkana, Tx; Galey, Golden, Tulsa, and Sentinel, Oklahoma; Springfield, Missouri; Oak Grove, and Lone Rock, Arkansas; White Bluff, and Lawrenceburg, Tennessee; Walnut Grove, and London, Kentucky; Goshen, Linnville, and Proctorville, Ohio; Huntington, Spring Valley, and Bunner Ridge, West Virginia; Jacksonsville, Florida; Marietta, Georgia; Napoleon, Piedmont, Birmingham, Athens, and Cullman, Alabama. While I was in Ohio, I was privileged to hear Bro. Ron Courter twice. Then on Nov. 6th I went to Honduras, Central America. I preached at Tamara, Teguciyalpa, Marilica, Comayagua, Danli, Quebrada Larga, Tenidero, Choloteca, and San Pedro Sula. Tony and Norma Melton, and Randy and Cynthia Tidmore are doing an outstanding job in this very difficult place to work. Some of the roads are almost impassable, and it takes a special vehicle. It also takes a special person to do this kind of work. I admire and appreciate the two missionaries, Tony and Randy. They are doing a great work. I do not believe that we have many preachers who would even dream of doing the kind of work that these are doing. In 1993 my meetings are Lone Rock, Ark. April 7-11; Linnville, Oh. May 2-9. May God Bless all the Brethren in 1993 is my prayer. Please pray for me.

*Randy Tidmore, P.O. Box 128 C; San Pedro Sula; Honduras, Central America; Telephone 011-504-53-0495; November 30, 1992.* The work in Northern Honduras has begun to pick up its pace now. It is always difficult to begin a new work "cold turkey," but we are

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

thankful that God is blessing our efforts with fruit to His honor and glory. We had another gospel meeting in October, and God blessed us with six baptisms. Just prior to the meeting we had baptized two, and since the meeting, two more (a denominational preacher and his wife) have been baptized. This year we asked for a couple of our native preachers from the south to conduct the meeting. We advertised the meeting well via the newspaper, radio and flyers door-to-door. Two other native preachers and Tony Melton also came to help with the meeting. The preaching was good, and we had great crowds nearly every night. Since that time, we have conducted several studies with two preachers and the leaders of a congregation of the "cups and Bible classes" persuasion. We are happy to report that both preachers and the entire congregation of 23 members have taken their stand against error and for the truth. One of the preachers was the main native preacher that the "conservatives" had in Honduras. He had been preaching in San Pedro Sula for seven years, since being converted to the "conservatives" from the "liberals." Prior to leaving the "liberals," he had studied in a "Preacher's School" in Mexico, where, after graduating, he became a teacher at the school, as well as a "full-time" preacher at a local congregation. Due to his influence, the potential opportunities for more conversions are many, and we are especially hopeful of at least one more preacher and the congregation where he works to be converted. The other preacher that was converted, has a job to support himself. Both men are well trained and, Lord willing, will be a great asset to the work here. We are also very happy to report the birth of

our son, Matthew Marion Tidmore. He was born Nov. 23, and weighed 7 lbs. 3 ounces. Both mother and baby are doing very well. What a wonderful way to celebrate Thanksgiving Day! We appreciate all of the prayers on our behalf. God has been so good to us! We also enjoyed having a fellow gospel preacher in our home: brother Richard Frizzell, of Oklahoma. He had been visiting the work and the Meltons in the south, and arrived in San Pedro Sula on the 23rd, not long before Matthew was born. We have really enjoyed his company, and have grown to love and appreciate him for his work's sake. Our return to live in the U.S. has been rescheduled for June 1993. We hope to be able to continue working in Spanish. Lord willing, I will be coming to the U.S. in February to talk with as many congregations as possible, that are interested in such a work. If you would like to speak with me while I'm in the States, please contact me as soon as possible. (Please notice my current address and phone number above.) There is still a lot that we hope to accomplish while we are here, though the time is really short. We solicit your continued prayers. May God richly bless all the faithful, throughout the world!

*Gary Barrett, 5903 W. 37th S. Ct., Wichita, Kansas 67215*—The work here in Kansas is going extremely well. The congregation is at peace and active in Bible studies. Brother Paul Richardson who was a "youth minister" for the cups and class church took his stand with us after several studies with church members here. We have also been blessed with the Chris Beck family from the Ardmore, Oklahoma congregation. Randy and Ella Blankenship have moved here from Hunting-

ton, West Virginia. These families are a great asset to the church. Lee Braeger has been baptized and is making efforts in teaching. Erika Whitworth and Steve Ford were married on August 8, 1992. My daughter Amy was united to Wes Decker on October 10th. We are happy to have both of these couples in Wichita. On June 27, 1992, Brother Bruce Word ordained Mike Whitworth and myself as elders of the church here and Johnny Karr was ordained as a deacon. A tremendous amount of work and study went into all aspects of this ordination and establishment of church government. Mike and I would be more than happy to answer questions concerning ordaining Elders and Deacons, the work they do and Church autonomy. God wants us to have church government according to his word so let us prepare ourselves to do as God desires. I was called by the Jack Dooley family of Hamilton, Ohio, to preach the funeral of Jack Sr. It hurts to know he is gone from this walk of life and he will be missed by all his brethren in that area. I have preached at the following congregations since last reporting: Sanger, CA; Ceres, CA; Stockton, CA; Hunt, AR.; Huntington, WV; Broken Arrow, OK; Jennings, OK; and Hamilton, OH. It was good to be with all the brethren at these congregations. If I can be of help to you in God's work, please feel free to call on me. Continue to pray. Would also like to mention we lost a dear sister on September 29, 1992, Sister Rachel Caroline Burchardt, who had been a charter member of the Crescent, OK congregation. She had been here for the past few years with her son and then her daughter, Freda. Freda took excellent, loving care of her mother and is now taking care of her dad.



## A D V O C A T E

No. 2 February 1, 1993

# THE ELEMENTS OF APOSTASY

*By Carl M. Johnson*

**I**t is often said that if we do not learn from the mistakes of history, we are destined to repeat them. There is a critical lesson to be learned from Judges 2:6-14 about the steps that lead to apostasy from God.

Joshua succeeded Moses as the leader of the Israelites, and it was Joshua who led the successful conquest of Canaan. When the twelve tribes had settled in their new homes the career of Joshua came to an end. Having been warned of his imminent departure, he called for an assembly of chief officials and leaders of nation at ancient Shechem. In his wisdom he foresaw some of the dangers that lay ahead for his nation. He and other trusted men such as Eleazar and Caleb must pass on and leave younger men in charge. These new leaders must be prepared and tested. He saw the danger of gradual mingling and even intermarriage with the pagan people, so many of whom were still left in their land. The Hebrews had not yet conquered much of the territory occupied by these foreign tribes who constituted a menace to their faith in God. They needed to become familiar with the law of Moses for their guidance. They needed to pledge themselves, publicly to observe these laws since the welfare of the nation depended upon their loyalty to the principles enunciated in them.

In his address on this impressive and historic occasion Joshua reviewed hurriedly the big events in their national history and traced the protection and guidance of Jehovah in their life as a nation.

He challenged the people to pledge themselves anew to the service of God. The people solemnly renewed the covenant whereupon Joshua set up a stone pillar as a memorial of this event. The people then departed to return to their respective localities.

Shortly after the assembly at Shechem, Joshua, 110 years of age, died peacefully, and was buried in his home city, Timnath-Serah in Ephraim.

So powerful was the impact of truth which Joshua taught to the people of Israel, no apostasy was seen and no departures were observed in that day and generation — nor in the generation which followed.

These people made some mistakes though, that led to the apostasy of the third and succeeding generations.

### **Defective Education**

Even though the first and second generations of Israelites in Canaan did not apostatize, they did not teach God's truth to the succeeding generations with the same clarity and zeal with which Joshua taught them.

If the second generation had taught God's word to its children properly, they would have been better prepared to deal with the subtle forces of apostasy.

The critical importance of effectively educating each succeeding generation in the word of God is a lesson that we must learn. Do our children and grandchildren have as clear an understanding of the Lord's will as we? Are we teaching them with the same zeal and emphasis with which we were

*See page 6*



**ANNOUNCEMENTS 10-11**

<b>The Elements Of Apostasy</b>	<b>1</b>
<b>Editorial</b>	<b>2</b>
<b>The Querist Column</b>	<b>3</b>
<b>Some Thoughts On Gog And Magog</b>	<b>4</b>
<b>Jesus, Has He Come Or Is He Coming?</b>	<b>5</b>
<b>Blaming God</b>	<b>6</b>

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# SOME "KEYS" IN THE SCRIPTURE



By Bennie T. Cryer

Most of us are familiar with the use of keys for a house or car. We well understand the rights such keys give us when they are rightfully possessed by us. We may enter and use the house or car. We may also close or lock the vehicle or dwelling place. We may give those keys to someone else in order for them to use the house or car.

God has chosen to use "keys" in a figurative sense in The New Testament when He wanted to reveal the power or authority for Christ or His disciples to perform certain tasks. Therefore, a key stood for power or authority when used in this sense.

### THE KEY OF KNOWLEDGE

An ancient Rabbi would carry a key as an emblem of knowledge and wisdom. Perhaps Jesus used this fact to tell them "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matthew 23:13. How they did this is explained in the third woe pronounced upon those who were supposed to be so wise and knowledgeable among the Jews in Luke 11:52. "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." The key of knowledge they had taken away refers to those prophecies and types in the Old Testament that told of the suffering Messiah and the kingdom of God. They had literally covered this great treasure of knowledge with their human traditions. When Jesus attempted to use this key of knowledge they would use their traditional teaching to shut the door to the true kingdom in the minds of the people that would hear them and if any would be persistent in their quest to enter the kingdom they would hinder him in any way they could even to the point of death. Luke 11:47-51. Possession of the key of knowledge was essential to the people in order for them to recognize Jesus as the Messiah. However, the lawyers and religious leaders of the day managed to take this key away from most of people and this led to their rejection of Him and, finally to His crucifixion.

See page 7

# THE QUERIST COLUMN

*By Ronny F. Wade*

**Question:** We were recently told that Christians can celebrate Christmas anyway they want to. Is this true? (Tx.) What do you believe the Bible teaches about celebrating the pagan holiday, Christmas? (Pa.)

**Answer:** This subject is a very emotional one, especially when discussed near the end of December. For any number of reasons, people on both sides of the issue, find it difficult to reasonably and calmly assess their respective positions. Truth can suffer if we allow our feelings to get in the way, and when such happens everyone loses. For this reason, we ask that you read the following with an open mind, considering what we say in the light of sound reasoning and divine revelation.

I would first of all like to examine what I consider to be unsound approaches to a study of this subject.

1. The observance of holidays, including Christmas is a Christian liberty. Such may or may not be the case. Since anything unscriptural can never be a liberty, we must first prove that the observance of Christmas violates no scripture before we conclude that it falls within the realm of Christian liberty. (Digressives make the same mistake with reference to individual cups and Bible classes taught by women. They claim it is their liberty to use both. That both are expedient. Their reasoning is false, since a practice must first be scriptural before it can be a liberty or expedient.)

2. All or most holidays share a common heritage. Thus, if we reject one, we must reject all or if we accept one we must accept all. The fallacy of this argument lies in the assumption that similarity proves identity. The fact that two things are similar does not prove that they are identical. Some reason: 1. the observance of birthdays originated with pagans. 2. the observance of Christmas originated with pagans, thus if we observe birthdays knowing it is of pagan origin, why can't we observe Christmas even though it is of pagan origin? First of all, how a thing originated does not in and of itself make it right or wrong. A thing is right or wrong based on its relationship to the teaching of the Bible. For example the use of a baptistry and individual cups are both of human origin. The former is scriptural because it is generically authorized by the command to baptize, and violates no precept of God. The latter is unscriptural because

it violates plain Bible commands. So sharing a common heritage neither proves or disproves the scripturalness of a practice.

3. The fact that one does certain things at a particular time of the year does not in and of itself prove that he/she is observing a particular holiday. For example, I eat every day of the year. The fact that I eat on Dec. 25th doesn't mean that I am necessarily observing Christmas. If, as a part of my salary, the company where I work gives me a bonus at or near Dec. 25th, that doesn't mean that I accept it as a part of Christmas celebration.

What then does the Bible say about Christmas and the involvement of Christians in its observance? As everyone knows the bible does not address Christmas directly. In fact does not even mention it. While the scriptures record the birth of Christ, nothing is said to infer that we are to remember or celebrate His birth in any particular way. We are commanded to remember his death and we observe it weekly when we partake of the Lord's Supper. Mt.26:26-28; 1 Cor.11:23-29. The silence of the scriptures would, therefore, rule against a religious celebration of the birth of Christ.

Perhaps the most significant reason Christians should have nothing to do with Christmas is the fact that it is a lie from beginning to end. Most, if not all, Bible scholars conclude that Christ could not have been born on Dec. 25. To so state and teach is a lie. Santa Claus is a lie. He does not keep a record of the good and bad that children do. He does not bring them gifts. To so teach and practice is a lie. Christmas is basically the product of the corrupt religious system known as Catholicism, and is interwoven with their unscriptural religious practices. One cannot deny that Christmas is an inherently and intrinsically religious event. Such urgings as "Let's keep Christ in Christmas", and "Jesus is the reason for the season" testify to this fact. When Christians participate in this they are living the lie, for they know that Christ is not the reason for the season. They know Christ has no place in Christmas or in the Catholic church.

Can one observe Christmas in a non-religious way? I think not. In fact, in my opinion, it is impossible to observe an inherently religious thing in a non-religious way. Could one kiss the ring of the Pope of Rome, and call him "Holy Father" in a

*See page 8*

# SOME THOUGHTS ON GOG AND MAGOG

*By Billy D. Dickinson*

One of the most difficult prophecies in the Old Testament is found in the 38th and 39th chapters of the Book of Ezekiel. The prophecy has to do with a king, or prince, by the name of Gog, who is from the land of Magog. It tells of his invasion into the land of Israel, as Ezekiel will assure the people that Gog and his army are destined to be destroyed. The prophet introduces this prophecy with these words: "And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him..." (Eze. 38:1-2).

First, I want to establish the significance of this prophecy. Why is Ezekiel going into a discussion of this at this time in the Book? It must be remembered that chapter 37 ended with the promise that they were going to get "David" back, as Ezekiel painted a very beautiful picture. They were going to be restored to their homeland; they were promised national dignity in a national resurrection; and they were to be a united nation again. Eze. 37:25 says, "And they shall dwell in the land that I have given unto Jacob my servant... and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever." I believe that this section is a picture of future glory under the Messiah and he is describing that glory in language that the Jewish people can understand and relate to.

But, as Jim McGuiggan points out in his commentary, someone was probably ready to reason like this: "Well, so what? We had David once, and we had a land flowing with milk and honey too. We even had national dignity and unity. But look what happened. Along came the nations from the Egyptians to the Philistines, from the Assyrians to the Babylonians and they took all we had away. How can we be sure this won't happen again?"

You see, this is the purpose of the prophecy; it is to assure them that they have nothing to worry about in regard to their enemies in the future. Ezekiel is going to describe a huge army that will come against Israel. This army should be unbeatable, but by the power and intervention of God it will be destroyed. So by using this example of showing how the enemy will be destroyed, the prophet will be assuring them that under the Messiah they are unbeatable. Again, he is using

language that they can relate to.

Who are we dealing with here? This is the question that needs to be answered. To what is "the land of Magog" referring to? Bear in mind that Ezekiel is without doubt using terms that people of his day are familiar with, but there are differences of opinion among scholars today concerning the significance of some of these terms.

Before getting specific, let me say that I believe this prophecy is dealing with an ancient enemy of Israel, whoever they are. There are two views held: (1) Those who believe it refers to some ancient enemy of Israel and has been fulfilled. (2) Those who believe it is yet to be fulfilled and it refers to a modern enemy of Israel. Older sources apply it to an ancient enemy, with many ancient writers agreeing that it was fulfilled during the period of the Maccabees. More recent writers, who have been influenced by Premillennialism and Dispensationalism, say that it is yet to be fulfilled. They contend that it refers to Russia. In the KJV Gog is said to be "the chief prince." The Hebrew word for chief is "Rosh", and they say that in this verse it should be translated as a proper noun—"The prince of Rosh." Of course, they argue that in this name we have the first historical trace of the Russian nation. Also, they claim that "Meshech" refers to the city of Moscow, as they try to show that it is derived from that name. So some believe that this is a prophecy yet to be fulfilled when modern Russia will invade Israel.

However, please consider the following: (1) Literally understood, this would mean that Gog invades Israel during the Millennium. They say that chapters 38 and 39 follow chapter 37 chronologically. But chapter 37 ends with Israel restored to their land and "David" is king over them. So this would mean that the invasion takes place during the so-called Millennium. But all the ungodly nations are supposed to be destroyed at the Millennium! Yet, when you read Rev. 20:7-8, Gog, despite his utter annihilation, turns up again after the thousand years have expired. It's apparent that their explanation of these matters doesn't add up. (2) What kind of army does Ezekiel speak of? Ezekiel cannot be describing a modern army of the future: They wear bucklers, armor, and carry shields (38:4); they are a horde of horsemen (38:4, 15); their weapons are swords, bows and arrows,

*See page 9*

# JESUS, HAS HE COME OR IS HE COMING?

By C. A. Smith

The title of this article will probably shock most readers of the Old Paths Advocate, but I am quite sure that this will not be the last time you will hear this question raised, for a bizarre doctrine is being advocated by so called, preachers of the gospel, (of the digressive variety), that Jesus has already come and will not come again. Reports from around the country are, that significant numbers are being influenced by the preaching of this doctrine.

Recently I, along with others, attended a debate in Ardmore, OK., where one of the proponents of this doctrine affirmed that the second or final coming of Christ occurred in the "Fall of Jerusalem" in A.D. 70. To my mind, the brother who negated this proposition did a commendable job of showing the fallacy of this unprovable doctrine.

It has been my observation over the years that "What comes around", "Goes around". If this observation is true, it is quite possible that some of our people will be enamored by this doctrine and attempt to propogate it in our ranks. God forbid that such will happen, but as you know, it has happened before. It then behooves us to be acquainted with the tenets of this doctrine, and to be ready to put it down, ere it makes inroads among the faithful church of our Lord.

The doctrine itself is not as new as one might think, for from reliable sources I have learned that it originated in about 1787, when a denominational writer, whose name was James S. Russell, espoused it. However the credit for getting it rolling in the digressive churches of Christ goes to a brother named Max King, who published a book in 1971, setting forth this doctrine in detail. In this book, his father-in-law is given the credit for starting brother King in his study of this. At the very first, two statements are made with which I heartily agree. The first statement is: "Within this volume are interpretations and applications of prophecy that are unquestionably opposed to the doctrinal positions of many..." The second statement is: "This book cannot be read hurriedly with profit." As far as I am concerned, the reading of this book hurriedly or otherwise is not profitable.

This doctrine is known by several designations. The A.D. 70 Doctrine, Realized Eschatology, and the Max King Theory (because he popularized it.)

Whatever you might choose to call it, it is a damnable doctrine which attempts to destroy the blessed hope we have in Christ Jesus, and is false from beginning to end.

They of course deal with every eschatological scripture in the New Testament, but after dealing with them, they really prove nothing, that is, other than how far men will go to in support of their concocted beliefs.

There are far too many concepts discussed in this doctrine, and therefore one would have to listen to, or read what its proponents advocate to get the full picture, and that is as brother Wayne Jackson said: the most "tedious, boring, and redundant" thing that one could do.

Here as far as I can ascertain is the general gist of this doctrine. They say: That when Jerusalem was destroyed by the Romans in A.D. 70, all Bible prophecy was fulfilled, including the second coming of Christ, the resurrection of the dead, the judgment day, and the end of the world! Absolutely absurd! To prove this they must as the brother who negated this proposition said in Ardmore: "Put all end time passages in a funnel and force them to come out at A.D. 70, and this just cannot be done." Their error to begin with is when they say that everything pivots on the destruction of Jerusalem in A.D. 70. They say, that nothing is sure until this happens. Brother King says on page 33 of his book, *The Spirit Of Prophecy*, "The center and heart of prophecy is not Pentecost, (the birth of Isaac) so much so as the fall of Jerusalem (the casting out of Ishmael)." This is wrong either way. It is neither Pentecost nor the destruction of Jerusalem, but the death, burial and resurrection of Christ (I Cor. 15:1). They like other false teachers, must redefine common biblical terms. For example: The "second coming" does not denote the literal return of Christ in the future, but a spiritual invisible coming in A.D. 70. "Resurrection" hasn't anything to do with the human body; rather, it refers to the resurrection of the church from the persecution inflicted by the Jews between A.D. 30 and 70. The "judgment day" is not a time when all men will give an account to God, it is the destruction of Judaism. And the "end of the world" is not the passing away of the earth, but has reference to

See page 9

# BLAMING GOD

By Tony Melton

Why do you allow me to have so many problems Lord?" "Why do I have to go through so much misery?" Often we humans have a tendency to blame God for our problems. We cannot understand why we have to suffer while others seem to be "breezing" through life. When tragedy strikes or we feel overwhelmed with problems, we often have a tendency to say, "Lord, why are you putting me through all this?" "What did I do to deserve this?" As long as we Christians cast blame on the Lord for our daily problems and difficulties, then our trials will never make us spiritually stronger. Let's consider why some Christians blame God for their problems, and how this attitude can be overcome.

The habit of blaming God is often rooted in one basic area. It begins with a Christian who is living a good moral life, and is trying to do God's will. However, he becomes sidetracked by thinking that because of his good deeds, God should fulfill his desires and make his life easier. He feels that God owes him something, or that God is obligated to him in some way. New Christians who blame God for their problems would be willing to admit it publicly, but hidden within them is the idea that God is indebted to them.

What should be our attitude? First of all, we

must realize that God owes us nothing, and we have done nothing to deserve his favor. We should also know that every good thing that we receive comes from God. James says, "Every good and perfect gift is from above, coming down from the Father of the heavenly lights" (James 1:17). Second, we should accept sufferings and life's difficulties, not as punishment from God, but rather as blessings to make us better people. Paul tells us, "...we rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope" (Rom. 5:3,4). Third, when tragedy strikes, we should have the attitude of Job. During his trials, Job's wife told him to curse God and die, but Job replied to her, "Shall we accept good from God and not trouble?" (Job 2:10). The Bible teaches that in all his trials Job did not blame God. What was his attitude: "... The Lord gave and the Lord has taken away; may the name of the Lord be praised" (Job 1:21). In conclusion, I would like to leave you with this thought: God owes us nothing. When he chooses to help us or when he gives us that for which we ask, we should be thankful. If he takes away that which he has given us, we should not be unthankful or cast blame upon him.—Apartado Postal 20026, Comayaguela D.C., Honduras, Central America

## THE ELEMENTS OF APOSTASY

*Cont. from page 1*

taught? If the younger generations do not clearly understand what we believe and practice, and why we believe what we do, then they are not going to have any sense of loyalty to it. Without a sense of loyalty and conviction, when they assume the leadership of the Church, they will have no hesitancy in abandoning the "Old Paths," and they become easy, willing victims of the seductive forces of apostasy.

### Circumstances Of Ease

Another element that contrib-

uted to the Israelites' apostasy were the circumstances of ease in Canaan after the Conquest. It was natural for the Hebrew people to assume that with the settlement of the tribes in their new home the most difficult problems and hardest days were over. Gone were the hardships of slave life in Egypt, the dreary years of wilderness wanderings and the hard battles of Conquest. The days of struggles and problems were over! Unfortunately that was not the case. Several real dangers lay ahead. There was much of the land, both strong cities and open country, still in the hands of enemy tribes. The

Conquest was far from complete. A very real peril was the natural inclination to relax too early, to compromise with the enemy rather than conquer him. These strong forces left within their land constituted a danger which might finally lead to the extinction of the whole nation.

We can certainly identify with this second step in the progression of apostasy. Most of the doctrinal battles have already been fought by previous generations in our brotherhood. Alexander and Thomas Campbell, Barton Stone, John Smith, Walter Scott, and others

*Cont. on next page*

blazed a trail to restore New Testament Christianity in this country over a century ago.

At the turn of this century, a spirit of innovation swept throughout the Church. Men such as Homer King, Homer Gay, H.C. Harper, and Dr. G. A. Trott led a resistance to unscriptural innovations in worship. Some of our brethren were locked out of their own church buildings. Divisions resulted and many brethren were alienated.

Those days of harsh conflict are over. We now have nice places of worship. The boundary lines have been drawn. There is not much conflict. Debates are virtually a thing of the past. But we need to be wary of the very real danger of relaxing too early, and the inclination to compromise with the enemy rather than to conquer him. Jude warns, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (verse 3).

#### **Tolerance Of Evil**

The third element involved in Israel's apostasy was the tolerance of evil. At the time of the Conquest of Canaan, the Canaanites were a cruel, fierce-fighting people whose moral and religious practices were exceptionally wicked and repulsive (see Lev. 18:21-30; Deut. 12:30, 31). The religion of the Canaanites was the worship of Baal, which involved the sacrifice of the lives of infant children, and sexual immorality.

God told the Israelites to destroy the devotees of this evil worship. But instead of extirpating the idolatrous Canaanites, a policy of compromise was adopted which allowed these evil

practices to continue.

It was easy to look upon the Canaanites at first as harmless neighbors, then to trade with them, then social relations would lead to marriage, and ultimately to amalgamation. The Israelites were no longer repulsed at the heinous sins of human sacrifice and sexual immorality, and they actually began to participate in those evils themselves. With this, the Israelites would lose their identity, and forfeit their mission as a distinct race with a special mission to the world.

The disastrous consequences of the Israelites' tolerance of evil should be a clarion warning to us. There is a cry in the religious world today to "unite in spite of our doctrinal differences." Anytime we unite with others in spite of false doctrines or unauthorized practices, it will not be long until those practices are no longer offensive to us. When false doctrines and practices are no longer offensive to us, we will have lost our distinctive identity as God's people. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son (2 John 9).

Further, if we are indifferent and tolerant to the moral wickedness around us, it is certain to open the door of temptation to ourselves and our children. It is alarming to me that so many Americans feed themselves a steady diet of filth, violence, and immorality through television, videos, and movies. Chronic exposure to such influences causes the viewer to lose his sensitivity to its insidiousness, and the door to apostasy is opened wide.

Even though the words of the book of Judges were written centuries ago, the message of warn-

ing is relevant for every generation. Any generation which does not respect and cherish its heritage eventually loses it; and, if we do not learn from the mistakes of earlier generations, we are destined to repeat them (Rom. 15:4; 1 Cor. 10:11). 1400 Northcrest Drive, Ada, OK 74820.

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### **SOME "KEYS" IN THE SCRIPTURE**

*Cont. from page 2*

You are not immune to modern day religious lawyers, scribes, and other religious leaders who attempt to take away the key of knowledge that will open up the way for you into the kingdom of God. Satan will see to it that they will hinder you from entering in every possible way. Luke 8:12. Nor does Satan give up after you gain the lofty position of a citizen of the kingdom of God. 1 Corinthians 10:12.

It was in this kind of setting that Jesus promised another set of figurative keys called the keys of the kingdom. Matthew 16:19.

#### **The Keys Of The Kingdom**

Jesus said, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

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It is obvious from verse 18 that "church" and "kingdom" are used synonymously in these two passages. So, these keys had to do with the power or authority to open the doors of the church or kingdom in order for people to enjoy the blessings therein. The things that were to be "bound" or "loosed" are connected with both earth and heaven. Heaven had to do with the revelation of these things while earth had to do with their proclamation. Hence, Peter wrote, "If any man speak, let him speak as the oracles of God..." 1 Peter 4:11, and Paul wrote, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." 1 Corinthians 14:37. In this way heaven and earth worked together in the use of these "keys." Because this was limited to the apostles and prophets of the first century, second covenants or testaments have no binding or loosing authority and must be rejected.

The first use of these keys was by Peter in Acts 2:38 on the way that opened the kingdom to the believing Jews. In a similar situation with the Gentiles in Acts 10:47-48 these keys were used again to reveal that the Gentiles had also been granted repentance unto life. Acts 11:18. The keys to the kingdom for these outsiders, both Jew and Gentile, were faith, repentance, confession (Acts 8:36-37), and immersion in water. Keys have combinations that enable them to open something that is locked. The combination has to fit the lock. When one attempts to alter the combination of faith, repentance, confession, or baptism by leaving one of them out or changing their order the key will not open the

door or gates of the kingdom to that individual. When the right combination is used they are then loosed from their sins. This has been bound in heaven and in earth. The tragedy is, however, some religious leaders today are using their influence to take away the key of knowledge by their false doctrine of faith only or attempts at "praying through." In addition they attempt to hinder those who are persistent in studying the scriptures. Remember, Jesus said, "And ye shall know the truth, and the truth shall make you free." John 8:32. Others attempt to interpret verses describing immersion in water as the baptism of the Holy Spirit. Their kinsmen are the lawyers, scribes, and religious leaders who shut up the kingdom and took away the key of knowledge. Do not let anyone change the combination for you. This is authoritative because of another key found in Revelations 3:7 called the key of David.

#### **THE KEY OF DAVID**

Jesus said, "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." The throne of David is in mind here. It is not a throne that Jesus will set on for a thousand years sometime in the future. He is doing that now and the fact that he has David's key and is presently shutting and opening shows He is exercising that power now. This fact caused Him to say in Matthew 28:18, "All power is given unto me in heaven and in earth." Since Jesus is the one that opens and shuts the door to the church it is said, "And the Lord added to the church daily such as should be saved." Acts 2:47. He does this when the key with the correct combination is

used.

There is yet another key that Peter used in Acts 8:18-24. It has a different combination than the one used in Acts 2:38 and Acts 10:47-48 because it is to be used by one already in the kingdom. Simon, who had already been baptized and had thus entered into the kingdom sinned again. Peter rebuked him for his sin and gave him and us the key of knowledge that we might use it to enter into forgiveness of sins. What is the combination on this key? Verse 22 gives it to the sinning child of God: "Repent therefore of this thy wickedness, and pray God, if perhaps the thought to thine heart may be forgiven thee." To this the beloved John adds, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. So, the combination is repentance, confession of sins, and prayer either by the child of God that has sinned or by a faithful member that he asks to pray for him.

#### **THE QUERIST COLUMN**

*Cont. from page 3*

non-religious way? Of course not. To claim such flies in the face of reason and logic. The same is the case with Christmas.

Brethren, I beg of you, leave Catholicism and its practices where they belong. Come ye out from among her. (Rev. 18:4) Receive not her mark in your hand or forehead. (Rev. 14:9) Be the shining light to the world that our Lord demands. (Mt. 5:16)

Those wishing to study this subject further are encouraged to order from Bro. Alton Bailey a tract which he wrote "Christmas, Christian, Roman, Pagan?"

*Cont. on next page*

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

## **SOME THOUGHTS ON GOG AND MAGOG**

*Cont. from page 4*

and spears (38:4; 39:9). Does that sound like the modern army of a nation like Russia? Also, surely Dispensationalists won't argue that this is figurative language since they are the ones who claim to be literalists when it comes to interpreting Bible prophecy! (3) The issue is not whether "Gog, the prince of Rosh" speaks of ancient ancestors of Russia. If it could be established that Russians descended from people under the heading of "Rosh", it would be of no consequence. The issue is not whether Ezekiel is referring to their ancient ancestors, but is he referring to modern Russia as some claim? Let me point out, however, that not all scholars agree with their assertions. The Revell Bible Dictionary says, "On etymological grounds some have identified the peoples and the places named in this passage with Russia... However, the identification is far from sure."

To whom, then, does "Magog" refer? First, it should be noted that in Gen. 10:3 and 1 Chron. 1:5, Magog is the name of a person. He is of the ancestry of Japheth, one of the sons of Noah. Scholars seem to agree that Magog was the father of the Scythians. Josephus, the Jewish historian, identifies Magog with the Scythians in his writings. The Scythians were a savage and barbarous people who were greatly feared by their enemies. (Look under Eze. 38 and Jer. 4 in Halley's Bible Handbook to get an idea of who the Scythians

were and how fierce their reputation was.) For Ezekiel to say that Israel was going to be attacked by "Magog", or the Scythians, must have struck fear and terror into the hearts of all. But here's the point: There is good reason to conclude that the term "Magog" became synonymous or symbolic for any great barbaric enemy of God's people. The Peloubet's Bible Dictionary says, "Josephus identifies them with the Scythians, and the identification is generally accepted. But it must be remembered that the term Scythian was used vaguely to denote almost any northern population about which little was known." Albert Barnes says, "Josephus renders it Scythians and so does Jerome... Among the Hebrews, the name Magog also would seem to denote all the unknown barbarous tribes about the Caucasian mountains... In this manner they became an appropriate symbol of rude and savage people; of enemies fierce and warlike; of foes to be dreaded; and as such they were referred to by both Ezekiel and John." In other words, for Ezekiel to say "Magog" simply meant to the Jews any barbaric nation that would be to them a great threat. Many believe that this prophecy finds fulfillment in Antiochus Epiphanes, since he fulfills the details of the prophecy better than any other person in history that we know anything about. If this is true, this would make Gog to mean Antiochus Epiphanes and Magog would be Syria, since he was king of the Seleucian kingdom of Syria (175-163 B.C.).

In conclusion, concerning John's use of Gog and Magog in Rev. 20:8-9, I believe that John borrows this term from Ezekiel and simply uses this period of affliction and woe as a symbol of

the final attack of Satan and his hordes upon the church. This is what Gog and Magog has come to symbolize to us, just like "Waterloo" has taken on a symbolical meaning since Napoleon suffered defeat there.—215 Forest Hills Dr., West Monroe, LA. 71291

## **JESUS, HAS HE COME OR IS HE COMING?**

*Cont. from page 5*

the dissolution of the Jewish world.

So, I don't find this to be a true conception at all, but just another bungled attempt to circumvent the truth which declares that, Jesus is coming again! There will be a bodily resurrection! There will be a universal judgment! Some will be rewarded with everlasting life in heaven and others will go away into eternal damnation in hell!

As Peter tells us in I Peter 3:15, we need to "Sanctify the Lord God in our hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." But, we should be aware, a good approach to responding to wrong teaching is a thorough grasp of the positive truth against which erroneous doctrines are presented. With these truths in mind one can better understand alternative teachings and evaluate them in the light of the Bible. The truth (God's Word) will enable us to "Prove all things; and hold fast that which is good." (I Thess. 5:21). May we long, joyfully, and truthfully sing: When Jesus comes again to gather His own, and to the true a crown is given, I want to hear Him say my servant well done, thy soul shall know the joys of heaven. I do not

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know the day my Savior will come, but I must be prepared to go. If I am ready He will call me His own, and that's enough for me to know. I want to know that He will welcome me there, I do not want to be denied. I want to meet Him in that city so fair and ever there with Him abide.— 810 N. W. 6th. St., Andrews, TX. 79714



## ANNOUNCEMENTS

### NOTE OF THANKS

Dear Brothers and Sisters in Christ:

We the Choice Baker family wish to thank all for the prayers and other help during the passing of our loved one. We thank all who came and those who sent plants, flowers, cards, food, phone calls, and money. Thank you so much.

With love.  
The Baker Family

### CHURCH DIRECTORY INFORMATION

A Church Meeting in Canada: In the home of Bob Rubel, R.R. 2-2136, Salisbury, New Brunswick, Canada. Zip EOA-3EO. Phone 506-372-4533, Services 11 A.M. Sunday. Call in advance.

### OLD PATHS ADVOCATE FOR MARCH

Please send all material for publication in the March OPA to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808



### OUR DEPARTED

**GILLEY**—Mabel Gilley was born March 30, 1909 in Dixie, Okla. and departed this life Dec. 31, 1992 in Norman, Ok. On July 18, 1925, she was united in marriage to Ernest Gilley. Mabel was a homemaker and member of the Westside Church of Christ in Lexington, Okla. She was the mother of three daughters and three sons. The majority of her children are members of the church. I have enjoyed numerous visits in her home and the homes of her children. She truly lived for the Lord and her family. The writer spoke words of comfort and warning at the funeral service.—*Vaden Morgan*

**LANEY**—Hedric Laney was born May 1, 1917 and died Oct. 27, 1992. He was one of the first members of the church in Temple, Ga., and will be greatly missed by all who loved him so much. His home was always open to preachers and others passing by. He is survived by his wife Christine, two daughters, Melba and Joyce; one son-in-law, Roy

Karr, three brothers, six grandchildren and seven great-grandchildren. Services were conducted at the Temple Church of Christ with singing by the Calvin Prince family and Hedric's nephew. Burial was in Meadowbrook Memory Gardens. Words of comfort were spoken by Calvin Prince, Mark Bailey, George Battey and the writer, Charles Hurst.

**POTTS**—Robert L. Potts was born Jan. 25, 1913 and departed this life Dec. 20, 1992. Robert obeyed the gospel at the age of eighteen and was a faithful member of the church all his days. He did whatever he could for the cause of Christ wherever he lived. He is survived by his wife Elsie, a son, two daughters, one brother and sister and several grandchildren and great-grandchildren. He was a good husband and father and was loved by all his family. At the time of his death Robert worshiped with the church in Cedaredge, Co. Burial was in Cedaredge cemetery. Members of the church and friends did the singing. Bro. Eddie Wilkerson officiated.

**DOOLEY**—Jack Dooley was born January 22, 1936 in Kentucky. He passed away from this life Aug. 24, 1992 at his home in Cincinnati, Ohio. He was the beloved husband of Jeanine (nee Croley) Dooley. He was the devoted father of Ruth Ferguson, Jeanine Lewis, Elizabeth Raymond and Jack Jr., Kenneth, David and Anthony Dooley, loving grandfather of nine, and dear brother of James Carl Dooley. Jack was a member of the Church for 19 years and was baptized by his grandfather, Flem Parrot. Jack had a smile that will never be forgotten. He loved the Lord and loved to study and stood by

his convictions. I always enjoyed my visits with Jack and his family and I along with many others will miss him. Jack was laid to rest at the Oakhill Cemetery in Glendale, Ohio after a bout with cancer that took him quickly. The writer tried to speak words of comfort and encourage others to follow Jesus.—*Gary M. Barrett*

**PRINCE**—Ardilla Prince was born May 19, 1914 in Bethel, Okla. She departed this life on July 12, 1992. Sister Prince is survived by her husband Bro. Loyd Prince of the home as well as four sons: Richard Prince, Earnest Prince, David Prince, and James Prince; five daughters: Olevia Guinn, Dorothy Bishop, Earnestine Compton, Wilma Jordan, and Zoria Dougherty. Sister Prince was one of our faithful members here at Ada. We will miss her. She was a strong pioneer type of a woman with unquenchable good humor. In spite of her considerable physical ailments you always felt better after you visited her. She was an inspiration. I was always impressed by the love shown for her by her family. When Mama was sick the family gathered at her bedside to do what they could to help. By their faith, prayers and the strong will of Sis. Prince, she had pulled through several critical ailments but this time it was not to be. Her life was eloquently summed up by the single red rose that graced her casket. This writer did what he could to speak words of comfort and warning to the living.—*Joe Hisle*

**BAKER**—Reford Lee Baker was born May 28, 1929 in Blanchard, Okla. He departed this life on Nov. 6, 1992. Bro. Reford is survived by his wife Martha of the home as well as two sons and a daughter. He also leaves three

sisters: Sis. Theresa Morgan, Broken Arrow, Okla.; Sis. Rosa Gould, Ada, Okla.; Sis. Velda Hill, Sulphur, Okla.; three brothers: Bro. Benny Johnson, Victoria, Tx.; Bro. Raymond Johnson, Tishomingo, Okla.; Bro. Carl Johnson, Ada, Okla. It is with too much regularity that I have stood before the caskets of some of our most faithful here at Ada. We all should be reminded of the certainty of death and the judgment. Bro. Reford was one we depended on. Bro. Reford was one who went about doing good in a most unassuming way. In the loss of Bro. Reford I lost a Brother in Christ, a friend, and a neighbor. Thankfully we can say, "we sorrow not as others who have no hope." This writer spoke a few words of comfort and warning.—*Joe Hisle*

#### 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 the reasons:

1. My duty and obligation to God is superior to all other obligations (Acts 5:29; Matt. 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." (Matt. 26:52); "For the weapons of our warfare are not carnal" (II Cor. 10: 3-4); "Turn the other cheek" Matt. 5:39; "Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the

Bible forbids that I do so. "Swear not at all" (Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden. "Be 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 the Lord's Day to worship God in the Bible way, at least part of the time, hence would disobey God. (Heb. 10:25; Acts 20:7; I Cor. 16:1-2).

Therefore, I cannot conscientiously engage in carnal warfare in any form or branch, and for the above reasons, I ask that my name be listed in support of the above principles.

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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**



**the fields are white already to harvest**

*Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808, Jan. 14—*The work of the church is progressing well in this part of the country. It has been my privilege of late to preach at a number of churches in this area and to attend the annual Oklahoma New Year meeting. The Lord willing we will be holding meetings at the following places in the near future: Tulsa, Ok. Feb. 13-14 (Eleventh Street) Mar. 17-21 London, Ky.; and Apr. 30-May 2 Kansas City, Mo. We look forward to working with brethren in an effort to spread the truth and strengthen the cause of Christ.

*Carl M. Johnson, 1400 Northcrest Drive, Ada, OK74820, Jan. 8—*My family and I thank everyone who has sent cards, letters, phone calls, and expressions of sympathy and love since the death of my brother, Reford. He died of leukemia November 6th. Reford lived here in Ada. He had an outgoing, likable personality and knew virtually everyone in town. There was a standing-room-only crowd at the funeral, and Joe Hisle did a superb job conducting it. We miss

Reford sorely, but are consoled in the knowledge that he died in Christ. We enjoyed the New Year's Meeting in Tulsa immensely. Lynwood did his usual excellent job, and we left revived, looking forward to doing a good job for the Lord in 1993. My schedule for the next few months includes: Cedar Creek, AR (Feb. 12-14); Okemah, OK (Feb. 26-28); Orange, CA (Mar. 14-21); Abilene, TX (Mar. 28-Apr. 4); Columbia, MO (Apr. 11-18); Gadsden, AL (May 14-16); Irving, TX (Commentary Study) May 26-29; Cable Ridge, MO (June 5-13); San Angelo, TX (June 20-27); Bunner Ridge, WV (July 4-11); Piedmont, AL (July 18-25); Hoyte, TX (Aug. 7-15); West Plains, MO (Aug. 18-22); Springfield, MO (Labor Day Meeting) Sept. 3-5; Bakersfield, CA (Oct. 24-31); and Bedford, IN (Nov. 13-21).

*Roy Lee Criswell, Rt. 2 Box 2336, Cassville, Mo. 65625.—*The Lord's work here in Aurora, Missouri continues to go forward. Since our last report we have had a sister who had been out of duty and worshipping in digression to come back to the

Church. Also we have a man from the community who is not a member attending on Lord's Day Morning. We have also had other visitors attend from the community. Our meeting with Brother Richard Reed in October was well attended by other congregations and also by the community. During the meeting we had seven different people from the community to attend one or more times. Brother Richard did some excellent preaching. Recently we were sorry to have Brother Donnie Lamkins and his family move from this area. Donnie is taking a position with a hospital in the Northern part of Missouri. Donnie has been of great assistance to the congregation in Aurora in so many ways. Donnie could always be depended upon in whatever he did. We will certainly miss him and his family. It has been a great pleasure for me to have the opportunity to work with him. The New Year's Meeting in Tulsa this year was very good. The singing was beautiful and the sermons presented were outstanding. It was good to see so many Christian friends that we have learned to love and appreciate. Please remember us in your prayers.



## ADVOCATE

No. 3 March 1, 1993

# THE ALIEN SINNER

*By Barney Owens*

**G**ospel preachers sometime use the expression "sinners" then at other times "alien sinners." What is the difference? A sinner may be an alien or a child of God who errs. An alien is always a sinner. It is true that a child of God may "alienate" himself, yet he has enjoyed the blessings of God prior to that time.

Alien has to do with citizenship, being reflective of privileges enjoyed. While a citizen who alienates himself is subject to punishment as is an alien, the alien does not and cannot enjoy the privileges of the citizen when in accord with the law. Paul reminded the Ephesians of their former estrangement from God as "being aliens from the commonwealth of Israel" (Eph. 2:12). The nations (gentile) were subject to God's punishment, yet they were exempt from the blessings and rewards which Israel had bestowed upon them. There are a few things we need to observe.

### **Men Are Not Born Into This World Aliens**

Various doctrines have made their way into the world which point the finger at all by putting us into sin without our will and consent. "Infant Baptism" is a direct outgrowth of this very idea. On the other hand "salvation by faith only" is the fruit of the very same tree. Little children are impressed upon to believe Jesus will take their sin away (may I say original sin—inherited sin). We are not born sinners. We don't become sinners until and unless we sin. "Sin is the transgression of the law" and "where no law is, there is no transgression" (I Jn. 3:4; Rom. 4:15 etc.). Notice these things:

1. Paul wrote, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12). Every human being prior to judgment must die (Heb. 9:27). Death came upon the race because of Adam's sin, **WITHOUT OUR WILL AND CONSENT**. This is the wages come upon us because of sin "For the wages of sin is death..." (Rom. 6:23). The old die and the young do too. Those who are sinfully unrighteous die and the faithful servants of God do too. We die because of Adam. But in Christ we will all be made alive, "For since by man came death, by man came also the resurrection of the dead. For as in Adam **ALL** die, even so in Christ shall **ALL** be made alive." (I Cor. 15:21-22). Every human being after physical death will be raised **WITHOUT OUR WILL AND CONSENT**. Those dying young will be raised as shall the old men and women who have lived for the Lord will be raised, but not without those dying in sin. Whatever comes upon the race through Adam is overcome through Christ. Notice please the subject of Paul is the resurrection "**ALL**" will be raised, without regard to how we have lived or failed to live, as we "**ALL**" die without regard to how we live or fail to live.

2. Little children become sinners sometime after birth. "But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." (Mt. 19:14 see also Mt. 18:3). Little children as such have no need of the Savior (spiritually) as they are not lost.

3. Men become **ALIEN SINNERS** by sinning.

*See page 5*



**ANNOUNCEMENTS 8-10**

<b>The Alien Sinner</b>	<b>1</b>
<b>In The Absence Of Elders</b>	<b>2</b>
<b>The Querist Column</b>	<b>3</b>
<b>Is There Really An "Innocent Party In A Divorce"</b>	<b>4</b>

**FROM THE FIELDS 10-12**

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# IN THE ABSENCE OF ELDERS



*By Paul O. Nichols*

**T**he members of every congregation of the Lord should desire to be scripturally organized and complete in every detail. This would certainly include having men who are scripturally qualified and duly ordained to serve as elders and deacons. "Scripturally qualified" means they would have all the qualifications required in 1 Timothy chapter three and Titus chapter one, which have been revealed by inspiration. Furthermore, before such men are ordained to fill these positions it should be satisfactorily determined by the congregation which selects them, and the preacher who does the ordination, that the wives of these men fill the qualifications that God requires of them as well.

But the purpose of this article is not to establish the foregoing points. It is our desire to show the position of a congregation in the sight of God which does not have these officers, but whose members are being taught and encouraged to qualify themselves in due process of time for these positions in the church. Can a congregation scripturally exist and function without elders and deacons? That is the question that must be addressed. But there is also another question that should be considered. Is a congregation totally scriptural which has unqualified men serving as elders and exercising the authority of that office, whether called by the name elder, or by some substitute name?

If we are able to find any congregations in the New Testament that existed without elders during the days of the apostles, we will have the answer to our first question.

### **The Church At Jerusalem**

The church was begun in Jerusalem and existed for several years before any mention is made of elders there (Acts 11:30) — from A.D 33 to A.D. 43. If there were indeed such officers, Luke failed to inform us of it until in the eleventh chapter of Acts.

It is quite evident that there were no elders at Jerusalem at the time mentioned in Acts chapters 4 and 5 when disciples were selling their property and giving the proceeds for the needs of the poor. The money at that time was brought and laid at the feet of the apostles for distribution (Acts 4:34,35).

*See page 6*

# THE QUERIST COLUMN

*By Ronny F. Wade*

**Question:** May a church loan money out of its treasury to someone who needs it? (Ok)

**Answer:** The church is not a bank or savings and loan association, nor is it in the loan business. The money contributed by the members of the church on the Lord's day belongs to the Lord, and may only be used in those ways designated by the scriptures. In 1 Cor. 16:1-2; 2 Cor. 8; Phil. 3:15-16 and other related passages it is clear that the money collected for the treasury of the church may be used for supporting the preaching of the gospel, and helping saints who are in need. No provisions are made for loaning money to tide someone over until payday or to help them out until they can pay it back. If one is a needy saint, and meets the scriptural conditions necessary to be helped by the church, there need not be a payback. Hence someone who wants to merely borrow money from the church is out of place to ask, and a church that agrees to do so is out of place to comply.

**Question:** Please explain Ex. 3:5. Why was it holy ground? What made it holy, the presence of God? Is this why we should conduct ourselves carefully in the house of God because He is there? (Ok)

**Answer:** The Exodus passage reads "And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The incident preceding the verse was of the burning bush wherein God appeared to Moses. Some have interpreted the verse (among them Clarke) to mean that the ground upon which Moses stood was a holy place and had been for many years, and

for this reason he should take off his shoes. However, it seems to me that F. C. Cook (in Barnes) is more correct when he says "This passage is almost conclusive against the assumption that the place was previously a sanctuary. Moses knew nothing of its holiness after some 40 years spent on the Peninsula. It became holy by the presence of God." Because God was there at that time communicating with Moses, it was only fitting that he remove his shoes in honor of His presence. The other passage implied in the question is I Tim. 3:15 which reads "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God." It should go without saying that the church house is not the church of God. In the N.T. "the house of God" consistently refers to the people. We are "a habitation of God in the Spirit." In contrast to the idols worshiped by many in Ephesus and Asia, the church is the "called out" of the "living God." Thus Paul is not talking about how we should behave when we get to the church house.

(Although, I personally believe that the scriptures furnish us with adequate information about our behavior when we gather for worship, such is not the topic of Paul's discussion here.) He is saying that Timothy needed to conduct himself in such a way that his behavior would be a pattern for others to follow. For the above reasons, I see no direct connection between the verse in Ex. 3 and this passage. In a general way, however, we should always be aware of the presence of God among us, as we go about to serve Him and conduct ourselves accordingly. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808)

# IS THERE REALLY AN “INNOCENT” PARTY IN A DIVORCE?

*By George Battey*

**I**n Matthew 19:9 the Lord gave us these instructions: “And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery...” The rule for marriage, according to this, is that it is sinful for a man to divorce his wife and marry another person. The “exception” clause, however, makes provisions for a man to do what ordinarily would be wrong. When a wife becomes a fornicator, the husband may then do what he could not have done before — he may now divorce his wife and marry another person and he will not be guilty of sin when he does so.

While many brethren agree with this interpretation, there exists a sizable portion of doubters. These “doubting” brethren will not go so far as to say there is absolutely “no-exception” for divorce and remarriage, yet on the other hand, they argue and reason in such a way so as to disallow anyone the use of the exception. When pressed to make a decision, or to take a stand one way, or the other, these brethren respond by saying: “There may be an ‘exception,’ but is there really any spouse that is totally ‘innocent’? How do we know that this husband didn’t drive his wife to go out and commit fornication? Since we can never know for sure that the husband is totally ‘innocent’ we cannot agree that he may divorce his fornicating wife and seek another spouse!” By this argumentation these brethren are attempting to “straddle the fence” and avoid taking a stand.

Let’s examine this argumentation and weigh its validity. Does the Bible teach that there is truly an “innocent” party? Is it possible for a husband to be completely innocent and his wife completely guilty when fornication occurs?

## **The Old Testament**

First, the Old Testament clearly recognized and identified men that were truly “innocent.” Deuteronomy 22:23-24 describes an engaged maiden who broke her commitment with her fiancé and committed fornication with a man that “found her in the city.” She and her sinful counterpart were stoned to death, but the elders of the city did not execute her innocent fiancé. The innocence of the fiancé was not questioned. The Law of Moses assumed men to be innocent until proven guilty! “At the mouth of two witnesses, or three wit-

nesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death (Deuteronomy 17:6). Because there were not two, or three witnesses testifying against the fiancé, God commanded that he be left alone. No one would argue in this case that the fiancé was not “providing enough companionship,” or was “forsaking the maiden’s physical desires,” for after all, they were only engaged. Here is a clear-cut case of a woman who was completely guilty of sin and her legal companion was completely “innocent.”

Again, “If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel” (Deuteronomy 22:22). Nothing was commanded in regards to the husband of this adulteress. No inquiries were made as to whether her husband neglected her, or failed to satisfy her physical desires. In other words, the Lord is trying to show us that there is no justification for committing fornication! No matter how much this man may have beaten his wife, no matter how much he neglected her, she was absolutely and completely unjustified in going out and committing fornication! There is no justification for it. The husband may need to be reprimanded for neglect, or abuse, but he is not taken out and stoned along with the guilty wife. She died; he lived. She suffered the consequences of the sin she voluntarily chose to commit; he lived to contract a new marriage if he so desired.

King David and Bathsheba are two examples of guilty fornicators. Nothing could justify Bathsheba forsaking her wedding vows and committing fornication with David. Her husband Uriah, because of military duties, was often gone from home (2 Samuel 11:9-10). Uriah was not a perfect man — he sometimes got drunk (2 Samuel 11:13). Yet in spite of all his shortcomings and imperfections, Uriah did not “drive” his wife to commit fornication. She voluntarily chose to make herself an adulteress. He was innocent, she was guilty! Likewise, David was married and not to just one, but several wives — Abigail being one of them. When David was found guilty, the prophet Nathan did

*See page 5*

not rebuke Abigail for neglecting David and his needs. Nathan rebuked only David and Abigail was innocent!

### **The New Testament**

In the New Testament we are likewise to assume the innocence of a man until he is proven guilty. In 2 Corinthians 13:1 the apostle cites the requirement for two, or three witnesses. In Matthew 18:16 Jesus commanded that a plurality of witnesses would be required in His church to prove guilt. This being the case, when a wife commits fornication, she is guilty of sin — there being no justification for this crime no matter what the husband may have done to her. As in the Old Testament, so in the New, the husband is innocent— not perfect, not flawless, but innocent in regards to breaking the marriage covenant!

We have, then, clear Biblical evidence and guidelines for declaring one party “guilty” and the other “innocent.” As for “hidden things” for which there is no proof, we are instructed: “Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God” (1 Corinthians 4:5).

### **Conclusion**

There have been cases when innocent brethren have been condemned and “black-balled” because a guilty, fornicating wife accuses him of abuse, neglect and horrendous crimes innumerable. Shame on anyone who will believe the accusations of one guilty fornicator and at the same time gloss over the testimony and evidence presented by an innocent spouse who has two or three witnesses to verify her guilt!

It is high time for brethren to

take a stand on the marriage and divorce issue. Either there is an exception, or there isn't. If we are going to go so far as to say the Lord indeed gave an exception to the rule of marriage, then let us allow brethren to use that exception when it applies. Let us not try to straddle the fence by saying there is an exception, but then make it impossible for anyone to ever use it. “Thus have ye made the commandment of God of none effect by your tradition” (Matthew 15:6)! — (2710 Somerton Dr., Morrow, GA 30260).

### **THE ALIEN SINNER**

*Cont. from page 1*

“And you hath he quickened, who were dead in TRESPASSES AND SINS: Wherein in time past ye WALKED according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our CONVERSATION in times past in the LUSTS OF OUR FLESH, FULFILLING THE DESIRES OF THE FLESH AND OF THE MIND; and were by nature the children of wrath, even as others.” (Eph. 2:1-3), The casual reader can see that there is a transgression of the law, a missing of the mark (sins) and kind of life (walk) a disobeying (of what law?), while one filled himself with desires contrary to God's will. Such makes us sinners. Read Rom. 1:21-32 and see why God rejected those people, how they became sinners. Does that not mirror mankind, including you and me? We are now ready to look at another question of importance:

### **Must Aliens Repent Of Specific Sins?**

To seek an answer to this question is also to consider and discover the answer to another, namely: “Can an alien commit a specific sin? If the latter be true, can an alien be saved without repenting of the specific sin he committed? It appears to answer one compels submission to the other. Let's look and learn:

1. We need go no further than Pentecost to learn of specific sin. Peter spoke rather harshly to the Jews reminding them, “Jesus of Nazareth... YE HAVETAKEN, AND BY WICKED HANDS HAVE CRUCIFIED AND SLAIN:” (Acts 2:22-23). Their hearts being touched they inquired what was to be done. Peter's reply we all know, “REPENT AND BE BAPTIZED EVERY ONE OF YOU... FOR THE REMISSION OF SINS...” (Vs. 38). Did Peter mean (a) you all should repent in a general way for living in sin, but not for this specific? Or, (2) You people were ignorant, so what you did really doesn't count, what you did was not recognized by God? Or (3) Repent of having not obeyed the gospel (even though it hadn't before been preached), whatever you specifically did has bearing upon repentance? And on and on.

2. What of the people in Athens? These were given to idolatry, Acts 17:22-27. Paul reminded them, “And the times of this ignorance God winked at;” (vs. 30). “Winked at” means God took no notice of it, or did not attend to it, or overlooked it. However, NOW it is different, as that is no longer true, “but now commandeth ALL MEN everywhere to repent.” (vs. 30b) Will Aliens be called into account by for their ignorant practices? Yes, there is a day of judgment appointed (vs. 31)

3. One more, a personal example. Paul referred to himself

as the "chief" of sinners (I Tim. 1:15). What made him such is also plainly stated (vs. 15). He had wasted the church (Gal. 1:3).

Please as you read take note (I Tim. 1:13) that what he did against Christ was done through ignorance. Yet his specific sins are named and I suggest to you, like the people on Pentecost and in Athens he repented of these specific sins.

### **Let Us Be Careful Of Positions Taken**

Men some of the time take positions to justify themselves (or others) that put a slant on the scripture contrary to God's will, pervert not only one part, but corrupt truth for many generations and in a variety of subjects.

### **Setting Truth Aside With Examples**

Examples are one of the grander ways of teaching, however, there is some danger attached to them. Even when we take note of Apostolic examples used by these inspired men to help us understand and apply truth, we must exercise care not to stretch them beyond the limit intended. And when we draw upon an illustration ourselves the danger is even greater. The danger is apparent in the following oft used illustration.

It is said that we are citizens of the United States people of Canada, are not. The people of Canada therefore, do not have to obey the laws of this country until they become citizens, as they are not subject to the laws of the U.S. Now, that is all right as far as it goes, but is not unlimitedly true. Living on the most traveled U.S. highway from north to south (I-75) I see very often automobiles with Canada license plates pulled over by the Highway Patrol for violating U.S. law. They are subject when in this land without regard to citizen-

ship. Jesus Christ has a law, variously called, the Gospel, the Law of the Spirit, the Perfect Law of Liberty, etc. etc. This law is universal, without regard to land, language, heritage, race or former religion. While the privileges of a Christian are not enjoyed by an alien, when transgressing the law the punishment shall be meted out. Punished for what? For violating the law.

Let me take this a step further, by putting this in the form of a question: "is it possible for one not in the kingdom of Christ, the church, to sin against the King's law?" Since they are before us, let's look at the examples earlier.

1. On Pentecost Christ was killed in compliance with the law those people were subject to. The fact is they sought permission from the authorities to do the deed. Pilate gave permission, yet Peter accused them of being "wicked." They sinned not against man but God.

2. The people of Athens, were given to idolatry. Was this a sin against the law to which they were subject? Not hardly. Rather the Caesar's encouraged, sought, and commanded it. The rulers made themselves "gods." Yet idol worship was sin. By whose law, God's or men? (See also 3:1-12).

3. Paul was "chief of sinners." What made him so? "blasphemy, persecution of the church, injuring the Cause of Christ." Was that against the law? No, the opposite, as he received letters to do more in a city other than Jerusalem.

The notion that God does not recognize (take note) of sins, SPECIFIC SINS, of an alien is contrary to revelation. While we may not know how to untangle every situation an alien may get himself into, this does not mean that Christ does not recognize

his (SPECIFIC SINS) for what they are. Nor does my inability to know all the answers alter the fact that the sin (SPECIFIC SIN) must be stopped. It is true "prayer changes things," but it does not take away unrepented sins. It is true that "baptism changes things" but it does not change sin into righteousness. We know what sin against God is, in only one way, by the Word of God. If and when men say "but in this instance sin is not sin" we must "let God be true and every man a liar.—W. Chester, OH

### **IN THE ABSENCE OF ELDERS**

*Cont. from page 2*

But ten years later when money was collected in Antioch for the needy in Judea it was taken to Jerusalem to the elders, not to the apostles (Acts 11:27-30). This is the first mention of elders at Jerusalem. Evidently the church existed for sometime before elders were appointed.

### **The Congregation At Corinth**

There never was a hint of elders in the church at Corinth. As carnally minded as the members of that church were, and the apparent lack of spirituality, it seems quite likely that no man could qualify. This was in spite of the fact that it was the apostle Paul who established the congregation and continued to work with them for a year and a half (Acts 18:8-11). Besides Paul, others also came and taught them the will of God—Apollos, Cephas, Timothy, Titus (Acts 19:1; 1 Cor. 1:12; 1 Cor. 4:17; 2 Cor. 12:18,19). And in addition to all the verbal preaching and teaching they heard, Paul wrote them two recorded epistles to help them cor-

*Cont. on next page*

rect their mistakes and to better understand the will of God. But still there were no elders or bishops appointed there. Why? Apparently no one qualified. Could they scripturally function as a congregation and worship God without these officers? Apparently so. We have no record where the apostle or any of the other teachers ever condemned it or sought to correct them if it was wrong. So we must conclude it was not unscriptural. Yes, they needed elders, but could not have them until men qualified.

### **The Churches On Crete**

There is no definite account in the scriptures as to when Paul went to Crete to preach the gospel, but it must have been after his first imprisonment at Rome, for Luke makes no mention of it in the Book of Acts. He was accompanied by Titus who was left behind to "set in order" the things that were lacking and to "ordain elders in every city" if he found men who were qualified (Tit. 1:5,6).

We are not told the number of congregations that were established by Paul and Titus on the Isle of Crete. If it was a large number, no doubt it would take a considerable length of time for Titus to discharge his duties to set in order the things that were lacking and to locate and to determine the qualifications of men in all the churches. This was no small task. These churches were new and there was a lot of work that had to be done to set them in order, let alone to ordain elders. And before Titus could possibly get the job all done he was relieved by either Artemas or Tychicus so he could go and meet Paul at Nicopolis (Tit. 3:12).

All the time this work was going on the congregations that had been established continued to work and worship without el-

ders and deacons until qualified men could be found and appointed. How long this took, who knows? No one! But the one thing we do know is that it was the duty of the disciples to "not forsake the assembling of themselves together" to worship the Lord, with or without elders. Was it scriptural? No doubt it was.

### **What About Antioch?**

The congregation at Antioch in Syria was the home base of the apostle Paul and Barnabas. They made their missionary journeys from this place. We gain this information from Acts 13:1-3. In verse 1 we are told that there were prophets and teachers in the church there, and a list of names is given. But there is no mention of elders and deacons, either in this passage or elsewhere. If there were such officers in the congregation, we are not so informed.

These prophets and teachers "ministered to the Lord" (v 2). Some versions say "while they were worshipping," the Holy Spirit advised them to separate Barnabas and Saul to the mission work to which he called them. In the next verse we are told how these brethren (the prophets and teachers) obeyed the instructions. If there were elders and deacons in the church at Antioch there is absolutely no indication. Yet this congregation became known for its good work for the Lord. They must have been scriptural.

Before Paul and Barnabas were sent on their first missionary journey the Bible tells us, "And it came to pass, that a whole year they assembled themselves with the church, and taught much people (Acts 11:26). After they returned from that first journey and reported to the church, we are told "they abode long time with the disciples" (Acts 14:28).

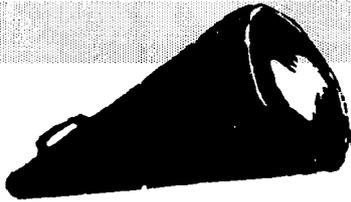
Still they ordained no officers as far as we know. Perhaps they found no men who were qualified. But even so, it did not keep the church from worshiping the Lord and doing its work.

While Paul and Barnabas were at Antioch certain men came from Judea and taught the brethren that the Gentiles had to be circumcised in order to be saved. If there had been elders in the congregation, it would have been their job to correct them.

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake" (Tit. 1:9-11). However, there is no record of anyone engaging in the discussion with these false teachers except Paul and Barnabas. If there were elders present, they certainly did not do their duty. When the matter was not settled at Antioch, it was sent to Jerusalem to be considered by the apostles and elders there.

A congregation which does not have scripturally qualified elders and deacons is not completely organized and fully mature in every way. But this should not keep it from worshiping the Lord and doing what it can for the spread of the gospel while working toward becoming what the Lord wants it to be in every respect.—998 Terrace Drive, Oakdale, CA 95361—To Be Continued





### **New 1993 Church Directory**

We are beginning to gather information for the new 1993 Church Directory. Please send to me immediately any changes or information you want included in the new directory. If you know of new congregations or churches no longer meeting, please get me that information. We are aiming for a publication date of late May. Your help is needed for the directory to be as complete as we can make it. Let me hear today. Send all information to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808

### **DIRECTORY CHANGES**

**Columbia, MO**, Sunday PM service from 3:00 to 2:00.

**Brazil, IN** (Harrison & Blaine) delete Th. Night Service.

### **Note of Thanks**

The family of Melvin Lee wishes to thank everyone for their cards, calls, and prayers during his recent illness. At last report Melvin is doing fine. He is home and back at work. We thank God for his recovery.

### **Jacksonville, Fl.**

The Cedarhurst Church in Jacksonville, Fl. plans a gospel meeting March 24-28 with Taylor Joyce doing the preaching. Services are at 7:30 Wed.-Fri., 6 p.m Sat., and Sun. at 11 a.m. and 2:30 p.m. Everyone is invited to attend.

### **Special Request**

A professor at Pepperdine University is doing research, with a view to publishing a book on Conscientious Objectors during WWII. He would like to have name, address, phone number, and other information regarding

your experience. Such things as where you worked, what you did etc. are of interest to him. Please send this information to Robert Burd, 6389 50th St. San Diego, Ca. 92120. Bro. Burd will see that the information is forwarded to the professor.

### **Semicentennial Meeting**

The church of Christ, 1012 1st Ave. N.W, in Ardmore, OK will have been meeting in Ardmore for 50 years in March. Marking this occasion, the church plans a gospel meeting for March 24-28, with the writer doing the preaching. We invite all former members of this congregation and all others of good will to attend. On the 28th, we plan a 4th Sunday singing as in days of yore at 2:30 p.m. Lynwood Smith plans to be on hand, and he and I have collaborated on a special song to be sung. Why not attend the meeting and plan to stay all day with us on the 28th?—*Johnny Elmore*

### **Preacher Needed**

The church at El Reno, Oklahoma is looking for a preacher to help with planned mission work in western Oklahoma. If you are interested and could move to this area in the summer of 1993, please write or call Don Kelly, 739 Kingsgate, Yukon, OK 73099 or call (405) 354-2954.

### **"Fifty Years Of Service"**

This is the title of the book I was urged to write and the result of the efforts and help of many people, not the least of whom was Smith Bibins who was the publisher. It contains history of the church and changes that have taken place during the past fifty years. It has an autobiography and my background in the church. It also has short biographies of preachers I have worked with who have since passed on,

viz. Homer L. King, Homer A. Gay, James R. Stewart, Harvey Miller, and Chester King. It tells about how the overseas mission work began in Africa, the Philippines, and India. There are numerous pictures which will bring back memories of the past, and entire sermons and sermon outlines that I have used through the years in Gospel meetings and in overseas work.

Several persons have purchased the book to give as gifts to their children and other members of the church so they will be aware of, or be reminded of our heritage. New members can be benefited with the information also. The price of the book is \$15.00 postpaid. You may order from Smith Bibens, P. O. Box 725, Buffalo, MO 65622, or from me, Paul O. Nichols, 998 Terrace Drive, Oakdale, CA 95361

### **Oklahoma And Vicinity Directory**

This directory includes all of the Oklahoma congregations, and in MO, Anderson, Burkhart, Joplin (Leawood), Neosho and Seneca; in AK, Fayetteville (2), Fort Smith and Rogers; and in KS, Wichita (55 congregations in all). The directory provides names, addresses, phone numbers of most of the members of each group and, in addition, it gives children and spouses names. It contains 128 pages of information. It was influenced by the California directory and follows basically the format of it.

The cost is \$3.00. This includes postage and mailing costs. You may order from: Jack Cutter, 12321 E. 14th, Tulsa, OK 74128; phone (918) 437-6760.

### **Annual Homecoming Meeting**

The annual Homecoming Meeting in Healdton, Oklahoma, in 1993, will be in April instead of

November. The dates are April 9, 10, 11. Everyone is invited to attend this meeting, which features the preaching of those raised in and around Healdton. We would especially like to see as many former Healdtonites as can, at this year's meeting. It has really developed into a great meeting, that many look forward to every year. Make your plans now and come and be with us. I have been asked to help with this year's meeting, and I consider that such a privilege and I hope to see you there.—*C.A. Smith*

### OUR DEPARTED

**REYNOLDS**—Oma I. Reynolds was born October 28, 1908 in Maud, OK to Othie and Mattie Lawson Wilcox. She died Sunday, December 6, 1992, in Greenville, TX, at the age of 84. Sister Reynolds was married to Clarence M. Reynolds August 4, 1940. They owned a grocery store in Sulphur for many years and were longtime members of the Church of Christ in Sulphur. She is survived by one daughter, Mary Green, of Greenville, TX; two sisters, Ollie Calvert of Ada, OK, and Augusta Scott of Burleson, TX; three grandchildren, Gena, Dana, and Brent Green. She was a quiet, sweet lady who was a blessing to those of us who knew her. Our families have been friends for over 25 years, so it was an honor for me to be asked to speak a few words of consolation at the funeral.—*Carl Johnson*

**GOLDEN**—Terry and Justin. On Dec. 26, 1992 Brother Terry Golden age 34 and his young son Justin, age 10 both drowned accidentally while duck hunting. Funeral services were conducted in Waco, Tx. at the Connally-Compton Funeral Home with Don and Malcolm Kniffen officiating. Singing was provided by members of the Bluebonnet Lane church in Austin, Tx. Terry is survived by his wife, Kathy (McMullen) Golden, his parents, Don and Juanita Golden, four daughters, three brothers, and one sister. Justin is survived by his mother, Kathy, his paternal grand-

parents, Don and Juanita Golden, maternal grandparents, Kenneth and Monalou McMullen, four sisters, and his maternal great grandmother, Sibyl McMullen. This was such a tragedy. Two young lives snuffed out unexpectedly, without warning. Our heart goes out to the families in their sorrow. We are indebted for this information to sister Monalou McMullen of Waco, who expressed thanks to all for their words of sympathy, prayers, financial assistance, and comfort during the dark days that have followed the death of their loved ones.—*Ronny F. Wade*

**STUMPF**—Jean Ann Stumpff was born May 25, 1940. She passed from this life February 1, 1993. She was married to Gary Stumpff on January 31, 1962. She and Gary have lived in the Galena, MO community since 1963, where they owned the Cheatham-Stumpff Funeral Home. She also served 24 years as a nurse for the Galena Public Schools. She is survived by her husband, Gary; one daughter, Deborah, of Shreveport, LA; two sons, Garrick, of Kimberling City, MO; and Kurt, of Galena; her parents, Vandiver and Emogene Nicholson of Ash Grove, MO; two sisters, Pat Harper of Joplin, and Peggy Grantham of Willard; and three grandchildren, Gregory and Timothy Stumpff and Brett Havener. Jean Ann became a Christian early in her life and had attended the Mountain Home Church of Christ for the past 30 years. She learned almost four years ago that she had a type of cancer that is almost always fatal, but she lived three years longer than most experts believed she could. Through it all she maintained a calm, courageous dignity that was an inspiration to us all. I have known Gary and Jean Ann for almost 20 years and was honored to conduct the funeral service.—*Carl Johnson*

**HAYES**—Sister Osha Hayes of Fort Worth, TX, departed this life Monday, September 21, 1992, on her birthday at the age of 96 years. Sister Hayes was one of the early members of the church that formerly met

on Vaughn Blvd. in Fort Worth, having obeyed the gospel before 1916. It was my privilege to have known Sister Hayes for many years before she was confined to a nursing home, where she had been almost an invalid for the past few years. On many evenings I had the privilege of visiting with her, reading the Bible with her, and discussing matters of life. Many gathered to pay tribute to this wonderful lady and fine Christian woman, who was such an attribute to the church of our Lord. Known as Mama Hayes to most, she was a stalwart in the Faith, never wavering in her devotion to God or in her faithfulness in attending the services of the church when she was able. She was a loving, kind, and caring person, remembered by all who knew her for her gentleness. She loved to read and discuss the word of God, and she had wisdom that those of us who knew her well benefited from. The Hayes family moved to Fort Worth in the early 1940s from Moody, TX, and became leaders of the church in its early days in the city. Brother Isom G. Vernon Hayes preceded his wife in death in the 1950's. Sister Hayes is survived by six children including Brother Bill Hayes and Sister Louise Spradley of the Green Oaks congregation in Arlington and Sister Jean Evitt of the Weatherford, TX, congregation. Brother Vernon Hayes of Fort Worth also survives. Two children, Brother J.C. Hayes (Waco) and Sister Evelyn Backus (Fort Worth), preceded her in death.—*Joe Norton*

**KOLLER**—Thomas Shane Koller was born September 19, 1968, in Cincinnati, Oh. He died on January 12th, 1993. His death came the result of a tragic automobile accident. He left grief stricken his father Thomas, mother, Patsy, brother, Chad and sister, Patricia. Also mourning and missing him are his paternal grandfather, John Koller and maternal grandmother, Eva (Deatherage) Wheat. Preceding him in death were grandparents, Delbert Deatherage and Jessie Koller. A large gathering of friends and relatives gathered to pay respect to his

## ANNOUNCEMENTS

memory, many of which were so very young in years, as was Shane. Words to remind us of the brevity of life were spoken to warn of the need to prepare for that which shall come to all of us. We laid Shane's body to rest in a beautiful little garden on the banks of the Ohio River between Aurora and Rising Sun, IN.

**HAWKINS**—Roy Eugene Hawkins, born April 23, 1915, passed away November 10, 1992. Brother Roy was one of the original members of the church located in Raleigh, NC. and will be missed. He, and other brethren contributed to the labor and financial effort toward the building located on Falls of Neuse Road which was completed January 5, 1957. Brother Roy was married to Sister Lois Hawkins for 53 years who resides at the home, Rt. 2, Box 2024, Youngsville, NC 27596. His survivors include three children, Margie, Larry, and Darvey, one son-in-law, two daughter-in-laws, and four grandchildren. Bro. and Sis. Hawkins have opened their home to many over the years offering the best in hospitality. It has truly been a joy knowing them as well as respecting and loving them for their Christian attributes. Please remember the family in your prayers as they go through the adjustment period. The funeral took place November 13, 1992 at the church with interment at the church cemetery. Jerry Harris, Wallace Kornegay, and Fred King officiated at the services which included congregational singing.—*Jerry L. Harris*

**ERACANBRACK/DUDLEY**--Savilla Ann was born July 23, 1891 near Louisville, KY. She departed this life Nov. 18, 1992 in McAlester, OK. Early in her life, her father was murdered. Soon afterwards, her mother moved the family to Texas. Eventually, she was placed in a foster home and was thereafter raised by an elderly couple. At the age of 15, she married James Franklin Ercanbrack. Until Bro. Ercanbrack's passing in 1960, they lived in or near McAlester, OK. In the early 40's, she was converted to the church of Christ. At the time of her passing, she was a member of the "C" & Tyler congregation in McAlester. In 1964, she married R.L. Dudley. He passed away in 1971. She is survived by four daughters: Leola Barrorn, Minnie Marsh, Ann Christman and Darlene Campbell; four sons: Leo, Odell, Wesley (Sonny) and Johnny Ercanbrack; 26 grandchildren and 55 great-grandchildren. At her services, two of her great-grandchildren, Trent and Oren Campbell, sang a song in special memory of their great-grandmother. The other singers were from the Broken Arrow congregation. The singing was impressive. Sister Ercanbrack/Dudley was truly among the truly great people that I have been privileged to know. The writer officiated.—*Jack Cutter*

**WILSON**—Malisia May Wilson, was born in Denton County, Texas, July 6, 1910. She departed this life January 17, 1993 at her home in Ceres, California. Liz leaves her husband Gilbert, of over 60 years. They were married in Cuba, New Mexico September 25, 1932. There

were seven children born to this union; the sons - Rhodus Wilson, Alfred Wilson and Frankie Bringedahl (deceased) and the daughters - Lorene McCluskey, Florene Murry, Alice Bunner, Linda Bumgardner. There are 19 grandchildren, 14 great-grandchildren, two sisters and one brother. In suffering, Liz was patient, waiting on the Lord, leaving all to his will, which was an inspiration to everybody around her. Our love and sympathy goes out to the family we have mentioned, and especially to brother Gilbert who must bear the loneliness that comes with such a loss. Liz was a hard working person, laboring at home and in the fields, canneries, and other difficult work. Life was not easy at times for the Wilson family, but not a complaining word. The church was the love of this sister's life. She would have nothing but the truth, and encouraged every faithful teacher and preacher to proclaim it boldly. The church at Modesto where Liz was a member for almost 40 years will feel the loss of this good sister. Her robust laughter, quick smile, encouraging words and faithfulness to the Lord contributed to the strength of the church. I have been acquainted with the Wilson family for about 46 years. They were special to me and mine. It was an honor to be asked along with brother Paul Nichols to speak words of comfort and warning at the memorial service. May her memory always be with us, and her children can call her "blessed". Liz is buried in beautiful Lakewood Memorial Park, in Hughson, California where she waits the Lord's coming.—*Richard DeGough*



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

*Leo Cook, 205 Center, Whitesboro, Tx. 76273, January 25, 1993*—This month has started out very busy for me. I have preached at Wichita Falls, Bridgeport, Denison, Texas

and at Healdton, Okla. Healdton was the site of the 4th Sunday singing in that area. I have read with some interest the recent articles concerning errors in the different trans-

lations. Brethren I offer no new material except this: Be very careful. I say with the apostle Paul. Let him who is spiritual deal with such material. I can't help but think that

we are dealing with the credibility of the Church as we know it. We've stood, and now stand, on a thus sayeth the word of God. Let's not be the ones to now say that word is in question, whatever translation it comes from. May God bless his people.

*Barney Owens, 8782 Meadowview Ln. W. Chester, OH 45069*—Things continue well with the church meeting at Sharonville. We were in a meeting this fall with Bro. Terry Baze preaching. For myself I have been with the brethren at St. Albans, W. VA and Blue Springs, KY. Also heard Joe Hisle at the New Year's meeting at Spring Valley. In the coming months I plan to be with the following: Mar. 13-21 Fieldstone, MO, Apr. 8 Bedford, IN, Apr. 11-18 Columbus, GA, May 9 Indianapolis, IN. My summer schedule will follow later. If you are near these, please come and be with us. Pray for me and mine.

*Reggie Kinser, 9212 S. Ketcham Road, Bloomington, IN. 47403, Feb. 1, 1993*—The Lord's work continues to prosper in the Spencer area. There have been two more baptisms here at home since my last report. Donna Riley and Kelly Kinser are the most recent additions to the local congregation. Recently, we have been studying with Donna's husband. It is our prayer that he will also respond to the gospel. At present I have several studies going with people from various denominations. My most recent contact was made after reading about a couple in the local newspaper, who had made a New Year's resolution to spend more time studying the Bible. After reading the article, I decided to see if they were interested in a home study. I called them up and expressed my desire to get to know them. Later, we invited them to our home for a Bible study and they accepted. We had a very good study and they have agreed to meet with us again. We thank God for this opportunity and we ask your prayers on our behalf. In my last report, I mentioned the conversions of Jack and Tim Silvers, who left the Baptist church to obey the gospel. Since that time Jack's

wife, Marsha, has also become a member of the Lord's church. We are now engaged in studies with other members of the Silvers family as well as members of the Baptist church where Jack and Tim once attended. We pray that these will also respond to the Truth very soon. During the month of December I was privileged to hold a meeting at West Plains, MO. It was a wonderful opportunity to meet brethren I had never known, and preach the gospel at the same time. Brother Gary Martin and his family were very gracious to me during my stay in their home. I was very impressed with their devotion to the cause, and I was certainly blessed to be a part of the meeting. The crowds were good throughout the meeting and we had visitors at most every service. We pray that lasting good was accomplished. There was one baptism and 10 confessions of fault. I look forward to returning to preach for them again in the month of March.

*Johnny Elmore, PO Box 1657, Lebanon, MO 65536, Feb. 6*—I was at Tulsa, OK for a weekend meeting Dec. 5, 6. I was able to attend some of the study in Oklahoma City, and part of the New Year meeting at Tulsa. So far this year, I have been mostly around Lebanon. I spoke at Warrenton, MO on Dec. 27th, and Sally and I made another trip Jan. 22-24. There are only six members, but they are standing firm. I have visited a number of prospects around Montgomery City and New Florence, and believe there is a real possibility of doing good if we can hold a mission meeting there. We plan a door-knocking campaign in Warrenton on March 6, 7. I look forward to a meeting at Ardmore, OK March 24-28, which will mark 50 years for that congregation (mentioned elsewhere). Come and be with us!

*Paul O. Nichols, 998 Terrace Drive, Oakdale, CA 95361, Feb. 2*—We are happy to report that the congregation at Oakdale is growing. In the last week and a half we have baptized two precious souls. It seems

that of late more doors of opportunity are being opened to us. At the present time I study with at least eight persons a week in regular studies, and am supposed to begin another study this week. We also have people taking the Bible Correspondence Course and I do a weekly thirty minute radio program; we are teaching a lot of people the Gospel of Christ, and we are thankful for these opportunities. We have two preachers in the congregation, Duane Permenter and myself, as well as four other brethren who help with the teaching. We have several others who lead songs and prayer and who wait on the table. The Lord has been good to us and blessed us abundantly. We are sorry to have to report the death of Brother Vernal Bumgardner of the Oakdale congregation and Liz Wilson of the Modesto church. Both had cancer and died one day apart. We will miss them. My book, "Fifty Years Of Service", has been well received and we have gotten phone calls and letters expressing enthusiasm and appreciation for it. I am indebted to Brother Smith Bibens and so many others for their help to make it a reality. Thank you every one. May the Lord bless us all.

*S. Bruce Word, 5875 Urban St., Arvada, Co. 80004*—Just returned from a great New Year meeting and enjoyed it very much. Was good to be with my brothers and sisters in Christ from all over this country. The past year was a busy one as I was able to conduct meetings in Wichita, Kansas; Ada, Oklahoma; Birmingham, Ala.; Amarillo, Texas; Holyoke, Colorado. I spoke at various other congregations in Colorado, Nebraska, Oklahoma, and Texas. To all of these congregations I extend my appreciation for allowing me to be a part of their local work. I was also privileged to ordain elders in Wichita, Kansas. Brethren, we need more! This year marks what I believe will be one of the most profitable for the cause of Christ in this state, and in this local area. We have much work to do, but it will be enjoyable. We are using many avenues to reach this metro-

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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)

politan community including a radio program that is now in its fifth year. I believe in the radio as a great medium for spreading the gospel. Brother Mike Middick who lives and works with the Canon City, Colo. congregation and myself will be doing more work together in this coming year. There have been some leads develop in the Colorado Springs area, and also in the Longmont area. We pray that these leads will develop into studies and successes in the Lord's work. The Broomfield congregation will be hosting their summer meeting this year with Brother Don Pruitt doing the preaching. We are planning to do as much as we can to have outsiders here to listen to Don preach the Gospel. We would encourage all who can to vacation in Colo. at that time and join us in this meeting. The dates are July 25-Aug. 1, and more announcements will be forthcoming via the OPA. If you know anyone that we can contact in this area, please let us know. May God bless the faithful church everywhere in our prayer.

*C.A. Smith, 810 N.W. 6th, Andrews, TX. 79714, Jan. 20*—We consider ourselves blessed to attend much of the Oklahoma New Year's Meeting in Tulsa, OK. The brethren there did a commendable work in arranging and overseeing the meeting, and brother Lynwood showed himself to be up to the task of directing the meeting in his usual grand style. The theme was appropriate and our fine preachers arose to the occasion as they enlarged upon it. The aspiring young men also were very impres-

sive with their talks. If they continue to study and grow, we have a bright future, if I might judge. Of course the singing was a foretaste of heaven. The fellowship with those of like precious faith was so encouraging and uplifting. I just know that occasions like this will give us the incentive that we need to keep on keeping on. After returning home we had the wonderful privilege to hear brother Joe Hisle in a meeting at Midland, TX. One night he preached on the events of Acts 2, and it was a masterpiece. He is indeed a fearless proclaimer of God's Word. Here at home we continue to do all we can, and I might add that one could not find a more supportive group than those whom I labor with. Although we are few in number, we try to be up and about the Master's business, which is the greatest business in the world. Please don't forget to pray for us, and if you ever have the opportunity, come and be with us. God bless all in His vineyard, and especially those who are in dire need of His healing balm. Our prayers go out to you. May 1993 be a banner year for all the churches of the Lord here in the U.S.A. and abroad.

*Joe Dan Morgan, PO Box 1231 Miami, OK 74355, Jan. 21*—God bless the Lord's people everywhere! The Miami congregation is looking forward to our annual study coming up on March 19-21, 1993. We believe the topics and speakers will greatly edify those who choose to come and also their attendance will increase their profitability to the Lord's cause. This is an annual event here

at Miami and we are pleased to be able to provide this service to the area brethren. The following is a list of the speakers and topics: Ron Alexander - Prayer; Jack Cutter - Sins Against Holy Spirit; Lonnie York - Friendship Of Jesus; Taylor Joyce - Funeral Thoughts; Jim Hickey - Overview Of Ways To Buildup The Church; Bill Davis - Soul, Mind & Spirit; Dan Wissinger - Contribution; Ken Middick - Responsibility To Local Congregation. Please make plans to visit us anytime; but especially during the study. The church here continues to slowly progress. An older gentleman from the local digressive church has started attending Sunday morning worship with us. I had visited him when the church first started here, but hadn't had contact with him in about seven or eight years. To my surprise, he called one day and said he wished to take me up on that invitation to come to church. After visiting our congregation for about a month and half, and visiting and studying with the members here, he came forward stating his desire to attend on a regular basis. He does not see the necessity of one cup and one loaf on the communion table, but he does now admit that we follow the Lord's example. Also, we were visited by a local couple who worship over in Missouri. The husband states that he grew up in our brotherhood. We will be following up on this lead also. There is a lot of work to do in our area. Petition the Father on our behalf, that we will recognize our responsibility to this congregation and accomplish the Lord's work unselfishly.



## A D V O C A T E

No. 4 April 1, 1993

### CAN YOU HELP?

Recently our printing costs went up by \$50.00 per month. That means it will cost us \$600.00 more in 1993 to print the paper than in 1992. If we can put 100 new subscribers on our mailing list we can cover this new expense. Can you help? Mention the paper to others. Offer to mail their sub with your renewal. Or, how about sending gift subscriptions for those you know will receive a blessing from the paper. A gift that will last all year. 12 issues for only \$7. Preachers, please consider mentioning the paper as you travel. If all will work together, the cost can be paid.—DLK

## THE EVANGELIST AND HIS WORK

*By Richard Nichols*

**A**mong those who profess to be “Christians” the word “evangelist” is well known, well worn and sometimes misused. It is found three times in the New Testament. We find “evangelists” listed along with “apostles,” “prophets,” “pastors and teachers” as being placed in the church for its guidance, growth, and to bring about its maturity in *The Faith* “And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (Eph. 4:11,12).

Although the apostles and gift-endued prophets disappeared in the first century or so, we still have with us “pastors, teachers, and evangelists.” “Pastors,” of course, are elders or bishops. It is their responsibility to tend each local flock among whom they labor. “Teachers” are just that, those who teach the word of God. All “elders or “pastors” are “teachers,” but, of course, all “teachers” are not “elders.”

The word “evangelist,” comes from (ev, well,

angelos, a messenger) it denotes a preacher of the gospel. One word translated in several places “preach” is from EVANGELIZO, which Vine says, “is almost always used of the good news concerning the Son of God as proclaimed in the Gospel.”

The other word translated preacher is (ev, KERUSSO, which signifies (a) to be herald, or in general, to proclaim; (b) to preach the Gospel as a herald. The two words “evangelist” and “preacher” are used on the same individuals in the New Testament.

There is nothing in the word “evangelist” to convey the idea of moving about from place to place. However, the way that it is used by the denominational world would lead one to believe that it is a person who travels. But in the Scriptures the term evangelist refers to one who is engaged in preaching or proclaiming the gospel, one who carries the message to the lost.

The apostle Paul exhorted the young preacher Timothy: “I charge thee... Preach the word; be instant in season out of season; reprove, rebuke, exhort with all long-suffering and doctrine... (Then

*See page 6*

# CONTENTS

Vol. LXV No. 4



<b>ANNOUNCEMENTS</b>	<b>9-11</b>
<b>The Evangelist And His Work</b>	<b>1</b>
<b>The Philippine Work</b>	<b>2</b>
<b>The Querist Column</b>	<b>3</b>
<b>Marriage</b>	<b>4</b>
<b>The Fathers Challenge!</b>	<b>4</b>
<b>The Second Coming Of The Lord And What Will Follow</b>	<b>5</b>
<b>FROM THE FIELDS</b>	<b>11-12</b>

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# THE PHILIPPINE WORK

*By Don L. King*

In early January Bro. Duane Permenter and I made a trip to the Philippines to assist and encourage the preachers and brethren in the work there. We found them at peace, working and growing. Presently, there are some 23 men who are working full time in the gospel on the main island of Luzon. There were, at last count, approximately 60 congregations spread over about three hundred miles from Manila to the south to Ilocos Norte province in the north. Congregations range in size from approximately 15 members to over a hundred in locations where the church has been established for some time. Upon our arrival in Manila after a 15 hour air trip through Seoul, Korea we rented a car and together with Bro. Virgilio Danao, who met us, began the 10 to 12 hour drive north to the Isabela province where the work first began in 1981. Over the next three weeks we preached several times daily among as many churches as we could manage driving about 2100 miles in the process. If memory serves correctly, 48 obeyed the gospel and were baptized by the various preachers laboring there. We found the Filipino people to be gracious, hospitable, and sweet natured as always. There are two congregations in Manila and we preached both places on the last Lord's day we were there. After so many years of going every year it is getting more and more difficult to say goodbye to so many friends and brethren.

Probably the most often asked question is: "do the ones you baptize remain faithful?" In my opinion, the numbers are about the same as in the USA. Some do not, but most do. We see them again the next year. The work is old enough now that we are seeing second generation members. How wonderful it is to see those who have been raised in the church and have heard the truth all their lives. That in itself lends strength to the brotherhood.

Another question frequently asked is this; "how long will it be before the churches are self-supporting?" In other words, "how long will we need to send support for preachers from America?" That is probably a question for which there is no certain answer. The wage scale for farm workers there is very low by our standards. It is not uncommon for a man to work all day in a rice paddy for less than 50 pesos or about \$2.00. Yes, two dollars! Life is

*See page 8*

# THE QUERIST COLUMN

By Ronny F. Wade

Question: Do the people, who deny that the exception of Mt. 19:9 applies today, violate 1 Tim. 6:3-5? (Ca.)

Answer: The passage in question reads: "If any man teach otherwise, and consent not to the wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings...etc" The subject under consideration in the first part of this chapter is the duty of slaves, who have become Christians, to their masters. Without doubt some false teachers at Ephesus had perverted the truth and were teaching contrary to the instruction given by both Christ and Paul. The wholesome words to which Paul referred were probably such statements by our Lord as "Render unto Caesar the things that are Caesar's"; "Blessed are the meek, for they shall inherit the earth"; "But I say unto you resist not evil"...etc. etc. All designed to show that converted slaves should not rebel against the yoke of any earthly lord. This teaching by both Christ and Paul was being challenged by these false teachers, hence Paul's warning in these passages. It would seem to this writer that even though the teaching of Paul in this passage is restricted to the subject at hand, its broader application would extend to anything the Lord, or any other inspired writer, taught. Those who fail to honor, believe, and teach such truth are guilty of the same sin identified in these verses. But how does this affect those who reject the exception of Mt. 19:9? In fairness to these brethren, it should be noted that they neither reject nor deny what Jesus said or taught, they merely believe that His teaching applied under the Old Testament rather than today. With them it is a matter of "when" the teaching applied rather than the validity of "what" was being taught. This is not to say that attitudes could not be such that people denying the teaching of Christ on divorce and remarriage, might fall into the same category as those described in 1 Tim. 6:3-5. For

this reason, we all should be very careful in the way we handle the sacred scriptures. The division existing over the divorce and remarriage issue is regrettable indeed. In the opinion of this writer it never should have occurred, and wherever possible the wounds caused by it, need to heal. I have been encouraged of late by signs that this is happening in a number of places. Congregations that have been separated for years are beginning to cooperate. They attend one another's meetings, use one another in the services and are trying as brethren to work out their differences. I know of some brethren who are tired of the restrictions placed on them by other brethren. They don't understand why it is allright to worship with "exception" people while on vacation (when no other congregation is available), but wrong to drive across town and worship with them. Young people who have grown up being taught that "those brethren are bad or liberal" to their amazement are finding out that such is not the case. In fact, in many cases and situations they are discovering that the people accused of "believing in adultery" are really stronger in their opposition to adultery and sin than their own brethren. I know of some preachers who are ready to work for unity. They are tired of division. They refuse to inherit the feelings and feuds of the past. They see the inconsistencies so apparent. They don't understand why one must be disfellowshipped just because he believes Mt. 19:9 applies today, yet it's permissible to fellowship all kinds of people who have differing views on a multitude of other subjects. I remind these brethren that I have never been divorced and remarried, and neither have the vast majority of brethren with whom I work and worship. We are discriminated against, not for what we have done, but for what we believe is permissible. Brethren, it's time to let the healing begin. I appeal to brethren everywhere to reject the feelings of the past, and with hope and good will face the prospects of a better future ahead. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808)—*Amen and Amen! DLK*

# MARRIAGE

By William L. St. John

**A**wonderful old teacher once took delight in telling her students (each time the boys and girls would look longingly at one another), "In the spring, a young man's fancy turns lightly to thoughts of love." After a dramatic pause, she would add, "and what the girls have been thinking about all winter long. " With the spring, perhaps this would be a good time to pause and give serious consideration to the subject of marriage. In Genesis 2:18, the Scriptures tell us that God said, "It is not good that the man should be alone; I will make him an help meet for him." God saw that man needed a help "meet" or suitable for him. Thus, in the quiet bowers of the garden of Eden, before the fall of man, God instituted marriage.

In Matthew 19:5-6, Jesus referred to this wondrous union and said, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh ... Wherefore they are no more twain, but one flesh, What therefore God hath joined together, let not man put asunder." The two are to become one and the union is to be for life. With so many marriages ending in divorce, it is apparent that most people do not consider marriage to be a lifelong commit-

ment. Their wedding vows are cast aside and such promises as "for richer, for poorer; for better, for worse; until death do us part" become vain and meaningless to them.

Perhaps too much importance is being placed on outward beauty and not enough on the inward beauty of the heart. If this were not the case, the apostle Peter would not have warned women not to trust in their outward beauty or adornment to hold a husband... "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Peter 3:3-5). Genesis 6:1-3 and a host of other scriptures warn against the folly of using outward beauty as the basis for marriage. When people speak of "falling in love", they refer to physical chemistry and attraction. When the Scriptures speak of love, it is a determinate love, a love based on our will, We determine to do right because it is right. Young people, give serious consideration to the decision you are contemplating, it is a lifelong commitment and will bring lifelong consequences.—OPA

# THE FATHER'S CHALLENGE!

By Duane Permenter

**D**avid, who was once referred to as a man after God's own heart wrote in Psalms 127:3,4, "Behold, children are a heritage from the LORD, the fruit of the womb is a reward. Like arrows in the hand of a warrior, so are the children of one's youth (NKJ)."

If we could only convince ourselves and others that children are a blessing to cherish and nurture, the church in one generation would be vastly different in many ways. Too many times as a father we fulfill our role simply by bringing home the bacon. Does this really fulfill our responsibility as a parent?

Paul, the apostle wrote in Ephesians 6:4. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of

the Lord (KJV)." Notice the apostle specifically directed to fathers the responsibility of bringing them up in the Lord. Maybe even in Paul's day a man had the idea that providing financially for the family was the extent of his responsibility.

Notice what Mr. James Strong in his Greek Dictionary has to say under reference number 1625 for "bring them up" "ektrepho (ek-tref-o); to rear up to maturity, i.e. to cherish or train." No one can honestly say that God's word is completely accepted and applied when we spend all our time in other endeavors, and not rearing, cherishing, and training our children to adulthood. To our shame some have neglected these most important virtues of being a father.

See page 8

# THE SECOND COMING OF THE LORD AND WHAT WILL FOLLOW

By C.A. Smith

**T**hat the church of our Lord in her present condition is instructed to look for the return of Christ from heaven is an undeniable fact. Nowhere are we instructed to look for pre - or post - millennial reign on earth. Nor can we possibly believe the novel doctrine that the second coming of Christ was fulfilled in the Destruction of Jerusalem in A.D. 70.

In this article I want to focus on the specific teaching from the Word of God concerning the "Second Coming of Christ," showing that the coming described is the crisis that shall close the present age, and that we, the church need to see this coming as an inducement to watch and pray, to live holy, and be ready, for our eternal destiny, of either reward or punishment, which will depend upon the condition we shall be found in at that instant.

1. The second coming of Christ is clearly taught in the Scriptures. This truth is so obvious that even the child can understand it. I say, if you believe the New Testament, you can easily see that the second coming of Jesus is revealed therein. Jesus promised, "And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also" (John 14:3). Then, at the time of the ascension of Jesus the two men in white who spoke to the then bewildered disciples said, "Ye men of Galilee, why stood ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven" (Acts 1:11). The Hebrew writer indicates that as Christ once suffered sin, even so "shall he appear the second time without sin unto salvation" (Heb. 9:28). According to (Matt. 25:31-32), this will entail the coming of Christ with his angels to sit upon the throne of his glory with all the nations of the world being gathered before him. This advent will be the appointed day on which the Lord will be the judge (Acts 17:31). Every eye shall see him, we are told, even those who pierced him (Rev. 1:7). Why who could deny that these verses make it abundantly clear that the second coming is an event clearly promised by God's Word.

2. The time of the Second Coming of Christ is not known by man and is not revealed in the Scriptures. You would think, however, that everybody

knows! For history has been saturated with the cries of various radio and television preachers that the end is near, the rapture is at hand, the coming of Jesus is eminent, the signs of his coming are evident, etc. This is an obvious contradiction. Jesus stated clearly the truth in (Matt. 24:36-39) "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Those who persists in time setting cannot deny this plain fact. If they do, they certainly show their ignorance, and fly in the face of Jesus's plain declaration of truth.

3. The coming of the Lord will be without elaborate signs of its arrival. As we have already noticed, Jesus clearly indicated that no one on earth knew the day of the second coming. He also told His disciples this in his teaching concerning the destruction of Jerusalem, which was to be preceded by signs and warnings, and the end of the world, which is not preceded by such signs. This, said he, no man, not even the angels in heaven would know (Matt. 24:36). He then taught the need of all being watchful (Matt. 24:42-43). Paul also instructed the Thessalonians, by saying, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night, etc." (I Thess. 5:2-3). In view of this, the second coming may be near or far, as we reckon time, but its nearness or remoteness is not revealed in the Bible and we have no way of knowing when it will be. Of course, the statements of the premillennialists are wrong, wrong.

4. The return of the Lord will be the "last day". Many are the scriptures that declare this truth. For example, we find in John where Jesus declares that the will of God is that all which had been given to him "should be raised up again at the last day" (John 6:39). Jesus explains that this alludes to those who believe on him and have everlasting life. Such are to be raised on the last day (John 6:40). We should also note that this series of incidents to occur "on the last day" is not only significant for

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believers only for Jesus stated in (John 12:47-48) "The word that I have spoken, the same shall judge him in the last day." This means that saint and sinner will be raised and judged on the same day. See also (Matt. 25:32; John 5:28,29). There have been no provisions made nor time reserved for an alleged thousand year reign of Jesus following his return, which is to be followed by numerous judgments as theorized by premillennialists.

5. The Lord's coming will be heralded by a trumpet sound. (I Thess. 4:16) so teaches, and elsewhere we are taught that we shall all be changed "at the last trump: for the trumpet shall sound, and the dead shall be raised" (I Cor: 15:52). No elaborate details about this, but we know that the trumpet sound will indicate the coming of Jesus in glory and that Christ will be seen.

6. The earth will be destroyed. The grand apostle Peter tells us that scoffers would claim the earth would not be destroyed, but Peter said, such are "willingly ignorant". He gives us the example of the destruction in the days of Noah where, "the world that then was, being overflowed with water perished" (2 Pet. 3:6). He then declared that the same word of God's power keeps heaven and earth in store, reserved unto fire against the day of judgment and perdition of ungodly men (2 Peter 3:7). Then in (2 Peter 3:10) he said, "But the day of the Lord will come as a thief in the night in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Also Peter asks, "What manner of persons ought ye to be in all holy conversation and godliness.

Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." (2 Pet. 3:11-12).

All of these scriptures very clearly teach that Christ will come in the end of the world, in the last day of this last age of time, and that the heavens and the earth will be consumed, melted, and destroyed. We are also told that the same will be the "day of judgment."

In our next we will discuss the "Object of His Coming."—810 N.W. 6th, Andrews, TX 79714

### THE EVANGELIST AND HIS WORK

*Cont. from page 1*

he says:) Do the work of an evangelist; make full proof of thy ministry" (2 Tim. 4:5).

The third time the word "evangelist" is used is in connection with Philip, who was one of the "seven" of Acts 6 who were chosen to minister to the needy of the early church. He next acted as the preacher who brought the good news to Samaria (Acts 8:5-13). Later he was instrumental in the conversion of the Ethiopian eunuch (Acts 8:26-39). Afterward he preached in several cities up the coast of the Mediterranean Sea. Reaching Caesarea he made his home there (Acts 8:40). Later, "Philip, the evangelist," acted as host to the apostle Paul and his traveling companions who were on their way to Jerusalem with the contributions collected from the Gentile brethren to relieve the poor of Judea (Acts 21).

The two words preacher and evangelist are so similar that it is difficult to separate them. There are certain tasks to be done by evangelists because those are given to all Christians. But there

are some responsibilities which belong to evangelists alone.

Please read the following scriptures to help you understand the work of the preacher, or evangelist: 2 Cor. 8:18,19; Acts 14:25,26; Acts 15:39,40; Titus 1:5.

From these passages we notice that some of the responsibilities of the evangelist are to—(1) Preach the Word; (2) Confirm the faith of the believers; (3) Plant new churches; (4) Set in order things wanting in the churches; and (5) Ordain elders. Can the evangelist have assistance in any of these? We cannot see how these tasks can be accomplished without the cooperation of others.

### COMMENT = HE IS TO PREACH THE WORD

The apostle Paul wrote his "son" in the gospel saying, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou has learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

He continues, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to

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themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 3:13-4:5).

In the first letter Paul writes Timothy, "Till I come, give attendance to reading, to exhortation, to doctrine... Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed to thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:13-16).

The preacher is to "preach the word." His message should be of "sound doctrine" (Titus 4:1). Those unconverted men and women who read the Bible should be able to recognize the message of the true gospel preacher because he holds "fast the form of sound words" (2 Tim. 1:13). Those who seek to preach something new or different are not preaching like Paul taught the young evangelists Timothy and Titus. Preaching the gospel of Jesus Christ, the evangelist is to preach to persuade men to become reconciled to God. To save souls the preaching must contain "the power" to save souls which is the gospel of Christ. The apostle Paul wrote, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.." (Rom. 1:16). Timothy was told, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Are those who are ashamed of simple gospel preaching so minded because they have not studied properly and are ignorant of New

Testament preaching? We think so. For the preacher to preach a powerful message, he must preach "the power," the word of God (Heb. 4:12).

The preacher is to preach without fear, yet in love (Acts 20:24; Eph. 4:15). Paul wrote, "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). The preacher is to select words to be understood by using "great plainness of speech" (2 Cor. 3:12). Those who try to impress the audience with their extensive vocabulary, with their vast personal knowledge, or how much research that they have done are not preaching Christ. If someone in the audience is so impressed by the scholarship of the speaker so as to come forward for baptism have they truly responded to the gospel? The purpose of the true gospel preacher is to awaken sinners and teach of God's mercy and love (Eph. 5:14). He is to present both the goodness and severity of God (Rom. 11:22). His purpose in preaching should be to convert men to Christ, and thereby save them from their sins (Rom. 1:16).

#### **COMMENT = HE IS TO PLANT NEW CHURCHES**

The work of the evangelist is to preach to convert men from being servants of sin to becoming servants of righteousness (Rom. 6:16-18). The evangelist is to gather into congregations new converts as did Barnabas and Saul in the book of Acts. The new Christian may become part of a new congregation, or become a member of an older well established one. The convert must become a working, functioning member of a church of Christ in order to please the Lord (1 Cor. 14:26). No Christian can function as a servant of God without

being a member of a congregation. The evangelist who establishes a new congregation must see to it that the faith, work, and worship of the group is according to God's pattern.

#### **COMMENT = THE EVANGELIST IS TO CONFIRM CHRISTIANS AND TO ORDAIN OVERSEERS**

The evangelist is to correct errors in faith, work, and worship among the disciples (Acts 14:22; Acts 15:41; 2 Tim. 4:2; 1 Tim. 4:6). He is to teach Christians to live godly lives (Tit. 2:1-15). He is to set in order things that are wanting (Tit. 1:5). The evangelist is to ordain elders in each congregation if qualified men are found. The word "ordain" here comes from KATHISTEMI, which means "to appoint." In Titus 1 it is the evangelist Titus who is the agent to do the ordaining.

Bishops must be both capable and willing to care for and feed the flock of God, for they are to watch over the souls of the saints and give an account of that work one day (Acts 20:28; Heb. 13:17). It is the evangelist's responsibility to see that the men seeking to be bishops or elders meet God-given qualifications set down in the Scriptures (Titus 1:6-9, 1 Tim. 3:1-7). The word "elder" means "senior." But one is not qualified simply because he is older either in faith or physical age. The opinions of the older more experienced brethren should hold more weight among the men of a congregation than the ideas of the younger. But no one should simply assume the role of an elder, (without being qualified and scripturally ordained), no matter how experienced or knowledgeable they may be. According to the Scriptures, a work of an evangelist is to ordain elders, not

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dismiss elders. However, he is to rebuke those elders who sin (2 Tim. 5:19,20).

In a congregation with no ordained elders who is in charge? Remember the congregations on Crete were already established and functioning churches before Titus was left there by Paul. It is doubtful that Titus was the establishing evangelist of the churches on Crete; yet, he was given the responsibility to set in order things which were lacking and ordain elders. Is the evangelist in oversight of a newly established congregation? Nothing is said about how much authority the establishing evangelist is to have in a new congregation. However, it stands to reason that the evangelist, being older in the faith and having more experience in the work of the Lord, would qualify his opinions and ideas to hold more weight than the views of a novice. Be it ever remembered that no one, not even qualified and ordained elders, have a right to lord it over the heritage of God (1 Peter 5:3).

### **THE PHILIPPINE WORK**

*Cont from page 2*

very difficult for them to say the least. Since most of the congregations are in areas where the chief means of support is farm labor or other equally low paying work, the contributions are understandably quite low generally speaking. This places the time that they may be able to completely stand on their own some time away, I'm afraid. They place a high priority on education, however, and that will perhaps hasten the time somewhat. They are wonderful people, but we must remember their brotherhood is only 12 years old while ours is much, much older. They must be allowed time to learn, to grow

and develop as have we. To work in a foreign land will enable one to develop a better understanding, I expect, of just what the Apostle Paul felt when he wrote: "My little children, of whom I travail in birth again until Christ be formed in you." Galatians 4:19. It takes time for that to happen and Paul must have felt like a mother who had to go through labor over and over until that marvelous transformation took place. One feels frustration, impatience and helplessness at times, but anyone who has had the privilege of preaching to such honest and good hearted people is certainly richer for the experience.

We welcome your questions about the work. Any comments will be appreciated. Your help is always needed. If you wish to be involved financially, contact us. We will explain how you may send your support directly to a preacher. In most cases \$200.00 per month or less can support a man to preach full time. Right now they are baptizing about two hundred every year in the Philippines. Several radio programs are in use, and new leads are developing on other islands as well. It is truly one of the great works today. If you are unable to be involved financially, be sure you pray for the work both privately and publicly.

### **THE FATHER'S CHALLENGE!**

*Cont. from page 4*

Furthermore, have you ever considered the possibility of your child being kidnapped at a young age? Suppose your child was raised by someone else?

At the tender age of 17 years old, Joseph was snapped from his father's loving care, and sold into slavery by his own brothers.

The brothers of Joseph told their father, Jacob that he had been killed and devoured by a wild beast. For 22 years Jacob thought his beloved son had died, but as you know the story well. Joseph did not die. Jacob and Joseph were once again united. I remind you of what Jacob said in Genesis 46:30, "And Israel said unto Joseph, now let me die, since I have seen thy face, because thou art yet alive (KJV)."

Why would Israel (Jacob) upon seeing his son feel ready to die? It would seem to me that both Israel and Joseph would have a lot of catching up to do. Is it possible Israel was ready to die; because, he saw that same Godly faith in Joseph; he had seen in him many years before? Even though great difficulties had been his lot, he still had retained his faith in the God of Heaven.

I have often wondered what would I see in one of my precious children if someone were to take one from me, and many years later we were brought back together again. God forbid that such a thing would happen to any of us.

Even more importantly, will my children faithfully serve God even after I expire from this life? What about the judgment day, when we all stand before Jesus, will they meet the approval of the Lord? I wish the answer to these questions was as easily answered as written. No one person has all the answers on this earth. Not even the so-called experts in the child development field.

Please, may I remind you that the Lord is the creator of man and the originator of the home. Our God can provide us with some good advice in His word. For instance, He inspired Moses, who said, "And these words,

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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 by the way, and when thou liest down, and when thou risest up (KJV)" (Deuteronomy 6:6,7).

Obviously, from the instruction of Almighty God, no matter how structured or worthwhile our words may be—children learn more from our daily lives than from our words. Words are important, but what our children see in us is much more crucial. The environment that our children live in on a daily basis is going to have the greatest affect regardless of what we say. This of course involves a great deal of our time and devotion.

Fathers, you'll never regret hours and days spent with your children, but you will regret time lost that can never be recovered.

What we all need to keep in mind is this. we only get one shot at being an effective parent. One of the saddest commentaries a mother or father could offer in their older years is—IF ONLY...!

One man was prompted to write, "I took a piece of plastic clay, and idly fashioned it one day. And, as my fingers pressed it still. It moved and yielded to my will.

I came again when days were past. The bit of clay was hard at last; the form I gave it; it still bore. But I could change the form no more.

I took a piece of living clay and gently formed it day by day, and molded with my power and art a young child's soft and yielding heart.

I came again when years were gone. It was a man I looked upon; he still that early impress wore, and I could change him NEVER-

#### MORE!

Every one of us would do well to ask ourselves the question found in Luke the 1st. chapter and verse 66, "What manner of child shall this be?" —3848 *Stanislaus Street, Riverbank, California, 95367 (209) 869-4171.*



### ANNOUNCEMENTS

Brother Wayne McKamie writes that McGregor, Texas congregation has changed their evening services on Lord's day to 4:00 p.m. Please make the change in your directories, please.

#### LAST CALL FOR NEW CHURCH DIRECTORY

Anyone who wants to make changes, additions or deletions in the new 1993 church directory should send them ASAP to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808

#### THE WORK IN RUSSIA

We are hearing wonderful reports from brethren who have been to Russia to preach the gospel. A number of our preachers have been or are soon to go. Remarkable numbers of people are obeying the gospel in Russia. Thanks be to the Lord! We hope to soon have a more detailed report of the work and its progress. Preaching brethren, if you have been there and will send a report we would love to help you publish the good news.—DLK

#### SPRING MEETING - BIRMINGHAM, AL

The annual spring meeting in Birmingham will be April 7th through the 11th conducted by John Pruitt. For more information contact Lowell Hill, 3509 Cypress Cove, Birmingham, AL, 35210. Ph (205) 951-3351

#### THE SULPHUR MEETING

The 1993 fourth of July meeting in Sulphur, Oklahoma will begin on Friday evening, June 25th and conclude on Sunday, July 4th. Brethren Miles King and Glenn Ballard will conduct it this year. We are pleased to have been asked by the Sulphur congregation to help with the meeting and we are looking forward to a truly enjoyable and uplifting time with the brethren from all across the country. We encourage you to come and if we may do anything to assist or encourage you during the meeting, please feel free to call on us.—Glenn Ballard and Miles King.

#### THE DENTON-HALE DEBATE

It was my privilege to attend all four nights of a debate between Tony Denton of Henryetta, OK and Lewis Hale of Oklahoma City, OK, February 8-9 and 11-12 at the Fifth and Broadway Church of Christ in Henryetta, OK. The first two nights of the discussion was on "the loaf" of the Lord's supper. Brother Denton affirmed "The Scriptures teach that when a congregation of the Lord's church meets to observe the Lord's supper, only one literal loaf of bread must be used, with each communicant breaking off his own piece." Brother Hale affirmed that "It is in harmony with the Scriptures for the Lord's church to meet on the Lord's day to observe the Lord's supper, using one or more loaves of bread, as a communion with the body of Christ." "The last two nights of the debate centered on "the cup" of the Lord's supper. Brother Denton affirmed "The Scriptures teach that when a congregation of the Lord's church meets to observe the Lord's supper, only one literal cup must be used, with each communicant drinking (fruit of the vine) out of it." Brother Hale affirmed that "It is in harmony with the Scriptures for the Lord's church to meet on the Lord's day to observe the Lord's supper, using one or more literal drinking vessels to distribute the fruit of the vine, the drinking of which is a communion with the blood of Christ." Brother Jerry Cutter was brother Denton's moderator.

## ANNOUNCEMENTS

The debate was extremely well attended by those of brother Hale's persuasion, as well as by those who agree with us. On their part, this is unusual. In most situations similar to this, those of brother Hale's persuasion have a poor attendance record. However, for this discussion, they are to be complimented.

While the arguments used by brother Hale were basically the same, as one might expect from those who affirm the use of more than one loaf or cup in the supper, the unique aspect of this discussion was that brother Hale was from the group of brethren among whom we generally classify as being "liberal." These brethren rarely debate. So, brother Hale is to be commended for his courage to stand up for his convictions. It was not an "ugly" or "mean" debate. Brother Hale is an older and capable man, and had debated many times. On the other hand, brother Denton was much younger and had not debated publicly before. Nevertheless, Tony handled himself well and was very "cool" under fire. He was more than adequately prepared for the task. The "truth" did not suffer for his lack of experience or age.

Brother Jerry Cutter did a commendable job in moderating the debate. Brother Leland Byars flew in from Bakersfield, CA to attend and aid Tony. He was a great inspiration to him, as well as the fifteen or so preachers who attended the meeting as much as they were able. Also, the brethren are to be commended for the way they supported the discussion with their presence and verbal expressions. I would strongly recommend this discussion for your study.—*Jack Cutter*

### DENTON-HALE DEBATE ON VIDEO CASSETTES

I want to express my appreciation to all of those who aided in any way in this debate. This was my first attempt at such a task, other than in college, and all the help I received from others will never be forgotten. There are a few who deserve special notes of appreciation: Jerry Cutter (my moderator) whose aid was invaluable in study and

advice from one experienced in such tasks, Leland Byars who came to support me and who ended up being my chart-man, and to my wife, Debbie, who not only took care of people as they came and went, but who also ran the camcorder so graciously lent to us by Gary Lovell. Many others were very encouraging and attended the discussion, including at least thirteen of our own preachers from as far away as Lebanon, MO.

Although the Denton—Hale debate over the one loaf and the one cup per congregation is history, we want to inform those who were not able to attend, but would like to see and hear it, that you can get it on two video cassettes (VHS). This discussion is of a rare kind, since it is with the liberals. So, if anyone would like to have a copy of this debate, please send \$21.45 for the tapes, postage, etc. along with your name and address to, "Joe McDonald, 4924 NW 18th, Oklahoma City, OK 73127."—*Tony Denton*

### OUR DEPARTED

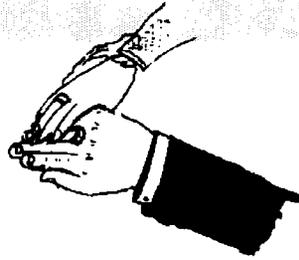


**BUMGARDNER**—Brother Vernal Holmes Bumgardner, Jr. was born Nov. 25, 1921 at Bakersfield, Ca.; entered Paradise (this writer sincerely believes the Scriptures teach this truth) on Jan. 18, 1993, at his home, Ceres, Ca., where he was tenderly cared for by his wife and family, both in the flesh and in Christ. He was a blessed man; and they a blessed people, even at such a trying time. Vernal has been a member of the Body of Christ since early manhood. I am glad I can tell you that. By trade, he was a master carpenter. As a young man, he was united in marriage to Miss Edna Hickey, a

saintly lady, to whom he was married more than one half century—a notable, commendable, worthy example for all of us, in the church and out. One son, Gary; 2 daughters, Karen Wilkens and Cheryl DePonte, survive. There is 1 brother, Philip; 1 sister, Marie Henney; 8 grandchildren, 5 great-grandchildren; nieces and nephews, and a host of brothers and sisters in Christ. Vernal was this writer's long-time, dear and treasured friend. I did not always agree with him, nor he with me. This by no means made us enemies, nor did we shun each other, act rude or cold to each other, to one another's back or to one another's face. I considered him too big for that. I have lived long enough to know the heartache of rejection, misunderstanding, mistreatment and snubbing because of the truth and sincere convictions; therefore, how I value a brother who does not become cold and my enemy because he may disagree with me, and I with him! Vernal Bumgardner and this writer did not disagree on many things, but on things we did not see eye-to-eye on, we made a mutual effort to see how close we could get instead of how far apart we could grow. He would drive miles and miles to hear me preach when he was sick enough to be at home in bed. I considered it an honor and privilege to stand with Bro. Howard Hickey, his brother-in-law, in the presence of a host of relatives, friends, brothers and sisters in Christ at the funeral on Jan. 22 last in Modesto; and stand with Bro. Paul Nichols at the grave. His and Edna's home for years has been the preacher's home away from home; many of us can attest to this. Hospitable has been their hearth to many. Vernal suffered long, faithfully, courageously from cancer. He fought it with a vengeance, but accepted its mastery with manly resignation and dignity. All cannot be said, or written for a man like this. His body lies in the Ceres cemetery to await its redemption, as the apostle Paul would put it. We and he will meet again some fair day, and all be blessed. To Edna, the children and grandchildren, sincerest sympathy is extended.—*Don McCord*

**STEVENS**—Trella Beatrice Stevens, daughter of John and Ethel Smith Thomas was born July 4, 1906 at Sentinel, OK. She passed away Jan. 25, 1993 at the age of 86 years, 7 months and 21 days in Springfield, MO where she had lived since 1983. Trella had been a member of the church at Sentinel, OK since she was a young lady. James Stevens and Trella Thomas were married in Vernon, TX. "Jim" passed away in 1964. Services were held at the Hamilton McClure Funeral Home and burial was in the Sentinel Cemetery beside her beloved husband. The beautiful singing was done by members of the 21st Street Church of Christ, Oklahoma City, Springfield, Mo. Church of Christ and the 3rd Street Church of Christ, Sentinel, OK. Trella was a very special person and a great inspiration to all. She always set forth very good examples for all to follow. I truly believe that John in Rev. 14:13 applies to our dear sister in Christ. Larry Robertson and the writer spoke at the services.—*Louis Hopkins* —**NOTE:** I am saddened to learn of Sister Steven's death. She was indeed a special lady. As a young boy, I spent many happy hours in the home of Jim and Trella Stevens. I think I still have a fishing lure given me by Jim and will never forget his teaching me to fish in his goldfish pond. So many memories. Our prayers and sympathies to all who are left to mourn.—*DLK*

**COLLINS**—Mary L. Collins was born November 2, 1906 at Fort Arbuckle, Indian Territory, and passed away February 26, 1993. On July 11, 1925 she was married to N.V. Collins. She was a homemaker and a member of the church in Sulphur. She had lived in the area most of her life. Mary was the mother of two sons and one daughter. She was preceded in death by her husband on September 19, 1988. I had the privilege to visit in her home a number of times. She was devoted to the Lord and her family. The writer endeavored to speak words of comfort and warning at the funeral in Sulphur.—*Vaden Morgan*



### BONDS OF MATRIMONY

**HOWARD-JORDAN**—On a Saturday afternoon of November 28, 1992 a crowd of family, friends and brethren gathered to witness the exchange of wedding vows between Donnie Howard and LeeAnn Jordan at the 11th St. Acres church

building in Tulsa, Oklahoma. Donnie is the son of Marlet and Thelma Howard. LeeAnn's parents are Larry and Sandy Jordan. The singing was done by members of the church in the area, Todd and Alicia Cutter and Shanna Sprague. I have known Donnie all of his life, having been raised in Tulsa myself. I was honored to be asked to officiate the ceremony. Our prayer is for many years together may they serve the Lord, always remembering that Life's Beautiful God's Way.—*Bill J. Fergerson, 1083 Garna, Cincinnati, Ohio 45231.*



*the fields are white already to harvest*

*Larry Combs, P.O. Box 44, Council Hill, OK, February 1993*—Greetings to one and all and may the love of God be with you. Since last reporting there have been a number of encouraging things take place here. Several months ago a young couple was baptized and since that time they both have continued to progress spiritually. The young man is very zealous and desires to do whatever he can in service to the Lord. We also were encouraged by a short weekend meeting held by Bro. Bruce Roebuck the fourth weekend of last month. Bruce did a fine job of preaching as always. We had good crowds at all services with good attendance by sister congregations. Best of all though was the fact that we had visitors from the community at every service. As a matter of fact, one couple continues to attend services each Lord's day. Shortly after the meeting a young woman that we have been working with expressed her desire to be baptized and we were glad to assist her. We continue to advertise the Bible Correspondence Course in a local 'shopper' type paper, and we still have responses to it. It was indeed a spiritual feast to attend the Oklahoma New Year's Meeting. It was good to see loved ones and friends again. Please pray for us and the church

here.

*Bob Johnson, 115 B. Suds Run Rd., Mt. Clare, W.V. 26408, (304) 623-5861*—Greetings to all the saints in Christ Jesus from north central West Virginia. The church in Philippi, that was planted here in June of 1990, continues on in faithful service to Him who died for us. Though we have not grown numerically, we believe that we have in quality. Three young people among our group are involved in bible courses. We are thankful for their interest in things spiritual, and look forward to the time when they will become members of the Lord's church. I am scheduled for a meeting at Flemington, Penn., April 21-25, and at Davis, OK, in July after the Sulphur meeting. Please note my new address and phone above. Our new place of residency is just two miles from the main freeway. It provides easy access to Philippi, and cuts down my travelling time to two other area congregations I assist in teaching. Of course, this also opens up a new area for evangelistic efforts as well. The Bunner's Ridge congregation are in their new building. There is some finishing work that needs to be done. Several brethren came from out of state to assist in this project. Their labors were greatly appreciated.

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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)

Several of the male members that live on the ridge, spent hours every day working diligently on the completion of this new building. They have not asked for recognition, but with their families and other obligations, I personally commend them for their untiring efforts to get the job done. The financial assistance given by supporting congregations is greatly appreciated as well. We pray that the coming months will be fruitful ones, as we labor in His vineyard.

*Don L. King, 41931 Chadbourne Dr., Fremont, Ca., March 11*—In January Brother Duane Permenter and I made a trip to the Philippines where 48 obeyed the gospel. (Report elsewhere this issue) Lately, it has been my pleasure to preach at Clovis, Ca. where I enjoyed a brief visit with Don Pruitt, who began a meeting at nearby Sanger that same Lord's Day and also Atwater, Ca. last Lord's Day. Of course we have preached at the home church a number of times as well. It is good to be home where the brethren continue in peace as usual. Crowds and interest are good in Fremont for which we are thankful. In February Joe Hisle held us a fine meeting. He did some wonderful preaching and the church benefited. It was good to be with him again to catch up on old times. The Lord willing, we are to hold a meeting at the Hillcrest congregation near Brookhaven, MS beginning April 7 and going through the 11th. We look forward to that and pray for much good to be accomplished. We thank all of you who have written during the last year to encourage us with the OPA. You will never know what

a source of encouragement you have been. It makes us feel so good to read your few lines of praise when you send your renewal subscription. Thank you one and all and may God bless us every one.

*Kevin W. Presley, 1604 Roosevelt, Memphis, TN, 38117 February 19, 1993*—I have certainly had a busy winter in the Lord's work. Since last reporting I have preached one or more times in the following states: Kansas, Oklahoma, Texas, Missouri, Tennessee, Alabama, Florida, and Georgia. I appreciate all of the brethren who gave me an opportunity to preach. The Lord has given the increase with several confessions and baptisms. On the first of February I moved to Memphis, Tennessee to work with the church for two months. The Chapel Grove congregation sent me here for this work. They are to be commended for their efforts in spreading the gospel. The work here looks promising. We have several non-members attending somewhat regularly. The brethren here have also supplied me with plenty of leads to keep me busy. If you are in the area, we would love to have you worship with us. We meet at the corner of Watkins and Frazier Blvd. After my stay here is over, I plan on making Ada, Oklahoma my home. My gospel meeting schedule through May goes as follows; Walnut Grove, Kentucky (April 4-11); Beattyville, Kentucky (April 15-18); Proctorville, Ohio (April 23-25); Cleburne, Texas (Apr. 30-May 2); Kansas City, Kansas (May 15-16); and McAlester, Oklahoma (May 27-30). This sum-

mer I am looking forward to going to California for a few months to meet the brethren in that area.

*Bobby J. Pepper, Rt. 7, Box 505, Athens, Al. 35611, Mar. 5*—It looks like a good possibility that we can establish a congregation in the Florence, Al. area. Last week wife and I visited Glades Allen that lives in Florence. We found her anxious to make a confession and have prayer; she has been out of duty for some time. Also, she has two daughters and their families that live in that area. Bro. Sidney Prince and his family lives in Russellville, Al., about 15 miles from Florence. They have been driving to Athens (75 miles one way) to worship with the Sanderfer Road Congregation for three years. Sidney is a good teacher and worker in the Church, and they sure would be grateful to have a place to worship and work out from in the Florence, Al. area. If any of you know of someone that I could visit in that area please let me know. I had the privilege of baptizing a young lady into Christ here at Sanderfer Road two weeks ago. She had been attending the cups church. Bro. Melvin White asked me to mention how he appreciated the prayers, phone calls and cards while he was in the hospital and rehab center. January the first Melvin suffered a stroke that has affected his left side, but he is able to walk with the help of a cane. Brother and Sister White worships at the Bethel Congregation in Cullman, Al. Please remember them when you pray. Thanks for the support and prayers in the Lord's work!



## A D V O C A T E

No. 5 May 1, 1993

# THE CUP OF THE LORD

*By Bennie T. Cryer*

The introduction of more than one drinking vessel in the distribution of the fruit of the vine has caused divisions in the church of Christ in this century. For the most part, those living in this generation had little to do with that actual division. However, those who believe in and practice the use of a plurality of cups in a local congregation are maintaining and perpetuating the same division.

In order to try to justify their position the advocates of the use of more than one cup in the communion resort to perverting the use employed by the Holy Spirit to describe certain aspects of the communion, called metonymy. Their misuse of this figure of speech may be seen in the following example: 1. We are to drink the cup of the Lord, but 2. You cannot drink a literal cup. Therefore, 3. The cup is the fruit of the vine. Then, 4. Since the cup is the fruit of the vine a congregation is only using one cup even though individual cups are employed. Some would even extend this to say we only have one cup for the entire world, that being the fruit of the vine. This makes the container unimportant because the liquid has now assumed this new name, the cup. I hope I have not misrepresented their argument on this matter. Let us examine this position and their interpretation and use of metonymy and see where they have violated the normal use of this figure of speech in arriving at their conclusion on which they have divided a brotherhood.

### A CHANGE IN NAME

Metonymy is literally defined as a change in

name. Webster's Dictionary defines metonymy as "a trope in which one word is put for another; a change of names which have some relation to each other." For example we say, "the kettle is boiling" when, literally, it is the water that is boiling. I can easily see the change of name in this relationship between the kettle and the water that is in it. The point to remember in this definition and example is that name change is valid only so long as that relationship between the kettle and water exists. If either is changed from that relationship then new words and names must come into being to describe the new relationship. For example, if half of the water in the kettle is transferred to another kettle and both kettles are boiling it is necessary to change "kettle" to "kettles" because a new relationship has been established. It is therefore a perversion of metonymy to refer to the fruit of the vine in a plurality of containers as "one cup" because a new relationship has been created. Now it can only be described as "the cups" an idea not found in the scriptural examples of the communion. See Matthew 26:26-29, Mark 14:22-25, Luke 22:17-20, 1 Corinthians 10:16-17, and 1 Corinthians 11:23-29. Note the Holy Spirit's use of "the cup," "that cup," and "this cup."

### RELATIONSHIP STRENGTHENED

Metonymy does not destroy a relationship. Rather, the tie is strengthened. The relationship is so close that to name one readily suggests the other. In the example, "The kettle is boiling," the name of the liquid in the kettle is obviously changed to kettle. However, that does not do away with the

*See page 5*



**OLD PATHS  
ADVOCATE**

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**ANNOUNCEMENTS 7-9**


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The Cup Of The Lord	1
Editorial	2
The Querist Column	3
The Bible Interpreting Itself	4

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**FROM THE FIELDS 9-12**


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By Don L. King



We are hearing wonderful news from so many places today. The Gospel is experiencing great success in many foreign fields. Who would have dreamed of some of the places the Gospel is being preached in the 1990s. We thank God for it all and encourage you to get involved in every way you can. The financial load of such extensive foreign work is being borne by too few without a doubt. We want to see the good continue to be done.

However, unless there is proper spiritual growth among us in the United States our ability to carry on will be affected even at home to say nothing of all the foreign work.

Paul said, "Watch ye, stand fast in the faith, quit (behave) you like men, be strong." 1 Corinthians 16;13. Again, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Galatians 5:1.

Frankly, we are concerned with the lack of interest shown for spiritual things among some. Preachers are too often heard worrying out loud about those who show little interest in Gospel meetings. Some don't mind to leave their own meeting to go on vacation, attend some sporting or recreational event or unabashedly stay home to "rest" after a hard day's work. Many have felt the frustration of working hard to increase interest among the community as the meeting approaches only to be embarrassed when some who are considered regulars, or even "leaders" are absent. Does this mean the day of meetings may be passing? No, in our opinion it means we need to concentrate on spiritual things. In Romans 12:2 Paul wrote, "And be not conformed to this world: but be ye transformed by the renewing of your mind ..." The word "renewing" comes from a root word in the original text which means "renovating." In many cases we need a renovation, or remodeling, of our mind. Sweep out some of the useless things and put spiritual things back where they once were. "Set your affection on things above, not on things on the earth." Colossians 3:2. We submit that rather than the day of meetings passing us by we need them more than ever! We need something to call us away from so many

See page 6

# THE QUERIST COLUMN

*By Ronny F. Wade*

**Question:** Where does the soul go at death? (Mo.)

**Answer:** There are a number of theories regarding the above topic. Some believe that the soul "sleeps" and is unconscious after death and so remains until the resurrection. Others believe that the soul goes directly to heaven or hell at the time of death, and finally, some contend that the soul enters into an intermediate state and there awaits the resurrection. In the opinion of this writer the last explanation is the correct one. The scriptures teach that there is a separation of spirit and body at death (Eccl. 12:7; James 2:26). The body returns to dust (earth) and the spirit enters Hades (Sheol in the Old Testament). In the Hadean world there is a separation of the righteous and wicked. The righteous are in Paradise and the wicked are in Tartarus. There are three words that are crucial to the understanding of this subject. The King James Version of the Bible translates them all by the single English word hell. This not only is incorrect, but very misleading. The three words are: (1) Gehenna, which always refers to the place of eternal punishment; (2) Hades, which refers to the intermediate state; and (3) Tartarus, which refers to that part of Hades where the wicked are during the intermediate state. Gehenna occurs twelve times in the original of the New Testament; Hades, ten times; and Tartarus, one time—2 Pet. 2:4. The example of what happened to Christ at His death on the cross will help us understand exactly what happens when we die. His body was placed in the tomb (Lk. 23:53). His spirit went into Hades, or more specifically, Paradise (Lk. 23:43). He did not go to Heaven or God (John 20:17). From this we learn that (1) the spirit can exist separate and apart from the body; (2) that Paradise is in Hades; and (3) that Hades is not in Heaven. The teaching of Luke 16:19-31 further teaches that man is

conscious after death in an intermediate state. Lazarus was in Abraham's bosom (Paradise) and the rich man was in "hell" (Hades, more particularly Tartarus). To the penitent thief Jesus said "Today shalt thou be with me in paradise." Lk. 23:43 We have already learned that Jesus did not go to heaven (Jno. 20:17), hence the necessity that He went to an intermediate place. Perhaps the major problem in understanding this subject is the belief among many that the soul goes directly to its destiny at death. The comments of J. W. McGarvey are appropriate here: "The resurrection of Jesus Christ is not appreciated by the religious world now, as it was by the apostles. As respects the return of his soul from Hades, Protestant writers have fled so far from the justly-abhorred purgatory of the Catholic, and the gloomy soul-sleeping of the Materialist, that they have passed beyond the scripture doctrine, and either ignore altogether the existence of an intermediate state, or deny that the souls of the righteous are short of ultimate happiness during this period... As long as men entertain the idea that their spirits enter into final bliss and glory immediately after death, they can never be made to regard the resurrection of the body as a matter of importance. This idea has ever produced a general skepticism among the masses, in reference to a resurrection of the body; for men are very apt to doubt the certainty of future events for which they see no necessity. (Commentary on Acts, First Ed. p. 34) As McGarvey points out, if we go directly to heaven or hell at death, why the need for a resurrection? The truth is, at death the soul of man departs from the body, and enters a state of conscious existence, in an intermediate realm, where it awaits the resurrection of the dead, the final judgment, and sentence to Heaven or Gehenna. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808)

# THE BIBLE INTERPRETING ITSELF

*By Billy D. Dickinson*

**T**he purpose of this article is to cultivate within each of us a greater respect for the Bible and to give some guidelines that will enhance our ability to handle aright God's word. After all, "rightly dividing the word of truth" is a responsibility that we all have in meeting God's approval (2 Tim. 2:15). The Bible is still the world's best seller; it is the grandest and most wonderful book in existence—yet, no book is more neglected! Not many people read the Bible as they should; fewer still really study the Bible. Then, too, of those who attempt to study the Scriptures, even fewer really know how to approach the Bible in a profitable way.

In this article, I want to discuss an important key—indeed, one of the most important keys—to rightly dividing the word of truth. It is the key of letting the Bible interpret itself. Do you realize that the Bible is its own best interpreter? That is true, because when the Bible gives its own explanation of what it is saying and teaching, there can be no doubt, but that the explanation is correct! When you are studying a verse of Scripture, or considering a Bible subject, instead of attempting to inject your ideas into what the Bible is saying, the best method is to allow the Scriptures, in its own words, to tell you what is meant. Why not let the Bible interpret itself? I want to demonstrate, in as simple terms as I can, how the Bible can do just that. Let's notice three specific ways in which the Bible interprets itself:

First, the Bible interprets itself by inspired commentary. What do I mean by that? Well, we all know what an uninspired commentary is. Numerous are the books written by men, like Adam Clarke and Matthew Henry, that are used in studying the Scriptures. These commentaries usually give a verse by verse exposition of what the Bible is teaching. However, one must be extremely cautious in the use of these books, because they are works of uninspired men. One needs to weigh carefully what is being said by the authors of these books, because often a commentator is merely giving his views, or his ideas, of what the word of God is teaching. Yes, people have been led astray by listening to uninspired commentators.

Yet, in contrast to these works of men, the Bible was written by those who were inspired by the Holy Spirit. Referring to the Old Testament prophets, 2 Pet. 1:21 says that those "holy men of God

spoke as they were moved by the Holy Ghost." Also, the Apostle Paul affirmed that "all scripture is given by inspiration of God" (2 Tim. 3:16). So, when in the Bible an inspired man comments on the application of a certain Scripture, or perhaps he shows the fulfillment of an Old Testament prophecy, there can be no doubt, but that the explanation is correct and this constitutes an inspired commentary from the Lord!

Let's notice a few examples. I will begin with a simple one, because I want you to see the principle that is under consideration: In Rev. 1:12-16, John had a vision of "one like unto the Son of man." John saw in His right hand seven stars and he also saw seven candlesticks on that occasion. What is meant, or represented, by these stars and candlesticks? Rather than relying upon our own ideas and opinion about it, why not allow the Bible to interpret itself? In Rev. 1:20, we're told that "the seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches." See how the Bible can interpret itself and provide the very information that we need to have!

Another example is found in Acts 2:16-21. This is Peter's inspired commentary on what the prophecy of Joel referred to (Joel 2:28-32). In fact, Peter said, "But this is that which was spoken by the prophet Joel", as he goes on to quote the prophecy. Peter is explaining that this prophecy of Joel was beginning to be fulfilled with the coming of the Holy Spirit and miraculous power on the day of Pentecost. Here's the principle: When an inspired man says, "This is that...", there can be no question, but that his application is the correct one.

Let's notice one more example: Amos 9:11 says, "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." What is this referring to? Has it been fulfilled? Let the Bible interpret itself: In Acts 15:13-17, James quotes this prophecy and connects it with the establishment of the church and the acceptance of the Gentiles into the kingdom of Jesus Christ. To argue with James' explanation of this prophecy is to question his inspiration and the divine commentary that he gives.

Secondly, the Bible interprets itself when we are willing to notice parallel passages and gather all the facts. This is where many make a grave

*Cont. on next page*

mistake in their study of the Scriptures. They fail to realize that all the truth, or all the information on a given subject, is not necessarily found in one passage of Scripture. That is why it is necessary to consult parallel passages that provide additional information. It is not until one is willing to consider all that God has said on a particular subject that one has all the truth that has been revealed on that subject!

Let's notice a couple of examples: Why did Ananias put his hands on Saul? Some say that it was to give him the Holy Spirit. They cite Acts 9:17 as proof: "And Ananias went his way, and entering the house; and putting his hands on him said, Brother Saul, the Lord... hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." Using this verse, some have erroneously concluded that Ananias laid his hands on Saul to give him the Holy Spirit. But let's allow the Bible to interpret itself: Acts 9:12 specifically says that Ananias put his hands on Saul "that he might receive his sight!" You see, by noticing this parallel passage, we have all the facts in the case and this keeps us from making an unwarranted conclusion.

One more example: In Mark 9:1, Jesus said that the kingdom would come in the lifetime of those He was speaking to and that they would see the kingdom of God come with "power." What does that mean? Let the Bible interpret itself: Acts 1:8 explains that the power would come with the Spirit. See how the Bible interprets itself! The kingdom would come with power; the power would come with the Spirit. Thus, the kingdom came when the Spirit came— this was fulfilled on the day of Pentecost, for

this is when the Lord's church was established (Acts 2:1-4:47).

Lastly, we should let the Bible interpret itself by allowing it to define its own terms. The Bible is not a dictionary, per se, but sometimes it serves that function. The Bible will often define a word, or it will be so definite by revealing certain facts, that the meaning is clear and precise. The Bible, for example, defines what faith is and how it comes (Heb. 11:1; Rom. 10:16). It defines what sin is (1 John 3:4; Jas. 4:17).

What is the meaning of baptism? What the Bible reveals about baptism is so specific and definite that there can be no misunderstanding: It requires "much water" (John 3:23); it involves a going unto the water (Acts 8:36), a going down into the water (Acts 8:38), and a coming up out of the water (Acts 8:39); it is a burial (Rom. 6:4); it is a resurrection out of water (Col. 2:12). When you add all of these things up, there is no doubt that only immersion will suffice and meet the requirements!

What does it mean to worship God in truth (John 4:24)? Let the Bible interpret itself: John 17:17 says, "Sanctify them through thy truth; thy word is truth." Thus, to worship God in truth means to worship as God's word directs us to.—*215 Forest Hills Dr., West Monroe, LA. 71291*

### **THE CUP OF THE LORD**

*Cont. from page 1*

importance of the kettle in the relationship. The change in name does not diminish the kettle in any way. Rather it enhances its importance and the relationship between the kettle and its contents is strengthened. Some who teach that a plurality of cups is permissible on the grounds that "the cup" is the contents have

perverted the Holy Spirit's use of metonymy by saying that the use of metonymy diminished the importance of the container and it, in fact, is no longer necessary. This is error and constitutes taking away from the word of God as well as an improper use of metonymy. Metonymy never does away with one of its parts.

### **METONOMY REQUIRES TWO OR MORE PARTS**

Since metonymy consists of a change of name or words within a relationship it follows that there must be more than one part in order to create and maintain it. Put in another way, metonymy cannot be employed when there is only one part that makes up a thing or being. If we say the kettle is boiling when it has nothing in it then it's not a figurative expression. We have returned to the literal and that means the kettle is melting down due to the heat. Similarly, some who use a plurality of CUPS and base it on metonymy have perverted its use by reducing it to only one thing, i.e., the fruit of the vine. When they reduced the cup to this one thing they destroyed their ability to employ metonymy and further perverted the use of this trope. The Holy Spirit knew how to employ figurative language and the truth is, since metonymy was used, two things were necessary to make up the cup of the Lord, the cup and its contents. When either is missing it is unscriptural.

### **THE NUMBER MUST BE MAINTAINED IN METONOMY**

Metonymy may be singular or plural. We may say, "The kettle is boiling." On the other hand, if more than one kettle is involved we would say, "The kettles are boiling." When Paul used the phrase "drink this CUP" in 1 Corinthians 11:26 the metonymy

number was singular. There was only one cup. Every time a congregation uses more than one cup in the distribution of the fruit of the vine they pervert Paul's use of metonymy.

### **RELATIONSHIPS DIFFER IN METONOMY**

Relationships are created and maintained, and ended in different ways so far as real life is concerned. The parent-child relationship is made and maintained in a far different way than the employer-employee relationship. This difference in how relationships come into being, are maintained, and come to an end carries over into the field of figurative language as well. So far as the cup of the Lord is concerned, the fruit of the vine can be called the cup only so long as it is in one cup. It can rightfully be called the cup only so long as the contents maintain that place. The change in name is valid until that relationship is ended. The end of the relationship comes when the contents of the one cup is moved to another container, for example, a bottle. When the contents are poured into the bottle the old relationship is ended and a new relationship established. A new name is now acquired by the liquid that was formerly called "the cup." The new name for the liquid is now "the bottle." Grammatically you now say, "Drink that bottle," and mean the contents of the bottle. Each time the liquid changes containers its name must change to suit that new relationship. Thus, those who advocate the use of more than one container in the communion pervert the metonymy the Holy Spirit used by continuing to call the contents "the cup" though it might be in several hundred cups. They conveniently forget the old relationship ended and a new rela-

tionship with a plurality of containers was established. In an attempt to overcome the force of this oversight an example like the following has been developed: The United States President lives in the White House. When he issues a statement from the White House it may be reported that, "The White House says..." meaning the president who resides there made that statement. Now, the argument goes, the president does not have to stay inside the White House for that statement to be made. For example, he may be in California and issue another statement and still the reporters write, "The White House says..." even though he is thousands of miles from his place of residence. The point is, our erring brethren say, in this metonymy he does not have to stay in the White House in order for him to be called "the White House." He can be in it or out of it. Then they apply this to the contents of the cup and say it can be in one cup or a thousand cups. It does not have to stay in one cup in order to have that name. This is another form of the perversion of the metonymy the Holy Spirit used because it does not consider the differences in the ways the two examples of this trope establish, maintain, and end their relationships. The president's relationship with the White House is established by getting a majority of the votes to fill that office. He maintains it by faithfully performing his duties. It may be ended by death, dereliction of duty, or failing to be re-elected. So long as he properly and faithfully performs his duties he has the same relationship with the White House whether he is physically present in it or not.

However, the relationship between the cup and its contents are not made, maintained, or

ended in that same way. The relationship begins when the liquid gets into the cup. It is maintained by remaining in the cup. It may be ended by being put into another type of container or containers. It therefore is not parallel to the presidents residing at the White House, but this is another example of how metonymy is twisted around in an attempt to justify a false doctrine. They truly are our erring brethren.—  
*1124 Sheffield Ct., Stockton, CA 95210*

### **EDITORIAL**

*Cont. from page 2*

things of the world.

While we are "renovating" our minds, how about changing our reading habits? There are many things we read which are not wrong in and of themselves. The problem is that they have crowded out the time brethren once spent reading the Bible. How about brotherhood publications? These materials should be in every home of God's people. There are few situations where the cost of such papers, etc. are a factor. We afford to take daily newspapers and monthly magazines which cost several times what our brotherhood papers cost. No, the cost is not the problem usually. The problem is that we have cultivated tastes in too many other areas. Areas that in and of themselves may indeed be harmless, but our time and interests are filled with these "harmless" items and spiritual things are crowded out. This naturally leads one to emphasize material things over spiritual things. The reverse should be the case. "But seek ye first the kingdom of God and his righteousness..." (Matthew 6:33)

Unless we return to the Bible reading habits and spiritually stimulating things of yesteryear we are going to see more and

more interest in worldly things. That's pretty logical it seems. We suspect that many of the modern day problems will vanish if we will just "renovate" our minds. DLK



## ANNOUNCEMENTS

### JACKSONVILLE, FL - MEMORIAL DAY MEETING

May 26-May 30, Brother Wayne McKamie will conduct our annual Memorial Day Meeting. Wed., Thur., and Fri. services will be at 7:30 PM; Sat., 10:30 AM and 6:00 PM; Sunday, 11:00 AM and 3:00 PM. Visiting preachers will speak on Saturday morning. Please plan to attend.

### JACKSONVILLE, FL - GOSPEL MEETING

Aug. 7 - 15, Brother Ronny Wade will conduct our summer meeting. Time of services are as follows: Sat., Aug. 7, 6:00 PM; Sun., Aug. 8, 11:00 AM - 3:00 PM, Mon. through Friday, 7:30 PM; Sat., Aug. 14, 6:00 PM, Sun., Aug. 15, 11:00 AM and 3:00 PM. Please plan to attend.

### OAKGROVE, ARKANSAS YOUNG PEOPLE'S MEETING

The congregation will be having the fourth annual young people's meeting Randall Baker of Hoyt, TX will be conducting the meeting with other young men speaking. Dates for the meeting are June 4, 5, and 6 For further information contact: Leon Klitz, (501) 381-7718 or Jimmy Higgins, (501) 584-4087.

### "FIFTY YEARS OF SERVICE"

My book, "Fifty Years Of Service", has gotten a good reception. We are grateful for all kind and encouraging things that have been said to us about the book. We have gotten phone calls and letters expressing appreciation for it. Thank you all. If you or someone you know is interested, you may order "Fifty years Of Service" from Paul O. Nichols, 998 Terrace Oakdale, CA 95361, or from Smith Bibens, P.O. Box 725, Buffalo, MO 65622. The cost is \$15 postpaid.

### NEW CONGREGATION WILSONVILLE, OR

We are pleased to announce a new congregation 10 miles south of Portland. This congregation is the result of an effort by the Church of Christ at Forest Grove to spread the gospel throughout the Portland area. If you know of someone in the area we can contact, please let us know. The congregation will begin meeting April 1, 1993, Lord's Day, 10 AM, Oddfellows Hall, 9735 Wilsonville Rd., Wilsonville, OR 97070. Tuesday evening 7:00 PM, various homes (call for location). For more information contact Ken Garrison, 12450 SW Fischer Rd. #248, Tigard, OR 97224, (503) 639-5070; Mike Heaven, 9724 SW Alsea, Tualatin, OR 97062, (503) 692-5431; Ralph Osburn, 2300 Hawthorne Dr., Newberg, OR 97132, (503) 538-2907.

### COMPREHENSIVE NEW TESTAMENT STUDY

The time is upon us again for Comprehensive New Testament Study held at the Irving Church Of Christ, 108 W. Grauwylar, Irving, Texas. This year's study, as usual, will be held the week prior to Memorial Day. The dates for this year's study are Tuesday

evening, May 25 thru Saturday afternoon, May 29. This year's study will cover: Mark 5-8, Romans 1-4, I Corinthians 9-11, I & II Thessalonians.

As a result of these studies we have thus far produced two commentaries. The first volume contains the books of I & II Timothy, Titus and Philemon. The second contains the book of James. A third volume containing the books of I & II Peter, I, II & III John, and the book of Jude should be available by mid-summer. In addition to the commentaries we have also produced cassette albums containing the oral presentations and question and answer sessions presented at each yearly study. These cassette albums are packaged by individual books of the Bible as opposed to an entire year's study in one single album. All books and cassettes can be ordered through: Contending For The Faith, 1625 Trinity View, Irving, Texas 75060.

If you need a schedule showing times, topics and speakers for this year's study, or information concerning lodging during the study, please contact: Allen Bailey, (214) 438-7217 or Ray Powell (214) 438-7733.

### BONDS OF MATRIMONY ROEBUCK-CROOM

On March 20th, 1993 before a gathering of friends and loved ones, Bro. Bruce Roebuck and Sis. Tanya Croom were united in holy matrimony. The ceremony was held in Paris, TX. Bro. Bruce was raised in Southern Oklahoma close to Hugo. He has been a member of the church for several years and is now preaching the gospel full time. He is presently working with the church in Golden, Oklahoma. Sis. Tanya Croom is from southern Alabama near Dothan. She attended the

## ANNOUNCEMENTS

church in Pansey, Alabama before coming to Ada, Oklahoma last fall. Our prayer and heartfelt desire is for God to richly bless their lives together in the Kingdom. May their lives be richer and complete as a result of this union.—*Doug Hawkins.*

### OUR DEPARTED

**COLLINS, Ernest Thornton**—Ernest Collins was born April 27, 1905 in Indian Territory, OK. He passed away March 13, 1993 in Fresno, CA. He was buried Wed., March 17, 1993 at Sanger Cemetery, Sanger, CA. Beautiful singing was conducted by the Church of Christ and the writer was honored to officiate at the service. Ernest Collins will be missed by those who have loved and known him.—*Tim Dougherty*

**McCLURE**—Walter "Sherman" McClure was born in Rockcastle, Co. Kentucky March 6th, 1938. He died after an extended illness in his home at Sand Springs, KY, February 11th. Sherman was the son of John N. and Fannie (Vance) McClure, both preceding him in death. A sister, Freda Phelps also preceded his death. Surviving him are his wife, Willene (Renner) McClure; Dale, his son, and daughter, Lisa Payne. Three brothers: Zade, Delno, and Shirley. Three sisters: Etta Evans, Bertie Fish, and Bernice Rice. He left two grandchildren. Sherman worked as a Plant Mechanic for the Ky. Stone Co. He was a member of the church which meets at Blue Springs, KY. A large crowd gathered to mourn his passing as members of the Blue Springs Church joined in song. The writer said a few words in his memory. He will be missed by family and friends.—*Barney Owens*

**BAKER**—Brother Choice Baker, age 81, of the Hoyte congregation just outside Cameron, Texas died December 23, 1992. Brother Baker had been in ill health for some time and his weary body finally gave up the spirit. Even though he was in a great deal of discomfort the last months of his life he was always a joy to visit. The last time I visited him he was his usual happy self — he even told me a few funny stories and laughed vigorously himself. Too, he always loved to talk about the Bible and our last visit was a Biblical discussion, as always. Brother Baker is survived by his wife, Lillie Mae Baker; five sons, Monroe, Leland, Alton, Harold, Wilfred; and five daughters, Erna Mae Gann, Joyce Gann, Erleen Baker, Inez Crowe, and Carolyn Baker. All of his ten children and their spouses are members of the church. Not only that, but all of his grandchildren who are of the age of accountability are members of the church. There's no greater monument that could ever be erected to the memory of this great man than that! The congregational singing was conducted by William St. John before an overflowing crowd of brethren and friends. Brother St. John and Wayne McKamie conducted the graveside services. Miles King and I spoke words of comfort and warning at the funeral chapel. Brother Baker will be missed at the Hoyte church, but his influence and legacy will live on in the lives of his children and grandchildren. I would rather leave what he left his children and grandchildren than to leave them a fortune in money and land when I am gone! May his family take comfort in the memory of his good life and in the hope of the resurrection.—*Jerry Dickinson*

**JORDAN**—Bonnie Lee Jordan was born Dec. 3, 1913 in Houston County, Alabama, and passed from this life Nov. 16, 1992. She had lived all of her life in towns and communities close to the area of her birth. She was a member of the Pansey church of Christ. In 1949 she and her husband T. F. "Sonny Boy" Jordan moved to the Gordan community where they went into the grocery business. T. F. Jordan passed away in 1984, and then after owning and operating that store for about 50 years sister Jordan retired in 1989. Bonnie Lee Jordan leaves behind many friends and loved ones who mourn her passing, among whom are a daughter, Margaret Harlow of Gordan; a son, Paul J. Jordan of Alice, Texas; and a second son, Irby F. Jordan, who is a faithful gospel preacher, and a grandson, Greg Jordan, who is beginning to preach the gospel both of whom are members of the Pansey congregation. Sister Jordan also leaves behind ten grandchildren, eleven great-grandchildren, and eleven great-great-grandchildren. The writer felt honored to be asked to participate in the funeral service and in his remarks tried to impress the need to be prepared. (The writer apologizes for the delay in placing this announcement in the OPA).—*Richard Nichols*

**HARRIS**—Emma Rosa Harris was born March 12, 1903 in Ardmore, OK. Her parents were Bob and Lillie Farmer. Rosa spent most of her life in the Washington, Goldsby, and Johnson communities. She passed away at the age of 90 years and 19 days. In 1919 she was married Grady Harris, who preceded her in death. They had four children, Bobby Ray (deceased), Bill of Purcell, OK, Lillie Mercer of

Washington, and Patsy Stevens of Lubbock, TX. Rosa was a member of the church and met with the Washington congregation all of her Christian life and will certainly be missed there. I met this dear sister in 1947 when I held my first meeting in that community. After that I visited her many times through the intervening years. She had an outgoing personality and was a very friendly person. She had many friends and was acquainted with lots of people as she was in the store business in the Johnson vicinity for forty-eight years before retiring in 1983. Bill Davis and I were privileged to speak to a large crowd who gathered for the memorial service in Purcell. The flowers were profuse and the singing was beautiful. Interment was in the Washington Community Cemetery.—*Paul Nichols*

**SMITH, THALA L.**—Sister Smith was born in Tarrant Co., TX and died in Salinas, CA March 9, 1993 at the age of 90. Her husband, Brother Robert Smith died in 1987. They had worked on a ranch near Greenfield for many years and were long time members of the church there before moving to Salinas in 1980. She is survived by two daughters and two sons, 11 grandchildren and 18 great grandchildren. Sister Smith was one of the sweetest little old ladies I've ever known, and an inspiration to all who knew her. In memory of her, Leon McElroy and I tried to speak words of comfort to the family based on Proverbs 31:10-31. She was buried beside her husband in King City, CA.—*Glenn Neal*

**VINCENT, IDA (WARD)**—Sister Vincent was born Dec. 16, 1904 at Ft. Townson, OK. She married Albert Vincent in Oct.

1928. The couple moved to CA in 1930, but returned to Carnegie, OK in 1976. Ida was a member of the 3rd St. congregation in Sentinel, OK. Ida passed away Feb. 16, 1993 in Lawton, OK. She was preceded in death by her husband Albert in Oct. 1989 and also her twin sister and two brothers. Ida is survived by one son, Billy Vincent one daughter, Novilene Woods, three sisters, one grandson, one granddaughter and five step grandchildren. Ida's funeral was held Feb. 20 in Carnegie, OK to a large crowd of family and friends. The beautiful floral arrangements and large number of church members who came to help sing from the surrounding congregations spoke well of Sister Ida. She was a fine Christian woman and will be missed by all. The writer was asked to speak at her funeral, as I did when asked to preach her husband's and twin sister, Winnie Galvin. — *Louis Hopkins*



## FROM THE FIELDS

*the fields are white already to harvest*

*Billy D. Dickinson, 215 Forest Hills Dr., West Monroe, LA. 71291, April 5*—The meeting I recently conducted at Hoyte, TX. was an enjoyable one. We had good crowds with outside interest and brethren supporting the meeting from far and near. As always, it was a pleasure to be with the Baker family again—a most hospitable group of Christians whose home is always open to those passing through. I'm also looking forward to the following meetings: May 12-16 at Collins, MS., June 23-27 at Jackson, MS., July 23-25 at Duncanville, TX., and Aug. 8-15 at Greenville, S.C. The church here has recently experienced growth and we are doing our best to reach out unto our community with the Gospel. Roy

Lee Criswell is to hold our summer meeting, June 13-20.

*Bill J. Fergerson, 1083 Garnea, Cincinnati, OH., 45231, April 2* - Last weekend we were certainly edified by the wonderful preaching of brother Reggie Kinser. We have grown to admire and appreciate Reggie and his family in the past few years or so for their interest and dedication in the Spencer, Indiana work. It was a real treat to have them in the Cincinnati area. We are now anxiously anticipating our next meeting (May 7-9) with brother James Orten. We had a great meeting at the Burkhart congregation in southwest Missouri. It was a very thrilling, yet humbling, occasion to

preach from the pulpit of this old country church where, as a youngster, not a few sermons were heard by the many great stalwarts of the faith, some of whom have since departed this life. I remember sitting in those old brown antique pine-slatted benches and dreaming wistfully of some day occupying the same pulpit and preaching the same powerful gospel that these preachers have always been dedicated to heralding. While there preaching I could not help but reflect upon the precious memories. The hospitality of John and Charlotte Scott has been extended to many preachers through the years and to whom I am no less grateful. I shall ever be grateful to the brethren there for their invitation. We

## ANNOUNCEMENTS

also had excellent meetings with the brethren in Laurel Hill, WV and Bandy, KY and the splendid generosity of the Dalton's and Prewitts. The work here in this area is continuing to do well. The Lord receives all glory. We are busy in His Cause - we have several home studies going and just last evening another precious soul was added to the Lord's church. Our prayers for the brotherhood, be strong in the Lord.

*Clovis T. Cook, 1503 E. Crestview, Springfield, Mo. March 7*—It has been a few months since I last reported to the paper. Some of you know that since Wilma and I were married last fall, that my work in the preaching field has resumed to a certain degree. We have been so busy in South La., where we spent the winter in personal work. We worked with the brethren in that area, the Foster Rd. congregation in Baton Rouge, and the Pine View congregation in Hammond, La. They treated us so good. No one could ask to be treated better. Wilma suffered an unfortunate accident on the 15th of January, and had to undergo surgery for a broken knee cap. Still, she never missed going with me for every home study, which sometimes were as many as five a week. These people were eager to study the Bible. They brought many outsiders to the studies. We are eager to resume this work again, soon. We started a television program, in Hammond, La. The brethren there sponsors the program by themselves. Along with the Foster Road congregation, we began a radio program which they sponsor by themselves. I feel a lot of good has been done, and I anticipate more can be done. Wilma, having spent her life in that part of the country, knows so many people, and is so well liked, devoted and committed, it makes her help of inestimable value. Our thanks and gratitude goes out to all of you who wrote us cards and letters during the winter.

*Richard L. Frizzell Sr., Rt. 5 Box 376, Ada, Ok. Ph. (405) 332-3673. April 1, 1993*—The New Year's meeting was very enjoyable, and I was honored to speak at this great meeting. This has

been a busy and productive year for me. So for I have preached one or more times at the following places: Gale, OK.; Oak Grove, AR.; Denver, CO.; Yakima, WA.; Forest Grove, Albany, and Cottage Grove, OR; Clovis, and Bakersfield, CA. While I was in Yakima, WA. the first of my meeting a man came forward who had been out of duty for about ten years and was restored. Also in Clovis, CA. one man was baptized into Christ, by Bro. Buddy Brumley. The hospitality of brethren was the very best. I enjoyed very much the visits with preaching brethren, Bruce Word, G. V. Ayers, Delmer Lee, Gayland Osburn, Leland Byars, and it was good to see David Stands, who had just returned from Australia. I am now home in OK. for one week. I leave next week for a meeting in AR. at Lone Rock. April 7-11. Then May 2-9 I will be at Linnville, OH. May God Bless the Church everywhere. I need your prayers, please.

*Alton B. Bailey, 909 Truitt Ave. LaGrange, Ga. 30240. Ph. (706) 882-1114. April 4, 1993*—The church here in LaGrange continues well with some growth in the last few months. We had an enjoyable visit with Bro. Jon Erickson from the Bahamas who came to visit us early in January for a few days. Allen Bailey held our first meeting this year, Feb. 10-14 and did a wonderful job preaching the gospel relating much of his teaching to current events. My first meeting this year was at Hernando, Fl. Feb. 17-21. There were a number from the community to attend as well as from the sister congregations. My next meeting was to be in Baton Rouge, La; however, tragedy struck the first night of the meeting. My wife, Florence, was taken ill and we had to leave early the next morning in hopes to make it home. Her condition worsened the further we went. We got as far as Mobile, Al. and had to take her to the emergency room. After they examined her, the doctor would not agree for her to leave the hospital under any condition. We were there for six days. She could breathe in, but could not exhale. They said her lungs were inflated due to an asthmatic condition and her oxygen level was far too low for her to travel, not even by ambulance. We are home now and though

she is still in care of a pulmonary doctor she is much better and was able to attend services Sunday for the first time since she was taken ill. We solicit your prayers for her quick recovery. We express personal gratitude to Bro. Clovis Cook who was present at the meeting and took over the services for us. I also had to cancel the meeting in Texarkana, Tx. the following week. The brethren there were very understanding and rescheduled the meeting for a later date. This is the first time in more than forty years of traveling anything like this has happened. Lord willing my next meetings will be in Broken Bow, Ok. April 17-25. Then to Sulphur Ok. May 16-23. We plan to attend the commentary study in Irving, Tx. May 25-28. Please pray for us and our work.

*Joe Hisle, Rt. 4, Box 188, Ada, Ok. 74820*—It has been a while since my last report so I will try to bring you up to date. This year started out in a run. We began with the New Year's Meeting in West Virginia. This year it was hosted by the Spring Valley congregation. The brethren went all out to have a good meeting. We enjoyed our stay with Darrell and Debbie Wellman. In Jan. we held a meeting in Midland, Tx. This was the first opportunity that I have had to preach in Midland. The meeting closed with one baptism. I enjoyed the hospitality of Art and Nan Oestman while there. I spent the month of Feb. in Calif. We began in Fremont and wound up in Bakersfield. I always enjoy the brethren at Fremont. They are a young, enthusiastic group who enjoy preaching. It is a treat to preach to those who seem to enjoy it so much, especially when many of our brethren have become quite ho-hum about gospel preaching. The opportunity to visit Bro. Don King and his family is an added plus to the Fremont meeting. I enjoy their fellowship. On Monday night I began in Modesto. The meeting was well attended and we appreciated the area churches for their support. I enjoyed my stay with Rod and Muriel Wilson. You could not ask for better people to stay with. I look forward to seeing them again. The last meeting was with the Planz Rd. congregation in Bakersfield. We had a good meeting in Bakersfield although I just about

lost my voice toward the end. You ladies know how frustrating it is to lose your voice, well it is really frustrating for a preacher too! Bro. Darrell and Sis. Gail Brewer opened their home to me while I was there. I had looked forward to visiting with them again, it was a pleasure to be there. Following is my schedule for the summer, if you are near these places, I would be glad to have you in the audience. Hartwell, Ark. May 14-16; Healdton, Ok. May 23-30; Columbia, Mo. June 6-13; Tyler, Tx. June 20-27; Wayne, W.V. July 11-18; Pansey, Al. July 25-Aug. 1; Florala, Al. Aug. 8-15. Please remember me and my family in your prayers.

*Johnny Elmore, P.O. Box 1657, Lebanon, MO 65536, April 1*—As we had planned, we were in a gospel meeting with the church at Ardmore, OK March 24-28, for the 50th anniversary of that congregation's existence. The congregation had advertised extensively and I felt the meeting was a great success from the standpoint of attendance. Many former members of the congregation attended one or more times, and we had many visitors from other congregations and from around Ardmore as well. Preachers attending included Lynwood Smith, Stan Elmore, Carl Johnson, Don Pruitt, James Vannoy, Leo Cook, Gary Cannon, and Anthony Brockett. The 4th Sunday singing was some of the best of my memory. My plans at the present include being at Sanger, CA in July and August in preparation for the Labor Day meeting there. I am to be in Warrenton, MO April 17, 18.

*Bennie Cryer, 1124 Sheffield Ct., Stockton, CA 95210, April 2*—The work in Stockton continues to grow. Recently three more young men gave their first lesson before the congregation. They gave a good account of their knowledge and abilities. I will be in Bakersfield, CA April 21-25 for a series of lessons about the government of the church at the Brundage Lane congregation. I will work with the Weatherford, TX congregation in a meeting June 2-6. Then to Odessa, TX June 13-20, St. Albans, WV July 11-18. Sacramento, CA August 8-15. We look forward to seeing many dear Christian friends this summer. God bless all.

Richard Nichols, 1852 - 3rd Place NE, Birmingham, AL 35215, April 2—The new congregation in Birmingham is doing well. We lost the lease on the store-front that we were meeting in and have moved from Pelham. Since the first of the year we have been meeting at Charles Eubanks' house in a room that was a detached garage—converted into a den. We have been a close-knit congregation since we began meeting over a year ago. But we pretty well fill the den which affords us a closeness that seems to be lost in some larger meeting places. We appreciate Charles and Sarah's gracious hospitality, but we would like to find something more permanent. As of this writing we have not located anything suitable. We solicit your prayers on behalf of the church and the work.

*Paul Nichols, 998 Terrace Drive, Oakdale, CA 95361, Apr. 5*—We recently closed a good meeting at Oakdale with Wayne McKamie. We had good crowds and interest. At the present time I am at Ada, OK in a meeting. For over forty years I have had the privilege of working with brethren here in meetings, and it is a joy to be with this congregation once again. Ada is the home of several preachers and the church here is large. So far we have good interest with visitors from the community as well as from out of town. My next effort is at Blue Springs, KY April 17-25, the Lord willing, and I look forward to it. It appears now that our work at Oakdale will end Nov. 1st this year. We have grown until we have a good size congregation now and some of the brethren want to go it alone. We have a good potential in Oakdale because of the anticipated growth in population. Time will tell. The Lord bless all the faithful everywhere.

*Sam Smith, Rt 6, Box 753, Brookhaven, MS, April 12, 1993*—The meeting at Hillcrest, MS was a great success which was conducted by Brother Don King. The crowds were larger than usual and at least nine states were represented and numerous preachers in attendance. The young people were in attendance in great numbers and their assistance in the meeting was greatly appreciated. The preaching by Don

King was outstanding throughout. We appreciated the cooperation of all the surrounding congregations. We were happy to have Brother Don and his wife, Pat, visit in our home.

*Carl M. Johnson, 1400 Northcrest Drive, Ada, OK 74820 April 6*—I just closed a good meeting at the South Park congregation in Abilene, TX. I could sense a spirit of revival in the brethren there, and a resolve to try to do even more for the Lord's cause in the future. Since my last report I have also conducted meetings at Orange, CA, Okemah, OK, and Cedar Creek, AR. I enjoyed each of these meetings immensely and hope that some good was done. My schedule for the next few months includes: Columbia, MO (Apr. 11-18); Norman, OK (Apr. 23-25) Arpelar, OK (May 7-9); Gadsden, AL (May 14-16); Irving, TX (Commentary Study May 26-29); Cable Ridge, MO (June 5-13); San Angelo, TX (June 20-27); Bunner Ridge, WV (July 4-11); Piedmont, AL (July 18-25); Hoyte, TX (Aug. 7-15); West Plains, MO (Aug. 18-22); Crescent, OK (Sept. 12-19); Bakersfield, CA (Oct. 24-31); and Bedford, IN (Nov. 13-21). I am also looking forward to being a participant in the Missouri Labor Day Meeting at Springfield, this year. We continue to solicit your prayers.

*Jerry Dickinson, 13803 Crosshaven, Houston, TX 77015*—The coming of Spring - a time of rebirth and renewal - has arrived in South Texas. I am ready for it; and ready, too, for the following meetings in the next few months: April 14-21, Buffalo, MO; April 9-11, Council Hill, OK; June 13-20, Edmond, OK; June 23-27, Lone Rock, AR; July 11-18, Graham, TX; July 31-Aug. 8, Flintville, TN; and Aug. 13-15, Tulsa (11th St.), OK. Here at Northshore we have begun an article in the local newspaper called, Inquiries and Answers which, we pray, will occasion opportunities for us to shine light into darkness. I pray that God will, not only here, but everywhere, open doors of opportunity. May our prayers in this regard be one!

*Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808, April 5*—The meeting at London, Ky. was both en-

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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 FIELD (Continued)

joyable and profitable. We had a number of visitors from the community as well as brethren from various surrounding churches. Our next was at Hartwell near Huntsville, Ar.; several outsiders in attendance. Large crowds greeted us at each service. The church has grown both in number and spiritual strength. The Lord willing we go next to K.C., Mo. (Agnes St.) Apr.30-May 2; Seneca, Mo. June 2-6; Hillcrest near Brookhaven, Ms. June 13-20; Glendale Heights, Ill., near Chicago, June 23-27; Indiana, Pa. July 4-11. May the Lord bless the church and the work being done throughout the world.

*Doug Hawkins, 529 1/2 West 7th, Ada, Ok. 74820*—My work in Imperial, Nebraska came to an end on February 28th. I feel the work was a success. While there, we were able to baptize three people into Christ and contact many others. I certainly miss the brethren there, but am also happy to return to Ada, Oklahoma. I recently had the privilege to be with the Northside congregation in Springfield, MO. for a weekend meeting. It was very enjoyable for me and I pray for them as well. At present, I am looking forward to weekend meetings in Chapel Grove, Tn. and Davis, Oklahoma. My schedule for the year of 1993 is as follows: Mt. Home, Ark. Apr.18-25; Lexington, Ok. May 9-16; Burkhart, Mo. June 19-27; Brookhaven, Ms. (Pearlhaven) July 11-18; Galey, Ok. July 25-Aug.1; Jerusalem, Ark. Aug. 6-15; Bakersfield, Ca. (Planz Rd.) Sep. 18-26; Porterville, Ca. Sep. 27-Oct.3; Yuba City, Ca. Oct. 6-10; Broken Bow, Ok. Oct. 30-Nov. 7; Washington, Ok. Nov. 12-21 Imperial, Ne. Dec.8-12; Holyoke, Co. Dec.15-19. If you are able to attend

any of these places, we would love to see you. God bless the faithful.

*C.A Smith, 810 N.W. 6th St., Andrews, TX 79714, April 7, 1993*—Over the past few months, I have had the privilege of visiting and corresponding with several young men who are incarcerated in a minimum security prison, near here, in Lamesa, Tx. One is a brother in Christ, who made a mistake, but if I may be the judge, has mended his ways, and when he serves his time and is released, will be a zealous worker for the Lord. He has been instrumental in teaching several fellow prisoners the error of their ways, and instilled in them a desire to know the truth that sets men free. He in turn, has given their names to me, and I have had the privilege of teaching them also, and answering their many questions, which are by the way, intelligent questions concerning things of great import. They are indeed, a captive audience, (no pun intended), since they have lots of time and solitude to study and mediate upon God's word. It has been a rewarding and exciting work, and I really believe that good will come from it. No doubt, this is an area wherein we have been negligent and we would do well to include the prisoners in our plans to "preach the gospel to all." Otherwise the work of the church goes on, on a day to day basis here, sometimes with encouraging signs and at other times disappointing one's. I am leaving today for Healdton, Oklahoma, where I have been asked by the brethren there to conduct the annual Homecoming Meeting and of course that is exciting to this Okie, and we expect to have a wonderful time there with the old home folk.

We are happy that Spring is here and look forward to the future in the work of the Master. Please pray for us and we will remember all of you when we boldly approach the throne of grace.

*Don McCord, Box 1773, Covina, CA, April 5*—Our excellent meeting with Bro. Joe Norton left us with renewed strength and zeal. Sister congregations were great to help us. Hearing Joe Hisle and Wayne McKamie at Planz Rd. and Brundage Ln., respectively, Bakersfield was a rare treat. We can say the same for Carl Johnson at Orange. Our next meeting here will be with Bro. Joe Hisle. This spring it has been my privilege to preach at Yuba City, Ventura, Orange and here at home. Yesterday it was my privilege to preach at Arvin both services, where it was my honor 40 years ago to conduct with them the first meeting in their new meeting house. How the years have flown by! My summer meetings are as follows: Chapel Grove, Tenn., July 11-18; Mt. Home, Mo., July 21-28; Napoleon, Ala., Aug. 1-8; Paris, Tx., Aug. 13-22; Springfield, Mo., Aug. 23-29; Pontiac, Mich., Aug. 30-Sept. 5. I am ever grateful to my brethren who still call me for meetings, giving me the privilege of what I love to do most in this world, try to preach the gospel of Christ. This week, Wed. through the Lord's Day it will be my privilege to be at Ceres, Calif. for a meeting, where I first preached over 43 years ago. Two have lately been immersed into Christ here at home. To Him be the glory. The peace we have here, and the love you see manifested sometimes amazes me; the Lord be thanked and praised! I need the prayers of those I love.



## A D V O C A T E

No. 6 June 1, 1993

### WORDS TO NO PROFIT

*by William L. St. John*

**I**n 2 Timothy 2:1-2, the apostle Paul instructs Timothy to "be strong in the grace that is in Christ Jesus" and to take the things that he had heard from Paul among many witnesses and commit them to "faithful men," who would be "able to teach others also." In verse fourteen, Paul tells Timothy, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." Paul further instructs Timothy to study or give diligence to "shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," Timothy is then warned to "shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat as doth a canker" (2 Timothy 2:14-17).

In the religious world today, there are many people who would condemn the apostle Paul for much of his teachings; but they would readily quote this statement of Paul that instructs us to "strive not about words to no profit." There is no doubt that the apostle Paul was inspired. In I Corinthians 14:37, the apostle declares, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Paul was an apostle - not of men, neither by man, but by Jesus Christ, and God the Father (Galatians 1:1). The gospel that Paul preached was "not after man" for he "neither received it of man" nor was he taught it, but it came by the "revelation of Jesus Christ" (Gal. 1:11-12). Therefore, all the epistles of

Paul are inspired and must be received as such. We must not only accept the things we like about Paul's writing, such as things of joy and gladness; but we must also accept the difficult or "hard things" as well.

Please give careful consideration to the idea presented in 2 Timothy 2:4, where Paul warns against striving about words to no profit. How can we determine when words are profitable and when they are "words to no profit"? Is there an acceptable time at which faithful disciples may strive? Jude taught that we are to "earnestly contend for the faith which was once delivered to the saints" (Jude 3). The apostle John taught that we should, "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4). Jesus commended the church at Ephesus because they had "tried them which say they are apostles, and are not, and hast found them liars" (Revelation 2:2). The apostle Paul disputed "daily in the school of one Tyrannus" (Acts 19:9), "disputed against the Grecians" (Acts 9:29), and he "disputed...in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him" (Acts 17:1).

To say that the Scriptures condemn striving, contending, or disputing is not only incorrect; it is a misrepresentation and a wresting of the Scriptures. Concerning the writings of the apostle Paul, the apostle Peter wrote, "And account that the longsuffering of our Lord is salvation: even as our beloved brother Paul also according to the wisdom

*See page 6*

# CONTENTS

Vol. LXV No. 6



## ANNOUNCEMENTS 8-10

Words To No Profit	1
Editorial	2
The Querist Column	3
Brethren, Please Read	4
Words Of Encouragement	4
The Philippine Work - Its History	5
Out Of Season	6

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# EDITORIAL

## EVANGELIZING BLACK AMERICANS



By Ronny F. Wade

It was my privilege to assist the brethren at 38th and Agnes, Kansas City, Mo. in a meeting, designed to encourage evangelistic efforts among black Americans, April 30-May 2. Brethren, many of whom were preachers, gathered from nine different states in an effort to lend importance and a sense of urgency to the meetings. Areas of the country represented were: Detroit, Mi., Philadelphia, Pa., Los Angeles, Ca., Chicago, Il., Memphis, Tn., and others. Preachers included, Richard Reed, Joe Rivers, Paul Jones, James Kees, Keith Brown, as well as leading brethren from a number of churches throughout the United States. The meetings focused on the problems as well as the solutions involved in preaching the gospel to black Americans, strengthening black churches and training young black men to preach the gospel. Anyone even remotely aware of the current demographics of our country realizes the need to pay attention to people of color, when considering mission work. Most black and Hispanic communities offer excellent fields of opportunity to preach the gospel. The encouraging results coming out of this meeting were signs that black brethren are aware of the challenge, and want to rise to the occasion and proclaim victory for the cause of Christ. Brother Richard Reed is set to enter the field full time doing evangelistic work. He will concentrate on strengthening black churches across the nation, as well as help in training young black men to preach and teach the Word. Letters will be sent to all churches with predominately black memberships encouraging them to become involved in the work. If additional help, financial or otherwise, is needed, I encourage all brethren everywhere to seriously consider getting involved. It would be foolish of us to sit back and do nothing when such a tremendous opportunity is presenting itself. If you would like further information about this great undertaking, you may either contact the writer or brother Keith Brown at 1027 Brooklyn, Kansas City, Mo. (816) 421-2461. P.O. Box 10811, Springfield, Mo. 65808.

# THE QUERIST COLUMN

*By Ronny F. Wade*

**Question:** Can Christians today pray "thy kingdom come"? (Mt. 6:9-13) (Tx)

**Answer:** I do not believe so, in the same sense that the prayer was taught by Jesus. In fact no more so than I could teach what Jesus taught in Mk. 9:1 "...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." At the time both statements were made, the kingdom was future. However with its establishment in Acts 2, it no longer was a future event. Such verses as Heb. 12:28; Col. 1:13 etc. show that the kingdom had been established at the time they were written. To contend that we can still pray, as Jesus taught his disciples in Mt. 6, would in effect negate the plain statements that the kingdom has already come. Some have pointed out that we can pray for the "kingdom to come to all men" i.e. be established in all places. Such may technically be true, however, this was obviously not the intent of the original teaching of Jesus. While this prayer (Mt. 6:9-13) is exemplary, it seems to this writer that we should leave it in the context in which it was originally given. One thing is certain, any interpretation we might give it that clearly contradicts other plain Bible teaching is wrong.

**Question:** Do the following verses teach that it is permissible for, and perhaps even expected of, Christians to pray to Jesus: Acts 7:59, 2 Cor. 12:7-10, 1 Tim. 1:12, 1 Jn. 5:13-15 ect.? (Ok.)

**Answer:** For purposes of space, we will refer to only one of the verses listed above, Acts 7:59 "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." The Acts passage demonstrates that, at least on this occasion, we have an example of someone directing a prayer to Jesus. Some of the

commentators make mention of the fact that it is a "rare situation" i.e. that it happens infrequently. Others use the verse to prove the divinity of Christ. They reason that if Stephen would pray to Jesus, it proves that he is God i.e. divine. To admit however, that such is permissible, does not indicate that it is expected. Several things need to be considered. First of all in 1 Tim. 2:5 "For there is one God, and one mediator between God and men, the man Christ Jesus;" again, Heb. 7:25 "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." These two verses teach that access to God is through Jesus our high priest. The clear implication is that we need to get to God. The path is through our Lord. He mediates and intercedes. Our prayers do not stop with him, but He with intercessory powers delivers them to God our Father. In Mt. 6:9 we read "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name." Many other passages attest to the practice of praying to God i.e. Rom. 10:1 "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." 1 Cor. 1:4 "I thank my God always on your behalf..," Phil. 1:3 "I thank my God upon every remembrance of you, always in every prayer of mine...". We could go on and on, but this is sufficient. In my opinion it is a mistake to contend that we pray to Jesus and not God. It is also a mistake to teach that we pray to God and not Jesus. The truth is that we pray to God, through Jesus. It is not a case of either or. We do not pray to one, to the neglect or oversight of the other. Any such interpretation would do violence to plain Bible teaching. (Send all questions to Ronny F. Wade, P.O. Box 10811 Springfield, Mo. 65808)

## BRETHEN, PLEASE READ

Dear Brethren,

I realize that at present there are many who have a great interest in the new work in the former Soviet Union. I have been privileged to help begin a work in the city of Saransk, as was previously reported in the May issue of the Expositor's Extra.

There are several who have been to Russia and started congregations and others who would like to go. Having been there and in hopes of returning this summer to continue the work, I would like to inform you concerning a potential problem that some, including myself have run into.

When we arrived in Saransk, we were very much dependent on the preparations our digressive brethren had made for us. In fact, were it not for their goodness and cooperation, it is doubtful we could have gone into Russia. We arrived to find that the only translators available to us were women. We used these women to translate for us in our evening lectures. These were in no way assemblies of the church, however they were public meetings and for this reason we were uncomfortable using them. We had no qualms whatsoever with using these women in private Bible studies.

Toward the end of our trip we finally found a man who could translate and he has made himself available to us for future visits, and therefore our

problem in Saransk has been resolved. I do not intend to use a woman translator in a public assembly in the future and do not recommend that anyone else do so. Before we left, we explained to the new congregation the teaching of 1 Corinthians 14:34-35 and 1 Timothy 2:11-12 and our position regarding women teachers. We also explained that we used the women translators because they were all we had available to us.

In retrospect, I am not sure we used the best judgment, neither am I sure how we could have avoided the problem at that time. We simply did the best we could with what was available. May I recommend to others that if they face such a problem, it may be possible to find a male translator by going to a university, or institute and asking if they have one who is available. Also, you might run an ad in the local paper asking for the services of one. Given time I believe that a male translator could be found in almost any city of significant size, however, we limit ourselves a great deal by spending only two weeks in these cities. May I recommend that if at all possible try to stay at least a month and preferably two. This will give you time to handle these problems better. I hope that this will be of some help to those interested in this great door of opportunity.

In Christ, Terry Baze

## WORDS OF ENCOURAGEMENT

Dear Don, please send me the **Old Paths Advocate**. Hope this gets there in time so I won't miss a copy. I have been getting the paper forty-seven years.... The Old Paths is the only way I can hear from the preachers and know where they are. Eudell Scott, Temple, GA

Thanks for publishing such a fine paper. I have been receiving OPA for several years now. However, I have been around it since my birth 41 years ago. Your paper is credited with converting my family from digression about 1949. My Dad was a young preacher for the digressives and was returning home from a meeting when he stopped at a small church of Christ for an evening service. The building was open, but no one was there. While waiting for the members to arrive he

spotted a paper laying on the pew beside him. The paper had articles from Bro. King and Bro. Gay on using one cup and loaf in the communion. Dad had never heard of such a thing. By the time the members arrived Dad was convinced that this was the correct way to worship. If memory serves me right, both Dad and Mom made confessions that night. That's when Dad began the church at Qualls Road just south of Park Hill, Oklahoma. I am sending two-year's subscription.—Joe Dan Morgan

If you have an interesting story about the paper that you would like to share with us send it in. We don't promise to publish it unless and until space allows, but we'd love to know.

# THE PHILIPPINE WORK - ITS HISTORY

By Bro. Virgilio O. Danao, Sr.

**T**he **Old Paths Advocate** played a very vital role in the establishment of New Testament Christianity in the Philippines. Through its pages, the true church of Christ with her simple form of worship, unadulterated with human teaching and innovation, was introduced in this part of the globe.

I began receiving the **OPA** about 1973. I was then a full-time evangelist and a radio preacher of the Philippine Mission Church of Christ of Northern Luzon, Incorporated (PMCCNL). The first time I read from the **OPA** the teachings regarding a local church using one loaf and one cup in observance of the Communion, the non-use of modern Sunday School in teaching the word, among others, I just simply scoffed at them because I thought they were "new doctrines" invented by fallible men. However, the non-use of instrumental music in Christian worship, it advocated, motivated me to make a deeper study of the "issues", perhaps because at the time I had been involved in studies — written and oral — with those whom I used to call "anti-musical instrument."

The literature that dealt with the "issues" which Bro. Don L. King sent in 1976 helped me in my studies. I found that those which I considered "new doctrines" were as old as the New Testament. It was in January 1981 when I was fully convinced that use of musical instruments in worship was only an innovation invented and introduced into the Church by men; thus, and addition to the word of God. However, the later part of 1980 was a very crucial time for me. I realized I was spiritually standing on "very dangerous ground." So, after many sleepless nights of self-examination, studies and prayers, I decided, once and for all, to detach myself from the strong grip of human teachings. I then resolved to start teaching others the truth; and was determined to pursue, God helping and blessing me.

## THE WORK STARTED

To begin with, I laid out a plan: First, I had to convince my wife that what I resolved to believe and do was simple and pure Biblical truth, free from human doctrines and innovations. I knew I would never succeed if my wife was not behind me. Second, how to start work. I decided to begin conducting private Bible studies with preachers of the Christian Church in Roxas, before presenting the truth to the congregation. My first convert was

Loreto Pedres; and after a month or more was followed by Atanacio Garcia, then some leaders of the Christian Church. With the blessings, guidance and help of God, my plan was smoothly carried out.

The visit of Bro. Paul Nichols and Bro. James Franklin, Jr., who came personally to the Philippines, in January 1981, though it was only a very short and limited time, bolstered the newly started movement. We had already been using one loaf and one cup in the Communion even before Bro. Don L. King and Bro. Jerry Cutter came in March 1981. However, they were the ones who taught us the proper order of the observance of the Lord's Supper. Later, because of some of the leaders of the Christian Church were not receptive, and it seemed they were determined to stop us, we decided to separate ourselves from them and we started worship at my mother-in-law's house.

## THE WORK EXPANDS

My resignation from the PMCCNL spread rapidly, and this prompted leaders of the Christian Church to ask why I resigned. Our daily radio program, financed by the U.S.A. brethren through the recommendation of Bro. Don L. King and Bro. Jerry Cutter, conveyed the proper answers. Many were clarified, and some accepted the truth which led to the establishment of local congregations elsewhere. A unique example is the conversion of the entire congregation of the Christian Church in Abarriungan, Uneg. Through the radio program the brethren were taught the truth about the Lord's Supper; and through the late Bro. Valeriano Bravo, they implemented it in their worship services.

The printed page also has had a great part in the rapid expansion of the newly started Mission work. One example is Bro. Remegio Bayaca, formerly a preacher of the digressive Church of Christ, and a native of the province of Ilocos Norte. In December 1982, he received a copy of an article written in Ilocano that dealt with the Communion, and came to worship with us one Sunday. He was converted by our writing and immediately taught the truth to his congregation. With the exclusion of one family, he was able to convert the entire congregation. He later became instrumental in the conversion of some of our faithful preachers which led to the establishment of several new congregations in his

*See page 8*

# OUT OF SEASON

By Stanley R. Owens

The Apostle Paul wrote: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (II Tim. 4:2.) Paul here tells Timothy to simply preach the word. The "Word" is simply the Gospel and its teachings. Nothing else was to be preached. Many people today are preaching; but they're leaving out the Gospel. Paul again wrote to the people at Corinth (in I Cor. 15:14) "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." Paul preached the gospel-which is the death, burial, and resurrection of Jesus Christ. These people received it, and this is how they were saved. The same goes for us today. If we don't preach the Gospel of Jesus Christ, how are people going to know what to do to be saved???

Many today are crying out for us to get back to the Old Paths. Is there a subject older than baptism? Jesus Christ in issuing the Great Commission told his disciples (in Mk. 16:15-16) "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

It is becoming more frequent to hear baptism casually mentioned only at the close of a sermon. How many times have we heard brethren in the pulpit, with outsiders in our midst, never say one word about the Gospel Plan of Salvation? I'm not

saying that other things shouldn't be taught, but when someone is in the audience that is not a child of God, we should not be afraid to preach this to them. We need to make every effort to bring them to Christ.

In other words we are to be as Paul says (in II Tim. 4:2) "...be instant in season..." We are to be ready on every favorable occasion. But he also says "...out of season..." We shouldn't wait for those favorable moments, but create them. I have heard people say: "I just don't know why people aren't obeying the Gospel in numbers as some years ago." Perhaps it's because the Gospel isn't being preached as it was in years gone by!!!

I'm not talking about preachers alone, because there are many wonderful preachers diligently carrying the Gospel across the country. I'm also including we who declare the truth before our home congregations. We also need to be ready to teach an outsider the Plan of Salvation, when the needs arise. Brethren and sisters, there are people coming to our services that have never heard a Gospel sermon, and when they leave they still don't know what to do to be saved. Did not Paul say (in Rom. 10:17) "So then faith cometh by hearing, and hearing by the word of God. It is our duty to make sure that the people hear the word of God so that their faith can lead them to obey it. When was the last time you heard a sermon strictly devoted to the steps of salvation? When was the last time you read an article on the Plan of Salvation? When was the last time you sat down with someone and told them what to do to be saved? I fear we have sadly let the preaching of the Word, the Gospel of Christ "GO OUT OF SEASON" (II Tim. 4:2).—  
W.Chester, OH

## WORDS TO NO PROFIT

Cont. from page 1

given unto him hath written unto you: As also epistles, speaking in them of things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction (2 Peter 3:15-16). The Scriptures

do not prohibit striving, contending, nor disputing: but they do tell us what kind of attitude we should have when we are presenting the truth.

The same apostle that "disputed daily" (Acts 19:9: Acts 17:17), warned Titus that there were "many unruly and vain talkers and deceivers, specially they of the circumcision: Whose

mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake ... Wherefore rebuke them sharply, that they may be sound in the faith. Not giving heed to Jewish fables, and commandments of men, that turn from the truth" (Titus 1:10-14). It is obvious that there are times

Cont. on next page

when people must be rebuked and that the rebuke must be sharp. This is not a pleasant nor enjoyable course to take, but it must be done. Furthermore, such sharp rebukes do not apply to all situations. The apostle Paul instructed Timothy in 2 Timothy 2:23-25 to avoid "foolish and unlearned questions," to "be gentle unto all" and to use "meekness" in instructing "those that oppose themselves."

In Paul's letter to the Ephesians, he gave several instructions that have to do with our attitude. He told the Ephesians that they should "be no longer children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness" and that they were to "speak the truth in love" (Ephesians 1:14-15). Much of the religious division that exists today has come about because men have not "grown up." Like children, they cannot conceive that God does not approve of what they are doing and like children, they cannot discuss their differences without losing their temper. But notice further what the apostle states concerning our attitude. "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love: Endeavoring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:1-3). "Be ye angry, and sin not: let not the sun go down upon your wrath" (Ephesians 4:26).

Some say, "I'll discuss this with you, but I won't argue." The term argue or argument does not indicate the spirit or attitude with which a discussion takes place. Most people who say they will not argue are saying they want no part of a heated, angry, malicious discussion. From the

apostle Paul's statement concerning anger, we may conclude that anger, in and of itself, is not sinful - we are to "be angry, and sin not." However, uncontrolled anger is referred to in the Scriptures as wrath and is identified as sin (Galatians 5:19-2). Too often, men allow their anger to get the best of them and they become bitter. Paul instructed the Ephesians to "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29). We must keep ourselves in the love of God (Jude 21). Our attitude in any discussion is very important.

How can we determine when the things for which we are contending are profitable, and when they are "words to no profit"? Surely we can readily admit that the things about which the Scriptures are silent can be "words to no profit." The Scriptures reveal that the "secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children forever" (Deuteronomy 29:29). In Romans 9:20-21, the apostle Paul wrote, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonor?" God has the sovereign right to reveal or withhold from revelation. Man does not have the right to question the sovereignty of God. Countless hours have been wasted as men have discussed and disputed over things about which the Scriptures are as silent as the tomb. Surely such disputations are a striving about "words to no profit" and we should

avoid them.

What else may we use to determine whether or not something is merely "words to no profit"? People are often very forceful in voicing their opinions. Opinions are defined as: "A conclusion or judgment held with confidence, but falling short of positive knowledge," (Funk & Wagnals Standard Practical Dictionary). Webster defines opinion as: "A belief that is not based on what is certain, but on what one thinks to be true or likely." (Webster's New World Dictionary). Therefore, we may conclude that opinions can be "words to no profit." In religious matters, it is foolish to contend or even strive for something about which we have no positive knowledge. However, it is just as foolish to discount what the Scriptures teach by referring to it as mere opinion. The Scriptures are not opinions, they are the revelation of God's will for man.

May we not safely conclude that matters which do not affect the destiny of our souls may be "words to no profit"? There are many religious theories circulated today that have no bearing on the destiny of men's souls. Religious book stores often contain scores of volumes that have no bearing on the destiny of our souls. People may read them from cover to cover and find nothing that affects their salvation. These books, interesting though they may be, give no instructions concerning the forgiveness of sins. Neither do they instruct us in how to live faithful unto God. Too often these works of men are only the speculations, suppositions, and opinions of men. Paul says disputing over unprofitable words is only "to the subverting of hearers" or dividing of men.

From the statements that many have made, it is apparent

## ANNOUNCEMENTS

that they consider some things found within the Scriptures to be unimportant or "words to no profit." Such statements as "It doesn't make any difference what you believe," "It doesn't make any difference how you worship" "It doesn't make any difference how you live," and "it doesn't make a difference what church you attend," indicate that people consider these things to be unimportant. How may we determine whether or not these things are important? Are these things not taught in the Scriptures? Are these things merely opinions? The importance of these things may be more clearly seen, when we view them as they relate to our eternal destiny. Thus the question that we need to ask is, will these things affect our destiny? Obviously, anything that concerns or affects our soul and its destiny should be important to us. They would be words of profit. The apostle John wrote in his second letter states that those who transgress, and abide not in the doctrine of Christ, do not have God (2 John 8-11). Since these things are part of the doctrine of Christ, then they certainly do not fall under the category of "words to no profit."—*OPA*

### THE PHILIPPINE WORK - ITS HISTORY

*Cont. from page 5*

province.

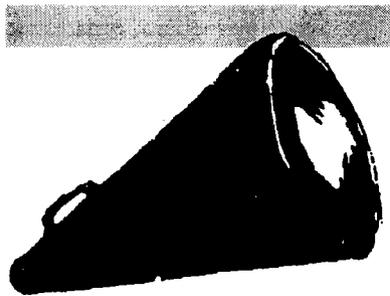
### SOME HINDRANCES, PROBLEMS

In 1985, Loreto Pedres, one of our local preachers, returned to the Christian Church after disciplinary actions against him by faithful brethren. Perhaps he was one of those responsible in winning the Bamtug Pitinis congregation back to the Christian

Church. To make things worse, later, still in 1985, he was able to convince the no-exception brethren in the U.S.A. to support him and hence he caused the division (over the marriage question) of the Church in Damao.

### ACKNOWLEDGEMENT

We acknowledge that without the sacrifices extended by our preaching brethren — particularly Bro. Jerry Cutter, Bro. Benny Cryer, Bro. James Franklin, Jr., Bro. Paul Nichols, and especially Bro. Don L. King because of his untiring and continuous love to the work — who personally came and assisted us in the Philippines, the work would have not reached its present stage. We also would like to express our gratitude to all congregations and brethren in the U.S.A. who continue to show interest in sharing the burden of disseminating New Testament Christianity in this part of the globe by extending financial, moral and spiritual support to the work in the Philippines. May God bless us all!



## ANNOUNCEMENTS

### NEW 1993 CHURCH DIRECTORY NOW AVAILABLE

The new church directory is now ready for mailing. The cost is \$2.00 per copy, postpaid. Send all orders to Ronny F. Wade, P.O. Box 10811, Springfield, MO 65808.

**CAPITOL HILL,  
OKLAHOMA CITY, OK**

Effective July 11, 1993 our Sunday evening services will be changed from 6:00 PM to 5:00 PM.

### TWO PUBLIC DISCUSSIONS

Athens, Alabama

August 5, 6, 7

**First Debate:** August 5th and 6th, 1993 (Thursday and Friday at 7:30 P.M.)

Proposition #1 "The Scriptures teach that a woman must wear an artificial covering (in addition to her long hair) while praying or prophesying." Affirm: Patrick Donahue. Deny: Mark Bailey

Proposition #2 "The Scriptures teach that long hair is the only covering that Christian women must have while praying or prophesying." Affirm: Mark Bailey. Deny: Patrick Donahue.

**Second Debate:** August 7th (Saturday morning: 10 A.M. & Saturday afternoon: 2 P.M.)

Proposition #1 "The Scriptures teach that an assembly of the church of Christ in the communion must use one cup (drinking vessel) for the distribution of the fruit of the vine." Affirm: Allen Bailey. Deny: Tommy Thrasher.

Proposition #2 "The Scriptures teach that an assembly of the church of Christ may use individual cups (drinking vessels) for the distribution of the fruit of the vine." Affirm: Tommy Thrasher. Deny: Allen Bailey.

Both discussions will take place in the Jackson Drive Church of Christ building in Athens, Alabama. **FOR MORE INFORMATION CALL: ALLEN BAILEY (214) 438-7217 OR MARK BAILEY (803) 947-9110.**

### SULPHUR, OKLAHOMA ANNUAL CAMP MEETING

**June 25-July 4, 1993**

Brethren Miles King and Glen Ballard have been chosen to conduct our Annual Camp Meeting for 1993. The meeting will start on the evening of June 25th and will continue through 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 hook-ups and a bed'n breakfast in Sulphur. Also good motels are between Davis

and the Turner Falls Area - Pauls Valley, Ada and Ardmore. These are not far from the Tabernacle. The largest RV park is on the western 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 hook-ups. 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*



#### SIXTY YEARS TOGETHER

Brother James Edwin Smith met Sister Gladys Dike during the Thanksgiving holiday of 1932 at a boarding house operated by Sister Smith's mother at Jacksonville, Texas. Brother and Sister Smith were married six months later on May 19, 1933 by Joe C. Tower who was the father of the late Texas U.S. Senator, John Tower.

Brother and Sister Smith have no children of their own, but have adopted the entire Garland, Texas congregation as their family in the Lord. They have been a great source of encouragement and inspiration to those of us who attend the Garland congregation, as well as many others, and we love and appreciate them both very much.

We of the Garland congregation, and many others, wish them the Lord's continued great and precious blessings. Their address is: 3222 Mayhew, Dallas, Texas 75228.

#### BONDS OF MATRIMONY

**STEPHENS-WISSINGER**—On the evening of April 17th, 1993 it was my privilege to officiate at the ceremony uniting in marriage brother Tracy Stephens and sister Julie Wissinger.

Tracy is the son of Carlton and Jean Stephens of Lawrenceburg, Tn. and Julie is the daughter of Dan and Thelma Wissinger, of Springfield, Mo. These two fine young Christians began their journey on the way to forever, together, in the presence of a host of friends, relatives and well-wishers. I have known both of them all their lives, and I honestly don't know any two finer young people anywhere. They will reside in Nashville, Tn. where, we feel certain, they will be a blessing to each other and the church.—*Ronny F. Wade*

**FISHER-MESKILL**—On March 27, 1993, Brother John Fisher and Sister Cheri Meskill made their promise of love and fidelity to each other. Happiness prevailed as they held hands and said, "Until death do us part," and may this happiness continue forever. A large group of brethren, relatives, and friends gathered to wish them well. Many traveled long distances to be a part of this happy occasion. At the reception following the ceremony many new acquaintances were made and old ones renewed. Singing was by Brother and Sister Brett Hickey, Sister Leslie Byars, and Brother Allen Middick. It was inspiring to hear the beautiful singing. As John's grandfather, I was thrilled to pronounce John and Cheri, "man and wife."—*Marvin E. Fisher*

#### OUR DEPARTED

**DAVIS, Barney**—On April 23, 1993 Brother Barney Davis departed this life. He was, at the time of his passing, eighty-nine years of age. Barney was a member of the church at Claxton near Competition, Mo., where he worshiped until his failing health would no longer permit it. He had obeyed the gospel early in life and remained faithful until the end. It was my pleasure to have known him for several years. I valued his friendship highly. He was preceded in death by his wife, Jane, two sons, two brothers, and six sisters. One son survives. Barney's earthly remains were laid to rest in the Durbin Cemetery among the gently rolling hills of Southwest Missouri, not far from where he was born and raised, to await the resurrection. The writer delivered the funeral sermon.—

#### *Ronny F. Wade*

**SIMPSON, Lucille**—On March 22, 1993 Sister Lucille Simpson departed this life, while a patient in the Lebanon Care Center, Lebanon, Mo. She was seventy-five years of age at the time of her death. During my first meeting in Lebanon, almost thirty-five years ago, my family stayed with Owen and Lucille. During the ensuing years we were guests in her home many, many times. Lucille was a person of genuine hospitality and humble demeanor. She had an unassuming manner that commended her to everyone. Early in life she obeyed the gospel under the preaching of Homer L. King. At the time of her death she was a member of the Hayes and Springfield Rd. church in Lebanon, Mo. She is survived by her husband, Owen, two sons, two daughters, two sisters and one brother. Services were conducted from the Holman Funeral Chapel in Lebanon with burial in Mt. Rose Cemetery. The writer conducted the service.—*Ronny F. Wade*

**HEFLEY**—Sister Clara Hefley was born Aug. 2, 1915 in Arkansas, the daughter of George and Elsie Jackson; she passed away in Lodi, Calif., March 10, 1993. She was married to Bro. Loma Hefley in 1933. They were married 57 years when he died in 1990. To them was born one daughter, Ella Van Gundy, Lodi; and they reared to womanhood a niece, Lou Smith of Tennessee. There are four grandchildren and six great grandchildren. Also surviving are two brothers, Ashley Jackson, Ava, Mo., and Scott Jackson, Tehachapi, Calif.; five sisters, Hazel Dyer, Arvin, Calif.; Helen Campbell, of Ark.; Bonnie Johnson, Bakersfield, Calif.; Mildred Forrest and Mildred Childers, Paradise, Calif. Clara had been a member of the church for over 60 years. The Hefley home through the years was the preacher's home away from home; what a hospitable one it was!! If you never sat at Clara's table, you have indeed missed something. When I think of Clara, I think of the "great woman" of Shunem in 2 Kings 4. It was such an honor to have known

## ANNOUNCEMENTS

her and to be asked to officiate at the service in Arvin, Calif., on March 13. What a dear friend and sister in Christ!! The beautiful singing was by members of the church. She was buried beside Loma in Arvin cemetery, her body to await its redemption. I shall never forget what an example Clara and the other Jackson children were in caring for their aging parents; they would leave their own home, taking turns, in order to keep the parents in their own home until they died. Enough cannot be said for a dear woman like Clara.—*Don McCord*

**SARTAIN**—Brother Truman Sartain was born Dec. 23, 1931, at Snyder, Okla. He departed this life March 12, 1993, at his home in Granada Hills, Calif. after a long illness. He had been a member of the body of Christ for a short while, having been baptized into Christ at Stockton, Calif., by Bro. Benny Cryer. He worshiped with the local congregation at Covina, Calif. He is survived by his dear mother, Sister Josie Sartain, who has buried six children, five of them adults. What a trial for this dear sister, whose faith is remarkably strong in spite of such misfortune in this life. Bro. Truman is survived by his wife, Paulette; seven children; five brothers, and three sisters. The funeral and burial was at Forest Lawn, Hollywood Hills. A good crowd assembled to pay their respects to the dead and the living.—*Don McCord*

**SMITH**—Bracy N. Smith was born Oct. 29, 1917 at Wisner, La. and was called home to his rest April 24, 1993 at the age of 75-plus years. His funeral was conducted at the New Salem Church of Christ on April 26th by this writer and Lynwood Smith, before a good crowd with beautiful singing. He was a resident of Lincoln Co., Miss. for most of his life, having lived in Baton Rouge, La. for twenty-odd years laboring as a carpenter and did much of the physical labor in constructing the Foster Rd. building for the church in Baton Rouge.

He obeyed the gospel under the preaching of Homer A. Gay at New Salem in August 1937 and was faithful in his attendance of the services of the church until the end. Uncle Bracy labored eleven months in the CPS camp in 1945 with such men as "Sonny boy" Gay, and Clayton Fancher. He left to mourn his passing his wife of almost 52 years. Helen of the home; three sons: Bracy Nick of Monroe, La., Donald of Samon, Ala., and Roger of Sulphur, La., one daughter: Lucy of Baton Rouge and a host of relatives and friends. Uncle Bracy was a man of quick wit and good humor, a man loved by his family, his neighbors and his brethren, and who lived a "quiet and peaceable life with godliness and honesty." I never conducted what I thought to be a more peaceful funeral.—*Jimmie C. Smith*

**WARREN**—Charlie Warren, Sr. was born April 23, 1911 at Bardwell, TX. On April 17, 1935 at Gilmer, TX he was united in marriage to Elizabeth Mackey. To this home came children to bless but now mourn his passing. Sons: Earl, Ronald, Charlie Jr., and Doug. Daughters: Delores Harcrow, Elaine Thompson, and Ruby Jordan. As well Charlie left two brothers: I.J. and David; 19

grandchildren and 20 great-grandchildren. Preceding him in death are his brother Frank, sister, Leota Brumley, grand-son Jimmy Harcrow. Charlie had an extended illness during which time he was lovingly cared for by his faithful and good wife. In the latter days she needed extensive help and the children rallied to her aide. Untiringly night and day his needs were more than filled. Charlie worked in the oil fields and served in the U.S. Marines. A very physically strong man in his prime, Charlie learned that true strength is in serving Christ. A large gathering expressed their sympathy to and for the family in their loss. Congregational singing was directed by members of the Golden Church where Charlie worshiped, and who will miss him greatly. I knew Charlie for 25 years and saw him slowly grow weaker physically all the while growing in Christ. He loved his family very much, yet had a problem as many men of his upbringing and mold expressing it. He was a friend to preachers even when they didn't necessarily think so, as he expressed his points of disagreements. Hospitality was a pleasure to him and Liz. All of us who loved him will miss him. The family most of all, whom we think of and pray for often.—*Barney Owens.*



*the fields are white  
already to harvest*

*Calvin Allen, 205 N. E. 2nd St., Mineral Wells, Tx. 76067, April 19, 1993—Dear Brethren: Greetings and God Bless all from the congregation in Mineral Wells. It is our desire that this correspondence finds all in good order. Even though it has been some time since the last correspondence, we still enjoy hearing from other congregations via the OPA. The year began rather slowly, but we are happy to report that this writer assisted in the baptism of Bro. Matt Tate as he was baptized into our Lord on March 28, 1993. It was a joyous occasion for all, but rather more so for his Father and Mother, Lonnie and Phyllis, as well as his older Brother and Sister, who witnessed his baptism. We certainly rejoice and give thanks and glory to God for this addition. In the past year, I have continued to speak on*

a bi-monthly basis for the congregation in Waco, Tx. (Monte Vista) We continue to be encouraged by the steadfastness of the existing families who continue to worship there. My heart goes out to Bro. Pricer and his family for their due diligence in keeping the faith, thereby keeping a faithful congregation in the Waco area. We would also like to solicit your prayers on behalf of Bro. Cyrus Holt of Waco, who continues to suffer from ill health. On this past Lord's Day, this writer was again happy to assist a brother in his restoration to the fold. This might be a very vivid reminder to all of those who may be leaders in a "struggling" congregation, that we should never give up hope, or give thought to allow an existing Church to close its doors just because results of the Lord's work may not be visible for

all to see. Please continue to pray for us as we continue our work here in Mineral Wells.

*Barney Owens, 8782 Meadowview Ln., W. Chester, OH --* Since last I wrote to the OPA I have had the privilege of being in meetings with churches at Fieldstone, MO and Columbus, GA. Both these were enjoyable and I look forward to being with them again in the future. Also it was my pleasure to be with the churches at Blue Sprs., KY and Bedford, IN at regular services. In the coming month plans are to be at Indianapolis and Bedford, IN. We have just opened the spring with our annual meeting. Clovis Cook was the preacher and it was a joy to have and to hear him. Weather did hinder a bit, but such didn't dampen the spirit of the meeting. It is hard to imagine the years he has preached. We were happy to get acquainted fully with Sister Cook too. My summer meetings will be with the Christians at the following churches: Golden, OK June 12-20; Lizzella, GA June 21-30; Marietta, GA July 10-18; Sentinel, OK July 23-August 1; Clovis, CA August 6-15; Huntsville, AR August 18-22. If you have the opportunity please come to any of these services and lend us a hand. If such cannot be done, pray for us.

*Gregory P. Gay, 7821 Saybrook Dr., Citrus Heights, CA, 95621, April 15, 1993--* On March 25-28 I held a gospel meeting at a new work in Placerville, Ca. While I rarely write field reports, I think this congregation needs to be known throughout the brotherhood. This work was started by the church at Auburn, California, my home congregation, within the last three years. Preachers in the work at Placerville are Carney Briggs and Glenn Osburn. These men and the congregation work hard. Before the meeting I challenged the members there to invite their neighbors and told them I would talk about being a good neighbor on Saturday night. Not only did they invite their neighbors for that night, they also knocked doors and passed out meeting fliers in the area around the building and at local businesses. As a result of their hard work we had no fewer than four outside visitors at every service and several came more than once. There was one baptized, Josh Bingham, the son of a new family there. Many congregations have recently received a letter from Auburn asking for help to support this work. Please accept our thanks for the several of you that have responded with help for this part of the Lord's vineyard.

*Don McCord, Box 1773, Covina, CA, May 4--* The Ceres, CA meeting went well; brethren came to help us from Oakdale, Turlock, Stockton, Lodi, Fremont, Redding; for this we are grateful, and may the Lord bless. Ceres folk, as they have done for over 43 years allowed me to preach the gospel without fear or favor, and respected me for it. We have lately baptized three more precious ones here. We hope to hear Bruce Word at El Cajon. The congregation here, my family and I will back Paul Nichols' meeting at Montebello, May 23-30. Lord bless the

faithful.

*Roy Lee Criswell, Route 2, Box 2336, Cassville, Mo. 65625, May 9, 1993--* The past few months we have stayed close to home and have been busy in the Lord's work. We have had the opportunity to hear several gospel preachers who were in our area. During the month of April Brother Irvin Barnes held us a three day meeting here in Aurora. Irvin did some excellent preaching and we were all made stronger. Cooperation from other congregations was very good. We had seven visitors from the community, who attended one or more times. For those who might be able to attend, our summer meetings are scheduled at West Monroe, Louisiana June 13th thru June 20th, and Moore, Oklahoma July 23rd thru August 1st. We are looking forward to working with brethren from both of these congregations. If you are in the area, please make plans to help us out. In Aurora, Mo. Brother Don Pruitt is scheduled for our meeting August 13th thru August 22nd. We are looking forward to having Don in our area once again. Please pray for us as we work in the vineyard of the Lord.

*Mark Bailey, 1001 Westwood Dr., Piedmont, SC, 29673, (803) 947-9110.--* Please note my new address and telephone number. A few months ago there was some talk about me moving to Texas; however, due to the desires of the congregation here my wife and I decided to buy a house and to stay in South Carolina. The congregation here in Greenville is doing well and growing. Since last reporting the Lord has blessed us with three additional members which took their stand with us from those who worship in error. We also have one that was baptized into Christ (the husband of one of our members). In January I started preaching and working one weekend a month in Walterboro, SC. There have been two baptized so far. My family and I are looking forward to attending the 4th of July meetings in Lebanon, MO and Sulphur, OK. I am also looking forward to a public discussion August 5, 6 in Athens, AL. (announcement should be elsewhere in this paper) concerning the "covering" of 1 Corinthians 11. Please make plans to attend. Remember us in your prayers as we continue doing the Lord's work.

*James Hensley, 301 Brannon Dr., Lot 44, Dickson, TN, 37055, April 26, 1993.--* We have just moved to middle TN. and are working with the Hickorywood Congregation at White Bluff, TN. We have baptized two in the two weeks. A total of four this year and one restored. The brethren here are great workers for the Lord. I am glad to be working with them. They are a loving group of people. I surely have been uplifted from hearing such great preachers in the last year or so. Such as Don L. King, Don McCord, Alton Bailey, and others. Also enjoyed the mission work I took part in at Hazard, KY. with Bro. Ervin Barnes and others. I am now open to hold meetings for

information and dates, call: (615) 446-2062. Pray for us here.

*Richard DeGough, 1097 Tully Rd. Hughson, California, 95326, May 4, 1993--* The work is going well in our area. We are busy in just about everything we ought to be involved in. The church at Turlock has taken the responsibility of the radio program with the help of many congregations. The preaching is good by Paul Nichols, and continues to stir interest from far and near. The preaching goes out to millions of people for a minimal cost which is nothing compared to the good it accomplishes. We continue in Los Banos praying that souls will respond and give us the opportunity to teach them the truth. There is one family from there attending services at Turlock as a result of the Lord blessing our efforts. This year thus far I have held two meetings that were enjoyable. At Fair Oaks in February, and Niangua, Missouri in April. The brethren attended well and so did the preachers of the areas. I enjoyed being at these places very much. We made our home with Ron and Carolyn Alexander while in Missouri. They are dear friends and opened their home to us. All the brethren were good to us. Johnny Elmore, Smith Bibens, Ronnie Wade, Clyde Lamkins, Clovis Cook, and Ron Alexander as preachers helped in the meeting, along with many visiting brethren near and far. It was an encouragement to all. I continue to preach regularly in Fremont, Modesto, Atwater, Turlock, and others places not so regularly. May the Lord bless the preachers and the preaching wherever they are working, and all of our brethren. I enjoy the O.P.A. and encourage you to back it. The articles of late are timely and strengthening for us all. Our goal is to "fight the good fight of faith, lay hold on eternal life..." God bless the brotherhood.

*Paul O. Nichols, 998 Terrace Dr., Oakdale, CA 95361, May 5.--* I have just returned from two wonderful meetings. The first was at Ada, OK where I have held many meetings before. The crowds and interest were outstanding. All the hometown preachers, as well as some from other places were in attendance, at least a part of the time. Their presence certainly added interest to the meeting, and I enjoyed being with them. We had people from the community as well as many who came from other congregations. I made my home with Darryl and Rosa Gould, and as always was treated in a grand way. The other meeting was at Blue Springs near Mt. Vernon, KY. I always look forward to preaching there. The crowds are always good and the singing outstanding. This congregation has results all year long whether a meeting is held or not, and is one of the larger churches in the brotherhood. Zade McClure probably baptizes more people than any other preacher in our ranks. I look forward to returning there October, 1995, the Lord willing. While away I also preached at Spring Valley near Huntington, WV. The church there has a very pretty building and they take pride in the appearance of the grounds. In West Virginia I had a stress

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

## FROM THE FIELDS (Continued)

test and the two sets of MRI X-rays seemed to indicate a blockage and some heart damage. So I met with a heart specialist. After a cardiogram a heart catheterization was set up for the next day. The day following I was to have open heart surgery. But when the catheterization was done, to everyone's surprise, there was no blockage nor heart damage found. To the contrary, my heart and blood vessels were found to be as healthy and clear as a thirty year old man. I am on no restricted diet nor medication of any kind. Thank the Lord. I am grateful for all the phone calls, the cards, and the prayers of my brethren and sister in Christ who expressed their concern. Thank you all so much. May the Lord bless us all.

*Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539, May 12*—In April we were with the congregation at Hillcrest, MS for a very enjoyable meeting. Large crowds welcomed us at every service and several states were represented. Nearby congregations attended well also which helped make the meeting a great success. It was wonderful to be with the various preachers and great numbers of young Christians who came from many places. A fine spirit was maintained by all throughout and we were treated royally to say the least. Three confessed wrongs and asked prayer for forgiveness. It was wonderful to see the list of field reports for the April issue. Let's keep it up brethren. Your reports help promote unity among the brotherhood. Wherever we go we are reminded that the report section is a favorite feature of OPA. Locally, we have preached at Santa Rosa, Manteca and Yuba City recently. Manteca requested us to give a report on the Philippine work and also show a videotape of the trip in January. I am happy to see that amount of interest shown by brethren. It truly is a great work and it is being done by Filipinos. We make a yearly visit to encourage and help them as they need and desire. Lord willing we are to preach at the San Pablo congregation next Lord's Day. God bless the faithful.

*Bennie T. Cryer, 1124 Sheffield Ct., Stockton, CA, May 7*—In addition to working with the church here in Stockton in April I also preached at the Santa Rosa congregation. It was good to be with the

Lord's people there once again. They are growing in number and spirit as well. The latter part of April I had the privilege of sharing with the Brundage Road church in Bakersfield a meeting from Wednesday-Sunday night on scriptural church government. They are interested in this subject and desire to develop elders and deacons. In this meeting we discussed the scriptural plan that a congregation without elders and deacons needs to employ in order to expedite the producing of elders and deacons as quickly as possible and how to maintain that production in the future. God bless them in their efforts. The work is Stockton with its elders and deacons continues and this work is being blessed by growth. Pray and support the work here in America and abroad. It is so encouraging to hear and read about it.

*Jimmie C. Smith, Rt. 6, Box 199-A, Harrison, Ark. 72601, May 4*—Regretfully it has been nine months since last reporting. We are presently engaged in a meeting with Wayne McKamie and I've never heard him preach with more force. Last October we had a good month wherein we witnessed three baptisms locally, one restoration and two who took their stand for the truth. Lynwood Smith held us a five day meeting and assisted two in baptism, one of the which was our youngest son, Cullen. A couple months ago I preached a funeral in Denham Springs, La. and spent a night with Clovis and Wilma Cook which was most enjoyable. Five sources have reported the good success and encouragement that Clovis has had, and been, in Baton Rouge and Hammond. Bro. Ron Courter and I shared the duties in a study for five days the first of March at Fairview, La. I highly commend the congregation at Fairview for their willingness and candor in studying in depth serious moral and doctrinal subjects that would be appropriate and beneficial anywhere. Each subject's presentation was followed with a question/answer session. The interest drew brethren from many miles away and fellow preachers besides those locally who added much. We didn't try or intend to solve 'brotherhood' questions, but rather those of congregational interest. I assisted two young ladies while there in baptism. While this was my first time to labor there, I have some tried and true

friends and relatives there. Ron is a fine yoke fellow in such endeavors and very capable. I recently heard and visited with Doug Hawkins while he was in a good meeting at Mtn. Home, Ark. I enjoyed recently preaching two sermons at New Salem while at home for a funeral. By the time you read this we will have conducted a meeting at Leawood in Joplin, if the Lord wills. May we diligently labor for the great harvest.

*P. Duane Permenter, 3848 Stanislaus St., Riverbank, CA, 95367, May 3*—It was my privilege to return to the Philippines again this year and preach the gospel. I believe the trip was productive for the Lord's work in that place. The opportunity to preach to such receptive people is wonderful. It was encouraging to return and see many of the faces still continuing faithful since obeying the gospel last year. It is nothing less than amazing that only three weeks of work last year and three weeks this year would produce 90 converts, but that was the results of these efforts during the six weeks. The Philippine work is truly a great work. I realize that the reason for its greatness is because God has blessed it, and our faithful preachers living in that country are very dedicated. I wish our brethren in that far away place would be able to report more to the OPA through the year, because the work is prosperous all year long, and it would be encouraging to hear more about it. It was my privilege to travel with brother Don King again this year. Since arriving home it has been my distinct honor to hold meetings in Atwater and North Sacramento both of which are in California. Here at home we enjoyed good preaching by Wayne McKamie in March, and it was good to be associated with he and Jean once again. I feel very much blessed to live and work among the good people in Oakdale. The church is growing in unity and spirit. I plan to attend the meeting in Lebanon this year and after the 4th of July I will be with the church near Pochahontas, AR, July 9th-11th; July 18th-25th, Caldwell, ID. Sept 25th-Oct 3rd, Collins, MS. Is it not wonderful to read of the new fields opening up and the good work being done. May God bless you. Please pray for me.



## A D V O C A T E

No. 2 July 1, 1993

# JESUS IS THE WAY

*By Bennie T. Cryer*

A congregation of faithful followers of Christ once existed in this small town. It is no longer there to proclaim the way of life. Its demise was not surprising to me. One night I visited a meeting of this group and was amazed to hear one of the members teach the assembly that "Jesus said He was the way. He did not say He had a way." Each member of that group seemed to concur in this. I personally thought, "This congregation will not be in existence much longer." In a few months they disbanded. Some of its members are now practicing a form of paganism. Why did this happen? Because when a person believes that Jesus is the way, but does not have a way he has quit in the word of God. Not only that, he has forsaken good language usage not understanding that the only reason this can be said of Jesus is because He provided the way, that leads to the Father. In a similar vein, not long ago a brother in Christ wanted information about Jesus being the covenant. It seems that someone had taught this. If someone is teaching that Jesus is the covenant, but does not have a covenant, they do not believe the word of God as they should. In fact, when people do not want to admit the binding force of the Scriptures, this is the course they begin to pursue. It is a variation of the old theme that the gospel in the New Testament is binding, but its doctrines are not, so they can begin to proclaim and practice that unity is based on the gospel, but the doctrinal part is not important. Therefore, we can tolerate false doctrine and fellowship its adherents. The truth is, one cannot divorce Jesus from

His words. Jesus is Savior. It would be inaccurate though to say that He does not have a plan, expressed in words we can understand, to save us. It can be said that Jesus is the covenant. However, it must be understood this is figurative language where the effect, i.e. the covenant, is put for its giver and ratifier. Of course, we must all recognize that Jesus is our all in all. However, we must also understand the first "all" includes His plans for us expressed in words.

### JOHN 14:6

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

### I AM THE WAY

The writer of Hebrews speaks of "a new and living way" which Christ has consecrated through His flesh. 10:20. Here it is expressed that He personally is not the way, but rather set that way apart from all others for us to walk in. Then, in effect, he describes the way to draw near God is "with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," verse 22. This is a partial description of the way. The last phrase teaches that baptism is a part of the way. It is part of the way because Jesus commanded it, Mark 16:16. When New Testament evangelists preached "Jesus," the first thing the listeners wanted was to be baptized, Acts 8:35-36. Why? Because it was the way Jesus had provided for people to come to God. We must never forget that the words of Jesus are a part of Him as the product of His mind. This is

*See page 6*



**ANNOUNCEMENTS 8-10**

Jesus Is The Way	1
Editorial	2
The Querist Column	3
Promoting Autonomy In Mission-Field Churches	4
In The Absence Of Elders (No. 2)	5

**FROM THE FIELDS 10-12**

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**WHO IS ON THE LORD'S SIDE?**



*By Don L. King*

As Moses communed with God on Mount Sinai, God saw the sins the people were committing with the help of Aaron with the golden calf. He was angry and would have, had it not been for the intervention of Moses, destroyed the people and started all over again (Exodus 32:10). Later, after punishing the people, Moses stood in the gate of the camp and said, "Who is on the Lord's side?..." (Exodus 32:26).

There is much to be said about one who is on the Lord's side. He will stand against all the Lord is against. He will "...lay aside every weight, and the sin which doth so easily beset us..." (Hebrews 12:1). Either we stand with Christ or we don't. There is really no middle ground.

**MANY CHANGES AROUND US**

There are many changes in the world today. The once forbidden and taboo practice of homosexuality is now being touted as normal. I remember when even the worst sinners would not tolerate homosexuality. Today, the President of the United States is openly condoning it. Those who are unquestionably homosexual are being ushered into high political positions with his blessing and urging. Millions are being spent to research AIDS by our government on the premise that the disease is a major threat to all of us. The fact is that the chances of our contracting AIDS while living a godly life are very slight indeed. The overwhelming number of AIDS victims are still found among the homosexual communities. In 1 Timothy 1:9,10 Paul said: "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind....and if there be any other thing that is contrary to sound doctrine." The word "defile" in this passage is the same one which is translated "abusers of themselves with mankind" in 1 Corinthians 6:9. Thayer says it refers to a sodomite. We call such people "homosexual." Paul says it is contrary to sound doctrine! Yet, it is being presented as an alternate lifestyle.

*See page 7*

# THE QUERIST COLUMN

By Ronny F. Wade

**Question:** My beauty operator recommends that I trim my hair, would it be wrong if I did? (Ga.)

**Answer:** We must allow the bible to be heard on this important subject. "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" 1 Cor. 11:14-15. The expression "have long hair" translates a Greek word which means "let the hair grow" Thayer p. 354. The idea of length is not one of relativity here. Paul is not contrasting the length of a woman's hair when compared to the length of a man's hair. In fact, the idea of a certain lineal length in so many feet or inches is not under consideration. Our hair is either natural length or not natural length. We either let our hair grow or we do not. If we let it grow we do not cut it. If we cut or trim it, we do not let it grow. Taking the above into consideration, we may paraphrase Paul thusly: "If a man let his hair grow, it is a shame unto him. But if a woman let her hair grow, it is a glory to her: for her hair is given her for a covering." Someone may protest by asking: "how much of a woman's hair is given her for a covering, is it not possible for even a part of her hair to cover her head? The answer may be found in the meaning of the word hair. Hair is from a word meaning "head of hair" Thayer p. 354. Thus Paul is saying that a woman's "head of hair" is given her for a covering. Not a part of her hair, but all of her hair. The seriousness of this subject, may be seen in the various arguments used by Paul in 1 Cor. 11. Let us notice them: (1) The length of a woman's hair effects her prayers. Note v.3: man is the head of woman. Since woman cannot pray through her authoritative head, the man, and must pray through Christ, she must have her physical head covered v.5, when she prays. According to Paul, her head of hair is given her by God as a covering. By covering her physical head, the woman symbolically covers her authoritative head (man) and prays to Christ. (2) If a woman will not have her natural uncut head of hair, Paul further argues that she might as well be consistent and shear or shave it off. It is the same as shaving

her head v. 5 and 6. (3) A woman should have long hair because she is the glory of man v.7. (4) Her hair is a badge of her submission to man. She wears it because of the angels. (5) He appeals to their own reason, by asking "is it comely for a woman to pray to God uncovered. v.13 (6) He teaches that it is a shame for a man to have long hair. v.14 (7) He points out that a woman's long hair is a glory to her and that it was given her in place of a veil. v.15 (8) Finally Paul says "But if any man seem to be contentious, we have no such custom, neither the churches of God." v.16 The idea expressed by Paul here is not, as some have concluded, that if anyone objects to his teaching, just forget it or ignore it. But actually he is saying the very opposite. His meaning is simply: if anyone refuses this teaching, let him know that we, nor the churches of God recognize nothing else, i.e. no other teaching. It would be utterly foolish to charge Paul with presenting the content of vs. 1-16 and then say if anyone wants to argue about this, then just forget it. Certainly not. Notwithstanding today there are many who do just that. They have rejected what this inspired apostle taught. In many churches it is alarming to see the number of women cutting their hair. Some openly defiant of plain scripture teaching. Sisters, may you always honor God's word. Cutting or trimming your hair is not a matter of opinion or indifference. It is a subject of divine revelation, that must be honored and obeyed. When preachers discharge their duty in pointing out this sin, many become upset and disgruntled as though someone has trespassed into a forbidden area. Such, however, is the duty of every gospel preacher, and may they more and more cry out against this violation of sacred revelation.

(Much of the information in this article comes from a tract on this subject by J. Ervin Waters, which I consider to be one of the best ever written.) If you would like a copy for further study, you may write Bro. Jimmy Smith, Rt. 6 Box 199 A, Harrison, Ar. 72601.

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

# PROMOTING AUTONOMY IN MISSION-FIELD CHURCHES

*By James D. Orten and Billy H. Orten*

American churches have been involved continuously in foreign mission work since the mid-1960s. During that period of almost 30 years, some wonderfully successful works have been established. Malawi has hundreds of churches. Zimbabwe, Zambia, and the Philippines each have a hundred (more or less) and there are successful programs in Mexico, Ghana, Honduras and other places. New fields continue to open up, particularly Russia, and churches here are beginning to take advantage of those opportunities. There are now more churches outside the U.S. than inside.

While all true Christians rejoice at the souls that have been saved, one worrisome question is asked even by interested and supportive brethren: When do these churches become independent? Or in other words, when will these brotherhoods be mature enough to stand on their own so that we can leave them and go on to other works. The question is legitimate. Brethren are right to be concerned about 30-year-old churches that still are not self-sufficient. There are many places in which the cause of Christ, as we know it, is not yet established. The number of new works that American churches can establish is limited if all old ones must have continued support.

What has been lacking in all of our foreign works is a plan by which we can guide mission-field churches toward autonomy. By and large, our preachers have worked hard in foreign fields. In the process of taking advantage of opportunities, however, we have unintentionally, but effectively trained our brethren in these developing countries to look to us, rather than to each other, for fulfillment of their needs. There were reasons for this, including the fact that these brethren generally are poor by our standards and it often seemed faster and easier for us to do a job (build a church building, for example) than to wait for them to do it. But the main reason is that we have not developed plans by which we could work toward the goal of autonomy. We have often told them they should grow in this direction, but our practices have undermined our words. While we urged them to be autonomous, we behaved in ways that fostered dependency.

## THE PLAN

We recently gave considerable thought to, and ultimately developed a plan for, bringing to self-sufficiency the mission work in the country of Ghana, Africa. We discussed the plan with some of the leaders while we were in Ghana in 1992, with interested preachers in the U.S. upon our return, and subsequently proposed it to the sponsoring church at Fairview, Louisiana. They made some modifications, which was certainly their right, and adopted it. We present it here for consideration of churches and preachers who are or may become engaged in foreign mission work. We do not consider it a plan to be adopted exactly as is by all churches for all missions efforts—each work is different to some extent and plans should reflect the needs of the work. But we are absolutely convinced that some plan to bring mission-field churches to autonomy is Scriptural and needed.

Paul told the Hebrew Christians (Heb. 5:12), "When for the time ye ought to be teachers..." It is clear that there was "a time by which growth and a degree of maturity should have taken place." To the Romans (Rom. 1:14), the same apostle said "I am debtor both to the Greeks, and to the Barbarians..." Paul did not owe money. Rather his own salvation had made him "in debt" to see that the gospel was preached to others. This is the reason we send the gospel to Africa and other places and also the reason they, in turn, must help send it on.

We proposed a plan that is designed to achieve autonomy for the churches in Ghana within six years. It involves heavier investments in earlier years that gradually decrease over the period, and it is designed to meet the main needs of the Ghanaian churches. Those needs are: 1) Support for qualified evangelists to preach and establish churches, and 2) Help in building church buildings. At the present, only one of 20 churches meets in its own building. Several churches have started buildings; a few have made considerable progress; one is "up to roof level". The need for adequate buildings is great, as there is a real shortage of appropriate places to rent in this part of Africa.

The church at Fairview agreed, upon taking sponsorship of the work, to assume the support of

*See page 5*

# IN THE ABSENCE OF ELDERS (NO. 2)

By Paul O. Nichols

**J**n the first article under this title it was established that proof that every church in the days of the apostles had elders, and yet they functioned as faithful congregations of the Lord. Of course, the ideal situation was for each congregation to have elders and deacons, but it was not always possible. There is no proof there were qualified men in every place.

## A DANGEROUS TREND

Brethren, what is wrong with appointing men to be officers in the church who do not have the scriptural qualifications? In the first place it is wrong to ignore the demands of God, and to do so flies in the face of inspiration. The Bible says a man "must be" qualified (1 Tim. 3:1,2). This statement alone should prove to any honest person who respects the word of God that to be an elder or bishop in the church of Jesus Christ one must qualify. But, again, the apostle Paul wrote to Titus and told him that he had left him in Crete to "set in order things that were wanting" and to "ordain elders" in every city "if" men qualified (Tit. 1:5,6). The necessary inference is that if men did not qualify that they were not to be ordained to serve as elders in the Lord's church. If a man is appointed who is not scripturally qualified, an unscriptural situation is created because such a person would not be God's choice. Also, if such a man is appointed, God will not recognize him as an elder, even if men do. Why would He, when He demands that they meet certain qualifications?

The apostle Paul warns Timothy, "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure" (1 Tim. 5:22). In other words, he says "Don't be hasty in appointing elders." Some preachers have regretted their haste, after it was too late. They became guilty of partaking of the sins of certain men whom they had a part in ordaining when these men, either knew they were not qualified, or in their ignorance of the qualifications, allowed themselves to be installed as bishops in the church. Such a preacher is guilty because he did not take the responsibility seriously enough or go to the trouble and take the time to determine for himself that such men met the qualifications before he involved himself in the ordination.

## A SUBSTITUTE OFFICE INVENTED

Some seem to think that in the absence of qualified elders "interim officers" can be appointed.

These would "provide the services normally performed by elders" and would be distinguished by the title "congregational teachers." Such would be selected by "the 'right' evangelist" who would be chosen for this purpose. This is nothing but a human arrangement devised as a substitute for the divine, because so few men can be found who live up to the standard of Christianity and work hard enough to prepare themselves to be elders. There is not a scripture in the Bible that even hints at such a substitute arrangement. Therefore, it is wrong. Let us remember, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8). "Add thou not to his word, lest he reprove thee, and thou be found a liar (Prov. 30:6). The qualifications for teachers are found in 2 Tim. 2:2, "faithful men who shall be able to teach others also." The qualifications for elders are found in 1 Tim. 3:1-7 and Tit. 1:6-9, which are far more demanding. No! Congregational teachers cannot take the place of elders to "provide the services normally performed by elders." One teacher in a congregation has no more authority than another teacher, and all are "congregational teachers." If not, what are they? Who gave us the right to distinguish between them? Where is the scripture? There is none.

## CONGREGATIONS ARE AUTONOMOUS

Each congregation is autonomous and operates as an independent entity under the authority of King Jesus. The apostle Paul wrote to the church at Corinth, "Ye are the body of Christ" (1 Cor. 12:24). Every congregation has the responsibility to conduct scriptural worship, to do benevolent work among its membership, and to spread the gospel of Christ. Decisions have to be made whether there are elders or not. No one can make laws for Christ, but they can and must make decisions based on what is expedient under His laws. This does not make them a democracy or change the fact that they are a part of the kingdom of Christ.

## TWO KINDS OF AUTHORITY

There are two kinds of authority — specific and generic. Specific means the Lord specifies exactly what He demands. He is king over His kingdom and we are subject to His bidding. Generic authority means authority delegated to men under His laws to determine what is the most expedient way to carry out His commandments. We are given this

*Cont. on next page*

*Cont. from page 5*

authority by the Lord. This may be referred to as the law of expediency.

In a democracy the people make the laws by their representatives. Not so in an absolute monarchy. The king is the supreme authority. Christ "the only Potentate, the King of kings, and Lord of lords" (1 Tim. 6:15). No one makes laws for Him. But we are given the authority to determine how best to execute His will when He does not specify the way.

We all know that the will of the Lord is for every convert to be buried in baptism (Mk. 16:16; Rom. 6:3,4). No one has the authority to change that — not an elder, not an evangelist, not a congregation. But we are given the authority to make the decision as to the place of baptism (a river, a pool, a tank, or a baptistry) because the Lord does not specify that. It is authority given to us by the Lord to make the decision as to the most expedient way to obey His commandment under the circumstances.

This does not make us a "democracy of the whole," regardless of how many have an input in the decision. And we are not assuming authority that is not ours.

Again, the law of the Lord determines what day we observe the Communion. An example is "the illustration of a rule." Jesus gave the command, "This do in remembrance of me" (Luke 22:19). The example is given us in Acts 20:7. The disciples came together on the first day of the week to eat the Lord's Supper. And the Bible tells us to not forsake the assembling of ourselves together (Heb. 10:25). But as to the time of day or the place of assembly the Lord does not

specify. So by His authority we meet on the first day of the week, but at a time and place that is expedient, and the decision is made by us. Is it scriptural for us to make the decision? Absolutely so! Would it be all right to decide to meet at 10:30 AM and then make it a law for everyone else? Absolutely not! We can make no laws. Every congregation has the same right — the authority to decide what time is best for them to come together for their worship service. Does this make us a democracy? Of course not! We do this by the authority of our King, Jesus.—Paul O. Nichols (to be continued)

### **Jesus Is The Way**

*Cont. from page 1*

described in the next claim of Jesus.

### **I AM THE TRUTH**

The person of Jesus alone is not the truth for us to know. Again, the effect is put for the cause. He is the Truth because He is the source of all truth for us, Hebrews 1:1-2, John 17:17. The body of truth is found in the New Testament. It is the word of God. It is truth because it came from Jesus. Jesus is the truth because He revealed it. Thus Paul could say about the doctrines he had just explained to the Corinthians and the people that claimed a relationship to them, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." 1 Corinthians 14:37.

### **I AM THE LIFE**

Jesus is "the life" because He is the giver of life. "I am come that they might have life, and that they might have it more abundantly," John 10:10. Jesus is described in this way because

the effect, i.e. life, is put for the cause, i.e. Jesus. In other words, Jesus provided the world with a way to come to God. He revealed the truth in order for all to know that way and how to walk in it and promised each one life that would do so. All of this came from Him. Thus He could say, "I am the way, the truth, and the life..." 1 Corinthians 1:30 "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

### **JESUS WAS MADE WISDOM**

This describes Jesus as the source of wisdom. Wisdom, the effect, is put for its source, Jesus. If this principle of interpretation is ignored, the door to every false doctrine is opened. When James taught, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him." James 1:5, he was not instructing them to ask for Christ, but for guidance in properly applying His instructions found in His words.

### **JESUS WAS MADE RIGHTEOUSNESS**

Jesus was righteous since He committed no sins. But all men have sinned so how is He made our righteousness. The same principle of interpretation must be applied here, that is, the effect is put for the cause. Jesus provided a way for sinful man to become righteous. This is accomplished through the forgiveness of sins, Romans 4:6-7. Jesus was righteous because He did no sin. We are righteous because He provided a way for us to be forgiven, the guilt removed, and He paid the penalty. Because of this He can be called, Righteousness. In connection with this it is said of Jesus in 2 Corinthians 5:21,

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"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "Sin" is put here for sin offering. Jesus did no sin neither was guile found in Him. This was one of the qualities necessary for Him to be able to bear our sins on the cross. Because of that we can be made righteous.

#### **JESUS WAS MADE SANCTIFICATION**

A sanctified person is one who has been dedicated to God's use and maintains that sacrificial lifestyle in the proper way. The final step in God's plan of salvation, baptism, separates us from the power of darkness and places us in or on the altar. Jesus is the altar, Hebrews 13:10-15. Verse 12 suggests that this sanctification is accomplished by the blood of Christ. Our part in this process is found in 2 Thessalonians 2:13-14. Jesus provided the way of sanctification. We accept His way to be sanctified by believing and obeying the gospel. Thus He was made our sanctification.

#### **JESUS WAS MADE REDEMPTION**

Redemption has two parts to it. One is the price paid. The second is the actual deliverance. The price for all men enslaved by sin was paid by Jesus, John 3:16, 1 Peter 1:18-19. However, the second part of redemption, i.e. the actual deliverance from the bondage of sin, comes when we obey the plan He has given for that deliverance. This is the reason why, in John 1:12, it is said, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Because the price for our deliverance has been paid by Jesus we have the privilege of being delivered from sins and the power of Satan and becoming a child of

God. This is plainly and grandly taught in Galatians 3:26-27: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Faith alone does not make one a child of God. A person becomes a child of God because his faith has led him to be baptized into Jesus Christ. That is the final step in redemption from our past sins. Christ caused it or made it possible. In this way He was made our redemption.

The Bible and language teaches that Jesus truly is the way, the truth, the life, wisdom, righteousness, sanctification, and redemption because He caused and provided these things as well as the covenant we call the New Testament.

#### **Editorial**

*Cont. from page 2*

We are absolutely bombarded with it at every turn. If we expect our children to grow up with a Biblical view of such sin we need to get "on the Lord's side" and openly object in our pulpits and homes. We dislike preaching about such things (many of us have been criticized), but we must speak out openly lest we allow a generation to grow up believing this great lie.

Living the Christian life is like riding a bicycle in many respects. All the senses of balance, etc. must be in constant focus or we are in trouble. For the last several years we have enjoyed delving into the Scripture for deeper knowledge. That is wonderful indeed! We have studied and preached the subjects of the Holy Spirit, the Godhead, the marriage question, etc., etc., supposing the more fundamental things are behind us. Wrong! We have learned so

much and our knowledge is so much greater. Still, worldliness remains a great killer of Christianity in 1993. Any young preacher could handle it, yet it is rampant among many who claim to live the Christian life. Social drinking, and dancing are beginning to appear in weddings of a few who are church members. What is the problem? They're not on the Lord's side, and we're not either if we allow it to go on without our objection! Many church members attend movies or watch T.V. programs which undermine the very foundation of the Church for which Christ died. Folks, we need to be on the Lord's side. I remember when we were not so well versed in "deep" theological topics, but we knew we couldn't be like the world and still be pleasing to God. We knew we needed to stay "on the Lord's side."

#### **Promoting Autonomy in Mission-Field Churches**

*Cont. from page 4*

the Ghanaian preachers who were being supported at the time. During the first three-year phase of the work we propose the following:

##### **FIRST THREE YEARS**

1. The preachers be supported as planned with judicious additions and subtractions from the list as good judgment dictates. Subtractions can and should be made appropriately as some preachers become self-supporting, as local teachers become more capable, or if a preacher becomes irresponsible to the work.

2. That two churches a year be assisted to complete their buildings, with the agreement of those churches that the money given to them will be viewed as a "loan" which they begin to "repay" im-

mediately upon completion of their buildings by using an agreed-upon percentage of their Lord's Day contribution to help other Ghanaian churches to complete their buildings. We developed a letter of understanding to be exchanged between "helper" and "helpee" churches that sets forth expectations. This is not meant to be a legal document, but rather a means of avoiding misunderstandings.

By the end of the third year there will be at least six Ghanaian churches that are helping other Ghanaian churches to complete their buildings. These churches will be asked to make the same agreement with churches they help and so on. The church buildings will be of great benefit, but the most valuable thing will be that Ghanaian brethren will develop the habit of helping each other and looking to each other for help. The initial American investment will continue to multiply throughout the Ghanaian brotherhood. We believe this plan is Scriptural and we practice it in America, although in a less formal way. We certainly expect congregations that are helped to be willing, in turn, to help others. However, in all our foreign works I know of no church that has helped a sister church with money to build a building. Such help may have occurred, but it certainly is not the rule.

### **SECOND THREE YEARS**

By the beginning of the second phase, several Ghanaian churches will have completed their commitment regarding their buildings and will have become accustomed to helping their sister congregations. At this point, the churches that have completed their building commitment will be asked to begin assuming preacher's support. By the end of the sixth year Fairview

should be able to be out of, or largely out of, supporting the current Ghanaian evangelists.

We discussed the plan with some intelligent and influential Ghanaian leaders and they agree that it will work. Of course, no plan is infallible and this one will need to be evaluated and adjusted as needed. Regular visits by Fairview's representatives will be important in making the plan work by monitoring, encouraging, and supporting the brethren in it. At the conclusion of a plan such as this one, a new agreement with a less extensive/expensive role for American churches could be made.

### **SUMMARY**

The heart of this approach is that it offers an incentive for Ghanaian churches to help other churches, and an incentive for them to look to each other, rather than to America, for help. Previously we have seemed to believe that churches in poor countries were unable to assist each other. That assumption can be evaluated by recalling that this was a "third world" nation during the restoration period, when the U.S. made its greatest spiritual growth. Although Ghanaian churches do not have the financial resources of the average U.S. congregation, we believe it is an underestimation of their potential to think they cannot help each other. For example, the church in Accra has a weekly contribution of about \$35.00. If they dedicated one third of that to helping their brethren, which they could do, that would be approximately \$50.00 a month, enough to be of significant help to smaller churches.

We believe there will be other benefits to the congregational maturity that this plan seeks to develop. It should discourage fights in the U.S. for control of

foreign mission fields; and it should prepare us better for taking advantage of new opportunities. The most populous nation on earth, China, will likely open to the gospel in our lifetimes. We should be preparing to accept that great challenge. But such preparation means that we must mature in our understanding and conduct of mission work.



## **ANNOUNCEMENTS**

### **SARANSK, RUSSIA**

The door of opportunity to preach the gospel has been opened in Russia. Several of our preachers have begun new works in different cities. In order to do our part in helping to assure the best long range results in a scriptural way, the Mission Hills congregation in Springfield, Mo. has decided to sponsor the work in the city of Saransk. We plan to send Bro. Terry Baze to Saransk for two months beginning in July. Thereafter, we plan to assume the responsibility of doing all we can to see that this new congregation continues to be edified and nurtured in the faith until it matures sufficiently to be on its own and begin its scriptural responsibility to evangelize others. We encourage other congregations in America to become involved in the Russian work in a similar way while the opportunity still exists to accomplish maximum good. There is a great need for bibles and tracts in the Russian language. We invite anyone interested in helping the work in Saransk to contact the writers or Bro. Terry Baze.—

Virgil Hogland and Dan Wissinger, Elders, Mission Hills Church of Christ Springfield, Mo.

### 1993 CHURCH DIRECTORY READY FOR MAILING

The new 1993 Church Directory is now ready for mailing. This year's directory contains many, many changes. New churches plus the deletion of several who are no longer meeting. If you travel, you cannot afford to be without one. The price is \$2.00 each postpaid. When ordering, if possible, order several for others in your congregation or area. The price of postage is extremely high, with bulk mailings cheaper. Send all orders to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808 (417) 883-2315.

### NORMAN, OK

Beginning on or about July 1 1993 the Church of Christ at 911 N. Lahoma, Norman, Oklahoma, will begin meeting at the following times; Lord's Day Services at 10:00 A.M. and 5:00 P.M., Wednesday Evening Services will be at 7:30 P.M.

Further information or travel directions can be obtained by contacting one of the brethren listed below. Visitors are welcome at any time

Thank you for your consideration.

Yours in Christ, Jerry Harris, 514 Cripple Creek Dr., Norman, OK 73071 (405) 366-8715; Charles Davis, 805 Arnold, Moore, OK 73060 (405) 794-5759; John Boettler, Rt. 1, Box 31E, Washington, OK 73093 (405) 288-6443; and R.W. Applegarth, 1712 W. Boyd, Norman, OK 73069 (405) 321-4626

### ATWATER, CA

Effective July 4, 1993, Sunday evening services at Atwater,

CA will be changed from 6:00 PM to 5:00 PM.

### HOME COMING MEETING AUGUST 1 THRU AUGUST 8 ANDREWS, TX.

In 1956 a loyal congregation was established in Andrews, Tx. Thirty-Six years later, the church still stands, because of the efforts of those pioneers who blazed the trail, so to speak, and because others over the years have risen up to take their place in the work and worship of the church. In the early days of the church, Bro. Wayne McKamie was called to work with the church for an extended period of time, and this proved to be a wise decision, for the church grew in number, as well as in maturity. This year, August 1 through August 8, Bro. Wayne McKamie is coming back to Andrews to hold our Summer Meeting. To those of you who once worshiped in Andrews, a special invitation is extended. We want you to come and enjoy this special meeting with us. We will open our homes to you, so, mark your calendar and plan now to be with us.—C.A. Smith

**LACKEY-WHITE** - On the afternoon of April 10, 1993, a crowd of family, friends, and brethren gathered to witness Richard Lackey and Cathy White exchange wedding vows. The ceremony was held in Cameron (Hoyte), TX. Richard is the son of Ray and Velma Lackey, and Cathy is the daughter of Vera White. The singing was done by family and friends. It was a beautiful wedding with the building being filled to capacity. I have known Cathy all of my life. Our prayer is for God to bless them with many wonderful years

together in his service. They will live and worship in Broken Bow, OK. I was honored to officiate.—Randal Baker



**BOYER-Frank and Betty.** It is with sadness that we herald the passing of brother and sister Frank and Betty Boyer. Their death's come as a tragic shock. Frank, born Dec. 29, 1925 in Oklahoma entered the hospital recently for routine gall bladder surgery. The surgeon accidentally punctured a major artery which eventually led to his death some two weeks later. The strain on Betty was tremendous. Her health already frail, resulted in her death two days after Frank. She was born April 1, 1926 in Pitcher, Ok. At the time of their passing, both were 67 years of age. Just weeks earlier they had celebrated their 50th wedding anniversary. For several years they lived in the Stockton, Ca. area. Some time back they moved to Missouri and had resided in Ava, Mo. for a number of years. Frank, a leader in the church there, will be sorely missed. Surviving are one daughter, three sons, and several grandchildren and great-grandchildren. The writer, assisted by Bro. Dan Wissinger, conducted the memorial service on June 5, with burial in the Ava city cemetery.—Ronny F. Wade

**KEEL-Sister Mary Keel** was born March 3, 1912, in Gertie, Oklahoma, and passed away March

8, 1993, in Bakersfield, California. Survivors include Dan, her husband, Daniel R. Keel, her son; Her daughters, Mary Ann, of Eola, Texas, Betty Jean Caffey, Collinsville, Oklahoma; and Wanda Bean, of Bakersfield. Two sisters; Jewel Watson, Granfield, Oklahoma; Viola Crabtree, Clearlake, Calif.; 19 grandchildren, 17 great-grandchildren. Mary resided in Bakersfield for many years, meeting with the church at Planz Road. She was an example of the believers, and a Christian wife to Dan. She cared for Dan for many years through many illnesses without complaint. Life was not easy for Mary, who expressed to me many times her anxiety and deep concern for her children out of Christ. She did not possess an abundance of earthly things, but she was hospitable to everyone. She was very talented, and skilled in painting. I have a beautiful painting she gave me hanging in my study which I will always treasure, because she painted it especially for me. The church at Planz Road will miss Mary, and may her life be an encouragement for us all. She was buried at beautiful Hillcrest cemetery in Bakersfield. The singing was congregational at the gravesite, very beautiful, and well directed by brother Bob Smith. This writer, along with brother Wayne McKamie spoke words of comfort and warning to all.--Richard DeGough

**HIRST**-Mildred Murphy Hirst departed this life on January 9, 1993 at home after an extended illness. She had been a member of the St. Albans, WV congregation and was known widely for her generosity and hospitality. Her passing away can be compared to that of Dorcas in the

Bible—she will be greatly missed by many. Mildred is survived by her two children, Russell Hirst and Greta Greene, and one brother and two sisters, all of whom are faithfully serving the Lord at the St Albans congregation. This writer spoke a few words of comfort at the memorial service.--Richard Bunner

**BROUGHTON**-Sister Martha Broughton was born January 23, 1897 in Eldorado, Missouri; passed away April 11, 1993 in Merced, California, at the age of 96 years. Martha was married to John Henry Broughton when she was just 15 years old. He preceded her in death in 1941. Martha never remarried, remaining single for 52 years. She leaves one son, Johnny Broughton of Merced; daughters, Hazel Baxter, Elvira Willis, Mary Kemp, all of Merced; one sister, Loretta Stanislaus, Tulare, California. There also are grandchildren, great-grandchildren, great-great-grandchildren. Preceding her also in death were three sons, Henry, Marvin, Eugene Broughton; one daughter, Jurdeene. Martha lived in

Merced since the early thirties, and faithful to the Lord for many years. She was a blessed sister in Christ. Her teaching, dress, living, was to set an example for everyone. She would not uphold the wrong, but was very sympathetic and patient, and loving to anyone who had problems. She suffered hardship, pain, and a lot of sorrow in her life, without complaint. She was at worship when many would falter and never come if they were in her condition. Her two sons, Eugene, and Johnny were leaders in the church at Atwater, where I preach so often. She was lovingly cared for by her children in her home and at last in her children's. Elvira, a daughter, kept her until the end. She never had to go to a resthome. Brother Don McCord was a favorite of hers, and chosen to speak at the memorial service. Don could not come because of circumstances unavoidable. The church misses her. May we always have her in memory; her life was a good example for us. Brother Benny Cryer and this writer were privileged to conduct the service.—Richard DeGough



*the fields are white  
already to harvest*

*Don L. King, 41931 Chadbourne Dr., Fremont, CA, 94539, June 11—* It has been wonderful to be near home for a few weeks. We have enjoyed preaching at home and also at nearby congregations. This Lord's day, we are to be at Clovis, CA. and then back home for a while before leaving for the fourth of July meeting at Lebanon. We are to begin a few days meeting at Ft. Smith, AR

right afterwards. If you are going to be in that part of the country we would love to have you at the meeting. The news from the Philippines continues to be encouraging. The brethren are growing in strength and number. They are doing a great work. We ask your prayers for them and us.

*Billy Orten, Rt. 3, Box 127, Marion,*

La. 71260—During the past year, the congregations of Fairview and Conway in North Louisiana have been blessed with substantial growth. There have been six baptisms and two restorations at Conway and nine baptisms at Fairview. This growth has put new life and enthusiasm into the Christians. It is such a joy to see a person saved and a life changed that many here have dedicated their time to telling their neighbors and acquaintances about the love of Christ. In the thirty-six years that I have been associated with these two congregations, I have never seen the crowds at the services better, the love more fervent, and the enthusiasm for the Lord's work at a higher level. These brethren are not only interested in the local area but also in people around the world. Fairview is supporting fully or contributing partially to the livelihood of twenty-three preachers in six foreign countries as well as here in the states. Conway is sending support to five preachers in the U.S. and to mission work in at least three foreign countries. Within the congregations, there has been spiritual growth and maturity, especially among the new members and the young people, who are teaching and taking the lead in worship services. I recently enjoyed a short meeting with the Apelar congregation near McAlester, Oklahoma. This congregation is growing, being blessed with capable teachers and leaders. Another school year is almost over, and I look forward to the summer of gospel meetings and mission work. My meetings are at Scotland, Arkansas, May 30 - June 6; Escalon, California, June 12 - 20; and Porterville, California, June 27 - July 4. Lord willing, my brother James and I will travel to Ghana, W. Africa, for work with the churches and the preachers there from July 13 - August 11. Since the first faithful congregation was established in Ghana in 1987, the number has grown now to over twenty congregations. Fairview is supporting eight preachers there now, and some others are preaching who are not being supported. Reports of people being baptized and churches established are very encouraging. Brethren, where else

can we find the ratio of souls saved for dollars spent that we see in foreign missions?

Paul O. Nichols, 998 Terrace Drive, Oakdale, CA 95361, June 4—Recently I baptized a young man who will be attending services at Atwater, CA. In May I preached at Olivehurst and Sacramento (64th St.) and here at Oakdale. And it was a thrilling experience that I will long remember to hold a meeting at Montebello, CA in celebration of their 75th anniversary. It was here that I was baptized by Homer L. King during a gospel meeting which was held in 1937. Vida Morrow, Wilda Egurrola, Bob Morrow, and Tom Frank Morrow, all of whom were present the night I was baptized, came to the meeting. It was also at Montebello that I held my first gospel meeting over fifty years ago, and some of those who attended then were also present for this one. It was like a wonderful homecoming to see and be with so many that I have known through the years and with whom I have been associated in the Lord's work in the past. We had some wonderful crowds and outstanding singing. Too, this church has had an influence in the brotherhood. Many years ago it was at Montebello that Charlie Rawdon learned the truth about scriptural worship and took it to Chapel Grove, TN. Out of that congregation came the church at Lawrenceburg. Roy Knight learned about true worship at Montebello and took it to Holyoke, CO where he now lives. The congregation at Montebello also was one of the original congregations to sponsor the mission work program in California in the 40's which made it possible for many churches to be planted up and down the state. Don McCord and his wife attended most of the meeting and were such a help and source of encouragement, as well as were others. The Christians in that area made my wife and me feel very welcome. I also received an invitation to preach at the evening service at Covina the first Lord's day of the meeting at Montebello, which we enjoyed. May the Lord bless all our efforts for good.

Clovis T. Cook, 1503 E. Crestview, Springfield, Mo., June 8—We have just returned from South Louisiana, where we spent three weeks. There were medical reasons why we were there this time. However we spent considerable time working with the two churches in that area. The Foster Road Church decided to continue their radio program for awhile, so I taped enough programs to continue the program until Labor Day. The Pine View Church in Hammond, La., decided to run the television program another fourteen weeks. On Saturday afternoon, before we departed, the two congregations had a joint business meeting, which was very smoothly handled by Brother Bill Page. There was much zeal and enthusiasm shown by all concerned. They wanted me to return and work among them again this coming winter. While we were there we had two restorations which thrilled our hearts: They were Wayne and Patrick Westmoreland. Wayne was baptized by Chester King, several years ago. They had been out of duty for several years. Patricia is Wilma's oldest daughter and Wayne is her son-in-law. Since I went to that area several months back we now have seven members that are attending regular who have been added either by baptism or through restoration, The future looks very good, and we are eager to get back to it! My love and appreciation for the Church and the Word of God which directs us has augmented and has become a permanent fixture in my heart beyond my fondest expectations, in recent years. If there was ever a time when we should let the word of God "...dwell in us richly..." It surely is now!

Gary Barrett, 5903 W. 37th Ct. S. Wichita, KS. 67215, June 1--It has already been a busy summer. I recently preached the funeral of Brother Harvy Hedrick. I wish his wife the very best and his family. Harvy was a very nice man and faithful to Jesus. I just returned from W. Va. I enjoyed being with the brethren at St. Albans, 18th St. and also Proctorville, Ohio. While in W.

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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).

Va. I was called upon to preach the funeral of Sally Murphy's mother. Mike and Sally attended at St. Albans until moving to Ft. Myers, FL. We share in the loss by both the Hedrick's and Murphy's. I am to begin at Levelland, TX this Lord's day and look forward to it. June 20th we are to be in Houston, MO. I recently preached at Kansas City and West Plains. It is always good to be with these brethren. The work here in Wichita is going great. Since last reporting there have been additional baptisms and restorations. There have also been two new families move here. Lord willing, on July 8th, Bob Loudermilk and wife, Jimmy Vannoy and his wife and Teresa and I will be leaving for work in Tambov, Russia. We are to return August 11th. To the best of my knowledge this will be the first time in our brotherhood that this many have gone over together and the wives also taken. We are anxious to see what the outcome will be. I want to thank all the congregations who have helped us in this work and the individual contributions. The money has been raised and we now need your fervent prayers. This a large undertaking, but I feel we are prepared and ready to preach Christ.

*Bennie Cryer, 1124 Sheffield Ct., Stockton, CA, 95210, June 3*—Last evening was the first night of the meeting with the Weatherford, TX congregation and there was an excellent attendance by the local members and surrounding congregations. It is enjoyable to be in this area where Bro. Melvin Blaylock is living

and doing an excellent work. From here we go to Odessa, TX for the next meeting. The work in Stockton continues to progress with the elders leading the church to greater heights. We are looking forward to the meetings this summer and the Fourth of July meeting in Lebanon, MO. God bless all of you in the work of the Lord.

*Roy Lee Criswell, Rt. 2, Box 2336, Cassville, Mo., July 7, 1993*—Since our last report we were blessed with the opportunity to preach at the Mission Hills Congregation in Springfield, Mo. This was our first time to preach for them in several years and to preach in their new building. They are blessed to have good capable men as Elders, as well as teachers to assist in the Worship. Lord Willing, we leave this Friday for a series of Gospel Meetings with the Congregation at West Monroe, Louisiana. In the June issue of the Old Paths, I mistakenly announced the wrong dates for our meeting at Moore, Oklahoma. The correct dates for the meeting will be July 30th thru August 8th. We apologize for this. We look forward to being with these Brethren. We encourage all in the area who can to come and help us in the meeting. We are looking forward to annual Fourth of July Meeting in Lebanon, Mo. Please pray for the work here in Aurora.

*Remigio Bayaca, Ilocos Norte, Philippines, April 29*—The work in Ilocos Norte is going well. The last months, I was busy visiting different congregations here and also in Manila. As agreed upon with Bro. Danao, I will

stay in Manila for two weeks and in Ilocos for two weeks. I missed my radio program every Sunday but I am happy because Bros. Dario Estaville and Greg Maluga are alternatively broadcasting on my behalf during my absence. On April 14, we went up Kalinga Apayay as we have been doing in the past years. Bro. Dario Estaville, Greg Maluga and Pol Aquino were with me. Although it was a very hard journey, the peace and order situation is better. As before, we were met by brethren who are always hospitable. Although we all suffered from stomach trouble, this did not hinder us. We preached at night and in the afternoon at different places and the attendance was good. Our effort was blessed with seven baptisms in Tanglagan and four baptisms in Parina. We worshiped with them on the Lord's day and from there, we moved to Gattaran Cagayan. Before we left, we assured the brethren that we will always commit ourselves to be with them every April to have fellowship with them and strengthen their faith. The church is growing in that place not only in number but also in faith. Bro. Nelson Agresor did a very excellent job. In Gattaran Cagayan, the study started on the night of April 19. It is nice to see once again the tireless preachers and brethren from different congregations who attended. The singing was very good and all were edified because of the good sermons that were delivered by selected speakers. During the fellowship, a young lady obeyed the Gospel and was baptized into Christ.



A D V O C A T E

No. 8 August 1, 1993

## OLDER TEACH THE YOUNGER

*By Edwin S. Morris*

The apostle Peter writes in 1 Pet. 5:5, "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." In this passage, Peter shields the standing and authority of the elders. While the elders are not to act as lords of the congregation, the younger are not to despise the elders and act as if they amount to nothing. The older should show love, interest and concern for the younger and by their example let the younger know they are ready to help them. On the other hand, the young should be willing to listen to the advice of the older and use the wisdom given them. "Be subject" is an injunction to the younger members teaching them to be subject to the older members of the church. No doubt, in the church, this responsibility is not being practiced. Older brethren and sisters are not teaching and training younger brethren and sisters. I want to say in the outset that I oppose the class system of teaching as it is practiced today in the digressive and denominational churches. However, that does not relieve us of our duty for the older to teach the younger.

I would like to present to you some thoughts on ways we can carry out this teaching: (1) This teaching should begin before baptism. This study should continue until the younger persons are fully grounded. Often, we think in terms of starting with young Christians, but starting earlier would likely ensure more young people becoming Christians. If we wait until after they become

Christians we may miss some of the most impressionable years. In those early years, they are patterning their lives after someone. We should be the ones they wish to imitate. If we wait until they become Christians we may miss some of the most impressionable years. In those early years, they are patterning their lives after someone. We should be the ones they wish to imitate. If we wait until they become Christians to start studying, with them and if they do not become Christians on their own we would never get to study with them. In Prov. 22:6, "Train up a child in the way he should go; and when he is old, he will not depart from it." 2 Tim 3:15, "And that from a child thou hast known the holy scriptures, which are able to make the wise unto salvation through faith which is in Christ." Eccl. 12:1, "Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

(2) If we cannot study with them before baptism, we should begin as soon as possible after baptism. There is a freshness, purity, and energy right after the new birth that aids in study with them. They are hungering and thirsting after righteousness and are desiring to learn. If we miss this critical period, it will be harder and, in some cases, impossible later to teach them. The Jews and Catholics know what they are doing in having a regular course of study with the younger persons as they come along. We are not only to teach them the plan of salvation, but after they obey it we are to further teach them. In Matt. 28:20, "Teaching them to

*See page 7*

# CONTENTS

Vol. LXV No. 8



## ANNOUNCEMENTS 10

<b>Older Teach The Younger</b>	<b>1</b>
<b>Editorial</b>	<b>2</b>
<b>The Querist Column</b>	<b>3</b>
<b>In The Absence Of Elders (No. 3)</b>	<b>4</b>
<b>Pages From The Past</b>	<b>5</b>
<b>Husbands And Wives</b>	<b>6</b>

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# EDITORIAL

By Clovis T. Cook



The word "pattern" occurs fourteen times in the Word of God in the singular, and one time in the plural. When Moses was about to make the tabernacle, he was told, "... for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount" (Heb. 8:15). Moses was not allowed to change one "jot or tittle" or to stray in the least from the pattern.

In Pet. 2:21 the word "example" by Beza, and others, is translated "pattern." The two words are often used interchangeable. The two words can be used in some cases, as in the passage above, as a synonym.

We have often, when in public discussion or private, showed that there is a pattern for the things we do in the work and worship of the church. It matters not to me, whether in this country or abroad, the pattern for establishing the church and its worship must be the same. Jesus said, "...the scripture cannot be broken" (Jno.10-35). Paul charged the Corinthians, "...But let every man take heed how he buildeth thereupon" (1 Cor. 3-10). The word "how" in this passage suggests a plan. The plan (or pattern) cannot be relaxed or changed wherever the gospel is preached at home or abroad. "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11). The NIV, thought by some to be one of the better translations, a view not shared by this writer, says of this passage "If any man speaks, he should do it as one speaking the very words of God."

Paul, by the authority of Jesus Christ, charged the church at Corinth to all speak the same thing, to be perfectly or (completely) joined together in the same mind and render the same judgment—(1 Cor. 1:10).

In my opinion, to preach a gospel sermon to a public gathering in my native tongue to those abroad who do not speak or understand our language, obviously, I would need an interpreter so that all could understand and all could learn. Both the interpreter and I would be delivering a public discourse. Paul regulates these matters in 1 Cor. 14 and 1 Tim. 2:11-12. I know of no instance during the miracle age of the church, when the special gift of the interpretation of tongues was used where a

See page 7

# THE QUERIST COLUMN

*By Ronny F. Wade*

**Question:** If you were baptized for the remission of sins in any denomination, it is acceptable? (Tx.)

**Answer:** The controversy over the rebaptism issue has been long and often heated. One of the early debates that I have in my library between J. N. Cowan and Daniel Sommer covered this topic. Sommer took the liberal view that those coming from denominations, who understood what baptism was for, did not need to be rebaptized. Cowan believed they did. He and others referred to the process of receiving these people without baptism as "shaking them in." David Lipscomb, who also took the more liberal view, came under attack from a number of more conservative brethren. Just as then, so now, the controversy continues. Many today claim that so long as a person being baptized understands what they are doing and why, their baptism is acceptable. Others, who are somewhat more conservative, believe that the baptism must be for the remission of sins, but is acceptable even though it was a part of joining a denomination. Finally, there is the view that not only must one be baptized for the remission of sins, but must also be aware of the fact that he/she is being baptized into Christ i.e. his spiritual body, and not some denomination. It is the last view that this writer supports. Before giving the reasons why, let me point out that even though many feel their baptism was for the remission of sins, in reality it may not have been. I have talked with several who devoutly claimed that "their preacher" or "their church" baptized for the remission of sins. However, when checking they learned the very opposite. But what about a denomination that does baptize for the remission of sins? Can we accept that baptism? Are those people added to the church (Acts 2:47) against their will and without their knowledge? I personally do not think so. A careful study of the scripture reveals that Bible baptism is not only for the remission of sins, to wash away sins, to save, but also includes "some things concerning the Lord's kingdom." Peter taught this very thing in Acts 2:29-36. Again in Acts 8:5, "Then Philip went down to the city of Samaria, and preached Christ unto them." What all did preaching Christ include? Note verse 12, "But when they believed Philip preaching the things concerning the kingdom of

God, and the name of Jesus Christ, they were baptized, both men and women." Thus preaching Christ includes "the things concerning the kingdom of Christ and the name or authority of Jesus. When Philip "preached Jesus" to the Ethiopian (Acts 8:35) he also preached about baptism (Acts 8:36). To preach "Jesus" or "Christ unto them" is to preach what one must do to be saved and some "things concerning the kingdom." I deny that denominational preachers who preach baptism for the remission of sins are preaching the gospel. There is more to the gospel than preaching baptism. If a denominational preacher were preaching the gospel, he wouldn't be in the denomination, since the Bible condemns such. When he baptizes someone, he does so with the idea that they are becoming a member of "his church" i. e. denomination. Were you do ask that person after their baptism what church they were a member of, they would reply by naming the denomination into which they had been baptized. They certainly would not say "I am now a member of the church of Christ." Were you to ask the denominational preacher who did the baptizing if he was a member of the one church he would more than likely reply "yes", because he believes the denomination of which he is a part is the one true church. However, such is not the case. No denomination is the one true church. Years ago Brother Tom Smith of Healdton, OK, used the following illustration, which I think is as good as I have ever heard on this subject: A man wants to join the Masonic Lodge and goes through all the requirements to do so. In the process he passes the morals requirements, he recites certain passages from their books and undergoes initiation rites required by them. Finally he is granted membership in the lodge. Some years later he decides he would like to become an Oddfellow. So he goes to them and gets the requirements for joining their lodge. To his surprise he finds that they require some of the very things he did to become a Mason. He tells them that he has already done those things and wants to be accepted as an Oddfellow on that basis. They refuse telling him that becoming a Mason did not make him an Oddfellow even though some of the requirements may have been the same. Brethren, the same is true with the church of our Lord. Even though a

*See page 8*

# IN THE ABSENCE OF ELDERS (NO. 3)

By Paul O. Nichols

**I**n the first two articles under this caption certain facts were established. (1) A congregation can exist and function as a faithful body of Christians without elders and deacons if there are no men who qualify. (2) It is unscriptural to appoint men to the offices of elder or deacon in the church unless they have the qualifications required by God (1 Tim. 3:1-7; Tit. 1:5-9). (3) It is possible for the ordaining preacher to be guilty of partaking of the sins of unqualified men (1 Tim. 5:22). (4) No one has God-given authority to invent substitute offices and to appoint men to function as elders while they are called by names originated by men.

## **SOME POSITIONS HAVE PASSED AWAY**

Some positions or offices in the church passed with the age of miracles and inspiration. We no longer have apostles or inspired prophets in the church. However, the word of God still authorizes the existence of elders, deacons, and evangelists and the work that they do. The need for such men will never cease as long as time shall last. Men should be encouraged to qualify themselves to fill these positions in the Lord's church, but we should never be guilty of lowering the standards of God in order to have them.

## **TEACHING IS A FUNCTION**

Congregational teachers have an important function in the church, but they hold no office. Teaching is important, but it carries with it no special authority. Paul says, "For ye may all prophesy (teach) one by one, that all may learn, and all may be comforted" (1 Cor. 14:31). But there are restrictions. Peter says, "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11). One is restricted to the teaching of the word of God. There are also qualifications required. Paul writes to Timothy, "And the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). Public teachers in the church must be faithful men who have the ability to teach, but they hold no special office.

One of the qualifications of an elder is "apt to teach" (1 Tim. 3:2), An elder is a teacher of God's word, but that is not his office. An evangelist must be "apt to teach" (2 Tim. 2:24), but he is more than a teacher (2 Tim 4:5). A deacon on the other hand is not required to teach. But if he has the ability and desire, he can be a teacher, but that is not his

job as a deacon. So teaching is a function which can be performed by those who have official positions in the church as well as those who do not. Being a teacher does not make him an official.

## **DIFFERENT KINDS OF MEETINGS**

Every meeting that is conducted by a congregation is not necessarily the same. There are different kinds which can be conducted, depending on the needs and circumstances. A gospel meeting is one kind that most congregations hold every year for the preaching of the Gospel in their communities (1 Cor. 1:21). But there are others. The apostles and elders got together in a meeting at Jerusalem (Acts 15:6) to deal with a problem in the church that had arisen over false teaching. This meeting was held to determine truth. In Acts 12:12 a prayer meeting was held in behalf of Peter who had been cast into prison. Another kind of meeting authorized in the scriptures is one for the purpose of exercising discipline (Matt. 18:17; 1 Cor. 5:4,5). It might be called a discipline meeting. Then there is the business meeting that is convened for the purpose of taking care of congregational business (Rom. 12:11).

## **"THE BUSINESS MEETING"**

The business meeting is not a gospel meeting, nor is it a meeting to ascertain truth, nor is it a discipline meeting. A business meeting is a gathering of brethren for the express purpose of taking care of church business and making decisions how to best expedite the Lord's work. Brethren make decisions about how many meetings the local church should and can afford to conduct during the year, what preachers to contact for said meetings, how much to support these men, what means to advertise the meetings, the time of services. They may discuss the budget, what color to paint the building, whether to build or rent a place of worship, whether to carpet the floor of the meeting house, whether to pad the seats or not, whether to install air conditioning, whether to replace the old furniture, consider opportunities to spread the gospel, discuss letters from brethren asking for help in other places, and how much they can afford to send, ad infinitum. Such decisions do not take a stupendous intellect, a great deal of spiritual maturity, certain physical or spiritual age, great education, or a vast knowledge of the scriptures. But an unselfish and genuine concern for the

See page 8

## PAGES FROM THE PAST

During the years that my father, Homer L. King, and Homer A. Gay were laboring together in the publishing and editing of *Old Paths Advocate*, Brother Gay edited a column titled "Timely Suggestions." This particular piece is taken from the October 1, 1950 number of OPA. Brother Gay's wit and wisdom is amply demonstrated in this one and we thought you might enjoy reading from his able pen again nearly forty-three years hence. Please notice how plainly it is written. One could hardly miss his point.—DLK

### TIMELY SUGGESTIONS

*By Homer A. Gay*

What shall we do with our enemies? In times such as we are now living in, this is a pertinent question indeed. Jesus says for us to "love our enemies" (Matt. 5:44). But someone objects and says, "I just want to get rid of them." Well, did you ever stop to consider that the best and quickest way to get rid of an enemy is to make a friend of him? And a sure way to do this is found in Proverbs 16:7, "When a man's ways please the Lord, He maketh even his enemies to be at peace with him."

**WHISPERERS:** "A froward man soweth strife; and a whisperer separateth chief friends." (Proverbs 16:28). If everyone could realize that one of the six things which God hates is "A man that sows discord among brethren" (Proverbs 6); and that "The path of the just is as a shining light, that shineth more and more unto the perfect day" (Proverbs 4:18), they would commit to memory 1 Thess. 4:11 which reads as follows: "And that ye study to be quiet, and to do your own business, and to work with your own hands as we commanded you."

Perhaps we can make it clearer by saying it this way: If we will see to it that we let the other fellow's business alone, we will be surprised how much more time we will have to attend to our own business and how much better everyone will feel about it.

**THE DANGER OF STRONG DRINK:** It has always grieved my soul to hear anybody contending for a strong drink—whether it is for pleasure or for their worship. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Proverbs 20:1). Remember that whatever may be said of strong drink, that the Bible says it will deceive. It is a deceiver, and

like the coil of a serpent, will encircle a soul and draw its hold tighter and tighter, until it takes away a man's reason, his manhood, his honor and everything worthwhile that is within him. Strong drink is dangerous. Will you please turn and read Proverbs 23:24 to 35 inclusive and let me save the space here? Notice how the wise man here, by the inspiration of God, warns against strong drink. Let us always consider where it will lead to. "At the last," he says, "it biteth like a serpent" this is after it has coiled around the soul with that hypocritical, deceiving "harmless," "purified" claim until it has destroyed one's resistance. He further says "it stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things."

I have seen the influence of strong drink. I have lived long enough to see a good Christian family go to drinking "home brew" for their health and wind up in sin, separation, poverty and shame; to see a number of, heretofore, faithful brethren, begin contending for strong, fermented wine in the communion service and wind up in the liquor business with both they and their families disgraced. Strong drink is not something new to me; I was reared in a little hick saloon town. Not one good thing can be said about strong drink. It is poisonous and destructive in its nature; it is hypocritical and damning; is a habit forming drug; and brother, it is of that same soul destroying nature no matter where you find it. It is that same poisonous, habit forming, God dishonoring, soul destroying drug, no matter if it is served for the (supposed) drink on the Lord's table or sold by a bootlegger in a fruit jar in a back alley.—*Homer A. Gay*

# HUSBANDS AND WIVES

By Rick Martin

**W**e are living in a day and age in which divorce has become one of the major problems facing society. Not only is it affecting society, but it has also become a problem in the Church.

Many have written about the problem of divorce. However, this article addresses the need to avoid the problem entirely. For several it is too late; but perhaps some couples or young people contemplating marriage will find this article helpful in building and sustaining a loving, Christian marriage.

If husbands and wives understand their relationship to each other and to God, I believe they can avoid divorce. The true Christian man and woman will want to have the proper relationship with their spouse.

## I. "WIVES SUBMIT YOURSELVES UNTO YOUR OWN HUSBANDS"

The Apostle Paul wrote in Ephesians 5:22-24, "Wives submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife even as Christ is the head of the Church and the Savior of the body. Therefore as the Church is subject unto Christ so let the wives be to their own husbands in everything. " In this scripture, Paul stipulates that the key principle in a marriage relationship is submission. Even though submission is frowned on by many, it is a timeless, biblical principle. Many marriages have problems because the mates do not understand this principle. To help us better understand what the principle of submission is, I think it would be helpful to identify what it is not.

Submission does not mean that the man is superior to the woman. Submission does not mean that the woman becomes a slave to the man and that he is allowed to walk over her as if she were a doormat — acting as a dictator.

To some women, submission has become a dirty word. It is not some cruel act committed against women. In reality, submission is simply a fact of life. It is a basic principle found in business, government, school, and everyday life. The principle of submission is at work everywhere you look. In fact, for our hair and eyes to be a certain color, one gene has to submit to another. We submit to governments and those in positions of authority every day. To be truly Christ-like we must be submissive. Ephesians 5:21 says, "Submitting yourselves one to another in the fear of God." In this scripture men and women are admonished to submit to one another, which means to esteem, look upon, and be concerned about the interest of others.

When the Christian woman submits to God by submitting to her husband, she displays the attitude of humility, recognizing his authority as the head of the family.

Christian wives are called upon to submit to their husbands. Submission to God takes precedence over submission to anyone or anything else.

Submission is not a sign of weakness. In fact, it is a sign of strength. A woman with strong character will do what is right before God, thus showing great faith that He will take care of her.

Submission takes courage. Sarah is one of only two women listed in "Faith's Honor Roll" found in the book of Hebrews. Sarah was married to an ordinary man named Abram, who lived in a pagan society. God told Abram to get out of that land. Sarah submitted to her husband and went with him. Suppose Sarah had decided she wanted to live her own life. What if she had said, "Now Abram, you can leave if you want to, but I'm staying right here!" Would she have been included in that great Honor Roll? Certainly not!

Submission is an ongoing lifestyle where the wife voluntarily yields to her husband. In turn, the husband should exercise his God-given responsibilities of protecting and providing for his wife's physical, emotional, and spiritual needs. Women were created by God to subject themselves voluntarily to the man.

There is no inequality in submission or in the "Golden Rule". To show care and courtesy for others will be seen by God. After all, we are to do things that are pleasing unto Him.

## II. "HUSBANDS LOVE YOUR WIVES"

Wives may think they have it tough in submitting to their husbands, but notice what the Apostle Paul tells husbands. Ephesians 5:25 says, "Husbands love your wives even as Christ also loved the church and gave himself for it." Ephesians 5:28-29 states, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth it and cherisheth it, even as the Lord the Church." Men, these are strong commandments. A husband is to love his wife as Christ loved the church and gave His life for it. If a husband will love his wife in this way, she most likely will show her love for him by submitting to him.

The kind of love that a husband is to have for his wife is a sacrificial love. It is a love that is willing to give his wife tender and wise direction so that she experiences the blessings of God. It is a love that values his wife as a woman of great worth; someone to cherish above every other woman.

Furthermore, a husband's love is to be servant-oriented. It is easy for a husband to make demands of his

See page 9

## OLDER TEACH THE YOUNGER

*Cont. from page 1*

observe all things whatsoever I have commanded you and lo, I am with you always, even unto the end of the world." Paul instructs the older women to teach the younger. Titus 2:4, "That they may teach the younger women." The word teach means to "train." This training would be a matter requiring time and patience. It would not be just a periodical thing. It would be continually. This would follow as a result of the steady, faithful performance of the quiet, every day duties that God has called them for. Life is made up of small and simple deeds. Character is composed of many simple qualities, and the honor of God is bound up with the faithful discharge by Christians of the simple duties of life. The family is the chief seat, and often the main test of Christian character, and it is the distinctive feature of humility as ordained of God. In Titus 2:6, "Young men likewise exhort to be sober-minded." The tendency of youth is to lightheartedness and frolic that lead to sin. While the Christian life does not deny the enjoyment of life to youth it would hold in proper restraint that they be sober-minded, and act as becomes Christians. The true happiness here and hereafter is promoted by restraining the tendencies to excess in lightness and frivolity.

(3) The study should be private and family based. This will take advantage of the "new convert" status to study with the whole family, which will do several beneficial things. Every family changes when a new baby is born, and a family changes spiritually when a new babe is born. This gives good anticipatory

teaching to other young children, making an opportunity to teach out-of-duty or unbaptized members like fathers, older siblings, etc. When the whole family is taught, the young person is more likely to find support for their new Christianity and to stay with it. We all should take advantage of private or family based teaching. Most parents want to associate with other families who have children their age so the children will have a good social life. This is well and good. They should not forget that it would also be very productive to associate with these same ones and study the Bible together. Too, it would be good to associate with older families so the children can be helped by their encouragement and manner of life. This would give the children an opportunity to pattern their lives after Christians rather than movie stars, athletic stars, etc. We need more association together for spiritual reasons. This method is fully in accord with our belief that this sort of teaching should be done "in private," not in "classes." This private type of study should include young women as well as young men. Too many times we emphasize studying with young men because they have the potential to become public teachers. In doing this we minimize the role of women and lose a great potential.

(4) The older should teach the younger "how to study." The study should concentrate on skills for "how to study" as well as imparting facts and knowledge. At some point the young person must take over the responsibility for their own study. If they have not been taught the "how" they are left high and dry when the help of others is stopped. Teach them how to prepare for sudden temptations. Prepare your mind

for what you would do before the temptation comes. For example, regardless of what comes up, God comes first. God comes before job, vacation, career and even family. Teach them responsibility to home congregation church services and family. Every Christian should have a home congregation that they put first. Sometimes church members just go away from home services feeling no obligation to that congregation or its needs. Older ones should teach the younger how to handle financial affairs. Of course, they cannot sit down and count the cost they could not teach the younger on this. Through experience the older can point out to the younger mistakes not to make. Our prayer is that we all will do more along these lines.—*Edwin S. Morris, 10520 N. McKinley, Okla. City, OK. 73114*

## EDITORIAL

*Cont. from page 2*

woman was employed to do so.

If some of these churches that are being established abroad are not organized according to the Bible pattern, it will indeed be difficult to change them later.

If we are to walk by the same rule in our church work in this country (Phil. 3:16), why not abroad? "For I am the Lord, I change not..." (Mal. 3:6).

It is my sincere hope and prayer to God that we will not make "shipwreck" out of the great opportunities that seem to be ours by turning them into a vacation land—a plaything!

I understand that efforts are being made to correct what we think was a mistake in using women interpreters in public meetings (if indeed this has been done) in mission fields abroad.—*Amen! DLK*

## THE QUERIST COLUMN

*Cont. from page 3*

denomination may baptize for the remission of sins, when you go into that body, the Lord does not add you to his church (Acts 2:47). If he does, you are added to the church of Christ, without your knowledge and against your will, for you had no intention of becoming a member of the body of Christ when you joined the denomination. Who can believe it? (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808.)

### In The Of Elders

*Cont. from page 4*

cause of Christ, an humble attitude, common sense, and some wisdom go a long way in making good decisions for the church in such meetings. An unchristian and immature attitude can make such a meeting a disaster.

A business meeting comes under generic authority and is therefore scriptural and right. Church business has to be taken care of, and matters of expediency have to be decided. The apostle Paul says, "Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11). Who is going to take care of business. The brethren are! The Lord never has authorized a dictatorship in the church, whether a man be an elder or evangelist or some brother who is simply looking for preeminence.

Anyone who "lords it over God's heritage" is wrong, including elders (I Pet. 5:3). And a wrong attitude on the part of a brother in a meeting does not make the meeting wrong; it just makes the man wrong. And the brethren need to let such men know that they are out of order and the misconduct is not going to be tolerated. One needs to

understand that if he cannot behave himself at a business meeting, it would be best if he did not participate, because he is a detriment. If a brother has to have his way about everything, he is wrong. Even an elder cannot be "self-willed" or "soon angry" (Tit. 1:7).

Just because there may be disputing, even much disputing, it does not in itself make a meeting wrong. At Jerusalem in the meeting with the apostles and elders we are told in Acts 15:7 that there was "much disputing" before a decision was finally reached that "pleased ...the apostles and elders, with the whole church" (Acts 15:22). All brethren need to consider certain scriptures. These can help us have the right attitude when we come together to discuss the affairs of the church. Peter says, "...Ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility..." (1 Pet. 5:5). And Paul says, "Submitting yourselves one to another in the fear of God" (Eph. 5:22). Again he says, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19).

Some have objected to business meetings because they say they don't believe in voting to reach a decision. Evidently such people have not noticed the Greek word used in 2 Cor. 8:19. The word "chosen" is from the root word "cheirotoneo," which according to Thayer's Greek Lexicon means "a. prop. to vote by stretching out the hand" "b. to create or appoint by vote". And that is exactly what is done in a business meeting.

### EXPEDIENCY

When considering things that are expedient the first thing that

has to be determined is that the matter under consideration is scriptural. If it is not, it cannot be expedient, so therefore should be dropped. Once brethren are sure a thing is right, the next thing they have to be sure about is that it is not stated. If it is, it must be done as specified; it is not a matter of expediency. We have no choice. Also the decision of the brethren must not be offensive to the conscience of a brother. Finally, the decision must be in the best interest of the church.

Expediency is never used to determine matters of faith, acts of worship, or principles of morality, and that is certainly not the purpose of a business meeting. Let us consider what the venerable Alexander Campbell had to say about the matter of expediency. "According to the law of expediency, then, the minors in age, experience, or numbers must give place to the majors in age, experience, or numbers. But as numbers are supposed to represent the ratios of age, wisdom, and knowledge, it is expedient that a clearly ascertained majority of those whose province it is to decide any matter shall interpret the law of expediency; or in other words, the minority shall peaceably and cordially acquiesce to the decisions of the majority. Since the age of social compacts began, until now, no other principle of cooperation, no other law of expediency, can secure the interests, the union, harmony, and strength of any people, but that of the few submitting to the many." The Christian System, P. 75 Conclusion

Finally, we have learned from the scriptures that congregations of Christians can exist and function scripturally without elders and deacons, although this is not the ideal arrangement. Some

did in the days of the apostles. Also, only scripturally qualified men are to be selected and ordained to be officers in the church. Too, no person has the authority to offer a substitute arrangement for scriptural church government. We cannot have "interim officers" in the absence of elders and deacons. Every congregation is an independent corporate body of Christians which makes its own decisions and conducts its own affairs. We also see from the Bible that there are different kinds of meetings that can be conducted by a congregation, and brethren should not make a mistake by confusing them. Business meetings are not wrong. Since the Lord did not specify how expedient matters are to be decided, brethren have the scriptural right under generic authority to conduct business in meetings arranged specifically for the purpose.—998 Terrace Drive, Oakdale, CA 95361

### **HUSBANDS AND WIVES**

*Cont. from page 6*

wife. In fact, some husbands make unreasonable demands of their wives. Headship in the scriptures does not mean you lord over someone. Much to the contrary, headship in the scriptures means you are willing to serve them. Mark 10:42-45 says, "But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister and whosoever of you will be chiefest shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many. " The husband is to function as the leader of his

family through a servant spirit, not autocratically. He serves Christ as his Lord by ministering to his wife and family.

### **III. BUILD EACH OTHER UP**

We live in a very difficult world. We do not have to look very far to find individuals who are eager to tear us down. Consequently, the positive support that husbands and wives give each other is a critical element in sustaining a marriage. Husbands and wives should compliment each other. It is a shame that some marriage partners feel obligated to keep their mates "humble" by never complimenting their actions, appearance, or other qualities. Some withhold praise and pour on criticism. One wife said, "Everybody else tells him he's wonderful; it is my job to keep his head at a manageable size"

Don't put each other down. Let your mate know you are proud of him/her. Don't dwell on little imperfections—we all have them. It is said that on a honeymoon a groom took his bride by the hand and said, "Now that we are married dear, I hope you won't mind if I mention a few little defects I've noticed about you." "Not at all," replied the bride, "it was those little defects that kept me from getting a better husband." A marriage where the partners tear each other down is doomed for failure. **BUILD EACH OTHER UP!**

### **IV. WHEN PROBLEMS ARISE**

Every marriage will have problems. When two people live together, there will be conflict at some time. It is how you handle the conflict that matters.

When a problem arises, don't shut your mate out. When God created woman he said, "It is not good for man to be alone." There is supposed to be a special intimacy in marriage. How tragic it is to be shut out of communications by the one you love. Many husbands and wives brutally hurt each other by withdrawing from their mate when they experience conflict. Life involves conflict. The ma-

ture couple learns to manage it and respond to it in appropriate ways. Don't even think about divorce as being a solution to conflict. Never use the word divorce as a threat to your mate. Husbands and wives make a commitment to be married as long as they both shall live. Do everything in your power to keep your marriage going. Handle conflict and problems as they arise. Talk through these problems and find ways to compromise. Listen to your mate as much or more than you talk.

### **V. GOD MUST PLAY A CENTRAL ROLE IN YOUR MARRIAGE**

When I think about the relationship that exists between a husband and wife, I am reminded of a machine with many different gears. This machine has gears that are perfectly fit for each other and they work in unison. As long as those gears are oiled, there is no problem; but if you fail to keep them oiled, friction will eventually destroy these gears. Even though a husband and wife may be meant for each other, without God's soothing influence, friction will occur. Just as friction destroyed the gears, it will also destroy the marriage, and most likely, each other.

When husbands and wives have a relationship based on God's plan, a happy marriage will be the result. There is a great satisfaction when two hearts are united in Christ and the marriage is sustained through love and adherence to God's teachings. No relationship is 100% sure. However, when a couple realizes the duty they have to each other and to God and fulfills those responsibilities, it is highly probable that they will be able to overcome the problems that arise.

Husbands, help your wives be the type of mate they should be by loving them the way the Bible teaches. Wives, decide to be the type of wife you ought to be by submitting to your husbands and to God.—3400 Shaw Road, Marietta, GA 30066



### FIFTY YEARS OF SERVICE

I am grateful for the good reception that my book, *Fifty Years of Service*, has received. It contains an autobiography, articles and reports from the *Old Paths Advocate* that have appeared through the years, a history of the church and my preaching for over a half a century, as well as biographies of some of the contemporary preachers who helped to mold and shape our brotherhood. It also contains many of the sermons, either in outline or complete form which I have preached through the years. The price of the book of over 400 pages is \$15.00 postpaid. Brother Smith Bibens is the publisher, and you can either order from him, P. O. Box 725, Buffalo, MO 65622, or from me, Paul O. Nichols, 998 Terrace Drive, Oakdale, CA 95361.

### MO LABOR DAY MEETING

The meeting will be hosted by the congregation meeting on the Northside of Springfield, MO on North Highway H. They plan to announce the location soon for the actual meeting. The meeting will begin on Friday evening before Labor Day at 7:30 P.M. and close on the Sunday evening service at 6:00. There will be a Saturday morning service at 10:00. A number of well known preaching brethren are scheduled to preach on several very contemporary topics. It will be beneficial for you to be there. For more information contact: Kerry May, 725-2523; Irvin Barnes, 833-4710; or Wayne Towe, 866-8028. (417 area code).

### CHURCH DIRECTORY CHANGES

New Congregation: Philadelphia, Pennsylvania-Church of Christ at Oxford St. Meeting in the home of Bro. James H. Smith, 1205 West Oxford St., Phila., Pa. 19122. Sunday 11 A.M.

(Please call in advance (215) 235-0105.

Chicago (DuPage Co.) Now meeting in Brandon Woods Club of Glen Ellyn. Corner of Rt. 53 and Pershing Blvd. Glen Ellyn, Il. Church Phone (708)790-9120 Sun. 10 a.m. Baine Adams (708) 469-3664 or Keith Minter (708) 623-4017

Longwood Church of Christ-Sanford Fl. Ph. number changes: Larry C. Pate (407)323-5830 Dennis Bumbalough (407)324-4338.

Change of Worship Time: Brookside Church of Christ in Nashville TN meets for worship on Sunday 10:30 AM and 5:00 PM. There are no weekday services.—*Johnny L. Fisher*

### NEW 1993 CHURCH DIRECTORIES READY

The new church directories are now ready for mailing. Send all orders to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808. They are going fast. Order yours today. The price is \$2.00 each postpaid. If possible order several for others in the congregation. This helps us hold down costs of postage.

### 1993, EASTERN LABOR DAY MEETING



### PONTIAC, MICHIGAN AUGUST 29 - SEPT. 5

This years meeting will be conducted by brother Don McCord of Covina, California. We hope everyone will try to make plans to come and feast on God's Word. Services will be held nightly at 7:30 p.m. August 29 - September 2 services will be held at the Pontiac Church of Christ. September 3 - 5 services will be held at Waterford Oaks. September 4th there will be a Saturday morning service at 9:00 a.m.- 10:00 a.m. Brother Ron Courter will speak concerning "Marriage and the Home", at the Pontiac church building. This will be especially helpful for the young. If you wish to stay with someone, please contact: Ron Courter at (313) 682-0042 or Aaron Willis at (313) 682-0827

### DO YOU NEED WORK?

If you are in need of work and would be willing to relocate or if you are just coming out of college into the work force, the Chicago land area offers wonderful opportunities. Jobs are plentiful and prospects for advancement and pay are outstanding. If you need more information you may contact Bro. Baine Adams at (708) 469-3664 or Bro. Keith Minter (708) 623-4017. In addition to steady work, this is a good opportunity to help a young growing church.

### FROM THE FIELDS

*the fields are white  
already to harvest*

*Reggie Kinser, 9212 S. Ketcham Road, Bloomington, IN. 47403 July 5, 1993.—* We just returned from a very enjoyable time at the Lebanon meeting. The singing and preaching were very uplifting as usual. While we were in the area, we were pleased to preach at the Mission Hills and Buffalo congregations. The brethren were very gracious at both places. I especially want to thank brethren Smith, Frank, and Tony, of the Buffalo congregation for the fine work they are doing in that community. It was due to their efforts that three people obeyed the gospel during our brief stay with them. We pray that these brethren will never grow weary in doing good. There was also

one confession of faults at Buffalo. Since our last report I have held short meetings at West Plains, MO. and Hamilton, OH. We had good meetings both places with visible results including one baptism and several confessions. We thank the good Lord for His goodness and mercy that has allowed us to be a small part of His work in other places. Here at home we are continuing to conduct home studies on a regular basis. We recently assisted two in obedience to the gospel here at Spencer and two others at the Harrodsburg congregation. We have several other good prospects due to the work of our local brethren. Please pray for us in His work.

*Paul O. Nichols, 998 Terrace Dr., Oakdale, CA 95361, July 5*—I was privileged to speak for the home congregation at Oakdale morning and evening, June 6. The following Lord's day, June 13, I was at Yuba City for two sermons. Then on June 20 it was my pleasure to preach at Turlock at both services. We enjoyed being with people in these congregations with whom we don't often get to associate. This last Lord's day I preached at Oakdale again both morning and evening. The Lord willing, we plan to be at El Cajon this Wednesday and to be at Atwater next Lord's day for two services. This summer we are to be at the following places for meetings: Mt. Grove, MO, Aug. 1-8; Arpelar, OK Aug. 11-15; Lexington, OK, Aug. 16-22. We look forward to being at these places once again. We still have not decided definitely what we are going to do when the work with the church at Oakdale ends at the end of October. Greetings to all the faithful everywhere.

*Johnny L. Fisher, 184 Brace Rd., Summertown, TN 38483, June 25*—On April 9-11 I held a meeting near Hazard, Kentucky. Shelby Taulble is trying to establish a work there. I was in Raleigh, N.C. April 12-18 for visitation and preached a weekend. I was in Oregon during the month of May. I met with the church at Salem and held a short meeting for them. We have learned to love them very much. During our stay we attended the Memorial Day meeting at Forest Grove, Oregon. Delmer Lee and his family are living there and we spent the night with them. The Christians in that area are very loving and supportive of the work. I am back home now and helping the churches in Tennessee. It is good to have Bennie and Joann Cryer visiting in the area. I still have meetings at Temple, GA, July 18-25 and Raleigh, NC, Sept. 12-19. The Chapel Grove brethren invites everyone to their Labor Day meeting September 1-5 with Alton Bailey. I am doing pretty well after my surgery in January. I want to thank all who demonstrated their love for me in so many ways. Please keep praying for me.

*Tony Denton, 407 N. Kings Rd., Henryetta, OK 74437-3810, June 21, 1993*—It has been a long time since I last sent in a report, and many things have happened since then. We have now been living in Henryetta, OK for over two and a half years, and we began coming here and teaching for them twice a month about two years before that. We have had six conversions here in the last three years. We have also had one fellow (who had just been baptized six months earlier) to pass away, several to move off, and some to leave the Lord for pleasures of the world.

Currently we have a weekly study going with the young folks who attend here, some who are members and some who are not. We have a 500 word weekly newspaper article being published, which the local paper lets us put in for free. We have had three letters just within the past couple of weeks in response to these articles, not including comments made by other people of the community. (Henryetta's population is only about 7,000.) One of those letters is very, very encouraging, and we are eagerly awaiting a response to a letter I wrote back to her. Another fellow (a "Jew") has attacked my articles by way of the newspaper once recently and has also written me directly. I am getting ready to answer him and see how "good and honest" he is. We also had a debate here with the "liberal" cups brethren over the use of one loaf and one cup in the Lord's supper, which went well. The attendance was outstanding, and we are still hoping we will see some results other than the few positive comments we have heard from those brethren. We have also worked the area by knocking doors and talking to people with a few studies, passing out door hangers which not only invite people to take a free correspondence course, but to visit our worship services, and by putting out tracts, etc., with various members and even non-members getting involved in some of these works. I have also had two meetings in Kansas within the past few months, which have been very rewarding and helpful to us as much as we hope to the members of those churches who came to those meetings. There are some great people in the Kansas City area whom I have never met before these meetings and who need to be complimented for their willingness to use some of the younger, non-circuit preachers, because there are other sincere preachers out there who are good public speakers for the Lord and His cause. We have also had two great meetings with Michael Fox and Bobby Loudermilk, and are expecting one more this Summer with Delmer Lee in July. God bless the work wherever you are!

*B. B. Cayson, 1993 Burnham Ave., Memphis, TN 38127*—We are busy in the Lord's work and the Lord is giving the increase. The new congregation in Memphis, 1914 Frayser Bl, is doing well. The Lord has blessed us with a nice building. Our first service we had 16 and have doubled in number. We want to thank the congregations and individuals (Glen Ballard, Bro. Kimbro, Tracy Stephens, Ronald and Rickey Long, and others) who have helped in this mission effort with your prayers and financial support. In Feb. and March the Chapel Grove congregation supported Kevin Presley. He did a good work with

six additions. We have gained four from the cups and Sunday school and we have had some confessions. We have visitors every service. Brother Jimmy Smith will be here July 18-20. We are looking forward to this weekend meeting. - Received too late for July issue, our apologies—DLK

*Bob Chancellor, 166 Sandy Beach Dr. Granbury, TX 76049*—Dear ones I haven't felt much like writing, but there have been so many prayers, cards, phone calls and financial support I feel compelled to answer a few. As it turns out I had four cancers, three around the brain and one under my left arm. They tell me that the ones on my head are taken care of, two by surgery and one by radiation. I'm taking chemotherapy for the one under my arm and the doctor seems confident it can be eliminated. I've had four treatments (of four treatments of five days) and expect to start more next week. I am being treated at M.D. Anderson, Houston. I was getting some reaction from the medicine so the doctor let me come home a few days (My address in Houston is 8080 S. Main, Box 103, Houston 77025). The work at Cleburne is gaining though I'm gone most of the time right now. Melvin baptized a couple just a few nights ago. Please continue to pray for us and may God bless you.

*Edwin S. Morris, 10520 N. McKinley, Okla. City, OK 73114, July 7*—I always look forward and enjoy reading the O.P.A. We just returned from the annual July 4th meeting in Lebanon which was truly a spiritual feast. The preaching and fellowship was uplifting. This year, I have preached at the following places: Tulsa, Washington, Norman, Crescent, all in Okla. and Vance Jackson Rd. in San Antonio, Tex. and Mission Hills in Springfield, Mo. The congregation in Edmond is doing well. We emphasize having good teaching and good services. We know this is important to the growth of the church. I have some home studies that I enjoy. The Edmond congregation oversees the work in Zambia, Africa. This was begun in 1985 and has good growth. We also help out in other efforts as well as keeping the work here going. I am to be in a meeting in Miami, Ok. Sept. 18-26, 1993. Should any congregation like to have me for a weekend or longer meeting I am sure we could work it out with you. Pray for us.

*Bruce Roebuck, Rt. 2, Box 286, Valliant, OK 74764*—Since moving here to Golden, December of last year, the work has gone well. The brethren are ready and willing to work. We have met with several of the digressive brethren in the area and hope to have some influence over them. There

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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)**

are several young men here who have a desire to teach and perhaps become gospel preachers some day. With our shortage of preachers and even congregational teachers I feel it vital to help these young men develop into capable teachers of the Word. As well as the work here, I've conducted gospel meetings in Council Hill Ok, Lawrence Ks, Lawrenceburg TN, White Bluff, TN, Athens AL, and Cullman AL. I've found our brethren to be unparalleled in hospitality. We enjoyed the Sulphur Meeting again this year. I was especially glad to see the concern for the state of our present world. I appreciate the words of encouragement and warning given by each one who spoke. Please remember us in your prayers.

*Kevin W. Presley, P.O. Box 2398, Ada, OK 74820, (405) 436-3238, June 20*—Since last reporting I have been quite busy in the Lord's work. I have just moved back to Ada, Oklahoma. I have looked forward to being back here for some time. I am looking forward to making this my home. I began the year by working with the Frayser Blvd. congregation in Memphis, TN for two months. The congregation at Chapel Grove, TN supported me in that work. While there I had the privilege of baptizing six into Christ. The congregation is somewhat new, and has a good foundation on which to build. They have acquired a beautiful building, and have a strong and zealous membership. Their average Sunday morning crowd is anywhere from 25-35, with several outside visitors at every service. I could not have asked for better cooperation. Brethren, if you're ever in that area, contact Bro. B.B. Cayson or Bro. Jeff Howard and make arrangements to worship with these brethren. They would gladly be appreciative of any help. On April 1st, I began holding my gospel meetings for this year. My first meeting was at Walnut Grove, KY. I had such an enjoyable meeting there. During the meeting we had one from the Christian church take her stand with us, and two confessions of fault. I also held meet-

ings at Memphis, TN, Beattyville, KY, Procterville, OH, Cleburne, TX (4 confessions), White Bluff, TN, Kansas City, KS, and McAlestar, OK. I also preached at their regular services at White Bluff, TN, Bedford, IN, Goshen, OH, Chapel Grove, TN, Huntington, WV, Wynnewood, OK, Garland, TX, and Bridgeport, TX. I certainly enjoyed being at each of these places. This morning I am scheduled to be at Washington, OK, and next weekend a short meeting at Lawrenceburg, TN. I am preparing to leave for California on July 6th. Lord willing, I will be out there for several weeks preaching at different congregations. I will look forward to seeing many of you at the fourth of July meetings. May God bless the faithful church everywhere!

*Don L. King, 41931 Chadbourne Dr., Fremont, CA 94539, July 12*—Pat and I just returned home late last night from a meeting at Ft. Smith, AR. It was a joy to be there again and to preach to a very attentive audience. Besides enjoying a good visit with the Jackson's who are family to us, it was also good to be with Taylor Joyce and Dale Wellman, preachers who live there. We were happy to also have Bill Ferguson and family with us for two nights from the Hamilton, Ohio congregation where they live and labor. Over the years we have made some wonderful friends at Ft. Smith and we always enjoy going back. It was great to take in a few nights of the 4th of July meeting at Lebanon, MO. As usual, it was spiritually uplifting to be among so many old friends and brethren from afar. It was our pleasure to also preach on Lord's day morning at the Lebanon congregation to a large crowd. We are back home for awhile now and have plenty to keep us busy here. Don't forget us when you pray.

*Bennie Cryer, 1124 Sheffield Ct., Stockton, CA 95210, June 25*—I am currently at the Chapel Grove congregation in Tennessee visiting and working with the brethren in the area of church govern-

ment We had an enjoyable meeting at Weatherford, TX this month. It was good to be with Melvin Blaylock and the other church leaders in the area. I have also preached at Odessa and Arlington, TX We expect to return to Stockton the last week in July after conducting a meeting in St Albans, WV. God bless all of you

*Sam V. Smith, Rt.6 Box 753, Brookhaven, Ms. 39601 June 28*—We have just finished another very good gospel meeting with Bro. Ronny Wade (June 13-20). Ronny did some of the best preaching I ever heard him do. The crowds were good throughout the meeting. There were three preachers from the cups and Sunday school church one night. He also had good help from New Salem church. We enjoyed being able to have both Ronny and Alfreda visit among the brethren in this area.

*Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808, June 28*—June 2-6 we were privileged to be with the church in Seneca, Mo. Large crowds greeted us each service, with a number of fellow gospel preachers in attendance. Bro. Ken Middick labors here and is much respected. Next we were at Hillcrest near Brookhaven, Ms. June 13-20. We had a good meeting. Crowds were large and cooperation from area churches was outstanding. We always enjoy being in Ms. and visiting with our many friends and loved ones. Last Sunday we closed at Glen Ellyn, near Chicago, Il. This was my first visit with the church at this place. We were duly impressed with the brethren and the prospects for growth. We had visitors at every service. Some came from great distances to help us. Bro. Joe Rivers, who works in Chicago with the Lowe St. church was present every night. The Lord willing our meeting schedule for the next several weeks is as follows: Indiana, Pa. July 4-11; Fairview near Marion, La. July 18-25; Lowery, Al. July 26-Aug.1. Pray for us in the Lord's work.



## A D V O C A T E

No. 9 September 1, 1993

### “WORSHIP GOD”

*By William L. St. John*

When the apostle John fell down at the foot of an angel to worship him, the angel told him, “See thou do it not: for I am they fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God” (Rev. 22:8-9). Man is a worshipping creature. He will honor, reverence and yield to something. It may be false gods or idols, or wealth, or family, or even himself; but man worships something. The Greeks called man “anthropos,” which means “the upward-looking one.” Man is a worshipping creature: wherever history records man, he is always worshipping something. Worship is a natural and even necessary thing for man to do. Although the Scriptures have much to say about worship and how it is to be observed, there is no basis in the Scriptures for the modern idea that man may worship God any way he may desire. Just as the angel told John who man is to worship, the Scriptures inform us about how man is to worship.

Does it matter HOW we worship? In the fourth chapter of John, Jesus speaks with the Samaritan woman about worship and what is and is not acceptable. Upon perceiving that Jesus was a prophet (verse 19), the woman questions Jesus about worship. In verse 20, she states, “Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.” Does this not sound familiar? When faithful Christians speak of worshipping acceptable, people often ask, “Do you think you are the only ones who are right?” “Do you think everyone

must worship where you worship?” “Do you think everyone must worship just like you do?” What was the reply that Jesus gave to this woman? He said, “Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews.” Jesus told this woman that the Samaritans (which included this woman), did not even know who they were worshipping.

The apostle Paul declared that the Gentiles (some of whom were undoubtedly honest and sincere in their worship), were in reality worshipping devils (I Cor. 10:20). The Samaritan woman who was conversing with Jesus was obviously sincere, but her worship was still unacceptable - she didn't even know who she was worshipping. Jesus told her, “the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:23-24). Several things can be learned from what Jesus said. If there are “true” worshipers, there are undoubtedly “false” worshipers. Further, the “true” worshipers would be worshipping God in “spirit and in truth.” Since Jesus identified God as a “Spirit”, that is, a spiritual being, then it is understood that true worship involves not only worshipping in truth, but also worshipping with our spirit or inner man. It is not enough to merely to go through a form of worship, our worship must also be from the heart. From Christ's

*See page 7*

# CONTENTS

Vol. LXV No. 9



## ANNOUNCEMENTS 8-11

<b>Worship God</b>	<b>1</b>
<b>Let Us Set The Facts Straight</b>	<b>2</b>
<b>The Querist Column</b>	<b>3</b>
<b>In The Mount Of The Lord It Shall Be Provided</b>	<b>4</b>
<b>Bearing Burdens</b>	<b>5</b>

## FROM THE FIELDS 11-12

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# LET US SET THE FACTS STRAIGHT

*By Ken Millard*

**B**rethren, the article written in the OPA by brother Ronny Wade was severely criticized by The Light in an article titled "Shall We Fellowship Adultery?" Certainly not! Anyone should know better (Gal.5:19-21; I Cor. 6:18). In all respect to the brother who wrote the article, Bro. Wade was correct in his remarks about Mt. 19:9. Innocent members are being disfellowshipped simply because they hold the view that Mt. 19:9 applies today. I am a Christian of thirty-five years, married with three children. I have never been divorced, or even separated from my wife of thirty-eight years. I am not guilty of any biblical charge. I moved from California to Arkansas in 1971 and began worshipping with a church that rejected Mt. 19:9 applying today, not knowing the controversy surrounding the separate beliefs on this issue. I very quickly realized that something was amiss in the congregation by the way the leadership acted toward me and my family. I, therefore, called them to account for their actions, which I believe every Christian has a right to do: I Sam.2:3; Gal. 2:11. I was asked by them what position I held on Mt.19:9. They did not ask if I had been married and divorced, just simply what I believed on Mt. 19:9. This surprised me somewhat for I had never studied the marriage question. However, I was totally unaware of the no exception faction, and their disfellowshipping of innocent people for believing there was an exception made by our Lord in Mt. 19:9. I was told by the leadership that if I would teach their view, they would use me to preach. Therefore I told them that I would study the subject. If the Holy Spirit revealed that doctrine in the Word, I would gladly preach it. If He did not, then I would contend for the exception I Pet. 4:11. I went home and began to study. My study led me to what I feel is a scriptural understanding of the subject. I learned that except means just what Jesus said about it. Only one sin for putting away—adultery. God does not accept an adulterous partner for a spiritual son or daughter, I Cor. 6:17; II Cor.6:16-18; I Cor. 6:15-16. The Apostle Paul wrote in I Cor. 7:10-11 that this law of marriage is not his, but the Lord's. And the same Lord gave that one exception Mt. 19:9. Brethren, do not put away an innocent mate, for the wages of sin is death. Rom.

*See page 7*

# THE QUERIST COLUMN

*By Ronny F. Wade*

**Question:** Please explain Eph. 6:3. Does this mean that people who die young have been disobedient to their parents? (MS.)

**Answer:** The teaching of Eph. 6:1-3 is sorely needed in our society today. Disrespect for and defiance of parents is seen all the time. Even in the church some children are openly rebellious. I believe the teaching of these verses is as follows: the word children is used to refer to those yet under the government of their parents, those not of age. The phrase "obey your parents", reflects a great duty placed upon all children. There are a number of reasons why children are so commanded i.e. (1) the good order of the family depends upon it, (2) the welfare of the child depends upon it, (3) the child is not at this stage in his/her life competent to reason and make wise decisions, (4) both age and experience would seem to qualify the parent in making wise decisions, (5) finally, the government of the home is similar to the government of God. God is head over all things, the husband (father) is head over the household. Both he and his wife are charged with supervising and administering discipline to the members of the family. Thus all of these combine to underscore the importance of children being obedient to their parents and set the stage for understanding what follows in verse 3. The phrase "in the Lord" qualifies the command "obey your parents". The reason is obvious. No parent has the right to ask or command their children to do anything contrary to bible teaching. The duty of children extends only so far as the law of God extends. No parent is right to ask a child to lie or steal. No child is commanded to obey a parent should such demands be made. "For this is right" means that it is righteous, or as Paul would say in Col. 3:20 "For this is well-pleasing to the Lord." Such behavior is right because it is appointed by God. Lenski translates verse 2-3 "Honor thy father and thy mother, such is a commandment foremost in connection with promise: in order that it may be well with thee, and thou mayest be a long time on the earth." Barnes adds "which is the first commandment with a promise annexed to it". Authorities disagree as to the exact significance of the use of the word "first". Some claiming that all the commandments carry a promise, but this one carries an additional promise i.e. "that it may be

will with thee..." etc. Barnes feels that the promise of this commandment is a "special" promise because obedience to this command specifies obedience to one's parents rather than general obedience to God as is implied in all the other commandments. Whatever the case the results are clear. God decreed in the original command to the Israelites that children who obeyed their parents would live long on the earth, i.e. "that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20:12. This referred to the promised land, the land of Canaan, into which the people would go. In Eph.6 Paul gives the promise a more general application, affirming that obedience to parents is connected with long life. This inspired statement is obviously true for a number of reasons: (1) Children who obey Christian parents avoid many of the vices and crimes which lead one to an early grave. (2) Obeying godly parents is connected with virtuous habits that tend to extend rather than shorten life. (3) Many die early because they disobeyed parents. They fell in with the wrong crowd, they took up unwholesome habits against the wishes of their parents etc. Since we believe the preceding to be true, it would also follow that the opposite would tend to be true i.e. disobedient children would not live as long as obedient ones. We all know, however, that some of the sweetest and best of children die young, and that some very evil and disobedient children live long lives. How is this so? The answer lies in the fact that Paul's teaching is not that every obedient child will live a long life and that every disobedient child will live a shortened life. But that in general terms, due to the realities of life and godly living, such would tend to be the case. The bible teaches in Ps. 73:3,12 that the wicked prosper. In John 9:9:1-3 Jesus declared that the man born blind had not sinned, neither had his parents. Suffering and early death are not necessarily a sign of sin or rebellion. No parent today who has lost a child or who has a sick child need think that such happened because the child was rebellious. On the other hand, lives have obviously been shortened because children refused to listen to their parents. Several years ago I was in a meeting and a mother told me the sad story of her son who secretly climbed out a window after the family was in bed and went on a joy ride with some

*See page 8*

# “IN THE MOUNT OF THE LORD IT SHALL BE PROVIDED”

*By Glen Post*

And Abraham called the name of the place Jehovahjireh (THE - LORD - WILL - PROVIDE); as it is said to this day, In the mount of the LORD it shall be seen (provided)” (Genesis 22:14).

Abraham had just experienced an awful ordeal and a great trial of faith. From the human angle, there was a great danger that Abraham might have an inordinate affection and attachment to the son of his old age who had been so long awaited. This great man of God who had trusted the Lord so faithfully in the past had now been put to the ultimate test of his faith. He had been called upon to offer the very son of promise as a sacrifice to God. Abraham arose early that morning. Leaving his desert home in the area of Beersheba, he made his journey a little north to the land of Moriah as directed by God. Accompanying him were his son Isaac, two of his young servants, and a donkey laden with wood. In the three days journey it took them to get to Mount Moriah, no doubt many soul-searching and disturbing thoughts crowded the mind of this Godly, old man. As they approached their destination, the young servants were left waiting while Abraham and Isaac went a little farther to the appointed place. Abraham's last words to them were, "Abide ye here with the donkey, and I and the lad will go yonder, and worship, and come again to you." (Truly a great statement of faith in light of the radical nature of the command that had given to him). Young Isaac, who was now carrying the wood (but yet not knowing the whole story), asked his father about the offering. Where was the animal that would be needed for the sacrifice? Still withholding the truth of his awful faith testing mission, Abraham replied, "My son, God will provide himself a lamb for a burnt offering." They now arrived at the dreaded place. We are not furnished the private details, but he now binds his beloved son and he is laid on the wood of the altar. As Abraham reached out and took the knife to slay his son, being human, no doubt the thoughts were many that overwhelmed and saturated the mind of this faithful servant of God. Could he have thought, Why? Why must it all end like this? After all my hopes and expectations now my son ends up as a bloody sacrifice...the son that is so precious and dear to me! Why does

God require such a sacrifice? How unlike the Jehovah God that I know! But, no, Abraham did not question God or God's motives. According to Hebrews 11:17-19, he believed that God could and would raise Isaac from the dead. In his heart and mind he had already sacrificed Isaac.

But he did not have to do the dreadful deed. God's purpose had been accomplished. Abraham's faith had been tested and proven. And the angel of the Lord called unto him out of heaven, and said, "Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in the thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." Because of all of this Abraham called the place Jehovahjireth, meaning the Lord will provide. Hundreds of years later when Moses wrote all of this down in the book of Genesis, a saying (almost proverbial) was still in circulation among the children of Israel, "IN THE MOUNT OF THE LORD IT SHALL BE PROVIDED." Right at the crux of Abraham's most trying faith experience the Lord provided a way out. He provided the sacrifice. Abraham was told why he had been called upon to do this dreadful deed. A lamb (ram) was provided for the sacrifice. His son lived.

Abraham was not the only one in the Bible who experienced a trying of his faith, and it still happens today. At some time or other in our lives (perhaps many times) each of us has gone through our "mount of the Lord" experience. Our faith has been tested and tried. God may not have directly sent or caused that which came into our lives, but He did let it happen. Then after it happened, He used it for our spiritual welfare. The elder James wrote (and may we listen), "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and

*See page 8*

# BEARING BURDENS

By Leo Cook

*The material in this article uses as a fountainhead, a sermon by Don King.*

When the apostle Paul spoke of bearing burdens in Galatians 6, he used two different words to describe burdens. In verse 5, when he said, "Every man shall bear his own burden", he uses the word "Phortion". Phortion means something light to be borne. It is used without reference to weight. So Paul is saying you're expected to carry light burdens. Jesus used the same word in Matthew 11:30, when he said, "My yoke is easy, my burden is light". The word is also used in Matt. 23:4 and Luke 11:46. There Jesus speaks of the Pharisees laying burdens on men's shoulders grievous to be borne. Paul is speaking here in verse 5 of a burden that is light, and you are expected to bear it alone. Some examples of this, "Work out your own salvation", "As a man purposes in his heart, so let him give", "Let a man examine himself, and let him drink of that cup". These are just a few of the things man is expected to do by himself. Now, let us go to verse 2. There Paul says, "Bear ye one another's burdens". This time he uses a different word for burdens. He uses the word "Baros". This word does include the idea of weight. It carries with it the idea of feet. If you had only one foot, it would be very difficult to carry some weights. Eventually, it would wear you down. In Matthew 20:12, Jesus uses the word in the parable of the vineyard. There the servants who were hired first complained because the Master of the vineyard paid them all the same. They said, "These have wrought but one hour, and thou hast made them equal to us, which have borne the burden and the heat of the day". Jesus was explaining, you needed help to finish the job. You could not finish by yourself. Again in I Thessalonians 2:6, Paul says, "Nor of men sought we glory, neither of you, when we might have been burdensome, as the apostles of Christ". Paul is saying to them that he did not want to be a burden too hard for them to bear by themselves. In II Cor. 1:8, Paul says, "For we would not, brethren, have you ignorant of our trouble which came to us in Asia. We were pressed out of measure above strength in so much that we despaired even unto life". Certainly this a case when we are to bear one another's burden. Therefore, Paul is teaching us to bear our own burdens when they are light, and can be carried by our-

selves. Then he teaches us, that when that burden is too heavy for us alone, then we get someone to help us.

Bearing burdens is simply the story of Christianity. This is why Jesus used the word "Agape" for love. Agape love means when you see someone in need, and you have the means to help them, you just simply help them carry that burden that has become too hard for them. Even if you don't like them. Some examples of this is the death of a love one. People will always remember what was said, or done, by someone at the death of their love ones. They also, will remember what was not said or done.

Loneliness is another example. No one should be left alone for an extended time. God said in the beginning, "It is not good for man to be alone". Jesus knew about the effects of loneliness when he said, "I will never leave thee nor forsake thee". Guilt is one characteristic that should not be bore alone. It needs someone to forgive, or just to listen to their story. No one felt more guilt than Peter when he denied the Lord. Jesus knew this. Therefore, one of the first things he took care of, after his resurrection, was restoring Peter to his apostleship. He said to the women, "Go tell my disciples to meet me in Galilee, and make sure you tell Peter". He knew he was feeling guilty, and even wondered if he was still considered an apostle. Well, what happens when burdens are too heavy for us to carry by ourselves, and also too heavy for you and your brother. Peter addresses this problem in I Peter 5:7, when he says "Cast all your cares upon the Lord, for he cares for you". This time Peter uses a word "Merimna" for the word cares. The word "Merimna" means something that is tearing us apart. It also means to distract, or to draw in different direction. Peter is telling us that when cares, or burdens, are tearing us apart, or causes us to be distracted from the faith, give them to the Lord to carry. In reality, he is the only one who can carry them. They're too heavy for you, and they're too heavy for you and your brother. So the only one who can carry them is the Lord. This word is used in other places. I Cor. 11:27-28 Paul states, "In weariness and painfulness, in watchings, often in hunger, in thirst, in cold, in nakedness, besides  
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those things that are without, that which cometh upon me daily, the care of all the churches". He mentions those things that he can carry, weariness, painfulness, hunger, cold, and nakedness. Then, he mentions that which he can not carry, "the care of all the churches". Jesus uses the word in "The parable of the sower", "He also that received seed among the thorns is he that heareth the word, and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful", Matt. 13:22. The word used here for care is "Merimna". Therefore, I believe what is under consideration here is the lack of understanding. A conflict in the young Christian's life that is tearing him apart, and that conflict comes from feeding a young Christian too much meat and not enough milk. To often we expect our young converts to digest the meat of the word, before he has digested the milk. Jesus explains in verse 23, "He that received seed into good ground is he that heareth the word, and understandeth it, which also beareth fruit". We should be very careful with young converts, for they can not carry the burdens of understanding alone, neither can their brothers help them. Sometimes, it just takes maturing. When our children takes its first step and falls down, we say, "that's all right, try again". We take it by the hand to keep it from falling again. Why can't we do that with new born converts. Maybe we are laying upon their shoulders, "burdens too grievous to be borne".

Let me give you a few simple steps to follow that may represent the dynamics for casting our cares on him. I know you and I both have fell to our knees, and we have poured out our hearts to

God in prayer to take our burdens. Then, we rise up only to reach for those same burdens and keep on carrying them. Why do we do this? The first step in casting our cares on Him, is to recognize who we are in Christ Jesus. We are children of the Father. He has promised us that he would carry our burdens "Merimna". Next, learn to separate your feelings from yourself. Our feelings are not part of our internal being, they're on the outside, the external. So let the storms rage on the outside while the inside is calm. One of the ways to separate our feelings from our internal being is to talk about our burdens. Jesus recognized this need for people to talk when they were troubled. Remember, after the resurrection, when two disciples were walking to Emmaus. Jesus joined them, and asked them what they were talking about. He knew what they were talking about. It was his death that they were talking about. Jesus knew that they needed to talk about it. So he joined the discussion, and they talked all the way to the supper table. Again, Jesus called his disciples together one day and said, "Who do men say that I am." He knew what men were saying about him, but he also knew, that they needed to talk about who he was. Medical science has known for sometime the human brain is divided into a left brain and a right brain. Most people predominantly use either the left brain or the right brain. People who use the left brain solve their problems in a practical way. They employ previously known facts in a systematic order to arrive at the solution. People who use the right brain to solve problems do so in a creative way. Most of the left brain people become accountants, scientists, mathemati-

cians, and teachers. While most right brain people become artists, musicians, and inventors. The right brain people usually end up on "think tanks" of corporations, because they can come up with solutions that left brain people wouldn't think of.

Psychiatrists, and people who deal with the psychic, have come up with a way for left brain people to turn on the right brain. So they can come up with creative ideas. They tell us that we have to clear our minds of all thoughts. The best way to do that is to get in a very quiet place and remain still. Let your mind be receptive to new thoughts. Above all, you must have no distractions. Where did Jesus go when he felt the need to commune with the Father. He withdrew from the crowds. He almost always went to a mountain. Where can you go besides the mountains? Well, there is a place inside of you where no man can go. Remember the tabernacle. It was built with three separate compartments. One called the outer court. Everyone was welcome there. Then there was the holy place where only a few could go. The third place was reserved for only the High Priest and God. It was called the most holy place, or the holy of holies. You have such a sacred place, called a sanctum, where only you and God can go. It's the place where you know your you, and God is God. A very quiet place. It's in the center of your being. There it is calm. Outside the storms may be raging, but inside it's calm and serene. There the Father can talk to you, and instruct you how to cast your cares on him. There you can turn the right side of your brain on, and see solutions you've never seen before. Well, what have we learned in this article. First, if

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the burdens are light, we are expected to carry them alone. Secondly, if they are too heavy for us alone, we are to seek someone to help. Thirdly, if they are too much for us alone, and too much for you and your brother, give them to the Lord. May the Lord bless and help you carry the burdens of life ...Amen—205 Center, Whitesboro, Texas 76273.

## WORSHIP GOD

*Cont. from page 1*

statement, we also learn that worship must be "in truth" In John 17:17, Jesus prayed, "Sanctify them through thy truth, thy word is truth." Therefore, worship is to be done according to the word of God. This rules out such things as following the traditions of men, the majority, or even our own conscience. Even if one could worship in spirit without worshipping in truth, such worship would be unacceptable. Then too, even if one could worship in truth without worshipping in spirit, such would also be unacceptable. We also learn from Christ's statement that worshipping in spirit and in truth is not an optional matter. Notice the word "Must." Jesus said that true worshipers MUST worship in spirit and in truth. The woman of Samaria obviously accepted what Christ said because after their discussion, the woman told the men in the city that Jesus was the Christ (John 4:28-29).

How then can members of the church of Christ answer the charge that they believe they are the only ones going to heaven? Notice please what Paul wrote to the Romans concerning Israel: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved For I bear them record that they have a zeal of God, but not according to knowledge. For they being igno-

rant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Romans 10:1-3) Several important points can be gathered from these verses. First of all, it is the ardent desire of Christians that all men would be saved. Note also that Israel had a zeal of God. Christians today readily admit that many people have a zeal of God. But does a zeal of God make us right? After acknowledging his desire for the salvation of others and the zeal of others, Paul declares that their zeal was not according to knowledge and that they were ignorant of God's righteousness. Like the Samaritan woman and Israel, there are many today who are ignorant of God's righteousness. They have gone about to establish their own righteousness. As you talk with people, notice how often they declare what THEY believe is right and how seldom that they declare what GOD says is right. Most people today have set their own standards for what is right and wrong with, but little regard for what the word of God has to say. By doing so, they have not submitted themselves unto the righteousness of God. Can Christians say that such people will be saved? Certainly, it is the desire and prayer of Christians that such people will be saved, however, we cannot help but acknowledge their error.

Suppose a friend was traveling on a foggy road and you knew that they had taken a wrong turn and the bridge was out up ahead. Would it be right for you ignore the danger and fail to warn them? Should you only mention the things about which you agree? For instance, you could tell them what a fine car they have and even on their su-

perior driving ability. There are many things you could discuss with them, but none more important than the danger they faced. The same is true in spiritual matters. James makes this very point in discussing works and faith. In James 2:14, he asks the question, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" Notice that this is not an inconsequential matter - the man's salvation is at stake. James then uses the illustration of a naked and hungry person: "If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what doth it profit?" We might discuss job opportunities with such a person. We might discuss their strength and abilities. But what good is that if we fail to give them what they need?

## LET US SEE THE FACTS STRAIGHT

*Cont. from page 2*

6:23. The writer of the article said there was more to this disfellowshipping than what Brother Wade wrote in the OPA. However, at this time there are some congregations that hold the no exception view that will fellowship those who disagree with them on Mt. 19:9. This I know as a factual truth. Brethren, God is no respecter of persons. My brethren what I have written is in the spirit of love and concern for all the church. The apostle Paul admonished all brethren to allow brotherly love to continue, Heb. 13:1. Therefore we need to, as Christ-centered Christians fully understand that contentious

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## ANNOUNCEMENTS

and factious people will harm the peace and unity of the church. Let us all in Jesus name stop fighting each other before its too late. Much harm has already been done. (Rom. 16:17-18) Refuse those who feed on contention. Love the truth and contend for it. I invite all Christians to work with me in promoting peace and love and fellowship for all innocent sons and daughters of God. Help me promote the gospel in NM and AZ among a people that we have never worked with before. Pray that we may accomplish only good.--*Rt. 2, Box 1192, Dardanelle, Ar. 72834*

### THE QUERIST COLUMN

*Cont. from page 3*

of his friends. There was a terrible accident in which the boy was killed. We cannot say, and we should not say, that God caused the accident to happen. However, had the boy obeyed his parents he would have been at home in bed and not on the highway. The lesson of Paul is simply that children who obey their parents will tend to live longer because they will be governed by and live by righteous principles. Those who refuse to obey parents and disregard the righteous principles taught by them, leave themselves open to dangers and situations that might result in a shortened life. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808)

### IN THE MOUNT OF THE LORD IT SHALL BE PROVIDED

*Cont. from page 4*

it shall be given him...Blessed is the man that endureth temptations: for when he is tried he shall receive a crown of life, which the Lord hath promised to them that love him" (James 1:2-5, 12).

What a difficult command to obey, but let us try to face up to the challenge when the trials do come. Remember: **IN THE MOUNT OF THE LORD IT SHALL BE PROVIDED.** James says to pray for wisdom to understand our trials (perhaps to see God's purpose and to get the spiritual lesson from them and not to begrudgingly suffer as unbelievers). Then he says, "Blessed is the man that endureth temptations: for when he is tried, he shall receive a crown of life..."

Whether your "mount of the Lord" experience is in the form of trials of suffering or outright temptations to sin, remember the words of the apostle Paul, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Corinthians 10:13). Trust God and look for His provisions. Ever remember, "**IN THE MOUNT OF THE LORD IT SHALL BE PROVIDED.**" - Farmerville, LA.



## ANNOUNCEMENTS

### Church Directory Changes

The Lord's church in Philippi, W.Va. continues to meet at 10:00 a.m. each Lord's Day, but has discontinued it's 4:00 p.m. afternoon service. Bob Johnson, (304) 623-5861.

Please mark your Church Directory to reflect the following changes:

**Slocomb, AL.** George Culbertson, new address: Rt. 2, Box 252C, Hartford, AL 36344 (205) 588-3670 — Lawrence Eubanks address should read Box 274.

**Shreveport, LA,** 1819 Jewella Rd., Bobby Cunningham new address: 511 South Dresden Ct., Shreveport, LA 71115 (318) 797-5942; Sun. Ev. 5:00 and Wed. Ev. 7:00.

**Jackson, MS** no longer meets on Sunday Night.

**San Pablo, CA** Delete Eldon Campbell and add the name of Leo Baldwin, 2669 Kevin Rd., San Pablo, CA 94806, (510) 724-4535; Change Allen Owen address to 811 Gattel Ct., Venica, CA (707) 745-4309.

Delete **Savannah, IA**, no longer meeting.

### Letter:

Alan Bonifay and Franklin Harris—Our odyssey began on May 18 when brethren Don Pruitt and Jerry Cutter departed for Kasimov, Russia. To their dismay, however, the authorities in Kasimov would not receive them and revoked their invitation. Apparently the city had been "stood up" earlier in the spring by a digressive group, and still smarting from their disappointment they wanted nothing whatever to do with us. Don and Jerry, consequently, began to cast about for other opportunities, and for over two weeks they ran into one dead end after another. Finally, they were able to contact a member of the digressive church in Kazan—over 600 miles from Moscow. Nicolai Zuzgin flew to Moscow to assist them in finding an alternative city. Deciding on Tula (500,000+ pop.), the three of them traveled there and began to make inquiries. At Tula things began to come around right. Soon, Don and Nicolai obtained an invitation from the principal of school #58 (even though schools were not in session). It was here that Don explained the necessity of receiving a male translator for our preaching. Contrary to all of our expectations based on previous reports, this proved to be no problem at all. Boris Kalinin readily agreed to work with us and proved to be an excellent translator and a faithful companion, helping us in countless ways throughout our stay in Tula. He is an honest and respectful young man with much future potential for the Lord's cause if he is converted. The next major accomplishment was the securing by Jerry and Nicolai of a lecture hall from which to conduct our gospel meetings. This was arranged without problem at the Institute of Science and Technique—a

kind of trade center for Tula—and arrangements were made to begin a meeting on the evening of June 2.

You must understand that the matter of discovering a man to translate had been the subject of great concern and much fervent prayer. It was amazing to behold God's answers to our prayers! Not only were Boris's services successfully negotiated, another significant incident deserves notice: When Don and Jerry registered at the Hotel Moscow where we all stayed in Tula, they were conversing as the elevator slowly approached. Behind them a Russian man came up and said in accented but accomplished English, "May I be of service to you gentlemen?" It was their first introduction to Anatole Petrovitch Petrichenko, who later became the first Christian in Tula. As Jerry said later to Frank and me, it seemed a clear indication of God's providence.

On June 2, Jerry and Don began preaching to small crowds of eight or ten. The Institute of Science and Technique was not very propitiously located. Most people in Tula travel by bus, trolley, and cable cars, and none of these lines stopped near the Institute. Also, in late spring and summer most Russians spend every possible moment at their dachas—small country cabins—farming their little plots of ground. We believe that these two facts accounted for our small crowds. However, I feel that the small crowds (never over 36) worked to our advantage rather than to our detriment, because we were able to build a rapport with the group even as it changed and to study the issues important to our listeners.

On June 8, Don departed for America and later that night Frank and I arrived to continue the work. Fortunately, we overlapped with Jerry for about a week; as a result the transition of personnel went very smoothly.

On the morning of June 13, Frank, Jerry and I worshiped at the Hotel Moscow. Later in the day Jerry baptized Anatole and also Valery Arkadyevitch Sterkov. Anatole is 50 years old and Valery is 34. Valery had originally complained to Don about "all of these Americans who come here preaching different doctrines" and the difficulty of ferreting out the real truth. However, after repeatedly being pointed to the Bible as the only standard of authority he was converted and threw in his lot

with us in the cause of Christ. Both he and Anatole proved to be invaluable men in the work—capable, "cando" personalities who regularly got the job done for us.

Jerry left for home on June 16, and we began our first two weeks of preaching at the Institute the same evening. Our crowds gradually increased to about 20. We had to battle the Seventh-Day Adventists and the Pentecostals from the beginning. The Adventists are powerful in Tula, but we were able to persuade some of their people to accept the truth; others were left with several things to consider.

The next Sunday, June 20, we again met at our hotel—only this time there were five of us (four members and Boris). Since Anatole was a believer who could speak English to a limited degree, I judged it to be important to use him as a translator on the Lord's Day. We followed this practice throughout our stay in Tula—using Boris to translate during the week and Anatole on Sundays.

On June 22, after considerable discussion we decided to locate another lecture hall at a better price and location. Valery and Anatole accomplished this with aplomb at about one-third the previous rate. They also learned how to get public advertising done—television, radio, newspaper, and posters. Our new meeting place was at the Hall of Officers which had a bus stop right in front of it for both directions. As we had hoped, this helped to increase our crowd to near 30 people and occasionally more.

Sunday, June 27, marked our first meeting at the Hall of Officers. This time we had our usual five and one more—Nicolai Efimovich Semyonov. Nicolai is 76 and has suffered much at the hands of Stalinism; nevertheless, he is not bitter, but friendly, intelligent and full of life. We discovered that he had attended the Baptist church since 1957, but had never become a member of it. That Sunday afternoon he came to "take baptism. I asked if he realized this meant a commitment to assemble regularly with the church. Yes, he replied, he certainly did. Did he understand that baptism was for the remission of sins? Yes, he answered, after all he was 76 and must prepare to meet the Lord soon—why shouldn't he then be baptized? With these words of his

commitment we gladly baptized Nicolai in the warm waters of the Varonka River as we had the others.

During the afternoons before our evening services we had been studying with Anatole and Valery and Boris. Now we included Nicolai. Most of this study time was spent on five areas of interest: (1) how to study, (2) how to pray, (3) how to worship, (4) how to teach, and (5) how to continue the work.

On July 4, we were privileged to baptize two women into Christ; both were in their fifties and were very much committed to our small group. Again on July 11 two more obeyed the gospel—a man about 45 years old and a woman in her sixties. That evening we had our last study with the brethren and commended them to the work in the care and keeping of the Lord.

Monday, July 12, Frank and I stood in Red Square opposite the Kremlin and Lenin's tomb. It was amazing to stand there in that place after having spent more than a month preaching the gospel in the former Soviet Union. God's blessings are truly wonderful beyond compare!

On July 13, two important events occurred—one far more important than the other. The lesser event was our departure for home on Delta #31. The greater event was the passage of a law by the Russian legislature forbidding foreign missionaries from proselytizing. This must be a subject in our prayers. We do not want the door of opportunity to slam on us just when it has been pried open. There are several areas of hope even in the face of this setback: (1) We do not really know what this law means or how it will be applied; (2) such a law will not become effective until Yeltsin signs it; (3) we already have an existing church in Russia; hopefully, we can soon get it registered; and (4) even if this law comes into force, perhaps we can work around it as teachers or something else.

Finally, a word concerning future plans. Jerry plans a return visit to the church in Tula in late August if a visa can be obtained. Don plans to return in late September or in October. Some interest going to Tula has been expressed by Max Butler and Buddy Brumley, but this time their plans are indefinite. Frank and I hope to return in January, providing that the church at Manteca approves of our plans.

## ANNOUNCEMENTS

Tentatively, we plan to ask a couple of other preachers to go with us with hopes of expanding the work to the nearby city of Novomoskva (New Moscow—pop. 300,000+).

Concerning Boris, our translator, I have great hopes. Shortly before we left I asked him what he really thought of our teaching, and he explained that he wanted time to think it all through for himself. (A translator really cannot ponder what is being said because he has to listen for the next words.) He said that he plans to read the Old Testament through once and the New Testament through three times by the first of January. In addition he plans by that time to have translated our fifteen lesson correspondence course. He figures to know his stance on our teaching after all of this. Meanwhile, he plans to translate for Jerry and Don on their return trips and is arranging his teaching schedule around their needs. All of this sounded good to me. Boris has great potential for the cause if he is converted.

As you can see there is much to pray about concerning this work. Please be fervent in remembering these babes in Christ in the weeks to come. The Lord's church is now established and meeting in the city of Tula and there are seven who are members of the body. We thank you for holding up our hands and for praying for us. Hopefully you will be able to help us again in January. If our plans come to fruition the congregation at Manteca will be in touch with you. If you have any questions I have not covered please feel free to contact me or one of the leaders at Manteca. May the Lord bless you in your efforts on behalf of His Kingdom.—1349 Ferrari Ct., Manteca, CA 95337.



**LANEY**—Wilma B. Laney was born February 26, 1916 in Randolph County, AL, the daugh-

ter of Charlie and Martha Bailey. She passed away at the age of 77, July 11, 1993 in Smiths, AL, after a long illness. Sister Wilma is survived by her husband, Brother Dennis Laney; her son Denny Laney; one granddaughter; and three great-granddaughters. Also surviving are three brothers, Charles Bailey, Ted Bailey, and Joe Bailey all of Phoenix City, AL. Sister Wilma obeyed the gospel at an early age. Everyone who visited the 31st Street church of Christ in Columbus, GA will remember she and her husband Dennis were long time members of that congregation. Several years ago Wilma was retired from Fieldcrest Mill. Her funeral service was held on July 14th with lovely floral arrangements decking the chapel and a number of friends and relatives present to mourn her passing. Brother Calvin Prince and the writer were asked to speak at the service which we were honored to do.—*Richard Nichols*

**FAUSNACTH**—Brother William H. Fausnacht of San Angelo, Texas passed from this life June 11, 1993 after a lengthy illness. Brother Fausnacht was born in Olney, Ill., August 18, 1907. He was eighty-five years old at the time of his passing. He is survived by his wife, Marjie of the home, and by two sons, Keith Fausnacht of San Angelo, and John Fausnacht of Cairo, Egypt. He is also survived by seven grandchildren. Memorial services were held at the Nineteenth St. Church of Christ in San Angelo. The beautiful congregational singing was led by Brother Curtis Morrison and Brother Dwain Morrison. Interment was in the beautiful Lawnhaven Memorial Gardens. The writer attempted to speak words of comfort and warning to those who were present.—*Melvin Blalock*

**CHAMBERS**—Glen E. Chambers,

66, died May 29 at his home in Joplin, after a long illness. Glen was born February 8, 1927 at Galena, Kansas and lived in this area most of his life. He was a plumber and in the latter years of his life owned his own business until retiring due to ill health. He was a member of the Church of Christ, Leawood Village, Joplin for the past six years. He leaves behind his wife, Betty, three daughters, a stepson, two stepdaughters, one sister, ten grandchildren and three great-grandchildren. Glen was the son of the late Brother and Sister Carl Chambers of the Burkhardt congregation near Racine, MO. (Bro. Carl Chambers served for many years as an elder in that congregation). The writer attempted to speak words of comfort and exhortation.—*Jim Stockam*

**DANIELS**—William "Eick" Daniels was born August 9, 1915 at Joplin, MO and entered into rest May 27, 1992 at the age of 77. He is survived by his wife, Mildred; and two daughters, Billie Dahnke and Mary Lyerla, both of Joplin; one adopted son, Harold Dean Daniels of the state of Nebraska; also surviving are four grandchildren, three adopted grandchildren and one step-grandson, one brother and two sisters. "Eick" was a long time member of the Leawood Church of Christ and will be greatly missed by all of us. Brother Eick, along with the late Bro. Frank Ramsey, both carpenters, provided the bulk of the labor for the construction of the building in which the Leawood congregation currently meets. Through the years that followed, his presence could be counted on any time there was work to be done in and around the church house. If you were ever a visitor in our congregation and "Eick" was present, I'm sure he shook your hand. He never failed to greet all of our visitors. It was an honor to be asked to conduct the funeral ser-

vices along with Bro. Ron Lankford and Bro. Oscar Morris.—*Jim Stockam*

**SMITH**—Brother Claude B. Smith of Wesson, MS was born Dec. 28, 1908 in Lincoln Co. and departed this life in King's Daughters Hospital, Brookhaven, July 21, 1993. He was 84 years of age at the time of his passing. Claude had been a member of the church most of his life, and

attended the Hillcrest congregation for several years prior to his death. For some time he had been in declining health, which he bore with great resolution and courage. He will be remembered as a man who loved life, and enjoyed the interaction he had with family and fellow Christians. Surviving are three sons, John, Claude Jr. and Kerry; five brothers, Denver, Sam Clark, Percy and Thomas; three

sisters, Ina McCoy, Estelle Hardin and Hallie Lea; five grandchildren and seven great-grandchildren. He was preceded in death by his wife, Maimo. The funeral service was conducted at the Brookhaven Funeral Home Chapel, by the writer, with burial in the Hillcrest Cemetery. And so, we bid farewell to one of God's own and wait a while longer for that glad day when all His children shall be reunited on the other side.—*Ronny F. Wade*



## FROM THE FIELDS

*the fields are white already to harvest*

*Bennie T. Cryer, 2340 Sanguinetti Ln. #93, Stockton, CA 95905. August 6—*Last month we enjoyed attending the annual Fourth of July Meeting in Lebanon, MO presented by the Lee's Summit church and directed by Ron Alexander and Dennis Smith. We are looking forward to next year's meeting there. It was a spiritual feast attended by many from various parts of America. From there we returned to the Chapel Grove congregation in Tennessee and then to St. Albans, WV for a meeting. This was the first time Joann and I had returned to St. Albans in several years. Soon after we were married, we had the privilege of working with this congregation and we learned to love the folks there very much. We look forward to returning there next year for another meeting. We are happy to be back with the Stockton congregation where we have worked with the elders, deacons, and members for the last few years. Gary Weaver, Greg Gay, Frank Harris, and others have spoken for us recently and Kevin Presley is to be here next Lord's day. Please note my new address above and my new telephone number, (209) 937-9727. God bless all of you in the Lord's work.

*Richard L. Frizzell, Sr., Rt. 5, Box 376, Ada, OK. (405) 332-3673. Aug. 2, 1993—*I have been very busy in the Lord's work. The meeting I had in AR.

was a good one. The Lone Rock brethren were good to work with. We had three Mennonite families to visit our meeting. Our meeting in Linnville, OH. was very enjoyable. We had visitors from the digressive brethren, and from the Baptist church, and others. Some of the brethren from the Huntington W.V. congregation were there every night except Lord's day and brethren from surrounding congregation. The brethren at Linnville were very hospitable. I appreciate my brethren in Christ very much. I was in Alaska for about six weeks. Bro. Don Pruitt held us a meeting while I was there. One was baptized, sister Danina, who is the daughter of Brian and Cecilia Daniel. Everyone was very happy. Don did a great job preaching to Christians. Brethren we need three-five preachers to go to Alaska and do missionary work. There is a need in Anchorage for two preachers to work and start a congregation, also in Fairbanks, also Kenai, AK. Brethren the fields are white to harvest. Please! let us not neglect our duty. I leave this week for Athens AL. to hear a debate on the artificial covering. I will start a gospel meeting there on Aug. 8-11. I am open for meetings this fall and winter. Please pray for me and the Lord's work.

*David A. Stands, 215 E. 4th,*

*Kennewick, WA 99336 July 21, 1993—*Greetings and salutations, our hope is all is well and good with the Lord's people in every place, as well with you. It has been some time since our last report. We are happy to be back in America, but we miss the church and the Lord's work in Australia. We will always be grateful for our opportunity to preach and live in that distant land. During our time in Western Australia four souls were baptized and four souls were restored to the faith, as well several were assisted in confessions of faults. The church in Armadale, we feel, will continue faithful to the Lord. Through the years there I was able to work closely with Brother Keith Thomson, an Australian, and an evangelist. Keith is now doing the Lord's work as a full time preacher of the gospel. Right up until the time we left Australia we were having studies, and those with whom we were working with are now studying with Keith. We hope and pray for their continued efforts in His cause. We will always thank God our Father and appreciate the many brethren who had their part in sending us to the land down under. Our plans have been adjusted several times since returning home. However at this time the Lord willing we are planning to make our home in Kennewick, Washington. The congregation there is

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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)

very small and the needs are great. Kennewick, Richland, and Pasco is a growing area with many possibilities for employment. Because of this there has been a great influx of people moving to this area. Perhaps brethren in your area who are in need of employment could consider this area in Washington State. Lord willing we hope to begin the work there by the first of August. Our first efforts after getting reacquainted with brethren, will be to visit anyone with whom the church has had contact with in the past. There are several families who became discouraged through the years who are members and some who were just visitors. Also our efforts will be to make new contacts. For some reason contacts were not hard to make in this area. Whenever flyers were passed out or advertising done there was usually some response. Please pray for our effort in preaching and teaching, our only hope is for good to be done and souls to be saved. As ever brethren thank you for your continued support of me in His work. May the Almighty God continue to bless and keep all of you.

*Don L. King, 41931 Chadbourne Dr., Fremont, CA, 94539, August 6—* We have been home for a few weeks and really enjoying it. Lately, at home, there have been several who have confessed wrongs and asked for prayer. We wish all of God's richest blessings for them. Last Wednesday we enjoyed hearing Brother Kevin Presley preach a good sermon. He did very well indeed and we pray he has a bright future as a Gospel preacher. We look forward to Lynwood Smith holding our fall meeting in September and hope you will make your plans now to attend.

I have had to mail the paper a few days early this month due to a need to leave for Honolulu, Hawaii where we plan to begin the Lord's work among the Filipino people. Brother Virgilio Danao, who lives in the Philippines is to meet us there. He and his wife plan to stay several months and work among native Filipinos who have, for some time, been urging us to start the work in Honolulu. We hear of a digressive preacher who, reportedly, is converted on the issues and has already been preaching the truth to his brethren. It sounds very encouraging indeed. I will try to have a more definitive report next month. At any rate, if your report is not in this issue because we mailed it early I certainly apologize and ask your patience. I will use it next month, Lord willing. Please pray for all the work going on wherever it may be and include us by name, is our request. May God bless us all.

*Don Jackson, 200 Mimosa Terrace, LaGrange, GA 30240, July 20, 1993—* On June 1, 1993, my family and I moved from Seminole, Oklahoma, to LaGrange, Georgia. I am now working with the congregation at West Point, Georgia. I certainly enjoyed the seven year long association with the Seminole congregation and with the brethren in the area. I am persuaded no finer people can be found than these. Although we miss Oklahoma very much, we are very excited about the opportunities that lie before us in Georgia. I will be working primarily with the West Point congregation. However, I will be able to hold meetings when the opportunities arise. If I can be of service to you, or if you know of someone in the West Point area I may visit, please do not

hesitate to call (706) 845-7332, or write me at the address above.

*Richard Nichols, 1852 - 3rd Place NE, Birmingham, AL 35215, July 26—* We of the Northeast church of Christ are laboring together in harmony. We are concentrating our efforts of this section of the city and are at present looking for a more permanent meeting place. We appreciate Charles and Sarah Eubanks for allowing us to meet at their home. Of late we have had several preachers come for a service or two. Thanks to everyone for the words of encouragement. Please pray for us.

*Steve Holt, 1903 Lenz, La Marque, TX, 77568, (409) 935-3638—* Please note my new address and telephone number. On June 1, 1993, we started a new full-time work in the La Marque/Texas city area. The new congregation is located 15 miles from Galveston. This is a mission effort out of the Deer Park congregation in Houston. These brethren are to be commended for their zeal and commitment in spreading the Gospel to this new area. We already have a good nucleus of 15 people. They include Brothers and Sisters, Raleigh and Inez Perkins; John and Ralleen Barfoot along with their children and grandchildren; Lois Ward; and my family. Our new building is located just off I-45 on the right, going toward Galveston, at the Vauthier turn-off which is exit 11. If you are going to Galveston, please stop by and worship with us. Also, if you know of anyone in this area of Texas that I may contact, please let me know. Please remember us in your prayers as we begin this new work.



## A D V O C A T E

No. 10 October 1, 1993

# THE TRYING OF OUR FAITH

*By Johnny Fisher*

### JAMES 1:3 AND 1 PETER 4:12

**J**n James 1:3 the scriptures speak of "the trying of your faith," and in 1 Peter 4:12 of the "fiery trial which to try you." I want to begin first with Peter's epistle: Brethren, the writings of Peter are especially applicable to God's people of today. This observation is true because of the similar conditions that existed between the church and the world in both time periods. Let us notice some of these conditions and draw conclusions as we proceed:

1. In 1 Peter 1 we learn the epistle was addressed "to strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." In v. 17 he admonished them to "pass the time of your sojourning here in fear." In 1 Peter 2:11 he calls them "strangers and pilgrims." In 1 Peter 1:2 they are called the "elect." Peter makes it very plain that he is writing to the church which was scattered in these regions among the gentiles or heathens. As such they were temporary residents who considered heaves their home. Paul wrote in Phillippians 3:20 "Our conversation is in heaven." We, as the church at this time, have this same relationship to the world. We have our conversation or citizenship in heaven.

2. In his writings Peter makes it very plain that the church then was going through very severe persecutions which was trying their faith. For example, in 1 Peter 1:6 he wrote of "manifold temptations." There were many trials from a variety of sources to test their faith. In v. 7 we read of "the trials of your faith" or that the genuineness of their faith might be tested. In 1 Peter 2 we read of

some of the trials. Verse 11 refers to them as "fleshly lusts which war against the soul." The society of that time was morally rotten from the top to the bottom. Fornication and sins of the flesh were not only condoned, but encouraged. We have the same condition today. It has gotten so bad that many of these problems have invaded the church. Our faith is being tried by them. In v. 12 we read of the hateful gentiles among whom the Christians lived. These heathens actively persecuted the Christians. Brethren, we are not experiencing much persecution at present, but who knows what the future may bring to test our faith. In vv. 13-17 the civil government was mentioned. The civil government at that time was glad to use the Christians as whipping boys for all of their mistakes. The Christians were blamed and punished for everything that went wrong. In v. 18 some Christians were slaves and their masters were abusive. In 1 Peter 3:14 some were "suffering for righteousness sake." In 4:12 we read of "the fiery trial which is to try some of you." The sufferings which the recipients of those letters were undergoing constituted the smelting furnace in which their lives were being refined and their faith strengthened. James taught this same principle in James 1:2-3. "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience." When the Christian is tested and tried, if they endure my remaining faithful to God's will, they become stronger in the faith.

Brethren, the church of our age is being tested  
*See page 5*

# CONTENTS

Vol. LXV No. 10



## ANNOUNCEMENTS 6-9

The Trying Of Our Faith	1
Crumbs From The Table	2
The Querist Column	3
The Truth Always Prevails	4
A Tribute To Orville Lee Smith	4

## FROM THE FIELDS 10-12

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# CRUMBS FROM THE TABLE

By Leo Cook

In Matthew 5:45, Jesus says, "The sun rises on the evil and the good, and sendeth rain on the just and the unjust." When God sends rain on the field of the righteous, he usually waters the field of the unrighteous next to him.

In Matthew 15:27, we have a woman who understood this fact. She was a gentile, and she knew Jesus was a Jew. She also understood that the gospel Jesus was teaching was meant for the Jews, not for her. But she asked that Jesus heal her sick daughter anyway. Jesus replied, "It is not meet to take the children's bread and cast it to the dogs." And she said, "Truth, Lord; Yet the dogs eat the crumbs which fall from their master's table".

Often times benefits accrue to people who are in the right place at the right time. David said, "My cup runneth over". It spills over and covers those that are standing by. This woman knew that and she wanted what ran over.

We are familiar with benefits received that we haven't earned:

1. Business trips we enjoy as pleasure.
2. Tickets we receive to different events.
3. Things we get wholesale.

4. Contacts we make in business or socially. In those days, as in these days, there are benefits received by the world that we do not earn.

Just because there are Christians in this world, there are benefits received by the world. So many blessings are given to Christians that some are left over for the spectators. In Lev. 19:9, the old covenant instructed the people to leave the corners of their fields unharvested for the poor and the stranger. So it is now. There are crumbs that fall from the Christian's table.

What if Jesus had not been at the wedding in Canaan? What if the Samaritan had not passed by the Hebrew in the ditch? What if the prodigal son's father had not been Godly man? All of these incidents are crumbs from the table because there was a righteous man present. In II Kings 3:14, Elijah told Jehoram, the King of Israel, and the King of Edom that if it were not for the presence of Jehosaphat, King of Judah, he would not do anything for them. Sometimes it takes the presence of a righteous man or woman to energize all of heaven.

There are a multitude of people in this world

See page 5

# THE QUERIST COLUMN

By Ronny F. Wade

**Question:** Please explain Revelation 2:5. What is the meaning? (CO.)

**Answer:** The verse under consideration comprises a part of the letter to the church at Ephesus and reads as follows "Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will remove thy candlestick out of its place, except thou repent." The church is first of all admonished to remember its former state, one that apparently was healthier spiritually than its current state. They had fallen from a condition of doing what God had commanded them to do, to a condition of either inactivity or activity in the wrong area. To repent and do the first works, is not an admonition to repeat obedience to the first principles of the gospel, but rather an admonition to return to the commandments of the Lord. Currently they are not doing the "work of faith," but are engaged in works of their own choosing. An important point needs to be made here: while churches may be "doing a lot of things" unless they are obeying the commandments of Christ they are not doing the things that really matter. We can be busy in dozens of areas, but until we address the areas commanded by God, we are just busy, nothing more. The first obligation of every congregation is to do the works commanded by Christ. In Ephesus this happened because they had "left their first love" and is representative of many churches today who suffer from the same malady. The phrase "I will come and remove thy candlestick..." refers not to the second advent of Christ, but rather to a visitation of judgment upon the church, by Christ if they do not repent. To have their candlestick removed probably signifies their removal as an effective light for Christ rather than to the total destruction of the church. There are churches today that have lost their effectiveness to serve as a bright and shining light in their community because they have become sidetracked as Ephesus had. The message is clear to all such churches: "repent or suffer the consequences."

**Question:** Does the command of Heb.10:25

include Sunday and Wednesday evening services? (CO.)

**Answer:** The casual and disinterested manner with which many approach the worship of God is regrettable indeed. It appears, that to some, worship is more of a bother than anything else. How do we sandwich a worship service into our day of hunting, fishing, and playing, seems to be the primary concern of some. The concept that the Lord's day is a special day for God's people to use in worship and praise to Him, is foreign to the thinking of many Christians. Heb. 10:25 mandates that we not forsake the assembling of ourselves together. The obvious reference is to the assembly of saints on the Lord's day. (Acts 20:7) While I believe there is a deeper lesson in this verse i.e. one concerning leaving the new law for the abrogated law of Moses, the fact remains that as a symbol of the new our writer stresses the assembling of saints for worship and our obligation to that assembling. The New Testament scriptures furnish us with instances where the church met at times other than what we might call the "Sunday morning assembly." (Acts 15:4-22) Interested and dedicated brethren were there for these gatherings to show not only their support for the church and work of God, but to receive the available blessings that come from such gatherings. Specifically other meetings arranged by the church cannot be placed on a par with the assembly countenanced in Heb. 10:25, however the careless and widespread disregard for those gatherings is a sad commentary on the spiritual development and dedication of church members everywhere. To say the least when brethren miss church services to go to ball games, or participate in recreation, or whatever, they are not seeking the kingdom of God first. They are not putting first things first, and it shows. Such behavior should not go unchallenged. Brethren, surely it has not come down to the idea of "how many services of the church can I miss and still be acceptable?" Has it?

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

## THE TRUTH ALWAYS PREVAILS

I am Felipe Bayani, a Filipino U.S. citizen and a former preacher of the Church of Christ/Christian Church for over 30 years. I have been engaged in evangelistic work in many places including the Philippines and Hawaii. I was a school Chaplain and Bible teacher for 15 years in the Philippines at a High School owned by the Christian Church.

In 1981, Brother Virgilio Danao, Don King and Jerry Cutter began their evangelistic work in the Philippines. They taught the Bible truth regarding the Lord's Supper, Bible Classes, Instrumental Music, etc. Being a sincere preacher of the Christian Church I tried to defend our group, and vowed to oppose their teachings on the issues. I alerted all our preachers and congregations in my area. That same year I came to Hawaii, but I continued to communicate with the brethren in the Philippines encouraging them to reject the teachings they had heard.

On their way to the U.S., in 1988, Brother Danao and his wife stopped for a short time in Hawaii. I entertained them as friends and did not discuss our religious differences. Not long afterwards, I began receiving the Old Paths Advocate. I knew Brother Danao had made this possible but I refused to read it at first. I simply compiled all the issues that I received.

To be able to defend my beliefs on the "issues," I searched the Scriptures for help. I also began

reading the OPA so that I could know more about their teachings. I hoped this would help me know how to refute them. But all the articles in the OPA were Biblically supported! I found myself to be opposing the words of God. I prayed the Lord to give me an understanding and humble heart so that I could do His will and not mine. I then decided to simply follow what the Bible plainly teaches, without addition, subtraction or substitution. I compared the teachings of the Church where I belonged with the New Testament and found great differences. I determined to leave the Christian Church and promised the Lord I would be with Him and His Church. I could not find such a group in Hawaii then, but I later heard from Brother Danao that he was coming to Hawaii to start the Lord's work.

Brother Danao introduced me to Brother Don L. King. The last several days I have been their guide in contacting our friends and colleagues from the Philippines who now live in Hawaii. On August 21st, 1993, I was privileged to study more deeply and seriously with Brother King and Danao regarding the issues. All my questions were answered plainly. I was satisfied. We closed our studies with a prayer for forgiveness on my behalf led by Brother King. I thank God for His Church which is now established in this part of the world.--OPA

## A TRIBUTE TO ORVILLE LEE SMITH

More than 30 years ago, I started my Christian life in Odessa and Midland, Texas. I remember how beautiful was the Gospel and how I loved hearing it taught. About that time, Bro. Orville Lee Smith came to Midland and held a meeting. When that little man stepped into the pulpit, he closed his fist and began to rock up on his toes and back on his heels. You could see the love he had for the Gospel as he preached it. I'm sure my mouth opened in awe as I listened. From that day forward, I always took every opportunity to sit at his feet. Not only did Orville preach the Gospel, but he believed it and stood up for what he believed and taught. I personally know he spoke out defending

his belief even when he knew he would lose support. One thing for sure, after you talked to him about any subject, you knew where he stood. He was hot or cold, never lukewarm. When brethren come to me, I hope they know where I stand. I hope this is just one of the things I've learned from Orville Lee. It's been my pleasure to moderate for him as he debated the Cup and Sunday School question. I love the brotherhood and there are many who are dear to me. A lot of our preachers stand tall in my heart, but Orville Lee Smith stands taller than them all. I love you, Orville.—  
*Ed Bullard.*

## THE TRYING OF OUR FAITH

*Cont. from page 1*

and tried in many ways. One doctrinal area of testing is the communion service or the Lord's supper. The scriptural practice of a local church communing out of one container has become a problem of great concern to some brethren. This is because of the presence in our society of communicable diseases and the fear that these diseases will be transmitted by the use of one cup. This fear has become a bigger problem in some places than the disease itself. It is interesting to note that one reason given for the invention and use of the individual cup's was the concern about "hygiene." This took place near the end of the 19th Century and was a departure from the word of God.

How should the church of our time deal with this social problem? Remember, handling this problem is a matter of doctrinal truth and our faith in it. Our question should be, "What has the Lord directed us to do in His word?" It is not a matter of disease but of faith. I have detailed below what I feel the Lord has authorized us to do in this area:

We are to preach the gospel to every creature, Mark 16:15. God is not willing that any should perish, 2 Peter 3:9. This includes not only those sound in body, but also the sick. Christ set the example by ministering to the outcast of the earth. We must assist the sick in obeying the gospel and welcome them into our fellowship. The diseased need to be saved as well as all others. Now, our brethren who have problems with their health have the Christian right to be treated exactly as the healthy members. If the Christian feels like it would be a

stumbling block to others to drink after them, then they can request to commune last. The church should then respect their wishes, The church cannot carry on a witch hunt to find the supposed sick members and then practice a form of closed communion. Brethren, the Lord has told us how to commune. Let us do that right and quit worrying about diseases. The church of the first century had their problems with the social ills of society. Paul mentions several in 1 Corinthians 6:9-10. Some of the sins listed were fornicators, adulterers, effeminate, and abusers of themselves with mankind. We have the same sexual vices in our society today with the diseases that go with them. Paul writes in v.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." Brethren, it was in a very wicked and evil time the Lord instituted His supper and the New Testament church practiced it. Don't you think the Lord was aware of disease when He commanded us to drink of the cup? The answer is obvious. We need to determine to respect and obey the Lord in spite of the trials.

Peter instructed the Christians of that time to add to their faith, "virtue", I Peter 1:5. Virtue is courage and soul vigor, the manliness and determination to do that which is right, Christian energy to do God's will, and spiritual backbone. Peter promises if we add the Christian graces that we will make our calling an election sure and will never fall, v. 10.

Brethren, we know what the scriptures say on the New Testament pattern for the communion. We must keep it exactly as Jesus has instructed us. Our faith is being tested and tried in many

ways. When we doubt and fear we need to cry out as did the father in Mark 9:24, "Lord, I believe; help thou mine unbelief!"

## CRUMBS FROM THE TABLE

*Cont. from page 2*

who don't do anyone any good, but there are a few Christians who stand in the gap and make a difference. The world is better off for it.

Also, the prayers of Christians make this a better place to live. It may be standing today because some Christian prayed that it continue until you obeyed the gospel.

Jesus showed himself to the disciples, after his resurrection, and they could hardly believe their eyes. Even Thomas said, "Unless I see him and feel him, I'll not believe". Jesus said, "Then touch me, feel me, and be not faithless but believe". Then he asked for something to eat. The disciples didn't need to see him eat. They needed to see the crumbs from his table after he had left. For there would be those who would doubt after he was out of sight. Also, on the way to Emmaus, when he met with two of his disciples. They did not need to see him eat. They needed to see the crumbs he left on the table after he had gone.

Wherever Christians go they leave footprints. Sometimes the footprints are very dim, hard to see, unimportant. Do you realize that Jesus lived in Nazareth 30 years without doing anything we're told about? Not a single gospel writer wrote anything about Jesus during that time, except a brief period when he was 12 years old. Yet, when he came to John to be baptized, God

## ANNOUNCEMENTS

said, "This is my beloved son in whom I am well pleased." Christians don't have to live exciting, glamorous lives to be pleasing to God. They will leave footprints wherever they quietly walk. They always leave a lot of crumbs from their tables that will benefit the world they live in.

National Rome received benefits from just having the Christians living in their country. They were assets to Rome. A second century writer wrote: "Women are no longer a slave of a man, a tool of lust, but the pride and joy of their husbands. They are mothers and trainers of children to virtue and goodness. They are ornaments and treasures of their families, the faithful sister, the zealous servant of the congregation in every good work. Such women were unknown before. What women these Christians have." They were crumbs from the table.

We, as Christians today, are assets to this world in which we live. Not only are we the light of the world, we are the salt of the earth. We are law-abiding. We live peaceably with all men. We are not violent or rebellious people. We care for our own. We are not welfare recipients. We make good employees and employers. We make good neighbors, not rioters, or unruly. This nation should be proud to have Christians as citizens. Husbands who are not believers, but have wives who are believers, are blessed. Peter says, I Pet. 3:1, "The unbelieving husband may be won by the believing wife". Wives who have Christian husbands are blessed. Brothers are blessed if they have Christian sisters, and vice versa. Children who have Christian parents are blessed. Parents who have Christian children are blessed. You know, God didn't promise you

faithful children just because you were faithful. God doesn't have any grandchildren. There was a time when the children did whatever the father did, but not anymore. Jer. 31:30 says, there was once a time when if the father ate grapes the children's teeth were set on edge, but the time is coming when that would not be the case. If you want your children to be Christians, you will have to teach them to be Christians.

There is safety and security in practicing Christianity. You have others praying for you. You may be a Christian now because someone prayed for you. You may be alive today because someone prayed that your life be extended until you obeyed the gospel. Paul, on a ship to Rome, prayed that everyone with him on that ship would be saved with him during a storm. When we get in car or airplane, we may owe our very lives to someone who prayed for our safety. These are but crumbs from the table.

Our cup runneth over and blesses everyone.

I Thess. 3:12, "And the Lord Jesus make you to increase and abound in love, one to another, and toward all men, even as we do toward you". That word increase means: increase to overflowing. So that others may partake of your overflow. In Gen. 39:5, the Lord blessed Potiphar's house because of Joseph. The blessing of the Lord was upon all that he had in the house and in the field. Jacob didn't know it, but he was eating from Joseph's table all the time he was in Egypt. "It rains on the just and the unjust".

Who was the beneficiary of the Christian's good work in Matt. 25? The strangers were. Who was benefited from the Samaritan's presence when he met the man in the ditch? The

man in the ditch was. David said, "Surely, goodness and mercy shall follow me all the days of my life".

In Gen. 20:16-17, David made a covenant with his friend, Jonathan. In time Jonathan was killed. David had Jonathan's son brought to the palace. There he explained the covenant which he had made his father. David said, "No longer will you eat crumbs from my table, but you will sit at my table and eat all the days of your life".

Well, one like Jonathan has come unto us, Jesus Christ. Because of a covenant, which was made before we were born, we are invited to eat at the King's table. No longer do we eat crumbs, but feast at the table of the King all the days of our lives.

If you are a Christian, be thankful and rejoice. If you are not a Christian, be thankful there are Christians around so you can partake of the crumbs from their tables...--205 Center, Whitesboro, Texas 76273



## ANNOUNCEMENTS

### Church Directory Changes

San Pablo, Ca.: Allen Baldwin should read Alan Baldwin. His address should be Benica, CA. 94510.

Brodhead, Ky.: Donnie McFerron, Box 1348, Mt. Vernon, Ky. 40456

New Congregation: Harrisonville, Missouri (Cass County), 1203 Outlook Dr. (Hwy. 2 and Outlook) Sunday 10 a.m. and 5 p.m., Wed. 7:30 p.m. John Pruitt,

2701 N. 7 Highway, Harrisonville, Mo. 64701 (816) 884-5564; Cliff Thomason 916 Hargrove, Peculiar, Mo. 64078 (816) 758-5572.

Please insert in your church directory the following Georgia, West Point Sunday, 11:00 a.m., 2:00 p.m., Wed. 7:30 p.m. Delete Larry Parker and add: Don Jackson 200 Mimosa Terrace, LaGrange, Ga. 30240 (706) 845-7332.

West Virginia, Bunnors Ridge: Delete the name of Earl Bunner and add Kevin Hayhurst, Rt. 6, Box 333E, Fairmont, WV 26554 (304) 366-3116.

Texas, Belton: Delete the name of Bill Spoons.

Missouri, Rolla: Delete K. W. Nichols

Missouri, Warrenton: Delete no longer meeting

Indiana, Bedford: Delete "It is the building with the gold siding on the left."

Caldwell, ID: The church at 301 Cleveland Bl. will be having mid-week services on Wed, 7:00 PM starting immediately.

Please make the following correction for the 1993 Church Directory, page 66, Arlington (Tarrant County), Church of Christ on Green Oaks. Please change the morning meeting time on Sunday to 10:00 A.M. The rest of the information as listed is correct.



**MEET KEVIN PRESLEY**  
The Church in Ada, Oklahoma

would like to introduce to the brotherhood Brother Kevin Presley. Kevin is the son of Troy and Faye Presley of Derby, Kansas. He is a 1991 graduate of Derby Senior High. He is now making his home in Ada.

From his youth Kevin has aspired to preach the gospel of Christ. For the last few years, Kevin has been preparing for the work of an evangelist. He is a diligent Bible student with a good understanding of the Word. Kevin has an excellent delivery as well being a talented song leader.

We recommend Kevin Presley to the Brotherhood as being a faithful and able gospel preacher. He is not a novice. He has held several meetings as well as an extended work with the congregation in Memphis, Tenn.

You may write to Brother Kevin Presley at P.O. Box 2398, Ada, Ok 74820 or telephone 405-436-3238. He has openings available for meetings in 1994. It is our hope that you will avail yourself of the opportunity to use the talents of Brother Kevin Presley. You will hear the "old time gospel" taught with conviction and enthusiasm.

### 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.

### SPECIAL NOTE

The North Shore congregation in Houston has been meeting for 10 years, during which time we have used folding chairs. I have lately been on the lookout for a church that had bought new benches and wanted to donate their old ones to another church. If you know of any church that is willing to donate benches to the North Shore church please let me know. We will make arrangements to get them. Thanks, brethren.--Jerry Dickinson 13803 Crosshaven, Houston, TX 77015 (713

455-8024)

### OKLAHOMA NEW YEAR'S MEETING 1993

The dates for this year's meeting will be Dec. 27-31. The meeting will be held in the auditorium of Western Heights High School located at 8201 S. W. 44th St. (S.W. 44th & Council Road). Services will be at 10:00 A.M. and 7:30 P.M. each day beginning Dec. 27th. A list of motel accommodations will be mailed to most congregations. If you desire information on the meeting please call Cliff Arney 405-685-5437 or Duane Cutter 405-745-2581. Everyone is welcome.--*Twenty-First Street Congregation, Okla. City, OK*

### Report From Hawaii By Don L. King

On August 13th we met Brother and Sister Virgilio Danao in Honolulu, Hawaii to assist them in establishing the Lord's Church there. This was the realization of many month's work and planning by all of us. At our first service there were eleven in Brother Danao's apartment living room. The next Lord's Day there were sixteen and the next saw eighteen gathered. When I left on the 26th there had been one baptized and a preacher from the Christian Church had taken his stand with us. I believe this preacher may be of invaluable service as the work progresses. He seems to be very sincere, outspoken and knowledgeable in the Book. The Church has been established. They meet at 9:30 A.M. on Lord's Day at Bro Danao's residence located at 1470 Dillingham Blvd, Honolulu, Hawaii, Apt. #301. They are looking for a more public place so evening services and gospel meetings may take place. Their services are all in English so anyone may worship with them. However, due to possible relocation soon we suggest calling Brother Danao (808) 841-0938 before you go. They would be happy to have you worship with them and encourage them in the work. Brethren, pray for the success of this! Please read a piece entitled; *The Truth Always Prevails* in this issue, written by Brother Bayani. It will speak for itself. — DLK

# ANNOUNCEMENTS

## 1993 4TH OF JULY MEETING Lebanon, MO

We have many happy memories when we reflect on the 1993 4th of July meeting at Lebanon, MO. Services were consistently well attended, with exceptionally large crowds in attendance on the 1st through the 3rd of July. As always we were greatly blessed with very beautiful singing and excellent gospel preaching. During the week of meetings we heard 44 preachers from 13 states and were lead in song and prayer by 106 brethren at the various services. The cooperation that we received in organizing and arranging the various aspects of the meeting was superb, and for this we are personally grateful. We also want to again thank the brethren of the Lee's Summit congregation, who sponsor this meeting each year, for all their hard work and brotherly kindness that was extended so that we could enjoy this great spiritual feast. We personally thank them for having asked us to conduct this year's meeting and for their support of the work.

The Lee's Summit brethren have asked us to announce that they have selected brother Bennie Cryer of Stockton, CA and brother Jimmie Smith of Harrison, AR to conduct next year's meeting. They cordially invite you to attend the meeting which will begin on Monday, June 27th, and continue through Sunday night, July 3rd, 1994.--*Ron Alexander and Dennis Smith*

The Church of Christ in Garland, Texas will be holding an Annual Young Speaker's Meeting, October 22-24. This year's theme is taken from I Corinthians 12:27, "For ye are the body of Christ, and members in particular," and will focus on the different roles of a Christian. Subjects to be covered include the responsibilities of teachers, evangelists, elders, deacons, parents, husbands and wives and many others. Speakers at the meeting will come from Texas, Oklahoma and Missouri. The lessons presented will inform

and benefit all Christians. For information regarding worship service times or lodging call Aaron Risener 214-390-9330, or Jon Roodschild 214-727-5584.

### SPECIAL NOTICE

Bro. Orvel Johnson of Modesto, CA is one of our older gospel preachers. I heard him in a gospel meeting in Milam County, TX when I was no more than five years of age. He is not doing too well now, healthwise, having recently learned that, in addition to age and other afflictions, he has lung cancer. His wife, Lorene, has stood faithfully by his side. He would appreciate your prayers and hearing from his many friends he has made over the years. I appreciate him and the work he has done very much and hope you can encourage him during this time. His address and telephone number is: 2621 Prescott, #223, Modesto, CA 95350. Telephone 209-544-0183.--*Bennie Cryer*

### OUR DEPARTED

**REEVES**—On Monday the 30th of August, brother Newton Reeves passed from this life to eternity. For many years he had worked and worshiped with the church at Fairview near Marion, La. It was there at the tender age of eleven he obeyed the gospel, and dedicated his life and energies to Christian living. It had been my pleasure to know him for over thirty years. The first meeting I held at Fairview, I was privileged to stay in his home. For years Newt was employed by the Century Telephone Company as an accountant. For some time, he had suffered from incurable cancer. This summer while there I visited with he and his wife, though weak and frail in body, he was well aware that soon he would be making the crossing to the other side. We prayed together that his leaving would be gentle and without regret. He is survived by his wife and a number of children and grandchildren. Brethren Ervin Waters and Billy Dickenson conducted the funeral service. His earthly remains were laid to rest beside those of his mother and father, Dona and F.K. (King) Reeves, in the little cemetery at Fairview. The writer is indebted

to Mildred, his wife, for the information in this report.—*Ronny F. Wade*

**GAGE**—Agnes Marie Gage, daughter of William and Sarah (Wells) Kester was born at Paola, Kansas July 27, 1912 and passed away August 1, 1993 at Springfield, MO after an extended illness. Agnes grew up in Oklahoma and moved to the Ozarks as a teenager. On July 25, 1935 she and Raymond Gage were married. Mountain Grove, MO was their home, and they both were members of the Church of Christ. Survivors include Raymond, Agnes' devoted husband, one son and daughter-in-law, Claude and Sherrie Gage of Lebanon, MO., one brother and one sister. Agnes was a devoted Christian, and it was an honor to be asked to officiate at the memorial service assisted by Clovis Cook. Singing was rendered by members of the church and her remains were laid to rest in the Mountain Grove Cemetery.—*Paul Nichols*

**BUNNER**—On Friday, August 13, 1993, Brother Earl Bunner laid down his armor and went to be with the Lord. This old soldier of the cross had been serving the Lord for more than 60 of his 89 years that had been allotted to him. His precious wife, Lillian, had preceded him 11 years earlier. Brother Earl was affectionately referred to by everyone in the Church as "Uncle". There was a large crowd that gathered together for the memorial service which was conducted by the writer with brethren Lynwood Smith and Bob Johnson assisting.—*Richard Bunner*

**LANGLEY**—The mortal remains of my grandmother, Sister Una Prince Langley, were laid to rest in the church cemetery at Napoleon, Alabama August 29, 1993. She passed away August 27, 1993 at the age of 86. The daughter of the late Steve Prince and Ruthie Kirby Prince. Grandmother was born in Randolph County, Alabama September 30, 1906 and lived there her entire life. Grandmother was a member of the congregation at Napoleon, Alabama. A stalwart of faith, grandmother

and granddaddy were among those who stood against innovations in the 1940's. Because of this stand, they were locked-out of the meeting house and forced to find a new place to worship. She was also a woman of great hospitality. The preachers who came to Napoleon to hold meetings would often stay in her home. Brother Lynwood Smith made Grandmother's home his home for 35 years while holding the annual "Homecoming" meeting. In fact, Grandmother referred to one of her bedrooms as "Lynwood's room." It was grandmother's request that Lynwood preach her funeral and the family is grateful that he was able to do so. The beautiful singing was done by her nieces and nephews, again as Grandmother requested. Left to mourn her passing are her husband of almost 70 years, Brother Noah Langley, four daughters and one son. She is also survived by two sisters and two brothers. Grandmother had 10 grandchildren, 32 great-grandchildren, and two great-great-grandchildren. I am so thankful for Grandmother; the life she lived and the wonderful example she set for me. Although not rich in worldly goods, she handed down to me a faith that is greater than any of this world's riches. I believe she was truly a "virtuous woman whose price was far above rubies." I look with great hope to the Great Homecoming day when I will be able to see her again.—Submitted by Rickey Martin

**TURNER**—Lavada A. Turner was born August 12, 1917 at Marlowe, Oklahoma and died August 27, 1993 at Sacramento California, at the age of 76 years, 15 days. She is survived by three daughters, two sons, one brother, 13 grandchildren and 17 great-grandchildren. When she could, Lavada worshiped with the 64th Street congregation in Sacramento, but had been ill for the last few years. I first met Lavada and her late husband, Ray, in the late '70's when they came to Redding to visit their daughter, Donna. Donna and her husband, Tom, named their daughter Cassie, after my wife, so we have always felt a special bond to

this family. Lavada was the last of the family to practice the Bible pattern for worship and most of the family have forsaken religion completely. That made the occasion especially sad. Singing was performed by Glen and Reba Osburn of Placerville and Bill Costa and Mary Marler of 64th. Street. I was assisted by Earl Helvey of the 64th Street congregation who has been a long time family friend.—Gregory P. Gay

**JOHNSON**—Sister Velma Johnson of the Fortuna, CA congregation died August 30 and was buried September 2. Velma and her husband, Frank, obeyed the gospel in Stockton, CA November 25, 1972 and immediately returned to the Fortuna area where they lived and began the church in their home. She was faithful to her Lord and to her family and could, with great love and satisfaction, look over the assemblies at church and count four generations of her family in attendance. This spoke well of her dedication. She will be greatly missed by her family and the congregation there. May God's richest blessings of comfort rest upon the Johnson family.—Bennie Cryer.

**ELMORE**—Sister Susie Elmore was born July 18, 1914 in Carter County, Ok. She passed away July 18, 1993, at the age of 79 years and two days. December 25, 1932, she was married to J.D. Elmore in Fox, Ok. To this union six children were born: Bob Elmore, OKC, OK.; Christine Washington, OKC, OK.; Nell Kuchera, Moore, Ok.; Glenna Howard, Norman, OK.; Lonita Bell, Healdton, OK.; and Paula Scott, OKC, OK. She is also survived by three sisters, 18 grandchildren, and 11 great-grandchildren. Brother J.D. had preceded her in death March 10, 1992. They were long time members of the church in Healdton, Ok. J.D. had served as an elder in this good congregation. Sister Elmore was a woman of great commitment. She had served the Lord faithfully for 64 years. She was married to the same man for 59 years. All of us who knew her were

blessed by her meek and quiet spirit. The meeting house at Healdton was full and about sixty people gathered outside the building and listened via speakers. The singing was beautifully done by her family and was taped for the service. The Elmore family has been a significant part of the history of the Lord's church in Oklahoma. The tentacles of their influence spread far and wide. I have been blessed to have them as dear friends. Susie Elmore will be missed by all of us who knew her. Her passing reminds us that we must live to die. The service was conducted by Lynwood Smith and this writer.—Don Pruitt

**BOONE**—Brother Robert Ray Boone was born at Stuart, OK, on March 4, 1934. He and his family left OK in 1944 and ended up in Galt, CA where he attended school for sometime. He moved to Lodi in 1955. During this same year Robert was joined in marriage to Dee Greenwood on December 20th. There new home was blessed with three children, Roger Boone of Fortuna, CA, Elaine Butler of Mustang, OK, and Laurie Permenter of Riverbank, CA. During a meeting held by Brother Bill Roden in Lodi, CA, Robert obeyed the gospel in Sept. of 1959. Through the years Robert learned to love and appreciate the church of our Lord. He and his good wife were able to instill this love of the Father in all three of their children, who are faithful Christian adults this day. Robert's greatest joy came the day his grandchildren began to be born. All seven grandchildren are fully aware of Popa's love for them. Robert departed this life in a motel room August 30, 1993, in Willits, CA, while traveling to his son's home in Fortuna, CA. Besides his Christian wife, Dee Boone, three children, seven grandchildren, he is survived by one brother: Curtis Boone of Lodi. Though the service was at the graveside many friends and loved ones arrived at 10 am Sept. 2, 1993 to show their last respect and love to the family. It was my honor to speak at the services along with Roger Boone and Raymond Fox.—P. Duane Permenter



## *the fields are white already to harvest*

*C.A. Smith, 810 N.W. 6th, Andrews, TX 79714*—Our Homecoming Meeting is now history, but it be remembered as one of the best meetings ever. The building was filled to capacity several nights, as folk gathered from near and far to help us celebrate our thirty-seven years of existence. We had folk from Abilene, Andrews, Big Spring, Dallas, Eola, Levelland, Lubbock, McGregor, Midland, Odessa, Olney, and San Angelo in attendance one or more nights. Some in attendance, were here when the church began in 1956 and our being together once again was so uplifting. Wayne McKamie drew from his storehouse, old sermons, that he had preached when he worked with the church here in the early years of her existence, and what a ring those good old time gospel sermons had. On several occasions we sang the old majestic songs of the church by memory, and this prepared our hearts and minds for inspiring Spiritual worship. I had the privilege of briefly rehearsing the history of the church at the last service, and that made me more thankful to have a small part in a work that has survived, despite the onslaughts of Satan. While we cannot rest on our past laurels, it is indeed good as Moses said, to: "Remember the days of old, consider the years of many generations; ask thy father and he will show thee, thine elders and they will tell thee." (Deut. 32:7). Our hearts were filled with sorrow at the passing of two great Christian women, Susie Elmore, and Laurie Odell. Truly, Heaven is getting sweeter all the time. What a Homecoming that will be! As we go back to daily working for the LORD, we need and solicit your prayers, that we will go forward, and bring forth much fruit in His vineyard.

*Joe Hisle, Rt. 4, Box 188, Ada, Ok. 74820*—Since last report we have been busy, for which we are thankful. We have worked in meetings at the following locations: Hartwell.

Ark. This was my first trip here. We enjoyed the brethren, especially the hospitality of Bro. and Sis. Paul Gifford, Healdton, Ok., I always look forward to being at Healdton. It is an opportunity to see old friends and you can count on having a good meeting. Columbia, Mo., I enjoyed the hospitality of Bro. and Sis. Larry Broxson. We have spent many good times together. The congregation at Columbia has grown since I was last there I enjoyed being associated with Bro. Jim Crouch. He is doing a good job. Tyler, Tx., the meeting got off to a rather wet beginning. The brethren had just completed a new building and were looking forward to opening the building with a gospel meeting. When we arrived for the first service on Sunday morning, the building was flooded with about three inches of water! Not to be discouraged, (we have the reputation for not being afraid of water), we counted it a minor inconvenience. We met elsewhere for Sunday, got out the brooms and water vacs on Sunday afternoon, continued our meeting on Monday as scheduled. It was a real treat to work with this young, energetic congregation. Bro. Glenn Ballard and Bro. Terry Baze have done a great work in this area. They are to be commended for their effort. The meeting at Sulphur was exceptionally good. The weather was excellent, the preaching great and fellowship wonderful. What more could you ask for? Miles King and Glenn Ballard did a good job conducting the meeting. Wayne, W. Va. This meeting was the highlight of the summer. I always expect to have a good meeting here, but this one was special. We had five baptisms. I'm sure you have noticed the rare opportunities that we have anymore to report "visible results", so it gives me great pleasure to report baptisms. While at Wayne we stayed with Darrell and Debby Wellman. They made our stay most enjoyable. Pansey, Al., the meeting at Pansey was well attended, with several visitors from the community. Pansey is a

small congregation, but they have a strong desire and make a big effort to maintain the Lord's work and spread the gospel. Between the effort at Pansey and the meeting at Florala, I had the opportunity to spend a few days with Jim and Norma Coale. Sometimes the 4 or 5 days between meetings present an awkward time for a preacher. It is often too far to go home and too expensive to stay in a motel, so I'm very thankful for good brethren like Jim and Norma and their hospitality. I also appreciate the invitation to preach at Earlytown on Wed. Florala, Al., it had been about 15 years since I had preached at Florala. It was really a treat to be there again. I made my home with Robert and Mary Harrison. I enjoyed them and their family very much. A special thanks goes to the congregations in southern Alabama for their excellent support of the meeting in Florala. We still have a meeting at Fayetteville, Ar., Covina, Ca., Seminole, Ok., and Tulsa, Ok. When I look at this report I understand what the Apostle Paul meant in Gal 6:11. My Family and I have been blessed by God in so many ways, we ask your continuing prayers.

*Bennie T. Cryer, 2340 Sanguinetti Ln., #93, Stockton, CA 95205, Sept. 4*—The work in the Stockton congregation continues to progress. Bro. David Ragsdale gave his first lesson before the congregation in August and it sounded like he had been teaching for a long while. We thank God for our elders who are very active in overseeing the work and development of the church there. They have sent Joann and I to Cave Junction, OR for a few days to help the brethren in that area re-establish the church. The building has not been in use for some time, but there is good interest by some young people in obeying the gospel and helping the church get started again. We are conducting a meeting now that will close Sunday. Bro. Glen Arnett has been driving over from Brookings to help out in

this effort. Bro. Dan Powell currently plans to return to this area and has been a big help in the work. (The meeting in Cave Junction is now finished and three were baptized. Bro. Arnett plans to continue working with this group so it appears the work will be permanent. 9/7/93, BTC.) In August, we worked with the 64th St. Congregation in Sacramento in a meeting. It was good to work with Bro. Earl Helvey and the brethren there again. The attendance was good and our prayer is they can continue to grow and progress. The Stockton congregation is sending us to Hawaii September 8th to assist Bro. Danao in the work there on Oahu. I spoke to him by telephone this week and last Sunday they had eighteen present for the service. He was very encouraged in the way the work was progressing in that area. God bless all.

*Steve Holt, 1903 Lenz, LaMarque, Tx. 77568, (409) 935-3638*—Since last report, the Lord has richly blessed us. As of this date, we have had 12 visitors at our worship services. We now have three women from a digressive church in Hitchcock, Tx. regularly meeting with us. One of them, Sister Dorothy Gray, has taken a public stand against all innovations in the church. We also had five visitors from a digressive church in Texas City. I have studied the innovations with them with the opportunity for future studies. Last Lord's day we had three girls in attendance. They are all sisters and are from the digressive church. One of them, a 20-year-old, has been baptized and plans to attend regularly as well as bring her younger sisters. Also, I have studied with a teacher from a digressive church in Alvin, Tx. along with a member from a digressive church in Texas City. They seem very interested and want to continue our studies. In addition, I have a study scheduled with a interested couple from a cups/no class group in Texas City. We now have 14 actively enrolled in our correspondence course. In the major newspapers, we are publishing 500 word articles as well as our worship service. Betty, Sara, and I have started door-to-door canvassing around the church building with some results. Our weekly Bible study with the members also

goes well. In fact, I now have three ongoing home studies in progress. All of this has occurred in just three months and to God belongs all the credit. Indeed, this has been an overwhelming answer to our prayers. Please continue to pray for this new work.

*Johnny Elmore, 419 K S.W., Ardmore, OK 73401*—At this writing, I am in Sanger, CA where we are getting ready for the annual California Labor Day meeting. We moved to Ardmore, OK the last of June from Lebanon, MO, which was our home for the last five and a half years. We will never forget the work in Lebanon and our many friends there. We appreciate the many kindnesses and favors extended to us by the church and by individuals alike. Since arriving in Sanger, we have had some Bible studies with members and have studied the rudiments of music for a week. My voice has been giving me trouble and I am hoping it clears up soon. We have a door-knocking effort planned and efforts to advertise the Labor Day meeting. After Labor Day, we plan to make our home in Ardmore.

*Don L. King, 41931 Chadbourne Dr., Fremont, Ca., 94539, Sept. 11*—We have just returned from what we believe was a profitable venture for Christ. We spent some eighteen days in Honolulu, Hawaii assisting in the establishment of the church there. (see report elsewhere) The future seems bright. The Labor Day meeting in Sanger, CA was a great success we believe. It was a pleasure to be with Johnny Elmore again and catch up on our visiting a bit. Lynwood Smith is to begin tonight at Fremont for a week's meeting and, of course, we look forward to having him in our home as well as hearing him preach. I recently preached one sermon at Clovis, Ca. to a fine crowd where one confessed wrongs. We look forward to being at home for a time now and ask your continued prayers and well wishes.

*Barney Owens, 8782 Meadowview Dr., W. Chester, OH 45069*—The summer drawing to a close means quite a change in activities. Traveling

throughout the summer and being with many loved and worked with in years gone by has been a joy. And of course, new friends are made along the way as bonds have been formed. We look forward to good things this year with the Sharonville Church where my family and I have lived and worshiped for many years. Several weekend meetings as well as a few extended will be held. Our meeting here is to be with Jimmy Smith preaching. The dates are Oct. 23-31. If you can be with us, I am sure there will be benefit from the preaching. Pray for us.

*Jerry Dickinson, 13803 Crosshaven, Houston, TX 77015*—Since last reporting I have been in the following meetings: Buffalo, MO (one baptism); Edmund, Ok (one restored to duty); Lone Rock, AR; Graham, TX (one baptism and one restored); Flintville, TN (one baptism); and Tulsa, OK (one restored). I also baptized Otis Hurt in Brazoria, TX earlier this past summer. Otis came to a knowledge through the efforts of C. A. Smith. C. A. (as he has reported in prior field reports) has been corresponding with several men who are in prison. He corresponded with Otis for several months prior to Otis' release. Otis informed C. A. that he wanted to obey the Gospel when he got out. C. A. called me, I went down to Brazoria, and had the privilege of baptizing Otis. I have had some studies with Otis since and pray the Lord will strengthen him and help him grow in the faith. I pray for Otis and for the continued success of the work C. A. is doing with men in similar circumstances. I pray for the furtherance of the Gospel, far and near.

*Virgilio O. Danao Sr., A301 (Bishop Gardens), 1470 Dillingham Blvd., Honolulu, Hawaii; August 23, 1993*—Greetings to all the faithful everywhere. We are glad to inform that the Lord's work here in Hawaii, particularly in Oahu Island, has already been started, through God's blessings and help. My wife and I arrived here on August 12th. Bro. Felipe Bayani, a good friend and a co-preacher when I was still with the Christian Church in the Philippines, came and greeted us along with fam-

If the date near your name and address reads **10-93** 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)

ily members. Bro. and Sis. Don L. King helped us settle here in Honolulu. We held our first Sunday worship service in our apartment with eleven total attendance. Though our number seems to be small, it is encouraging for we had just arrived. Through the help of Bro. Bayani, who has been in Hawaii since 1981, we are able to meet some old friends and co-preachers in the Philippines when I was still with the Christian Church, who now live in Hawaii. At least, by now, we are able to advertise our presence and the purpose of our coming here — to start a mission work of the New Testament Church of Christ. The Christian Churches in Oahu are now alarmed by our presence. One of their preachers whom we — Bro. King, Bro. Bayani and I — studied with and who works in Waipahu has warned us not to go to his members. Despite the warning, however, several members of the Christian Church, who used to be leaders and elders of this church in the Philippines, continue to attend our worship services, through the assistance of Bro. Bayani. Although Bro. Bayani has already been convinced of the scripturalness of an assembly using one loaf and one cup in the Lord's Supper, we made further studies with him on the "issues", where he asked questions, and were answered by Bro. King in the light of the scriptures. He was contented, convinced, and we prayed for forgiveness in his behalf. Yesterday, we conducted our second Sunday worship service; my brother-in-law, Dante, responded to the invitation, and I immediately baptized him after the service. We would like to express our heartfelt gratitude to Bro.

and Sis. Don L. King and to all the faithful brethren who extended to us their financial assistance and prayers, making our coming and stay here possible. Please continue to mention us in your prayers. May God bless us all!

*Paul Nichols, 998 Terrace Dr., Oakdale, CA 95361*—At this writing, we are in a meeting at Mountain Grove, MO. Last night we had the best crowd so far. I have held several meetings here in the past, and it is certainly a joy to be back in this part of the country and see and be with the brethren and sisters that we have known and loved through the years. Our next meeting will be at Arpilar near McAlester, OK. Then to Lexington, OK, Aug. 16-22. We are to be at Porterville, CA Sept. 10-12. Let us continue to "contend earnestly for the faith once delivered to the saints."

*Roy Lee Crisswell, September 7*—The last three months have been extremely busy for us in the Lord's work. During the month of June it was an exalted privilege for me to conduct a Gospel Meeting with the congregation at West Monroe, La. We had a wonderful meeting and we were greatly encouraged and strengthened by being with these fine Christians. Our crowds were excellent and cooperation from surrounding congregations was wonderful. I have never seen a congregation so well organized and one that showed so much care for building up the Church. This speaks well for their leadership. We stayed with the Royce Garman family, and the hospitality of their home, as well as the hospitality of the whole congregation could

not have been better. It was good to have the opportunity to work with Bro. Billy Dickinson, who is doing a fine work in that area. During the meeting we had one young mother who came forward desiring the prayers of the Church on her behalf. Our next meeting was with the Congregation at Moore, Okla. This, too, was a great meeting, with good crowds every night as well as visitors from the community. It was good to have congregations from the area help us as well as several preachers. Preaching brethren who attended were Edwin Morris, Bill Davis, Jerry Cutter, Jimmy Cutter, and Jerry Harris. Our hearts were grieved during the meeting, due to the death of Sister Laurie O'dell. She had been sick for so long and had been on a dialysis machine. One final attempt was made to give her a healthy kidney by her mother, Sister June Pope. Laurie's body was in such a condition, the kidney was not able to function properly. Our prayers go out to all the family. In August Brother Don Pruitt conducted a very good meeting for the congregation here at Aurora, Mo. Preaching and interest was good. During the meeting we had 13 individuals who attended one or more times from the community. We were happy to have Don in our home. This past weekend, the Northside Congregation in Springfield conducted an excellent Labor Day Meeting. Subjects that were chosen were timely and the preaching brethren who taught did well with their material and presentation. Pray for the work here in Southwest Missouri, especially for the Congregation here at Aurora.



## ADVOCATE

No. 11 November 1, 1993

# A FAMINE IN THE LAND

*By Richard DeGough*

**B**ehold, the days come, saith the Lord God, that I will send a famine in the Land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8:11) When a famine exists, it often brings with it situations and anxieties beyond the initial suffering of hunger and thirst; such things as sorrow of heart, despair, disease, sickness, chaos, and death. There is often a general breakdown in society that gives birth to immorality of every description, and crime that runs rampant. Though we may shudder to think of such conditions existing as a result of physical famine, it does not compare, nor does it have the far reaching effects of spiritual famine in the midst of mankind.

### **Spiritual Famine Was Present**

It was the condition of ancient Israel when the Lord spoke to Amos saying, "Go prophesy unto my people Israel." (7:15) To understand the nature of Amos' message, we have to consider the time of his prophecy, and the sins of Israel when he came into their midst. How glaring and pathetic was the condition of the rebellious tribes in Amos' day.

### **The Time**

In about the year of 840 B.C. Jehu was placed on the throne of Israel, anointed as king in Ramoth-Gilead by another at the command of Elisha. He ruthlessly destroyed the worship of Baal out of Israel, but he left the golden calves introduced by Jeroboam that were in Bethel, and in Dan. No doubt the loyal worshippers of God had hopes that he would restore the true worship, but this was not

to be. "But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam which made Israel to sin." (II Kgs. 10:31) During his reign, "Jehovah began to cut Israel short..." The misfortunes continued under his son and successor, Jehoahaz. (II Kgs. 10:32, 13:3-7) Israel seemed on the verge of destruction, but they revived once more under Jehoash. By him the fortunes of Israel began to turn. (II Kgs. 13:25) The successes of Israel continued under Jeroboam II. He became a "savior of Israel, recovering all the territory that had been lost in conflict and adding to it in every direction, These triumphs of war, the revival of commerce, and the development of the internal resources raised Israel to a pitch of power and prosperity greater than had been enjoyed since the days of Solomon.

### **Social, Moral and Religious Condition**

The conditions in Israel are portrayed very vividly by the prophets of this period, Hosea and Amos. Amos was not a prophet by education or profession, His occupation was a herdsman and gatherer of sycamore fruit, He came from Tekoa, a town of Judah about six miles south of Bethlehem and about twelve miles south of Jerusalem. Amos was a man who retained his faith and loyalty to God, accustomed to a simple life of the desert where undoubtedly he often meditated upon the things of God. It was while he followed the flock that the Lord called him to prophesy. Amos paints a glowing picture of the prosperity in Israel. He with a quickened conscience and sweeping eyes

*See page 6*

# CONTENTS

Vol. LXV No. 11



## ANNOUNCEMENTS 8-9

<b>A Famine In The Land</b>	<b>1</b>
<b>Blessed Are The Peacemakers</b>	<b>2</b>
<b>The Querist Column</b>	<b>3</b>

## FROM THE FIELDS 10-12

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# BLESSED ARE THE PEACEMAKERS

By James D. Orten

*"The following article by Brother James Orten is one that every person should read with care and concern. Not only are brethren, in some places, rushing to disagree and divide, they are also involving other people and churches by mailing out letters detailing every aspect of their trouble. Such practices have a double negative effect: (1) problems are advertised that would better be kept private. People feel impelled to take sides, which usually only intensifies the problem rather than solving it, (2) such advertising only tends to crystalize and make the local situation worse. There must be a better way. I believe Brother Orten shows us that way."—Ronny F. Wade*

The phrase that titles this article was spoken by Jesus in His great Sermon on the Mount, Matthew chapters 5-7. This was one of the first, if not the first, public declarations by the Messiah of the doctrine of His coming kingdom. His miracles had already made Him famous (Mt. 4:24), so the world was waiting for His call to arms.

Can you imagine what an American politician, businessman, coach, or motivational speaker might have said on such an occasion? Whatever you think that might have been, it likely would be directly opposite of what the Master uttered. This was no "thrill of victory and agony of defeat" speech. It was not a "when the going gets tough the tough gets going" exhortation. And it was not a pepper upper filled with such phrases as "tough competitor", "take no prisoners", "every ounce of energy", and "to the victor goes the spoils".

Instead the Lord introduced His kingdom with a series of nine statements that recommend a very different attitude. Listen to a few of them. "Blessed are the poor in spirit", "Blessed are they that mourn", "Blessed are the meek", and "Blessed are the merciful". How surprised and disappointed many of His hearers must have been. What a contrast to U.S. culture, which may explain why it

See page 4

# THE QUERIST COLUMN

By Ronny F. Wade

**Question:** What is the difference between new wine and fermented wine? Please explain Jno. 2:1-10 and I Tim. 5:23. (IL)

**Answer:** The primary difference between "new wine" and "fermented wine" is that the former is produced by a vine and the latter by a process. Isa. 65:8 "Thus saith the Lord, as new wine is found in the cluster..." In this verse "new wine" is unfermented grape juice, i.e. that which is found in the cluster. But, how does one determine when the word "wine" means unfermented juice or fermented wine? In the Old Testament, the word "wine" is translated from two Hebrew words e.g. Tirosh and Yayin. Tirosh is translated "wine" 26 times, "new wine" 11 times and "sweet wine" once. From these references it is evident that Tirosh is used to denote an unfermented drink, or the juice of the grape. The word Yayin is the most common word translated "wine". It is a generic word and may refer to wine in its fermented or unfermented state. It is associated with drunkenness some 30 times and is condemned in over 60 other references. Another word (Shekar), also generic, usually translated "strong drink" originally referred to "liquor obtained from dates or other fruits" (grapes excepted). It is associated with Yayin in nearly all cases. Thus it becomes evident that it is impossible to determine whether a fermented or unfermented drink is indicated based solely on the use of the English word "wine." This determination must be made by looking at the original word along with the context in which the word is used. New wine, found in the cluster is unfermented. The vine does not produce an intoxicating drink. In order for us to have intoxicating wine, the process of fermentation must take place. When the process is completed, we no longer have the "new wine" of (Isa. 65:8). Just what effect does fermentation have on "new wine"? Ferrar Fenton, in his book, (The Bible and Wine p. 16-17 and 22) says "Gluten, Gum, and Aroma," are removed when the fruit of the vine is changed by fermentation. And "Alcohol, Acetic Acid, Enanthic Ether, Extractive, Succinic Acid, Glycerine, and Bouquet" are added. "Thus it will be seen that by a triple process of destruction, addition, and abstraction (the result of fermentation) grape juice loses all the essential qualities of the fruit of the vine..." In the New

Testament, the word Gleukos is used only in Acts 2:13 and according to Thayer means "sweet juice pressed from the grape," or unfermented grape juice. The Greek word Oinos is translated "wine" in all 33 places where it used in the New Testament. It is a generic word that can mean grape juice or fermented wine. In at least one translation of the Old Testament into Greek, Oinos was used to translate both Tirosh and Yayin, but never Shekar. Again, it is necessary to study the context to determine the exact meaning of the word.

**Conclusion:** New wine, i.e. wine in the cluster is unfermented, it is the pure blood or juice of the grape, whereas fermented wine is the product of a process (fermentation) rather than the product of a vine.

## John 2:1-10

Scholars are divided over the kind of wine produced by Jesus in this miracle. Albert Barnes went to great lengths to prove that the wine was unfermented and concluded by saying "No man should adduce this instance in favor of drinking wine unless he can prove that the wine made in the water pots of Cana was just like the wine which he proposes to drink." The Greek word translated wine is Oinos, a generic word, that may mean fermented or unfermented wine, hence we must rely upon the context to determine its meaning here. The real question would seem to center around the moral implications of Christ producing, by miracle, intoxicating wine to be distributed to the guests, when throughout the Bible such beverages are condemned and prohibited. (Eph. 5:18-21, 1 Tim. 3:8, Rom. 14:21-23, Prov. 4:17, 23:29-30) There are a number of commentators and ancient writers who understood the drink here in John 2 to be unfermented. "All who know of the wines then used, well understand the unfermented juice of the grape. The present wines of Jerusalem and Lebanon, as we tasted them, were commonly boiled and sweet, without intoxicating qualities, such as we here get in liquors called wines. The boiling prevents fermentation. Those were esteemed best wines which were least strong." Dr. Jacobus (Bible Wines or The Laws of Fermentation by William Patton) Patton also quotes a number of ancient writers that concur in this conclusion on pp 76-77 of his book. Ferrer Fenton in his book The Bible and

See page 7

## BLESSED ARE THE PEACEMAKERS

*Cont. from page 2*

is so difficult for modern Americans to be true Christians. It was in this context that Jesus said, "Blessed are the peacemakers: for they shall be called the children of God."

Jesus chose a word for peacemakers that, so far as I can tell, is used nowhere else in the New Testament. I do not know what was in His mind when He selected that word, but perhaps He did it to make a stronger contrast with the other side—peacemakers and peace as opposed to combatants and conflict.

There is such a clear Biblical theme regarding how God feels about strife. For example, Proverbs 6:16 gives a list of the seven things God hates. It includes liars, murderers, and so forth and concludes with "...he that soweth discord among brethren." Paul took an equally strong stand against strifemakers. "For whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" (I Cor. 3:3).

The history of the human race, as Paul implied, truly is a chronicle of conflict. It is as old as Cain and Able and as new as this morning's headlines. And every conflict has left a legacy that men had to get over, usually with great difficulty, to grow in Christ. It does not matter whether the strife is between husbands and wives such as Nabal and Abigail (I Sam. 25), between brothers as was the case with Cain and Able, factions within a church like the one at Corinth, or divisions within a brotherhood such as the one caused by the Judaizing teachers in the First-Century church. There is always hurt feelings,

innocent people discouraged, and ultimately souls lost.

Lately, I have wondered where are the peacemakers that the Lord blessed? In view of the great need for them, of Jesus' promised blessing, and God's condemnation of conflict, one would expect an abundant supply. Yet, it is obvious that there has been no stampede into the peacemaking field. Assertiveness clinics do a brisk business, but peacemakers are hard to find. Two Types of Peacemakers

The Scriptures acknowledge peacemakers of two types, which I simply label as "formal" and "informal". Informal peacemakers are recognized as much by who they are as by what they do. Philemon is an example here. Of him Paul said, "We have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother" (Philemon, v. 7). The word "refreshed" refers to the renewal of strength that comes after rest, and because that type of refreshment frequently comes after sleep, the word also means "to keep quiet".

Philemon was the type of person who calmed you down, not stirred you up. I believe he was a teacher who stepped out of the pulpit leaving you glad you are a Christian. I think when you visited in his hospitable home you left feeling better about yourself and other Christians. Philemon probably did not think of himself as a peacemaker, but he was one. No wonder Paul had confidence in that church. When I see a congregation with leaders that have such personalities, I feel confident too.

Formal peacemakers are identified in Paul's discussion (I Cor. 6:1-7) of Christians taking each other to court. He said, "Is it so, that there is not a wise man

among you? no, not one that shall be able to judge between his brethren?" Clearly, the combatants in Corinth were not eager to use peacemakers. I think I know why. Because they were carnal (I Cor. 3:1), they had more trust in the worldly principles and procedures of a human court, than in the spiritual justice that would be administered by a wise Christian. Sad, isn't it?

I believe, however, that there is a trend in recent years toward getting wise and sober heads involved before conflicts are allowed to run their full destructive courses. Because the practice is Biblical, I would like to make suggestions to encourage it and to make it work effectively. First, some comments to combatants; second, suggestions for would-be peacemakers.

### Choose Peacemakers Well

Some people are surprised to find that the Bible gives a clear list of qualifications for peacemakers. When a quarrel erupted between the home-born and foreign-born Jews in Jerusalem, the apostles said, "Wherefore, brethren look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business" (Acts 6:3). The fact that these men had a practical part in implementing the peace plan did not obviate their role as peacemakers.

The qualifications are notable, in the first instance, for what they do not say. The apostles did not say, "Each of you choose men from your own sides." That likely would have intensified the quarrel. Instead they said choose men of "honest report", or those who had earned a reputation for honesty and fairness.

The second qualification is "full of the Holy Ghost". Because this is put in opposition to "wisdom",

which means human wisdom, I do not understand it to speak of a miraculous gift. Rather, I take it to mean full of divine wisdom as revealed by the Holy Ghost. We do not have to worry about how these men got filled with the Spirit, i.e. whether through the word or a personal indwelling. It will be quite sufficient to judge whether their lives have shown the fruits of the Spirit as described in Galatians 5. Note how admirably those fruits equip a peacemaker: Love, joy, peace, long-suffering, gentleness, faith...

The "wisdom" that concludes the list refers to knowledge that belongs to men, and specifically to skill in handling human affairs. Peacemakers should be persons whose lives show that they love people, are peaceful persons, wise in divine wisdom, and skilled in working with humans.

#### **Different Types of Conflict**

Solomon compared strife to fire (Prov. 26:20-21), which is an instructive analogy. Firemen learn early that different types of fires must be handled in different ways. The methods that extinguish one fire may make another worse. Most housewives know that putting water on a grease fire is a bad idea. The Bible recognizes at least three types of conflict. 1. Conflict over matters of doctrine. The distinguishing feature of this struggle is that it is over a definite Biblical principle, thus, one side is right and the other is wrong. For example, the Judaizing teachers argued that circumcision and other observances of Jewish law were necessary to salvation. Paul was not about to allow that false doctrine to stand. He said, "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with

you" (Gal. 2:5).

The church has faced conflict over doctrinal matters several times since the days of the apostles. I am grateful that there were leaders who, in the tradition of Paul, gave no place to false doctrine. And I hope that when we face such situations in the future we will have similar courage. But it is important for peacemakers to know that this template, of one side right and the other wrong, does not fit all cases. And to force it onto a situation in which it does not fit can do great harm. 2. Conflict over matters of judgment. An example of this type is Paul and Barnabas who argued over whether to take Mark with them on a missionary journey (Acts 15:36-41). Barnabas was "determined" to take him and Paul was equally determined not to, because Mark had deserted them on an earlier trip. Who is right and who is wrong in differences over matters of judgment? Both are right, if they simply are pleading for what they think is best for the Lord's cause. Both are wrong, if they push issues to the point of division or ill feelings.

Paul was so convinced that Mark would not be a profitable worker; and the church sided with him (v. 40). But they were wrong, a fact that Paul later graciously acknowledged (II Tim. 4:11), and one that should make us humble about our own judgments. To argue over matters of judgment, as if they were matters of right and wrong, is exquisitely destructive.

Georges Simenon, in his great novel, *The Cat*, described a contrary husband and wife who ruined their lives over whether the husband's cat should be allowed in the house. I have seen spouses who blighted their marriages over such things. But what is

worse, I have seen Christians who ruined churches over matters of judgment that, in the long run, did not amount to much more.

How do wise peacemakers handle conflict over matters of judgment? First, they clearly identify it as such. Then if the combatants are implacable, they condemn the sinfulness (Rom. 1:31) and propose an objective method of settlement. According to the definition of the word "appointed", there was a budding argument among the disciples in Acts 1 over whether Barnabas or Matthias should replace Judas. Someone wisely proposed that they pray and cast lots, which they did and the matter was settled. Both men were qualified and it was only their judgments about which would be best, thus, casting lots was an appropriate, perhaps not an elegant, method of settling the matter. They probably remembered that Solomon said, "The lot causeth contentions to cease" (Prov. 18:18). When I hear brethren arguing over which faithful preacher to have for a meeting, whether to build a new church building, or even what type of lawn mower to buy, I wish they too would pray and cast lots. 3. Conflict over who is going to be the greatest, or struggles over power. This is probably the most dangerous type of conflict and the most common. Jesus' disciples argued about it frequently, the last time just after the Lord's supper and just before His betrayal (Lk. 22:24). Who is right and who is wrong in struggles for power? Both sides are wrong. The motivation that produces such conflicts and the behaviors that come from them are diametrically opposed to what Jesus said His kingdom is about. He made it clear to his disciples (Mt. 18:3) that if they continued

struggling to be the greatest, they would miss the kingdom of heaven altogether!

Several features make these conflicts especially invidious. For one thing, they usually are filled with vicious personal attacks and quick attempts to disfellowship the other side. Remember the rebellion Miriam led against Moses (Num. 12)? God said, "Wherefore were ye not afraid to speak against my servant, Moses?" Diotrefes, who "loveth to have the preeminence," tried to "cast out of the church" those who disagreed with him (III John). More objective Christians are appalled at the hateful quality of the things these combatants say and do.

Another common characteristic is deceptiveness. These combatants, sensing that observers may not admire such struggles, do not wish to reveal their true nature. Jesus once asked His disciples, "What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves who should be the greatest" (Mk. 9:33).

As unsavory as the disciples' behavior sounds, more reprehensible ways sometimes are used to cover the nature of the conflict. One is to clothe it in bogus doctrinal issues to lend an air of respectability (a fact that may confuse less experienced members of the church). This may require the weirdest doctrinal positions, ones the combatants never took before, and occasionally ones no one ever took before.

At times, of course, there may be doctrinal issues. But the fact that these are not the real source of trouble is clear because the warriors did not worry about them before the fight started. It is clear too from how far combat-

ants are willing to go to "save" the church from newly-discovered sins. Solomon knew that a real mother would give up possession of her child rather than see it destroyed (I Kings 3). And a true Christian will not destroy the church in order to "save" it.

How do peacemakers extinguish conflicts over power? Again, it is important to name it what it is and to clearly label the sin on both sides. It requires strong stands; one should expect it in struggles for power. Jesus condemned the lot of His disciples and told them they were about to be lost. God gave Miriam leprosy to humble her. This is not a task for those who are timid or fearful.

Peacemakers must not be sidetracked by the spectre of doctrinal issues. For one thing, they often are not real; but even if they are, they can not be settled until the more basic issue of control is confronted. To paper over such rotten spots only guarantees more trouble later. This is the reason so many hatchets are buried with the handles sticking out.

But there is an even greater danger in being taken in by bogus doctrinal issues. If peacemakers go into a conflict such as this trying to impose a "one side right and one side wrong" solution, both sides likely will be lost. The side that "loses" senses that the decision was not made on good grounds. They usually leave the church, creating a split, endangering their souls, and embarrassing the Lord's cause in the community. The side that was declared "right" is further emboldened in their arrogance and not led to repent of their sins. Sinners will be lost, in the church or out.

#### Summary

These are some types of con-

flikt that Bible writers discuss. There may be others; and it is possible for a conflict to have evolved from one type into another. For example, what starts as a sincere difference of judgment may, with a few inappropriate words or actions, escalate into a struggle for power.

In addition to the suggestions made above, peacemakers should be prepared for the fact that neither side may appreciate their work. As a kid on the farm, I learned that trying to separate a dogfight can get you bitten by both animals. This uncomfortable situation is especially likely in struggles for power, a fact that can seduce less secure mediators into unwisely taking sides. In this role, one must keep in mind that the blessing comes from Jesus; it is sufficient reward for now that warriors beat their swords into plowshares.

### A FAMINE IN THE LAND

*Cont. from page 1*

could attest to the moral and social rottenness of the northern kingdom. He would feel more keenly the luxury and extravagance, the corruption of the nation, there was the luxury of the rich, the palaces built of hewn stone, paneled with ivory. The summer and winter residences with extravagant interior finishes all were to him evidence that the former simplicity and stability were threatened with extinction. (Amos 5:11, 3:15, 6:4) Within the strong fortresses the wealthy nobles indulged in their drunken revelries, stretched upon ivory couches, demanding the choicest and best of the meats, the ointments, wine, and music. As Mr. H.R. Reynolds writes: singing their "lean and flashy songs in wretched parody of

David's minstrelsy, and bidding farewell to all thoughts of coming evil." (Amos 6:1-7) The sanctuaries shared in the general prosperity. The chief sanctuary of Bethel was under royal patronage, and other sanctuaries were diligently visited, offerings and tithes were brought regularly and in abundance. Feasts were celebrated with all possible pomp.

One would think a nation so prosperous and so zealous in the fulfillment of its religious obligations might well be called blessed. Not so, and Amos was not deceived by the superficial prosperity; he saw the dark side of the nation's life with equal clearness. He saw the raw facts. The luxury and wealth of the rich was obtained by violence and robbery, by the oppression of the poor and needy, who were driven into actual slavery by their creditors. (3:10, 2:6-7, 8:6) By dishonest trading, in which every possible advantage was taken of the unsuspecting buyer; by exacting presents and bribes. (8:4, 5:11-12) The corruption of the courts of justice was notorious; the poor could get no satisfactory hearing, for justice was bought and sold. Immoralities were practiced without shame, and tradesmen were impatient at the interruption of their greedy pursuits by the sacred days. (2:7, 8:5) The situation was the more hopeless because the leaders of the people, who should have guided and protected them were the leaders in vice and crime. "They are not grieved for the affliction of Joseph." Those who attempted to reprove the wrong and uphold the right were despised and abhorred, (5:10, 7:10-13)

With this disregard for human and divine law, they seemed to have a feeling of absolute self-righteousness and security. They

thought that their observance of external ceremonies and pretentious worship unto God would give them divine favor, when in reality their whole worship was an abomination to the Lord, because it was not offered in the right spirit, nor backed by a consistent life. God said; "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols," (5:21-23) In Amos' closing visions, especially the fourth one, the basket of summer fruit, he announces the time of mercy is past; the end has come upon Israel, (8:1-3) To this vision Amos adds more denunciations of Israel's sins and announcements of judgment. The Lord through Amos said; "I will not pass by them anymore." There will be no more sparing, and prayer would be of no avail. All intercessions, however eager, will be to late. The door of mercy is shut, In the end a famine would exist; a famine of "hearing the word of the Lord." These people would go into captivity and finally be lost in time, with no genealogy because of their rejection of the word of the Lord. Amos said; "And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it," (8:12) In our next we want to analogize from this narrative about Israel in Amos' day, sounding a cautious warning to us, the church, that there may never be a time when a famine is among us of hearing the word of the Lord.

## THE QUERIST COLUMN

*Cont. from page 3*

Wine quotes from ancient Roman sources to prove that "the ordinary drink of the Romans, was juice of the grape, which they mixed with water, both hot and cold." This drink was made from "mustum" which was grape juice boiled down into a thick like molasses and stored in jars for future use. On the other side of the issue are those who believe this wine in Jno. 2 was a wine of low alcohol content that was common during that time period. Of these writers none that we read believe that such gives permission for people to use alcoholic beverages today. In the final analysis the Bible student must draw his conclusion, as to the kind of wine used here, based on the general tenor of the scriptures relating to the use of wine and the facts of the miracle as they are given in this account.

### 1 Timothy 5:23

In this verse wine is from Oinos, the generic word, meaning that the drink could be either fermented or unfermented. If it is fermented, then Paul is merely recommending to Timothy that he drink "a little wine" for its medicinal value, nothing more. Fenton contends that "stomach wine" or "wine for the stomach" was, according to Greek medicine, a grape-juice prepared as a thick, unfermented syrup, for use as a medicament for dyspeptic and weak persons. For anyone to conclude that Paul intended to condone the use of fermented wine as a beverage, stretches the verse beyond its contextual application.

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

# ANNOUNCEMENTS



## ANNOUNCEMENTS

### Missouri 4th of July Meeting

The Lee's Summit congregation has asked us to conduct the annual 4th of July meeting June 27th through July 3rd, 1994 to be held once again in the air-conditioned Nelson Community building. We invite and encourage fellow preachers and saints to help us in this endeavor to the glory of the Lord's Cause. Why not plan your vacation and budget now for your enjoyment and participation in what promises to be another spiritual feast. We pledge to do propitiously our part.—*Bennie Cryer, Jimmie C. Smith*

### CHURCH DIRECTORY INFORMATION

**SAN ANTONIO, TEXAS** (Bexar County): Nacogdoches Road Church Of Christ, 126323 Nacogdoches Road, Sunday PM 4:30 (changed from 6:00 PM). Area code should be 210 instead of 512.

**HEALDTON, OK:** Beginning Oct. 3, 1993, East Texas St. will change the starting time of Sunday evening service to 5:00 PM. Sunday morning and Wednesday evening services will remain the same, 10:30 AM and 7:30 PM.

**RALEIGH, NC:** Delete the name of R.E. Hawkins (deceased) Add: J W. Kornegay, 7706 Falls of Neuse Rd., Raleigh, NC 27615, Ph. (919) 847-0805.

**BEATRICE, WV:** Delete the

name of Albert Haught.

**COLUMBUS, OHIO,** Parson Ave. Church: delete the name of Bill Darrow (deceased).

**BREEZE HILL, IN:** Correct address for Don White is Rt. 12, Box 407, Bedford, IN 47421.

**OTTUMWA, IA:** Charles Carlo: address change to 101 S. Adella St., Albert LaRew, zip should be 52501.

**DANVILLE, OH:** Delete Jack Crisp and add the name of Kenton Davis, St. Rt. 124, Langsville, OH 45741, (614) 742-3021.

**EL PASO, TX:** Time change: Sunday, 10:30 AM and 4:00 PM. For more information contact: E.R. Webb, 636 Castilo, El Paso, TX 79912, (915) 584-1591; Joel Hill, 5947 Via Cuesta, El Paso, TX 79912, (915) 833-7622; Randall Tidmore, 10681 Birthstone Drive, El Paso, Tx 79935, (915) 590-5774.

### PREACHER'S STUDY 1993

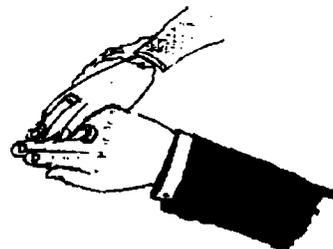
Evangelism: At Home and Abroad is the topic of the 1993 Preachers Study, being hosted by the Church of Christ on Green Oaks in Arlington, Texas, in December this year. This year's study will be an indepth investigation of the theme of evangelism with an emphasis on foreign evangelism. Dates for the study are Wednesday, Dec. 22, through Saturday, Dec. 25; and all who have an interest in evangelism, especially all preachers and church leaders, are invited to attend. Responsibility for planning and conducting the study have been given to Bro. James Orten and Joe Norton.

All of those who are participating in the study will be provided a place to stay, and all others will be accomodated as space permits. Since several congregations in the Fort Worth-Dallas metroplex have agreed to help out with housing, everyone

who desires to stay in a Christian home should be able to. Please notify the brethren in Arlington if you desire housing if possible so that advance plans can be made.

The brethren have planned for this study to be one that will rekindle the fires of evangelism and will provide further insight into the procedures for planning foreign evangelistic work. Discussions on reaching out to evangelize communities in our own country should also prove stimulating for all who attend.

For further information about the study, please contact Bro. J.B. Spradley (817) 473-9972, Bro. Tom Crouch (817) 457-2301, Bro. Mark Bailey (817) 572-4868, or one of the brethren conducting the study.—Leadership Church Of Christ, 4601 SW Green Oaks Blvd., Arlington, Texas 76017.



### BONDS OF MATRIMONY

**MARTIN - McCLANAHAN**—On the evening of Sept. 11, 1993, it was my privilege to conduct the wedding ceremony for two fine Christian people. In a beautiful country setting near Alton, MO, Brent Douglas Martin and Kimberly Renee McClanahan were joined together in the bonds of marriage. It was a lovely wedding in the presence of brethren and friends, who wished them all the best of God's blessings. Brent is the son of Gary and Rhonda Martin of West Plains, MO. Kim just recently became a member of the Lord's church when we

were preaching there in March of this year. Brent and Kim make a fine Christian couple who appear to have a wonderful future ahead of them in the service of our Lord. Our hearts and prayers are with them as they make their Christian home near West Plains, MO.—*Reggie Kinser*

**ASTLEY-POWERS**—On May 19, 1993, Roger Astley and Esther Powers were united in marriage at the meeting house of the Bloomington, Indiana congregation. An overflowing crowd of Christians, relatives and friends gathered to witness this union. The singing was beautifully done by members of the church from the Brazil area. Roger is the son of Kenneth and Rose Mary Astley from Oklahoma City. Esther is the daughter of Robert and Doris Powers from Bloomington. Both are faithful Christians and have been raised among God's people all of their lives. They certainly will be an asset for the Lord's church. 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, Rt. 1 Box 201C, Depauw, IN 47115.*

**JORDAN-MORGAN**—Brother Greg Jordan and Sister Lisa Morgan were united in holy matrimony on the afternoon of July 2nd in Sulphur, OK. The wedding took place at a beautiful site in the Chickasaw National Park. Greg is the son of Irby and Martha Jordan of Cottonwood, AL. Lisa is the daughter of Vannis and Nova Morgan of Broken Arrow, OK. Beautiful singing was provided by a mixed choir that was led by Greg Harris. Vaden Morgan and I are Lisa's uncles, and it was an honor for us to officiate the ceremony. They are making their home in Cottonwood, near

Dothan, Alabama. May God bless them both.—*Carl Johnson*

**MARTIN-MAY**—On Saturday morning, August 14, 1993, family, brethren and friends witnessed the exchange of wedding vows between Chad Martin and Aimee May, both of Springfield, Mo. The wedding was simple and beautiful. Chad's father, Rod Martin, stood as best man and Aimee's sister, Crystal May, served as maid of honor. The ceremony took place at the North Highway H Church Of Christ in Springfield, MO. Chad is the son of Rod and Wanda Martin of Denver, CO. Aimee is the daughter of Kerry and Brenda May of Springfield, MO. Both Chad and Aimee are faithful Christians raised in Christian homes. They plan to make their home in Springfield and they will certainly be an asset to the congregation. We wish Chad and Aimee many years of happiness together in the Lord's service. It was an honor for me to be chosen to conduct the ceremony.—*Wayne Towe, Springfield, Mo.*



#### OUR DEPARTED

**BUCK**--Sister Vada Buck, born Nov. 11, 1893, near Lebanon, Mo., departed this life Sept. 28, 1993 in Lebanon Park Manor, being at the time of her passing ninety-nine years, ten months, and seventeen days. On Aug. 11,

1912 she married Charley Buck and to this union were born three sons and four daughters. Many years ago, she had begun making preparations for her journey from this world by obeying the gospel. For years she attended the congregation at Lees Summit, and more recently at the Hayes and Springfield Rd. church in Lebanon. Vada was a decent woman, a virtuous woman, a woman of energy and determination. She worked all her life and enjoyed being independent. She and Charley spent fifty-four years together raising the family and working the family farm. A few years back she moved into town where she lived until her health caused the family to place her in a health care facility. She is survived by two sons, Warren and Charles, one foster son, Andy Burgess and four daughters, Ethel Cornelison, Bonnie Ervin, Pearl Wilson and Helen King. Helen is the wife of Brother Homer L. King, longtime publisher of this journal. Also surviving are twelve grandchildren, among whom is the current publisher of this paper, Bro. Don King, twenty-five great-grandchildren, and twenty-three great-great-grandchildren, one sister and a number of other relatives. The funeral service was conducted in Lebanon at the Holman Funeral Home with burial in the New Hope Cemetery. The writer conducted the service.—*Ronny F. Wade.* NOTE: It was with sad expectation that I received the news of my grandmother's death. I had enjoyed a good visit with her in July, but realized she was failing. Among my fondest and most cherished memories is a very special niche for her. I loved her all of my life and I miss her. We look forward to a great reunion and thank God for that hope.—*DKL.*



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*the fields are white already to harvest*

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*Billy D. Dickinson, 215 Forest Hills Dr., West Monroe, LA. 71291, Oct. 7—* This year has been one of the busiest for me in the Lord's work. I am thankful to God for all the opportunities He has blessed me with in sharing the Gospel with others. I give Him praise most of all for the success we have witnessed as souls have either been restored to the faith or added to the church. The church here at West Monroe has grown both spiritually and numerically. We started the year off right when back in February two were restored and one was baptized. Then in the month of May we restored two more. These restorations represent several home studies. I am continuing to have home studies with these and others in an attempt to see them deeply rooted and grounded in the truth. Also, I've had a busy meeting schedule this year. I've held meetings at the following places: Hoyte, TX., Collins, MS., Spencer, IN., Duncanville, TX., Jackson, MS., and Greenville, SC. I want to thank all of these congregations for having me and the hospitality extended unto me and my family! My final meeting of the year will be Nov. 24-28 at New Salem, MS.

*Bennie Cryer, 2340 Sanguinetti Ln. #93, Stockton, CA 95205, Oct. 3—* The work in Cave Junction, OR continues to progress with Bro. Glen Arnett working with them. One more has been baptized. We had the privilege of visiting there Sunday, September 26th. It seems the work there is on firm footing with a good future. We spent September helping with the new work in Hawaii. The church on Oahu has been legally accepted by the State of Hawaii. They have found a more permanent meeting place. The new address is: Waipahu High School Chorus Room, 94-1211 Farrington Highway, Waipahu, HI 96797. Bro. Danao and Bro. Bayani are working hard in that state. They have already helped begin another congregation on the Island of Kauai. If you need more information about the church in Hawaii you may contact Bro. Don King or me here in the states or Bro. Danao in Honolulu. The church here in Stockton has agreed to help coordinate the work in Hawaii for a year. They continue to assist with the work in Australia, in the Philippines, as well as the local work.

*Ray Powell, 4906 15th Street, Lubbock, Texas 79416, (806) 791-4205—* Greetings from Lubbock, Texas. My family and I are about settled in after moving to Lubbock, in mid-June to begin a full-time work with the congregation here. This move is the culmination of the last two years of planning as we prepared for full time work as an evangelist. We enter the work here with a great deal of excitement and anticipation of things to come, as well as a sense of loss for the Christian family we left behind in Irving, Texas, our home congregation for the last eight years. We express our appreciation to the congregation at Irving for their support and encouragement in our transition into the preaching field. A special thanks to Allen Bailey, with whom I worked closely for the last four years, for his support, encouragement and training. The work here at Lubbock is off to a good start. We have a tremendous core group of people here who are excited about the work and willing to do anything they can to help. Our group is not large, (about 30 adults on Lord's Day), but it is stable and represents a good spread of youthful enthusiasm and the wisdom of age. Shortly after our arrival here, the congregation had its summer gospel meeting. Brother Glenn Ballard was the speaker and did a wonderful job proclaiming God's word. Glenn and I visited several out of duty members in the area and hopefully sowed seed for future harvest. We were also blessed with several community visitors at the meeting and over half of them came back more than once. Overall, the meeting was a great success, stimulating existing members and generating new contacts for follow-up after the meeting. The meeting was a great kick-off for the work here. We are extremely excited and optimistic about the work here. Please keep us in your prayers as we attempt to spread the borders of Zion in this area.—*Deleted due to space shortage, our apologies. DLK*

*Kevin W. Presley, P.O. Box 2398, Ada, OK 74820, October 3rd—* We have just closed a meeting here at home with Bro. Allen Bailey, and what a meeting it was! Good crowds were present each night with a host of community

visitors. Allen did some marvelous, OLD TIME preaching to both saint and sinner. At the closing service there were 29 responses to the invitation, bringing the meeting to a close with 28 confessions of fault, one baptism, and one restoration. Such wonderful results are always refreshing and inspiring. Since last reporting, I conducted a short meeting in Lawrenceburg, TN. The meeting was quite enjoyable, and I am looking forward to going back for a longer meeting at a later date. On July 5, I departed for California, where I spent two months on a preaching tour of the state. Along the way we had one baptism and several confessions. I certainly enjoyed getting to know the brethren in that area. Their hospitality is unparalleled. A special word of thanks goes to Ivan and Gina Costa for opening their home to me for the two months. I have known them for several years and enjoyed so much getting to be with them again. I am indebted to Ivan Costa, Don McCord, and Duane Permenter for providing me with a full schedule of places to preach. I then went to Chapel Grove, TN for the Labor Day meeting and enjoyed being with brethren from that part of the country once again. My last meeting was at Little Rock, ARK in September. Good, attentive crowds greeted us each service. My schedule for the rest of this year is as follows; Lee's Summit, MO, Oct. 15-17; Fort Worth, TX, Oct. 29-31; Flintville, TN, Nov. 24-28; and Chapel Grove, TN, Dec. 3-5. If you can support us in any of these endeavors, we'd love to see you. Pray for me, and may the good Lord bless the faithful everywhere.

*Glenn Arnett, P.O. Box 6765, Brookings, OR, 97415, Oct. 4, 1993—* Through leads from brother Dan Powell, Bennie Cryer was sent to Cave Junction, Oregon. After several visits and studies, because of the interest shown, Bennie decided to hold a three day weekend meeting. This proved to be a wise decision that led to four baptisms and several unexpected visitors. Two who have continued to attend services are members of the digressive church at Grants Pass. The wife, Alice, has been coming to the evening services alone and I had the

opportunity to study with her why we use one cup in the communion. Her reception was very encouraging and I look forward to studying this subject with her husband. It was very encouraging to these young members to have several members visiting from Stockton, Lodi, Fremont and other places I may have left out. Among them were preaching brethren Don King, Bennie Cryer, Jimmy Winchester and Howard King. It was good for all of us to hear the good preaching of Don and Howard King the past two Lord's Days and to enjoy the fellowship of all of these good brethren from central California and we won't forget elders James Mason and Granville Mahurin. There is not a lot of work opportunity in this area, but if you are retired and thinking about making a move, the church at Cave Junction is an opportunity for strong members and leaders to help this small congregation grow and exercise your God given ability in His work. I have made a commitment to the church at Albany, Oregon to begin work with them no later than March 1st. I have known many of the members there for several years and I am anxious and optimistic to begin. Until such time the church at Cave Junction has capable leadership, Bennie Cryer will schedule various preachers to share the teaching responsibility. Write Cave Junction in your directory. They meet two miles South of Cave Junction on Highway 199 at 10:30 A.M. Lord's Day and 5:00 P.M. Let us all pray for this and all of God's work that it will be fruitful to His glory.

*Reggie Kinser, 9212 S. Ketcham Road, Bloomington, IN 47403 Oct. 7, 1993*—Recently, it was our privilege to hold a meeting for the Lee's Summit congregation in Missouri. Even though it was our first time there we were made to feel very much at home. The brethren were very cordial and encouraging to us. We appreciated the support from surrounding congregations during the meeting. We had visitors from Lebanon, Buffalo, Rolla, Springfield, and West Plains. It was especially encouraging to have preaching brethren Clovis Cook, Smith Bibens, and Gary Weaver with us. A special thanks to brother Dave Doing and family for their hospitality during the meeting. I have also been privileged to speak at Goshen, OH. and West Plains, MO. recently. We appreciate them very much for the things they stand for, especially the convictions they hold on Christian living. Meanwhile, the work at Spencer continues. The most recent addition to the congregation a

middle-aged lady with three small children. Ruth Devit was raised in the Catholic church and attended Catholic schools during childhood. When she visited our services for the first time she remarked; "I just couldn't believe how PURE the worship was." Later that week, during a home study, she expressed her desire to obey the gospel. It is our prayer that she will be a means of reaching out to others who are lost. Our thanks to Sabrina Hearth for the initial contact. May God bless us all with the courage to speak to our neighbors openly and frankly about the Word of God and the return of our Lord.

*P. Duane Permenter, 3848 Stanislaus, Riverbank, CA 95367*—It has been my pleasure recently to preach at Olivehurst, Clovis, Atwater, Stockton, and of course here at home in Oakdale all of which are in CA. The meeting in Lebanon, MO, was most enjoyable and the brethren at Lee's Summit are to be commended once again. Brother Dennis and Ron did a fine job coordinating the meeting. It was my honor to preach at Rolla and Neosho while in Missouri. The meeting at Pochontas, AR, was a success and to God be the glory. Then, I was in Caldwell, ID, for 8 days. It was enjoyable to make my home with Vol and Ida Garret during the meeting. The Lord willing I am to return to both of these places in the future. The work here at home continues to progress with Bible studies and from the community from time to time. Last evening a young man came for the first time with my brother, David. We still have some others who are good prospects for conversion in the future. In September the date for the meeting at Collins, MS, will be Sept. 26th through Oct. 3rd. If you can come to this meeting you would certainly be welcome. The brethren here at home are looking forward to our meeting with Don Pruit in December. May the Lord bless all the faithful. Pray for the work.—*Deleted due to space shortage last issue, our apologies. DLK*

*Don L. King, 41931 Chadbourne Dr., Fremont, CA, 94539, Oct. 11*—Our meeting with Lynwood Smith was truly a memorable event. His preaching was excellent, cooperation and crowds were outstanding and all were uplifted by the meeting. It was one of those meetings where everyone sincerely hated to see it end. If memory serves me right, two confessed wrongs and one was baptized after the last

service. We thank God for all blessings and pray His best for Lynwood as he continues to preach the gospel. I recently preached one sermon at the Cave Junction, OR congregation. This group has recently been restarted and they need your help and prayers. Lord willing, we will go back there on the 4th Sunday of this month and spend the day with them. Preachers, if you can go by it will be a great help to them. Last Lord's Day we were in Lodi for the first time in about a year. We once lived there and it was good to be there again. The work in Hawaii continues to show progress and they too need your prayers and any assistance you may be able to extend. Since last report another preacher has been converted on the Island of Kauai (Hawaii) and a second congregation started. Bennie Cryer recently made a trip to Hawaii and helped them for a few weeks. Others plan to go soon. The future looks bright and we thank the Lord.

*Virgilio O. Danao Sr., 1470 Dillingham Blvd., Apt. A-301, Honolulu, HI 96817, September 27, 1993*—The newly started mission work here continues its progress. Bro. Felipe Bayani continues to be firm and loyal to the faith, and has been dedicatedly assisting in our efforts for personal studies/works, and in grounding the members to the faith. The Christian Church here "fired the first shot," so to speak, by distributing pamphlets lambasting our belief on the issues — the Communion and Music in the Church! The author went so far by saying those who use one cup in the Communion and oppose instrumental music are cursed! Bro. Bayani challenged him and all his co-preachers in Oahu to a public debate on the "issues." My answer to said pamphlets is now being distributed to them. So far, our challenge seems to have fallen on deaf ears! I went to Kauai Island last Friday afternoon. I conducted a study the following day which Bro. Leon Ortal, who lives with his wife, in Kilauea, arranged. A leader of the Christian Church and his wife attended and asked many questions regarding the Communion and our stand on instrumental music. He seemed to have been clarified and converted to the truth, that he offered his home for us when we go there again. I conducted the first Sunday worship service in Kauai the following day, September 26th, held at the residence of Bro. Ortal. Bro. Bayani and I made plans to go there to follow-up the started work in Kauai, God is willing. Again, in behalf of the Lord's work

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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)

here, we thank all who have been sharing their generosity—financial and spiritual to the work here. May God bless us all!

*Johnny Elmore, 419 K SW, Ardmore, OK 73401, October 4*—The address above will alert anyone interested to the knowledge that we are at home in Ardmore. It was a truly great experience to live in the Ozarks for over five years and we shall miss the work and the people there, but it is also very nice to be back in Ardmore. After a very difficult move the last of June, we attended part of the Fourth of July meeting at Lebanon, and from there we went to Sanger, CA, by way of Ardmore, arriving there on July 7th. We were accompanied by Matthew Trent, and by Clay Harrison, our nine-year-old grandson. Our stay in Sanger ranks among one of the best experiences of my life. We could not have had a more lovely, restful place to stay than with Jewel Alexander. I can truly say that I enjoyed every aspect of the two months' work with the Sanger congregation - the visitation, the personal work and door-knocking, the regular services, the singing school and the great 1993 California Labor Day meeting. The members worked hard to make this a great meeting and I think they did a superb job of taking care of visitors and making it a great success. This tells us that great things can be accomplished when Christians work together. Almost 400 attended the meeting, and thirteen preachers spoke. There were three baptisms and five restorations during the meeting. Thanks to all who helped. For a while, it appears that I will be working here in Ardmore. Our new telephone number is (405) 226-0340.

*Carl M. Johnson, 1400 Northcrest Drive, Ada, OK 74820*—We just closed an excellent meeting in Piedmont, AL. We had very good crowds, and the

brethren there are to be commended for their work in getting folks from the community to come to the meeting. There was one baptism. Since my last report I have also conducted meetings at Cable Ridge, MO, San Angelo, TX, and Bunner Ridge, WV. I enjoyed each of these efforts and feel that some good was done. An unusually large number of visitors attended the meeting in San Angelo. There were preachers from three different cups congregations who attended. Two of them came more than once. I had extended discussions with them, and plan to correspond with them more. It was a pleasure to get to know Brother Paul Wilkerson and his family. He and his family recently took their stand with us from a cups congregation. Paul is an electrical engineer, but also does some preaching. He is zealous and energetic and will be a real asset to the church. I also enjoyed the Commentary Study in Irving, TX very much. The brethren there are very hospitable and do an excellent job with the Study. My schedule for the next few months includes: Cleburne, TX, Oct. 8-10; Bakersfield, CA, Oct. 24-31; Bedford, IN, Nov. 13-21; and Seminole, OK, Dec. 3-5. We solicit your prayers.—*Deleted last month due to unavailable space situation, our apologies. DLK*

*James C. Franklin, Jr., P.O. Box 573, Blantyre, Malawi, Africa, Sept. 18, 1993*—As of Sept. 13th, the total of baptisms reported since Jan. 1st is 1,178. We are certain there are many others because many of the preachers have not sent reports to me. In addition to baptisms, 24 new congregations have registered since the first of the year. This coming week will bring the total to 31. Studies with the preachers were conducted in Blantyre this year. We could not accommodate all of them at one time so we decided to conduct the studies in groups of about

thirty each. We had a total of six groups. The subjects we covered dealt with areas of weaknesses as I perceived them to exist. Everyone seemed pleased with the subjects and resolved to teach what they had learned to the congregations. In spite of the efforts of some who try to sow seeds of discord (both in the USA and here), the brotherhood continues to unite. On the 28th of August, I conducted a meeting at the Thumbwala congregation in the Zomba District. (This was the second meeting I conducted on this same day.) This was a special meeting which had been arranged by Bro. D. Johni (a faithful preacher in the Zomba District) at the request of five congregations who had been working with Bro. Pangani, a preacher who is very active in supporting the division which took place in 1989. The names of these congregations are Thumbwala, Malunga, Chimowa, Kasalema and Maluwa. These had determined that the division was wrong. They made up their minds to cease being a part of it, to separate themselves from all who still promoted it, and return to their roots. Over 100 brethren made confessions at the conclusion of the sermon. Malawi is still the Lord's ripest harvest taking place in the world at the present time. The Lord is depending on you and me to take advantage of this harvest. Your support is vital. Without it, we cannot carry on the work. The most dreaded letter to receive from a congregation who has been supporting the work is the one which begins: "We have decided..." Support for two preachers has been discontinued, effective December 31st. In addition to the support we need for these men, we need support for another preacher in Mzuzu. Also, my work fund is inadequate. Please, brethren, we must depend upon you for your continued support and prayers. May the Lord richly bless you.



## A D V O C A T E

No. 12 December 1, 1993

# CAN A SAVED MAN BE LOST?

*By Barney Owens*

The words "Saved" and "Lost" commonly are used together in our talk and writings. More often than not we remind the lost that they can be saved while exhorting them to do what is required to assure it. However, the contradiction within these terms is never so apparent as when used as in the above statement. A man saved by the precious blood of Christ, being lost! Such is an abhorrence. We rebel and repel it, disgusting and distasteful is such an idea to all. Can this ever be the case? We know that in bygone times many have turned from God, have rejected all overtures of obedience, but they did not know the full and free forgiveness of sins as we. Can a man now saved be condemned forever? Various religious groups are so repulsed by the thought that they not only proclaim it; more, they ridicule and make fun of any who are in disagreement. Old as it is the subject is now given a small amount of attention.

### WHAT SAITH THE NEW TESTAMENT?

"For if after they have escaped the pollutions of the world...they are again entangled therein, and overcome, the latter end is worse with them than the beginning...it is happened unto them according to the true proverb. The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." "Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." "Whosoever of you are justified by the law; ye are fallen from

grace." "Let him that thinketh he standeth take heed lest he fall." (II Pet. 2:20-22, Js. 5:19-20, Gal. 5:4, I Cor. 10:12).

This does not exhaust scripture that may be appealed to, but enough is said within these to convince the learned and simple. All statements are made to Christian people (redeemed by the blood of Jesus), all had transgressed the will of God, violating the authority of their Master (Jesus), and stood before God in a confused, comfortless, condemned state.

Jesus explained to His disciples the parable of "sowing and receiving the seed" one particular point about our subject. "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for awhile believe, and in time of temptation fall away." (Lk. 8:13). There can be no doubt that these for "a while believed." So, we are not to think of unbelievers, in fact they were filled with "joy" upon "receiving the word." However, they "fell away." WHAT? "Fell away." These saved people fell away.

Interestingly, Jesus also told, in the next verse, of those who received the seed among thorns, but were choked so that no fruit could be borne, by the cares, riches, and pleasures of this world (Lk. 8:14). That strikes a couple of cords does it not? John writes "The world passeth away, and the lust thereof, but that doeth the will of God abideth forever." (I Jn. 2:17). With these before us, our sadness is no less, although our understanding is better while we read: "Demas hath forsaken me, having loved this present world." (II Tim. 4:10)

*See page 6*

# CONTENTS

Vol. LXV No. 12



**A D V O C A T E**

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## **ANNOUNCEMENTS 8-10**

---

<b>Can A Saved Man Be Lost?</b>	<b>1</b>
<b>Following Paul</b>	<b>2</b>
<b>The Querist Column</b>	<b>3</b>
<b>Dangerous Trends</b>	<b>4</b>
<b>Bailey-Thrasher Debate</b>	<b>5</b>

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## **FROM THE FIELDS 10-12**

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## **FOLLOWING PAUL**

*By Bennie Cryer*

**W**hether we are a sinner or saint, Paul's life gives us an example to follow. As Saul the sinner, his obedience reveals to us how to become a disciple of Christ. As Paul the apostle his activities provide a pattern for Christians to follow, gospel preachers to do their work, and church leaders to watch over the souls they are charged with. In this article we are going to consider him as an example for the lost turning to Jesus to be saved and as a pattern for Christians to follow. He wrote to the Christians at Corinth, "Be ye followers of me, even as I also am of Christ," 1 Corinthians 11:1. Though this was written specifically to these people centuries ago, it is also directed to "all that in every place call upon the name of Jesus Christ our Lord," 1 Corinthians 1:2.

### **PAUL AS SAUL THE SINNER**

The scriptures introduces us to Saul as a young man at whose feet those that stoned Stephen to death for preaching Christ laid down their clothes indicating he was the director of those performing this terrible act, Acts 7:58. In Acts 9:1 we are told that he continued "breathing out threatening and slaughter against the disciples of the Lord." However, on a journey to Damascus to further his persecution against the Lord's people something happened to him that altered his life and helped change the course of the world history. This is recorded in Acts 9 and in related passages such as Acts 22. As he neared Damascus, a light from heaven suddenly shined around him and he heard a voice saying, "Saul, Saul, why persecutest thou me?" This was the voice of Jesus, the Lord of those he was imprisoning and killing. Saul then asked two questions that every lost soul desiring to please God and be saved ought to ask and have scriptural answers for: "Who art thou, Lord?" and "Lord, what wilt thou have me to do?", 9:5-6. The Lord told him to go on into the city in order to receive instructions about what to do. He readily obeyed because that was all he was told to do. This was all he knew to do. Saul was not a hypocrite. When persecuting Christians he thought he was properly serving God. He had a honest and good heart and he served God with all his heart. He was a practicing Jew. It seems that some today think that if they find someone who is not practicing their religion, they are a good prospect to become a true Christian. That may or may not be. It depends on whether

*See page 6*

# THE QUERIST COLUMN

*By Ronny F. Wade*

**Question:** How should the bread for the communion be made? Is it wrong to use white flour, oil or salt? (TX)

**Answer:** The above question is worthy of serious study. In the opinion of this writer, in some places at least, insufficient care is given to the making of the loaf for the communion service. The scriptures dealing with the Lord's Supper tell us that Jesus took "bread" or "a loaf". Mt. 26:26; Mk. 14:22; Luke 22:19; 1 Cor. 11:23. There is, however, no detailed description of the kind of bread or the ingredients used to make it, included in these scriptures. For this information we are forced to rely upon what we may deduce from them and the teaching of the Old Testament. We know that the Lord's Supper was instituted during Passover. (Mt. 26:17-26) Since no leaven was permitted in their houses during this feast, we must conclude that the bread Jesus used was unleavened bread. (Ex. 12:15) Leavened bread is obtained by exposing dough until it is fermented by yeast. The Israelites would usually save a small lump of this fermented dough and use it as a "starter" when making more bread. Unleavened bread was made by leaving the old lump out. Even with the old lump out, it was possible that some yeast might be in the dough, however it was killed by the heat of baking before it could cause the bread to rise. Yeast in itself is not fermented, but can cause fermentation. The fermentation process in bread occurs when glucose (a sugar) is converted to ethanol (an alcohol). During the procedure, a gas (carbon dioxide) is released, which, when trapped by the dough, causes the bread to rise and become leavened. Jesus used unleavened bread, by necessary implication, in the establishment of the Lord's Supper, and we should do the same. The overriding principle that must be considered when preparing the loaf for the communion is to use nothing as an ingredient that will cause the bread to become leavened. Such agents as yeast, baking powder, baking soda etc. etc. should not be used. A necessary ingredient of bread is flour. Bread was made from several kinds of flour in Old and New Testament times e.g. wheat, barley, speltz, rice, and rye. Some authorities indicate that the best bread was made with wheat grain, while the ordinary or most commonly used was barley. (Unger Bible Dictionary p.154)

Barley generally made a coarser bread. Since the grain used did not make the bread leavened, and in the absence of specification from the scripture, we must conclude that we are not restricted to a certain kind or type of flour in preparing the loaf for the communion service. Some have argued that we should use whole grain flour instead of refined (white) flour. Unless it can be shown that refined (white) flour contains a leavening agent, or causes the bread to become leavened, there is no basis for such a contention. Another ingredient necessary for bread making is a liquid. Regarding this the International Standard Bible Encyclopedia says that "The flour was then ordinarily mixed simply with water, kneaded in a wooden basin or kneading-trough. (Ex. 8:3; 12:34) Thayer says in his definition of artos (loaf) "Food composed of flour mixed with water and baked." (p.75) It would appear that, generally speaking, bread both leavened and unleavened was made by using simply flour and water. In addition to the passover bread, the bread used in the sacrificial meat offerings was to be unleavened. Lev. 2:4 "And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil." From this verse it can be seen that oil was not considered a leavening agent, since it was mingled with the fine flour in baking. We must conclude then, that bread made with either water and flour or oil and flour is unleavened bread. In the absence of exclusive instruction, in either the Old or New Testament, as to the exact ingredients used in making unleavened bread, I cannot presume to speak for the Lord in this matter, and bind a particular recipe. It should be noted that Jesus took bread. He did not take dough. The dough had been baked and was thus called bread. Of late I have been to several places where the loaf used in the communion service could hardly be called bread. In fact it was closer to dough than bread. Let me encourage everyone charged with preparing the communion loaf to do so with great care. Bake it until it is thoroughly done. If necessary practice over and over until it is right. Surely something to be used as a representation of the body of Christ deserves our very best effort. (Send all questions to Ronny F. Wade, P.O. Box 10811, Springfield, Mo. 65808)

# DANGEROUS TRENDS

By Jack Cutter

Someone said, "He who ignores the past is doomed to repeat it." If so, in studying the trends and causes that produced the apostate church and comparing it with the twentieth century churches, frightening similarities surface.

## THE DEVIL'S INFLUENCE

The basic contributing cause to every major digression in the church can be traced to a subtle scheme of the devil. A failure to detect and isolate his schemes could expose individuals and churches to exploitation and destruction (Eph. 6:12).

### From The Beginning

Starting with Eve in the Garden of Eden and continuing through each generation since then, he has subtly and successfully deceived individuals, cities and nations. Deceit features his major force (Jno. 8:44).

To counter this evil power, God provides Christians strength and protection to withstand it (1 Jn. 4:4). However, to be a recipient of His grace, each disciple must serve Him faithfully.

### Examples of The Devils Power

The devil boasted to Jesus that he possessed power. He said, "For power is delivered unto me; and to whomsoever I will I give it," Lk. 4: 6. This claim later proved accurate. For example, in Revelations 13:2, "And the dragon (devil) gave him (pagan Rome) his power, and his seat, and great authority."

In the same context (verse 12), a second beast is described (Roman empire). From the same source, this beast exercised all the power of the first beast. The ultimate purpose of both beasts was to wage war against the church of Christ and destroy it.

This force relentlessly attacks Christianity (Eph. 6:12). A church with sleepy inept leaders would expose a church to ominous danger from this subtle enemy.

The first century churches provided the devil with this precise inefficiency. One that he successfully exploited (Eph. 6:12; Rev. 12 & 13).

## CHURCHES WARNED

Inspired writers warned of impending calamity (2 Thes. 2: 3). Paul instructed, "Put on the full armour of God so that you can stand against the devil's schemes," Eph. 6: 11. He further admonished, "In order that Satan might not outwit us. For we are not unaware of his schemes (devices),"

2 Cor. 2:II [NIV].

The Lord provides insight into every scheme the devil employs. To recognize these schemes, each of us must study the Word consistently and prayerfully.

## LESSONS FROM HISTORY

The great apostasy that lasted for 1260 years required a developmental period of nearly five centuries. It's birth can be traced back to days of the apostle Paul.

### First Century Apostasy

The apostle Paul reveals that the "man of sin, the son of perdition" existed when he wrote the second Thessalonian letter. Therefore, this epistle written at the conclusion of Paul's second missionary journey unveils "the man of sin" as active during the middle of the first century.

#### 1. Pauline Churches

A study of the early history of the church reveals that Pauline churches were classified as: two-fold structured churches. This meant that the churches established by the apostle Paul mostly functioned with elders and deacons, The Apostolic Fathers by Lightfoot, p. 9.

#### 2. Ignatius Churches (70 to 135 A.D.)

In contrast, the Ignatius churches functioned with a three-fold structure. This structure involved bishops, elders and deacons (Ibid.).

Those who contented for bishops contended that the bishops were necessary to fill the vacuum left after the apostles. Although fellowship continued between the Pauline churches and Ignatius churches, sharp disagreement resulted between them.

The bishops were the most gifted and capable leaders the churches possessed. They were to be present and serve at all communion, baptismal and ordination services. This practice constituted a clear departure from scripturally defined congregational government.

#### 3. The Principle Of Lawlessness

The apostle Paul established a principle in second Thessalonians chapter two that can be applied to any form of digression. This rule involves "the man of sin, the son of perdition." The remarks of Shephard and Lipscomb support this contention. They observe, "A principle existed then that would set aside God's order and establish one of it's own. It leads to ruin. Paul entitled it, "the

See page 7

## BAILEY-THRASHER DEBATE

In morning and afternoon sessions on Aug. 7, 1993, a debate was held in Athens, Alabama between Allen Bailey and Tommy Thrasher over the use of individual communion cups in the Lord's supper. The discussion was conducted on a high plane and the demeanor of both disputants was exemplary. It was a genuine delight to attend a debate on this most important subject and to be able to leave feeling that the truth had been completely vindicated and upheld! As I cover some of the highlights of what occurred, it will become obvious as to why I am optimistic that only good will come from this discussion.

Allen was the first to mount the polemic platform as he affirmed the following proposition: "The Scriptures teach that an assembly of the church of Christ in the communion must use one cup (drinking vessel) for the distribution of the fruit of the vine." Allen's first affirmative speech set forth the truth with such clarity and precision that this kept Bro. Thrasher totally off balance throughout the remainder of the discussion. Bro. Thrasher never did recover from that first speech because most of his arguments had been anticipated from the very beginning! One could not help but be impressed with Allen's thorough preparation for the debate, and the ease in which he both presented the truth and met the arguments of his opponent.

Allen proved that Jesus instituted the Lord's supper with the use of one cup and that we must use one cup containing the fruit of the vine because of its spiritual significance. Jesus said, "This cup is the new testament in my blood" (1 Cor. 11:25). Yet, when Allen asked Bro. Thrasher if there is anything in the communion that represents the new testament, Bro. Thrasher replied that there isn't. Here was a glaring inconsistency between Thrasher's position and what the Bible plainly declares! I'm convinced that the audience could see the predicament that Bro. Thrasher had put himself into. Allen drove the point home that something is said to represent the new testament, although he could never get his opponent to tell him what that something is. At one point Allen wrote upon the board, "This \_\_\_\_\_ is the new testament," and he begged Bro. Thrasher to fill in the blank and tell the audience what belongs there. Is it fruit of the vine, blood, or what? It's significant that Bro. Thrasher refused to fill in the blank and the audience was left to wonder why.

In the afternoon session, Bro. Thrasher affirmed the usual proposition: "The Scriptures teach that an assembly of the church of Christ may use individual cups (drinking vessels) for the distribution of the fruit of the vine." It was revealing that Bro. Thrasher actually complained about the wording of his proposition because he would have preferred that the expression, "individual cups," not have been in it. When a debater starts complaining about the terms of the proposition he has signed his name to, you know he is in big trouble and he's feeling the pressure! The reason this is so revealing is because his proposition was a perfect representation of his practice. Doesn't he use individual cups in the communion? Doesn't he believe that the Scriptures teach their use? If so, why all of the complaining and grumbling?

Although Bro. Thrasher has engaged in over forty debates, his experience as a debater did little to help him on this occasion. His problem was not a lack of experience or ability, but a lack of truth and consistency. The best that Bro. Thrasher could do was bring up extraneous matters which were not parallel to the issue at hand, such as the upper room, a plate for the bread, etc. However, since Allen established in his very first speech the significance of the use of one cup, all of those things were shown to be nothing more than quibbles. Bro. Thrasher also argued, as they usually do, that the cup is the blood and the fruit of the vine, but Allen ably demonstrated the absurdities of that line of reasoning.

As the debate progressed, Allen grew stronger and Bro. Thrasher grew weaker. In fact, in the final minutes of his last speech, it was obvious that Bro. Thrasher was simply killing time and he really didn't have a clue as to what he wanted to say next. Allen Bailey did an excellent job in upholding the truth and in calling people back to the old paths.—Submitted by Billy D. Dickinson

### COLUMBIA, MISSOURI LOOKING FOR PREACHER

The church meeting in Columbia, Mo. is currently looking for a preacher to move there and work with them in spreading the gospel, beginning around June of 1994. Columbia is located in mid-Missouri and is the home of the University of Missouri. If you or if you know of someone who is interested, please contact: Bill Smith, 2195 Alamos, Columbia, Mo. 65201, Ph. 314-443-2216.

## CAN A SAVED MAN BE LOST?

*Cont. from page 1*

Saved men can be lost, have been lost, and fearfully are being lost. The vast difference in our speaking to the lost entreating them to be saved and the present subject is the personal aspect. This is to you and me, my brethren and sisters. We can fall, we can stumble, we can be lost. Paul would say of himself: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." (I Cor. 9:27)

### HOW CAN WE FALL AWAY?

Let me name some ways that we might fall from our joyful state and fellowship with God.

(1) Of course, through wilful sin. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. (II Jn. 9)

(2) We may fail to overcome a temptation. "Brethren if a man be overtaken in a fault, ye which are spiritual, restore such an one...lest thou also be tempted" (Gal. 6:2).

(3) Through neglect of duty. "How shall we escape, if we neglect so great salvation." (Heb. 2:3)

To be away from the Lord, outside the place of safety is dangerous since death in a variety of ways can come upon us. Some we have known being yoked to them with strong bands of love have died outside of Christ, even though once they yielded to His will. Others have departed unprepared who were not so closely attached, but their condition still has power to move us with compassion.

### THERE IS HOPE FOR THOSE ONCE SAVED, NOW LOST

How gracious, longsuffering,

and loving is the God whom we serve. Could I make a way for the individual who once received my blessings obtained at the greatest of cost and sacrifice, then turned his heart from me, worked against me, and blasphemed my very name? I do not know. But this one thing I do know, God has made a way for those who have done these very things to Him. The injunctions are these: "Repent...of thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." "Confess your faults one to another, and pray one for another, that ye may be healed." (Acts 8:22, Js. 5:16). — 8782 *Meadowview.*

### FOLLOWING PAUL

*Cont. from page 2*

they have an honest and good heart. If they claimed to be a member of some denomination or sect and were hypocrites there they may be the same way in the Lord's church. In fact I have seen several like that. The best prospect is one with a honest and good heart, Luke 8:15, whether they are religious or not.

### WHY DID SAUL PRAY?

Saul prayed because he was a practicing Jew. He was sincere in his religious habits and, as far as he was concerned, this was the time for prayer, Acts 9:11. This is what he had done in the past and he must have thought it was appropriate for him to do it now. Up until now all he had been told to do was "go into the city." He had not yet received instructions about the finer points of the Lord's religion. But be it known to all that his past sins had not been forgiven at this point, Acts 22:16. He had not been added to the church, Acts 2:47, because he had not been saved from those sins. He waited

with a ready heart to obey. Later on, as the apostle Paul, He would teach the Athenians, "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us," Acts 17:27. But now in Damascus he was about to receive further answers to his question, "Lord, what wilt thou have me to do?"

### ANANIAS' INSTRUCTIONS TO SAUL ABOUT SALVATION

It must be noted that the Lord did not personally tell Saul what to do to be saved. He could have, but that would have violated His plan for earthly messengers to preach the saving gospel. Ananias was the Lord's messenger. Acts 22:16 records his message to Saul: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Since he had a ready, obedient, honest, and good heart he "arose, and was baptized," Acts 9:16.

### PAUL'S INSTRUCTION TO THE LOST AS THE LORD'S MESSENGER

Saul's name was later changed to Paul, Acts 13:9, and he became the Lord's messenger to tell other people the proper answer to their question when they ask, "Lord, what wilt thou have me to do?" In Romans 6:3-5 he wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." He wrote this because this was the way he had been saved. The Romans had been saved in

the same way and if you desire salvation and want to know what the Lord wants you to do you should follow Paul by arising to be baptized immediately, Acts 9:18, 22:16.

### **IF BAPTISM SAVES US, DOES THAT LEAVE JESUS OUT AS SAVIOR?**

This is a question many are seeking the answer to because they have been taught that baptism is a work we do as humans and therefore it can have nothing to do with our salvation. But surely the Holy Spirit and Peter knew what truth was on this subject when they wrote in 1 Peter 3:21, "The like figure whereunto even baptism doth also now save us..." When Paul was baptized and when he instructed the lost to be baptized it was not a matter of leaving Christ out as Savior. It was, with him, a matter of how the sinner could be saved by Jesus by entering into Christ, into His death, burial, and then being raised with Him to begin walking in the new way, Romans 6:3-5.

In the next issue of this paper we will, Lord willing, consider how we may follow Paul after being saved from our past sins and being added to the church.—  
**OPA**

### **DANGEROUS TRENDS**

*Cont. from page 4*

sons of perdition." Further, they note, "Whenever and whatever men in the church add to, take from or change the laws, institutions, or order God ordains, there the man of sin works. The outgrowth of this principle, wherever found, develops the man of sin." Gospel Advocate Commentary.

### **SECOND CENTURY TO DARK AGES (Mid 6th Century)**

Close to five centuries past before the "man of sin" reached maturity. Once it did, the result was 1260 long nightmarish years for the church of Christ.

### **Why And How Did This Occur?**

Bible historians categorize ten major causes for the apostasy. (I will note three of them.) First, "the study of God's word neglected." Second, "the government of the church changed." Third, "the office of elder disappeared," History Of The Church by Robert Brumback, p. 68.

While this study focuses on the devil's schemes in changing congregational government, the serpent successfully altered congregational worship too. Altering church government and the worship featured his major emphasis in producing the apostate church.

From the latter part of the first century and for several centuries afterward, church autonomy gradually changed. The most significant reshaping occurred as churches permitted one elder of an eldership to be set apart and named "bishop" with presiding authority over the other elders. His authority expanded until eventually "a bishop" assumed the title of "Pope." When this occurred, during the 6th century, elderships disappeared and the total infrastructure of the church altered. (Suggested study material: History Of The Church by Robert Brumback.)

The consequences of this devastated the church. Obviously, church leaders slept. While they did, the devil came and sowed "tares" among them.

### **THE DARK AGES (1260 YEARS)**

During this time, the church continued to existing "in hiding," (Rev. 12). It was not a visible

institution. Sad indeed!

### **RESTORATION OF THE CHURCH**

Most historians concede, based upon historical evidence, the "restoration movement" commenced toward the end of the 18th century. This following an extended Reformation effort that proved to be partially successful.

The leaders of the Reformation movement erred in their belief that the apostate church could be reformed. Their efforts resulted in divisions that ultimately led to the creation of many denominations that exist today. However, the Reformation helped pave the way for the success of the Restoration movement that followed.

The restorers held to the motto, "Speak where the Bible speaks and to be silent where the Bible is silent." Following this slogan, during the 19th century, scriptural restoration of the church of Christ occurred.

### **TWENTIETH CENTURY CHURCHES**

The first century churches remained faithful to God for only a short time. Similarly, soon after the restoration, the "man of sin" again surfaced within the church of Christ, substantiated by clearly definable trends.

Divisions Increasingly Occurred

Division within the church during the last part of 19th century and the beginning of the 20th century contributed significantly to the problems that confront most churches today. For example, by the middle of the nineteenth century churches divided over the missionary societies; followed by a fracturing over the mechanical instruments of music in worship, multiple cups in communion and the class method of teaching.

The effects of this, coupled

# ANNOUNCEMENTS

with other problems, significantly weakened the church. This directly contributed to few churches functioning with scriptural elders and deacons. It also weakened the church numerically.

## Dangerous Crisis Resulted

Without many elderships existing, this provided the devil with the opportunity to further wreak havoc on the church. Church leaders during this crisis pondered the best course of action to take under the prevailing circumstances.

They determined until elderships could be developed, churches should follow a loose system of governing. This scheme granted faithful men the burden of determining business. The outgrowth of this scheme produced the opposite results from that intended.

## The Majority Vote Business Meeting Followed

The commonly used "majority vote business meeting" evolved from this scheme. Scriptural awareness and time have proven this scheme to be flawed. Thus, the failure to develop elderships with this approach permitted an entrenchment of a Human devised system as the permanent form of governing in most churches.

It has given the devil the precise weapon needed to continue to exploit an already weakened and unorganized institution. Have you, for a few moments, stopped to consider why most churches are weak and unorganized?

The Lord willing, I will be presenting more studies in the future for your consideration on this subject. They will include the logical, scriptural and necessary steps that must be taken to change the dangerous trends that prevail today in church govern-

ment.—12321 E. 14th Street, Tulsa, OK 74128



## ANNOUNCEMENTS

### CHURCH DIRECTORY

**GADSDEN, AL:** The evening services have been changed to 2:00 P.M.

**EL PASO, TEXAS:** Note that Brother Randy Tidmore is now back in the States. His name should be dropped from Honduras. His new address is Randy Tidmore, 10681 Birthstone Dr., El Paso, Tx. 79935. Ph. (915) 590-5774 or 590-5062. Change services at El Paso to Sun 10:30 AM and 4:00 PM. Delete George Patterson and add: Joel Hill 5947 Via Cuesta, El Paso, Tx. 79912 (915) 833-7622.

**LIBERTY, KY:** Hilltop Church of Christ, delete the name of Edward Witt and add David L. Thompson, Rt. 5, Liberty, Ky. 42539 Ph. (606) 787-8878; Leslie W. Russell, 5900 Liberty Rd., Campbellsville, Ky. 42718 Ph. (502) 789-1498. Directions should read: Take Hwy. 127 South 2 miles, turn left on Shugars Hill Rd., top of hill on right.

### Tract

Brother Tony Denton has revised and reprinted his tract on "Should The Sabbath Be Observed Today" for a copy and prices, please contact Bro. Denton at 407 N. Kings Rd. Henryetta, Ok. 74437

### St. Louis Flood

As many are aware the building of the Chain of Rocks Church of Christ in St. Louis was destroyed during the Mississippi River flooding this summer. The contents of the building were removed, but the building sustained considerable damage and was condemned. We would like to express our gratitude to those who contacted us to offer their concern, encouragement, and

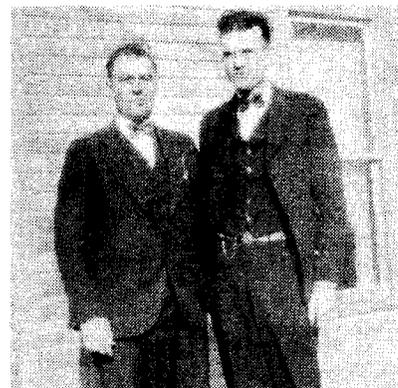
assistance. We are extremely thankful for the response we received to our plea for financial support in relocating the congregation to higher ground. With this support we have been able to purchase land. In order to construct a building, we will need continued assistance. Any person or congregation wishing to offer help should address correspondence to Wayne Robertson, 1130 Reale Ave. St. Louis, Mo. 63138. Those planning to worship with the congregation while in St. Louis should call ahead for the location of the service. If any have questions concerning the congregation, they are encouraged to contact Brother Ronny Wade.

### Annual Southern New Year's Meeting

The Annual Southern New Year's Meeting will be held in Earlytown, Alabama with Barney Owens, December 29-January 2, Wednesday-Saturday 7:00 p.m., Lord's Day 10:00 a.m. and 2:00 p.m. Young men will be given an opportunity to speak Friday, 10:00 a.m. Midnight service Friday, Dec. 31, 11:30 p.m.

### REAFFIRMED VOWS

Gillis and Anna Belle Spradley would like for you to share in the continuing happiness they have felt since September 4, 1993, when they reaffirmed the vows they made on March 31, 1936. Their children, grandchildren, and great-grandchildren participated in the ceremony, which was performed by their son-in-law, Bill Davis. They request your prayers on their behalf, that they will always be blessed by God to have a Christian home. Their address, if you would like to send a card, is: Mr. and Mrs. Gillis Spradley, 640 S.W. 44th, Oklahoma City, Oklahoma 73109



### SIXTY-FIVE YEARS AGO

We are indebted to Sister Hatfield of Harrodsburg, Indiana for the pic-

ture here. On the left is Homer L. King and on the right is J.D. Phillips. The picture is dated December 1928. It was taken, she says during their first meeting at Harrodsburg. Preachers would often hold meetings together in those days, preaching night about. Just thought you might enjoy seeing this.—DLK

### Preachers' Study 1993

All preachers and church leaders are encouraged to attend the 1993 Preachers' Study to be hosted by the Green Oaks congregation in Arlington, Tex., Dec. 22-25 this year.

With the theme of Evangelism: At Home and Abroad, the entire study will be devoted to topics that deal with opening and operating evangelistic programs. While the main thrust of the study will be on foreign evangelistic programs, several topics will be devoted exclusively to ways of evangelizing effectively in this country. Conducting the study will be Bro. James Orten and Joe Norton.

Those interested in staying with the brethren during the study are asked to notify Bro. Tommy Crouch (817) 457-2301, Bro. J.B. Spradley (817) 473-9972, Bro. Mark Bailey (817) 572-4846, or one of the brethren conducting the study.

### My Position On Carnal Warfare

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 obligations 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" (2 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 noncombatant 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. "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14).

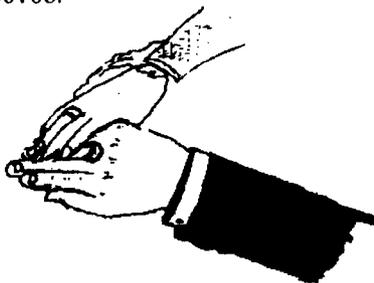
5. To be in any branch of military service in any way, I would be a part

of 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; Acts 20:7; 1 Cor. 16:1-2).

Therefore, I cannot conscientiously engage in carnal war in any form or branch and for the above reasons I ask that my name to be listed in support of the above principles.

Phillip Dean, Rt. 1 Box 109, Midland City, Al. 36350; Diane Warren, 4563 Newberry, St. Louis, Mo. 63113; Brandon O. Jackson, Leah Dawn Shaaff, Rt. 1, Box 344, Ethridge, Tn. 38456; Terry Lee Shaaff, Jr., Rt. 1, Box 344, Ethridge, Tn. 38456; Justin Shane Jackson; Creighton Byrd, Rt. 1, Box 64A; Pattonville, Tx. 75468; Jason Maynard, 19 Valleyview Dr., Kerova, W. Va. 25530; Mathew Maynard, 19 Valleyview Dr., Kenova, W. Va. 25530; Carrie Michelle Melvin, 5875 Urban St., Arvada, Co. 80004; Byron Norton, 1712 Wanda Wy., Arlington, Tx. 76017; Alex Barefoot, 2002 Sun Dr., Rockwall, Tx. 75087; Marvin Freeman, 4630 Justin, Houston, Tx. 77093; Darren Stone, 10445 Van Ruiten Ave., Bellflower, Ca. 90706.



### BONDS OF MATRIMONY

**STALLCUP-GIRTON**—On the afternoon of September 18, 1993, brother Lance Stallcup and sister Erica Girton exchanged wedding vows before a gathering of friends and family in Brazil, Indiana. Lance is the son of William and Marilyn Stallcup of Brazil, Indiana, Erica is the daughter of Richard and Mary Jo Alumbaugh and Keith Girton, all of Brazil, Indiana. The couple have made their home in Brazil and meet with the Harrison and Blaine Streets congregation. We wish a happy

Christian life together. The writer was honored to officiate.—Lance C. Russell



**TIDMORE**—Clifford M. Tidmore was born June 19, 1920, at Pickens, Oklahoma to J.R. and Missouri Tidmore. He crossed over to the eternal realm on June 17, 1993, just two days short of his 73rd birthday. He was a Christian, having obeyed the gospel (along with his wife, Lou) in the early 50's at the Vaughn Blvd. Church of Christ in Ft. Worth, Texas, in response to the gospel preaching of Bro. Lynwood Smith. Left behind were his wife, of 44 years, Lou Ellen Tidmore; four sisters; two daughters and one son; seven grandchildren; one great-grandson, as well as many other relatives and friends. On behalf of the family, I want to use this means to express our heartfelt thanks and appreciation to all who shared our sorrow and helped us bear our burden of grief. We greatly appreciated all the cards, phone calls, visits, kind words, food, flowers, prayers and thoughts. We give a special thanks to Gerald Hill, for his good message; to William St. John, for reading the obituary and leading the prayers; to Brian Burns for leading the singing and to James Vannoy, Steve Lambert, Jimmy Williams, Loyd MacAnear, Henry Kaker, Jack Lee, and Clifford and David Arney, who so graciously served as pallbearers. A simple "thank you" seems an awfully small expression for describing the gratitude that we feel, but for lack of anything adequate, with all our heart, we say to each of your, "Thanks!"—Randy Tidmore, his son.

**CLAYWELL**—Sister Myrtice Ellen Claywell, a member of the body of Christ at Covina Ca., a native of Texas, departed this life June 11, 1993 in Upland, Ca. at the age of 83. As a young lady, she was married to Bro. Edgar Claywell, who preceded her in death in 1983. Sister Claywell had lived in California more than 50

## ANNOUNCEMENTS

years. She is survived by one daughter, one son-in-law, four grandchildren, as well as great grandchildren. She bore the infirmities of old age with much courage and resignation. To visit her, read the Bible with her, pray with her was a joy to be remembered and treasured. Her regret was that for a long time she was unable to attend the services of church due to increasing physical limitations. Her funeral was conducted in Pomona, Ca., June 15, 1993; this writer had the honor of preaching it. The singing was congregational, led by Maury and Brady McCord. We laid her to rest at the side of Brother Claywell at Crestlawn cemetery, near Norco, Ca., to wait the resurrection of the just. It has been the writer's privilege to know and worship with the Claywells for many years; they are truly missed--*Don McCord*

**CROUCH**--Sister Artie Crouch, native of Texas, was born Jan. 14, 1905; she died June 17, 1993 at Glendora, Ca., after a long and trying illness for her and her family. She was married to Bro. Sam Crouch at Eola, Tx., Dec. 25, 1928, by Bro. Homer A. Gay. Bro. Sam was unable to stand due to weak knees on the occasion, so Bro. Gay had them sit in the back seat of a T-Model; he on his knees faced them on from the front and said the ceremony. Bro. Sam preceded her in death Oct. 28, 1988. They came to Calif. more than 50 years ago. They began meeting with the Covina, Ca. congregation almost from it's beginning. Three children survive; they are James Crouch; Dahlia Montalbano and Pamela Feeley; there are two granddaughters. Sister Crouch, as a young lady was baptized into Christ by Bro. Alva Johnson. The funeral was conducted graveside by this writer, June 17, 1993, at Oakdale Cem-

etry, Glendora, Calif. with congregational singing led by Bro. Brady McCord. It was this writer's honor to have known the Crouches for many years.--*Don McCord*

**PERRY**--Sister Mae Perry was born October 23, 1903 in McKinney, Tx. She died August 3, 1993 at the age of 89 yrs., 9 months and 11 days. She was a member of the Church that meets in Wynnewood, Ok. Her last few years here on earth were spent in the rest home in Paul's Valley, Ok. She will be missed by brothers and sisters in Christ as well as her family and friends. Loved ones gathered August 5th for her funeral in Wynnewood. Old time hymns were beautifully sung to console the bereaved, and I attempted to speak words of comfort from Psalms 116:15... "Precious in the Sight of the Lord is the Death of His Saints.--*Doug Hawkins*

**BOUNDS**--Frank G. Bounds of Harrodsburg departed from this life suddenly, August 5, 1993. He was born Oct. 7, 1946 in Paris, Ark. to Bro. & Sis. Floyd Bounds, who survive. He was the husband of Marnise (McPike) Bounds and father to 3 children. There is one grandson. He is also survived by 3 brothers. He was a faithful, active member of the Lake Monroe Church of Christ. He was known for his personal work for the Lord and his happy, pleasing personality. Bro. Jimmy Lane of Bruceville, Tx. presided at the graveside services. Burial was at Clover Hill Cemetery in Harrodsburg.--*Marnise Bounds*

**MARTIN**--John Martin was born Sept. 17, 1916 at Fay, Oklahoma. He married Ina Butler Aug. 29, 1937. Five children were born to John and Ina. John was baptized in 1956 by Bro. Fred Kirbo, and was faithful

until his sudden death in a car wreck Aug. 23, 1993. John is survived by his wife, five children, and seven grandchildren. The funeral was conducted at Yukon, Oklahoma by Brother Edwin Morris and myself. John was buried at the Liberty Cemetery, Fay, Okla. Graveside services were conducted by Danny Boyd, John's Grandson-In-Law. John and Ina visited meetings and helped in the Lord's work in any way they could, in their younger years, always ready to defend the truth, privately. It was an honor to know John and to be asked to help in his funeral.--*Vance Ayers*

**DeFRANCE**--Sylvia DeFrance of El Reno, Oklahoma, died October 19, 1993 after a lengthy illness. Sylvia was born July 11, 1918 at Shawnee, Oklahoma to E.E. and Nellie Ayers. She married Fred De France on July 3, 1937. She was a lifelong member of the church and attended at Park View Church of Christ in El Reno. It was my privilege to have known Sylvia for almost 40 years. She always had a positive outlook and a happy disposition. All who knew her loved and respected her. Above all, she was a committed, active and faithful Christian. Sylvia is the mother of Ed DeFrance of Broken Arrow, Oklahoma and Joquita Shaw of El Reno. Joquita is the wife of Jimmy Shaw, a preacher of long standing. Besides Ed and Joquita, Sylvia is survived by eight grandchildren, five great-grandchildren, two brothers, three sisters and a host of nephews and nieces. A large audience assembled for her memorial service which was conducted by Jack Cutter, assisted by this writer. She was laid to rest October 22, 1993 at Red Rock Cemetery, Calumet, Oklahoma.--*Bill H. Davis*



## FROM THE PAST

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

*Barney Owens, 8782 Meadowview Ln., W. Chester, OH 45069*—Here at home we have experienced joy in Christ by some good things coming our way. One returned to the fold who had been away from the Lord for a time, another has

confessed faults. Then came our usual fall meeting. Jimmie Smith accepted our invitation and filled the pulpit well. We are the better for his preaching. Visitors came from the area (although the weather hindered the last weekend

with an early winter storm). Others came from Indiana and W. Virginia. One confessed faults during the meeting. I also heard Dennis Smith nearby, one sermon. It has been my pleasure to be with the Harrodsburg congregation

of late. I am now looking with pleasure toward a meeting with the Earlytown, Ala. church surrounding the beginning of the New Year. It is to begin on Dec. 29, continuing through Jan. 2. Make plans to be with us at this time. I know from past experience that Christians there will welcome you in a way you will enjoy.

*Gary Barrett, 5903 W. 37th Ct. S., Wichita, KS 67215 (316) 524-2351*—The work here in Wichita is going very well. Jeff Hogland and family recently moved here and we are glad to have them. Another has been baptized and two more restored. God's word is still powerful and is reaching many. Mike Whitworth and I just returned from Tambov, Russia. The work continues there and we are making good progress. We had many problems to overcome, but with God's help and the prayers of the brethren all went well. I am planning my third trip for sometime in Feb. We plan on being there for about a month. We have folks on the verge of obeying the gospel and we stirred up new interest on our last trip. There is simply too much to convey in a field report so I hope this suffices. Teresa and I leave for Malaysia Nov. 4. We are going to help the church there with personal work and preaching. We plan on being there about eleven days. Lord willing, I will be showing slides on Russia in West Plains, Mo. in Dec. as well as 18th St., Huntington, W.VA. I also plan on showing the slides in Kansas City. We will try and inform nearby congregations so you can see the presentation. Bro. Hogland (Elder) Springfield, Mo. was with us Lord's Day and gave a very good sermon. It was good to have he and his wife with us. May God Bless.

*Doug Hawkins, 1109 N. Texas, Ada, OK 74820*—The year is nearly gone, and what a busy year it has been. I am certainly very happy to report what I feel to be a good year for the Kingdom, especially when we consider the times. I've been privileged to be with several congregations this year, and I hope it has proved beneficial to all. I know I am the better for being in each place, and I thank each congregation for allowing me that opportunity. Overall, an enthusiastic atmosphere prevailed at every congregation. Brethren put forth effort by advertising the meetings to the communities and by personally inviting people to attend. I wish we were able to report of "multitudes" obeying the gospel, but I suppose we should remember that the power of God's word cannot always be measured at the planting of the seed. To me, the presence of outside visitors determines the success of a meeting, and in each case, we had the occasion to preach to the lost. Presently, we are looking forward to being

with the brethren at Broken Bow, Ok.; Washington, Ok.; Little Rock, Ark.; Imperial, Ne. and Holyoke, Co. Also, I've been blessed to hear wonderful preaching by other preachers in meetings and at my home congregation. Over the summer and Fall, I heard Joe Hisle at Healdton, Ok.; Kevin Presley at McAlester, Ok.; Ronny Wade at Fairview, La.; Paul Nichols at Lexington, Ok.; Bruce Roebuck at Imperial, Ne.; and Carl Johnson and Don Pruitt at home. These men presented the word of God boldly, plainly, and enthusiastically. We certainly have capable men to preach the gospel. May God bless the preaching of his word and us all.

*Todd Long, P.O. Box 881, Jasper, Tennessee, 37347, (615) 837-6838*—In the last few months we have been privileged to hold meetings in Cable Ridge, MO and Jacksonville, FL. Both tuned out to be good meetings and well supported by brethren, both locally and from sister congregations. In Jacksonville, the Lord blessed us with good results, with three coming out of digression and a good number of confessions as well. This meeting was well prepared for and the results certainly came from the congregation's efforts. Presently I am working with the congregation in Frisco, TX. The congregation at Irving asked me to come and work with Allen Bailey for the month of October. Allen trained me to preach some seven years ago and I am greatly indebted to him. At the end of this first week Ron Alexander held a weekend meeting with several from the community attending. This turned out to be an excellent meeting, having a house full both Friday and Saturday nights to the point of needing additional chairs. We have scheduled studies with those who attended the meeting and also visiting the new residents in the community, inviting them to church and trying to set up studies as well. Our home congregation in Jasper, TN is also doing very well. We have been running a recorded bible message for the past few months, which has been received very well. On an average we get over 100 calls a week and have several correspondence courses active now as a result of this labor. We have seen growth in recent months with some of the young men and one newer member beginning to teach and others growing in their ability both in teaching and personal work. It was our pleasure to attend the Missouri Labor Day Meeting in Springfield in September. The topic assigned to me was "A Christian's Relationship With the Government" specifically dealing with voting, jury duty, and armed services. I thoroughly enjoyed this in-depth study and feel greatly profited from it. The

Northside congregation is to be commended on this great work and are planning to make each sermon available to the brotherhood in tracts. I look forward to upcoming meetings in Mtn. Home, Ark. in December and San Antonio, TX in February. Pray for us and the work.

*Don L. King, 41931 Chadbourne Dr., Fremont, CA, 94539, November 12*—A few weeks ago we enjoyed being with the Cave Junction, Oregon congregation again. There is tremendous interest from outsiders being shown at the present. I was really encouraged to preach to several new people who seemed interested in the Gospel. We are to preach at Escalon, CA this next Lord's Day, a place where I have often preached through the years since holding my first meeting there about 1967. Crowds at home are good and we are enjoying being here. We hope to get over to Lodi and hear Ron Alexander this weekend. I enjoyed preaching at Atwater recently on a midweek night. The news we hear from Brother Danao in Hawaii is encouraging. Keep praying for the work. Lord willing, we will make another journey to the Philippines in January. The work there continues to grow though hampered presently with typhoons and related effects. God bless the brethren.

*P. Duane Permenter, 3848 Stanislaus St., Riverbank, CA 95367, Nov. 4*—I am now at home working some new leads that have developed lately. We have assisted three in obedience to the gospel in the last several weeks. Some of you may wish to know of Alicia's (my niece) obedience to the gospel; she is Cindy's oldest child. Many at different places have asked of Cindy and her well being. She and her family are doing very well. The meeting in Collins, MS was most enjoyable and I personally appreciate all the visitors from Hillcrest and New Salem. Visitors came from other areas too numerous to mention. The brethren were also successful to bring out some from the community. Our next meeting at 64th street in Sacramento was also enjoyable and I pray that good was accomplished. It has been my privilege to preach at Clovis, Sanger, Atwater, Placerville, Arvin, and Santa Rosa, which are all in CA during the last several weeks. Also, I had the opportunity to preach in Forest Grove, OR and at home several times. It was my pleasure recently to hear Smith Bibens during the meeting at Atwater and Lynwood Smith at Auburn. The Lord willing I am to return with Don King to the Philippines in January. It will be a great pleasure to preach in that part of the world again. Please continue your prayers for the work.

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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 EDITOR**

*William L. St. John, P.O. Box 832, Paris, TX 75461, phone 903-982-6729 - please note the new zip code and the new area code—*The work here in N.E. Texas is going well, with the congregation at Paris continuing to enjoy peace and harmony in the Lord's work. It was a joy to hear great singing and preaching at the annual meeting in Sulphur, OK. From there, I went to Birmingham, Alabama (Crescent Ridge). The meeting was well attended and we are happy to report one baptism. It was good to see the brethren there again and to work with them. The problems at Birmingham are heartbreaking to say the least. I appreciate Bro. Bardford Hill's confessions and his willingness to help bring about a solution to the problem. Please pray for the brethren at Birmingham that peace and unity might prevail. I look forward to being Crescent Ridge again in the future. While at Birmingham, we were also able to attend part of Napoleon's meeting with Bro. Don McCord. Upon returning home, we enjoyed a good meeting with Bro. Don at Paris. We appreciate Bro. Bruce Roebuck speaking the first night of the meeting (Bro. McCord was called away to a funeral). Crowds were good throughout the meeting and we were glad to see so many visitors from the community. Many of these people that we have been studying with and we are hopeful that they will take their stand for the Lord. The Friday and Saturday before every fifth Lord's day, either the congregation here at Paris or at Golden, OK conducts a meeting in which the area teachers do all the teaching. This not only gives the area teachers an opportunity to develop their ability, but affords an opportunity to build up the congregations and reach out to the lost. We continue to get requests from people who are not members of the church for the monthly paper that we send out in this area. This has proven to be very effective as a tool in spreading the truth, advertising meetings, and letting people know when and where area congregations meet. May the Lord continue to bless and keep the faithful.

Brethren, we appreciate your love and concern and ask that you remember us and the work here in this area in your prayers to our Master. You are in our hearts and prayers.—*Deleted last month due to unavailable space situation. Our apologies, DLK.*

*Paul O. Nichols, 998 Terrace Drive, Oakdale, CA 95361, Nov. 4—*During the month of October I was in meetings in N. Canton, OH; Garret's Creek, WV and Harrodsburg, IN. I also had the privilege of preaching at Dallasburg, OH; Spring Valley, WV and Kansas City, KS. Presently I am at Brazil, IN. The meeting here closes Nov. 7. It has been a pleasure to be at all these places. I appreciate the opportunity to be associated with all these brethren once again and to be able to preach the gospel in all these places at their invitation. The hospitality has been wonderful and the fellowship uplifting. We have been asked by brethren in Oklahoma, Kansas, Ohio, and West Virginia about coming to work with them. But for the time being we will remain in California while we consider all our options. Nov. 14-21, I am to be in a meeting at Canon City, CO, the Lord willing. Nov. 30-Dec. 8, Richard DeGough and I are to be in Hawaii to help the work there. I am looking forward to being with Bro. Virgilio Danao and working with him once again. The Lord bless all.

*Allen Bailey, 1633 Trinity View, Irving Texas 75060, (314) 445-1055—*Things in Irving, Texas are going great. The work in this area has continued to progress over the past several months. August 5-7 my brother Mark and myself were engaged in religious discussions in Athens, Alabama with the cups brethren. Mark discussed the hair issue of I Corinthians 11:1-16 and I discussed the communion differences. We are presently corresponding with several as a result of the debate and as of last report one couple is attending the Evans Road congregation from their previous cups persuasion. I appreciate the backing of the Evans Road congrega-

tion and was honored to defend the cause in their behalf. The brethren were eager and willing to serve the cause of Christ in every way possible. At present time we are working with Brother Wes Cockrum preparing him to preach the gospel. He will certainly be a benefit to the cause of Christ. Todd Long is working with the congregation at Frisco during the month of October. The Irving congregation has enjoyed assisting Frisco in their efforts to reach the community with the gospel. Brother Ron Alexander just concluded a meeting October 8-10. Crowds were good and the community response was present at every service. We are so very thankful for our young people. Over the past year a large number of them who were raised in the church have obeyed the gospel. The new converts have grown tremendously and are leading singing, prayers, etc. in the public assembly and are giving their best to the Lord. Since last reporting we have been engaged in a number of meetings. Our meeting at the Oak Forest congregation (near Alton Missouri) resulted in five baptisms. I have had love and appreciation for them for many years and look forward with great anticipation to returning in 1998. We conducted a meeting at Ada, Oklahoma the dates of September 24-October 3. We had a number of visible responses: one baptism, one restoration, and approximately twenty-seven confessions of fault. This congregation is bulging with talent, enthusiasm, and love for the Lord. In the interest of space, this report must close even though there is much more good news to share. I will put forth more effort through the next few months to send reports more frequently. Christians enjoy these reports from preachers of the gospel and since it provides so much encouragement to our spiritual family we all should consider this and make them available to the OPA which serves the brotherhood in a positive way. Until later, May God Bless and Keep You!