

Our purpose is to “earnestly contend for the faith which was once delivered unto the saints,” and to “prove all things; hold fast that which is good.”

OLD PATHS ADVOCATE

“To continue speaking the truth in love,” “endeavoring to keep the unity of the spirit in the bond of peace,” “keeping the ordinance as delivered.”

“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 of 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).

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FOUNDATION PRINCIPLES

The Road to Restoration

BY JIMMY CATING

In the nineteenth century men such as Barton W. Stone, Thomas and Alexander Campbell led what has been called the Restoration Movement. It was called such because these men and others, disgusted with the religious division produced by the doctrines of men, set out to restore New Testament Christianity by calling people back to the Bible. However, this was not the first restoration movement. The Bible, from beginning to end, deals with the theme of restoration. In Nehemiah chapter 8 we find several timeless restoration principles that will lead anyone, regardless of the age in which they live, back to a restored relationship with God.

Background

God allowed the Jews, because of their sins, to be taken into captivity by the Babylonians. In 606 B.C. Babylon deported the citizens of Judah to begin the seventy years of captivity that had been foretold by Jeremiah and other prophets. Following the first deportation came two others, one in 596 B.C. and the last in 586 B.C. during which the entire city of Jerusalem was destroyed including the temple area. However, in 539 B.C. Cyrus, the Persian king, overthrew Babylon's world rule. After conquering Babylon, Cyrus allowed a remnant of God's people to return to their homeland (II Chronicles 36 and Ezra 1). The books of Ezra and Nehemiah describe a great restoration movement that took place when the Jews returned to Palestine.

Just as there were three deportations from Judah into captivity, there were three exile returns to Judah from captivity. Zerubbabel and 50,000 Jews returned to Palestine in 536 B.C. (Ezra 2). He rebuilt the temple and tried to restore the temple worship in 516 B.C. In 458 B.C. Ezra led a second expedition back and restored the temple service (Ezra 8:1-20). However, the city of Jerusalem itself remained in ruins. In 445 B.C., during the 20th year of Artaxerxes, king of Persia, Nehemiah, the king's cupbearer, led the third group of exiles back. Rebuilding Jerusalem's walls was Nehemiah's priority. At great expense he rebuilt the walls and did it in only fifty-two days in spite of incredible oppositions (Neh. 6:15). As daunting as it was, rebuilding the city was not going to be enough. The people had to rebuild their

commitment and relationship to God. In Nehemiah 8 we have recorded for us their efforts to do exactly that.

Bring The Book

Within a week after completing the walls, these Jews, were about to do what had not been done in nearly one hundred years, meet together under the protection of their ramparts.

Now all the people gathered together as one man in the open square that was in front of the Water Gate; and they told Ezra the scribe to bring the Book of the Law of Moses, which the LORD had commanded Israel. (Neh. 8:1)

The very first step on the road to restoration began with this single most important directive: “bring the Book.” After several years of spiritual deprivation, which led to their spiritual separation, the Jews demanded the only thing that could bring about restoration: God's Book. Until people demand the Book, their spiritual state will not change. People who are religiously divided from each other and are spiritually separated from God must realize that unity, reconciliation, and forgiveness can only be accomplished on God's terms. We, being unholy, would never know how to approach our holy God and be reconciled with Him if He had not revealed how (1 Cor. 2:11-13). God has planned and provided everything necessary for man to be restored (2 Tim. 3:16-17; 2 Pt. 1:3; 1 Pt. 4:11). Because He revealed His will to the “apostles and prophets” who wrote it down, we can know for certain what He expects and likes and what He does not (Eph. 3:3-5).

The apostle John warned against tampering with the message of God (Rev. 22:18-19). The doctrines of men result in division, vain worship, and a false sense of security. Only the Book of God can bring true restoration.

Hear The Book

The Jews in Ezra's audience were eager to hear. “The ears of all the people were attentive to the Book of the Law” (Neh. 8:3). They respected this book not merely because it was ancient, but because it was authoritative. They believed it to be the word of God. In order for the Bible to have the needed impact in our lives we

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PUBLISHER

Don L. King
1147 Sherry Way, Livermore, CA 94550
Fax 925-454-8995

ASSISTANT PUBLISHER

Ronny F. Wade
P.O. Box 800337 LaGrange, GA 30240

EDITORIAL STAFF

Bennie Cryer	Greg Gay
Billy Dickinson	Carl Johnson
Jerry Dickinson	Barney Owens
Johnny Elmore	Kevin Presley

OLD PATHS ADVOCATE WEBSITE:

www.oldpathsadvocate.org
Rick Martin, Website Publisher
Terry Studdard, Website Asst. Publisher
Brandon Steward, Webmaster

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Editorial

A CHANGE OF HEART

By: DON L. KING

It is sad when we come upon individuals who are just not willing to change their minds about anything. It is unfortunate at work, but much more difficult when it involves brethren in Christ. We recall a conversation many years ago when discussing a passage in Matthew 19:9. I was attempting to prove that verse 9 did indeed belong to Kingdom Law, and the good brother would not admit it. Finally, we asked him about Matthew 18:15-17. He readily agreed with us about that one and admitted he believed and practiced it just as we do. Then, the question was asked again: if you agree, that Matthew 18 applies to us today what about Matthew 19:9, where are you going to put that one? He answered, "I don't care where you put Matthew 18, but I do care where you put Matthew 19:9. This brother was a good man and we loved him, but he was not about to change his mind about something he had already decided.

This same attitude is found many times when difficulty in a congregation arises. Every church leader has likely had to confront stubbornness at one time or another and sometimes it can be very difficult to overcome. On the other hand, when a person is stubborn about the Truth and refuses to give it up that is a great blessing. Sadly, too many are wavering and are now soft on things they have believed for years. What a disappointment to see someone who has always been strong become weak and allow things, which he has always opposed. When we observe that, it causes an almost sick at heart feeling.

An interesting situation developed between Paul and Bamabus in Acts 15. Those two men were great friends and hard workers for the Cause of Christ. Some men from Judea who were insisting that Gentiles be circumcised before they could be saved had confronted them. (Acts 15:1) They tried to deal with the problem themselves but to no avail. Those people remind me of some I know today. One passage or statement from an apostle is really not enough. They want an accumulation of passages before they will accept what the Bible says. So, Paul and Barnabus, along with some others, decided to go to Jerusalem and talk to the other apostles and elders about the matter.(Acts 15:2) Finally, after a great deal of discussion the matter seemed to be settled, and they were able to move on to other fields of labor. Paul suggested to Barnabus that they go and visit every city wherein they had established churches and "...see how they do."(Acts 15:36) Barnabus wanted to take John Mark along, probably because he was a relative, according to Colossians 4:10. However, Paul was not willing because Mark had earlier left them in Pamphylia and did not go with them to the work of the gospel. Paul seemed to be a little stubborn and would

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THE QUERIST COLUMN

By RONNY F. WADE

Question: When doing mission work, is it scriptural for preachers, or benevolent work to be supported from a centralized fund under the control of one or more individuals?

Answer: The above question must be resolved by appealing to the bible pattern for such work. The fact that a particular method is convenient or has worked well in the past is not sufficient to justify its use. First of all there is no scriptural precedent for a centralized fund for either evangelism or benevolence. In the matter of evangelism Paul took wages from other churches according to 2 Corinthians 11:8. We learn that Philippi was among the churches that supported him Philippians 1:3-5; 4:10-18. The funds, for his support, were sent directly to Paul by Epaphroditus, Philippians 2:25. This direct method of support is the only one authorized in the scriptures. When various churches send their money to a centralized fund and decisions are made by one or more individuals as to who and how much each preacher will be supported, you have nothing but a missionary society. There is no basis in scripture for such a practice. In the matter of benevolence we have the example of the church in Antioch, contributing to the needs of the "brethren in Judea" Acts 11:27-30. The help was in response to a famine. The money was raised by the disciples (church) in Antioch when "every man according to his ability" gave into a common fund. First Corinthians 16:1-2 later supplied the specific instructions and authorization for the method of raising such a fund in a congregation. Paul and Barnabas were chosen as messengers to take the fund (contribution) to the "brethren which dwelt in Judea." The money was delivered into the hands of the "elders" among the "brethren in Judea." Since there were a number of churches or congregations in Judea (1Thess. 2:14; Gal. 1:22) we conclude that the funds were delivered into the hands of the elders in each church, who then made distribution among the needy saints of that church. We have another example when the congregations of Galatia, Macedonia, and Achaia contributed to the needs of the poor saints in Jerusalem (Romans 15:25-28; 1Cor. 16:1-4; 2Cor. 8 and 9). We do not know what precipitated this need, but we do know that the need was so great that the congregation in Jerusalem was unable to take care of it. Hence the help of other churches was needed. Gentile churches were involved (Romans 15:25-27). Paul also instructs churches in Galatia, Macedonia and Achaia. Each church acting independently, chose its messenger to whom it entrusted its contribution that it might be taken to Jerusalem 1Cor. 16:1-4; 2Cor. 8:19,23. Since we have no information to the contrary, we conclude that when these messengers arrived in Jerusalem they delivered the funds to the elders, as Paul and Barnabas had previously done, and the elders made distribution to the needy saints. It is noteworthy that each church that

participated sent directly to the church in need that the need might be supplied, thus avoiding centralization of funds and power. They did not contribute to a fund, not knowing where their money would go. Several years ago the congregation of which I was a member at that time received an appeal for helping needy Christians in a foreign country. We responded by asking for the location and name of a congregation in need, so that we could send the money directly to them, or by a messenger to them. We were told "it can't be done that way, that our money had to be sent into a common fund and distribution would be made out of that fund." We did not send. I believed then, and still do, that such a procedure is unscriptural. Brethren beware. It is wrong to help people or churches in an unscriptural manner, even though they may be in need, just as it is wrong to support preachers through a missionary society. Often our sympathy for the disadvantaged causes us to ignore the plain teaching of the scriptures in order to help. We must never forget that centralization of funds for either evangelism or benevolence places "great power" in the hands of those who have the responsibility for the distribution of the money. It is easy, in such cases, for men to exercise that power by exerting undue and unscriptural influence on specific individuals and the work in general. Because of this, and other reasons, the Lord saw fit to regulate the way we support both evangelism and benevolence. (Send all questions to Ronny F. Wade P.O. Box 800337 LaGrange, GA 30240 or rf Wade@charter.net)

LIBERTIES-FREEDOMS-RIGHTS? OR JUST SIN? PART 3

By Howard Meents

This is the last of a three part series on how supposed liberties, which were actually sinful departures from God's word, have led to division among us.

In previous articles, I have introduced the following concepts:

1. Knowledge puffeth up, makes proud. I have already explained that this is speaking of an attitude, a destructive attitude that tears down!
2. Charity or love edifies; it builds up!
3. If a man thinks he knows anything spiritually but is proud, puffed up, has no concern for his brother, he knows nothing as he should know. And if a man has no concern, love, for his brother, then he does not know or love God. He has the attitude that tears down!
4. A liberty is something that is neutral; it does not make us better or worse with God. It does not go against God's commands!

5. Those choosing to practice a liberty are cautioned to measure the effects this liberty might have on fellow Christians, because if it becomes a stumbling block, offends their conscience, then the liberty is no longer a liberty but is a sin.

6. A Christian attitude should always be to give up any liberty forever that would make or cause our brother to sin.

Now, let us take these concepts and apply them to the problem congregation that I have been using as an example.

First, when the brother taught Calvinistic doctrine, false teaching, the elders tried to protect him and for a long period of time, seemingly tried to deny or cover up the fact that it happened. There is no liberty here! In Galatians 1:6-9 we learn that those teaching another gospel than what they had received were to be accursed, whether angel or man!

In 1 Timothy 6:1-5 Timothy is told from such to withdraw himself! In Titus 1: 10-11 Paul talks about unruly and vain talkers and deceivers, and says their mouths must be stopped. Also, see 2 John 9-11. Something we need to remember here is that in most cases, they worshipped in their homes, so this includes worship services. Receiving not, has to do with not receiving them in a manner where they can teach. We do not physically throw people out of our assembly. Our services are public. However, these of this ilk should not be allowed to speak, to teach. If we allow them to do so, we become a part of their evil deeds. The elders of this congregation, by not stopping and correcting this brother, by backing him, protecting him, and trying to cover this up, became a part of his evil deeds. They were not protecting the flock!

To be perfectly clear, there was no liberty here. The elders did not have the liberty to act as they did. I did some serious thinking as to why the leadership of this congregation would have made the decision to back or protect a false teacher and allow their congregation to divide. The following are some possible conclusions one could reach:

1. They agreed with what he taught. From everything I know, they have never said that they do.
2. They are like the Corinthians, just puffed up! They had the attitude: he is wrong, but he is our friend. His sin will not affect us. You remember in 1 Corinthians 5, the Christian was committing fornication with his father's wife, and they had done nothing to stop that sin. Paul told them that they were puffed up and admonished them and told them to do their duty, to separate themselves from him. That a little leaven, (sin), leaveneth the whole lump. Paul told them to deliver him unto Satan.
3. Perhaps the eldership felt if they kept the false teacher

isolated for a period of time, it would all blow over. Then when it did not, when things escalated, they were puffed up with pride, and did not want to admit error.

4. Maybe they wanted some members to leave whom they felt might hold them back from what they really wanted to do. Remember, they had begun sliding into the "silence of the scriptures is permission" doctrine and had begun doing things not of the apostles' doctrine, things that cannot be done by faith, things from man's ideas and reasoning, and have since escalated into doing things that are in direct opposition to the scriptures.

All of this is conjecture! I do not know! But whatever the reason or reasons, like the Corinthians in chapter 8, they had no right or liberty to handle this as they did. It was just sin! As I mentioned, the eldership of this problem congregation somehow reasoned to themselves that they had the right to protect this false teacher rather than correct him. This was a sin in itself' it made them part of his evil deeds. Were they puffed up? Proudful? I do not know, but their attitude was destructive. It was not done for the love of the brethren, because love edifies, it builds up! They were tearing down!

Eventually, about 1/3 of their congregation left. The elders' attitude and decisions tore down! The Apostle Paul, in speaking of those with this type of attitude, lets us know that they do not know as they should; they do not know God! This right they decided they had, to make the decisions they made, was immediately wrong. They were not a liberty, not a neutral with God.

Even if what they did had been based on liberties, the liberties would have immediately become sin, because the members either had to accept their ruling and offend their conscience, (a sin), or for conscience sake, leave the congregation. About 1/3 of their membership eventually chose to leave, a division caused by the incorrect attitude of the leadership. Remember, we are commanded to be cautious about our actual liberties, about what effect it has on our brothers. In addition, a Christian attitude is to give up any liberty forever that would cause a brother to sin. They have chosen to be divisive. They caused division at that congregation, continue to cause trouble and strife in their area, and are causing strife amongst congregations across this nation. If their attitude was as God desires, a loving attitude, they would be saying, we have sinned, we messed up, our actions are destroying, tearing down rather than edifying or building up, and we need to turn this around! That is not happening!

According to Romans 16:17 we are to "mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." The word mark in this place comes from the Greek work skopeo, which means to take aim at, spy, regard, consider, take heed, look on,

mark! We are to observe and take heed of those who cause divisions, or cause offenses, (which means to cause people to stumble). The passage also speaks of them doing so by teaching those things contrary to the doctrine they had been taught, (the apostles' doctrine). Notice, mark, and avoid them.

Unfortunately, the attitude of the leadership of some congregations is to ignore this command, and to be kind of like the 3 monkeys: see no evil, hear no evil, speak no evil. Hey, I did not see it! I do not want to hear it! I will accuse you of speaking evil, if you report it to me. They seem to forget that problems and errors were being reported in various places in our Bibles so that it could be corrected or so that others could be warned. We do not see those reporting being rebuked. Reporting is not evil speaking!

From what I have seen, the leadership at some congregations chooses to be oblivious so that they can be conscience free to use anyone and everyone in their services. In doing so, they should not be surprised that when they do not protect the flock, do not warn the flock, the flock falls into the monkey see, monkey do, fault and error, that is being taught and scattered amongst us. The fact is, to be aware, to take heed of, to mark those who cause division and offenses is a command. Leaders should be doing their jobs!

In Romans 16:18 Paul says: "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." This refers to them serving their own needs, their own wants, their own lust. This could be feeding their own pride. And Paul says by good words and fair speeches they deceive the hearts of the simple. Doesn't that fit about everyone you ever knew who caused problems for the church? We need to make sure that we are not simple, but instead grounded in the scriptures, in the truth, so that we will recognize such men for what they are, agents of division and destruction, false teachers.

Today, it seems that many just want everyone left alone or treated with kid gloves. Chastisement is so harsh! Correcting our fellow Christians just seems unloving. Teaching the truth might hurt someone's feelings! Hard things should never be taught on Sunday; we might have visitors from outside! Disfellowship is just way too harsh! I am convinced that if the Apostle Paul were still alive today, with all he suffered for his brothers and sisters in Christ, many would tell him, "Paul, your teaching goes too far; it is too harsh. You are unloving!" I believe that the evidence shows that some of our preachers would say that also! Some say, things have changed! Possibly so. Changed to what we find Paul speaking of in 2 Timothy. 4:3. Some have itching ears, and no longer want to hear sound / doctrine! They are saying, teach us easy things!

Earlier, I implied that various Christians mishandled this erring group. Some preachers, despite the evidence against this congregation, continued to uphold them. Some continue to speak or hold meetings there. Some Christians from around the country attend services there and take part in their church advertised activities, (some, at best, very questionable activities). Some congregations have used preachers from there to hold their meetings, which according to 2 John 9-11, makes them a part of their evil deeds. Actually, in effect, all these individuals, preachers, and congregations, by their actions, are teaching that this group is acceptable (in their error), and become a part of their evil deeds.

Eventually, as knowledge of their faulty actions and sinful practices became known, this congregation was removed from the church directory, (a publication put out by individual Christians). These publishers, through their own and others' investigations, in good conscience could no longer include them as being a part of us. This led to some being angered, and in some cases to verbal attacks and accusations being made upon those publishers and also upon any who would dare oppose this problem congregation.

By their attacks, they were basically saying that the publishers should have gone against their conscience and included the congregation in the directory, which would have been a sin for them if they had done so, as we found in 1 Corinthians 8, and a sin for those making the attacks if their pressure had caused the publishers to offend their consciences. What were they thinking?

I know that we all want unity, but it cannot be a unity by diversity in sin and error. It must be a unity in and by God's word, by the apostles' doctrine, what is bound and loosed on earth and in Heaven, that which can be done of faith, that by which we will be judged! Let's not be swayed from that to men's ideas, reasoning, and wants, the wisdom of men that is foolishness with God, those things that seem right to man that lead to death!

I realize that sometimes obeying God hurts by putting us in direct opposition to those we love (our friends and family)! But becoming a part of their evil deeds is not the answer. That just makes both them and us guilty of sin, a state that we do not want to be in at judgment.

It is the duty of each of us to watch out for our own souls, to beware of things said in person or from the pulpit that seem a little off. Error usually comes a little at a time. Historically, it usually comes from within!

We should always unify against error. We should be clear in our stand! The trumpet should not give an uncertain sound. Maybe then, error can be stopped or at the very least, its harm minimized. 5636 Fattoria Blvd., Salida, CA 95368

DEBATE ON WOMEN SPEAKING IN CHURCH

By BARNEY OWENS & REGGIE YOUNG

THIRD AFFIRMATIVE

Dear Brother Young, with pleasure I affirm the proposition:

THE SCRIPTURES TEACH THAT WHEN THE CHURCH COMES TOGETHER FOR WORSHIP (Acts 20:7) A WOMAN COMMITS SIN IF SHE INTENTIONALLY SAYS ANYTHING OUT LOUD, INCLUDING "AMEN," DURING THE TEACHING PORTION OF THE SERVICE.

You suppose your last installment spoils the proposition, however, it remains steadfast. Considering your arguments (?).

AA. "If there were no surrounding context, you would be correct, but since the surrounding context (Which you fail to acknowledge) deals with prophesy and tongues, so that explains the silence. And the speaking... YOU AVOIDED THIS BECAUSE IT PULLS DOWN YOUR 1 VERSE THEORY OF INTERPRETATION!!!! Verse 28 tells him to KEEP SILENCE, can he say Amen???"

Your dodge does not hold up. The instruction concerning tongues etc. is within the framework of the church coming together to be edified. When the church so gathers the women are to keep silence. Paul did not say the women are to keep silence because of prophesy and tongues, but he did say they were to "keep silence for it is not permitted unto them to speak."

1. You say they cannot speak because of the context Paul says they cannot speak "as also saith the law." There is your general rule for women, which is not limited to prophesy and tongues.

2. You declare woman can speak because the context no longer exists. Paul says they cannot speak because "it is a shame for women to speak in the church."

3. The women told to keep silence did not have a spiritual gift (prophesy or tongues), therefore it is to all women.

Concerning the man of Verse 28, he may not say "Amen" or anything else in a tongue foreign to the others in the assembly. As you say about the Choctaw (which we will notice later) "why would he?"

BB. "1. Acts 20:7... I didn't argue against this verse as you falsely accused again, you admitted Using it in the proposition yet the verse gives an example of what happened and when!" I am not putting your argument in here-go back and read your first negative and see whether you argued against Acts 20:7. I explained how I used it.

"What have I avoided, the problem is you are grabbing and isolating verses without understanding." WHAT HAVE YOU AVOIDED? Almost every argument answering questions, et. al.

CC. "ABCD-Answered above, you stated the greek word for silence (Sigao) was used one other time in the NT when in fact it is used 3 times in chapter 13 of I Corinthians, running to the greek doesn't help You or your faulty exegesis."

1. ABCD, you have not even considered. An example of what "you have avoided."

2. You are correct I was not as clear, I said "The word is used one other time in the NT, Acts 15:12," I should have said, "the word is used another time..." I apologize. I ask your forgiveness for my negligence. Now I ask you to take up the argument and deal with it. No avoiding please.

DD. "Now your questions; Your confusion on what speaking means nullifies the 1st 2 questions I am dealing with saying AMEN, not public proclamation of the word, or a woman being Disorderly." Another example of things you have "avoided." The questions were "1 Is there in scripture a command for a woman to speak out loud when the congregation is being taught (preached to)? Please give the Scripture Brother Young. 2. Is there in scripture an example of a woman speaking out loud when the congregation is being taught (preached to)? Surely, you know of such a passage to point our Sisters to. Oh! By the way, how do you deal with "a woman being Disorderly" since you cannot use these passages that have to do with tongues and prophesy?" I predict you won't answer.

EE. "Q3 why would a bilingual man preach in another language?" It doesn't matter "why" he should, my question was, "If a bilingual man came into the assembly where you worship and preached an entire sermon without pause (for interpretation) in the Choctaw language would this be sin?" Answer the question-don't avoid it.

FF. "Q4 praise the Lord, Thank you Jesus, Hallelujah" Thank you Brother Young for answering the question. The question was, "Are there things other than "Amen" that a woman may say while teaching is being done? If so, name some of the things said by women in the congregation where you worship regularly." You have contended throughout that "AMEN" was what you allowed. Finally, you admit there are other things she may say. Where does the Scripture teach she may say these things? If she can say three words as you stated, why not ten, twenty, three hundred? Tell me about it.

GG. "Q5 why would a woman contradict the teacher. " It doesn't matter why she would, the question was, "May women say negative things (contradicting the teacher)?" Please answer it. Can you answer a question without sidestepping?

My proposition is sustained. When a church comes together

for worship as was done in Acts 20:7 and a woman speaks out loud, she violates the plain commands in scripture to keep silence, therefore she sins. There is no command for a woman to say AMEN or the things you say she can speak, there is no example of a woman saying AMEN therefore such action is according to the commandments of men-thus she sins. Furthermore, by encouraging and defending her you sin (Rom. 16:17-18).

Why debate in Philadelphia and not here? It is your practice that is questionable. Do you believe it is a sin for women to keep silence during worship? Does every woman where you worship talk OUT LOUD? My practice is safe. I see no reason to debate it publicly but, if you wish it, let's make arrangements and get to it. R. Barney Owens July 2010

REGGIE YOUNG'S NEGATIVE

Greetings Bro. Owens,

Proposition; The Scriptures teach that when the church comes together for worship (Acts 20:7) a woman commits sin if she intentionally says anything out loud, including "Amen", during the teaching portion of the service.

Bro. Barney's Blunders/failure to prove affirmative

(A) Bro. Barney stated that Acts 20:7 was used to clarify WHAT and WHEN coming together for worship means, and to show the distinction in acts of worship.

(1) So Bro. Barney admits Acts 20:7 says nothing about who can and cannot speak

(B) Bro. Barney stated the greek word for silence (sigao) was used 1 other time in the NT(that 's specific) Then said I wasn't clear I should have said it was used ANOTHER TIME.

(2) Bro. Barney proves he's doesn't know how many times a certain greek word is used in the NT

(C) Bro. Barney stated that I Corinthians 14:28 is a general rule for women, not limited to prophecy and tongues, he also states the woman told to keep silence didn't have a spiritual gift.

(3) Bro. Barney once again shows his confusion about context and interpretation, he claims the "general rule" is not limited to prophecy and tongues, yet gave "NO SCRIPTURE" for general rule contradicted himself by saying its not limited to propesy and tongues, then said the women didn't have the gift of prophecy or tongues(Bro Barney make up your mind)

QUESTION: Does I Corinthians 11:5 refer to the spiritual gift of prophecy for women???

I Corinthians 14:23... whole church come together and all SPEAK w/tongues

24..but if all prophecy, verse. 27 ...SPEAK in unknown tongue ...verse 29...let the prophets SPEAK...VERSE 34.. LET YOUR WOMEN KEEP SILENCE< IT IS NOT PERMITTED FOR THEM TO SPEAK VERSE 35..IT IS A SHAME FOR WOMEN TO SPEAK< ASK THEIR HUSBANDS AT HOME

QUESTION: What is the SPEAKING under consideration in the context (SAYING AMEN< HALLELUJAH< PRAISE GOD?????)

(4) Bro. Barney forgets what the apostle is addressing to make his own context/rule

LOOK AT VERSE 39... COVET TO PROPHECY< FORBID NOT TO SPEAK W/TONGUES

Bro. Barney your failure to understand 'CONTEXT' has you teaching false doctrine.



ROAD TO RESTORATION . . . continued from page one must possess attitudes that reflect our belief in it as the authoritative Word of God. We must approach the scriptures with a readiness to hear and a willingness to accept its teachings. Jesus warned in Mark 4:24, "take heed what you hear," but in Luke 8:18 He admonished, "take heed how you hear." An irreverent attitude towards the scriptures can hinder our reception and understanding of them.

That being said, comprehending what they heard was vital.

"So they read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading... All the people went away to eat, to drink, to send portions and to celebrate a great festival, because they understood the words which had been made known to them" (Neh. 8:8, 12).

God does not desire for us to follow mindless superstition, vain repetition, or human tradition. Our faith is to rest upon intelligent interpretation and application of His word (Rom 10:17). When Philip approached the Ethiopian's chariot and heard him reading the scriptures he asked, "Do you understand what you are reading?" (Acts 8:30). When Jesus explained the parable of the sower He said, "he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty, some thirty" (Matthew 13:23). Obviously many people hear the word of God but react differently. The fruitful person is he who hears with an honest and good heart and understands (Luke 8:15). The soil in which the seed is sown must be receptive.

The Jews of Nehemiah 8 were receptive. "All the people were weeping when they heard the words of

the law” (8:9). As they began to understand the word of God, they began to realize how far from God they had traveled. No one will journey down the road of restoration until he sees his sin and becomes sorry about it. The prodigal son of Luke 15 had to “come to himself” before he would return home. In his second letter to the Corinthians, Paul rejoiced because their sorrow had produced repentance (2 Cor. 7:8-10). As difficult as it may be, sincere self-examination is needed in order to make the necessary changes or corrections in our lives. When confronted with the truth of God, we must be humble enough to see ourselves as God sees us. It is only when we sorrow over our sins that we truly can find comfort (Mt. 5:4).

Obey The Book

They did not merely learn what God wanted, but they did what God required. And that they should announce and proclaim in all their cities and in Jerusalem, saying, “Go out to the mountain, and bring olive branches, branches of oil trees, myrtle branches, palm branches, and branches of leafy trees, to make booths, as it is written.” Then the people went out and brought them and made themselves booths... So the whole assembly of those who had returned from the captivity made booths and sat under the booths; for since the days of Joshua the son of Nun until that day the children of Israel had not done so. And there was very great gladness (Neh. 8:15-17).

They read the Book and they obeyed it. “Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls. But be doers of the word, and not hearers only, deceiving yourselves” (James 1:21-22). When we suppose that we are right with God when we have yet to obey God we are deceived. “If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth” (1 John 1:6). Jesus taught the difference between the wise and foolish man is the wise will act on what he hears and the foolish will not (Mt. 7:24-27). It will not matter how much we read, hear, or learn. If we do not apply and practice the truth, our relationship with God will not be restored.

Continue To Follow The Book

“He read from the book of the law of God daily, from the first day to the last day. And they celebrated the feast seven days, and on the eighth day there was a solemn assembly according to the ordinance” (Neh. 8:18).

Restoration was not an experiment but a commitment. Once restoration takes place, we must be committed to following the ways of God. Jesus told some Jews who believed on Him, “If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free” (Jn. 8:31-32). The one who looks into the perfect law of liberty and continues in it will be blessed in his deed (James 1:25).

Restoration requires faithfulness unto death (Rev. 2:10). Your commitment of yesterday or yesteryear will do you no good if you are not faithful today. Regardless of what previous generations have done, it is the responsibility of each new generation to learn and practice the ways of God.

Conclusion

Nehemiah 8 records a wonderful time in the history of God’s people.

During this remarkable period it was clearly demonstrated what can be done when people have determined minds. The simple principles set forth in this chapter can be emulated by anyone who truly desires restoration. If people make up their minds they want to restore New Testament Christianity, nothing and no one can keep them from doing so. jbcatign@hotmail.com -OPA



A CHANGE OF HEART continued from page two

not give in and verse 39 tells us “...the contention was so sharp between them, that they departed asunder one from the other: and so Bamabus took Mark, and sailed unto Cyprus.”

These good friends had quite a contention. The word in the Greek for “contention” indicates it was sharp. However, the problem did not completely estrange the two brethren because later we read of Mark being with the apostle Paul in his first imprisonment at Rome. (Colossians 4:10) Mark was later with Peter apparently at Babylon and sent greetings. (1 Peter 5:13) He also seems to have been at Ephesus later and was with Timothy when Paul wrote to him during his second time in prison. At that time, Paul urged Timothy to bring Mark to Rome (2 Timothy 4:11). Paul had by then realized that Mark was a good man, a faithful man. According to tradition, Mark later was martyred during the eighth year of Nero.

What does this tell us? It certainly shows that a brother might make a mistake and our confidence in him may be shaken, but he just may become a very valuable soldier for Christ after the mistake. What should be our attitude? Certainly, mistakes occur. We all make them; and when we do, we need to admit our mistake and move on. Just because we fall does not mean we cannot get up and try again. What if John Mark had never tried to get up? He became one of Paul’s most desired friends and brethren.

It is so sad when a good brother makes a mistake and then stubbornly refuses to admit it. His, or her, usefulness is then wasted and the Lord cannot use them to His glory. The Bible records a number of cases where well-known men made blunders but got up and tried again. Just think how Peter must have felt during the trial of Jesus when

he denied the Lord Himself! How foolish and ashamed he must have felt when at the denial Jesus turned and looked at him. (Luke 22:61) Verse 62 tells us Peter went out and "...wept bitterly." Yet, as dark and dreary as this picture is to us it is such joy to see Peter on Pentecost as he preaches the first gospel sermon to that great throng there. Though he had denied the Christ, the Lord chose him, of all people, to preach on that great day. How grateful he must have felt to have such an honored place given to him.

A great lesson here: when our brother falls, admits wrong and asks forgiveness let us always be sure to not only forgive, but also help him up and encourage him to try again. As the old bumper sticker says, "No, Christians are not perfect, just forgiven." That is who we are, brethren, we are just forgiven. Think on these things. DLK

Announcements

PREACHER NEEDED

The church in Seneca, MO is looking for someone to work with them to help build up the church. Seneca located just inside the Oklahoma line from Missouri. They are small in number but are able to provide full support. Last month the phone numbers were incorrect for contact numbers. Please note the correct numbers: Contact Gary or Mike Green at 417-776-3323 or 417-389-3105. Gary's cell number is 417-456-2120.

HAWAII CHURCH BUILDING

Brethren, we need someone to provide help to make the building payments (\$1400 a month) in Honolulu, Hawaii. Bro Eric Stone, of Texas, has moved there since Bro. Virgilio Danao passed away, and is working to build up the church. The church is small and composed of mostly Filipino members but the prospects of growth are promising. You can make your checks payable to INDY MAC and send them to us. We will send them in at the appropriate times. Your questions or suggestions are welcome. Thank you in advance. Don L. King, 1147 Sherry Way, Livermore, CA 94550.

"FOUNDATION PRINCIPLES"

With this issue of Old Paths Advocate, we present the 2nd article under FOUNDATION PRINCIPLES. Under this title will be appearing articles written by various preachers and brethren intended to be helpful to all but especially those in foreign lands. We are presently focused upon sending 100 on-line subscriptions to the Philippines. Each one who receives the on-line paper is being requested to print off as many as 100 of the articles presented in this new column and give them to friends and neighbors who may be interested. Theoretically, 10,000 people can read these articles every month. We believe this will generate many baptisms and perhaps new congregations as well. If it is a successful venture, we hope to do the same in other foreign fields. We ask your prayers for this new work. Our sincere and heartfelt

thanks to a generous brother who has donated the funds for the on-line subscriptions. We hope all of you will keep your own subscriptions current and renew on time so you do not miss this exciting new opportunity. DLK

OUR THANKS

"We would like to express our sincere appreciation to all who donate to the Old Paths Advocate for foreign subscriptions and those who cannot afford to pay for subscriptions. We could not do it without you Thank you from the bottom of our hearts. -DLK

FREE SONGBOOKS

Stony Point congregation at 79th and Kansas Ave., Kansas City, KS has several issues of song books which we are willing to donate to faithful congregations. The only cost to them is the shipping. If they will pay the shipping we can furnish them as many as fifty to seventy-five books; maybe more. They can let us know the name of the books they want, and if we have that issue, we will be glad to share.

Our Departed

Lest We Forget

In 1966, Joe Norton and I were invited to join a few others to get involved in early efforts in evangelizing Mexico. Traveling with Waymond Coleman to Monterrey, we eventually found the home of Juan Rodriguez, Sr. There we met him, his wife, and his young family.

This was the first of countless times that we would meet, work, study, and travel in an effort to spread the Gospel in that land. Juan Sr. knew the scriptures better than any of his peers and was indeed the first in Mexico to set the Lord's Table scripturally. In his lifetime he would see the work spread throughout Mexico and "to the regions beyond." We will not forget him! Let his works praise him. Let his children rise up and call him blessed.

Little is much if God is in it! To God be the glory, great things He hath done! - J. Wayne McKamie

"... there is a prince and a great man fallen this day in Israel".

RODRIGUEZ SR. - Juan Rodriguez Sr., was born March 28, 1924, and departed peacefully this life on June 09, 2011, at the age of 87, in Saltillo, Coahuila, Mexico. He is survived by his dear wife Maria (Jesucita), three sons, all preachers of the gospel, Juan Jr., and his wife Irma of San Antonio, Texas; Julio, and his wife Rosita of Glenn Heights, Texas; and Elias, and his wife Rosita of San Diego, California. And a daughter, Maribel, and her husband Gabriel, a Gospel preacher, of Saltillo, Mexico. He also is survived by 13 grandchildren and 10 great-grandchildren and a number of nieces and nephews.

Brother Juan "Grande", as he was affectionally known, was a preacher of the Gospel in Mexico, for over 50 years. He was the first preacher in Mexico to use one cup in the Lord's Supper. He was converted from digression by Brother J. B. Torres of Kerville, Texas. He preached the gospel all over Mexico and helped to establish many churches. He was able to teach his children the Word of God and make them preachers of the Gospel. They have in turn taken the "good news" to Central America (Julio), to Spain and South America (Elias), and to Cuba and South America (Juan Jr.). His daughter Maribel is married to a Gospel preacher, Gabriel Ibarra, who is preaching at the congregation where Brother Juan Grande served before his death.

Brother Juan Sr. was a very humble man, good worker, good preacher and very strict in his Christian beliefs. He always demanded book, chapter and verse for everything that was practiced in the church in Mexico. During the Preachers' Studies in Mexico, he was sure that everything that was taught, by anyone, was in accordance to The Book. One thing that impressed me the most was the fact that whenever I would attend the preachers Studies in the States, later I would meet with him and discussed the topics. He would believe the same thing that was taught in the Studies. My brethren in the States would prove their point with a lot of Greek definitions, commentaries, etc, but he would believe the same thing, from his studies of the Bible and the limited material that he had on hand. He studied the Bible daily! Thanks to the Almighty and the work of this great man the work in Mexico is as it is today!

Hundreds, including a host of preachers from Mexico, along with fellow preachers Randy Tidmore and Johnny Herrera from the States, came to honor his memory and to pay their respects to the family at the visitation and funeral. He was a "good soldier" of the cross, and we celebrated his victory! My brothers Elias and Julio and Brother Randy Tidmore spoke words of comfort and hope. He was my mentor, he always was after me that I preach and do the right thing, in every aspect of my life. He was my daddy and I am going to miss him! Like my brother Jimmie Smith said: "A fella doesn't have but one "daddy". Remember my mother, Sister Maria and the Rodriguez family when you pray. May the Lord bless us with more men like Brother Juan Rodriguez Sr. - Juan Rodriguez Jr.

Field Reports

Bennie T. Cryer, 4635 Larkin Rd., Live Oak, CA 95953, jobenc58@yahoo.com. In the past few weeks we have visited and preached at the Olivehurst, CA congregation; the Springer Rd. church in Lawrenceburg, TN; the Chapel Grove congregation near Lawrenceburg where we baptized Joann's 53 year old nephew, and The Sulphur, OK congregation where we assisted Bill Ferguson in

conducting the Sulphur, OK 4th of July meeting. We found Bill a very fine co-worker and Ruth a delight to be around. We enjoyed this meeting very much. Our crowds were not all that large but we had a good variety of speakers that made the meeting very edifying and some of the finest singing we have heard in a long while. The Sulphur brethren, along with others did an outstanding job in preparing for the meeting and everyone appreciated them very much for all the effort that was put forth for the meeting. They provided Bill's and my family with a very comfortable house near the tabernacle. Next year I understand that Kevin Presley and Bruce Roebuck have been chosen to help the Sulphur brethren in this meeting.

Darrell Crawford 208 E Baldwin Rd Unit S Panama City, Fl. 32405 bugz1955@hotmail.com. Greetings to all of the faithful everywhere. We just returned from the Springfield, MO 4th of July meeting where we enjoyed ourselves immensely. The preaching was very good and the fellowship outstanding. We were privileged to speak at the New Salem cong. in Brookhaven, Ms. also at Niangua, Mo. and at the Jamesville cong, also in Missouri. We were able to renew old friendships and make new friends as well. We would like to thank and commend the Mission Hills congregation in Springfield for all their hard work as well as Bro. Johnny Elmore for his work there as well. Here at our home area we were able to hear Bro. Greg Gay at the Dothan, Al. cong. and Brandon Stephens at Lowery, We are looking forward to hearing Cullen Smith at the Earlytown cong too. We are still working with the Catholic lady and some other couples too. We continue to have visitors every week for which we are thankful. Please continue to pray for the work here. may we all stand for the Old paths and may the Lord bless His church everywhere.

Don L. King, 1147 Sherry Way, Livermore, CA 94550, old_paths@juno.com July 11- We recently enjoyed making a trip with good friends, Darrell and Gail Brewer, of Bakersfield, CA to the Springfield, MO 4th of July meeting. I was just a boy of about 11 years when our family moved there to help establish the church. It was wonderful to see and be with so many we have known through the years. We also enjoyed some good preaching. It was my pleasure to be invited to preach at Lebanon, MO on July 31 to a good crowd. It had been a while since we were there and we enjoyed going back and seeing the brethren and relatives. The church at home is at peace and we have had several baptisms this past year. It was recently my pleasure to baptize

our grandson, Colton King, into Christ. It is quite a feeling of relief and pleasure to know that all of the grandchildren are now members of the church. Our oldest grandson, Landon, has already begun to teach and does very well. Our granddaughter, Nicole, was baptized a few months ago. The church here has been good to us and we appreciate that the brethren are always interested in preaching the gospel everywhere. Lord bless the faithful.

Paul O. Nichols, 14217 Rosehill, Overland Park, KS 6621, pon.wjn.ks@juno.com, July 7- Recently we have had a number visitors at 79th and Kansas Ave., Stony Point, KS - both members and non-members. This is always encouraging, and we have had several confessions of faults. Our congregational teachers believe in good sound doctrinal teaching in order to root and ground members in the Faith. We do not import our teachers, but develop, use and exercise the talent of our local brethren, except in gospel meetings. In this way we are all growing together in the knowledge of the scriptures. In June we had a meeting with Bro. Carl Johnson of Ada, OK. with good encouraging preaching of the Gospel and enjoyable association. The Lord willing, I will be in meetings at Stockton, CA, Aug. 24-28; Bakersfield, CA (Planz Road) for the Labor Day Meeting, Sept. 2-4, and Atwater, Oct. 16-23. I look forward to being with good brethren whom I have known, loved and worked with in years past. The Lord bless all who continue to "contend earnestly for the faith once delivered to the saints" (Jude 3).

Greg Gay, July 8, 2011. I was in a meeting at Dothan, AL June 12- 19 that closed with one confession. The brethren were very hospitable and kept me busy the whole week. I enjoyed spending time with Kevin and Bethany Presley and appreciate the sacrifices of Darrell and Beverly Crawford who attended from Florida several times. I stayed with Daniel and Samantha Marsh who made me feel right at home. I missed Charles and Donna Marsh who are away from home for Charles' treatment. From Dothan we came home to conduct two funerals before heading to Missouri for the Springfield 4th of July meeting. The Springfield meeting was well attended and I appreciate the opportunity to preach to warn all about the dangers of digression making inroads among us and of bidding God speed to those who practice error (2 John 9-11). I really do not understand brethren, even preachers, defending things in other congregations I hope they believe are wrong and would not practice themselves. For example, I hope no one who

attended or spoke at Springfield would knowingly use a digressive preacher in their pulpits at home, yet a few of them vigorously defend, and/or attend, and/or even preach at a congregation who did. While in Missouri I preached at Houston, MO and enjoyed my brief visit with the brethren there. Our work continues with the 64th St. Congregation in Sacramento. We recently had a baptism, the husband of a faithful sister who has shown a great example before her husband for many years. The Oakdale, CA congregation is sponsoring the Let the Bible Speak TV program with Brett Hickey on a Sacramento station and it is generating a lot of leads in our area. 1820 Casterbridge Dr., Roseville, CA 95747 papagreg@aol.com

Eric J. Stone, 94-371 Ikepono St. Waipahu, HI 96797, ericstone101@yahoo.com Aloha! We are very thankful to report that the church in Hawaii is currently at peace, and those issues between the brethren that were mentioned last month seem to be taken care of. We are also overjoyed at the arrival of two brand new babies! The Lord has richly blessed our congregation with the birth of little Samantha, born to Frank and Lyle Joy Sanidad, and John Lester born to Melchor and Janet Baldovi. Both the babies and mothers are doing very well! Since my last report, Sister Danao has had several doctor appointments. Though I do not know all the details, she does seem to be doing better. We have one elderly brother that has not been able to attend the last few weeks due to health problems, and he has been alone since his wife has been visiting the Philippines. Please pray for all these mentioned, as we are confident that our Lord has everything in His hands. The home and church room renovations are completed for now. We are very pleased with how much was accomplished with the support given by our brethren. There are quite a few other things going on behind the scenes that have some very promising potential. We pray the Lord will bless all of our efforts.

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THE BACK PAGE...

LABOR, REST, AND WORK THAT FOLLOWS

BY CARL M. JOHNSON

When I received word a few weeks ago that Brother Juan Rodriguez Sr. had passed away, I wrote my long-time friend Juan Jr. and expressed my sympathy. He wrote back, thanked me, and told me his family was saddened by his father's death, but they were trying to focus on celebrating his life. He concluded that his father is now "resting from his labors."

Juan Jr.'s words are a reference to Revelation 14:13, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The verse is the second of the beatitudes in Revelation (Cf. 1:3), and it contains some of the most comforting words in the book. The expression "they shall rest" literally means "they shall be refreshed." The passage has consoled an incalculable number of mourners through the years.

Juan Sr. and his brother Jesus Rodriguez were pioneers in the work in Mexico over 50 years ago. These devout men worked tirelessly to advance the Lord's cause in Mexico in spite of obstacles that seemed insurmountable at times. The people among whom they worked were poverty-stricken. Ample supplies of corn and beans were scarce. Many wore rags for clothes and children were in desperate need of shoes. Brethren in America were willing to help the Mexican effort financially, but they had great difficulty communicating with them because neither Juan nor Jesus could speak English. The Rodriguez brothers sent sermons and field reports to the Old Paths Advocate, but they had to be translated into English before they could be printed (Juan's first sermon in the OPA was, "Worshiping God in Spirit and Truth," Mar. 1964). Initially, Juan and Jesus paid translators in Mexico to make the translations, but the cost proved to be prohibitive. Eventually a few Spanish-speaking American brethren began to help.

Juan and his co-workers had to deal with many other problems as they arose in this new work, including issues with their own health, difficulties with the distribution of clothing sent to Mexico from American brethren, training preachers and obtaining equitable financial support for them, and making certain financial relief and support were transferred in a Scriptural way. During all of these labors Juan proved himself to be zealous, a "deep student of the Bible, conscientious and sincere" (K.G. Wilks, OPA June 1965).

Revelation 14:13 seems especially appropriate for such faithful Christians who have worked hard all their lives. For these faithful ones, death is indeed a blessing; at last they are at rest.

The last part of Revelation 14:13 seems especially appropriate for Juan Sr. also. John says, "...their works do follow them." Our works follow us into eternity. God does not forget what we do in His service or what we undergo for His cause (1 Cor. 15:58). Jesus teaches that a reward awaits us in eternity..."for great is their reward in heaven" (Mt. 5:12). Nothing goes unnoticed or unrewarded. Not even a cup of cold water will be forgotten (Mt. 10:42). This guarantee is what sustains us during the struggles and difficulties of life.

Our works also follow us in another way—they have an abiding effect in this world. A lot of things end with death. Memories do not. The good times, the good deeds, the good words and good works all linger in the hearts and minds of loved ones. Those who die in the Lord leave a legacy that continues to shine bright in the lives of others for years, maybe even generations. Death does not end that.

Juan Sr. began an inauspicious work a little over 50 years ago with his brother Jesus, and a handful of coworkers in Mexico. Now he is dead and he is resting from his labors, but the work he began continues to live and flourish. The work has now spread into the USA, Central America, South America, Cuba, Spain, and other Spanish-speaking locales.

Juan Sr. also produced three sons who continue to be key components in the growth of the Spanishspeaking work. At the urging of Grafton Smith of New Salem, Mississippi, Juan Jr. studied and became fluent in English as a young man, and he has been the indispensable communications link between the English brotherhood and the Spanish-speaking brotherhood for many years now.

Juan Jr.'s younger brother Elias is a dynamic preacher of the gospel. Wayne McKamie once observed, "Elias is a preaching machine! You could drop him anywhere on the globe and he would have a church started in 24 hours."

Juan Jr. and Elias' brother John is a faithful preacher laboring in Texas, and now the third generation of the Rodriguez family has joined in the work as some of Juan Sr.'s grandsons have become preachers of the gospel also.

The Rodriguez family has every right to celebrate the life of their father now as he rests from his labors, and we join in that celebration as we continue to benefit from his works that do follow him. carlmi@cableone.net