

OLD PATHS ADVOCATE

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."

To continue "speaking the truth in love," "endeavoring to keep the unity of the spirit in the bond of peace"; "keeping the ordinances 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 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).

Vol XVII

LEBANON, MISSOURI, JANUARY 1, 1944

No. 1

REBELLIOUS NATIONS

T. F. Thomasson

The prophecies of the Old Testament have most of them been fulfilled but teachers and preachers continue to try to place them in the future. Solomon said: "There is nothing new under the sun" (Ecc. 1:9). The conditions that now prevail have already been, but we use different methods to carry them out. And, these conditions are brought about by the nations rebelling against God's Law. The things that are happening now is just a repetition of what has already been, hence Paul tells us these things "are written for our admonition" and examples for us to consider (1 Cor. 10:11). But, like them of old, we will not heed the warning. "They have healed also the hurt of the daughter of my people, slightly saying, peace peace, when there is no peace. Were they ashamed when they had committed abominations? Nay, they were not at all ashamed, neither could they blush; therefore, they shall fall among them that fall at the time that I visit them. They shall be cast down, sayeth the Lord. Thus sayeth the Lord, stand ye in the way and see and ask for the old paths where is the good way and walk therein, and ye shall find rest for your souls; but they said, we will not walk therein. Also, I set watchmen over you, saying hearken to the sound of the trumpet, but they said, we will not hearken. Therefore, hear, ye nations; know O congregation, what is among them: hear, O earth, behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law; but have rejected it" (Jer. 6:14-20).

When the same causes exist the same results will automatically follow. So, the nations today are suffering the consequence of their own folly. I cannot see that the present condition fulfills any special prophecy. The nations have always been at war, because they have always been rebellious.

Christ said there would be "wars and rumors of war but the end is not yet" (Matt. 24:6). He said in the same chapter, there would be signs by which we may know the end is near, but no one knows when and how near, but God, Himself. For us to contend that this war is the "tribulation" or prelude to the end is nothing more than mere speculation. We should engage our time in learning and doing the things that make us ready for that time, and God will take care of the time. It may be tomorrow and it may be a thousand years. God just did not intend for us to know. Christ

said, "Nations shall rise against nation and false prophets arise deceiving many and because of iniquity the love of many would wax cold but he that endureth to the end shall be saved" (Matt. 24:7-14).

You say it is "awful the way the way the European nations are suffering" and it is, but if you will read the prophets, you will learn that nations in the past have suffered just as bad, and you will also learn why they thus suffered. Then, you can better understand the conditions that now prevail. Why did not Germany invade England after Dunkirk? Those in position to know say they could have easily done so. God must have had a hand in this. England has been severely punished but she is still intact and growing stronger. The U. S. is being punished and is due for more before it is over, but she is still intact and growing stronger. It maybe that God plans after using Germany, Italy, and Japan, to accomplish this purpose; then use the U. S. and England to punish them. He has done such things in the past. He used Babylon to punish Jerusalem, then destroyed Babylon (Read Jer. 51:33-59).

But, if the allies win what kind of nation will we have? Much is being said and written about the post war world and the peace but not much is being said about the most important thing of all; and that is the home. Mothers are leaving their homes to fill night shifts in factories and letting their children go to the dogs. Hence, the R. R. and bus stations, hotel lobbies, streets, and alleys, honkey tonks, and other drinking places, are filled with teen-age girls looking for pick ups, and they always find them. You will see these conditions all hours of the night. What kind of nation can you think of being built upon these conditions? Destroy the home and you have nothing left. When the one, and the only one, that can make a home is taken out of it, you just do not have a home. As one writer said: "We may win the peace on the production line and lose it on the home front." I fear that if there is not a change along this line, that later a worse calamity will befall the nations. "If ye be willing and obedient ye shall eat the good of the land, but if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord hath spoken it" (Isa. 1:19-20).

THE MILLENIUM

"Only the beheaded lived and reigned during the thousand years. This proves it to be a symbol

of the past martyr age, for otherwise most of the disciples of Jesus could not reign because they died with their heads on."—An Adventist in P. T. Messenger, Live Oak, Fla.

Reply: But some Adventists have tried to press this passage into support for the theory that the righteous would be raised before the wicked. Short-sighted and dull-headed are they not?

"There is only one literal resurrection and that is when Jesus comes at the end of the age when all the physically dead will come forth to be judged, then separated and rewarded and punished."—Adventist.

Reply: Yes, that is what the Bible teaches, the teaching of most Adventists to the contrary notwithstanding.

"It is necessary to have a spiritual resurrection before you can have a spiritual reign such as is going on now."—Adventist.

Reply: But most Adventists argue that there is no "reign" now—no throne, no King, no kingdom. But there is a "reign" (I Cor. 15:25), a "kingdom" (Mt. 16:19; Col. 1:13), a King (Heb. 2:9; I Cor. 15:28), and subjects (Eph. 2:19; I Pet. 2:9). And Jesus says, "Except a man be born (again, v. 3) of water and the Spirit, he cannot enter into the kingdom of God." (John 3:5.) Hence those who did enter into the kingdom (Col. 1:12, 13) were born "again," born "of water and the Spirit." And if there is any other than a "spiritual" kingdom, it will be a carnal kingdom: there can be none other. And the Bible does not teach that Christ has, or will have, a carnal reign. Peter had from Christ (Mt. 16:16) "the keys of the kingdom," and he used them to admit the Jews on the first Pentecost after the resurrection of Jesus (Acts 2), and to admit the first Gentiles at the house of Cornelius (Acts 10), saying in his defense of this, "Men, brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." (Acts 15:7.)

—H. C. Harper.

"CONSISTENCY! WHERE ART THOU?"

Ervin Waters

In the October issue of the Church Messenger Bro. Paul S. Knight reports a debate between Bro. N. E. Rhodes and Bro. Voyd N. Ballard on the Sunday School question. Following are excerpts from that report with some of my observations. These observations are not made with any intent to provoke animosity, or to call in question Bro. Knight's sincerity, but rather to point out his inconsistency, and to help him and others to correct it.

Bro. Knight reports that Bro. N. E. Rhodes was closing a meeting at Booneville, Ark., "When one of the members from the congregation here, which has the Sunday School, got up one night, during the course of Bro. Rhodes' sermon, and wanted to know if we would meet the issue. We assured them that we would defend our practice, which is as follows:

"It is Scriptural, when the church is assembled, for one to speak at a time, when addressing the entire assembly, and in such assembly the women remain silent."

"Those who had insisted that we meet the issue would not sign the proposition in the negative, admitting that our practice was Scriptural. Our practice goes unchallenged. Their practice of dividing the assembly into classes, using a plurality of teachers, including women, was the issue."

We readily affirm that the above proposition is true and just as readily deny that the Sunday School system is Scripturally authorized. Now, there is a difference between us and Bro. Knight's brethren on the number of cups to be used in an assembly for the communion. He said that the S. S. brethren would not deny the above proposition and in such refusal admitted the practice to be Scriptural, thereby making the S. S. system the issue causing division. I wonder if Bro. Knight will apply this same reasoning to the issue between us. Perhaps he has not so tried. We will defend our practice (in accordance with his reasoning) which is as follows:

"It is Scriptural, in an assembly of the Church of Christ for the communion, to use one cup (drinking vessel) in the distribution of the fruit of the vine."

Will he, or one of his brethren, sign the above proposition in the negative? From past experience I know that they will not. Then, if his reasoning on the above proposition on teaching be true, they admit that our practice, as set forth in the above proposition on one cup, is Scriptural. Our practice goes unchallenged. Their practice of using a plurality of cups, in the distribution of the fruit of the vine in an assembly of the Church of Christ for the communion, is the issue which has caused division.

Bro. Knight bears down with this same reasoning again, "But if our practice is Scriptural, as they will not deny, and since their practice is the one called in question, then they are bound to be in error, and whose practice has brought about division among the churches of Christ, such as exists here and elsewhere?"

Bro. Knight was then reasoning on the S. S. question. But, if I make the same statement with reference to our practice of using one cup and their practice of using more than one, would it not have just as much force and be just as true? I ask him and every reader to consider this matter candidly.

I quote another of his statements with reference to the S. S. issue, which statement I make my own with reference to the cups question. "It can be plainly seen that their system is digressive, that they have gone beyond that which is written, have sown discord among the brethren, and need to return to the old paths. We plead with them to give up their unscriptural practice and come back to the New Testament order of things that upon which they agree is right, and has never been called in question—then, and then only, will we have unity." Remember, Bro. Knight, "Thou therefore which teachest another, teaches thou thyself?" (Rom. 2:21).

Again, "Let us affirm only our practice. If those in error will not deny, then we cannot help that, but such admittance will plainly show their defeat." We wonder if these brethren's refusal to deny "our practice" of using one cup "plainly shows their defeat?"

I have never become personally acquainted with Bro. Paul S. Knight, but I have received reports attesting to his honesty and integrity. I plead with him that he lay the cups aside, since there is as much authority for S. S. as for cups, and use his ability and influence to effect unity among God's people and to help stem the tide of digressive aggression which has inundated so many congregations. Our combined resources directed mutually to a common end would result in the salvation of a greater portion of humanity. Instead of being in the throes of internecine strife we could all use our spiritual virility in "pulling down the strongholds of Satan (2 Cor. 10:4)", paganism, atheism, Catholicism, and denominationalism, and in "building upon" the foundation of truth a stronger church to bless the world and make glad the city of our God. Consider, "And the Lord give thee understanding in all things" (2 Tim. 2:7).

✓ WHY THE MOVIES ARE UNSAFE

This exceedingly solemn statement is issued by the American Motion Picture Research Council, consisting of leading educational authorities in the United States, with no religious bias or connection:

"Seventy-seven million attend each week in the United States. The movie is the feeder of lust, a school of crime, the betrayer of innocence. It glorifies sexual impurity as love, pictures murder as entertainment, exalts nakedness and indecency as beauty. It shows drunkenness, divorce, revelling, gambling, adultery and fornication as proper and legitimate. It debauches the minds of children, inflames lust in youth, hardens the hearts of the wicked. A trap for souls, a mocker of God.

"As a class, movie actors and actresses are immoral—their influence evil and disastrous. The few exceptions who might have a 'good' influence use it for an evil purpose by appearing with evil characters, thus becoming bait for many who would not otherwise go. It is tradition among movie makers that marriage is not sacred—and if not, it can be nothing else but prostitution, dress it how you may.

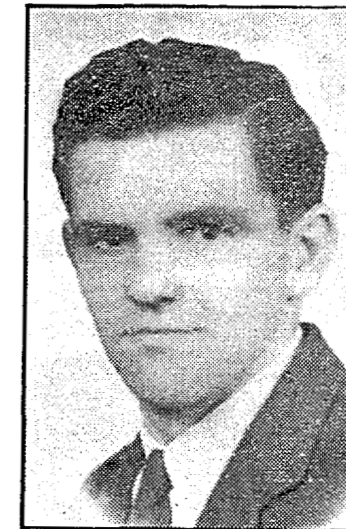
"The female stars are promiscuous women; they are embraced by many men, fondled and kissed by many men, with no reserve or modesty in the matter of sex. They submit to this for the money they get—what more can be said of the ordinary prostitute? No man can associate with such women and be worth calling a man; real manhood must be pure and moral, outside of this there are only degenerates. To attend pictures means to be influenced by the lowest moral and spiritual strata of society, with immoral and godless standards. That is why it is unsafe to attend even selected pictures."—(Pentecostal Evangel)

Note: When men who look at the movies from a standpoint of law enforcement and morality

only, find these astonishing figures, and lift up their voices in solemn warning, declaring that the movies are unsafe, it looks to me as if children of God would blush with shame to think of lending their influence, presence, and giving their money to help build up this monster of crime! Brethren, think, and talk on these things!

—Homer A. Gay.

GETTING ACQUAINTED WITH OUR PREACHERS



Brother Floyd O. Ross was born Feb. 20, 1918, at Latrobe, Pa. Being always religiously inclined, about six years ago he began preaching in the Nazarene church. But, after hearing Bro. J. D. Corson and myself preach, and after talking with us for sometime, he decided to obey the gospel. I baptized him into Christ, June 8, 1943. He immediately began preaching the gospel to the best of his ability. He has a strong desire to preach, and has much natural ability. After he has had time to learn and to be associated with other gospel preachers, I believe he will be able to do much good in the Master's Vineyard. October 2, he was married to Sister Ada Marie Stiner, of La Contes Mills, Pa., a very sweet Christian girl. Brother and sister Ross now live in Lock Haven, Pa., where they will be a great help to the cause.

—Homer A. Gay.

Proposed Book of Sermons

We have taken the matter up with a number of printers to get an estimate on the cost of printing a book of about 20 sermons, and we mean to go forward with the plans. Already some manuscript for sermons has come to us, and that is all right. If you have a favorite sermon, and you want to send it on to us, we shall be glad to look it over, with the possibility of using it. But, remember that we want to cover the issues of today in this book, and those who compile the book will be forced to do some culling.

Old Paths Advocate

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SINGLE SUBSCRIPTION SIX MONTHS......50

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HERE AND THERE

The December issue of the OPA was number 12 of volume 16, thus completing volume 16, or 16 years of the life of the paper; 11 years under the name, "Old Paths Advocate," with the present publisher. With this issue we begin volume 17. It is difficult for me to realize that it has been 11 years since I reluctantly took over the publication. Time certainly speeds away. As I take a retrospective view, I have a feeling mixed with sadness and gladness. I realize that my humble and feeble efforts have been inadequate to the needs of the paper. I realize that I have made many errors, for which I am sincerely sorry, and I ask that my friends and brethren forgive me. I have appreciated the friendly criticism and advice, and I have profited by all. The paper has been quite a burden on me and my family, as well as to many others who have been so kind as to help. I have tried to keep up the evangelistic work, manage a home, and act as publisher, all at the same time; and I realize that I might have done better had I given more time to the paper, but it seemed impossible without leaving undone important duties. But, in spite of the burden and sacrifice, I am glad that I did not refuse to shoulder the responsibility, when Bro. Harper's health failed him. For, I have seen the paper grow from a mere handful of subscriptions, and being unnoticed by the advocates of innovations, until we now have over 15 times as many subscriptions, and its influence is being felt and respected by the entire brotherhood, hence it can no longer be ignored.

We have never tried to use the paper as a money-making scheme, and we never intend to do so. For over 10 years, we have served without receiving any financial support. We appreciate the warm moral support and sacrifices of our friends. Their loyalty means more than financial consideration. We have tried to make the paper a factor for good in stemming the tide of digression in the church, and a servant of the brotherhood as a medium of communication. By the help of our many friends, we shall continue to make it just that, except that we shall try to improve our efforts so long as it is our lot to remain as publisher.

Articles Delayed—We have many fine articles,

which have been in our possession for some time, unpublished. One of the chief reasons for most of the delay is a lack of space, and second, many of the articles are written by pen or pencil. These must be corrected and typed by me, and it requires considerable time. If our writers could get their articles corrected and typed, double spaced, being careful to leave out all unnecessary words, etc., it would assure an earlier publication. But, please do not get the idea that we publish all articles in the order in which we receive them, for we must use discretion as to when to use a certain article or subject. Furthermore, we make no claim that the paper is an "open forum" in the absolute or unlimited sense, and we know of no paper that is. I would have nothing to do with a paper that would publish anything and everything by anybody, unreservedly. The OPA is and always has been an "open forum" in a qualified sense. We ask our writers to be patient and considerate, please.

Field Reports—What we have said above as to typing articles, double spacing, etc., does not apply to field reports, announcements, etc., unless you use a typewriter or have one at your convenience. But, we do urge all to try to be just as brief and pointed as possible in order to conserve space.

Change of Address—When you are changing your address, be sure to notify us in advance, if possible, giving both old and new addresses. This will save us both time and expense.

Not Getting Paper?—Yes, we know that there is more of this than usual, but you will find it is universal with all types of mail. Ask any publisher, and you will find the same complaint. It is due, partially, to so many "green" clerks, postmen, and to the ever increasing transportation burden. Then, there may be isolated cases where someone in the postal system through prejudices to our cause, may deliberately throw the papers in the waste-basket. Then some just neglect to notify us of their change of address. Yes, and some mistakes are made in the OPA office. But, we beg of you all to help us by notifying us immediately of all errors, and you should make inquiry of your postman.

Subscriptions—Naturally, we feel that all preachers who write for and report to the OPA should be unselfish enough and interested enough to send us all the subs. they possibly can, but we also urge all our readers to help us increase the circulation. —Homer L. King.

TOBACCO AFFECTS PHYSICAL DEVELOPMENT

The true method for preventing the injury due to the excessive use of tobacco, is to educate the growing youths of our country in the knowledge that the highest intellectual capacity and the greatest physical development can be obtained only by total abstinence from tobacco in any form.

It is well known that tobacco impairs digestion, hinders growth of the body, weakens the mind, affects memory and leads to many diseases of the nervous system.

In overdose it produces symptoms of faintness,

ACKNOWLEDGMENTS

We wish to thank all the faithful few who have made it possible for us to send a small donation, from our hearts, to C. P. S. Headquarters each month; that our conscientious young men, laboring for the government without pay, may have food and shelter. In so doing, we relieve somewhat the burden of denominational churches in supplying these necessities. "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again" (Prov. 19:17).

Hood River, Oregon, Church, By G. H. Horton	\$25.00
A Sister, Siskiyou St. Church	20.00
A Brother, Siskiyou St. Church	10.00
A Couple, Siskiyou St. Church	10.00
Marysville Church, by M. T. Orear	5.00
Cedar Gap, Texas, Church, by Clara Snodgrass	5.00
Total	\$75.00

Amount Sent to OPA for Personal Needs of C. P. S. Boys

Wichita Falls, Texas, 6th St. Church, C. G. Fancher	\$ 50.00
Lebanon, Mo., Lees Summit Church, Herschel Massie	25.00
Spring Hill, W. Va., Church, and Mallory Chapel Church, by J. F. Cobbs	30.00
Berryville, Ark., Clayton Home Church, E. J. Barnes	10.00
Milano, Texas, Sand Grove Church, G. P. Davis	5.00
Cameron, Texas, Marlow Church, R. L. Baker	5.00
Wesson, Miss., New Salem Church, Carlos B. Smith	10.00
Lawrenceburg, Tenn., Chapel Grove Church, W. F. Orten	5.00
Maud, Oklahoma, Rolland Everett	5.00
Dallas, Texas, J. B. and Lois Lasater	5.00
San Antonio, Texas, Individuals, by Jesse E. James	10.00
San Antonio, Texas, Individuals, Jesse E. James	20.00

(Editor's note: The last mentioned contribution sent us by Bro. James should have been acknowledged in the November issue. We are sorry for the oversight on our part.)

Total	\$180.00
Amount sent three boys, \$35.00 each	105.00
Balance on hands for next month	75.00

Note: Lewis Cogburn, Howard King, and Kenneth Triplett, have recently been transferred to hospital work, Marion, Va., and are now self-supporting. Only three of our boys remain in the C. P. S. Camps—Houston Martin, Santa Barbara, Calif.; Fred Kessinger, Jr., Lyndhurst, Va.; and Leonard Hendrickson, Magnolia, Ark. Others, no doubt, will soon be inducted into the camps.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

—Homer L. King.

OUR NEW SONG BOOK

Favorite Spiritual Songs is the name of our 1944 song book; 192 pages—old and new songs; compiled by Homer L. King, assisted by Homer A. Gay and Clovis T. Cook. We have tried to make it suitable for all services and for all the congregations. The price is at present 35c per copy; \$3.75 per dozen; \$13.50 for 50; \$26.00 per 100 copies; prepaid. Satisfaction guaranteed. Send all orders to Old Paths Advocate, Rte. 2, Lebanon, Missouri.

Delayed.—We are sorry the book has been delayed, and we have not as we go to press, received any copies from the printers. They informed us that some of their machinery had broken down and some of their force had the "flu," hence it

nausea, vomiting, giddiness, dimness of vision, prostration, loss of power in arms and legs, trembling, cold, clammy perspiration, oppression in the region of the heart, convulsions, paralysis and death. The active principle given in a small dose has been known to destroy a man in three to five minutes; one drop will kill a dog in six minutes; small birds perish from the draught blown through a pipestem.

The numerous symptoms resulting from its use are worthy of attention. It cripples the functions of the brain, affects sight, hearing, taste, touch and smell, produces dizziness, vertigo, headache, palpitation, insomnia and makes drunkards—because of nervous exhaustion.

It has caused insanity, epilepsy, hysteria, melancholia, obstinate forms of neuralgia, disease of the mouth, throat and lungs. It has caused cancer of the lip, dyspepsia, heart disease, loss of flesh, spermatorrhea, impotency, and Bright's disease.

—T. F. Townsend, M. D.
(November Physical Culture.)

CHURCH DIRECTORY

Texas:

San Angelo, Lakeview Addition, Bowie St., So. of Lakeview School; 10:30 a. m. and 7:30 p. m.

Oklahoma:

Sentinel; 3rd St.; 11:00 a. m.

Kansas:

Alta Vista; Moss Springs, 3½ miles N. W.; 11:00 a. m.

Missouri:

Galena, Mountain Home School house, 7 miles W. of Galena; 11:00 a. m.

California:

Lodi; Corner Garfield and Hilburn; 10:30 a. m., 7:30 p. m.

Ivanhoe; 320 Main St.; 10:30 a. m.

Waterford; Woman's Club Building, Corner Dorsey and D. Sts.; 10:30 a. m.

Note: Have you sent us the place and time of your Lord's day meetings? If not, do so at once, please. —Publishers.

OUR HELPERS

Here you will find the names of our helpers for the past month and the number of subs. received by us. Many, many thanks to all for this co-operation in supporting the only paper of its kind.

Homer A. Gay—16; Ervin Waters—8; Paul O. Nichols—5; Mrs. Minnie Foster—4; Homer L. King—4; Burley F. Black—3; Mrs. Elean Mynes—3; Carlos B. Smith—3; Geo. Hughes—3; Jesse Ennes—3; C. G. Fancher—2; Opal Willhoite—2; J. C. Moore—2; D. A. Jones—2; Mrs. Paul Akey—1; T. F. Thomasson—1; Mrs. T. L. Modgling—1; Marvin Fisher—1; Ray Nichols—1; W. E. Murry—1; Clovis T. Cook—1; Barney Welch—1; Buster Boyd—1; Amos Allen—1; L. N. Byford—1; Mrs. Lillie Winston—1; Choice Baker—1; Mrs. W. F. Cogburn—1; Guy Mallory—1; H. E. Robertson—1; Mrs. L. W. Parsons—1; L. I. Ooley—1; Total—78.

would just take longer to get it out, but that they would do the best they could. We hope it will not be many more days, and just as soon as we get a shipment we shall promptly fill all orders. Advanced orders have been coming in very encouragingly.

PLEA FOR WAR OBJECTORS FILED

New York, Sept. 25.—(AP)—The American Civil Liberties union Saturday urged "fairer treatment for conscientious objectors" in a plea to Maj. Gen. Lewis B. Hershey, head of selective service, and Attorney General Biddle, signed by 19 Americans "none of whom are pacifists."

Embodied in a 50-page pamphlet "Conscience and the War," the plea proposed:

A more liberal basis for recognizing conscience; the establishment of a uniform national policy in the appeals system; removal of military officers from civilian functions of handling presidential appeals, paroles and the direction of work campus; individual assignments to civilian jobs instead of work camps; provision for pay equal to a soldier; and parole to useful occupations of a large part of the 1,500 "genuine objectors in prison" convicted for "technical offenses."

The pamphlet added that during the first World War two of the proposed reforms were in effect: Assignment to civilian jobs and pay equal to that of a soldier.

Signers were listed as including Dr. Frederick May Eliot, president of the Unitarian association, Boston; Dean Christian Gauss of Princeton university; Dr. Felix Morley, president of Haverford college; Dr. Mary E. Woolley, former president of Mt. Holyoke college, and Dr. William Allan Neilson, former president of Smith college.

The report stated that about 10,000 men are registered as conscientious objectors. An estimated 6,000 more are rendering non-combatant service in medical units of the army, the pamphlet said.—Daily Oklahoman.

Clark-King Discussion

If you are troubled with a plurality of cups (drinking vessels) or the advocates of them, you should send to the OPA for a supply of this discussion to hand out. N. L. Clark is, no doubt, the ablest man among the cups advocates. Read his effort in this discussion to sustain his proposition, and then read the replies by Homer L. King. Compare with the Bible, and make your decision. 10c per copy; \$1.00 a dozen.

WORDS OF ENCOURAGEMENT

"Enclosed you will find money for three renewals to the OPA. Thanks for sending it on to us. We hope it finds you and yours well."—Mrs. E. Mynes, West Va.

"I enjoy reading the OPA very much; hope you make it larger."—Mrs. Cleo Rakow, Calif.

"Here are three subs. I don't want to miss an issue. On with the good work."—Geo. B. Hughes, Texas.

"I am eager to see that new song book. I cer-

tainly would like to see you."—Lynwood Smith, Mississippi.

"I think the paper was fine for December. I wish there were more articles like the one by Bro. Hendrickson. We want the new song book."—Batsell Moore, Colorado.

"I certainly wish you would come by sometime, also any other loyal ones."—Jim Stevens, Oklahoma.

"I am sending three subs. I wish you much success in the work of the Lord."—Carlos B. Smith, Mississippi.

"Send me a copy of Favorite Spiritual Songs. I am eager to see it."—Ben Frentrup, Texas.

"May the Lord grant all of you loyal preachers much success in the Lord's work."—Jesse E. James, Texas.

"We are ordering 50 copies of your new song book."—Jesse Ennes, Missouri.

"We want fifty copies of Favorite Spiritual Songs."—W. H. Clouse, Missouri.

"Send us two dozen copies of the new song book."—G. P. Davis, Texas.

"Here is an order for three of the new song books. Would like to see you and hear you preach again."—J. S. Thomas, Okla.

"Send me six of the new song books."—Rene Phillips, Okla.

"The OPA is a welcome visitor in our home each month. If there could be a little more of it, it would be better."—R. L. Baker, Texas.

"We have moved and have missed two copies of the OPA, but we certainly do hate to miss it, as we enjoy it so much."—D. O. Fancher, Texas.

"Here are two renewals for the OPA. I certainly would like to hear you preach again."—D. A. Jones, Texas.

"Here is a renewal to the OPA. I hope that I can be with you again. I was built up spiritually when I was with you, also in knowledge."—Ray Nichols, Calif.

"Here is my renewal. The influence of this fine paper is growing, for which I am thankful. I enjoy very much the full of life reports from the fields."—Marvin Fisher, Texas.

"We certainly enjoyed the paper, and have missed it, while we were not getting it."—Lois Lasater, Texas.

"I enjoy the OPA, but it is not large enough. I hope that some day it can be twice as large."—Mrs. Minnie Foster, Texas.

"It is a great pleasure for us to read the OPA each month. Here is our renewal."—Choice Baker, Texas.

"Find my renewal for the OPA. May the good work continue through these trying times."—Mrs. Lillie Winston, Texas.

"I have just received the OPA, and it certainly is fine. I don't want to miss a single issue. May God bless you in the good work."—F. T. Harrison, Alabama.

"I have just received my first copy of the OPA, and I enjoyed it very much. Thanks to you and my parents for sending it."—Mrs. Foy M. Marshall, Texas.

From The Fields

F. T. Harrison, Rte. 2, Kinston, Ala., Dec. 15.—The church at Lowery is getting along just fine. We are interested in the new song book and the book of sermons.

D. A. Jones, Atlanta, Texas, Dec. 8.—A few of us still attend services at Redessa, La., which is about 12 miles away. I would certainly like to hear some good preaching.

Frank Cobbs, Spring Hill, W. Va., Dec. 13.—Brother Cook and family are well, and he is giving good lessons. Bro. Bill Harmon, of Wichita Falls, Texas, is here now. He preached once and did fine.

Carl N. Nichols, 849 Wilcox, Hollywood, Calif., Dec. 8.—The boys arrived from Missouri safely, and they are all out in the field, working—Chester and Ray at Sanger, Paul at Lodi, and Barney at Ivanhoe.

D. O. Fancher, Rte. 2, Box 60, Bowie, Texas, November 25.—The church at Fruitland is doing fine for a new congregation. We recently moved here from Wichita Falls, Texas. Note the change in our address.

C. C. Cleary, Route 1, Box 83, Wichita Falls, Texas, Dec. 2.—The congregation, meeting for worship on N. 6th St., is doing very nicely. We miss the help of the Brethren Fanchers, who moved to Fruitland.

L. O. Jones, Hill Top, Ark., Nov. 25.—We were glad to attend Bro. Waters' meeting at Flippin. We want to have Bro. Waters in a meeting at Hill Top in the near future, the Lord willing, as we have moved from Flippin.

J. S. Thomas, Sentinel, Okla., Dec. 16.—We are all well, and the church is getting along very well. Bro. Jim Stevens is improving in his teaching, and Bro. Bill Roden comes once a month to preach for us.

R. L. Baker, Cameron, Texas, Dec. 12.—Bro. Joe Castleman was with us recently over Lord's Day, and so was Bro. James R. Stewart. Both gave us good lessons. While we have not grown much in number, we have in strength.

Tom E. Smith, Healdton, Oklahoma, Dec. 12.—We are looking forward to having Bro. Gay with us Christmas week. We have recently had two restorations at Healdton. I was with the brethren at the Bit Shop today.

Corp. R. B. Modling, 1032 Nd. Sig. Co., Ser. Gp., Apo. 528, c/o Post Master, N. Y., Nov. 3.—I am doing quite well now considering everything. I have been having excellent food, plenty of time off, and a very nice camp set-up. I have lost lots of blood—flies and mosquitoes in the "Dark Continent."

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., Nov. 23.—Brethren Gay and Paul Nichols have been with us recently. Our attendance on Lord's days is pretty good—50 to 65. Two of the Alabama preachers were with us recently. Lynwood has hopes of getting a 4-D classification in his appeal. We enjoyed the preaching of the faithful brethren.

Jesse E. James, 2122 Santa Monica, Santonio, Texas, Dec. 10.—Bro. H. E. Robertson was with us November 14 to 21. We had a good meeting with two confessions of faults, and we believe the church was strengthened. Bro. Merwyn Buffington spent most of the week with us, assisting in song, etc. We learned to love Bro. Robertson for his work of love.

Clovis T. Cook, Box 42, Spring Hill, W. Va., Dec. 14.—Bro. Bill Harmon, of Wichita Falls, Texas, is with me now in an effort to study the Bible and to preach all that he can, before he is inducted into some places. He should make good as a preacher. He is making a good impression here. We may make a trip to Lyndhurst and to Marion, Va., soon.

Ben Frentrup, 1028 Nolan St., San Antonio, Texas, Dec. 15.—We enjoyed a good meeting at Catalina and Vienda Sts. church, by Bro. Robertson recently. I am appealing my classification (1-A). Pray for us that we may not faint by the way in these perilous times, but that we may meet all trials in the unconquerable spirit of the Christ, remaining true to the faith.

Ivy Hutchison, Rte. 2, Norwood, Mo., Dec. 15.—We want to thank the brethren in Missouri for sending Bro. Waters to assist us and start us on the right road. We hope to have preaching at least once a month. Bro. Joe Howard was with us the first Sunday in Dec., with one baptism, and we look for others. We are anxious to see the mission work in Missouri continue next year.

Lynwood Smith, Rte. 1, Box 150, Wesson, Miss., Dec. 9.—I have been assisting in the teaching services at my home congregation. We are studying the gospel according to John. I preached on Sunday night, Dec. 5, but the crowd was rather small. I am not certain yet whether I shall get a 4-D classification. I ask the prayers of the faithful brotherhood.

Jim Stevens, Sentinel, Oklahoma, Nov. 29.—The church here is progressing just fine. About all are present every Lord's day, which makes us rejoice. We have started a church fund, intending to build or buy a better building. Bro. Bill Rhoden visits us once a month. We would appreciate any of the loyal preachers coming our way, when convenient.

George B. Hughes, Rte. 4, Brownwood, Texas, Dec. 6.—I preached at Hamilton one Lord's day last month, where but a few brethren meet for worship, but their services are in harmony with the Scriptures. We plan to do more for the Lord in 1944 than we have this year. We wish all the readers of the OPA a happy and prosperous new year.

Ray Nichols, 849 Wilcox Ave., Hollywood, Calif., Dec. 14.—I learned to love the brethren in the Lees Summit and Lebanon churches, in Missouri. I accompanied Chester King and my brother, Paul, to California late in November. Nov. 28, I preached at Pomona to a fair crowd. Dec. 5, Chester and I began at Sanger. Dec. 8, I went to Ivanhoe to finish a meeting begun by Bro. Welch. Brethren desiring my services may write me as above.

W. E. Murry, Rte. 1, Box 239, Denair, Calif., Dec. 1.—We meet for worship every Lord's day at Waterford, in Woman's Club Building. We welcome all loyal preachers. If anyone knows of members in this part, we would be glad to have them meet with us. We have around 20 members who meet here for the true worship. We ask the prayers of all the faithful in Christ.

Bill Harmon, Box 42, Spring Hill, W. Va., Dec. 20.—I am now in this part with Bro. Clovis Cook, studying and preparing to preach the gospel. The church at Wichita Falls, Texas, my home, is paying my expenses that I may have this opportunity, for which I am very thankful. Last Lord's day, I had the opportunity to be with the boys in the C. P. S. Camp, Lyndhurst, Va. Next Lord's day, I am to be with the Huntington brethren.

Clovis T. Cook, Box 42, Spring Hill, W. Va., Dec. 20.—Nov. 21, I preached in the home of Brother Graves, about 40 miles from here. Dec. 17, in company with Bro. Bill Harmon and two other brethren, I drove to Lyndhurst, Va., where we visited the C. P. S. Camp, and I preached to the boys of the Church of Christ. I preached at Stop 12, Spring Hill, Dec. 19. I want to commend the brethren in the 6th St. church, at Wichita Falls, Texas, for sending and supporting Bro. Harmon to get started in the gospel work.

Chas. D. Palmer, Kinston, Ala., Dec. 15.—I had a very enjoyable visit at Waco, Texas, preaching over Lord's day, Nov. 21. We had nice crowds and three confessions at the morning service. I enjoyed visiting and preaching at the different places in Miss., La., and Texas. After returning home, I preached at the home church, with one confession. I expect to visit a mission point, at Esto, Fla. this week-end.

Barney Welch, 136 So. 4th St., Montebello, Calif., Dec. 18.—Nov. 21, I closed a meeting at El Centro, with one restored. Nov. 25, I preached at Pomona; then to Ivanhoe, beginning Nov. 28. Dec. 10, I left California for Temple, Texas, where

I am at this writing. I am visiting with Brethren Ervin Waters and Homer Gay, as they are here now. I am to be here but a few days, then will, the Lord willing, return to California to resume the work there.

Bill Van Stavern, Lebanon, Missouri, Dec. 19.—Due to sickness and other causes, the attendance, at the all-day meeting here to plan the work for 1944, was rather small, but it was a good meeting. We had attendance from Lees Summit, Clio, Cross Hollows, Mt. Home, and Bro. Hendrickson from Magnolia, Ark. We expected Bro. Joe Howard, but heard that he is sick, for which we are sorry. We have planned to do more work in 1944 than we did in 1943, using various preachers. We accomplished much through the aid of Bro. Ervin Waters this year, but we want to double that in 1944. Let us all get behind the mission work as never before, brethren.

Howard Wayne King, Southwestern State Hospital, Marion, Virginia, Dec. 3.—I arrived here yesterday, as scheduled, and began work this morning at 6:00 a. m. in ward 8. I was glad to meet the other boys of the Church of Christ, from Magnolia and elsewhere. All are real friendly and all like it here just fine. We have longer hours, but not so much work to do. This is a very beautiful country among the mountains. The hospital is situated on a hill over-looking the town of Marion, presenting a very nice view all around.

Leslie N. Byford, Box 72, Bellmead, Texas, Dec. 13.—The Church at 1605 So. 4th St. seems to be getting along well. We have good attendance each Lord's Day. Bro. Chas. D. Palmer was with us a few days the last of November. There were three confessions of faults. (We thank the Lord that there are those who still believe and practice confessing their faults and praying for each other.) Bro. Palmer is a good preacher and we would like to see him kept busy as well as all of the other preachers. We are helping some in the mission work this month and making plans to assist in several meetings in the spring and summer. Bro. Cyrse Holt has been going to the Jones Hill congregation some to help them out, some of their leaders have moved away but we do not want to see the Cause go down there. Let's all determine to do more for the Lord in 1944 than we have ever done before.

L. B. Badgett, 648 DeQueen Blvd., Port Arthur, Texas, Dec. 18.—I am now home from Hiwasse, Ark., where I have been assisting the young congregation, we started two years ago. We are arranging for a church building, and we hope to have it ready for use by spring. I have held four meetings there the past three years, with good attendance. I believe in building up the waste places. I am to hold meetings throughout the Ozarks next year. Any help will be appreciated. Send to Bro. Hal Hulet, Hiwasse, Ark.

James R. Stewart, Rte. 1, Temple, Texas, Dec. 14.—Nov. 14, I preached at Cottonwood, where we have a few faithful brethren. Nov. 21st, we had two services at Live Oak, with good attendance. Nov. 28, at Marlow and Sand Grove, morning and afternoon, with good attendance. Dec. 5, at Stamford, morning and night; hindered by rain. I was with Bro. Gay at Eola for four nights, which I enjoyed very much. I was at San Angelo, Dec. 12, for the first time. They are zealous workers. I have enjoyed the mission work in Texas very much this year. I had planned to go to California next year, but after much persuasion, by Texas brethren, I obtained a release from the California brethren, and am to work again in Texas, in 1944. It is my desire that we may be able to do even more in 1944, but we need another preacher, at least, in the Texas field, as there are many places I cannot reach. I appreciate the support and encouragement of all.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, Calif., Dec. 13.—The meeting at Hammond, La., closed November 14, with one baptism, and it seemed a deeper determination instilled in the members to live for God. I was asked to return in 1944. After this I visited the brethren in Mississippi for three days before returning to Missouri. After five days in Missouri, I returned to California, in company with Chester King and family, and my brother, Ray. I arrived home Nov. 27, and after about five hours, I left for the northern part of the state for more meetings. Nov. 28, I preached and worshiped at Ivanhoe, where we have a new congregation, a few weeks old. The next day I began a meeting at Lodi, continuing 14 days, with one confession of faults. I began last night at Marysville. Let us continue against every foe, praying al-

ways! I conducted the funeral of Bro. Calvin Gerbath the 15th inst.

Ervin Water, Box 410, Lebanon, Mo., Dec. 17.—Nov. 17-21, I preached five times at Ellis, near Mountain Grove, Mo., baptizing one. Nov. 21-24, I preached at Champion where I established a congregation last June. On the morning of Nov. 28, I preached at Lebanon and that night I preached at Lees Summit. Dec. 3-5, I was at Cross Hollows and, Dec. 6-12, I held a mission meeting at Quaker, near Cassville, Mo., baptizing one, a Methodist, who will worship at Cross Hollows. The interest and crowds were gratifying during the meeting and I hope another mission meeting can be held there next year. We visited Bro. Kirbo and family at Davis, Okla., on the road to Texas. We are now at Temple visiting and will go next to San Angelo.

Homer L. King, Rte. 2, Lebanon, Missouri, Dec. 21.—I have been assisting in the teaching at the home church, Lees Summit, for the past three or four Lord's days, preaching once on Sunday night to a good crowd. I was in Dallas, Texas, Dec. 2 and 3, completing the work on the new song book, with the Stamps-Baxter Music Co. Due to a lack of arrangements, the mission meeting, near Shell Knob, Mo., was postponed until next spring, but I am to be with them over next Lord's day. We had a very good meeting in Lebanon, last Lord's day, in the interest of the mission work in Missouri next year. It was decided to sponsor about 14 months of preaching, by a number of preachers in 1944. Much good was done this year by Bro. Waters. 1943 was a very busy year for me, and the Lord blessed my humble efforts, for which I am thankful. The brethren supported me well in every way. Pray for me and the good work.

Homer A. Gay, San Angelo, Tex., Dec. 14.—I closed a weeks meeting at Eola, Lord's day night, the 12th. Rain and muddy roads hindered some, but in all, we felt we had a good meeting. We now have a good congregation there again, with a good leadership, a good house, plenty of finance and a good loyal preacher, T. R. Chappell, living there. They agreed for Bro. Chappell to go any where he can find a place to preach and they will support him. I was very glad to have with us for part of the meeting, Bro. Jas. R. Stewart, my old co-worker in the gospel, who was a great help to the meeting. We had visitors from San Angelo, Temple, Brady, Eden and Menard, Tex., and Hobbs, New Mexico. I preached here last night to a nice crowd. We have a nice little congregation meeting here. I am to preach here two more nights, then to Waco and Temple for a few sermons at each place. I begin at Healdton, Okla., the 25th, for a week's meeting before returning home. By taking a few weeks rest along this year, I have been able to do some little bit of preaching, and I hope that all of us can do more for the cause in 1944 than we ever have before. These are times when every loyal preacher should be busy all the time, and the brethren are able to keep them busy, so, let us all work together for the faith of the gospel.

It is easy enough to be pleasant when life flows
by like a song,
But the woman worth while is the woman who'll
smile when everything goes dead wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praise of the
earth, is the smile that smiles through tears.

Search me O God and know my heart, Try me
and know my thoughts, And see if there be any
evil way in me, And lead me in the way everlasting.

I know that I am Mortal;
I know my life is short,
But when I see above the heavens azure court
and gaze on whirling multitudes of stars,
No longer earth contains me, No longer distant
bars.

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 ordinances 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 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).

Vol XVII

LEBANON, MISSOURI, FEBRUARY 1, 1944

No. 2

"AM I MY BROTHER'S KEEPER?"

(Gen. 4:9)

Cyrse Holt

"Am I my brother's keeper?" is the first question on record ever asked by man. Cain was the first, but not the last to ask it. That question confronts mankind daily in all of our dealings with our fellow man. Cain was not concerned about what he had done until the Lord told him what his punishment should be (Gen. 4:12, 13). Then he said "my punishment is greater than I can bear."

In Gen. 13:8, we read of another character who had to decide whether or not he was his brother's keeper. It was faithful old Abraham. Strife had arisen between the servants of Abraham and his nephew, Lot. So Abram said unto Lot, "Let there be no strife, I pray thee, between me and thee and between my herdsmen and thy herdsmen: for we are brethren." Abram told Lot to take his choice of the land to the right or to the left and he would take the other. Abram was trying to please Lot and please the Lord, rather than his own selfish desires.

The New Testament is full of answers to the question, "Am I my brother's keeper?" Let us study some of them briefly.

1. That we love one another. In 1 Jno. 3:11, we find these words, "For this is the message we heard from the beginning, that we should love one another." And again, I Peter 3:8, "Finally be ye all of one mind having compassion one of another love as brethren be pitiful and courteous." We are to love with brotherly love. Rom. 12:10, "Be kindly affectioned one to another with brotherly love; in honor preferring one another." In Jno. 13:34, Christ, in speaking to his Apostles, said, "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another." And in Jno. 15:12, "This is my commandment that ye love one another as I have loved you." Christ loved us so that He gave his life for us.

2. To please the Lord and to be our brother's keeper we must give our lives as service to others. In Matt. 25:31-46, we find some of the things the Lord has for us to do to be our brother's keeper. In verses 35, 36, we read these words, "For I was hungry and ye gave me meat: I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me; I was in prison and ye came unto me." Yes, these are just simple everyday things that every person in the world can do, one or all

of them. These things will not make headline news in the paper, neither will they fill the history books, but they are deeds that will please the Lord and help us gain a home in heaven. Excuses have become so common of late it might be well to analyze some of them here. Often when it is mentioned that anyone is coming in our midst we hear these excuses, "I do not have room" or "we are not able." Do I have room for myself? Then I might try sharing it. Do I have as much food as the woman who fed Elijah? One serving of meal; if so, I might try serving it. These are just plain simple questions for us to ask ourselves while we are studying this lesson. If we make it too general we might fail to get the full benefit. But this is a self examination, "Am I my brother's keeper?"

3. That we take no account of evil. I Cor. 13:5 and again in James 5:20, we find love does not hunt faults but covers them, for it says, "Let him know that he which converteth a sinner from the error of his way shall save a soul from death and shall hide a multitude of sins." In I Peter 4:8, "And above all things have fervent charity among yourselves for charity shall cover a multitude of sins." To have fervent love or charity is to have earnest and zealous love. To be just as interested in the other person's welfare as we are our own. To do this takes daily practice for us to subdue our carnal nature. It is human nature to magnify the sins of others and tell them to others, but to hide and keep quiet about our own. "Am I my brother's keeper" even if he has erred and fallen by the wayside? Yes, we are to restore the fallen. Gal. 6:1, "Brethren, if a man be overtaken in fault, ye which are spiritual, restore such a one, in the spirit of meekness, considering thyself lest thou also be tempted."

4. Help the destitute. I Jno. 3:17, "But whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him how dwelleth the love of God in him?" Not only our time but our possessions are all to be used to the glory of God.

5. Forgive. (Matt. 18:22). This is often as hard for us to do with our stubborn will as any of the other things we are to do. When Christ was teaching a lesson on forgiveness, Peter asked how oft he should forgive his brother. Christ said, "I say not unto thee until seven times; but until seventy times seven." I understand by that we are to forgive as often as we are asked forgiveness. We should conduct ourselves in such a way that it will not be so hard for people to ask forgiveness. If we are not willing and glad to for-

give them then we are at fault ourselves. If we take a "holier than thou" attitude toward the one who asks forgiveness, when we grant it we are in the wrong. We are to have a meek and humble spirit. Confess our faults one to the other and pray one for the other.

6. The Gospel has a big part in being our brother's keeper. Acts 20, 26, 27, Paul says, "Wherefore I take you to record this day that I am pure from the blood of all men for I have not shunned to declare unto you all the council of God." Oh! that we could all realize our duty along this line. It would not take long to give everyone a chance to hear and obey the gospel. If they fail to obey, it will be up to them, but if we fail to preach the gospel then we are not pure from the blood of all men. The word is still the power of God unto salvation so let's preach it with all the force we have.

Summing up this lesson, we have learned we are our brother's keeper. We are to love him as Christ has loved us. We are to do him service. Help restore the fallen. Help the destitute. Forgive, and preach the gospel.

"GIRLS WILL BE BOYS!"

(Dr. Roy L. Smith is quoted in the Watseka (Ill.) Republican)—I have become firmly convinced that I belong to the superior sex. In fact, there seems no doubt about it. The women themselves admit it by imitating us. But the strange thing is that women, instead of beginning on our virtues, have started out by imitating our vices.

I have done a little fishing—just enough to know one kind of bait will catch one kind of fish, and another kind of bait will catch another kind of fish. As a general rule, can tell from the kind of bait the girl is using what kind of poor fish she is angling for.

The secret of a woman's power has always been in her womanliness, not her masculinity. I know of a girl who is an expert boxer, but I do not know of any man who wants to marry a trained sparring partner.

"The Lord made the women beautiful and foolish—beautiful so the men would love them, and foolish so they could love the men." The modern girl who thinks she can best gain her rights by stepping down from high ideals of womanhood is simply mistaken. She will get some flattery, some ridicule behind her back and, certainly, disappointment.

The alarming thing about this gasoline, self-starting age is that so many young women are ashamed of their best. They would rather be called good sports than good women. Liberty does not consist in being allowed to be our worst, but the right to become our best.

We have complained against "the double standard." I am opposed to it. But the only progress we have made in attaining a single standard has been lowering of women's standards down toward that of the men.

Self-respect is the finest virtue any person can cultivate. The world will never rate us any higher than we rate ourselves. We frequently hear girls complaining about restrictions of conventions. But I do not know of many conventions

that interfere with a girl becoming more womanly. I do know of some that have been developed for the purpose of safeguarding her modesty, protecting her from insults and making her fight for chastity easier.

Chivalry and courtesy are the finest compliments good men ever pay to good women. The woman who attracts this sort of attention from a man is the one who is most a woman. The woman who esteems herself common will be accepted as such by the community. The girl who gives her high favors to every man is held in high favor by no man. She who reserves her best for one man will be respected by all.

I overheard a young woman defending her drunkenness on the grounds that she was broad-minded on the subject. I do not deny any woman has the right to drink. But she also has the right to rewards of drinking. If she has doubt as to what these rewards are, let her go down to the municipal court tomorrow and see the crowd of drunks that come up. Look into the faces of those wrecks who have won "the rights" by long, patient years of drinking!

One does not need to be broad to be deep. The Washington monument is narrow but lofty.

I have the feeling that the modern girl is being swindled; trading modesty for recklessness, chastity for sophistication, freedom for danger, womanliness for daring, and charm for cosmetics.

It is pathetic when girls will be boys. They fail as girls, and make themselves ridiculous as boys!

(In American Christian Review, November 16, 1943).

THE CIGARETTE SPEAKS

I am just a friendly cigarette—don't be afraid of me! Why, all the advertisers say I'm harmless as can be! They tell me I'm your best friend (I like that cunning lie), And say, "You'll walk a mile for me," because I satisfy.

So, come on, girls—be a sport! Why longer hesitate? With me between your pretty lips, you'll be quite up to date. You may not like me right at the first, but very soon, I'll bet, You'll find, you just can't get along without a cigarette!

You've smoked one package, so I know I've nothing now to fear; When once I get a grip on girls, they're mine for life, my dear! Your freedom, you began to lose the very day we met, When I convinced you it was smart to smoke a cigarette.

The color's fading from your lips; your finger tips are stained, And now you'd like to give me up, but, sister, you are chained! You even took a drink last night—I thought you would ere long,

For those I enslave soon lose their sense of right and wrong.

Year after year I've fettered you and lead you blindly on; 'Till now you're just a bunch of nerves with looks and health both gone; You're pale and thin and have a cough—doctor says, "T. B.," He says you can't expect to live much longer, thanks to me!

But, it's too late to worry when once you become my slave, For you should have known at the start, you'd fill an early grave.

Now, that I have done my best to send your soul to hell, I'll leave you with my partner, death—he's come for you — Farewell!

—Elizabeth Hassel.

(Editor's note: Remember, boys, the above habit may do as much for you! Why not?)

GETTING ACQUAINTED WITH OUR PREACHERS



Brother Cyrse Holt, Waco, Texas, was born January 17, 1913; obeyed the gospel about 5 years ago, under the preaching of Bro. James R. Stewart. Soon after his obedience to the gospel, he began to make public talks to the church. He has been preaching three and one half years, most of which has been in and around Waco, being a great help to his home congregations. Most of his life has been lived in Texas. His greatest desire is to preach the gospel. I can freely commend him to the faithful brotherhood, as a good humble Christian boy, sincerely desiring to do the will of the Lord, being opposed to all innovations, loyal to the word of God.

—Leslie N. Byford.

SOMETHING TO KEEP IN MIND

Our Saviour, through the Apostle Paul, rebuked the brethren at Ephesus because they were "walking as other Gentiles walk, in the vanity of their minds." He writes in Ephesians 4:20—"But ye have not so learned Christ." These brethren were believing or practicing something other than what the Word of God taught them—something which they had not "learned" of Christ. We should ever keep that thought in our minds as we "run the Christian race," and strive diligently to keep that rebuke from applying to us.

If Christ or any of the Apostles were present with us in this present dispensation of time, would they rebuke us as the Apostle Paul did those Ephesian brethren who were believing or practicing something not according to Holy Writ, not authorized by the Word of God, which was unscriptural? We cannot entertain practices or beliefs that are not by the authority of the Father since we cannot have faith (scripturally) in something which is not authorized by the Word of the Lord, for it is written: "So then Faith cometh by hearing, and hearing by the Word of God" (Romans 10:17). If we can't "hear" what we believe or practice, we cannot have Faith in it; and if we have not faith in it, it is sin. "And

whatsoever is not of Faith is sin." (Rom. 14:23).

Brethren, let's be very careful of what we believe in the way of doctrine and what practice we engage in in our lives each day. Let's live a Christian Life—do, say and think those things which will harmonize with the way that we have "learned" Christ, and which will be "worthy of the vocation wherewith we are called." Let's compare our beliefs and practices with God's Holy Word, and if our lives do not "bear witness" with the Word of God, one is wrong and we know that it isn't the immutable Council of God. Let's take care of this, my brethren, lest on that great Judgment Day we should hear this rebuke, which will be a condemnation then, "But ye have not so learned Christ." Let's all be Christians in the full sense of the word. In I Timothy 4:12 we read: "Let no man despise thy youth; but be thou an example of the believers in word, conversation, charity, spirit, faith, purity." Brethren, let's be that example.

—Ben Frentrup.

SERMON BOOK

Due to the delay of the new song book by the printers, we are delayed on the book of sermons, as we do not wish to get too many irons in the fire at once. But, we hope that matters will soon clear, and the preachers should be hearing from us, personally, pretty soon, with suggestions for subjects and other instructions. It would be just as well to wait until you get instructions from us before sending your manuscript for your sermon. However, we shall be glad to have a word from any of the preachers, if they have a special subject they wish to handle in the book. Too, it would be best to wait for an announcement in the OPA before ordering the book, as we do not know what the price will be yet, nor just when it will be ready.

MISSOURI CHURCHES, NOTICE!

It was decided at a recent meeting in Lebanon by a number of brethren, from various congregations, to support about 14 months of preaching in the mission field in this state in 1944, using various preachers, who may have some time—2 weeks or more—not booked during the summer months. Brethren M. J. Buffington and Joe Howard have responded with considerable time, also Bro. Paul Nichols for a short time. If other faithful gospel preachers have time—May to October—not booked, they should get in touch with us, especially the preachers in Missouri. Too, in order to keep the record straight, we decided to send a note book to every congregation, co-operating in financing the work, in which can be placed the loose-leaf reports sent monthly by the writer and Bro. N. C. Smith, who were appointed to look after this part of the business. Any congregation that has not already received a book, should notify me at once, if they wish to co-operate in any way in the work, and they will immediately receive one. Too, if anyone has a prospect for a mission meeting, be sure to let us know, and the best time for it. We want to do more in 1944 than ever before. Let us press the work!

—C. W. Van Stavern, Lebanon, Missouri.

Old Paths Advocate

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OUR HELPERS

Many thanks to all for the hearty co-operation in sending the following encouraging list of subs.

Homer L. King—14; J. B. Spradley—8; Mrs. C. G. Fancher—6; Mrs. Osie Callaway—5; Paul O. Nichols—4; Lynwood Smith—3; J. T. Broseh—3; Joe Castleman—3; F. R. Roberson—3; Mike Shaw—3; F. O. Ross—2; Mrs. Claude Humble—2; Ruth Cohea—2; Ira Baker—2; B. F. Leonard—2; D. E. Stone—2; Tim Dougherty—1; Jesse Smith—1; E. L. Agnew—1; Mrs. B. A. Willingham—1; L. L. Coleman—1; Alfred Walker—1; J. W. Stermer—1; Alfred Finto—1; Verima Kendrick—1; B. F. Chastain—1; Mrs. Ella Watson—1; Thelma Middick—1; A. E. Cogburn—1; E. H. Henderson—1; Dayton Clouse—1; Herschel Massie—1; Clyde Penner—1; Mrs. Garland Justice—1; Lucy E. Turley—1; Ralph Meents—1; Mrs. C. A. Allen—1; John Staley—1; Sara Fariss—1; Joseph Miller—1; Elizabeth Agnew—1; J. S. Shelley—1; A. A. Patterson—1; Mrs. L. M. Pond—1; H. A. Gay—2; Total 94.

CHURCH DIRECTORY

Arkansas:

Berryville, Road 21, near Maple 3 miles SW of Oak Grove; 11:00 a. m.

Texas:

Fruitland, 5 miles So. of Bowie; 11:00 a. m.

McKinney, 3½ miles N., Denison Highway, Isaac Hayes home (Time not given).

Dublin, Southwest part; 10:30 a. m. and 7:30 p. m.

California:

Marysville, Women's Club Building, 10th. and D. Sts.; 10:30 a. m.

Colorado:

Campo, Rte. 2, Ira D. Hooker home (Time not given).

Note: Brother Ira D. Hooker, Rte. 2, Campo, Colorado, would like to contact other Christians or a loyal church in his state. Write him if you know of any. Let us have your time and place of meeting, please.—Publisher.

THE NEW SONG BOOK

We are certain that many of you who have ordered the new song book, Favorite Spiritual Songs, have been disappointed because of the delay, and

so have we been disappointed. But, it is a matter over which we have no control, and it seems that our printers, Stamps-Baxter Printing Co., have had no control over it, as they report to us that some of their essential men who cannot be replaced have been out on the account of the flu. But, we have reasons to believe that by the time this reaches you, the books will be coming off the press, and just as soon as we receive a shipment, we shall fill all orders promptly. I feel certain you will be glad you waited when you see the book and use it. We are doing our best to rush matters, and we ask you to be as patient as possible.

—Homer L. King.

TEXAS CHURCHES, NOTICE!

Brother James R. Stewart, in 1943, as most of you know, was sent out into the mission work in Texas, being supported by some of the churches in this state. The results were gratifying—12 meetings were conducted, baptizing 19 and restoring 16, and 2 congregations were established. But, Texas being the largest state in the union, the territory is too great by far for one man, and this has been mentioned by Bro. Stewart, to the end he is unable to reach all the destitute places and answer all the calls. Brethren who are helping are willing to put Bro. Buffington in to help, but we do not have sufficient funds without the help of more congregations or individuals. Will you not help in this great work of saving souls. We urge the brethren in Texas to get behind this work. Write me your decision, please.

—Clayton R. Fancher, Rte. 2, Bowie, Texas.

PASSED ON

Kessinger—Charles Ezra Kessinger was born January 11, 1883; departed this life January 17, 1944, being a little over 61 years of age. The end came at his home, 179 Kenna Drive, So. Charleston, W. Va.

Brother Kessinger leaves to mourn his passing his wife, three daughters—Mrs. Lillian Wilson, Mrs. Ellis Wooten, and Mrs. Mike Stump; five sons—Luke, Clarence, Ray, Fred, and Leo; also two sisters and three brothers. Clarence, most of our readers will remember, is our beloved young gospel preacher.

Brother Kessinger obeyed the gospel when about 20 years of age, thereby becoming a member of the Church of Christ. We are glad to report that he died in the faith, being a staunch supporter of the truth.

Funeral services were conducted by the writer, January 19. Our sympathy is extended to all the bereaved ones.

—Clovis T. Cook.

Note: We are just ready to go to press as this sad news comes to the OPA office, but we want to add a word of sympathy and encouragement to endeavor to partially assuage, at least, the grief of the bereaved ones. Being personally acquainted with Brother Kessinger and a part of his family, especially, Clarence and Fred, I am moved with tender sympathy for them, and I think I know how to sympathize, since I had to say "good-bye" to my father in the flesh in 1922. May you look to the Father above and to Jesus Who was

sent to "bind up the broken hearted" and to "comfort those who mourn in zion," and may we not "sorrow even as others who have no hope."

—Homer L. King.

ACKNOWLEDGMENTS

As we go to press, we have not received the report from Bro. Carl N. Nichols, but I give a report of the contributions, which have reached me since last report, as follows:

FOR PERSONAL NEEDS OF C. P. S. BOYS

Lees Summit, Mo., by Hersechel Massie.....	\$25.00
New Salem, Miss., Lynwood Smith.....	10.00
Temple, Texas, Leo Turner.....	15.00
San Antonio, Texas, (Individuals) Jesse E. James.....	12.00
Lubbock, Texas, (Individual) E. E. Wright.....	2.00
Clayton Home Church, Ark., E. J. Barnes.....	6.00
Spring Hill and Mallory Chapel, W. Va., J. F. Cobbs.....	30.00
Dallas, Texas, (Individuals) J. B. and Lois Lasater.....	8.03
Davidson, Okla., (Individuals) Clyde Middick and Wife.....	10.00
Clayton Home Church, Ark., W. J. Clayton.....	7.10
Temple, Texas, Leo Turner.....	15.00
Houston, Texas, Joe Castleman.....	5.50
Ottumwa, Iowa, (December) Earl Butts.....	20.00
Ottumwa, Iowa, (January) Earl Butts.....	20.00

TOTAL.....\$185.63
Amount sent to three boys (\$35.00 each)..... 105.00

Balance..... 80.63
Balance carried over from last month..... 75.00

Total balance on hands.....\$155.63

WORDS OF ENCOURAGEMENT

"I want to say that the OPA is getting better right along, and the articles by our beloved Bro. McKaig are fine. We are wishing you the best of God's blessings. Here are six dollars for two renewals. Use the other to send the paper to others, or for the OPA in anyway you see fit."—Bro. and Sister D. E. Stone, Calif.

"I have just finished reading the OPA for January, and I enjoyed it very much. Send me a copy of the new song book."—Clayton R. Fancher, Texas.

"The OPA gets better all the time. Here are three subs. for it. We want the new song book when it is ready."—Joe Castleman, Texas.

"The OPA is the only detailed contact we have with the brotherhood, and to us the reports are inspiring and the articles of unlimited value. Send me a dozen of the new song books, two of the Clark-King Debate, and put me down for one of the sermon books."—Ira D. Hooker and Family, Colo.

"Thanks for the sample copies of the OPA, and I think we will have a few more subs. to send in soon."—The Byfords, Texas.

"I received the Jan. number of the OPA and the samples. I always speak a good word for the OPA. Best wishes to you, family, and all the faithful there."—T. F. Thomason, New Mex.

"I wish you were here to preach for us and to help us eat quail. We wish you and yours well."—Jim and Trella Stevens, Oklahoma.

"I certainly did like the January issue of the OPA. I think it is the best one yet."—Lynwood Smith, Mississippi.

"I received the sample copies of the OPA, and

I certainly did enjoy the January number. I mean to labor hard for more subs. in 1944."—M. J. Buffington, Texas.

"We want the new song book here, and here is an order for them and the Clark-King Debate."—Pete Howard, Missouri.

I am sending a contribution to the C. P. S. boys and an order for the new song book. I am wishing you and family the best of health that you may preach the gospel where it is needed."—E. E. Wright, Texas.

"Here are three subs. to the OPA. We are wishing you a prosperous new year and much success in the work. Wife and girls send regards to you and family."—F. R. Roberson, Tenn.

"I received the check for \$35.00, and I want to express my thanks and appreciation to all."—Fred Kissenger, Jr., Va.

"Not knowing when my time expires, I am enclosing a dollar for the paper. May you have a successful year."—Lucy E. Turley, Calif.

"I am looking forward to the next issue of the OPA. We never tire reading it."—Tim Dougherty, Calif.

"Find five dollars enclosed for two subs. (2 years), and one for one year. May the Lord bless you in this good work and help you to continue to save souls, is my prayer."—Mrs. Osie Callaway, New Mex.

"Find one dollar enclosed for your grand paper, the OPA."—J. W. Stermer, Texas.

"I am sending my renewal to the OPA. We enjoy it very much. May the Lord bless you in your work."—Mrs. V. A. Willingham, Calif.

"I am enclosing my renewal to the OPA. It gives a spirit of courage and food for thought to read it."—Alfred Walker, Miss.

"My heart rejoices as I read the OPA and note the spreading of the gospel in new fields. It behooves all of us to "put on the whole armor of God" and stand together in these trying times."—Mattie Loyd, Calif.

"Here is my renewal. I do not want to miss an issue. May the brethren stand fast for the true way in these trying times."—Alfred Finto, Texas.

"We are looking forward to the new song book, and we are anxious to try them out. I know they will be fine."—J. F. Cobbs, W. Va.

"You will find enclosed my renewal and an advanced order for the new song book. Your work is greatly appreciated among the faithful, and we can never thank you enough. May God bless you and yours with His richest blessings."—Sara Fariss, Texas.

"Here is my renewal. With love and kindest regards."—Joseph Miller, Indiana.

"Here is our renewal, as we do not want to do without the paper, also an order for the new song book."—Elizabeth Agnew, Calif.

"Here is my renewal and an order for the new song book. I have just read the January issue of the OPA, and I think it is just about the best yet. The articles by Brethren T. F. Thomason, Ervin Waters, and "Why The Movies Are Unsafe," "Tobacco Affects Physical Development" are the very best. I hope all is well with you."—A. A. Patterson, Oklahoma.

"Find my renewal to the OPA, for I don't want

to miss an issue. I hope it continues as good or better in the future. Good luck to the King family."—Mrs. C. A. Allen, Pa.

"Continue to send me the OPA. I appreciate the paper very much. The article by Bro. Thomasson is fine as are all the others."—J. S. Shelley, Texas.

"Here is my sub. for the OPA. I enjoy reading it very much. May God's blessings be with you and yours."—Verima Kendrick, Texas.

"I am enclosing an order for the new song book. I take the OPA, and I think it is a wonderful paper."—John M. Gunnels, Texas.

"Herein you will find an order for the book of sermons, the new song book, and a sub. I am wishing you more success in spreading the gospel."—Mrs. Ella Watson, Calif.

"We are having our paper changed, as we do not wish to miss an issue. We enjoy it and wish it could be enlarged. May the Lord bless you."—Sam Patrick, Missouri.

"I am sending my renewal and another sub., for which you will find \$105.00, and after paying for the subs. you may keep the rest for your good work, and we'll try to remember you again some day. Best wishes to you and your family."—Mrs. Ruth Cohea, Calif.

Comment: I simply do not know how to thank such liberality and loyalty as is manifest in the above words and actions of "encouragement"—words fail me. May God ever bless you all and keep you ever in His marvelous love.

—Homer L. King.

From the Fields

F. R. Roberson (colored), Rte. 2, Lawrenceburg, Tenn., Jan. 10.—By the help of the good Lord, we are still contending for the faith and are doing very well.

Ira Baker, Rte. 2, Cameron, Texas, Jan. 3.—We are looking forward to a meeting by Bro. M. J. Buffington in July. Bro. J. R. Stewart recently closed a meeting at Sand Grove.

G. A. Canfield, (colored), Rte. 1, Marion, La., Jan. 16.—Since my last report, two have confessed faults here, and the church is growing stronger in the faith. We hope to do more for the cause of Christ.

E. E. Wright, G. D., Lubbock, Texas, Jan. 2.—We are still keeping house for the Lord in the Bible way, though few in number. All loyal preachers and brethren are welcome, when passing this way. Pray for us.

Leonard Hendrickson, Box 31, Magnolia, Ark., Jan. 8.—I received a check from Bro. King for the sum of \$35.00, Jan. 2. I do greatly appreciate the fact that the brethren are willing to sacrifice

in order to make it possible for us boys to follow the Scriptures. Many thanks to all.

Jesse E. James, 2122 Santa Monica, San Antonio, Texas, Jan. 6.—We spent the holidays at Austin, attended services at Buda, where Bro. Waters preached Sunday morning. We all attended a singing at the Taylor and Waller Church of Christ, in Austin. Bro. Waters made a short talk here, also.

Houston Martin, C. P. S. Camp, Santa Barbara, Calif., Dec. 31.—I received the check by Bro. King, and appreciated it very much. Thanks to the brethren. I am now enjoying a visit with home folk and brethren, at Kinston, Ala. I was with Bro. Chas. D. Palmer last Lord's day, and I enjoyed it very much. Too, I visited Bro. Harrison.

Howard King, Box 670, Marion, Va., Jan. 11.—There are six Christian boys, who meet regularly for worship each Lord's day here, 1:30 p. m. I had charge of the lesson yesterday. I am liking my work here just fine. I prefer this work to the work in the camp. Due to a sore arm, I was off work for three days, but I am all right now.

D. E. Stone, 2511 S. Passons Blvd., Rivera, Calif., Dec. 20.—The church at Montebello is getting along fine, although we have not increased in number very much. However, I am sure the congregation is firmer in the spirit, faith, and soundness, which is manifested by all. Any innovation or unscriptural teaching or practice will not be tolerated.

Leo Turner, 518 So. 27th St., Temple, Texas, Dec. 29.—We had a very enjoyable service today. Brother Ervin Waters preached for us, giving us a very good lesson. Bro. Barney Welch is visiting here and assisting. We hope to have Bro. Homer Gay with us next Wednesday and Tuesday nights, to preach for us. We wish for all a very successful year in 1944.

M. J. Buffington, Gen. Del., Houston, Texas, Jan. 12.—Since Dec. 1, I have been laboring with the little congregation here. We have been hindered much by bad weather in the construction of a new building for worship. I am looking forward to some mission work in Missouri and Pa. this year. Hope to begin in Mo., about February 10.

Bill Harmon, 1102½ Burnette, Wichita Falls, Texas, Jan. 20.—Jan. 13, I left W. Va., after six weeks with the good brethren. I learned to love them because of their kindness and hospitality. I am now in Mo., in the home of Homer L. King. Last Lord's day, I preached at Lees Summit, morning and evening. I plan to be with the Richland brethren next Lord's day; then home. Should any congregation desire my services, write me as above.

Jim Stevens, Sentinel, Okla., Dec. 28.—The church here is moving along nicely, being loyal to the faith and the services. We seldom have any absentees. We have started a building fund with \$125.00 as a beginning, and by the time the war

restrictions have been lifted, we hope to have enough to build us a nice place of worship.

J. B. Lane, Rte. 1, Mt. Calm, Texas, Jan. 13.—Due to bad weather we have been meeting in the home of Bro. Francis Holt for the past 4 Lord's days. We had good services, but we shall be glad to meet again with the good brethren at the 4th St. church, Waco, Texas, our home congregation, as soon as the weather will permit.

T. F. Thomasson, Trechado, New Mex., Jan. 14.—Due to poor health I have not been preaching the past year. This is a ranching country, and most of our members have gone away to work in defense work to get the high wages, leaving but few to worship here, but we still carry on each Lord's day, as the Bible directs.

Tom E. Smith, Healdton, Okla., Jan. 5.—Brother Gay closed a meeting for us last Lord's day evening. It was good to see him and to hear him preach again. I think, he is even better than he used to be. We had bad weather most of the time, but a fair attendance. I am sure the church was strengthened, as most of the lessons were to the church.

J. F. Graham, Longrun, Mo., Jan. 15.—Brother Ervin Waters held us a meeting last year, and did lots of good. He showed us where we were making some mistakes in the worship. As for me and mine, we were willing to make the change, but did not suit some. We were glad, too, to have Paul and Ray Nichols with us. We would like to have another mission meeting next August, if possible. All loyal brethren are welcome.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., Jan. 3.—We have begun work on our new church building, and we hope to have it completed for Brother King's meeting, beginning the first Lord's day in May. It is to be 30x45 feet. We do not have enough money to complete it, but we are going forward anyway, even if we have to borrow the money. We hope to make a full report later on the building and cost.

Geo. Rozzell, Rte. 3, Box 363, Okla. City, Okla., Jan. 17.—We have recently had one confession of faults and one baptized in Dec. Due to bad weather and sickness our crowds have been smaller the last month. Last Lord's day was a glorious day for the church here. We had with us Brethren Fred Kirbo and Bill Rhoden. Bro. Fred preached two wonderful sermons—Acts 4:32 and Rev. 2. The response was three confessions and the church greatly strengthened.

Joe Castleman, 3902 Fannin St., Houston (4), Texas, Jan. 7.—I have recently preached at Sand Grove, Marlow, and Houston. Due to bad weather our building is not yet under construction. I plan to remain here the rest of the winter, doing personal work, etc. We have recently had some of the preaching brethren with us in Houston. Brethren Chas. D. Palmer, of Kinston, Ala.; M. J. Buffington, and James R. Stewart.

W. H. Reynolds, 85 Fleming St., Opp., Ala., Dec. 27.—Since my last report, I visited Wesson, Miss., Lowery and Early, churches. Lowery is preparing to build a new church building, which is badly needed. I have been as busy as affairs at home would permit. My health has not been good, and too, my daughter underwent an operation for appendicitis four weeks ago. She got along just fine, and has almost recovered. I plan to do more work for the Lord the coming year than ever.

Homer L. King, Lebanon, Missouri, January 20.—We are enjoying a visit by Brother Bill Harmon, of Wichita Falls, Texas. He came by enroute to his home from W. Va. He gave us two good lessons at Lees Summit. I see no reason why he should not be successful as a preacher after a little more study and training. Bro. Ervin Waters and wife were visitors in this part last week. We always enjoy their company. I have been assisting with the teaching in the home church lately. I enjoyed preaching for the brethren at Viola, near Shell Knob, Mo., over Lord's day, Dec. 26. Pray for me and mine.

LEST WE FORGET

We appreciate very much the help that is being sent to the boys in the C.P.S. Camps, and let us remember, brethren, that in the next call, many married men will be called, and some of them will have families that will need help. Let us remember that Jesus said, "In as much as ye did it unto one of the least of these, my brethren, ye did it unto me." I believe that our persecution is just beginning. Let us be faithful unto death. —Homer A. Gay.

Floyd O. Ross, Lock Haven, Pa., Jan. 20.—The work in the Master's vineyard in this part, looks good for the future. A spirit of cooperation is existing between the brethren of the loyal congregations. The congregations are growing stronger in His grace and numerically. Pray for this spirit to continue. I am preaching each Lord's day.

J. T. Broseh, Dublin, Texas, Jan. 20.—The church in Dublin is back together again, and we agreed to use one cup and one loaf in the Lord's Supper. We are now meeting in the southwest part of Dublin. All loyal preachers will find a welcome with us. We would like to see more of them come by, but Dublin seems to be out of the way. We are still contending for the faith.

Ira D. Hooker, Rte. 2, Campo, Colorado, Dec. 25.—We came here last spring, from the good churches in Calif. We are meeting for worship in our home, and we are trying to lay plans for starting a church in Springfield, but without some help this is almost impossible. To my knowledge there is not a true church in the entire state. There are plenty of professed Churches of Christ around here, but are in error in one or more ways. We hope a loyal preacher will come our way.

G. P. Davis, Milano, Texas, Jan. 13.—We are rejoicing over the results of our meeting at Sand Grove, which closed Jan. 2, with Bro. James R. Stewart doing the preaching. Five were baptized—one a Methodist and one 87 years of age came over from the Christian church. We are glad Bro. Stewart has decided to remain in the mission work in Texas another year, for we think Texas is a needy field, and Bro. Stewart is a real mission worker. We appreciate what the churches are doing to support him.

Leslie N. Byford, 701 Turner St., Waco, Texas, Jan. 20.—We were glad to have Bro. Gay visit us the latter part of Dec., and to preach for us at the 4th St. church. We believe he does much to strengthen the churches. Bro. John Spradley, Jr., was with us last Lord's day. Although, not a preacher, he desires to do all he can for the cause of Christ as a humble Christian. Bro. Spradley is doing much for the cause in Houston, Texas.

Frank Traylor, Chaplain, Somewhere in New Guinea, Dec. 31.—I am happy to report one baptism from this section of the globe. Several groups of disciples commune regularly in the Southwest Pacific. I found one man supplied with bread and grape juice to last many weeks. Such zeal and devotion will win a victory for righteousness. My greetings come for

all the brethren in Missouri. I remember fondly your many courtesies and manifestations of kindness bestowed upon me and my family, while in your midst. Please, pray for us all that we may hold up Christ wherever we go. May the Lord bless the faithful everywhere.

Lynwood Smith, Rte. 1, Bx. 150, Wesson, Miss., Jan. 18.—I am awaiting the results of an appeal to get a 4-D classification, that I may get out into the field to do some preaching. I have received a contribution of \$50.00 from Bro. L. N. Byford for support in a mission meeting somewhere. Should anyone desire my services they may write me as above. I was at Hammond, La., last Lord's day, preaching twice. I never saw a more zealous group, I think.

Clayton R. Fancher, Rte., 2, Box 60, Bowie, Texas, Jan. 10.—We meet with the Fruitland church, 5 miles south of Bowie. Here is a word to all Texas brethren: We need a least one more preacher in the mission field in this large state, but so far the funds have been insufficient. The churches now co-operating are willing to support Brethren Stewart and Buffington, but we do not have enough co-operating to do it. Will not others help us?

Marvin Fisher, Rte. 1, Princeton, Texas, Jan. 9.—For several years loyal brethren and loyal preachers have been forced to steer clear of McKinney, Texas, as no loyal church was there. But, now, thanks to the power of the word, we have a congregation established in the home of Bro. Isaac Hayes, 3½ miles north of McKinney, Denison Highway. We oppose all innovations, we believe and practice the Bible way. All true Christians and preachers are welcome with us. If interested, write me as above.

T. R. Chappell, Eola, Texas, Jan. 10.—The church here is doing nicely. We have recently had two fine meetings. Brethren Fred Kirbo and Homer Gay gave us some very fine lessons. We believe the church is now in a mind and position to work as never before. I am preaching somewhere every Lord's day and almost every Lord's day night. I preached at Leaday last Lord's day. Although, a mission point, we observed the Communion. Bro. Ervin Waters was with us last Lord's day, and his preaching was enjoyed very much. Pray for me and the work here.

Clarence Kessinger, 4502 Jones St., SW. So. Charleston, W. Va., Jan. 17.—Since my last report to the OPA, I have preached a number of times at various congregations in this part. We were certainly glad to have Bro. Bill Harmon, from Wichita Falls, Texas, with us for a few weeks. We are sorry he could not stay longer. He is a fine Christian boy and a good preacher. We hope he may return soon. All in this part are looking forward to the new song book. Pray for me and mine.

Ray Nichols, 849 Wilcox Ave., Hollywood (38), Calif., Jan. 18.—On Dec. 14-18, I preached at Sanger to fair crowds. Dec. 19, on Lord's day morning, I preached to the brethren at Fresno. Jan. 7, I spoke at Pomona, and the 8th at Siskiyou St. church. On the morning of the 9th, I helped with the teaching at Siskiyou St., and in the afternoon I spoke at Monrovia. That night, I preached at Montebello. Let us "be instant in season and out of season," brethren.

Paul O. Nichols, 849 Wilcox Ave., Hollywood (38), Calif., Jan. 17.—I closed at Marysville after eight days, with three confessions of faults and one baptized. Since then I have preached at Monrovia once, Pomona twice, Montebello once, and Siskiyou seven times. Last week Chester King and I traveled over 800 miles prospecting for mission meetings. Jan. 13, we visited Bro. Barney Welch's meeting, assisted by Bro. John Reynolds, and we heard Barney preach a very splendid sermon. Let us press onward and upward in the strength of God.

J. B. Spradley, c/o I. G. Hayes, Valley Mills, Tex., Jan. 10.—It has been some time since I reported to the O. P. A., but I still stand with the loyal brethren in the fight for the right. I was very glad to be associated with Bro. Gay in his work in Texas and Oklahoma. I was with him some at Waco, and Temple, Texas; and for most of his meeting at Healdton, Okla. Bro. Gay is still a wonderful preacher and teacher. I preached at Wichita Falls, Tex., Lord's day and night, Jan. 9th. The Lord willing, I shall do more preaching and work in the Master's Vineyard this year. Pray for me.

Clovis T. Cook, Box 42, Spring Hill, W. Va., Jan. 17.—We enjoyed the stay of Bro. Bill Harmon in this part, also the preaching he did. He made a good impression with the brethren in this part. I recently visited the brethren at Huntington, viewing the location of their new church building, which is fine. They plan to have it ready for their spring meeting by Bro. King. They could use more financial help. Send to Bro. B. F. Leonard, 1714 Jackson Ave. They have a good location and a good plan for the building. I wish brethren would give more consideration to the location of a church building.

James R. Stewart, Rte. 1, Temple, Texas, Jan. 13.—Dec. 19, I was with the faithful at Houston, delivering two sermons. During the holidays, I was in a meeting at Sand Grove. In spite of the bad weather, we had fair crowds and good success. We baptized five and restored one. Among the number was a Methodist and a man 87 years of age from the Christian Church. This concluded my work in 1943. I held 12 meetings, baptizing 19, also 16 confessions of faults. I visited many small and weak congregations and established 2 new ones. I hope to do more in 1944 than any year in the past. I hope the brethren in Texas will put another preacher in the field to help me. I am glad the Waco brethren are encouraging Bro. Cyrse Holt to enter the field. I hope others will get behind him and send him out. We need him.

Homer A. Gay, Lebanon, Mo., Jan. 17.—In December, I preached three nights in San Angelo, Texas, with three restored; then to Waco, 18th to 21st, with the South 4th. St. church. It was a pleasure to be with them again. Then, to Temple for two nights, nice crowds. From Temple I went to Healdton, Okla., for a week, two Lord's days. The weather was pretty bad during the meeting which hindered, but we had a nice meeting. Here I was very glad to be with another of our faithful gospel preachers, Tom E. Smith. I preached one night at Davis, Okla., before coming home. At Davis I was glad to be with our beloved Fred Kirbo. He visited my meeting at Healdton. Also, Bro. J. B. Spradley, another one of our splendid young preachers was with me thru the Healdton meeting, preaching once. I really enjoyed this trip into the South as it had been some time since I had been there. I am booked for short meetings at Temple, Texas and Ardmore, Davis, Sulphur and Oklahoma City, Okla., beginning the first of February.

Ervin Waters, Box 410, Lebanon, Mo., Jan. 17.—I preached Dec. 19, at my home church, Temple, Texas. In company with Bro. Barney Welch, who was also visiting Temple, I went to Waco to hear Bro. Homer Gay preach once. On Dec. 26, in the morning I preached at Buda, Texas, and that afternoon attended a singing at the Taylor and Waller St. church in Austin, Texas, where I made a short talk. I had the pleasure of hearing Bro. Barney Welch preach once at Belton, Texas. After visiting two weeks with my parents at Temple, we went to San Angelo to visit in the home of my wife's parents. On the morning of Jan. 2, I preached at Eola, Texas, and that night Bro. C. C. Snodgrass and I preached a "double-header" at the San Angelo (Lakeview) church. Jan. 8-9, I preached three sermons there. Jan. 14, I attended a singing at Odum, near Dora, Mo., and made a short talk to the brethren. I preached twice at Lebanon, Mo., Jan. 16. I am enjoying the association of those preachers who live here and also that of Bro. Bill Harmon, a very promising young evangelist from Wichita Falls, Texas. Tomorrow we go to Ottumwa, Iowa, the Lord willing, to take up the work there.

"The just man walketh in his integrity; his children are blessed after him" (Prov. 20:7).

"He that goeth about as a tale-bearer revealeth secrets; therefore meddle not with him that flattereth with his lips" (Prov. 20:19).

"Say not thou, I will recompense evil; but wait on the Lord, and He shall save thee" (Prov. 20:22).

"Train up a child in the way he should go; and when he is old he will not depart from it" (Prov. 22:6).

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 ordinances 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 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).

Vol XVII

LEBANON, MISSOURI, MARCH 1, 1944

No. 3

THE COMMUNION

By Ervin Waters

On the night in which Jesus was betrayed (1 Cor. 11:23) he established the communion to perpetuate vividly his memory in the hearts of men and to assist in giving spiritual sustenance to the "many members of the one body" (Rom. 12:4). To have a correct understanding of this institution and to maintain its scriptural observance is of transcendent importance to the Church of Christ. The proper keeping of the communion is one of the characteristics peculiar to the New Testament church and one of the marks by which it can be identified.

Since continually people are being "added to the Lord" (Acts 5:14) and those baptized must be "taught to observe all things commanded" (Matt. 28:20), there must be continued restatements of the Bible position on this and other subjects. Furthermore, the propagation of the many errors with reference to the communion by apostate members of the Lord's church make it needful "to put you always in remembrance of these things, though ye know them, and be established in the present truth" (2 Pet. 1:12).

I take cognizance of my great responsibility in writing upon this subject, and the realization that I must give account to the supreme Judge for my teaching constrains me to exercise due prudence and caution in the use of words and in the formulation of ideas. Regardless of your former views on the communion I beg you to study with unbiased minds the thoughts presented herein.

What Is It Called?

(1) **The Lord's Supper**—"When ye come together therefore into one place, this is not to eat the Lord's Supper" (1 Cor. 11:20). Verse 21 points out that everyone was taking "his own supper." In the worship we are to eat the "Lord's Supper."

(2) **The Communion**—"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16).

The first expression shows that it is the "Lord's" and not our's to do with as we wish and to call what we desire. Our sphere is to accept and follow. The word "communion" means "joint participation." The communion is a service in which the disciples of Christ jointly participate. We are all on a common level. "WE break" (1 Cor. 10:16). "WE all partake" (1 Cor. 10:17). "They ALL drank of it" (Mk. 14:23). It is not a

service in which one disciple is preeminently a representative of Christ and performs special acts which others do not perform; e.g., one communicant performing an ultra-special act of breaking the bread which no one else performs, or one communicant drinking all of the fruit of the vine (as does the Catholic priest). In eating of one loaf and drinking of one cup we all have communion.

Unscriptural Names

(1) **Sacrament**—This word is from the Latin "sacramentum," meaning an oath, and was applied to the communion by the Catholic church which holds that there are seven sacraments, namely, baptism, confirmation, the communion, penance, extreme unction, holy orders, and matrimony.

(2) **Eucharist**—This word is also borrowed from the Catholic church and early apostates.

While the latter term is very infrequently used by Christians in modern times, the former term "sacrament" is frequently heard. Brethren, let us purify our speech of the jargon of Babylon and the gibberish of Ashdod and call Bible things by Bible names. "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11). To hear professed Christians use the above terms to designate the Lord's institution is enough to make us blush and bow our heads in shame!

When To Be Observed

(1) **The First Day Of The Week**—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow" (Acts 20:7). This passage clearly implies that it was the custom of the primitive church to observe the communion regularly on the first day of week. That it was observed every first day of the week is evinced by the concurring evidence of ancient antiquity. Barnabas, the companion of Paul, wrote about A. D. 72, "Therefore with joy we celebrate the eighth day, on which Jesus arose from the dead." About A. D. 150, Justin Martyr wrote, "On the Lord's Day all Christians in the city or country meet together, because that is the day of the Lord's resurrection; and then we read the apostles and prophets. This being done, the President makes an oration to the assembly to exhort them to imitate and practice the things which they have heard, and then we all join in prayer, and after that we celebrate the Lord's Supper" (Moseheim's Eccl. Hist., Vol. I, p. 135). Still later Eusebius, the father of ecclesiastical history, testifies, "From the beginning the Christians assembled on the first day of the week, called by them the Lord's Day, to read the Scriptures, to preach,

and to celebrate the Lord's Supper." To these might be added the testimony of many of the primitive writers but this sufficeth for those who are fair enough to weigh the evidence. Weekly observance of the communion does not detract from its sacredness to the Christian but rather it constantly reminds him of its importance.

Observed With Threefold View

(1) **Retrospective**—"This do in remembrance of me" (1 Cor. 11:24). We partake with a vivid memory of Christ's death and suffering on Golgotha's brow. On the Lord's table there is the bread (Christ's body) and the cup of the fruit of the vine (his blood). The blood separated from the body is certainly a fit symbol of death. Since "blood is life," we not only have before us an emblem of death but an essential to life.

(2) **Introspective**—"But let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. 11:28). We must not only look back to the death of Christ but we must look inwardly in order to examine self. Self-examination is the Lord's defense against formalism in the observance of the communion. Remember, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Cor. 11:29). "Self-examination" protects us against spiritual sickness, weakness, and slumber (1 Cor. 11:30).

(3) **Prospective**—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11:26). So, our observance of the communion is not just with sorrow for Christ's death but with hope, inspired by his resurrection, for his second coming. Let us not only remember his death but also his coming that we may be ready. "Come, Lord Jesus" (Rev. 22:20).

(To be continued)

—721 Ellis Ave.,
Ottumwa, Iowa

DANGEROUS DEALING.

"I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever shall not hearken unto my words, which he shall speak in my name, I will require it of him. But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die" (Deut. 18:18-20).

It seems to me that when a preacher presumes to stand before a dying people and teaches them that other things will "do as well as what Christ commands, because it is more fashionable, and looks better," is standing on very dangerous ground, to say the least.

I know I am not a pessimist, when I contend for "thus saith the Lord" in every thing we do in worship, or in governing the church; but that I am warning the people, my brethren, that I love, as Moses did, but they seem to think I am interfering with their rights as Christians.

Brethren, please listen again to the warning of one who loved his brethren more than life, and

also knew he must soon be separated from them and lie down and die for their hateful mouthings. "What things soever I command you, observe to do it, thou shalt not add thereunto, nor diminish from it" (Deut. 12:32). Human nature has always been the same it seems.

"He came to His own, and His own received him not, 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" (John 1:11, 12). "Unto you first God, having raised up His Son, Jesus, sent him to bless you, in turning every one of you away from his iniquities" (Acts 3:26). "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should be spoken unto you; but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth" (Acts 13:46, 47). "Behold thou shalt call a nation that thou knowest not and nations that knew not thee, shall run unto thee because of the Lord thy God, for He will abundantly pardon. . . . So shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where unto I sent it" (Is. 55:7, 11). So, it matters very little how men cut out God's word and substitute their own instead, as far as His purpose is concerned; God is not mocked. Introduce your fashionable fads, and follow "the Beast" to the end. It will only be the worse for you. It will be as in the days when the Jews rejected the teaching of Christ, except it will be an eternal instead of a temporal punishment.

—E. A. Lowry.

FROM CANADA

Wishart, Saskatchewan, Canada,
February 2, 1944

Homer A. King and Homer A. Gay,
Route 2, Lebanon, Missouri.

My Dear Brethren:

Your kind and very welcome letter just received. In some measure it seems to open up the way for the hope of a solution for my problems. During summer months for a livelihood I have been travelling and selling medicines, food products, toilet articles, etc., with good success. (During winter I do not travel around at this business.) Each Lord's Day worshipped with and preached for a small congregation situated close here and preached once each at two others not far away. Next Lord's Day I have been asked to preach at one of the latter places and plan to use the subject, "The First and Great Commandment," dealing with the importance of not altering or changing anything in Worship and Service to God, the command Godward being greater than the command Manward. This is an introductory effort.

Most of my work (each Lord's Day) has been with the first congregation mentioned above, and I can see some fruit from my labors. Brethren are beginning to see (even against different views previously held) the necessity of using only one cup, which of course is the practice here. My

cousin, one of the leaders at Perryville contended for this Truth (and others) with not very good success before I came. Since winter has come things have been even better. Yesterday we had a good turnout for song study, and Lord's Day attendance has also increased. Nevertheless, more time needs to be given to the work, or what has been done may go down again.

This is an open door for preaching and while the results must be left with the Lord a lot of good may be accomplished. If I were able to give full time to the work, I think it would have a good and lasting effect with the Church throughout Canada.

As to support, all I have received is \$10.00 for teaching singing, but I think the brethren would help a little more if I were able to give up the business and devote full time to preaching. Nevertheless, the work generally is slower in this country and visible results may not be as quick as in U. S. A.

I wish to thank you for your thought regarding my support, "not that I seek the gift," but rather for the fruit that increaseth jointly to our account. A United States \$1.00 is worth about \$1.11 in Canada, so that far the fruit increaseth rather than diminishes.

I should be pleased to visit congregations in the United States with a view to doing good and getting acquainted. However, because of the high rate of exchange the Canadian Government will not allow anyone to take any money out of the country. A digressive preacher from here found that out two years ago when he crossed over for a month or so. The church in the U. S. had to support him right from the boundary line. On the other hand American money spent here is doubly welcomed by the government as it helps their exchange with U. S. A. It would be necessary to find out more about these things before attempting to cross the line.

I shall be pleased to co-operate with you brethren regarding the sermon book. If there is any particular subject you lack I should be pleased to do my best along that line, and so help cover more ground in the book. Also, if possible I shall prepare an article or two for the paper in the near future.

Under separate cover I am sending you samples of two of my hymns I published a while ago. I have just finished sending sample copies to the various secretaries of the church in Canada. I have a small quantity of used music type that I use for my songs. Set it myself and then get a local printer to do the printing.

My wife helps me in the work, especially in visiting (and in the singing).

My mother (in her 82nd year is with us) and we have one girl, age 10, attending public school. My mother was baptized by Benjamin Franklin 60 years ago.

I could get away from home better now than later.

Would be pleased to hear from you again at your convenience.

Sincerely your brother in Christ,

—Laurence L. McGill.

(Editor's note: We thought Bro. McGill's letter

would be of interest to our readers. It was in answer to a letter by the editors. It is our sincere prayer that some plan can be worked out so that this useful and able evangelist may be kept busy in the mission field in that desert land of Canada, where certainly the gospel needs to be preached in its fullness. I wonder how many churches will contribute to this worthy effort. Let us hear from you.)

OUR HELPERS

Below you will find our acknowledgment of the number of subs. we have received from January 20 to February 20. Many thanks to all for the nice list:

Ervin Waters—13; F. S. Wilburn—9; Chester King—7; C. H. Elliott—6; Homer L. King—6; Homer A. Gay—5; Mrs. Robert Kramer—5; Mattie M. Loyd—4; John Rankin—3; Mrs. W. W. Wilkerson—3; John L. Reynolds—3; Barney Welch—3; Paul Lane—3; Mrs. Bert Patton—2; Mrs. J. W. Allsup—2; C. C. Brown—2; Mrs. Maxine Meents—2; Mrs. L. A. Corbell—2; Orvel Johnson—2; Mrs. G. W. Bowman—2; Ray Nichols—2; A. M. Graham—2; J. L. Sims—1; Mrs. L. D. McKinney—1; John Rogers—1; W. H. Reynolds—1; Lynwood Smith—1; Mrs. J. O. Weldon—1; Mrs. W. Warwick—1; S. E. Weldon—1; L. T. Cryer—1; Leslie Cato—1; Earnest Wade—1; E. A. Lowry—1; J. T. Broseh—1; J. C. Falkner—1; Geo. J. P. Masser—1; Gerald Shannon—1; J. W. Barnes—1; Robert Cottrell—1; Sam Finto—1; Mrs. Ruth Cohea—1; Mrs. John L. Nichols—1; J. P. Hine—1; W. T. Riffe—1; Total—111.

ACKNOWLEDGMENTS

The following are contributions received in January for the maintenance of the C. P. S. boys:

D. E. Stone, Montebello church	\$10.00
A Brother, Siskiyou St. church	10.00
A Sister, Siskiyou St. church	20.00
Lodi church by James Winchester	50.00
Greenfield church by Bro. Stafford	25.00
Marysville church by Bro. Orear	5.00
Total	\$120.00

FOR FEBRUARY

Marysville church by Bro. Orear	5.00
Cedar Gap church by Clara Snodgrass	5.00
A couple of Siskiyou St. church	10.00
A Brother of Siskiyou St. church	10.00
A Sister, of Siskiyou St. church	20.00

Total	\$ 50.00
Grand Total	\$170.00

—Carl N. Nichols, 849 Wilcox, Hollywood 38, Calif.

SENT TO OPA FOR PERSONAL NEEDS OF C. P. S.

Lees Summit church by Herschel Massie	\$25.00
Spring Hill and Mallory Chapel by J. F. Cobbs	30.00
Bro. and Sister Franklin Meents	10.00
Sister Pansy Turner	5.00
Marlow, Texas, church by Ira Baker	5.00
New Salem, Miss., church by Lynwood Smith	10.00
Individuals, San Antonio, Texas, by Jesse E. James	10.00
Ottumwa, Iowa, church by Earl Butts	20.00
Michael Heckart, Rte. 2, Ottumwa, Iowa	2.00
A. E. Cogburn, DeLeon, Texas	5.00
Temple, Texas, church by Leo Turner	15.00

Total	\$137.00
Amount sent to two boys, \$35.00 each	70.00
Balance for February	67.00
Balance carried over from last month	155.63

Total Balance	\$222.63
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HOMER L. KING.

Old Paths Advocate

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HOMER A. GAY.....Lebanon, Mo.

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FAVORITE SPIRITUAL SONGS

The above is the name of our 1944 all-purpose song book, 192 pages, both old and new songs; compiled by Homer L. King, Homer A. Gay, and Clovis T. Cook. We realized what a difficult task to compile a book suitable for all congregations and all services, but we tried to do just that. Now, if you do not like new songs, please, remember that thousands do, and they sing them. If you do not like the old songs, please remember that many can sing no other and will have no other. But, in this book you will find a good supply of both. Have you seen it and examined the songs? Most of the songs are favorite selections of many of the preachers and song leaders, who support the OPA. We make no claim that it is perfect, for if you are looking for something to criticize, you, no doubt, can find it. But, even though it has been off the press less than 30 days, it is being acclaimed by many as the "best book ever put out by our brethren." Our sales have surpassed anything we have ever done in selling song books. Already, about two thirds of the first edition have been shipped to the brotherhood, and we are considering a new edition. Our first edition was 2,160 copies. Below are a few quotations from letters received from those who have examined the book:

"I hope that you are more than pleased with the song book. It looks like a mighty good one to me, and I trust you will have good sale."—J. R. Baxter, Jr., President and Gen. Manager, Stamps-Baxter Music Co.

"I received the song books, and was I ever gladly surprised. Naturally, I think it is the best book put out in many years."—Homer A. Gay.

"Our books arrived Monday, and you have no idea the good they have done so far. All the boys think it is the best book for congregational singing."—Batsell Moore.

"I received the song books yesterday, and I am well pleased with it. I think you have selected the best from the Stamps publications. I think you and Bro. Cook both made a pretty good hit on your composition in song."—W. H. Reynolds.

"We received the books and think they are fine—a nice collection for all occasions."—The Byfords.

"We have examined the new song book and

think it is just fine—better than we expected."—Woodard Clouse.

"I have examined the samples, and I think it will be a good book for the church everywhere. I think you did a good job in compiling the book. Here is an order for a hundred copies."—J. C. Moore.

"We received the song books all right, and they are good. We like them."—James R. Stewart.

"We received our new song books and have tried them out. We all like them and think they are a wonderful collection of songs."—Lewis Cogburn.

"We received Favorite Spiritual Songs, and we think they are fine."—Joe H. Howard.

"We were at Washington Sunday and saw the new song book. I think it is a very good book, and I want at least a dozen for myself."—Orvel Johnson.

"We received our new song books, and we like them just fine. Certainly was glad to get them."—Jesse Ennes.

"I received the sample song books, and we like them just fine. Here is an order for 50 more."—W. E. White.

"Received the new song book, and I certainly like it just fine."—E. E. Wright.

Price: 35c per copy, 3 copies \$1.00; \$3.75 per dozen., \$13.50 per 50, \$26.00 per 100; postpaid.

Send all orders to Old Paths Advocate, Rte. 2, Lebanon, Missouri.

BOOK OF SERMONS

Recently, Brother Gay and I wrote most of the preachers who stand with the OPA in the fight against all departures from the word of God, asking them to write us their first, second, and third choices of subjects they would prefer for their sermon or article to appear in the book of sermons; but we ran short of cards, and may not have written all. If you stand with us and failed to get instructions, please do not feel slighted, since postal service is very uncertain now, and we are taking this means of inviting all faithful preachers to get in touch with us, giving us your first three choices of subjects, and if possible, we shall grant your request. We are doing this to avoid a repetition of the same subject. We suggest as subjects the following:

Faith, Repentance, Confession, Baptism, Name, One Body, Establishment of Kingdom, Acceptable Worship, Music, Prayer, Teaching, Communion (involving the Loaf and Cup, also Drink Element), Giving, The Home, Worldly Amusements, "Pastor System" VS Evangelistic Work, and kindred subjects. These are merely suggestive, and if you wish to write on other subjects, that is your privilege.

News Cut—If you do not have a late news cut (engraving) of your picture, we are in touch with a company that makes very good ones for regular news paper columns for the remarkably low price of \$1.25. Have a good picture made for that purpose, send us the picture and the money, and we shall do the rest. You see, we wish to run a picture of all who write for the book.

You need not send us your article until you hear

further from us, but what we want now is your choice of subjects, so that we may assign to each a subject. Later, we shall give instructions as to length of subjects, etc.

—Editors.

CHURCH DIRECTORY

California:

Imperial, 7th and Brighton, 10:45 a. m., 7:30 p. m.

Texas:

Ramsey, 8 miles NW of DeLeon, 10:30 a. m.

Eola, North side of town, 11:00 a. m.

Floresville, 10:30 a. m.

Bellmead, 1 block So. of Highway, 10:30 a. m. (Use fermented wine in drink element).

Oklahoma:

Ardmore, 18th and 2nd Sts. 10:30 a. m.

Bit Shop, 8 miles No. of Healdton, Highway 76, 10:30 a. m.

(Have you sent us your time and place of worship?)

PASSED ON

Sparrow—Myrtle June Sparrow, born June 21, 1918; departed this life January 11, 1944, being 25 years, 6 months, and 21 days of age.

She is survived by her parents, Mr. and Mrs. L. Sparrow, of Healdton, Okla.; five brothers—Dick, Rube, Bill, Jack, and Pink; two sisters—Mary Sue, and Mrs. Dollie Griffin, also other relatives and friends. She will be missed by the entire congregation at Healdton. Our sympathy goes out to Sister Sparrow and family. —Tom E. Smith.

Gafford—Sister Sallie Gafford departed this life January 26, 1944, being about 61 years of age. I baptized her about 12 years ago, and she remained faithful until death. She leaves to mourn her passing, a faithful husband, 2 sons, 2 sisters, and 3 brothers, with many other relatives and friends. Our sympathy is extended to the bereaved. —G. A. Canfield (colored).

Trevillian—Sister Nellie Trevillian, wife of Bro. Chas. Trevillian, gospel preacher, departed this life January 20, 1944, at her home, 539 Parker Ave., Monrovia, Calif. She was united in marriage to Bro. Trevillian March 19, 1910, to which union two children were born — Frank and a daughter, Mrs. Anita Seamen. Sister Trevillian obeyed the gospel in early life, and for sometime until death was a faithful member of the Monrovia congregation.

Our very tender sympathy is extended to the bereaved, and especially to Bro. Trevillian, whom we have known for sometime among the faithful brethren in Southern Calif. May they look to the Comforter, Who can bind up the broken hearted and comfort those who mourn, and may they "sorrow not even as others who have no hope." Funeral services were conducted by the writer. —Chester King.

Walker—Brother Walter Walker, of Oklahoma City, Oklahoma, but formerly of the Lees Summit community, near Lebanon, Mo.; departed this life in January, 1944, being about 80 years of age.

He leaves to mourn his passing a wife, three sons—Charles, Joe, and Rollin; five daughters—Nell, Edith, Maggie, Mildred, and Ruby. None of the family reside now in the Lees Summit community, but all the family were very dear friends of the King family in my boyhood days. Our very tender sympathy to the bereaved. Homer L. King.

WORDS OF ENCOURAGEMENT

"I received the OPA today, and it certainly was good. I appreciate the \$35.00 from the brethren very much."—Fred Kessinger, Jr., Virginia.

"We enjoy every issue of the OPA very much."—John Rogers, Okla.

"Here are six renewals to the good old OPA. May God bless you in your work through the OPA and give you strength to carry on."—C. H. Elliott, Mo.

"Here is an order for the new song book. May God bless you in all your work for the Master, is my prayer."—Mrs. L. J. Early, Sr., Alabama.

"We receive the OPA in our home, and we think it is good and we read it with much interest."—Claude White, Indiana.

"Send me a dozen copies of Clark-King Discussion. Keep up the good work."—Marvin E. Fisher, Texas.

"I will be looking for the OPA here, for I miss it so much. That is about the only way we have of keeping up with the brethren."—Houston Martin, New York.

"Here are three subs. We enjoyed the OPA very much."—Mrs. W. W. Wilkerson, Mo.

"I don't want to miss an issue of the paper, as we all enjoy reading it so much and we get much good from it."—Sam Finto, Texas.

"Find my renewal to the OPA. May the Lord bless all the faithful."—J. W. Barnes, Ark.

"I am wishing you the best of success, and may God bless you in your work."—C. C. Brown, Washington.

"The OPA is a very good paper and our source of information of the work of the church."—Mrs. G. C. Posey, Jr., Texas.

"Find enclosed a dollar for my renewal to our most welcome visitor, the OPA."—S. E. Weldon, Texas.

"Find subs. enclosed. May you continue to be blest in your effort to get the truth before the world."—Mattie M. Loyd, Calif.

"Bro. King, I enjoyed the paper so very much, and I don't want to miss any of it. I am renewing and enclosing a dollar extra. Please, pray for my recovery."—Mrs. G. W. Bowman, Calif.

"We think the OPA is doing lots of good, and we like to hear from all the brethren and congregations."—Ira Baker, Texas.

"Here is my renewal. I enjoy it so much. Best wishes to you, wife, and baby."—Mrs. J. O. Weldon, Texas.

"We like the little paper very much, so here is our renewal."—Leslie Cato, Ga.

"Here are two renewals to the OPA and a dollar for you. I want the book of sermons when ready."—Mrs. I. D. Russell, Texas.

"The February issue of the OPA was really good."—Woodard Clouse, Mo.

"We like the little paper and look forward to

its coming. We are sending two new subs." — Paul Lane and wife, Texas.

"Please, keep sending the OPA to us. We surely enjoy reading it."—Mrs. L. D. McKinney, Calif.

"We hate to miss an issue of the OPA, as we have no loyal church here, so change our address." —D. A. Moore, Ala.

"I certainly enjoy reading the paper. Best wishes to you in your good work."—Mrs. Bert Patton, Mo.

"I am sending our renewal and a sub. to our son. I like to read the paper so much, but would like to see more good articles on the Bible, and I enjoy reading the reports from the preachers."—Mrs. L. A. Corbell, Texas.

"In these trying times, when our faith is being tested, we receive some encouragement from the OPA. We enjoy it."—F. S. Wilburn, Calif.

"Here is my check for two dollars—one for my renewal and one to assist in financing the paper or in any way to assist you in carrying out your plans."—J. C. Falkner, Arkansas.

"Find eleven dollars enclosed; renew our sub. to the OPA; use the ten dollars as you wish. Will try to send more subs. soon. I don't want to be without the paper."—Mrs. W. Warwick.

(Thanks a million to everybody for such liberality and cooperation. —H. L. K.)



Joe D. Elmore, 408 K St. N. W., Ardmore, Okla., Feb. 3.—The church at this place is doing fine. We are looking forward to a meeting by Bro. Gay, in the near future.

Jesse E. James, 2122 Santa Monica, San Antonio, Texas, Feb. 13.—We are looking forward to the coming of Bro. Gay, to be with us over the week-end. We hope he will be able to do some good.

E. A. Lowry, 4516 Alabama Ave., Chattanooga, Tenn., Jan. 31.—I have been hindered, by being sick for sometime, but I have asked my Father to leave me here as long as I can do any good, and I believe He will.

Leonard Hendrickson, Box 31, Magnolia, Ark., Feb. 7.—There are now nine boys of the Church of Christ in this camp, and we are expecting three others soon. This makes it very encouraging from our angle. Everything is running along fine.

Andy J. Kinder, Spring Hill, W. Va., February 1.—Brother Cook preached for us at Mallory Chapel last Lord's day, and we had a good crowd. We have about all been sick of the flu. We are ordering the new song book, "Favorite Spiritual Songs."

Ray Nichols, 849 Wilcox Ave., Hollywood, Calif., Feb. 16.—Since last report I visited the brethren at Crocket, also Bro. Stafford at Greenfield, who has been sick for sometime. Feb. 6, I preached at Waterford, to a fair crowd, and in the afternoon at Ceres. Feb. 13, again at Waterford.

M. J. Buffington, Gen. Del., Lebanon, Mo., Feb. 17.—En route to this place, wife and I visited some congregations on the way. Feb. 6-7, I preached for the brethren near Berryville, Ark. In the Lees Summit community, near Lebanon, Mo., we had the pleasure of visiting in the homes of Brethren Gay, King, Lee, and Robertson. We are now in Lebanon,

where I expect to labor for at least a month, then to near-by places for mission work.

J. T. Broseh, Route 2, Dublin, Texas, Feb. 4.—The fifth Sunday in January, I preached at Ramsey, Texas. We had a fine service. Let us all keep up the good work of the Lord.

Ira Baker, Rte. 2, Cameron, Texas, Feb. 14.—Bro. Joe Castleman was with us last Lord's day, giving us a fine lesson, which was enjoyed very much. It seems Bro. Stewart is doing much good in the mission work.

Allie Pickford, Box 377, Hammond, La., Feb. 13.—Bro. Lynwood Smith was with us recently and delivered two very fine sermons. We think he is a very fine Christian boy. We are always glad to have the loyal preachers pass our way. Pray for us.

James D. Carson, Mahaffey, Pa.—The Lord's day worship continues here with faithful attendance. Due to sickness at home, my reports have been absent in the OPA. I recently solemnized the ceremony that united in matrimony Bro. Floyd O. Ross and Sister Marie Stiver, in Latrobe, Pa.

J. G. Smith, Rte. 1, Box 132, Washington, Okla., Jan. 27.—The church at Washington is getting along fine. Bro. Bill Rhoden preaches for us each 4th Sunday, and Bro. Orvel Johnson each 2nd Sunday. We have about 40 members, who meet regularly for worship.

Sam Finto, Rte. 3, Floresville, Texas, Jan. 21.—We regret very much the moving away of Bro. Buffington and wife from the Fair View church. We need more like them. We believe they are among the most loyal. They are faithful Christians. All loyal brethren will find a welcome with us.

J. W. Barnes, Greenforest, Ark., Jan. 24.—The little congregation meeting in the Clayton home, have purchased a house, near Maple, and we mean to convert it into a house for the worship. We are looking forward to the coming of Bro. Buffington for a few days, on his way to Missouri. Were it not for the word of God and the paper, I do not see how this little band would survive.

Everett Franklin, Mannibal, Mo., Feb. 20.—We are few in number here, but we hope to build up, as we would like to have a meeting in the near future. Should any of our brethren be passing this way, we shall be glad to have them meet with us. We are ordering the new song book.

Batsell Moore, C. P. S., Mancos, Colo., Feb. 18.—I am planning to leave for home on a furlough next Sunday, my home being Waco, Texas. We received the new song books in the camp, and we practice singing each day for 30 minutes, and we have learned about a dozen new songs already.

Carlos B. Smith, Rte. 1, Wesson, Miss., Feb. 20.—The New Salem church is endeavoring to carry on in the Lord's appointed way. Bro. Lynwood gave us a good sermon today. The colored brethren in Brookhaven have about completed their new house, and are looking forward to the coming of Bro. Canfield the first of April.

J. L. Simms, Rte. 4, Ada, Okla., Feb. 20.—The interest and attendance at the West 6th St. church, in Ada, is holding up well. New faces are seen in our services almost every Lord's day. We are looking forward to the coming of Bro. King for a series of meeting next summer. We ask the prayers of all the faithful in Christ.

Fred Kirbo, Davis, Oklahoma, Feb. 20.—The church at Davis is progressing. While few in number, yet all seem to be growing stronger. All are looking forward to a meeting by Bro. King in the late summer. I preached at Oklahoma City recently, and three confessed their faults. The church there is a good one with good leadership. About all of my time (1944) is booked.

Robert Cottrell, Shell Knob, Missouri, January 24.—Two came for baptism at Viola, Jan. 2, and I baptized them. I want them to get the paper. There are a few members in another community near here, and I plan to try to get them to meeting for worship in their school building. We are

sending a contribution for the mission work in Missouri. Pray for us.

Lewis Cogburn, Box 670, Marion, Va., Feb. 17.—We still meet each Lord's day for worship at 1:30 p. m. There are seven boys (Church of Christ) who meet regularly. We are getting along just fine in the worship. We are looking forward to a visit by Bro. Clovis Cook in the near future. We received our new song books, "Favorite Spiritual Songs," last Lord's day, and we all like them very much.

Chester King, 1151 So. Marianna St., Los Angeles 23, Calif., Feb. 16.—Since returning to Calif. from Mo., I have preached and held meetings at a number of places as follows: Corcoran, Sanger, and Aromas. Bro. Paul Nichols was with me at Armoas, where we had considerable opposition from our digressive brethren. It seems that many of them would rather follow their opinions than a "Thus saith the Lord." Pray for me, brethren.

S. E. Weldon, 1461 Edwin St., Beaumont, Texas, Feb. 14.—I am still afflicted and am debared the pleasure of church services due to my affliction, since I must live with a son who meets with the cups people. To my mind this is an excellent city for a loyal preacher to locate. I am willing to do all that I can to help a loyal worker, who sees it his duty to "come over into Macedonia and help us."

T. R. Chappell, Eola, Texas, February 3.—The North Side Church of Christ here is getting along nicely in the work of the Lord. All seem to have a renewed spirit of zeal and love for the cause of Christ in doing His service. I am preaching each Lord day and night. I was with the church in Robert Lee, Texas, last Lord's day for one service. Brethren, pray for me and the progress of the gospel of Christ.

Robert E. Lee, 3903 Evans Ave., Oakwood (suburb of Hannibal), Mo., Feb. 2.—Since moving here from the Lees Summit church, a few of us have been carrying on the worship in the Bible way in our homes. There are but five of us to carry on the work, and we would appreciate having any of the loyal brethren to visit with us, if they should be passing our way. If you know of any of the Church of Christ living near us, let us know it, please.

W. H. Bowerman, Clifton, Arizona, Box 1531, January 18.—I came here from Ada, Okla., and I have been looking for a loyal congregation, but I cannot even hear of one. Certainly this state needs mission work. If anyone knows of a loyal preacher passing through this part, please send him this way, that he may get in touch with me.

Raymond Bray, 2417½ N. W. 16th, Oklahoma City, Okla., Jan. 25.—We have advertised our new location in the City, and have gained a number of people. Our house was almost full last Lord's day. One has recently confessed faults. There have been about 7 to come in and start worshipping with us. We miss Bro. Orvel Johnson, since he went back to Davis.

Jesse C. French, 610 So. 8th St., Abilene, Texas, Feb. 14.—We have completed our new church building, having met in it the last two Lord's days. Brethren Clarence Snodgrass and Tolbert Stewart were with us last Lord's day. Brethren Glen Bray and Sam Smith have been meeting with us and giving us good lessons. We invite all the loyal preachers to stop with us.

John Spardley, Jr., 6615 Ave. L, Houston 11, Texas, Feb. 9.—There is steady progress in the Lord's work here. We invite the faithful preachers to visit us at their convenience. We have moved to our new house. While we are still more or less a mission point, yet we hope soon to help support the mission work and the C. P. S. boys, who were not as fortunate as I. May we all carry the blood-stained banner of Christ above all else.

Joe H. Howard, Dora, Mo., Feb. 14.—Having recovered from pneumonia, I have been hindered in preaching this winter. Since last report I preached at Drury, Chappion, and Ellis school house, baptizing one each at the last two places. I think we can build up a good church at Champion. The home church is moving along nicely. We have received the new song books and think they are fine. I have several calls for

mission meetings, and I hope to get started as soon as weather will permit. Let us all work together for the cause.

Ervin Waters, 721 Ellis Ave., Ottumwa, Iowa, Feb. 15.—Since arriving in Ottumwa I have been laboring with the church here preaching Sunday nights and Wednesday nights and visiting the members. As soon as the weather permits we will have a meeting in Ottumwa and hold as many mission meetings as possible when opportunities arise. The brethren here have been good to us. In many ways the Ottumwa church is one of the most perfect I have labored with. Bro. La Rew prints a weekly church news for the benefits of the cause here. Iowa is a destitute field but may this religious desert blossom as a rose.

Bill Harmon, 1102½ Burnette St., Wichita Falls, Texas, Feb. 15.—I am now with Bro. Gay, having conducted services at Temple and White Hall. I preached once at Temple, where we were treated very nicely, and I enjoyed the preaching of Bro. Gay and the kindness of the brethren. We go next to San Antonio for the week-end and from there to Waco and Ardmore, Okla. My desire is to preach the gospel continually from this onward. I was glad to be associated with Brethren Stewart and Joe Castleman at Temple. Pray for me and the work.

Clovis T. Cook, Box 42, Spring Hill, W. Va., Feb. 14.—Two have recently been baptized here, and aside from that there is very little of progress to report. We received the new song books, Favorite Spiritual Songs, and all seem to like them fine. Young Bro. Guy Mallory, Jr., has been classified, 4-E, and is expecting to be called to the camp soon. We are still facing the most trying times of this war. I wonder just how many will be able to stand when the real test comes. I plan to hold meetings in the evangelistic field this year, leaving here not later than March 27.

Geo. Rozzell, Rte. 3, Box 363, Oklahoma City, Okla., Feb. 12.—One of our brethren in Christ, from the Church of Christ, at Washington, Okla.—Bro. Rollins, Jr.; had the misfortune of a burn-out, losing all of his household furnishings, etc., also the tragedy of a young daughter being burned to death and his wife burned near death. She is in a hospital here in the City, while Bro. Rollins is confined to her bedside in needy circumstances. The church here has responded to their needs, but I believe others will help in this worthy cause. You may send your contributions to my address above, or if you prefer, to his father, W. M. Rollins, Rte. 1, Purcell, Okla. He needs help to pay funeral, hospital, and other expenses.

Leo Turner and J. B. Lasater, Temple, Texas, Feb. 20.—Bro. Gay has just closed a series of meetings here, without visible results, but we believe much good was accomplished by the forceful teaching. We had visiting brethren from Waco and from White Hall, also a number of young preaching brethren, Bill Harmon, Cyrse Holt, Wesley Ballard, Joe Castleman, and J. B. Spradley. Bro. Stewart attended some, too. We plan to do more mission work in 1944 than we did in 1943. This church plans to support two months of preaching. We are asleep and allowing other states to engage our preachers, when we need all of them and more. Bro. Stewart had the entire state in 1943, and it looks as if he would be inadequately supported in 1944. We believe he is able and qualified for the work and deserves support of loyal churches.

Orvel Johnson, Davis, Oklahoma, Feb. 15.—I have preached a number of times for the church in Oklahoma City, recently. Two confessed faults. I tried to teach the church while there. Since leaving, I am informed that another has made a confession. They have an opportunity to do much for the cause. I am preaching once each month at Washington. When I can, I still visit the churches in Eastern Okla. Bro. Gay preached for us not long ago, but due to my wife's illness I was hindered from hearing him. I understand he is to be here again soon. The mission fund in Okla. is building up, and the brethren hope to have a man in the field by April. Bro. Raymond Bray is to be commended for his tireless efforts to further this work. He needs more cooperation from the churches.

Wm. Guy Ashley, Jr., DeWitt General Hospital, Auburn, Calif., Jan. 16.—I expect to be here for the duration, in the X-Ray Department. I don't suppose there is a loyal church

here, but I have noticed there are quite a few loyal churches in California. Maybe, someone knows of one near enough for me to attend on Lord's days. Otherwise, I shall try to find another member, with whom to worship. I have had it pretty easy, so far, in the army. I am looked-up-to by the public, while the C. P. S. boys are looked-down-on by the world; but I have learned the hard way that they are right. I wish I had fought for a 4-E classification. I would rather be in a C. P. S. camp, where I could worship God every Lord's day and be associated with brethren in Christ, and feel that I was doing everything possible to serve God. I am sending my sub. to the OPA. (Yes, this is the baby son of our beloved, lamented Wm. Guy Ashley, many of you knew as a loyal gospel preacher.—Ed.)

Ralph E. Mustard, Rte. 2, Bx. 244, Hood River, Oregon, Feb. 11.—It has been some time since I have reported to the paper. I am back in Hood River, Oregon, to continue the mission work. I began a meeting Jan. 9th. at Marysville, Calif., continuing 11 days. Two took their stand with us in opposing the modern innovations; and one brother was converted on the bread question. These brethren asked me to return in March to labor with them three months. I had the privilege of visiting my mother and father for a few days and preaching at Montebello, Monrovia, Siskiyou, and Pomona. The mission work in Oregon and Washington continues. Remember us in your prayers.

Homer L. King, Rte. 2, Lebanon, Missouri, February 20.—Recently, I preached on Sunday night to the hime congregation, Lees Summit, to a fair crowd. I assisted in the teaching almost every Lord's day in the home church during this month. I am to be with the brethren, near Crane, Mo., over the 2nd. Lord's day in March. The home church is enjoying a feast of new songs in the song practice with the new book. Brother M. J. Buffington is now in Lebanon, in an effort to build up the church in Lebanon by teaching publicly and from house to house. I assisted Bro. Robertson in conducting the funeral of Bro. Walker, recently. May God help us all to work together in unity in 1944, without strife, jealousy, rivalry, or contention. May we "seek peace and ensue it." Love and best wishes to all my preaching brethren, yea, and to all the faithful in Christ.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., Feb. 14.—Jan. 30, I was with the congregation at Greenfield, where Bro. Herman Stafford has so faithfully shouldered the responsibility of endeavoring to lead it in the way of the Lord—most of the time being the only male member. I worshiped there again Feb. 6. Chester King and I held a meeting at Aronas, which began Jan. 30, and continued for eleven days, preaching night about. There was one confession of faults. Feb. 11 and 12, we were with the zealous congregation at Marysville, where each of us delivered one discourse. Feb. 13, we worshiped at Stockton. Yesterday afternoon and last night we visited the meeting at Ceres, with Barney Welch doing the preaching, getting to witness the sacred ordinance of baptism administered to six candidates. Brethren, let us continue to fight, fight, fight until the hand of death stills our mortal bodies.

James R. Stewart, Route 1, Temple, Texas, Feb. 10.—Jan. 8, I preached at Rockdale, in Bro. Bown's home. Bro. Bown accepted the teaching on the Communion—one loaf and one cup. I expect to hold a mission meeting in that part in the spring. Jan. 16, I preached at White Hall. Jan. 23, I visited Jones Hill, preaching to a full house. Jan. 30, I was with the faithful at Fruitland, delivering two sermons. They are getting along fine. Feb. 6, Bro. J. B. Spradley and I preached "a double header" at Jones Hill. I am enjoying the preaching of Bro. Gay in Temple, also the association of Brethren Bill Harmon, J. B. Spradley, Cyrse Holt, Wesley Ballard, John Staley, and Gay. The mission work is progressing nicely, especially in visiting and strengthening the young and weak congregations. I was hoping that more brethren and congregations would cooperate in the work that more preachers might join in the work, but it seems that some are neglecting the work. But we hope to keep going if we have to labor with our hands a part of the time.

Barney D. Welch, 136 So. 4th. St., Montebello, Calif., Feb. 15.—Jan. 17-19, I had the privilege of attending a religious discussion between Foy E. Wallace Jr. and Dr. Mathews, in Los Angeles. Jan. 21, I attended Friday night meeting at Sis-

St., L. A., Church, Jan. 23, preaching and worshipping at Pomona. Jan. 25-29, John Reynolds, Ray Nichols, and I visited Brethren at Crocket, Ceres, and Greenfield. We found our faithful and beloved Bro. Herman Stafford, at Greenfield, in very poor health. He has been unable to work for some time. He is worthy of our help and our prayers. Jan. 30, I began a meeting at Ceres, which is now in progress. With such wonderful cooperation as the brethren are giving, we expect this meeting to be a great success, 6 baptized and 3 restored to date. A full house has greeted us EVERY night. The fruits of brethren not putting all the burden on the preacher, but realizing they have a duty. I am happy to have Ray Nichols with me, also Bro. Reynolds some.

Homer A. Gay, Temple, Texas, Feb. 15th.—I began a meeting at Temple, the 6th. of Feb. and closed the 13th. For the most part we had nice crowds and the very best of attention. No one was baptized, but I believe the church is in much better condition. Bro. Bill Harmon was with me through the whole meeting and was a lot of help to me. He preached once. Also J. R. Stewart, who lives here was with us for the most of the meeting. I was very glad to be with him again. Other preachers visiting us were J. B. Spradley, John Staley, Joe Castleman, Wesley Ballard and Syrus Holt. We had other visitors from Waco, Bellmead, Belton, White Hall, and Dallas. I preached last night at White Hall and am to be here two more nights, and then go on to San Antonio to preach over Lord's day, the 20th.; then to Ardmore, Oklahoma, for a meeting, embracing the last Lord's day in Feb. and the first in March, after which I am to go to Sulphur, Council Hill, and Oklahoma City, before going home. Bro. Harmon is with me and plans to be with me for all of these meetings. He is fast developing into a good preacher. He is appreciated where ever he goes. I hope to see him kept busy preaching.

Death Sentence Passed Upon Jesus Christ!

The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world, that of death against Jesus Christ, the knowledge of which must be interesting to every Christian. The sentence reads:

Sentence pronounced by Pontius Pilate, Intendant of the Province of Lower Galilee, that Jesus of Nazareth shall suffer death by the Cross, in the Seventeenth Year of the Reign of the Emperor Tiberius and on the 25th of the Month of March, in the Most Holy City of Jerusalem, during the Pontificate of Annas and Caiaphas, Pontius Pilate, Intendant of the Province of Lower Galilee, sitting in Judgment in the Presidential Seat of the Praetors, sentences Jesus Christ of Nazareth to Death on a Cross between Two Robbers, as the numerous and notorious testimonials of the people prove: (1) Jesus is a misleader. (2) He has excited the people to sedition. (3) He is an enemy of the law. (4) He calls himself the Son of God. (5) He calls himself falsely the King of Israel. (6) He went into the Temple followed by a multitude carrying palms in their hands. Orders: The First Centurion, Quintus Cornelius, to bring Him to the place of execution, forbids all persons, rich or poor, to prevent the Execution of Jesus.

The sentence is engraved on a plate of brass in the Hebrew language, and on its sides are the following words: "A similar plate has been sent to each tribe." It was discovered in the year 1280 in the city of Aquila (Aquila) in the kingdom of Naples, in a search made for the discovery of Roman antiquities, and remained there until it was found by the Commissaries of Art in the French army of Italy. Up to the time of the campaign in southern Italy it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the Chapel of Caserta. The Carthusians obtained permission to keep the plate as an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the Commission of Arts.

—GEO. L. HOGLAND.

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 ordinances 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 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).

Vol XVII

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No. 4

THE COMMUNION (No. 2)

By Ervin Waters

As They Were Eating

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body" (Matt. 26:26). It was during the eating of the Passover, an annual feast kept by the Jews for centuries since it was instituted in Egypt (Exodus 12), that Christ who is "our passover" (1 Cor. 5:7) chose to introduce His Supper. Then, too, it was in the very shadow of the cross that Jesus gave the observance which would thenceforth commemorate his death. Could Jesus have more opportunely and effectively timed the deliverance of this new ordinance?

Jesus Took Bread

(1) **Unleavened Bread**—We must necessarily infer that the bread he took was unleavened bread because during the Passover week the Jews "for seven days" were commanded to put away "all leaven out of their houses" (Exodus 12:15) and to eat unleavened bread. Those who disobeyed were to be cut off from Israel (Exodus 12:19). Since Christ was observing the Passover, a part of the old law, he would not flagrantly violate that law by having leavened bread present. It is interesting to learn that leaven is a type of sin (Matt. 16:11; 1 Cor. 5:6-8). That the Church of Christ should use unleavened bread today in the communion is almost universally conceded by its members and is bound upon the church as law. Yet, it is an inference. But when we insist that the church should observe other things, with reference to the communion, which were given by example and command, both of which are stronger than inference, we are dubbed by some as "heretics" and accused of "binding where God has not bound." Brethren, is that the part of candor and consistency?

(2) **Of What Does It Consist?** Unleavened bread consists of bread made without yeast or leavening agents. Numerous times I have been asked for a specific recipe for making it. Some make it with salt and others without it. Some use a little oil and others do not. After much Biblical research I have failed to find an exact recipe given by God for the making of the Passover bread. The important and essential thing is that it was to be unleavened. I think that Leviticus 2 will show to all fair minded students that the bread can be made with or without either salt or oil and still be unleavened. The

Lord said, "No meat offering, which ye shall bring unto the Lord, shall be made with leaven" (Lev. 2:11). "And every obligation of thy meat offering shalt thou season with salt" (Lev. 2:13). "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" (Lev. 2:4). So, it was still unleavened with salt and oil in it. Of course Lev. 2 delivers no instructions concerning the Passover bread but it does prove that salt and oil are ingredients which may go into the making of unleavened bread. It certainly is not a matter over which brethren should have division. If some object to either salt or oil, or both, then my advice is to make the bread with flour and water. However, for his edification it would be good to request the critic to read Lev. 2.

One Loaf

That each assembly for the communion should have one loaf, since Christ had but one body, has been the general belief and understanding of disciples from the apostolic age until now. Research into the writings of the first several centuries and of the restoration bear out this statement. On page 305 of the Christian System Alexander Campbell said, "On the Lord's table there is of necessity but one loaf." In the booklet, "Around The Lord's Table," collated by A. B. Lipscomb, in 1917 in more modern times, this was the position taken by E. A. Elam on Page 10 and 12 and by T. B. Larrimore on Page 21. There have been few dissenters. Among our brethren, regardless of their position on the breaking of the bread after thanks, there was practically universal agreement that there should be one loaf on the Lord's table.

But since there has been so much controversy on the cups question and the cups brethren were so hard pressed in trying to defend a plurality of cups in one assembly while holding to one loaf for one assembly, some have taken another step into the wilderness of error and surrendered another truth to try to bolster the cups contention. The reason is obvious. The same process of reasoning which proves one loaf for each assembly proves one cup for each assembly. So, instead of giving up the cups contention and coming to the truth, they have embraced another error. If each communicant can have an individual cup, why cannot he also have an individual loaf? Echo answers, "Why not?"

In one discussion my respondent insisted that because the King James Version said, "bread," we could have 200 loaves if we desired them,

and challenged me to produce a translation by more than one man that rendered it "loaf." The American Standard Version, translated by 101 of the world's ripest Greek scholars, gives the marginal translation of "a loaf" in several places (Matt. 26:26; I Cor. 10:17; etc.). The marginal rendition is an optional translation. Christ took bread, not in the form of many loaves, but in the form of "a loaf." To those who are unbiased enough to consider a deeper study I would like to give you this to think about. The word "bread" (Matt. 26:26; Mk. 14:23; Lk. 22:19; 1 Cor. 10:16-17; 1 Cor. 11:24) is translated from the Greek, "artos," which is singular in number. If more than one loaf of bread is to be meant the plural form, "artous," is used. "He gave the loaves (artous) to his disciples" (Matt. 14:19). "How many loaves (artous) have ye?" (Matt. 14:34). "They did eat of the loaves (artous)" (Mk. 6:44).

(To be continued)

721 Ellis Ave.
Ottumwa, Iowa.

ONE LOAF

A. Campbell

Prop.—On the Lord's table there is of necessity but one loaf.

The necessity is not that of a positive law enjoining one loaf and only one, as the ritual of Moses enjoined twelve loaves. But it is a necessity arising from the meaning of the Institution as explained by the Apostles. As there is but one literal body, and but one mystical or figurative body having many members; so there must be but one loaf. The Apostle insists upon this, "Be cause there is one loaf, we, the many, are one body; for we are all partakers of that one loaf" (I Cor. 10:17). The Greek word artos, especially when joined with words of number, says Dr. Macknight, always signifies a loaf, and it is also translated in our Bibles:—"Do you not remember the five loaves?" (Matt. 16:9). There are many instances of the same sort. Dr. Campbell says, "that in the plural number it ought always to be rendered loaves; but when there is a number before it, it indispensably must be rendered loaf or loaves. Thus we say one loaf, seven loaves; but not one bread, seven breads." "Because there is one loaf," says Paul, "we must consider the whole congregation as one body." Here the Apostle reasons from what is more plain to what is less plain; from what was established to what was not so fully established in the mind of the Corinthians. There was no dispute about the one loaf; therefore, there ought to be none about the one body. This mode of reasoning makes it as certain as a positive law; because that which an Apostle reasons from must be an established fact, or an established principle. To have argued from an assumption or a contingency to establish the unity of the body of Christ would have been ridiculous in a logician, and how unworthy of an Apostle! It was, then, an established institution, that there is but one loaf, inasmuch as the Apostle establishes his argument by a reference to it as an established fact. Our proposition is, then,

sustained, that on the Lord's table there is of necessity but one loaf.

(Christian System)

A. CAMPBELL'S MODEL

The following extract from my memorandum-book furnishes the nighest approach to the model which we have in our eye of good order and Christian decency in celebrating this institution. Indeed, the whole order of that congregation was comely:

"The church in _____ consisted of about fifty members. Not having any person whom they regarded as filling Paul's outlines of a Bishop, they had appointed two senior members, of a very grave deportment, to preside in their meetings. These persons were not competent to labor in the word and teaching; but they were qualified to rule well, and to preside with Christian dignity. One of them presided at each meeting. After they had assembled in the morning, which was at eleven o'clock, (for they had agreed to meet at eleven and adjourn at two o'clock during the winter season,) and after they had saluted one another in a very familiar and cordial manner, as brethren are wont to do who meet for social purposes; as the president for the day arose and said, 'Brethren, being assembled in the name and by the authority of our Lord and Savior Jesus Christ, on this day of his resurrection, let us unite in celebrating his praise.' He then repeated the following stanza:

" 'Christ the Lord is risen today!
Sons of men and angels say:
Raise your joys and triumphs high,
Sing, O heavens! and, earth, reply!

"The congregation arose and sang this psalm in animating strains. He then called upon a brother, who was a very distinct and emphatic reader, to read a section of the evangelical history. He arose and read, in a very audible voice, the history of the crucifixion of the Messiah. After a pause of a few moments, the president called upon a brother to pray in the name of the congregation. His prayer abounded with thanksgivings to the Father of Mercies, and with supplications for such blessings on themselves and for all men as were promised to those who ask, or for which men were commanded to pray. The language was very appropriate: no unmeaning repetitions, no labor of words, no effort to say any thing and every thing that came into his mind; but to express slowly, distinctly, and emphatically, the desires of the heart. The prayer was comparatively short; and the whole congregation, brethren and sisters, pronounced aloud the final Amen.

"After prayer a passage in one of the Epistles was read by the president himself, and a song was called for. A brother arose, and, after naming the page, repeated:

" 'Twas on that night when doomed to know
The eager rage of every foe;—
That night in which he was betrayed,—
The Savior of the world took bread."

He then sat down and the congregation sang with much feeling.

"I observed that the table was furnished before the disciples met in the morning, and that the disciples occupied a few benches on each side of it, while strangers sat off on seats more remote. The president arose and said that our Lord had a table for his friends, and that he invited his disciples to sup with him.' In memory of his death, this monumental table,' said he, 'was instituted; and as the Lord ever lives in heaven, so he ever lives in the heart of his people. As the first disciples, taught by the Apostles in person, came together in one place to eat the Lord's Supper, and as they select the first day of the week in honor of his resurrection, for this purpose; so we, having the same Lord, the same faith, the same hope with them, have vowed to do as they did. We owe as much to them as they; and ought to love, honor, and obey him as much as they.' Thus having spoken, he took a small loaf from the table, and in one or two periods gave thanks for it. After thanksgiving, he raised it in his hand, and significantly brake it, and handed it to the disciples on each side of him, who passed the broken loaf from one to another, until they all partook of it. There was no stiffness, no formality, no pageantry; all was easy, familiar, solemn, cheerful. He then took the cup in a similar manner, and returned thanks for it, and handed it to the disciple sitting next to him, who passed it around; each one waiting upon his brother, until all were served. The thanksgiving before the breaking of the loaf, and the distributing of the cup, were as brief and pertinent to the occasion, as the thanks usually presented at the common table for the ordinary blessings of God's bounty. They then arose, and with one consent sang:

" To him that loved the sons of men,
And wash'd us in his blood;
To royal honors raised our heads,
And made us priests to God."

"The president of the meeting called upon a brother to remember the poor, and those ignorant of the way of life, before the Lord. He kneeled down, and the brethren all united with him in supplicating the Father of Mercies in behalf of all the sons and daughters of affliction, the poor and the destitute, and in behalf of the conversion of the world. After this prayer, the fellowship or contribution was attended to; and the whole church proved the sincerity of their desires, by the cheerfulness and liberality which they seemed to evince, in putting into the treasury as the Lord had prospered them.

"A general invitation was tendered to all the brotherhood if they had anything to propose or inquire, tending to the edification of the body. Several brethren arose in succession, and read several passages in the Old and New Testament, relative to some matters which had been subjects of former investigation and inquiry. Sundry remarks were made; and after singing several spiritual songs selected by the brethren, the president, on motion of a brother who signified that the hour adjournment had arrived, concluded the meeting by pronouncing the apostolic benediction.

"I understand that all these items were attended to in all their meetings; yet the order of at-

tendance was not invariably the same. On all the occasions on which I was present with them, no person arose to speak without invitation, or without asking permission of the president, and no person finally left the meeting before the hour of adjournment, without special leave. Nothing seemed to be done in a formal or ceremonious manner. Every thing exhibited to the power of godliness as well as the form; and no person could attend to all that passed without being edified and convinced that the Spirit of God was there. The joy, the affection, and the reverence which appeared in this little assembly was the strongest argument in favor of their order, and the best comment on the excellency of the Christian institution."

Comment: The above from the pen of Brother Alexander Campbell was written over 100 years ago and was published in "The Christian System" (1835 A. D.), pages 342-245.

We note with interest some things practiced by this church, which Brother Campbell says "furnished the nighest approach to the model which we have in our eye of good order and Christian decency in celebrating this institution."

1. You will notice an absence of instrumental music, and other unscriptural things practiced by our Digressive brethren.

2. There was no Sunday school or class system of teaching the word; no women teachers over classes; no modern pastor system, where a preacher is taken out of the evangelistic field to supplant the work of the elders, as is now practiced in many of the Churches of Christ.

3. There was evidently but one cup (drinking vessel) on the Lord's table, from which all participants drank in order, one after another—no two, four, six, nor individual communion (?) cups there. Yes, and there was but one loaf, from which all partook.

4. The order of observance of the items of worship was as I note; singing, reading the Scriptures, prayer, reading, singing, Communion, singing, prayer, contribution, edification by the brethren in succession, benediction. But, he adds that while "all these items were attended to in all their meetings; yet the order of attendance was not invariably the same."

Naturally, we wonder what Bro. Campbell would think if he could see the many departures of today, but most important of all, how about the Lord, as He views the flagrant disregard for His word in the churches today? Let us return to the Old Paths, brethren!

—Homer L. King.

ALL-DAY MEETING, JULY 4

Again, this annual "get-together" meeting is to be with the North 6th Street Church of Christ, Wichita Falls, Texas, this year. Brother Cleo Fancher, one of the leaders in the above church, sends us a subject for discussion that day, which he says was suggested by Bro. Homer Gay, as follows: "Our Attitude Toward Those Who Are in Error." If others have suggestions as to subjects, we shall be glad to consider them. It is hoped that all faithful preachers and church leaders will make a special effort to be there.

Old Paths Advocate

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HERE AND THERE

Words Of Encouragement—We have a wonderful list of very encouraging words by our readers and helpers, but due to a lack of space, we are forced to leave them for a future issue. We certainly do appreciate the warm support and loyalty of our readers. May God bless you all. I shall strive even more in my weak way to give you a better paper.

Unity—Since God has abundantly blessed us with both temporal and spiritual blessings the past few years, and we have seen the pure gospel and the true worship spread by leaps and bounds; the paper has grown in faithful supporters wonderfully; its circulation has spread and increased beyond our fondest hopes; new congregations all over the land have been established by the mission spirit and sacrifice of faithful brethren; and many devoted and talented young men have entered the evangelistic field, so that our numbers have been greatly increased, that we all "Thank God and take courage" to press on in the noble fight. Yet, in order to maintain that good work and progress, every preacher, every church leader, yea, and every disciple, should with all the power at his command, ever "endeavor to keep the unity of the spirit in the bond of peace" (Eph. 4:3). "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1). "And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren" (Gen. 13:8). Let us ever keep our hearts free from all jealousy, envy, rivalry, and our tongues that they speak no evil of our fellow preacher or brother. May God help us to be kind, humble, meek, longsuffering, forbearing one another and forgiving one another.

Free Advertisement.—Ordinarily, advertisement in any publications costs plenty, but recently the OPA and its writers have been the recipients of some free advertisement. Brother E. C. Fuqua in his paper has told his readers about our publishing a song book, our stand on the Communion, our ignorance, and threatened us with the Greek, but for some reason he failed to give us any of that Greek or Scriptures for his innovations.

The latest is some advertisement by the

Church Messenger, but Bro. Ervin is fully able to take care of that. See next issue. This is bringing results, and we are receiving subscriptions from their readers to our paper. Thanks, brethren, keep up the good work. Talk about us all you wish, but please do not ignore us.

—Homer L. King.

ANOTHER CONGREGATION

To the Brotherhood:

We have formed another congregation in Waco, Texas, at 1215 North 25th Street. We meet for worship each Lord's Day at 10:30 A.M. We are opposed to the societies, pastor system, classes, set order of worship, cups and so on. We use only one loaf and one cup and the fruit of the vine—grape juice, in the cup. We have no ill will toward any one and are not "pulling off" from the other loyal congregation here, but are trying to establish another congregation in another part of town. We intend to cooperate with all the loyal brethren and want them to cooperate with us. We invite all who are of like precious faith to meet with us when convenient, and faithful preachers will always find a welcome here. We have purchased the lots and plan to build a house of worship soon at 1600 north 10th Street. We love the truth and are constantly seeking it.

Wesley D. Ballard,
John Staley.

ACKNOWLEDGEMENTS

Contributions received for the Boys in C. P. S. Camps for the month of March:

North Wall Church of Christ, Belton, Texas, by Bro. Hamrick	\$25.00
A Sister of the Siskiyou St. Congregation in L. A.	20.00
A Brother of the Siskiyou St. Congregation	10.00
A Couple of the Siskiyou St. Congregation	10.00
Total	\$65.00

Carl N. Nichols, 849 N. Wilcox Ave.
Hollywood 38, Calif.

Sent To The OPA for C. P. S. Boys

Lees Summit Church, near Lebanon, Mo., Herschel Massie	\$ 25.00
Individuals, San Antonio, Jesse E. James	15.00
Ottumwa, Iowa, Church, Earl Butts	20.00
New Salem Church, Wesson, Miss., Carlos B. Smith	10.00
Clayton Home Church, Green Forest, Ark., Roy Barnes	5.00
Total	75.00
Balance carried over from last month	222.63
Total Balance	297.63
Amount sent five boys, \$30.00 each	150.00
Balance	\$147.63

Our boys now in C. P. S. are: Magnolia, Ark.—Leonard Hendrickson, H. C. Welch, Ben Frentrup, and Travis Cogburn. Bedford, Va.—Fred Kessinger, Jr.; five in all. Others are expected soon. This means that we shall need to dig a little deeper into our finances to care for them. I wonder if there would be any objections from our donors if we send contributions to Christian boys in prison or reform schools, having been sent because of religious convictions. If so, let us hear from you.

—Homer L. King.

GETTING ACQUAINTED WITH OUR PREACHERS



Bro. Bill Harmon, Wichita Falls, Texas, was born in Granit City, Ill., July 23, 1920. He obeyed the gospel March 17, 1942, and soon began taking an active part in the work of the church. For the past year he has been doing some preaching—giving all of his time to it for the past three or four months. In 1941, he was married to Sister Johnnie Cook, sister of our Bro. Cloves T. Cook. Bro. Harmon has a pleasing personality, is an extra good speaker, has a good voice, and is loyal to the Book in every way. I believe he bids fare to make one of our best preachers. He is already a good preacher even though he has only been a member of the church for two years. Bro. Harmon has been traveling with me in the evangelistic work for the past two months, helping in the work, having preached a number of times, and the brethren like him and his preaching. I believe he is one of the cleanest boys in habits I have ever been associated with. The faithful church on 6th St., Wichita Falls, Texas, has helped to finance him, while he has traveled and preached in five states. They are certainly to be commended for this noble work, and I hope the brethren will use Bro. Harmon and support him, for he intends to continue preaching the gospel.

—Homer A. Gay.

NEW BOOKS

Everywhere I go, "Favorite Spiritual Songs" is a real favorite, all right. The printers were late getting them made for us, and some of the congregations had already ordered books from somewhere else, but all say they are either getting our new book or intend to get it soon. We worked hard to put out a book that all could use and appreciate. Of course, there are some songs in the book you do not appreciate, but remember that someone else does. We do not claim perfection, but we will try to do better with the next one. We surely do appreciate the way the brethren have responded.

I get many inquiries about the book of sermons. Everyone who mentions it wants one or more copies of it as soon as it is off the press. By the time you read this I hope to be at home to help Bro. King, and we hope to get busy with the book. It will take time and a lot of hard work, but we will get the book out as soon as we can. We believe it will be a book that will be treasured by the brethren and their children for years to come.

—Homer A. Gay.

Comment: I would like to add to Bro. Gay's remarks above, concerning the book of sermons, that recently we have encouraged an obstacle, but we still hope it may be solved. We are informed that in as much as there is a shortage of paper, we may have to get a permit from the proper authority, before we can publish the book. We shall look into the matter and do our very best to go ahead as planned. We shall notify all who have responded by sending their choices of subjects, just as soon as we have something definite. Let all be patient, please.

Below I give a few excerpts from letters about our new song book:

"We received our new song books, and we think they are fine. I do not think I ever saw a better collection of gospel songs. I am glad we now have a song book published by our brethren. I think the songs by Brethren King, Cook, and Lynwood Smith are fine." —Tom E. Smith, Okla.

"We received the sample copy of 'Favorite Spiritual Songs'. You are to be commended for your excellent work in collecting such songs for our use. I hope that you and Clovis continue to write songs, for yours are fine, and I hope we can develop more song writers. May God reward you richly for your labor. We are ordering for our song practice." —Ervin Waters, Iowa.

"Here is a check for 174 copies of 'Favorite Spiritual Songs' for the Siskiyou St. church. We think they are just fine and that all faithful congregations should have them. May God bless you in your righteous efforts." —Carl N. Nichols, California.

"Send us 62 copies of the new song book. We think they are just fine for almost any kind of singings." —J. D. Elmore, Oklahoma.

"We received our song books last week, and we are well pleased with them. Thanks to you, Brethren Gay and Cook for such a good book." —M. T. Orear, California.

I am sorry I do not have space for more, but they will have to wait until next time.

Yes, the song books are printed in shape notes only, and the price is: 35c per copy; \$1.00 for 3 copies; \$3.75 per dozen; \$13.50 for 50; \$26.00 for 100; postpaid.

Already an order for the second addition is in the hands of the printers. Thanks to the brethren for such hearty response.

Send all orders to Old Paths Advocate, Route 2, Lebanon, Missouri.

—Homer L. King.

Watch the fellow who in speaking of a brother, starts out by saying, "he is a good man but . . ." he is getting ready to unload on you the brother's faults.

OUR HELPERS

Many, many thanks to all for the very encouraging list of subscriptions to the OPA as shown below. Just keep that up for a few more months, and we should be able to enlarge our paper by adding more pages. Keep the good work going, please.

G. H. Horton—12; John L. Reynolds—12; B. F. Leonard—9; Floyd O. Ross—6; W. E. Murry—6; Homer A. Gay—5; Homer L. King—4; Harry Roberts—4; Ervin Waters—4; Barney D. Welch—3; Lizzie Boyle—3; M. J. Buffington—3; Louis P. Howsman—3; A sister—2; James Agnew—2; M. T. Orear—2; Tom Smith—2; F. K. Reeves—2; Mrs. V. A. Dunlap—2; James R. Stewart—2; C. O. Ethredge—2; Van Shannon—1; Mrs. Earl Joy—1; E. J. Lucas—1; Ben Frentrup—1; Mrs. Alma Russell—1; Mrs. J. Carter Bever—1; Loyd C. Dent—1; Elmer H. Hunt—1; L. T. Cryer—1; Mrs. Mae Sammons—1; L. H. Fletcher—1; Lee R. Williams—1; J. H. Sharp—1; Martha Gallemore—1; Marvin E. Fisher—1; J. H. Lackey—1; O. E. Hartin—1; Lila Phillips—1; Mrs. Amos Phillips—1; Earl Patton—1; W. E. Stroud—1; Verina Kendrick—1; Ray Roe—1; E. F. Case—1; Florence Upshaw—1; Leonard Hendrickson—1; L. I. Gibbs—1; Travis Cogburn—1; Mike Shaw—1; Ray Nichols—1; W. V. Cook—1; Total—120.

12-Page Paper

How many of our readers would like to have four more pages added to the OPA, full of good soul stirring articles? I think, I can hear you all saying that you would like it very much. Well, here is how we may realize it very soon. Let every one of you send us one or more subs. within the next 30 days, and the problem is solved. Now, let every preacher, who is a friend of the OPA push this as never before. We need more space for the fight that is now on and others which are in the making! Will you do it? We await with anxiety your response to the call! Yes, we are continuing the special price to new subs.—50c for the first year. This does not apply to the second or third, etc. years. We shall, no doubt, soon have to discontinue this offer. —Editors.

CHURCH DIRECTORY

California:

Los Angeles, 2535 Siskiyou St., 10:30 a.m.
San Diego, YWCA Building, 1025 C. St., 10:30 a.m.

Louisiana:

Marion, (Place not given), 11:00 a.m.

Oklahoma:

Ardmore, 802 Second Ave. N. W., 10:30 a.m.

Texas:

McKinney, Hays Home, 3½ miles No. 10:30 a.m.

(Many congregations are still neglecting to send us the time and place of their Lord's day meetings. Wake up, brethren!)

PASSED ON

Perdue—Thomas B. Pedue, born October, 1853; departed this life March 12, 1944, being 91 years of age. He obeyed the gospel at the age of 18,

being faithful until death.

Survivors are 7 children, 67 grandchildred, 31 great grandchildren, and 3 great, great grandchildren.

Funeral services were conducted at the Rock Creek Church of Christ, by Brother Doss.

—Clarence C. Kessinger.

Resor—Mrs. Golda May Resor, born May 11, 1903; departed this life March 5, 1944, at her home in the Lees Summit community. Funeral services were conducted by the writer March 8, 1944.

—Homer L. King.

Brown—Gilbert Perry Brown, born Nov. 27, 1913; departed this life March 7, 1944, being a little over 30 years of age.

On April 11, 1943 Gilbert obeyed the gospel, and he remained true to the faith until his death, which came after 13 years as an invalid, involving much affliction and suffering, which was endured patiently.

Besides his parents, he is survived by two brothers, two sisters, and a host of friends and brethren.

Our very tender sympathy is extended to the bereaved parents, brothers, and sisters. Let us "sorrow not even as others who have no hope," "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him." "Wherefore, comfort one another with these words" (See 1 Thes. 4: 13-18). Funeral services were conducted by the writer, near Cassville, Mo.

—Homer L. King.



W. E. Stroud, 2488 Poplar Place, Huntington Park, Calif., March 4.—Wife and I attend worship every Lord's day at Siskiyou St., and we feel very much at home with the good brethren. We have learned to love all very much. Pray for us.

A. M. Graham, Rte. 2, Purcell, Okla., Feb. 17.—We are getting along nicely at Washington. Bro. Orvel Johnson preaches for us each 2nd. Lord's day, and Bro. Bill Roden the 4th. Lord's day, giving us good lessons. We received the new song books.

Howard W. King, Box 670, Marion, Va., March 16.—Bro. Travis Cogburn has been transferred to Magnolia, Ark., and we surely do miss him. We received the new song books, and although we do not sound like the Stamps Quartet, we really get a lot of enjoyment out of trying to sing the new songs.

Joe Castleman, 3902 Fannin St., Houston, Texas, March 17.—Recently, I preached at Marlow, Sand Grove, Houston, and Live Oak. Bro. Laurence Rogers was with us the past week. Brethren, I have plenty of time for meeting this year, as I have booked but two. Write me as above, if you need me.

Frank Trayler, Hq. 191 F. A. Gp., Apo. 322, Unit 1, % P. M., San Francisco, Calif., Feb. 29.—Received the OPA last week (Nov. issue), so you see how long 2nd class mail is delayed, yet the news is fresh ever. I was glad to see the good work forging ahead. I am sorry we cannot be in old Mo. doing our share, but the war cannot last forever.

Marvin E. Fisher, Rte. 1, Princeton, Texas, March 17.—The

congregation at McKinney is progressing spiritually. The members are firm and holding steadfastly to the truth. Our meeting place is the Hays home, 3½ miles north of McKinney, Denison Highway, and the time is 10:30 a. m. It seems the loyal churches are prospering, thanks to the truth.

Ira Baker, Rte. 2, Cameron, Texas, March 15.—Bro. Joe Castleman was with us last Lord's day, giving us a very fine lesson. Bro. Buffington is to be with us in July in a series of meetings. The church at Marlow is growing in strength. All seem to enjoy the work and the progress of the OPA.

The Byfords, 701 Turner St., Waco, Texas, March 14.—We enjoyed the preaching and association of Bro. Lynwood Smith, recently. His sermon on The Kingdom of Christ VS The Kingdoms of Men was especially fine. The church here is doing fine. Plans have been made for four meetings to be supported by this church this year.

Pete Howard, Paris, Mo., March 15.—Recently, I preached at Drury over the week-end, and they seem to be doing fine. Lately, six have been restored at my home congregation, Dora. Bro. Buffington preached there last week-end. I hope to get a congregation started at my address above, as I am moving there. Write me as above, please, and pray for me.

Clarence Kessinger, 4502 Jones St., So. Charleston, W. Va., March 16.—We are sorry Bro. Cook and family have left us, returning to their home. He was much help to us in word and song. March 5, Bro. Chan Hill and I were at Smith Creek, resulting in one baptized and one restored. I hope we may get the work renewed at that place. We invite all preaching brethren passing this way to visit us. Pray for me and mine.

Clovis T. Cook, Rte. 2, Lebanon, Mo., March 20.—Recently, I preached for the church in Flemington, Pa.—four sermons and two sermons in private homes, near there. I was glad to meet Bro. Floyd Ross, recently converted to the truth. I was favorably impressed by the zeal and faith of the brethren in Pa. I am to begin, April 23, meetings in and around Wichita Falls, Texas, continuing for about a month.

James Agnew 2721 Stratford Lane, San Diego (10), Calif., Feb. 25.—We meet for worship every Lord's day at 10:30. in the YWCA building, 1025 C St. All loyal brethren will find a welcome. If any of our readers know of brethren in or near San Diego, please write us.

Malcom Myers, 600 E. Merry St., Hammond, La., March 19.—Since our last report, we have had no visiting teachers. We are always glad to have loyal preachers visit us, as we cannot have too much of the Bible taught. We were expecting Bro. Carlos Smith with us today, but he was unable to come.

Leonard Hendrickson, Magnolia, Ark., March 18.—Brethren Travis Cogburn and Ben Frentrup, have recently come into the camp here. Bro. H. C. Welch came a little earlier, making four who stand with the OPA on the simple worship, but there are 14 in all who are members of the Church of Christ. Thanks to all for my check by Bro. King.

F. T. Harrison, Rte. 2, Kinston, Ala., Feb. 23.—The church here is doing fine now. We have purchased the stones for our new house, which we hope to build in the near future. Let us all "love one another with a pure heart fervently," instead of "bitter envy and strife" (James 3:14), and let us not "speak evil one of another, brethren" (Jas. 4:11).

R. A. Hill, 16 Fulham Park Gardens, London (S. W. 6), England, Feb. 18.—I wish to acknowledge receipt of three issues of the OPA (Nov., Dec., Jan.), with thanks. Payment is impossible now, but I have asked the editor of "Scripture Standard" to send you complimentary copies—the only British magazine pleading for N. T. Christianity. In it there are sometimes quotations from OPA. Will write more fully soon, especially about C. O.'s, as I am glad to be one.

J. H. Lackey, Rte. 1, Bx. 6, Springfield, Colo., March 15.—We meet in a small school house, near Campo, about 10 miles from us. We have about 35 members, with good interest in the singing. There are other congregations, near Holly, in Lamar, and another near Lamar, and others in the west part of the state.

W. H. Jones, Alta Vista, Kansas, March 15.—We are still meeting each Lord's day, striving to carry on according to God's appointed worship, in peace and unity. We hope to have a series of meetings in the spring or early summer. Our place of meeting is 3½ miles NW of above place. All faithful brethren will find a welcome.

S. E. Weldon, 1461, Edwin St., Beaumont, Texas, March 18.—I am still afflicted, but my sincere prayers are that we may have a good evangelist locate here to work the cause I love so well. This is a much needy field, and if the preachers would seek out such places, instead of bunching up, attending each other's meetings, much good could be done. (Who will go—Editor.)

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., March 10.—With great pleasure, I report that we now have our lot for our new house paid out. Our crowds at the Lord's day worship remain just about the same as for sometime. We hope to build a house of worship as soon as we are able and can get material.

F. K. Reeves, Marion, La., March 3.—I am glad to report that we are getting along pretty well with the Lord's day worship. We are expecting Bro. Clovis Cook to begin our meeting the 2nd. Lord's day in July. All faithful brethren are invited to stop with us, when passing this way. Let us all work for the Bible way.

Barney D. Welch, Ceres, Calif., Feb. 15.—I overlooked an important item in my last month report, concerning my visit and work in Texas. I had a wonderful visit with my folk and friends in Temple and Belton. I certainly appreciated the good financial support given me by the Belton brethren. (We are sorry this little note was overlooked in the March issue.—Ed.)

Chester King, Hughson, Calif., Feb. 22.—I am now in an effort at the Waterford congregation. The crowds have been good considering the weather. Bro. Paul Nichols is assisting in the meeting, but the wind and rains have been plentiful. The church here is ordering the new song book from the OPA office.

G. H. Horton, Hood River, Oregon, Feb. 28.—Brother Ralph Mustard and wife have been with us most of the fall and winter, and we have enjoyed having them. We are looking for their return in June. We had a short meeting last fall, but we plan a longer one next summer. We certainly would like to see and hear Brother Homer L. King again.

Floyd O. Ross, Lock Haven, Pa., March 18.—The brethren here appreciated the visit and preaching of Bro. Cook the latter part of Feb. The possibility of a Pennsylvania-West Virginia cooperation for mission work was discussed. We trust the same spirit exists in the whole brotherhood. I am preaching each Lord's day somewhere. Pray for me, brethren.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., March 10.—We are trying to complete our church building in time for our meeting by Bro. King, beginning the first Sunday in June. We had hoped to begin a month earlier, but cannot have the house ready, hence postponed the meeting. We need about \$700.00 to complete the house, and any contributions will be greatly appreciated. (These brethren are worthy and loyal, and anything anyone can send them will be much appreciated.—H. L. K.)

Chas. D. Palmer, Kinston, Alabama, March 15.—Since the winter has been too severe to do much preaching, I have not reported recently, but the first week-end, this month, Bro. Reynolds and I went to Pansy, Ala., and one was baptized. A truck load went to Bro. Leslie Cato's for all-day services and lunch. Recently, I received two donations for mission work, from brethren in Texas, for which I am very thankful. This is really a mission field. Best wishes for the cause of Christ.

Ervin Waters, 721 Ellis Ave., Ottumwa, Iowa, March 16.—One has been restored since we arrived here. I have been preaching on Sunday and Wednesday nights. Occasionally I teach on Lord's Day mornings along with other brethren. Sleet, snow, ice, and rain have prevented any expansion of our efforts. We are having song practice weekly with the new song books which have received a very favorable response here.

Bill Harmon, Wichita Falls, Texas, March 15.—I have recently visited several congregations, in company with Bro. Gay, viz.; San Antonio, Waco, Ardmore, Sulphur, Ada, and Oklahoma City. I preached at all places, except Waco and Ada. Feb. 27, I preached at my home church, with one baptized. I wish to thank all the brethren, who have helped me financially, that I may keep going. I appreciate being with Bro. Gay.

Homer L. King, Rte. 2, Lebanon, Missouri, March 21.—The second Lord's day, inst., I was with the faithful, near Crane, Mo., preaching three sermons. We appreciate the efforts of Bro. Buffington in the mission work in this part. We are now enjoying a visit by Bro. Lynwood Smith, and he preached a good sermon for us Last Lord's day. I am to begin the evangelistic work at Huntington, W. Va., June 4. I hope to visit Harrodsburg, Ind., and other churches on this trip, to the East. Bro. Lynwood is helping me with this issue of the paper.

Albert L. Scott, 716 East Putnam St., Porterville, Calif., March 20.—I have recently moved from Strathmore, Calif., to this place. There are still a few who meet for worship as the Bible directs at Poplar, Calif. All faithful preachers will find a hearty welcome to preach for us, and all faithful brethren are invited to worship with us, when passing our way.

M. J. Buffington, Gen. Del., Lebanon, Missouri, March 15.—The mission work in Missouri is progressing nicely. I have been doing some personal work in Lebanon. Feb. 19, I preached at Drury and at Fieldstone, with one confession of faults. Feb. 11, I preached in Lebanon, morning and evening services. March 4 and 5, I preached at Richland, and I expect to return for a meeting in the future. March 9, I preached at Champion, where I am to hold a meeting soon. March 11 and 12, at Dora, the home of Brethren Joe and Pete Howard, whom I learned to love. I am now in a mission meeting at Grogan with considerable opposition. My next will be at Fieldstone. Pray for me and mine.

Paul O. Nichols, 849 Wilcox Ave., Hollywood (38), Calif., March 16.—On February 20, Chester King and I began a meeting of two weeks duration at Waterford. The results were eight baptized and six confessions of faults. Bro. John Reynolds preached once in the meeting, and three confessed faults. This congregation is young, but full of zeal and faith. March 14 and 15, I preached at Stockton in Bro. Barney's meeting. March 12, I worship at Waterford, preaching that night at Stockton. The next night we visited the Marysville congregation. Last night Bro. Barney and I visited Bro. Reynolds' meeting at Arvin. The attendance was good. Let us press onward!

Ark Stewart, Arvin, Calif., Bx. 682, March 19.—Brother John L. Reynolds has just closed a two weeks meeting here. Before he came, we had the S. S., women teachers, and individual communion (?) cups. But, thanks to God, he taught us the truth, establishing the true worship. The entire congregation accepted the Bible way. I would like to urge my S. S. brethren in Calif. to call this man for a meeting, for he will give you nothing but the truth. Bro. Ray Nichols was with him and will remain with us for some time. Bro. Barney Welch is to follow in a meeting in April. Any loyal preacher will find a welcome with us. Our meeting place is 225 Fourth St. Pray for us.

Lynwood Smith, Rte. 1, Box 150, Wesson, Miss. March 20.—From March 3 to the 6th, I was in San Antonio, preaching twice. I enjoyed my visit there very much. I visited in the homes of brethren Jesse E. James and Ben Frentrop. From there I came to Temple where I preached twice. I was glad to again meet Bro. James R. Stewart and the other brethren at Temple. From there I went to Waco where I preached over the week end, and booked two meetings for the month of July near Waco. I enjoyed my visits in Texas very much. At this writing I am enjoying a visit in the home of brethren King and Cook. I preached yesterday (Mar. 19) at the Lee's Summit Church, and attended a singing that night. Should anyone desire my service, write me as above for, "As much as in me is, I am ready to preach the Gospel . . ."

Ray Nichols, 849 Wilcox Ave., Hollywood (38), Calif., March 15.—Feb. 27, I was at Waterford, making a talk with Brethren Welch, King, and Paul (my brother), to a full house. March 5, I preached at Lodi and talked at Stockton. While at the

latter place, I received a call from Bro. Reynolds to assist him in a meeting, where he was meeting with opposition from the S. S. and cups brethren, but many of them gave up their contention and accepted the truth. I was asked to preach in a similar condition, March 12, which I did, and there seems to be much encouragement for a faithful congregation there in the near future. Pray for us and our efforts for good.

James R. Stewart, Rte. 1, Temple, Texas, March 14.—On Feb. 13, I was with the church in Dublin, with good crowds and interest. I am to return for a meeting April 1. Feb. 20, I was with the brethren at Eola, and the next day at Menard, where I heard Bro. Reed Chappel preach. Feb. 22-24, I was with the faithful in San Angelo. On the 27, I was at Houston where we had good singing and a basket lunch. March 5, I preached at Hamilton for my first visit there, but I found the Bible way practiced. I expect to return. I was glad to hear Bro. Lynwood Smith two nights in Temple and have him in my home. March 12, I preached at Belton, with good crowds and interest. Pray for me and the work of the Lord.

Barney D. Welch, 136 So. 4th. St., Montebello, Calif.—On the morning of Feb. 20th., we closed the meeting at Ceres, Calif., with seven baptisms and four being restored. In the afternoon I preached at Waterford, where Bro. Paul and Chester were in a wonderful meeting. I had the opportunity of hearing each of them preach some fine sermons in that meeting. Feb. 21, I began a meeting at Stockton, which after two nights was delayed on account of weather conditions. Feb. 24, at Pomona, 25, at Siskiyou St.; Feb. 26, Waterford; and back to Stockton the 27th. We closed there March 12. One baptism and one restored, a fine young woman and young man. I was happy to have Bro. Ray Nichols with me all the time. Also Bre. Paul and Chester visit and preach. March 13, Paul and I went to Marysville and had a fine meeting that night in the home of Sister Baker. May these words be ours: "Lord help us carry on."

Orvel Johnson, Davis, Okla.—Bro. King will again hold our meeting this year. I held a short meeting for the church at Old Bula, near Littlefield, Texas, the latter part of Feb. While there were no additions I believe some good was done. The brethren seemed well pleased with the effort put forth and supported me well. I will probably return there for more work in the future. Enroute to Littlefield I enjoyed the company of Brethren J. D. Phillips and Buford Hambrick. Heard them talk at Bula while there. While we do not agree on points pertaining to the worship and other things, I enjoy the association of these brethren. We discussed our differences while together. I am sure we all make mistakes but should be willing to reason together and take the Bible as our authority. I have more calls for preaching than I can get to. I go to Eastern Okla., this week-end. Will possibly line up several mission meetings there as the field is ripe unto harvest. The work here is progressing. Pray for us.

Homer A. Gay, Oklahoma City, Okla. March 17th.—I was with the congregation in San Antonio, Tex., over the third Lord's day in Feb. My voice quit me, and Bro. Bill Harmon preached twice for me, good sermons, which all seemed to enjoy. Then, I managed to preach twice. There is room for a lot of work there. We visited and rested two nights with Bro. L. N. Byford in Waco, before going to Ardmore, Okla., beginning there the 24th. and closing the 5th. of March, with no one baptized. Weather was bad for part of the time, and the crowds were small, but we have some good faithful Christians there. I began at Sulphur on the 6th. of March and continued until the 12th. Brethren Fred Kirbo and Orvel Johnson were with us for most of the meeting. I preached the 13th. and 14th. at Ada to splendid crowds with good interest. Then, began the meeting here on N.W. 7th. St., 1836, last night with a nice crowd. We have some very fine Christians here. Bro. Bill Harmon is still with me and is a good helper in the work. By the time this reaches the readers I hope to be at home. Brethren, "the fields are white unto harvest, but the laborers are few." Will YOU work while it is day, the night soon cometh?

Do you believe Solomon knew what he was talking about when he said, train a child in the way it should go and when it is old it will not depart from it?

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 ordinances 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 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).

Vol XVII

LEBANON, MISSOURI, MAY 1, 1944

No. 5

THE COMMUNION (No. 3)

By Ervin Waters

This Is My Body

We have learned from the language involved and the meaning of the institution that Christ took one loaf of bread, concerning which he said, "This is my body" (Matt. 26:26). Since there was a preexisting analogy between Christ and bread, Christ having previously said, "I am the bread of life" (Jno. 6:35), it was only natural and reasonable for Christ to choose this essential, basic, and life-giving food to be "his body" in the Communion. There has been much controversy provoked for centuries over the meaning of the words "this is my body." The Catholics hold that the bread is transformed into the actual physical body of Christ, which doctrine they call Transubstantiation. Christ was present at the giving of this ordinance, his physical body was with them, and the scripture calls that which he took "bread." It remains "bread," which is easily susceptible of proof. No chemical reaction takes place in the bread at the giving of thanks but it is "sanctified" and set apart as his body in the Communion. The Lutherans, desiring to be a little different from the Catholics, teach virtually the same doctrine under the heading Consubstantiation.

Some disciples of Christ, agreeing that neither the Catholics nor the Lutherans understand the meaning of the statement, argue among themselves over whether the word "emblem" should be used in connection with the elements of the Communion. I have found that usually the disputants agree in substance and are simply "striving about words to no profit" (2 Tim. 2:14) because both agree that the bread is not Christ's physical body and both believe the statement he made with reference to it. But some of us, knowing that Christ also has a physical body and a spiritual body (the church), grope for a term to distinguish the bread, which is also his body, from the other two. There should be no offense because we agree.

One Body

It will be interesting and thought provoking for us to consider a study of the oneness manifested in type and antitype. While a type should not be conclusive proof of a truth, it should be recognized as contributing testimony and corroborative evidence confirming a truth or a proposition already established. I have already established the proposition that Christ took "one loaf" at the institu-

tion of the Communion and I now give corroborating evidence.

(1) **One Typical Body**—The Paschal Lamb, used in the Passover, was a type of Christ. Christ is "our passover" (1 Cor. 5:7). That lamb was "without blemish" (Ex. 12:5). Christ "did no sin, neither was guile found in his mouth" (1 Pet. 2:22). That lamb was a "male" (Ex. 12:5) and Christ was also (Lk. 2:22-23). Concerning that lamb the Lord commanded, "Neither shall ye break a bone thereof" (Ex. 12:46), and when Christ was crucified "they brake not his legs" (Jno. 19:33) that the scripture should be fulfilled, "A bone of him shall not be broken" (Jno. 19:36). John, when he saw Jesus coming, cried exultantly, "Behold the Lamb of God, which taketh away the sin of the world" (Jno. 1:29), and in Revelation we learn that he was the "Lamb slain from the foundation of the world" (Rev. 13:8). There were thousands of lambs killed throughout Israel every Passover but there was only one lamb for each Passover assembly, "A lamb for an house" (Ex. 12:3), "In one house shall it be eaten" (Ex. 12:46). In the Communion we have one loaf for each assembly. If I counted correctly, the pronoun "it" is used sixteen times in Ex. 12, referring to the lamb, but there were thousands of lambs throughout Israel. Now the children of Israel were not foolish enough to argue that because the singular "it" was used they were to use just one lamb for the entire nation. On the other hand they were not childish enough to disregard the "it" and say that because they could have many in the nation they could have more than one in one assembly. It was one lamb for one assembly. Now it is one loaf for one assembly.

(2) **One Physical Body**—Christ had only one physical body to offer as a sacrifice on Golgotha for our sins. The Paschal lamb pointed forward in shadow and type to that body. Each Passover assembly had that type. The loaf on the Lord's Table points backward to that body and each assembly properly has only one, since there is but one Christ.

(3) **One Communion Body**—As there was "one body" in shadow and type and "one body" in substance and reality there is "one body" exemplified in the "one loaf" of bread which Jesus took in the Communion. Today we follow the example set for us by Christ because we are not "wise above that which is written."

(4) **One Spiritual Body**—"There is one body" (Eph. 4:4). That body is the church (Col. 1:18; Eph. 1:22-23). There is to be no "schism" (1 Cor.

12:25) or "division" (1 Cor. 1:10) in that body but unity should prevail. There is an interesting connection between this "one body," the church, and the "one body," the loaf, in the Communion. Paul comments upon this in 1 Cor. 10:17, "For we being many are one bread and one body: for we are all partakers of that one bread." Paul, reasoning upon the accepted truth that there is but one loaf in the Communion, deduces another truth, "Because we all partake of that one loaf, we are one body." The fact that we all partake of one loaf symbolizes our unity in the one body. If we accept Paul's conclusion we must accept the premise upon which he reasoned to reach that conclusion. If we believe there is "one body," we must believe there is one loaf in the Communion.

Not a bone of the paschal lamb was broken and not a bone in Christ's body was broken. And the one body, the church, is to have no "schism" in it. Then WHY do brethren inject into this picture that which despoils it? Why do some insist on breaking that one loaf in pieces and distributing them? Would such point sensibly to Christ's body, or to the lamb? Would such be a symbol of unity in the church? As that loaf is one in cohesive union literally, so we, when we partake of it, indicate that we are one in spiritual union. But, when the one loaf is broken scripturally by a disciple who eats his portion, the one loaf, when passed to the next disciple, still possesses that literal cohesive union and still symbolizes the unity of the one body of which we are members and still is that of which Christ said, "This is my body." (To be continued)

—721 Ellis Ave.,
Ottumwa, Iowa.

LIPSCOMB AND SEWELL ON WAR

H. Leo Boles

It is sad that the conditions of society are so often reflected in the church. The confusion, hatred, strife, bitterness, and enmities which are generated by carnal war find expression among the disciples of him who said: "Blessed are the peacemakers: for they shall be called sons of God." Since the recent article on David Lipscomb was published, the writer has received many letters commending it and requesting that more be said about this great man of God. No one in the church today, who is informed, will take what Lipscomb said as authority. If he were living today, he would not want anyone to regard him or what he said as final authority; he would say that the word of God is the only authority for what we should teach and practice. Not many, if any, did agree with everything that he said and wrote; neither are there any today who agree with him in everything that he writes. Yet everyone who wrote about him and to him while he was living respected him; even his worst enemies held him in high esteem and respected him as a man of God. It is doubted if he were living today that he would give any attention to those in this generation who pervert his teachings and slander his character. Possibly some of his students resent with indignation today with greater force the calumnious statements about him than he would if he were

living now. Be this as it may, it is well to look at him as he passed through the great and stormy period of the War Between the States. F. D. Srygley wrote the following about him in "Biographies and Sermons":

"During the war he took strong ground against Christians going to war, and preached his convictions with a boldness that attracted much attention and excited bitter prejudice against him. Zeal for the Southern Confederacy ran high, and impetuous spirits denounced him as an abolitionist, a Yankee spy, an enemy to the South, etc.; but none of these things moved him. When Forrest occupied Columbia, complaint was made to him that David Lipscomb was preaching doctrine that was disloyal, and he ought to be arrested and stopped. Forrest sent a member of his staff to one of Lipscomb's appointments, where, by special announcement, he was to preach the disloyal doctrine that Christians cannot scripturally go to war. The staff officer took a seat immediately in front of the speaker, and gave close, but respectful, attention to the sermon. During the sermon the military officer was several times moved to tears; and after the audience was dismissed, he remarked to a gentleman in the congregation: 'I have not yet reached a conclusion as to whether or not the doctrine of the sermon is loyal to the Southern Confederacy, but I am profoundly convinced that it is loyal to the Christian religion.' An influential man in his native county publicly and repeatedly expressed the wish that the people would run him and all others like him out of the county, but he continued to preach the doctrine of peace on earth and good will among men. When the Union army captured Nashville and took possession of Middle Tennessee, one of the men who had been loudest and severest in denouncing him fell into the hands of the Federal soldiers, and the rumor went abroad that he would probably be punished and all of his property would be confiscated or destroyed. David Lipscomb heard of the distress of this man and several others of his old Franklin County neighbors who had bitterly opposed him, and he promptly went to their assistance. In explanation of the proof against him he made a speech to the military authorities, setting forth the intense excitement all over the country as an extenuating consideration in their behalf. He earnestly appealed to the officer in command to deal generously and mercifully with them, and, in the light of what he himself had suffered and forgiven, his words had great weight with the military authorities. I had an account of this incident a few days ago from old citizens of Franklin County who were familiar with the facts when they occurred. Many Christians and some entire congregations agreed with him that it was wrong for Christians to go to war; and when the matter was properly brought before the two contending governments, at Washington City and Richmond, the constitutional right of liberty in religious convictions was respected, and Christians who held such convictions were excused from military service and recognized as non-belligerents. David Lipscomb took an active part in bringing this matter before the proper authorities in its true light, argued the question in person

before the military governor of Tennessee, and started to Richmond to press the case to a final termination before the Southern Confederacy administration; but he was delayed by military operations, and the case was heard and settled in his favor by President Davis on the merits of his papers transmitted by messengers. The ability, energy, and persistence with which he worked in the cause had much to do with its final success; and if the truth about it is ever written in history, discriminating historians will recognize him as a factor in the effort which established a precedent in the annals of the government at Richmond and Washington City." ("Biographies and Sermons," by F. D. Srygley, pages 161-163.)

J. D. Floyd, in writing of Jesse L. Sewell, has the following to say about his course during the War Between the States:

"It has just occurred to me that the course he pursued at the beginning and during the war ought to be a matter of record in the forthcoming book. You, no doubt, are familiar with that, and it is needless for me to repeat it here, but some things he told me I will here relate. He believed it was unchristian and never allowed himself carried off by the war excitement. He preached his convictions on the subject at all his preaching places. On one occasion, before he left the pulpit, a prominent man came and told him he had committed treason and begged him to get up right there, take all he had said back, and warned him if he did not he would be arrested for treason. In his quiet way he thanked him for his interest in his behalf, but told him he had preached what he believed and could not, for fear of arrest, renounce it. As for being guilty of treason, he knew better than that; that to be guilty of treason he must be guilty of some act of resistance to the government, which he had not.

"A committee, perhaps in Cannon County, waited on him to get him to make speeches through the county to enlist volunteers. They made the flattering statement that he had more influence than anyone else; and if he would make the canvass, the people would be a unit for the war. His reply was in these words: 'Gentlemen, when I get to believe that Jesus is an impostor, the New Testament a fable, and the Christian religion a fraud, then perhaps I might entertain your proposition; but as long as I believe Jesus Christ is divine, the New Testament the word of God, and the Christian religion of divine origin, I cannot, for a moment, entertain it.' Brave words indeed at that time. On one occasion a Christian preacher, who was serving as chaplain in the Federal Army, being camped near, went to see him. When he went into the house, he laid his sword and pistol on the table. Sometime during the day Brother Sewell took them in his hands, quoting, as he did so, Paul's language (slightly changed, though), 'The weapons of our warfare are carnal and mighty through General Grant to the pulling down of the strongholds of Jeff Davis and the casting down of every high thing that exalteth itself against Abraham Lincoln'; and then good humoredly asked if the quotation was correct. Passing through Tullahoma, where Bragg's army was camped, he was asked by some old acquaintances to preach to

them, which he did. On telling me about it, I said to him: 'Brother Sewell, I cannot see how you could get along preaching to soldiers. What did you preach?' 'Oh,' he said, 'I preached them the gospel.' How characteristic of the man! While other preachers, who had made war speeches, were compelled to leave home for protection, he traveled and preached unmolested."

These two men of God were respected during the war and after the war by lawyers, judges, sheriffs, governors, and presidents. They had convictions which did not change with popular sentiment. They were willing to suffer for their convictions. The cause of Christ in the South was promoted by such men of God.

(Gospel Advocate, Feb. 10 - 44)

Comment

The foregoing article, concerning Brethren Lipscomb and Sewell, clearly shows that the position now being held by many of the faithful followers of Christ is not a new thing, but that faithful Christians during all the wars of this nation have bravely contended for the truth on this question, in spite of the criticism and persecution of the world and false brethren.

Brother Lipscomb and others did not have the privilege of the Civilian Public Service Camps, as do our boys now, yet they had families to support just as we do, but they trusted in God and obeyed His word, regardless of consequences. We thank God for the C. P. S., in which conscientious boys may do work of national importance to our country, and we are thankful that even today some Christians have the faith and courage to brave the storm of persecution to take their stand, unpopular as it is, for these camps, instead of being a party to that which they earnestly believe to be wrong. It is not that they wish to be antagonistic to the government, nor disloyal to our country, but they wish to be loyal to Christ, our King.

Just here, I wish to correct a misrepresentation that is being circulated concerning the C.P.S. Some have erroneously stated that those who take the C. P. S. will lose their citizenship, but there is not a word of truth in it. It is only another false statement, intended, evidently, to prejudice and mislead the uninformed.

And, now, may we who are too old or otherwise exempt from military service realize our duty of brotherly love and charity toward them and their loved ones in this their trying hours of sacrifice and faithfulness.

—Homer A. Gay.

When Christians let jealousy crowd out love it is time to repent, or lock the doors at the Meeting place.

The first lesson to learn when you determine to preach, is to determine to practice what you preach.

A man that preaches that "a woman should wear long hair and a man short" then wears his questionable long is inconsistent.

Old Paths Advocate

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TWELVE PAGE PAPER

Beginning with the next issue, we shall give you a twelve page paper instead of eight, the Lord willing. We are thankful to the Lord and the brethren for making this possible. The brethren have responded with very encouraging lists of subs. for the past few months, giving us the funds necessary to meet the added cost.

Warning! In order to continue the added pages each month, means that our friends will have to put forth a greater effort to obtain subs. in order to keep pace with the added cost. Please, remember this.

Writers, Notice: We are in need of some good articles, well written, on "first principles" of the gospel. Too, the four extra pages will permit more writers to be heard in the paper.

Price of Subscriptions—In order to meet the extra cost, we are compelled to discontinue the fifty cent offer to new subs. Hence, beginning June 1, the price will be one dollar the year to all. Let us work!
—Homer L. King.

CHURCH DIRECTORY

Oklahoma:

Oklahoma City, 1836 NW. 7th St., 10:30 a. m. and 8:00 p. m.

Texas:

Austin, 1624 East 7th St., 10:30 a. m.
Beaumont, 525 Hariat St., Afternoon.

California:

Lodi, Garfield & Hilborn Sts., 10:30 a. m. and 7:30 p. m.

El Centro, Seventh and Brighton, 10:45 a. m. & 7:30 p. m.

(Note: This church was incorrectly listed at Imperial in the March issue)

Missouri:

Cross Hollows, 8 miles N. E. of Cassville, 11:00 a. m.

Nigal, near Grogan, 16 miles from Willow Springs, 2:00 p. m.

Colorado:

Campo, Ira D. Hooker home, Rte. 2, 10:30 a. m.

Mississippi:

Red Oak Grove, 7 miles N. of Summit, Old Highway 51, 11:00 a. m.

NOTE: Have you sent us the time and place of your meetings? Do so at once.

HERE AND THERE

"Favorite Spiritual Songs"

Our first edition (2160 copies) have been sold, and we are looking for the second edition from the printers every day now. We hope you will not have to wait long if your order has not been filled. We were gladly surprised the way our first song book has been so gladly received by the brethren in general. I am sorry I do not have space to give you quotations from our customers in praise of the book.

The price remains the same so far—35c per copy; \$1.00 for 3; \$3.75 per dozen; \$13.50 per 50; \$26.00 per 100; postpaid.

Book of Sermons

Due to the shortage of paper and covers, we are having some difficulty in completing our arrangements for the publication of this proposed book, but we are still working to get it through. We hope to have something definite for next issue. We do not intend to abandon the idea.

Clark-King Discussion

Proposition: The Scriptures teach that an assembly of the Church of Christ, for the Communion, may use a plurality of cups (drinking vessels) in the distribution of the fruit of the vine. N. L. Clark affirms; Homer L. King denies. Now in tract form, 29 pages. Prices per copy 10c; \$1.00 per dozen copies; postpaid. Have you read it?

Another Proposed Discussion

In a recent issue of the Church Messenger, a written discussion of our differences on the number of cups to be used in the Communion, to be run in our paper and their paper, was suggested to Bro. Ervin Waters by the editor. Bro. Ervin informs me that he has submitted propositions to them for discussion. We hope to have something definite in the next issue.

Shall We Support Brother McGill?

Recently, we published a letter from Brother L. L. McGill, Wishart, Sask., Canada, telling of his willingness to enter the mission field in Canada, if he could live while doing so. Some have responded with an offer to help. It should be done. He is able and worthy. Send your contributions direct to him or to Homer A. Gay, Rte. 2, Lebanon, Missouri.
—Homer L. King.

OKLAHOMA MISSION WORK

Spring is here and the congregations of Oklahoma met in Oklahoma City, March 26th, and each put his shoulder to the wheel of the old "Mission Wagon" and rolled it from under the shed, where it was placed last fall. It is the same old machine, but we overhauled it.

April 1, Bro. Clarence Snodgrass, from Texas, began sowing the seed of the Kingdom.

When we read Matt. 28:19, the first thing we think about is sending preachers into the field. That is the way the Apostles evangelized the world. Paul walked all over Asia Minor. God wants us to use every Scriptural way available to spread the gospel.

There is a Scriptural way, being used by the secretaries and by our erring brethren, which we

are neglecting, and that is by the use of leaflets, pamphlets, tracts and so on. This is a splendid way to sow the seed of the Kingdom, and why neglect it? As a silent preacher they get into places where a gospel preacher never could hope to go. Tracts and leaflets are good to hand to interested people with whom you may not have time for a lengthy conversation. They are a great help to those who do not have ready the chapter and verse on the subject. A tract will serve as a reminder and may be read as time permits.

In railway stations and bus depots, we see racks filled with various kinds of tracts. Why cannot we have a rack in such places, filled with true teachings of the Word? Distribution could be kept up by a tract fund, something like our mission fund. This should not be longer neglected. "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Eccl. 9:10).

—Jessie Waters, 3637 N. W. 12th,
Oklahoma City, Okla.

Comment: I believe a tract fund can be maintained. In fact, several have told me they would contribute to such fund. I know a brother who will do the work of printing the tracts and leaflets at about cost. I would be glad if brethren would write something for such tracts and leaflets. I would be glad to hear from brethren who would be interested in helping to finance such work. Said tracts, leaflets, and pamphlets to be used for free distribution.

—Homer A. Gay.

ACKNOWLEDGMENTS

Contribution received for the boys in C. P. S. Camps for the month of April:

San Diego Church of Christ	\$15.00
Sister Murry, of Waterford Church of Christ	1.00
A Sister of the Siskiyou St. Church of Christ	20.00
A Brother of the Siskiyou St. Church of Christ	10.00

TOTAL.....\$46.00

Carl N. Nichols,
849 Wilcox Ave.,
Hollywood 38, Calif.

Contributions Sent To OPA

Lees Summit Church, Lebanon, Mo., Herschel Massie	\$25.00
Kansas City, Mo., Church, Sister Paul Ackey	25.00
New Salem, Miss., Church, Lynwood Smith	10.00
Ottumwa, Iowa, Church, Earl Butts	20.00
Bro. and Sister J. B. Lasater, Dallas, Texas	11.00
Temple, Texas, Church, Leo Turner (March 25)	15.00
Temple, Texas, Leo Turner (April 13)	15.00
Clyde Middick and Wife, David, Okla.	10.00
Brother and Sister F. E. Wade, Fort Worth, Texas	13.00
San Antonio, Texas, Church, Jesse E. James	22.25
Spring Hill and Mallory Chapel, Frank Cobbs	30.00
Maple Church, Green Forest, Ark., J. W. Barnes	5.00
A. E. Cogburn, DeLeon, Texas	5.00

TOTAL.....\$206.25

Amount sent five boys, \$30.00 each.....150.00

Balance.....\$ 56.25

Balance carried over from last month.....147.63

TOTAL BALANCE.....\$203.88

We appreciate the hearty response to this cause. Sonny Boy Gay is to be inducted in CPS next month.

—Homer L. King.

MEET BROTHER KESSINGER



Charles Clarence Kessinger, 4502 Jones St., So. Charleston, W. Va., was born in Boone County, W. Va., August 19, 1918. He obeyed the gospel April 12, 1940, under the preaching of the writer. In January 1941, he preached his first sermon, and has continued preaching regularly. He is loyal in every respect, possessing outstanding ability in many ways. He has been associated with many of the loyal preachers, and attributes much of his success to their interest in him. He has done much good in W. Va., baptizing several. Bro. Kessinger, has a Christian wife and two children, but he is ready to make the sacrifice that is required to preach the gospel. He has a pleasing personality; is clean and neat; is studious, and is an interesting speaker. Brethren wanting meetings will do well to call him. My recommendation comes from the heart and is unsolicited.

—Clovis T. Cook.

OUR HELPERS

Here is another very encouraging list of subs. to the OPA, and we appreciate the efforts of all more than we can tell. We thank you and ask you to continue your efforts to increase the circulation of this paper:

M. J. Buffington—19; James Winchester—11; Cleo Fancher and wife—10; Barney D. Welch—7; Bill Harmon—7; Mrs. Hazel Cobb—6; Ira D. Hooker—5; Homer L. King—5; Mrs. Zula Orten—3; Paul Nichols—3; Tom E. Smith—3; Mrs. J. E. Jones—3; Mrs. A. F. Pruett—3; F. E. Wade and wife—3; Ervin Waters—3; Mrs. H. G. Perry—3; W. I. Blanton—3; E. J. Smith—2; Mrs. Hugh Milner—2; Cyrus Holt—2; Clarence Snodgrass—2; T. F. Thomasson—2; E. A. Lowry—2; Ira Baker—2; Lynwood Smith—2; Carlos B. Smith—2; J. J. Reece—1; Mrs. Ora Triplett—1; A. J. Bunderson—1; J. A. Perkins—1; Grover White—1; Victor Lassetter—1; J. C. Butler—1; O. E. Hartin—1; Joe Castleman—1; C. W. Jernigan—1; Lewis P. Howsman—1; L. C. England—1; C. T. Springs—1; Total—128.

WAS LINCOLN IMMERSSED?

Concerning a statement made by Frederick D. Power, long-time minister of our Vermont Avenue Christian Church, Washington, D. C., to the effect that Judge Black, Attorney-general under Buchanan, and one of Lincoln's closest friends, once stated to Power that Lincoln had made all the arrangements for his own immersion, but was later deterred by the opposition of his wife, we have the following word from G. M. Weimer, 549 E. 87 Place, Chicago, Illinois:

"I met Brother John O'Kane, who was state evangelist in Illinois. It was at a convention. We were together about all the time. The Lincoln matter as to whether he (Lincoln) had ever been baptized came up. Brother O'Kane told me one day, 'Yes, Brother Weimer, I know all about the affair. On the night before Lincoln was to be baptized his wife cried all night. So the matter was deferred, as she thought. But soon after Lincoln and I took extra clothing and took a buggy ride. I baptized him in a creek near Springfield, Illinois. We changed to dry clothing and returned to the city. And by his request I placed his name on the church book. He lived and died a member of the church of Christ.'"

There has been a prevailing tradition to the effect that George Washington was immersed by a Baptist progenitor of the famous Gano family of Kentucky. However, it does not appear to be possible to raise the story from the realm of tradition to that of authentic history. F. D. Power very definitely asserted, both in his Milligan lecture and in personal conversations with us after the address, that the Black incident was absolutely authentic, and that he (Power) had heard Judge Black make the statement more than once. Nothing, however, was said about the alleged baptism by John O'Kane. O'Kane was very prominent in Indiana and Illinois and undoubtedly knew the Lincoln family. Lincoln's opposition to creeds and ecclesiasticisms combined with his deep personal faith in the Bible will always give color to stories of this kind. There is much to be said in favor of his adherence to the principles of the Disciples of Christ, whether he went any further or not.—F. D. Kerchner, in the Christian Evangelist.

RECEIVED ENOUGH HELP

Brother W. M. Rollins, of Washington, Oklahoma, sends us a list of the contributions received from the brethren for his son, who had the misfortune of a burn-out as reported in the OPA recently. Brother Rollins wishes to let the readers know that he thinks his son has received enough, which is commendable on his part. Here are the acknowledgments:

Woodard Clouse and wife, \$15.00; Church in Lebanon, Mo., \$25.00; Church at Washington, \$75.00; Church, Oklahoma City, \$34.00; W. E. Covey, \$10.00; Church, Sulphur, Okla., \$50.00; C. G. Fancher, \$25.00; A. D. McNeil, \$5.00; Bro. Mead, \$10.00; A. F. Deathridge, \$5.00; A sister, Guthrie, Okla., \$50.00; A. E. White, \$12.50; Church, Davidson, Okla., \$12.50; H. E. Thompson, \$10.00; John A. Crow, \$2.00; Church, Healdton, \$25.00; Irvin R. Boss, \$25.00; Harry Roberts,

\$2.00; W. R. Parker, \$10.00; Bro. Tucker, Ceres, Calif., \$25.00; A. J. Mason, \$35.00; J. C. Fisher, \$15.00; G. H. Horton, \$20.00. Also, some others whose names and amounts have been misplaced, but the total was over \$500.00. Bro. Rollins adds:

"Words cannot express our thanks for the kindness and love of the brethren shown us during this awful tragedy, and I feel that the help has been sufficient, since the friends and neighbors have contributed liberally in addition to what has been sent us."

As we view the above expression of real Christianity, we are convinced that New Testament Christianity has not perished from the earth. In the last few years the brethren have been taught to give as never before in my lifetime, and it is bringing results. Thanks to the preachers and teachers, who are now preaching a full gospel.

APPEALS FOR HELP

McAlester, Oklahoma—Brother Lee R. Williams, 234 W. Cherokee, has made a great sacrifice to build up the cause in that town, and by the liberality and sacrifice of the faithful few there, they have been able to pay for the lots on which to build a house for worship. They are unable alone to build, and they would appreciate anything sent to them for this purpose. I have labored with them much, and I believe they are worthy.

Monroe, Louisiana—Brother Carlos B. Smith, of Wesson, Miss., has recently visited the brethren at Monroe, and he reports that they are in need of help to complete their little church building, which is under construction. Brother Smith urges the faithful brethren to help these brethren, as he believes they are worthy. Send any help to Will Davis, Route 1, Box 73, West Monroe, La.

Huntington, West Virginia—Brother B. F. Leonard, 1714 Jackson Ave., writes me that they have a house under construction in a nice location of their city, but are in need of financial help to complete the building in time for their summer meeting, as they have no house of their own, having met in a rented store building. I have labored with these brethren and I believe they are faithful and worthy. My home church is sending them a donation, and anything you can send will be appreciated.

Portales, New Mexico—Brother Amos Phillips, Rte. 2, writes us that their church building is nearly 40 years old and is in urgent need of repair or remodeling. He reports that anything anyone can send will be very much appreciated. Send all contributions to the above address.

—Homer L. King.

Homer A. Gay, Lebanon, Mo., April 16.—We had, I believe, a good meeting in Oklahoma City, closing March 26. Five confessed faults, and the church was left in better spirit. We have some good material in that church, who are doing a good work. I was glad to be associated with our preaching brother, Bill Roden. It was our first meeting, but he impressed me as being a good Christian, true to the Book, and the brethren tell me that he is a good preacher. Bro. Bill Harmon was with me through this meeting, being a lot of help, preaching three times. We had visitors from Sulphur, Davis, Sentinel, McAlester, Maud, perhaps others. The brethren report that two have come from the S. S. brethren since we closed. I preached to a good crowd in Lebanon a week ago. Bro. Bill Harmon preached at Lees Summit today, which was appreciated by all who heard him.

From the Fields

T. F. Thomasson, Trechado, New Mex., April 6.—We are still holding the "fort," keeping the banner of Christ waving. Best regards to all the brethren.

C. W. Jernigan, Rte. 2, Bx. 491B, Austin, Texas, April 10.—We meet for worship at 1624 E. 7th St.; 10:30 a. m.; one loaf, and one cup. All loyal brethren are invited to meet with us. We "endeavor to keep the unity of the spirit."

E. Mears, Rte. 2, Norwood, Mo., March 28.—Bro. Joe Howard preaches once a month for us. We are looking forward to the mission meetings. We thank Bro. and Sister Proctor, Sandy, Oregon, for \$1.00 donation to the church at Champion.

J. W. Barnes, Green Forest, Ark., March 27.—We are still meeting for worship in our new house, near Maple. We are looking forward to a meeting the first half of October by Bro. Ervin Waters. We mean to complete our house by that time.

Carlos B. Smith, Wesson, Miss., April 14.—I was with the faithful few at Hammond, La., the 4th Lord's day in March, and at Marion, La., the second Sunday in April, stopping to see Bro. Will Davis, enroute home. I enjoyed being with all.

W. W. Wilks, Rte. 4, Dublin, Texas, March 24.—I am still contending for the "Old Paths" and for that which is written. I will have some time for summer meetings. If anyone should need my services they may write me at the above address.

Batsell Moore, C. P. S. Camp, Mancos, Colorado, April 13.—Things in camp here are about as usual, concerning the church and its work. I am very much in favor of making the OPA larger by adding more pages, that we may have more space for articles.

T. R. Chappell, Eola, Texas, April 3.—The church here is getting along just fine. We have decided to send \$25.00 per month to Bro. Clayton Fancher for the mission work in Texas. We are looking forward to a meeting the last two weeks in August by Bro. Clovis Cook. I preached at the Lake View church over Lord's day, with good attendance. May the Lord bless in our efforts.

Clyde Middick, Davidson, Oklahoma, March 25.—We are "endeavoring to keep the unity of the spirit in the bonds of peace" as best we can. We are looking forward to a meeting by Bro. Stewart sometime in April. We were much grieved over the passing of our dear Sister Rosie Stone, who departed this life March 14, at the ripe age of 77, being faithful unto the end.

James R. Stewart, Route 1, Temple, Texas, April 14.—I preached at White Hall, March 19. March 26, I preached in Bro. Richmon's home, near San Saba, where four meet for worship. I expect to be in a mission effort soon at Goldthwaite, where there is one Christian family. April 2 to 9th, I was in a meeting at Dublin, with good crowds and interest, but no additions. Pray for me and the work.

Frank Trayler, Chap., Somewhere in New Guinea, March 18.—This brief note is to report 2 more baptisms in New Guinea. I had the services at noon today, and I baptized the men in the blue Pacific Ocean. A quartet of men sang "Oh Happy Day," their voices wafting out over the waves from the shade of a gnarled old tree on the coral shore. It was like old times. I have been breaking bread each Lord's day, through difficulties. I am happy to be of service, and I ask the brethren to remember me in prayer.

Fred Kirbo, Spring Hill, W. Va., April 18.—I am here doing a lot of personal work and preaching some. We hope to do some mission work soon. Enroute here our baby took pneumonia, while in Bro. Homer Gay's home, and we were delayed several days. I shall never forget their kindness. While

there, I preached 5 sermons at Lees Summit, baptizing 5 and restoring one. We expect to be here until July 1. If any should write us, note the address above.

Ervin Waters, 721 Ellis Ave., Ottumwa, Iowa, April 15.—The work continues about the same here. I have been preaching in Ottumwa on Sunday evenings and Wednesday evenings. We have song practice once weekly with "Favorite Spiritual Songs." April 14, I visited Moravia to investigate the possibilities there. April 23, we are to begin a series of meetings at Ottumwa.

Joe H. Howard, Dora, Missouri, April 16.—On April 1-2, I preached to a fine crowd at Champion School house, and I plan to return May 1, then to Fieldstone, after which I am to begin the mission work in the Ozarks. Brother Buffington and wife visited with me recently. Brethren, let us press on in the fight regardless of the opposition. I hope the OPA can be enlarged.

Tom E. Smith, Box 893, Healdton, Oklahoma, March 28.—Things concerning the cause of Christ in this part are moving along very nicely, it seems. The young boys have begun to develop and to work in the Vineyard of the Lord. I baptized a young man into Christ Lord's day night, March 19. I am sending some subscriptions to the Old Paths Advocate, and I shall send others as I get them.

S. E. Weldon, 1461 Edwin St., Beaumont, Texas, April 13.—Brother Joe Castleman came to our rescue in this part, with a view to building up a faithful congregation. We started the services Easter Sunday, with two members. To know Bro. Joe is to love him, and he seems to have the true fighting spirit of a Christian. We are located at 525 Hariat St. We meet in the afternoon. Any loyal preacher or Christians will find a welcome.

J. B. Lasater, 2309 Bossereau, Dallas, Texas, April 4.—While living here, we have been meeting with the church in Fort Worth, on Vaughn Blvd., as we have no strictly loyal church in Dallas as we see it. Although the church in Fort Worth is small, yet we are striving to keep the work going according to the Bible plan. All faithful brethren will find a welcome.

Ben Frentrup, Magnolia, Ark., April 9.—There are 15 who are members of the Church of Christ, meeting for worship in this camp, as the Bible directs. The wives of four of the boys are here now, hence there were 20 to commune today. About all of the boys are able to give good lessons. We are striving to be "faithful unto death." Pray for us. (Note: We have word from Ben's wife today that while Ben was hurt in the tornado, he is now up on crutches.—Ed.)

L. N. Byford, 701 Turner St., Waco, Texas, April 13.—Bro. Cyrus Holt visited Jones Hill last Sunday, reporting a nice crowd. Brother Wesley Ballard preached at So. 4th St., Sunday, after Brethren Francis and Tommy Holt made short talks. There was a full house in attendance. We are sorry to report that Bro. Kirk is sick again. The attendance problem is pretty well solved, when all the members take enough interest to attend regularly.

E. H. Miller, LaGrange, Ga., April 10.—We had a great day at the home church yesterday, baptizing two, and two came over from the S. S. and cups church, making four more soldiers fighting for Jesus. Last month I conducted a 16 days meeting at Mt. Vernon, Ky. I baptized a soldier boy and one was restored. The attendance was very good, and we think others were almost persuaded. I have room for but one more meeting this year. Success to all faithful preachers.

Bill Harmon, 1317 N. 6th St., Wichita Falls, Texas, April 20.—I am now visiting in the homes of some of our preachers, near Lebanon, Mo. Last Lord's Day I preached to the church at Lee's Summit, morning and evening. The crowds were very encouraging. The 9th, I was with the faithful few in the home of Bro. Lee R. Williams, McAlester, Okla. That evening we went to Hartshorne, Okla., and I preached in the home of Bro. Gray who has the worship in his home. April 2, I was with the Fruitland Church, preaching once. I will be at my home congregation for a few weeks to be with Bro. Clovis Cook during his meeting. He will do some mission work in that part. Brethren may we continue to labor, even though the results seem small.

C. H. Elliott, Route 2, Cassville, Mo., April 10.—The church at Cross Hollows continues to carry on according to the New Testament way. Bro. John Hall and family, of Rogers, Ark., met with us today. We were glad to have them. Our place of worship is located 8 miles NE of Cassville, and we meet at 11:00 a. m. All faithful brethren and preachers will find a hearty welcome.

G. A. Canfield (colored), Rte. 1, Box 78, Marion, La., April 19.—I have just returned home from a meeting at Brookhaven, Miss., which continued over two Lord's days. We baptized a man, who had been a Baptist for over 50 years. Brethren from four points attended our efforts both Lord's days. The church seemed much strengthened. I certainly enjoyed this meeting, as I began this work, sponsored by the white church at New Salem, a few years ago.

E. J. Smith, Rte. 2, Box 108, Iowa Park, Texas, April 22.—The church at N. 6th St., Wichita Falls, is doing very well. Bro. Clovis Cook is to begin a meeting here tomorrow. We hope for much good. I became sick March 1, and have been to worship but once since. I am very thankful I can be up some now, but I am not able to attend services yet. I have had to give up my shop work, and I am looking forward to when I can preach and defend the gospel. We need the prayers of the saints.

Raymond Bray, Oklahoma City, Okla., April 17.—Brother McLemore preached for us last Lord's day morning and Bro. Rozzell at night, and one confessed faults. The church here is doing fine, and we all were strengthened by Bro. Gay's meeting. Bro. Kirbo is to hold us a meeting in July. There is prospects of a debate with the Sunday school and cups brethren in this part, as their preacher has challenged for a debate on these questions, and we intend to submit propositions to him.

Joe Castleman, 3902 Fannin St., Houston (4), Texas, April 11.—I have recently preached at Marlow, Sandgrove, and Houston. I was with the faithful at Pineland, Texas, where my brother, Jim, meets for worship. The brethren had been using S. S. preachers, and the results were as usual, division. We are trying to establish the cause in Beaumont, where only three of us broke bread in a private home yesterday. They need help, and anyone desiring to help may send to Bro. S. E. Weldon, 1461 Edwin St.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., April 12.—Bro. Bill Harmon preached for us April 9, forenoon, and at Hartshorne in the afternoon, where we hope to have a mission meeting this summer. I commend Bro. Harmon to any who may need him. He should be in the field all the time. We now have our lots for a new house in McAlester paid out. We plan to sell one lot to apply on the house, and we would appreciate any help we can get. (Note: Bro. Williams is worthy of help, being loyal and zealous. Send to his address above, brethren.—Homer L. King)

M. J. Buffington, Box 110, Lebanon, Mo., April 12.—On March 12, I began a mission meeting at Grogan, near Wilcox Springs, Mo., continuing for 15 days, resulting in three confessions of faults, and a congregation established in the Bible way. The members there had not been meeting for worship for about eight years. A hearty welcome is extended to all faithful preachers passing that way. April 8, I preached at Lebanon, morning and evening. I am doing some personal work here. Last Lord's day, I preached at Claxton and at Lebanon at night. I go next to Clio tomorrow night.

W. M. McLemore, 3808 Key Place, Okla. City, Okla., April 14.—The church at 1836 NW. 7th St., this city, is progressing nicely. We were very much edified by a series of gospel meetings by Brethren Homer Gay and Bill Harmon in March. A number confessed faults. Too, we enjoyed their visits in our homes. We appreciated the Bible instruction by Bro. Gay and learned to love him more, and we were impressed with the sincerity and earnest desire of Bro. Bill to preach the gospel. With his zeal and ability he should make a useful preacher. A faithful brethren will find a welcome with us.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., April 14.—March 18, I was with the congregation at Arvin during the meeting held by Bro. Reynolds, preaching that

night. The next afternoon Bro. Reynolds and I drove to Fresno, where I visited the night service, assisting in the teaching, while Bro. Reynolds went on to Ceres. Again March 26, I was with the congregation at Arvin in company with Bro. Barney Welch. My brother, Ray, was also present, having consented to assist them in getting more firmly established on the solid rock of truth. Bro. Barney and I both taught at the morning service and I delivered a sermon at the night service. April 2, I was with the congregation at Marysville, where I preached in the morning, and Bro. Ralph Mustard preached that night. Tonight I visited the meeting at Pamona with Chester King doing the preaching. The battle is on! What are we doing?

Homer L. King, Rte. 2, Lebanon, Missouri, April 20.—Recently, Brother Fred Kirbo came by, en route to W. Va., and preached five sermons, baptizing 5. The following Lord's day, I baptized 2 more, hence the home church is starting the year off in a nice way. Last Lord's day and night, Bro. Bill Harmon gave us two good lessons. We were glad to have these brethren visit with us and preach to us. I am to preach to the church in Lebanon next Lord's day and night. My first evangelistic meeting is to be at Huntington, W. Va., beginning the first Lord's day in June, continuing over three Lord's days. We shall appreciate any brethren, from other places, who can attend. I may visit Harrodsburg, Indiana, en route, also Middletown, Ohio. As we begin the work this year, let us put forth our best efforts in these "perilous times." May God bless all the faithful preachers and brethren in general.

Clarence C. Snodgrass, Rte. 1, Tuscola, Texas, April 15.—I have preached at a number of points in Texas, holding a meeting in Abilene, with good results. The meeting was held in the new church building, and one was restored. However, a number from the S. S. and cups congregations attended. Although we were hindered by bad weather, we believe the results were worth the efforts put forth. I am now in Oklahoma in mission work. Our first meeting is to be in a school house about 5 miles west of Seminole, followed by our next at Maud and at other points. The brethren in Oklahoma are really in the work with all their hearts. May the Lord ever bless them and all others who walk by faith. I appreciate the efforts shown in Texas the past few months. Brethren at Eagle Pass, San Angelo, Cedar Gap, Abilene, and Stamford, are sending help to Bro. John Snow, treasurer, for mission work in that part. They need a preacher around Abilene all the time.

Clovis T. Cook, Lebanon, Mo., April 20.—I preached for the Mt. Home, congregation over the fourth Lord's Day in March, booking a singing school and a meeting. Bro. Lynwood Smith, accompanied me, delivering a fine sermon in the afternoon. I am to begin a meeting at the Sixth St., church, Wichita Falls, Texas, April 23, continuing in that vicinity for one month. I am in receipt of a letter, telling of the death of Sister J. W. Moore, Stockdale, Texas. This is very sad news to me and to all who knew her. She was in her middle 80's, having been a member of the church for over 75 years. She was a staunch supporter and faithful reader of the O.P.A. In 1935 I remember talking to her about the Sunday School. She told me some interesting things about the practise of the church in her early life. Naturally, the Sunday School was not practised. I am sorry we do not have the details for an obituary.

Barney D. Welch, 136 S. 4th. St., Montebello, Calif., March 15.—Accompanied by Paul Nichols, I visited Bro. John Reynolds' meeting at Arvin, Calif. March 16, Monrovia; March 17, Siskiyou St. L. A. I enjoyed very much the good singing and talks at the above places. March 19, I worshiped at Montebello in the morning, preaching at Siskiyou St. the same night. March 23, Pomona; March 24, Siskiyou; March 26, Bro. Paul Nichols and I preached at Arvin. March 29-30, I attended a religious discussion at Yuba City, Calif. March 31, I began a meeting at Corcoran, closing with one baptism. April 6, April 7, I visited Bro. Chester King's meeting at Pomona. April 9, I began a meeting at Arvin, which is in progress at this writing. Glad to have the two Nichol brothers (Paul and Ray) with me at present. I am very sorry space will not permit me to make a more detailed report and express fully the kindness and hospitality received at all places I have been. May God bless you all.

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 ordinances 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 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).

Vol XVII

LEBANON, MISSOURI, JUNE 1, 1944

No. 6

"THE BOOK OF LIFE"

Morris Lynwood Smith

According to the Scriptures, God has something on which the names of his people, the redeemed, are inscribed. That upon which the names of the saved are written is called a "book" in many places through the Scriptures. There are various passages which allude to it as "Book of Life," "Lamb's book of Life," "My Book" and "The Book which I have written."

It is very solemn and striking to know that God, the great Being that now ruleth over us, and who hears everything we say, knows everything we do, and even reads the thoughts we think, is keeping our record.

All those who are redeemed by the blood of Christ, freed from sin and are true followers of Christ have their names written in this wonderful book that is kept by the God who watches over us. For in Phil. 4:3, where Paul is commending some godly women who had helped him in his labors of the Gospel, says: "Help those women which labored with me in the Gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life."

There could be no greater joy and consolation than to know that our names were inscribed upon the eternal pages of God's "book of remembrance." The Apostle John, when penning the prophetic message dictated by the divine Spirit of God, wrote: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Here we have the blessed assurance of knowing that, if our name is once enrolled upon the pages of this wonderful book, it matters not how much tribulation, pain or persecution we may suffer for the name of Christ, if we are faithful to the extent that we will "overcome," we have the assurance that our name will never be "blotted out of the book."

The world may ruthlessly cast us aside and "count us as the offscourings of all men"; yes, they may even hate us for the name of Christ, yet we may sing:

"Let the world have it's honor, ambition and fame,
In the Lamb's book of life is written my name;
When the world is on fire, still my name will endure,
And my kingdom and palace will then be secure."

It is not only a very great and important privilege to have our name in this great book of God; but only those whose names are found therein will be permitted to gladly sweep through the beautiful gates into that land of glory. We read: "And there shall in no wise enter in anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they that are written in the Lamb's book of life" (Rev. 21:27).

Since we may clearly conclude from the above passage that only those whose names are in the book of life will be permitted to go into rest; the question of paramount value is this: "What must I do to have my name written upon the pages of this book?" We shall answer this question by asking another one. When is a child's name written on the family record? After he is born, or before? We are all aware that the parents write the name of the child in the family record after he is born into the family—not before.

So it is with God. Our names are written upon the "Lamb's book of Life" (family record) after we are born into the family of God. It would be foolish to reason otherwise. Jesus said, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (John 3:5). Thus in order to have our names in God's family record, we must get into His family. We see that in order to get into the family we must be born into it. It is also seen that baptism is that birth, for that is the step that puts us into Christ (Gal. 3:27).

Someone might say, "Is baptism the only thing that is included in the birth? I would not think so. There are some very essential prerequisites to baptism. We are commanded to believe, or have faith (Heb. 11:6); repent (Luke 13:3); confess, (Matt. 10:32). These are the steps that must precede baptism. When one is obeying these steps we might say that he is in the embryo state. After he has obeyed these commands and then obeys the command of baptism, he is born again (John 3:5). At that point he enters the family of God and his name is enrolled upon the pages of the Book of God, which is but his family record. In Heb. 12:23, we read: "Unto the general assembly and church of the firstborn, which are written in heaven." From this we see that when we become a member of "the church of the firstborn," then our names are written in heaven" on the "Lamb's book of life." And, if we remain in the favor of God, we have an inheritance with the saints in light. For we are now on the family record and we are an heir to the pos-

sessions that the Father has laid up for his family.

Now, someone might argue that since one is born into the family, it is not possible for him to be "unborn." In fact, they are arguing that he "cannot fall from grace," or no matter what he might do, there is nothing to cause his name to be taken from the book on which it was once written. It is true that he is a son, and cannot be "unborn." He will always be a son of God; but the son might so conduct himself that the Father would disinherit him, remove his name from the family record, and he would be denied the inheritance.

But to prove conclusively that one may so sin as to have his name taken from God's book, we may look to Ex. 32:32, 33. Here Moses was pleading for God to forgive Israel. He even tells God if he will not forgive Israel, to blot out his name also from his book. "Yet now, if thou wilt forgive their sins . . .; and if not; blot me, I pray thee, out of the book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." Also, see Rev. 22:18, 19.

The apostle John, while enthralled in a prophetic ecstasy, beheld the Judgment scene. He declares that the books were opened, and also says "Another book was opened, which was the book of life." After the sea and the grave and hell had delivered up the dead that were in them, then they were all judged out of the books. The apostle closes by saying, "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:12-15).

How heartbreaking it will be to come up in that day and our names not be found in the "Book of Life." Our concern all through life should be:

"Is my name written there,
On the page white and fair?
In the book of thy kingdom,
Is my name written there?"

Route 1, Box 150
Wesson, Mississippi

THE COMMUNION (No. 4)

By Ervin Waters

The Breaking of the Bread

Having elicited from the Scriptures the truth that there should be one loaf of bread in each assembly for the communion, there remains the problem of how and by whom that loaf should be broken. Generally there are two outstanding positions taken. One of these is that the one serving at the table should break the loaf in two or more pieces and pass all of these pieces to the assembled communicants. This position makes necessary this conclusion; that the breaking of the bread in the communion is an act performed solely by the one serving at the table. The other position is that the breaking of the bread in the communion is an act performed by every communicant. In my opinion this is the real issue; Is the breaking of bread an act performed by one man only in an assembly or is the breaking of

bread mentioned in the Scriptures pertaining to communion an act performed by every communicant in that assembly? Since the word "brake" (Matt. 26:26) does not contain the answer to the method of breaking, there being no exclusive method of breaking inherent in the Greek word "klao," it is necessary that all of us get all the Scriptures mentioning the breaking of bread in the communion and from these Scriptures draw a conclusion. All of the truth on this question may not be contained in one verse. Remember, even if your practice is right, you may do great damage to yourself by using a foolish argument to prove it. I believe that the truth on this question is clearly contained in the Scriptures. Please study the following with an open mind.

Who Breaks Bread?

(1) "And they (the three thousand souls in verse 41 plus the apostles) continued stedfastly . . . in breaking of bread" (Acts 2:42). Now I do not argue that "break" means "eat" because the two words are not synonyms. But the above verse makes clear that "they" (everyone of them) "broke bread." One may say, "Yes, but the breaking of bread implies the whole communion in this verse and means that they all communed." Fine, that is right. And the figure of speech used is a synecdoche in which "a part is put for the whole." In this instance a part of the communion, "breaking of bread," is mentioned to imply all of the communion. **But the part mentioned must be true or else the whole implied is not true.** Everyone of the "they" had to do the thing mentioned, "break bread," in order to do the thing implied, commune." No more communed than "broke bread." Why do some brethren violate the laws of language in attempted sustenance of a falacious position?

(2) "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20:7). The same figure of speech is used here as in Acts 2:42. The disciples did not come together to merely break bread without partaking of the communion. The entire communion is implied in the above. Again we must remember that the "disciples" had to "break bread" (the thing mentioned) in order to commune (the thing implied). Every disciple at Troas performed the act of breaking. It is agreed that 1 Cor. 11:33, "When ye come together to eat," means they all eat. Then Acts 20:7 means they all "break."

(3) "The bread which we break, is it not the communion of the body of Christ" (1 Cor. 10:16)? Who is this "we" that "breaks?" If the Scriptures answer the question, the issue should be forever settled. Will you accept their answer? Verse 17, "For we being many are . . . one body; for we are all partakers of that one bread." Isn't this plain? The "we" that break are "many" (not just one in each assembly) and the "we" are the members of the "one body." So every member of the one body breaks bread. Furthermore, the same "we" who break bread are "all partakers of that one bread." The irresistible conclusion is that everyone who "partakes" of the bread also "breaks" the bread. If one can "break" for the rest of us,

then one can also "partake" for us. If not, why not? That would be going one step further than the Catholics because their priest only drinks for them.

(4) "Jesus took bread, blessed it, and brake it" (Matt. 26:26). Some people read and quote this as if someone denied that Jesus "broke bread." I have never denied it and I have never heard anyone deny it. We all know Christ broke bread but some shut themselves out from receiving a comprehensive and harmonious view of the truth on this question by refusing to consider and believe the other Scriptures on bread-breaking. I believe Jesus actually broke bread. Do you believe that "We (everyone of us) break" (1 Cor. 10:16) bread actually? If you don't, who denies the truth? If you do, then you are compelled to admit that the breaking is not an ULTRA-SPECIAL ACT performed by just one in the assembly, but that it is an act which everyone performs. Christ was an individual and he "broke bread." He set the example and the others followed. Acts 2:42 and Acts 20:7 prove that the early Christians followed his example and understood that all were to break bread. Christ said, "This do in remembrance of me" (1 Cor. 11:24).

By logic of induction, whereby we draw from particular cases general principles, we arrive after studying the above Scriptures at this inescapable conclusion and proposition; **The breaking of bread in the communion is an act performed by every communicant.** Down falls the theory that it is an act performed by one man in breaking the bread in pieces and passing them because EVERY COMMUNICANT does not do this! And since there is only one kind of breaking performed in the communion by every communicant, we draw this conclusion; **The breaking of bread performed in the communion is that breaking which is essential to the eating.** There is no other breaking performed by every communicant. Remove the veil from your eyes and let us unite on the truth!
—721 Ellis Ave.
Ottumwa, Iowa

FAITH

By T. R. Chappell

"Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Faith is that which stands as great pillars under us, as support in evidence of things not seen. Without this great means of support, it is impossible to please God (Heb. 11:6).

Mere assent to divine truth is not sufficient in Bible obedience for "thou believeth that there is one God; thou doest well: the Devils also believe and tremble" (Jas. 2:19). Besides a belief in the existence of God, we must believe that he rewards only those who diligently seek Him (Heb. 11:6). "For by grace are you saved through faith; and that not of your selves: it is the gift of God" (Eph. 2:8). Sinful man did nothing in the way of helping God save man from sin but it was his grace (unmerited favor) extended time, given unto man that through faith in his works we might be

saved from our sins. It is the gift of God, to man.

It was necessary for God to raise up Christ from the dead "Who by him do believe in God, that raised Him up from the dead, and gave Him glory that your faith and hope might be in God" (1 Pet. 1:21).

How is Christ related to Faith? "Looking unto Christ the author and finisher of our faith" (Heb. 12:2). Paul tells us just what the basis of faith is. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

The Hebrew writer tells us just what relation faith bears to knowledge, "Through faith we understand that the worlds were framed by the Word of God" (Heb. 11:3). Genuine faith is actuated by this principle "In Christ Jesus neither circumcision availeth anything nor uncircumcision; but faith that worketh by love" (Gal. 5:6). In verse 22, we find faith is a fruit "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith." Hence, faith is a fruit of the spirit.

The early church showed a living faith by "Remembering without ceasing your work of faith, and labor of love" (1 Thes. 1:3).

In order for the preaching of the Gospel to be profitable it must be mixed with faith "For unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2).

Any act of service not performed in faith is sin. "What so ever is not of faith is sin." (Rom. 14:23).

Obedience and Faith are inseparable. This is shown plainly in Abraham's experience "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance obeyed; and he went out, not knowing whether he went" (Heb. 11:8).

The faith of Jesus is shown in this: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

"But wilt thou know, O vain man, that faith without works is dead?" (Jas. 2:20).

Now in verse 22: "Seest thou how faith wrought with works, and by works was faith made perfect?" Faith by this means, is brought to perfection.

Faith being put to a test results in this: "The trying of your faith worketh patience" (Jas. 1:3).

Faith establishes a relationship with God. "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). We being the children of God, must "walk by faith and not by sight" (II Cor. 5:7).

The ultimate purpose of faith is: "Receiving the end of your faith even the salvation of your souls" (1 Peter 1:8-9).

It is all right to seek popularity, so long as you seek it from the Lord.

Old Paths Advocate

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HERE AND THERE

Song Books—Yes, we now have a good supply of "Favorite Spiritual Songs" on hands, having received the second edition, and all orders have been filled promptly. Many thanks to all for the hearty response in ordering this book. Here is a word of warning to the congregations who have not as yet ordered. If the war should be prolonged another year, it may be impossible to print song books or other books, and if you contemplate buying song books, you better do it now. The price remains, 35c per copy; \$1.00 for 3 copies; \$3.75 per dozen; \$13.50 for 50; \$26.00 per 100; post-paid.

Book of Sermons—At last we have something definite, we think. Yes, we can go forward with our plans, as we are in touch with a printer who can obtain material to do the job. But, here is the problem: We shall need about one thousand dollars to get the books off the press. Brother Irvin R. Boss has made a good start on this by donating \$60.00. Brother Carlos Smith and a few others have donated \$5.00 each, a few less. Now, if there are brethren who are able and willing to give a liberal donation, or to order in advance a good number of the books, it will start the ball to rolling. It now looks as if the books would have to sell for \$1.50 each, about 250 to 300 pages, good binding, etc. What do you say, brethren? What will you do? Shall we have the book? Remember the profit, if any, will be used to maintain the OPA.

Proposed Discussion—We have nothing definite on the proposed discussion between Bro. Ervin Waters and a representative man of the Church Messenger, on the cups question, except they have selected Bro. Van Bonneau to represent them, but he doesn't seem to like the propositions.

All-Day Meeting July 4—This annual all-day meeting, sponsored by the faithful churches of Texas and Oklahoma, is to be at the North Sixth Street Church, Wichita Falls, Texas. It was held there last year, and all seemed to be so well pleased with the hospitality of the home church and the good attendance, that it was decided to try to repeat it in 1944. Bro. Barney Welch will be in a meeting there at the time. If in doubt about lodging, write C. G. Fancher, Route 3, Wichita Falls, Texas.
—Homer L. King.

CIVILIAN PUBLIC SERVICE PROBLEMS

In a personal letter to me, date of April 26, 1944 Mr. D. C. Frysinger of the National Service Board for Religious Objectors, wrote: "Since we get quite a number of Church of Christ men from your section of the country, I will make it a definite point to assign them to the Fort Collins (Colo.) camp. In other words, the Fort Collins camp will take the place of the Magnolia, Arkansas camp as far as your denomination is concerned."

My son and another Church of Christ boy are there now, and others are expected soon. So, other boys contemplating going to the camps and have wondered where to go since the Magnolia camp was blown away, I thought they might like to have the above information. Fort Collins camp is under the supervision of the Minnonites.

To my knowledge some have gone into the army, not because they thought it was right, but because it would work a hardship on their loved ones for them to go into the camp. It seems that the Minnonites have solved this problem. They practice what we preach. Personally, I believe that the Church of Christ is duty bound to take care of those who are stranded because of their faith in and obedience to the word of God. Below I give a statement from Mr. Frysinger relative to C. P. S. Dependency, which speaks for itself:

"Repeated attempts have been made to have the national government assume responsibility for dependents of men in Civilian Public Service in the same manner as it provides for dependents of men in the armed forces. Both groups of men are conscripted. To date no such provision has been secured.

Therefore, interested church groups have undertaken to study carefully this whole problem, to submit a workable plan for providing assistance to dependents of men in Civilian Public Service, and to give such immediate assistance to dependents as is necessary.

Sound Christian practice requires that a man provide for his own wherever possible. If he is unable to do so his immediate family or relationship should come to his aid. Where this is not possible the church as a brotherhood should be ready to follow the injunction of Paul: "Bear ye one another's burdens." However, where the men under conscription prefers not to make the latter contact, and where he requires assistance, he should contact the Committee on Dependency with headquarters at the National Service Board for Religious Objectors to help in the solution of his urgent problem. Daniel Frysinger, at the NSERO office, Post Office Box 1636, Washington, D. C., is the contact agent for this area of need. It is specifically urged that economic necessity should not tempt a draftee to a decision which his Christian conscience cannot approve."
—Homer A. Gay

The man that stands for "test" is the one that keeps standing, though alone.

OUR HELPERS

Many thanks to all for the following list of subscriptions. Remember, beginning June 1, all subscriptions, both old and new, will be \$1.00 the year, which is necessary to maintain a twelve page paper. Let us have subs. and more subs., brethren:

E. A. Lowery—9; Clovis T. Cook—7; Ervin Waters—6; Paul Nichols—5; Chester King—5; Mrs. Eva Williams—4; Ray Nichols—4; Mrs. F. N. Newman—4; Lynwood Smith—3; Pete Sumpster—3; Carlos Smith—2; Clarence Snodgrass—2; George B. Hughes—2; A. R. McMullen—2; W. P. Perser—2; W. E. Murry—2; Edgar Claywell—1; Elmer H. Hunt—1; Mrs. J. W. Moore—1; A. E. Cogburn—1; Mrs. J. W. Allsup—1; Mrs. Ellean Mynes—1; Wm. Tracy Moore—1; A. W. Fenter—1; George Hogland—1; John B. Hall—1; Herman Stafford—1; Jim Stevens—1; Mrs. Huey Cook—1; Mrs. Minnie Foster—1; C. B. Hufstedler—1; J. W. Bowmen—1; Hulon Smith—1; H. C. Thomas—1; Total—80.

How Do You Like It?

How do you like the twelve page paper? I think you all like it much better, but please remember if we are to maintain twelve pages, we all must work harder than ever before to secure subs. or donations. For, our expenses are increased 50% by this enlargement, and it must be met some way, or we shall have to return to eight pages. Can we count on you to help. Shall I send you samples? We do not wish to waste samples with those who will not help.
—Publishers.

ACKNOWLEDGMENTS

By Carl N. Nichols:

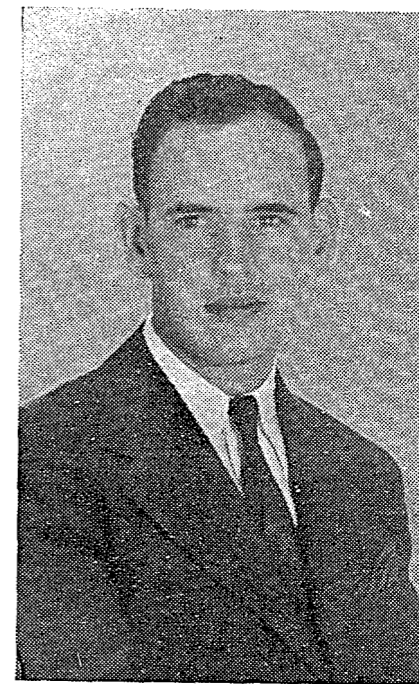
Marysville, Calif., Church, Bro. Orear	\$ 10.00
Sister, Siskiyou St. Church	10.00
Brother, Siskiyou St. Church	10.00
Total	30.00
Sent to OPA for C.P.S. Maintenance:	
Temple, Texas, Church, Leo Turner	15.00
Lees Summit Church, Herschel Massie	25.00
Ottumwa, Iowa, Church, Earl Butts	20.00
New Salem, Miss., Church, Hulon Smith	10.00
San Antonio, Texas, Church, Jesse E. James	25.00
A. E. Cogburn, DeLeon, Texas	5.00
K. G. Wilks, Eagle Pass, Texas	2.00
Spring Hill and Mallory Chapel, W. Va., J. F. Cobbs	30.00
Greenforest, Ark., Church, Roy Barnes	6.50
Total	138.50
Balance carried over	203.88
Total	342.38
Less \$30.00 each to five boys	150.00
Final balance	\$192.38

These boys are as follows: Magnolia, Ark.—Leonard Hendrickson, and H. C. Welch; Cascade Locks, Oregon,—Travis Cogburn, and Ben Frentrup; Bedford, Va.—Fred Kessinger, Jr.; Fort Collins, Colo., Homer A. Gay, Jr. (inducted this month).

We appreciate the faithful and liberal response of brethren to this cause, but you will note that our burden increases next month with the induction of others.

—Homer L. King.

GETTING ACQUAINTED WITH OUR PREACHERS



Morris Lynwood Smith, Route 1, Wesson, Miss., was born March 27, 1924, near Brookhaven, Miss., and was reared by his grandfather, T. E. Smith, his mother having died.

Brother Lynwood obeyed the gospel at the age of 14, during a meeting conducted by Bro. Homer A. Gay, and was baptized by his grandfather. He began making public talks in June, 1942, which soon led to preaching. His first preaching was done in his home congregation and nearby places. But, in 1943, he preached at a number of places in Texas, Louisiana, Tennessee and Missouri, with encouraging results.

Lynwood graduated from high school in the spring of 1943, with honors.

In addition to preaching, he has written poetry for a number of gospel songs, which have been published in song books, two of which appear in "Favorite Spiritual Songs," OPA's 1944 song book.

Lynwood is personally acquainted with and has been assisted by many of our leading preachers. Relative to his convictions and stand on the issues of today, concerning the worship, etc., I give you a quotation from his own pen:

"I stand for the simple form of worship as found in the New Testament; viz., one loaf, one cup, fruit of the vine as the drink element, one male teacher at a time in each public assembly (1 Cor. 14). I am a supporter of and worker for the Old Paths Advocate."

From the above quotation it is clear that we shall not have to guess at where he stands, and I predict that false teachers will find it difficult to move him away from his convictions. Like Timothy of old "he has known the holy Scriptures

from a child." I have unlimited confidence in the stalwart faith and courage of this boy. He is pleasant, lovable, conscientious, clean, humble, courteous, and in general a Christian, with much ability to do the work of an evangelist. May God bless him in the noble work is my humble prayer.
—Homer L. King.

MEET BROTHER TOM E. SMITH



Tom E. Smith, Healdton, Oklahoma, was born March 2, 1900, at Santo, Texas. He obeyed the gospel October, 1912, under the preaching of Bro. Bandy, and old pioneer preacher.

Brother Tom states that Bro. Oscar Brannon, a gospel preacher, did much to influence him to begin preaching, and that a host of brethren have been a source of encouragement to him, having been strengthened by such preaching brethren as H. C. Harper, Homer L. King, Homer A. Gay, with whom he has been associated much during the past 18 years.

Brother Smith tells us that his first meeting was in August, 1916, at the Buckhorn School house, eight miles north of Healdton, Okla. Although the greater part of his preaching has been in and around Healdton, yet he has labored some in other parts of Oklahoma and in other states. Most of his work has been mission efforts, and he has done much for the cause of Christ in his part of the country at a great sacrifice.

Concerning his attitude toward preaching, he has this to say:

"With all the persecutions and discouragements that accompany a gospel preacher, I would not exchange it for any other calling on earth. 'Having a respect to the recompense of reward' (Heb. 11:25, 26)."

My association with Brother Tom has been very

pleasant and profitable. We met many years ago, and I learned to love and appreciate him from the beginning, and I still do. In spite of his job with the oil company, he is very zealous in the gospel, and he has been doing a work of visiting and preaching for the weak congregations within reach of him within a radius of 100 miles, which he could not do were it not for his job. If he should decide to give his time to the evangelistic field, I am certain he would meet with much success, for he has held some very successful meetings. He is loyal, steadfast, humble, lovable, and an untiring worker, being a good song leader. May the Lord bless his labor and spare his life for many more fruitful years is my humble petition.
—Homer L. King.

REPLY TO TRENT ON THE CLASS SYSTEM

Carrol Trent,
Wilson, Oklahoma

Dear Brother Trent:

I have been receiving your little bulletin "Gems of Truth," and have been especially interested in your article, "Is it Right to Teach the Word of God?" I find that after having read all five articles that your little sheet is not true to name. In fact, except for the Scriptures you used in this article, I found very little truth in it.

I will not say that you did it willfully, for I do not know your heart, but I will say that you have either been misinformed concerning our worship, or purposely perpetrated a plan to injure those who are conscientious enough to want to walk by the rule laid down in the word of God (Phil. 3:15-16).

I heard you preach not long ago on unity, and thought it was a good lesson, but you have certainly not manifested the unity of the Spirit in this article.

I shall notice a few of your main points in this article, and try to point out your errors and hope that you will be willing to correct the mistakes you have made in a future article.

First, you say "There are some who believe it is wrong to teach the Word of God as we do." I judge you mean the class system of teaching, with men and women taking part in the public teaching. Yes, I am among those who oppose such teaching, and give as my reason for opposing such teaching, 1 Cor. 14:31-34, 1 Tim. 2:9-12, and shall introduce more as I progress.

Again, "Those who oppose Bible study—teaching the Bible, follow a peculiar idea, they meet together on Lord's Day Morning usually about 10:30 or 11:00 o'clock. They sing three songs (usually) have prayer, sing another song, then one man preaches or teaches. Following this, they have communion, give of their means, and are then dismissed."

First, I want to say that I do not know of any one who does not believe in Bible study or teaching the Bible. As to our peculiarity, we are a peculiar people (1 Pet. 2:9). And I see that you counted the number of songs that were sung. I have never done that, since I enjoy every spiritual song that is sung, and try to sing with the spirit and understanding, hence I usually notice the

sentiment of the song instead of the number of songs sung. You asked if there is any scripture against these things and answer your own question by saying "No None," and state the Word of God teaches that all of these things should be done. You then state "There is not, however, a precedent in the Word of God, that all the teaching in a public way is to be done in that one hour."

I have counted the times that you referred to this teaching being done by one man, one hour, one day a week, and found you mentioned it eight times if I make no mistake. First, I will say just here that our teaching is not usually done by one man but a number of brethren take part in the teaching service. In fact, we encourage all male members who have the ability, to take part in the teaching service as far as time will permit, and I challenge you to produce one of our brethren that contend that all the teaching should be done by one man in one hour on Lord's Day.

Again you say "We are agreed that we should speak where the Bible speaks and keep silent where the Bible is silent" (1 Pet. 4:11). Then since you admit our practice is scriptural and you admit that the Word of God teaches that all of these things should be done, and since you can not give a thus saith the Lord for your classes and women teachers, why not give them up and we could have unity? I believe all those scriptures you mention concerning Christ teaching such as Matt. 4:22, Matt. 28:19-20, Chapters 5-7 etc. I agree he used different methods of teaching, but you cannot for your life find classes in any of them. You say "We could say that he taught in classes" yes you could say it but you can not prove it by the Word of God.

You state that "In every age teaching has been enjoined upon Gods people" and you give as proof, Deut. 4:9-10, 6:4-9, 11:18-20. "It was also found in the days of the prophets" (Ezra 7:10-25, Isa. 54:13). I agree with you but no classes in these scriptures. (See also Ezra 10:1).

You say "In the commission Jesus has given the charge to teach but has left the method of how it should be done to us." I deny this. (See Jno. 16:13, 1 Cor. 11:1, 1 Pet. 2:21, 1 Tim. 3:16). You could just as well say that Christ gave the charge to baptize but left the method of how it should be done to us. You ask then "Do you think it is wrong to use the best method of teaching the Word of God?" Certainly not, but God has the best system. (See Proverbs 13:12). Again, "Do you think Jesus would command us to teach and then turn around and condemn us when we use every available method of teaching?" Certainly, I believe he would condemn us for using any system of teaching that was not authorized by the New Testament.

You say "Christ has left it up to us to use any method we see fit to use in teaching." Then why do you oppose the Missionary Society? The modern movement of Protestant Missionary effort began in the year 1793, thirteen years after the modern Sunday School, once best known as Bible Schools in Europe was organized by Robert Raika in 1789 (See World Book). You again ask "Do you believe it is sinful for people to assemble for the purpose of studying God's Word." Of course not.

Then you ask "Do you believe it is wrong for Christian men and women to teach other men and women?" Not if they do it according to God's Word.

You also mention our object in teaching. I say our object, for I think we both have the same objective in view. 1. That children may be properly nurtured and brought up (Prov. 22:6, Eph. 6:4). Any child capable of learning can be taught effectively by God's method. See Isa. 55:10-11. 2. That individuals taught of God may learn and come to Jesus. (Jno. 6:44-45). 3. That babies requiring milk may come to be full grown men capable of discerning good and evil (1 Pet. 2:1-2, Heb. 2:14). But of course, these are not the little 4 or 5-year-olds in the card class, but babes in Christ, those who had purified their souls in obeying the truth (1 Pet. 1:22-23). 4. That all may be built up unto the inheritance among all them that are sanctified (Jas. 1:21, Acts 20:32). We are agreed so far as our objectives are concerned but our difference arises from the system used.

You say any system is all right. I say God gave precept and example of how the teaching should be done, and it is wrong to do it any other way. See again 2 Jno. 9.

You have a lot to say about what the scriptures command us relative to our teaching God's Word, and about Jesus teaching in restricted groups, etc. We believe and teach all of those scriptures. But in all of my study of these passages, I have never found the Sunday School system of teaching.

Your last array of scriptures dated 3-10-44, are all true. I believe all of them, but none of them bear you out in your system of teaching. For instance, those under No. 8 concerning who should teach, you have six scriptures as proof that women should teach. No one has ever denied this. But we do object to her teaching in a public capacity in the assembly for the simple reason that Paul by inspiration was the first one to raise the objection. See 1 Cor. 14:34, 1 Tim. 2:12-15.

This is rather a lengthy letter, but I hope when you are through reading it that you will never again make the false charges against us you made in your bulletin.

—Tom E. Smith

SELF EXAMINATION

"Examine yourselves whether ye be in the faith; prove yourselves. Know ye not your own selves, how that Jesus Christ be in you except ye be reprobates?" (2 Cor. 13:5).

Brethren, may I call your attention to the meaning of the first clause of this verse? The Apostle calls attention to the Faith. What faith does he have reference to? Just any old belief? That Adam ate an apple? That there was a big flood once upon a time? That it is all right now to do anything you want to and call it worship? Blow a horn, play a fiddle in the church house, or dance a jig there? That is one kind of faith. See what Jude says: "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 you should earnestly contend for the faith which was once delivered to the

saints." This was written about the year 66 A.D. We all believe that Jude had reference to the system of faith, or the plan of salvation propagated, and established by the apostles.

This is, no doubt, the Faith Paul is calling our attention to in our text. Are we doing that, just that, and nothing else? Some say in their writing and preaching, "we are holding to that faith." Examine yourselves! One says, I believe our system of faith covers the whole plan of salvation. So do I. Everything we must do to be saved is embraced in it. "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). Now if we can get what Paul preached, and practice it we will be saved. Is that true? And he preached what all the apostles preached. "To the Law and to the Testimony."

For the remission of sins; they all taught, from John the Baptist and Jesus, to the apostles, faith, repentance, confession and baptism. For church work, the apostles taught sobriety, chastity, honesty, love, industry, vigilance and perseverance.

In the Church, the Lord's Supper, consisting of one loaf representing the giving of the Lord's body; the cup, signifying the giving of the one life upon the cross. A most sacred and solemn remembrance of His holy life. Meeting upon the first day of the week especially for that purpose and the weekly contribution.

By Christ's example we also have the choosing and ordination of elders, deacons, and evangelists (John 15:16).

Through the example and teaching, we find the Apostles practicing and teaching the same thing. See, "And they continued steadfastly in the Apostles doctrine and fellowship and in the breaking of bread and the prayers." Paul gives us a splendid and enlightening example of the breaking of bread in 1 Cor. 11:23 to the end of the chapter. We shall only quote here verses 23 to 26. "For I have received of the Lord, that which I delivered unto you, (note that), That the Lord Jesus, the same night in which He was betrayed took bread; and when He had given thanks, He broke it, and said; Take, eat; this is my body, which is given for you; this do in remembrance of me; After the same manner, also He took the cup, when He had supped saying; This cup is the New Testament in my blood; this do, as often as you drink it in remembrance of me. For as often as you eat this bread and drink this cup, you do show the Lord's death till He comes." Who cannot understand that? Plain, and simple as can be made. The Church of Christ understood it that way, and thus partook of it for nineteen hundred years.

Laying aside and giving "as you are prospered on the first day of the week," was also a command. The care of the Church was entirely under the elders and deacons, till nineteen hundred years had passed.

The ordained evangelist went every where preaching the word of God as given in the New Testament, without doubt or question. Thousands were converted and brought to Christ. They came

with streaming eyes showing their repentance and very few went back into the world.

The Church of Christ was growing by leaps and bounds even in my boyhood days. Denominationalism was giving away fast. But a change came over the Church as a dark cloud overshadows the sun. False doctrines came in. One man taught that ordination should have been left in the miraculous age, and his students spread the miasma through their papers all over the U. S. Men came in; took charge of the churches with no preparation other than selfishness and greed, and it stopped growing as if it had hit a stone wall. Innovations and error crept in until today, if Christ should come, He would not be pleased with His bride.

—Emmett A. Lowry.

CHURCH DIRECTORY

Texas:

Brownwood, Brady Ave. and 5th., 10:30 a. m.
Belton, 921 North Wall St., 10:30 a. m. and 8:30 p. m.
Eagle Pass, American Legion Hall, Hillcrest, 10:30 a. m.
Stamford, 10:30 a. m. (Street location not given).
Beaumont, 525 Harriot St., Afternoon.

California:

Stockton, Corner Washington and Carroll, 10:30 a. m., 7:30 p. m.
Taft, Veterans of Foreign Wars Bldg., Pico and Asher, 6:30 p. m.

RULES FOR HAPPINESS

1. **Be Grateful.** Begin the day with gratitude for your opportunities and blessings.
2. **Be Interested In Others.** Divert your mind from self-centered interests. In the degree you serve and help others, you experience the by-product of happiness.
3. **Work and Pray Earnestly.** The highest purpose of your life should be to grow in spiritual grace and power.
4. **Live a Simple Life.** Be temperate in your habits. Learn patience and kindness in all that you do.
5. **Think Constructively.** Train yourself to think clearly and accurately. Store your mind with useful thoughts. Stand porter at the door of your mind.
6. **Rule Your Moods.** Cultivate a mental attitude of peace and good will. When you lose your temper you lose your head.
7. **Spend Less Than You Earn.** It may be difficult, but it pays dividends in contentment. Keep out of debt. Avoid extravagance.
8. **Give Generously.** There is no greater joy in life than to render happiness to others by means of intelligent giving.
9. **Have a Hobby.** Cultivate an avocation to which you can turn for diversion and relaxation.
10. **Keep Close To God.** True and enduring happiness depends primarily upon close alliance with God. It is your privilege to have constant assurance of divine protection and guidance.—The Bible Teacher, Groesbeck, Texas.

From the Fields

Jim Stevens, Sentinel, Oklahoma, May 16.—We are glad that Brother and Sister J. E. Thoma have moved into our community. They were formerly of Healdton. Our attendance is very good. We are looking forward to our meeting, beginning the last Sunday in July, Bro. King doing the preaching.

Wm. Tracy Moore, 248 Columbia St., Delta, Colo., May 5.—Bro. Paul Nichols is to begin our meeting next Lord's day, assisted in song by Bro. Timothy Phillips, who recently came here from Portales, N. M. This is to be a mission effort as there is no loyal church in this place.

Travis Cogburn, C. P. S. No. 21, Cascade Locks, Oregon, May 2.—Since the camp at Magnolia, Ark., was torn up by a tornado, I was transferred to the above camp. There are two other boys of the Church of Christ here, and we meet for worship each Lord's day. Bro. Ben Frentrup is to be here soon. I wish to thank the brethren for the contribution through OPA.

Ben Frentrup, 1028 Nolan St., San Antonio (2), Texas, April 24.—I am now at home, recovering from an injury sustained in a tornado April 10, at Magnolia, Ark. After five weeks sick leave, I am to be sent to the camp at Cascade Locks, Oregon. I wish to express my thanks for the contribution of \$30.00 through the OPA.

W. P. Perser, Rte. 2, Lubbock, Texas, April 25.—We are still holding forth the true worship at 2012 Third St., 11:00 a. m., each Lord's day. Two have recently moved into our midst, and we are thankful for them. We are expecting Bro. Clarence Snodgrass the 2nd Sunday in May for a short meeting. We invite all faithful brethren to visit us when passing.

Edgar Claywell, 332 E. Ralston, Ontario, Calif., April 26.—Bro. Chester King closed the meeting at Pomona, April 16. While there were no visible results, yet the church was strengthened greatly. Bro. Chester did some fine preaching, but the attendance was not as good as we hoped. We ask the prayers of the faithful for the cause in this part.

Bill Harmon, Wichita Falls, Texas, May 16.—Bro. C. T. Cook finished his work here; results one baptized and one confession. The church was strengthened, by his efforts. My appeal, for a 4D, was turned down. Although, I am inducted into a C. P. S. camp, I shall continue to labor, to be an evangelist. Please pray for me.

Herman Stafford, Box 717, Greenfield, Calif., May 13.—Brother John L. Reynolds conducted a meeting for us, beginning April 2, closing the 9th.

He fed us on the "sincere milk of the word." Bro. Jim Russell, of Fresno, visited us one night of the meeting. I am gradually regaining my health, having been sick since November 15, 1943.

W. W. Wilks, Rte. 4, Dublin, Texas, May 3.—Bro. George Hughes and I met with the brethren at Cedar Gap, near Abilene, April 30, in a double preaching service, with good interest. Bro. Hughes is a faithful gospel preacher and agreeable. Conditions where I preach seem to be improving. I stand for a "Thus saith the Lord." Call me if I can be of service.

Ira Baker, Rte. 2, Eula Vaughn, Cameron, Texas, May 15.—The church at Marlow is still getting along nicely, and we carry on the worship in the Bible way. The members seem to be growing in strength and zeal. There are some prospects for a discussion with the S. S. church in Cameron. The article concerning war in the May issue of OPA was fine.

J. E. Phillips, 2208 1/2 N.W. 13th. St., Oklahoma City, Okla., May 22.—The attendance at the new location for the faithful church here is very encouraging, as we have a house full every Lord's day. We have preaching and singing every Lord's day night, too. Bro. Fred Kirbo is to hold our meeting in July. We are talking of enlarging our house.

Chas. D. Palmer, Kinston, Ala., May 18.—Recently I preached in the home of Bro. L. F. Harrison, Babson Park, Fla., where three of us communed. The 5th Sunday in April, I preached at my home church, with one confession of faults. The second Sunday, inst., Bro. Reynolds and I visited Esto, Fla. We had fair attendance. We are to be at Pansy, Ala., this week-end.

George B. Hughes, Route 4, Box 111, Brownwood, Texas, April 25.—I am still preaching when I can, and I wish I could be kept busy all the time in the Lord's vineyard. I am trusting that things will turn out favorable for the book of sermons, for I certainly want a copy of it. Too, I really hope we may have a twelve page paper for we need it.

H. C. Welch, Belton, Texas, May 15.—Brethren Ballard and Staley, of Waco, were with us yesterday, both of whom talked, giving us some good thoughts. Bro. Chas. D. Palmer has promised to be with us in a meeting in July. Any of our preaching brethren whose lives are in harmony with 1 Tim. 4:12, 16, are welcome at Belton. To others we would say: "When thou art converted, strengthen thy brethren."

Tom E. Smith, Healdton, Oklahoma, April 23.—I was at Ardmore today for services. We had a splendid audience, most of whom were members of the church. We had song practice in the afternoon, which was good. We have four boys at Healdton who are developing into leaders' and workers in the public work. Bro. King's report for the year was very encouraging, but Isiah said that would be the result, when God's word goes

forth (Isa. 55:10, 11). This should encourage greater activity in the mission work in 1944.

H. E. Robertson, Austin, Texas, May 15.—I began a meeting here May 14, to continue over the 4th Sunday. We are beginning with fair crowds; some coming from Temple and from San Antonio. This congregation was established about 22 years ago by Brethren Townsend, Jones, and others. I intend to go to Pennsylvania for a month's work, beginning the first Sunday in June.

Ray B. Nichols, 849 Wilcox Ave., Hollywood (38), Calif., May 16.—In April I was at Ceres, Bro. Reynold's home congregation, where I preached at the morning service. For night services I went to Fresno, where I met some of the members, from Sanger. Then, I returned to Arvin to resume my labor with them. May 7, I was with the home congregation for worship, leaving the 9th to be with Bro. Chester King at Sanger. I preached at Arvin the 14th.

Frank Cobbs, Box 133, Spring Hill, W. Va., May 2.—The churches here are getting along very well. The attendance has increased some. Bro. Clarence Kessinger has sold out his household goods, quit his job, intending to give all his time to preaching, beginning about June 1. I hope he makes good in the noble work. Brother Kirbo and family are well.

Pete Howard, Rte. 2, Paris, Mo., May 15.—Brother Buffington is to assist in a mission meeting about seven miles out of Paris, at the Christian Church house, beginning June 3. We hope that much good may be done. I rejoice to know that we are to have a twelve page paper. I have been handing out some sample copies in this part. Remember me and the cause, when you pray, brethren.

W. H. Gill, Eola, Texas, May 12.—I have just returned from a trip into Louisiana. I was called there by the illness of my brother, and while there, I preached nine times and was invited back for a two weeks meeting this summer. Bro. Forecade was with me some, and I heard him preach once. He impressed me as being a good man, wanting to do what is right. The brethren supported me well.

Fred Kessenger, Jr., Box 340, Bedford, Virginia, April 30.—I want to express my thanks and appreciation to the brethren for the \$30.00 check I have been receiving through the OPA each month. It certainly does help out. I am getting along fine, and I like the new location for the camp. We have good services each Lord's day. I am expecting to be at home (Spring Hill, W. Va.) May 12, 13.

Clovis T. Cook, Lebanon, Mo., May 18.—The meeting with the sixth St. church, Wichita Falls, Tex., closed without visible results. We began a mission effort the 3rd inst., about five miles west of Wichita Falls. We were gladly surprised to have Brethren Stewart and Snodgrass, visit this meeting. I preached for the Fruitland, congrega-

tion May 14—one confessed faults. I begin their meeting June 18. We succeeded in baptizing one of the radio entertainers of station KWFT after all meetings had closed in that vicinity.

John B. Snow, Box 211, Stamford, Texas, May 15.—The church here is moving along nicely and the future looks better. Bro. James R. Stewart preached for us the 14th inst., baptizing one and restoring one. We think Bro. Stewart is a good man and is doing a good work in the mission field. Bro. Clarence Snodgrass is to begin a meeting for us the 26th. Several from the S. S. Brethren are attending our services. All faithful Christians are invited to meet with us, 10:30 a. m. when passing this way. Pray for us.

A. E. Cogburn, DeLeon, Texas, May 1.—Wife and I visited Camp Magnolia after the tornado struck it. While 15 were pretty seriously injured, yet no one was killed. I was very much impressed by the spirit manifested by the boys as they worked faithfully clearing up the camp, with not a mummur from anyone. I was very glad to meet Bro. Ben Frentrup and others. Travis and most of the boys were sent to Cascade Locks, Oregon, camp No. 21.

John Rogers, Route 1, Davidson, Okla., April 25.—Bro. J. R. Stewart has just closed a week of preaching at the Carter Church, with three baptized and two confessions of faults, and the church much strengthened by the good lessons. We want to arrange for him to hold a mission meeting at Tipton. The gospel needs to be preached more than ever in these trying times, and may the brethren wake up to the need of mission work.

Paul O. Nichols, 849 Wilcox Ave., Hollywood (38), Calif., May 17.—I am now in a mission effort at Delta, Colo., sponsored by the Pomona, Calif., congregation. In spite of all opposition by our digressive brethren, one has been baptized. Before I came two communed in Bro. Tracy Moore's home, but last Lord's day there were seven. Early in April I preached at Marysville and at Waterford. Recently I visited Bro. Barney's meeting at Arvin, preaching twice, then to Montebello, preaching once.

M. J. Buffington, Box 110, Lebanon, Missouri, May 17.—The mission work in this state is moving along nicely. Bro. Joe Howard has now entered the field, and other preachers will give some time later. April 13-19, I preached at Mountain Home, then 3 days at Clio, a few days at Viola. May 1-3, at Maple, Ark.; 4-7 at Cross Hollows, and I am now in a meeting at Dora, to continue over next Lord's day. From here, I go to Grogan for a few days, where I established a congregation last month. I am to continue in Mo. until July 1, when I go to Marlow, Texas for a meeting.

Ervin Waters, 721 Ellis Ave., Ottumwa, Iowa, April 15.—The fifteen day meeting at Ottumwa ended April 7, with two restorations. April 10, I preached at Ottumwa again. April 11-13, I visited at Waterloo, Iowa, where Bro. Merrill Mountain

lives. April 14, I preached two sermons in the morning and afternoon at Klondike, 12 miles south of Bloomfield, Iowa, and that night I preached at Ottumwa. I plan to return to Waterloo this week to try to make arrangements for a tent mission meeting there. Brethren, don't forget to be at Wichita Falls, Texas, July 4, and let us enjoy real Christian fellowship.

K. G. Wilks, Box 595, Eagle Pass, Texas, May 14.—This is to advise those who may be interested that certain members of the small congregation, meeting for worship in the American Legion Hall, on Hillcrest, have begun meeting in one of the school buildings in town, in order that they may use the "individual cups" and the "class system of teaching." It seems those responsible for the move are two women, new members. However, you will find the Wilks family, and others who wish the simple Bible worship, meeting at the old location, with one cup, one loaf, and no class system. The time of meeting is 10:30 a. m. Our home address, 997 Avenue C.

Homer L. King, Rte. 2, Lebanon, Missouri, May 22.—I was with the church in Lebanon over the fourth Lord's Day in April, with two sermons. Last Lord's day I was with the faithful few at Richland, preaching once. They are striving to hold on in the Bible way. The home church, Lees Summit, seems to be doing quite well, in spite of the perilous times. The Lord willing, I am to be with the brethren in Harrodsburg, Indiana, next Lord's day, after which I mean to visit my daughter and family in Middletown, Ohio, en route to begin a series of meetings at Huntington, W. Va., June 1. The third Lord's day in June, I am to begin at LaGrange, Ga., continuing over the 4th Lord's day. Write me % E. H. Miller, 1003 Truitt Ave. I hope to visit Howard and others at Marion, Va., en route to Georgia. I hope to be at the all-day meeting July 4, then to Ada, Okla., for meeting.

Morris Lynwood Smith, Rte. 1, Box 150, Wesson, Miss., May 22.—Recently, I closed a meeting at the Cheniere church of Christ, near Monroe, La. This was a mission effort and we feel that good was accomplished. By making several personal calls and distributing tracts, we seemed to arouse a fair interest. We encountered some opposition several nights from the sects. As a result of our efforts and the help of the Lord, two were baptized. The church is small and is composed of only a few members with one man to take the lead. They are striving very faithfully to get the cause established there. Their building lacks considerable being completed and their money has exhausted; so anybody desiring to assist in a worthy cause by helping these brethren on their building may send donations to Will F. Davis, West Monroe, Rte. 1.

J. T. Broseh, Rte. 2, Dublin, Texas, May 13.—Recently I preached for the brethren in Fort Worth, and I hope to be with them again May 28. Last Lord's day, we visited the brethren at Hardin with Bro. George Hughes. I plan to be with the brethren at Ramsey tomorrow. The church at

Dublin is getting along nicely, considering the conditions there. Bro. James R. Stewart recently held us a meeting. It seems the brethren in Texas are beginning to wake up to the need of mission work, and I look forward to greater things. I have time for some meetings this summer. As to my standing I refer you to Brethren J. R. Stewart and George Hughes. We are looking forward to meeting many of the brethren July 4, at the all-day meeting, Wichita Falls, Texas.

Homer A. Gay, Lebanon, Mo., May 21.—I have done little to report since the last issue. I preached once in Lebanon and have been helping with the services at the home congregation. I am to leave June 3 for Harrodsburg, Ind. for a two weeks meeting. The first half of July I am to be in a meeting at the Bit Shop, eight miles north of Healdton, Okla. I hope to be at Wichita Falls for the 4th of July meeting, the Lord willing. I feel that Bro. Buffington is doing a grand work in these parts, strengthening the weaker places. These are perilous times, and very few people think of God and christianity as they should, but let us press on. Our son, Homer A., Jr. is now in the C. P. S. camp at Fort Collins, Colorado. Naturally we miss him much but we believe he will live right and wield an influence for good.

T. F. Stewart, Tuscola, Texas, May 15.—I rejoiced to be at home, Cedar Gap, with the church over the week-end, May 6, 7. The young brethren, Hoit, Cash, Snodgrass, Wilson, take an active part in the church work. Bro. Ollie Hoit is a good leader, and anyone wishing to stop over with them, should write him at Rte. 1, Tuscola, Texas. I am now with the brethren, meeting at 14 and Oak, Abilene, Texas, with whom I am giving most of my time. This is a mission point, and I am trying to build up the church. Bro. Jesse French and family are carrying a heavy load here, and he needs assistance. Pray for him and the work in Abilene. Brother W. W. Wilks, from Dublin, was with the brethren at Cedar Gap for three services May 13, 14. The results were two young men obeyed their Lord in baptism. Bro. Wilks has some time open for meetings. Write him if in need of his services. May the Lord bless him and his good family in the work.

Lynwood Smith, Rte. 1, Box 150, Wesson, Miss., April 23.—While in Missouri, I accompanied brother Clovis Cook and family to preach at a little church in southern Missouri near Crane. Brother Cook preached Saturday night and Sunday morning and I preached that afternoon. I enjoyed the visit very much and was impressed by the zeal of this little church. From there we returned to the home of brother Cook where I preached at Lee's Summit. I left for home the next evening. Since returning home I have assisted in the teaching service. I have also preached for the disciples in Hammond, La., and from there we drove over to Baton Rouge, La., where I preached one night and was invited back. I have also preached for the colored brethren in Brookhaven, where they have a new building. Brother Canfield has recently closed a meeting there. They are very strong for the

Truth. All faithful preachers are invited to preach for them, as it is the custom for the white brethren to preach to the colored, in the south. And we have an example in Acts 8.

Barney D. Welch, 136 So. 4th St., Montebello, Calif., May 17.—I closed a meeting at Arvin April 23, with one restored to the faith. This congregation has just recently been converted to the Bible way of worship. I was glad to have Brethren Paul and Ray Nichols with me most of the meeting, assisting in song, and Paul preached some fine sermons. I was with Bro. Reynolds at Ceres, April 28, preaching with him a double header on "Loyalty." The brethren there are to be commended for their faith and zeal. On May 1, I began a series of meetings at Lodi, with four restored. I am now with Bro. Chester King at Hughson, where we hope to establish a congregation. By the time this reaches the readers, I hope to be in Texas for some preaching, beginning at Wichita Falls, June 25 and continuing over July 4. Make your plans early to attend this meeting, especially the all-day meeting July 4.

PASSED ON

Patterson—A. A. Patterson, born July 18, 1864 in Randolph County, Arkansas, departed this life May 7, 1944. He was the father of four children, one child and his wife, having preceded him in death. He united with the church at an early age and was a faithful leader until death. He did much to stem the tide of digression in the church. He was in Devol, Okla., at the time of his death. Funeral services conducted by the writer.

—Clovis T. Cook.

AN EGREGIOUS BLUNDER

One of the grossest blunders to be found in any translation of the Bible is in the rendering of "the faith," as it is in the original, just simply "faith." These terms are no more alike than black is white. "The faith" is "the gospel of Christ" (Rom. 1:16; 10:16) "But they had heard only, that he which persecuted us in times past, now preacheth the faith which once he destroyed," (Gal. 1:23); "and a great company of the priests were obedient to the faith" (Acts 6:7); "and exhort you that you should earnestly contend for the faith which was once delivered unto the saints" (Jude 3); "looking unto Jesus the author and finisher of the faith" (not our faith) Heb. 12:2; "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. 2:16); "Even the righteousness of God, which is by the faith of Jesus Christ (not "faith," but the faith) Rom. 3:22; "But before the faith came (not "faith," but the faith), we were kept under the law, shut up unto the faith which should afterwards be revealed" (Gal. 3:23); "But after the faith is come, we are no longer under a schoolmaster," v.25; "For ye are all the children of God in Christ Jesus by the faith" (Yes, it is the faith); "For as many as were baptized into Christ, did put on Christ."

There are many other passages in the original that require, not "faith" in the translation, but the faith. However, there is one more to which I call attention, one that is being made the ground of a base falsehood. It is found in Acts 15:9, and runs thus in some versions: "And put no difference between us and them, purifying their hearts by faith;" another says: "Cleansing their hearts by faith," referring to Jews and Gentiles.

But the original says by the faith; and this is the gospel of Christ, not simply one feature of it, as faith, or repentance, or baptism, as Paul has just shown in saying, "For as many as were baptized into Christ, did put on Christ," Gal. 3:27. The faith requires it all as when "A great company of to priests became obedient to the faith," Acts 6:7.

—H. C. Harper.

"UNSETTLED QUESTIONS"

In Nashville but few congregations have full-time preachers, and yet almost all congregations have preaching each Lord's day. Nashville is full of lay preachers—teachers, students, and many who work at some occupation during the week and preach on Sundays. Whether so many preachers constitute a blessing or a curse is one of the unsettled questions, but they certainly contribute their quota to a purely local condition.—Gospel Advocate.

Prithee why "unsettled"? We read that some are "Ever learning, and never able to come to the knowledge of the truth," 2 Tim. 3:7; but "this sort" is quite a corrupt class. Is this the reason why the question is yet "unsettled" in Nashville? Do they not yet know there that there are millions in this United States that have never heard the gospel of Christ, to say nothing of "all the world" Mt. 28:19, "every creature" (Mk. 16:15)? This, and yet they stick to the churches in Nashville as fleas to a dog. The comparison may be "low," but it evidently takes that to reach the case in the mind of the Lord, as Peter estimated (2 Pet. 2:22) if his word is our criterion. And this thing has been going on in Nashville for years, each church (rich church) giving a preacher a Lord's day crumb to keep the preachers from fighting. Is this the picture? A persecution is needed in Nashville. (Acts 8:1-4). "I'll have that mouse, says the biggest cat," etc.; but preachers playing the game, each contributing his "quota to a purely local condition" of stagnation in the church. Get out, get out. This may be the way some people talk to their dogs, but we are pleading with preachers who know the gospel of Christ and can tell the sweet story in simple words to dying men, men and women who have but a short time to stay on earth, and afterwards must meet God in judgment, for "It is appointed men once to die, but after this the judgment" (Heb. 9:27), and now what are you going to do about it? Care you nothing for the perishing?

—H. C. Harper.

W. A. Reynolds 85 Fleming

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 ordinances 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 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).

Vol. XVII

LEBANON, MISSOURI, JULY 1, 1944

No. 7

WE MUST PLEASE GOD

By T. F. Thomasson

Paul said, "But as we were allowed of God to be put in trust with the gospel, even so we speak not as pleasing men but God, which trieth our hearts," (I Thess. 2:4; Isa. 58:13) not by our own wisdom (Eze. 36:17). "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8). When Ephraim spoke trembling, he exalted himself in Israel but when he offended in Baal he died. "Now the sin more and more and have made them molten images of their silver and idols according to their own understanding" (Hosa. 13:1-2; I Cor. 1:20-25). Solomon said, "Trust in the Lord with all thine heart and lean not to thine own understanding" (Prov. 3:5). It is not in man to direct his steps (Jer. 10:23). God must tell us how to worship (Heb. 1:2; Matt. 17:5). We must not add to what he says (Rev. 22:18-19; Deut. 4:2). God said He would raise up a prophet and put words in his mouth and he would speak all He commanded him (Deut. 18:18). This was fulfilled in His Son, Jesus the Christ. He is that prophet; He walked and talked with men and while doing so He chose twelve men whom He named apostles. After He finished the work which the Father sent Him to do, was crucified, buried, rose again the third day, and proved Himself to be that prophet. He gave to these apostles a commission, but while with them He told them that after He went away He would send them the Holy Spirit to guide them into all truth (Jno. 16:13). In His prayer to His Father He said, "I have given them the words Thou gavest me; and they have received them and know surely that I came out from Thee." He also said, "I pray not for these alone, but for all them also that shall believe on me through their word" (John 17:8-21).

Just before Jesus went back to the Father, he instructed these apostles to tarry at Jerusalem and wait for the promise of the Holy Spirit to guide them into all truth. They did what He commanded them, the Holy Spirit came as He said (Acts 2). Now they were ready to put the commission into operation, which was: first, teach the nations and baptize them, and second, teach them to "observe all things I have commanded you" (Matt. 28:19-20). Paul, one of the apostles, said to the eders of the church at Ephesus, "I have kept back nothing that was profitable unto you; I have declared all the council of God" (Acts 20:20-32).

Before these apostles went away they wrote

these things down, being guided by the Holy Spirit. So we have all that God wants us to observe, written down and the only way we can hope to please Him is to stay within the bounds of that which is written. To go beyond and do things not commanded is dangerous (II John 9). We have examples in the Old Testament that we would do well to consider. Consider what happened to Nadab and Abihu for doing a thing that God commanded them not (Lev. 10:1-2). Perhaps the fire they used burned the incense all right, and the work was done, but the means used was rebellion against God, He having told them where to get the fire to burn the incense, hence, they were smote to death on the spot. God had told them where to obtain the fire (Lev. 16:12).

We have another example I wish to mention in this connection. On one occasion the Philistines had captured the ark of the covenant and they decided they did not want to keep it, so they sent word to David to come and get it. When David and the ones who went for it, arrived they found the Philistines hauling it on a cart. When they saw this, they probably thought it a better way to carry the ark, so they made a new cart and placed it on the new cart. Now God had said for no one to touch the ark save the priests of Levi; His order was to put a ring in each corner and run staves through and the priests of Levi should carry it (Ex. 25:10-15; Deut. 10:8). So they put it on the new cart and Ahio and Uzzah drove the oxen, and when they came to Nachon's threshing floor, it being rough, the oxen shook the ark and Uzzah reached up and touched it to steady it. Perhaps he was honest in what he did, but honesty will not excuse us (II Sam. 6:1-8). Uzzah died on the spot. In changing God's order they made a condition that caused Uzzah to do what he did. In changing God's order now, a condition is brought about that is causing thousands of perhaps honest men and women to do things displeasing to God, trying to prop up the church with all kinds of human societies.

When the ship on which Paul was making his missionary journey, ran aground near a little island, some of the crew began to let down the little boat, thinking by this way to make the shore; but when Paul saw it he said, "Except these abide in the ship they cannot be saved" (Acts 27:30-31). The Lord organized the church, His only institution, and if we would please Him we must stay with the old ship of Zion and give Him glory in it (Eph. 3:21). God said, "My people have committed two evils, first, forsaken me, the fountain of living water, and hewn them out cisterns

that can hold no water" (Jer. 2:13). It is not difficult to learn His will (Deut. 30:10-20; Rom. 10:5-9).

I read an article written by a church of Christ preacher in which he said we cannot teach the gospel by the same method that we did fifty years ago, and used farming to illustrate. He said we farm the same land but use different method. The comparison will not work because we are the boss over our farms, God has given us dominion over them, we can do as we please about them, but God is boss over His worship. So, if we would please Him, we must follow His orders. We must not strive to please ourselves; we must not strive to please men (Gal. 1:10) but our every effort must be to please God.

The end.

THE COMMUNION (No. 5)

By Ervin Waters

Did Christ Eat and Drink?

Having established the proposition, **The breaking of bread in the communion is an act performed by every communicant**, it is not necessary to answer the above question in order to understand what our duty is. We have established the fact that we break (I Cor. 10:16) and that we are commanded to eat (Matt. 26:26). These two things we must do and whether Christ ate or didn't eat would not change what we must do now. But, since some brethren think the whole issue hinges upon the answer to the above question and argue we must prove that Christ partook in order to prove that the breaking of bread is an act performed by every communicant, I will give the scriptural evidence concerning it. Bear in mind, however, that I have already proved from the Scriptures that we all must break. If I prove that Christ partook of the drink element, I think all will admit that he also partook of the bread. I shall prove that Christ partook of the drink element which he called his "blood" and that he partook of it before his disciples did.

(1) **The Fact of the Drinking**—"And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God" (Mark 14:24-25). This proves that Christ drank since he could not have "more" until he had had "some". But this Scripture does not definitely point out when he drank and what fruit of the vine he drank. It does establish the fact of his drinking.

(2) **What Fruit of the Vine?**—"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29). The fruit of the vine under consideration then was "this fruit of the vine," for which he had just given thanks (verse 27) and concerning which he had just said, "This is my blood" (verse 28), and not some fruit of the vine of which he had partaken in his past life.

(3) **The Time of the Drinking**—"And he took the cup, and gave thanks, and gave it to them, saying (the "saying" was simultaneous with the giving of the cup to them), Drink ye all of it;

For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you (still "saying" as he gave the cup to them), I will not drink henceforth (from this very moment on) of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:27-29). First, we have proved that Christ drank. Second, we have proved he drank of the fruit of the vine which he used in the institution of the communion. Third, the above Scripture proves that this drinking could not have occurred after the disciples drank because Christ made this remark as he gave the cup to them and along with his command to them to drink. The "henceforth" forbids his drinking after the statement on that occasion. The irresistible conclusion is that Christ drank after he gave thanks and before he gave the cup to them. Since, "After the same manner also he took the cup" (I Cor. 11:25), we must conclude that he also ate of the bread between the giving of thanks and the handing of it to the disciples.

But I think we can find a statement concerning Christ's eating of the bread in the Scriptures. David in a prophecy concerning Judas, who betrayed Christ, says, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalms 41:9). "My bread" must have reference to that bread of which Jesus said, "This is my body" (Matt. 26:26). If we admit that "my church" (Matt. 16:18) was not the "church in the wilderness" (Acts 7:38), that "my kingdom" (Lk. 22:30) was not the "Jewish table," then we should admit that "my bread" was not the "passover bread". Jesus quoted this prophecy, applying it to himself and Judas, "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me" (Jno. 13:18). According to Jesus he and Judas both ate "my bread," the bread of the communion. This prophecy was not fulfilled in Jno. 13 but was quoted by Jesus before its fulfillment, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am he" (Jno. 13:19). The supper in Jno. 13 was not the Passover, as some mistakenly think, but was the supper in the house of Simon the leper in Bethany (Mk. 14:3) "two days before the passover" (Mk. 14:1) from which Judas first went to make the bargain with the chief priests to betray Christ (Mk. 14:10-11). Jno. 13:19 points out that this prophecy was to be fulfilled later and his disciples, noting the departure of Judas (Jno. 13:30), "thought, because Judas had the bag, that Jesus had said unto him, Buy those things which we have need of against the feast" (Jno. 13:29). Judas was present at the institution of the communion for Jesus said, "The hand of him that betrayeth me is with me on the table" (Lk. 22:21). So Christ must have partaken with Judas because he said, "He that eateth bread with me" (Jno. 13:18), and this bread was "my bread" (Psa. 41:9).

The above Scriptural testimony should be enough to convince the fair minded student. But some, brushing aside this evidence with a careless sweep, ask with an air of triumph, "Would

Christ eat his own flesh and drink his own blood?" To this I reply that Christ said he would drink of "this fruit of the vine" "when I drink it new with you in my Father's kingdom" (Matt. 26:29). Is it reasonable to think that Christ would thus contemplate drinking in the future that which he would not drink then? Would it not have been just as "proper" then as in the contemplated future? Some ask, "But why would he drink?" Well, he could be setting an example for us just as he was immersed to "fulfill all righteousness" (Matt. 3:15). And, while you present puzzles, what about the church, "which is his body" (Eph. 1:23), eating the bread, which is his body (Matt. 26:26)? The body of Christ eating the body of Christ!!

(To be continued)

721 Ellis Ave.
Ottumwa, Iowa

TEMPTING THE LORD

While John the Baptist was preaching in the wilderness of Judea, the people came from Jerusalem, Judea and all the region round about Jordan and were baptized of him in the River Jordan, confessing their sins. Then came Jesus from Galilee to Jordan to be baptized of John to "fulfill all righteousness." We find that when Jesus came up out of the water, the heavens were opened and the Spirit of God descended like a dove and lighted upon Him, and a voice from heaven said, "This is my beloved Son, in whom I am well pleased." According to the Sacred Records, the next scene is of Jesus being led into the wilderness by the spirit, to be tempted of the devil. Satan tempted our Saviour in the same manner in which we are tempted today: lust of the flesh, lust of the eye, and the pride of life; - - - yet our Saviour did not yield to Satan, but instead, quoted Scripture to him. "Then the devil taketh him up into the holy city, and setteth him on the pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God," (Matt. 4:5-7).

By casting himself down from the pinnacle of the temple, our Saviour could have gained notoriety and respect from the Jews, His chosen people; but the Saviour answered Satan, "Thou shalt not tempt the Lord thy God." God, through Moses, commanded the children of Israel, "Ye shall not tempt the Lord your God, as ye tempted him in Massah" (Deut. 6:16). The followers of the Lord were commanded not to tempt him under the old law; the followers of Christ under the New Law are instructed not to tempt Him. "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents" (I Cor. 10:9).

Many disciples of Christ today are tempting the Lord as Satan attempted to get our Saviour to tempt God—by putting themselves in a position where they cannot worship God each Lord's Day; nor obey other commands of our Lord, thinking that He will miraculously provide the means of their obeying Him—since the Lord has promised,

"I will never leave thee nor forsake thee"; "The eyes of the Lord are over the righteous and His ears are open unto their prayers," etc. These promises of the Lord are only to those who are righteous—to those who are "walking after the Spirit." It is true that the Lord will never leave us nor forsake us—THANK GOD FOR THAT—but it is likewise true that we can forsake Him. When we go to places the Lord would not go, such as picture shows, mixed bathing pools, dance halls, beer taverns, etc., or do things the Lord would not do, we "leave the Saviour outside" when we do so—we forsake Him; then we cease to walk after the Spirit, but are walking after the lusts of the flesh, and no longer stand justified or approved in the sight of God. "The face of the Lord is against them that do evil" (I Peter 3:12). The face of the Lord will continue to "be against us" so long as we "walk after the flesh, and not after the Spirit"—living lives which are not in harmony with the teachings of the Word of God.

The Christian Life is a life of watchfulness, of vigilance, and the Holy Spirit through the Apostle Paul commands us in Eph. 5:15-16, "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." The Apostle Peter writes in I Peter 5:8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." If we are vigilant, we will not continue blindly on our way and let the "roaring lion" come upon us that he might cause us to commit sin, but instead, will be watching about us for the evil one and "abstain from all appearance of evil" (I Thesa. 5:22). The Apostle Paul says in II Cor. 2:11, "Lest Satan should get an advantage of us; for we are not ignorant of his devices." It seems that many of us are ignorant of Satan's devices—at least, we plod blindly on with the mad throng as if we were unaware of evil. Brethren, let's study that Divine Word diligently so that we might LEARN of the devices of Satan and "avoid evil" when even the appearance of it is manifest. Wise Solomon said in Proverbs 4:14-15, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." This quite conclusively instructs us to ABSTAIN from evil.

Beloved, let us be sober, be vigilant, be watchful for these devices of Satan, and "AVOID THEM, PASS NOT BY THEM, TURN FROM THEM, AND PASS AWAY." Let's not blindly trudge onward, in spite of repeated warnings and admonitions, and become entangled in one of these snares of Satan, thinking that we can "pull" the Saviour into the snare with us, thereby continuing to be in the favor of God—it simply cannot be done. The Apostles were not ignorant of Satan's devices—are we? REMEMBER, brethren, "Thou shalt not tempt the Lord thy God."

—Ben Fentrup

Listen to a brother talk awhile and you will learn, "Where his treasures are."

Anything that is worth having is worth working for, "Heaven is no exception."

Old Paths Advocate

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BROTHER BURLEY F. BLACK GOES HOME

Brother Ervin Waters notified me of the death of Bro. Black the next morning after he died—May 22nd., and it was certainly sad news to me. I had known that he was sick but did not know that he was serious. I suppose it is because of my long and close association with Bro. Black that his family and Bro. Waters asked me to write something, which I am glad to do.

I met Bro. Black many years ago and at once he impressed me as being a good man. As the years passed by and I was associated with him more, I learned to love him more and it was that way until the last—the better you knew him the better you loved him and the more you appreciated him. I believe he was one of the purest men I ever met. He was always kind, never showed to be out of humor or upset about anything. He could always see a brighter side and always wished, hoped and worked for the best. I have been associated with him in a number of meetings and he was always willing and ready to do more than his part. The Lord and His work always came first with Bro. Black. I have learned many a good lesson from his noble life, and I feel that I have lost one of my best earthly friends, and the church has lost one of its greatest men, and the Old Paths Advocate has lost one of its strongest supporters.

The church in Ottumwa, Iowa will never have another Burley F. Black, for he cannot be replaced with them. They loved him, respected him, listened to him as very few congregations will an elder. He is gone from us but his wonderful influence will last on and on.

To the family I would say "weep not as those who have no hope."

—Homer A. Gay.

BRO. BURLEY F. BLACK PASSES ON

Black—Burley F. Black, born Feb. 13, 1885, in Jefferson County, Iowa, departed this life May 22, at 9:45 p. m., in his home. He leaves his faithful Christian wife behind and also seven children, six daughters and one son, all faithful members of the church. Bro. J. H. McKaig and I were present at his death and Bro. McKaig prayed a prayer as his spirit passed into God's keeping. It was a solemn occasion and afterwards I remarked to those present, "The church has lost a great leader." Bro. Black served as an elder in the Ottumwa

church for many years and his loss leaves increased responsibilities upon those who are left behind. After associating with Bro. Black in the Lord's work I was better able to understand what a "spiritual mind" is. I doubt if I have ever seen a life so completely engrossed with God's work. I have been made stronger by having been able to learn at the feet of this man of God for only a brief time. Funeral services were conducted by the writer and Bro. J. H. McKaig, Bro. Black's life-long friend.

"Fallen! On Zion's battlefield,
A soldier of Renown.
Armed in the panoply of God,
In conflict cloven down.
His helmet on, his armor bright,
His cheek unblanched with fear,
While around his head there gleamed a light,
His dying hour to cheer."

—Ervin Waters

IN MEMORIAM

In connection with what Bro. Ervin has written I would like to say that in the everyday life of Bro. Burley will be found the practical demonstration of the outworking of Christianity. "God so loved the world that he gave his only begotten son" (Jno. 3:16). The keynote is giving, or rather the love of giving. In love for Christ's cause, his church, and his body, Burley loved, lived, and prayed, and loved to live the way he prayed. May we be careful to observe the way his works follow him. He did not ask for a blessing until he had been one. In his seeking the kingdom of God first it is easy to observe and understand how and why God granted unto him that wonderful patience with which to possess his soul.

—J. H. McKaig

THAT BOOK OF SERMONS

For several months we have been talking about the book of sermons, but for the past few months we have been held up because we could not find printers that could do the work and it may be that some have forgotten just the kind of a book we are talking about. We plan to print this book on good paper, with good binding. A book that will last for many years. It will be made up of sermons (twenty or more) from as many loyal preachers of the gospel, on the various subjects that confront the church today. Each preacher's picture, together with a short biography, will accompany his sermon.

Everywhere I go people are asking me when we will have the book ready to sell and saying that they want one. I do believe that it will be a book that will be treasured by generations to come, and I believe that all, or about all, of the loyal members of the church will want one.

Now, it will take a lot of work and considerable time to get the book, or, the material ready for the printers. So, if the brethren want the book enough to buy them in advance, or to donate to the work we will soon have it off the press. This is something that we can all work at. What do you say, brethren?

—Homer A. Gay.

CIVILIAN PUBLIC SERVICE REPORT

By Carl N. Nichols

No doubt the faithful boys, chosen by draft boards, through Selective Service, who are working for the United States Government in Public Service jobs of national importance, such as forestry, dairying, farming, and other types of work, will be glad to know what the Church of Christ is doing in their behalf. These boys do not ask for anything, but they sometimes suffer in silence, trying to bear their own burdens.

All contributions given or sent to me each month are, in turn, sent directly to national headquarters of camps to be applied on individual accounts of faithful boys whom we designate each time. We hope when the war is over these boys will not owe great burdensome debts. Let us remember that one dollar pays one boy's expenses for one day. During 1943 these donations ran as follows:

January	\$ 35.00
February	59.50
March	101.00
April	32.00
May	75.00
June	117.00
July	32.00
August	135.00
September	110.00
October	75.00
November	75.00
December	75.00
Total	\$921.50

All above amounts have been applied on expense accounts for which I hold receipts and itemized statements of boys (by name) with credits deducted. The sum of \$198.85 was paid on their expenses in 1942, leaving an unpaid balance of \$1,204.99. From January 1, 1943 to February 29, 1944, \$1274.87 was the amount paid, leaving the unpaid balance of \$873.22. In all, the faithful boys have a credit of \$1473.63 on their accounts, leaving an unpaid debt of \$2078.21 up to February 29, 1944. There is no need for stating the amount of each boy's debt at this time; but if any C. P. S. boy would like to have a statement regarding his own financial status, I can furnish him the information.

In the Brethren Service Camps all those who wear the name, Church of Christ, number about one hundred at present. They owe an unpaid balance of \$19,000. Whenever one wearing the name, Church of Christ, pays on his account or donations are sent in, this information is sent to me.

The people (Brethren Church) supporting these camps with individual contributions from their members as well as church donations have not only furnished food and lodging for our boys, but have at times given cash for their personal needs.

Brethren, these boys work for the U. S. Government, but the Government does not pay them nor give them food and lodging. When the boys are sent out to fight forest fires they receive no pay. When they gather food crops the farmer pays the Government for the labor and the Government

pays the boys nothing. This is the penalty they pay for standing by the Saviour and His teaching of kindness to all (Religious freedom?) Christ was crucified clinging to these principles. If one member or the body suffers, does not the whole body suffer?

Christ said, "Whosoever shall do the will of God, the same is my brother, and my sister, and mother." Therefore, we, the family of Christ are held accountable if we do not assist one another in difficult circumstances.

We have learned recently that some members still do not understand the camps and the situation, so it should be explained.

At the beginning of the war certain religious groups realized the plight of their boys who had been taught conscientiously concerning the carnal treatment of enemies. They pled with the U. S. Government for religious rights of these boys, and finally offered to house them in Service Camps and allow them to work for the Government. The Government told them that if they took theirs they would have to take those of all creeds. So these religious groups made their camps, threw their doors open and accepted all the boys the Government sent them, which amounted to 50% their own boys and 50% other faiths. Our boys were treated as well as their own.

It is as if a neighbor in rescuing his own children from a death-dealing storm saw the plight of our children and took them in, giving them shelter and sustenance. How would we feel? Would we not thank the good neighbor, and pay him what he had been out on ours, if not more? (See Romans 13th chapter).

Gal. 6:10 reads, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." This teaching is to us, His body. Let us never bring reproach upon Christ's name by leaving these good works for others to do.

We desire a share in salvation, so should we not desire a share in the Lord's work; for we do not want to be as those who will say in that great and awful day, "When saw we thee an hungered—and did not minister unto thee?" Nor do we want to hear him say, "Inasmuch as ye did it not to one of the least of these, ye did it not unto me."

Let us thank God these boys are put in places where they are allowed to have Scriptural worship, separate and apart from others, among people who respect their faith.

849 Wilcox Ave.
Hollywood, 38, Calif.

ACKNOWLEDGMENTS

We wish to acknowledge receipt of \$5.00 from the faithful few at Hammond, La., for the enlargement of the OPA. Many thanks to them, and may the Lord Bless their efforts.

Too, I acknowledge receipt of \$41.00 from Bro. Hugh Milner and Nola, his wife to be sent to Bro. L. L. McGill, in Canada. Also, \$41.00 from them to me to help in the work. This was part of their contributions for the past few months. They worship in their home, 2124 Queen Ave., Middletown, Ohio. May God bless such liberality.

—Homer L. King.

ACKNOWLEDGMENTS

The following contributions were received for the month of June, for C. P. S. Maintenance of our boys:

A brother in the Siskiyou St. church	-----	\$10.00
A sister in the Siskiyou St. church	-----	10.00
A brother in the Siskiyou St. church	-----	10.00
Total	-----	\$30.00

—Carl N. Nichols

CONTRIBUTIONS SENT TO OPA FOR
C. P. S. BOYS

Lees Summit Church, Lebanon, Mo.,	
By Herschel Massie	-----\$ 25.00
Spring Hill and Mallory Chapel, J. F. Cobbs	30.00
Carter Church, Davidson, Okla., Clyde	
Middick	----- 25.00
Ottumwa, Iowa, Church, Earl Butts	----- 20.00
San Antonio, Texas, Church, Jesse E. James	25.00
Hammond, La., Church	----- 10.00
DeLeon, Texas, A. E. Cogburn	----- 5.00
Green Forest, Ark., Church, Roy Barnes	----- 5.00
Total for June	-----\$145.00
Balance carried over from last month	-----\$192.38
Total	-----\$337.38
Less \$30.00 each to 5 boys	-----\$150.00
Balance on hand	-----\$187.38

Note: I shall appreciate it very much if each boy who receives a contribution, will acknowledge it to me in writing. Too, keep me informed about all new inductees, that I may send each his share.

—Homer L. King.

SONG BOOKS

If you are in need of song books, we do not believe you can find a better book for general use than "Favorite Spiritual Songs;" both old and new songs. It is being praised very highly wherever it goes. Over 3,000 have been sent into the faithful churches, with nothing but praise everywhere. The price is very reasonable: 35c per copy; 3 copies \$1.00; \$3.75 per dozen; \$13.50 for 50; \$26.00 per 100, postage prepaid. Order from Od Paths Advocate, Rte. 2, Lebanon, Missouri.

DISCUSSION ON THE CUPS

The Clark-King discussion on the number of drinking vessels we may use in one assembly may be had in tract form. Price 10c per copy, \$1.00 per dozen. Order from the OPA.

CHURCH DIRECTORY

Colorado:

Delta, 248 Columbia St. (Hour not given).

Texas:

Paris, Corner 13th and Dixon, 3:00 p. m.

McKinney, Isaac Hayes Home 3 mi. No. 10:30 a. m.

Beaumont, 525 Harriot St., 10:30 a. m.

Louisiana:

West Monroe, 8 mi. W. ¼ mi. So., 11:00 a. m.

Georgia:

LaGrange, 1301 Murphy Ave., 11:00 a. m.

(If you have not sent us your location and time of worship, please do so at once).

ROBERT RAIKES SPEAKS

"My eldest boy was born the very day I made public to the world the scheme of Sunday Schools in my paper of November 3, 1783."

The above is an excerpt of a letter by Robert Raikes to Mrs. Harris, of Chelsea, England, written 1787.—Yale Lectures On The Sunday School, p. 112.

OUR HELPERS

Many thanks to all for their help in securing subscriptions for this paper. Will you not continue to strive to put the paper into every home? Remember the price is now one dollar the year to all.

T. E. Stewart—15; Homer L. King—10; Homer A. Gay—5; C. S. Holt—5; Ralph Mustard—4; Will F. Davis—3; Lynwood Smith—3; A. J. Mason—2; James R. Stewart—2; Clarence Kessinger—2; W. C. Skeens—2; Fred Kirbo—2; C. C. Brown 1; F. K. Reeves—1; Robert Adams—1; A. B. Rush—1; Tom Smith—1; Mrs. Mae Sammons—1; Joe H. Howard—1; A. R. Osteen—1; Clarence Snodgrass—1; B. F. Leonard—1; W. H. Runyon—1; H. E. Robertson—1; Ervin Waters—1; Woodard Clouse—1; Floyd O. Ross—1; Total—70.



Perry Allen, Rte. 2, Box 329A, Kingsburg, Calif. May 24.—The preaching brethren in California are doing a good work, but still we do not have enough workers to do the work. We request the prayers of the faithful.

Marvin E. Fisher, Princeton, Texas, May 20.—We are very happy to have Brother and Sister Walter Jones, of San Diego, Calif., with us at the McKinney church. The church continues in the Bible way. All Christians will find a welcome.

J. F. Cobbs, Box 133, Spring Hill, W. Va., May 25.—The church here is getting along very well, with increasing attendance. Brother Kirbo certainly is a fine preacher. I wish he could stay longer than July 1. I hope to attend the all-day meeting July 4.

Clyde Middick, Davidson, Oklahoma, June 1.—The church (Carter) is doing very well. We certainly did enjoy the talks by Bro. Bill Harmon over Lord's day recently. If he continues in his efforts, he will become a wonderful preacher. We have had much sickness here.

Ben Frentrup, C. P. S. No. 21, Cascade Locks, Oregon, May 29.—I have now arrived in this camp, but I hope to transfer to a camp nearer home, possibly, Fort Collins, Colo., where Homer A. Gay, Jr., is. Bro. Travis Cogburn is with me. My prayer is that the paper may continue its plea for a return to the Old Paths.

J. W. Woods, Rte. 1, Grosvenor, Texas, June 1.—The church here is to begin their meeting July 21 and continue until the 30th. Brother Clarence Snodgrass, who is a good preacher, is to conduct the meetings. We extend a cordial invitation to all to attend.

Floyd O. Ross, Lock Haven, Pa., May 22.—The churches in this part are manifesting much zeal in advancing the Lord's Kingdom. Attendance and interest are good. One more has been baptized at the Le Contes Mills church. We are looking forward to the assistance of Bro. Robertson in June and Bro. Buffington in September. Pray for us.

C. C. Brown, Naches, Washington, Box 182, May 23.—We are carrying on the worship in our home in the Bible way. I am trying to contact other members of the church in every way that I can, but so far have not found many. We would like to get a loyal congregation started here. If anyone knows of brethren near, please write me.

Will F. Davis, Rte. 1, West Monroe, La., June 1.—Brother Lynwood Smith just closed a meeting here with two additions, and the church was much strengthened by the good preaching. We are looking forward to another meeting in August by Bro. Gay. We wish to extend our thanks to all who have contributed to the work here.

Ralph E. Mustard, 812 Rockholt Way, Yuba City, Calif., June 2.—The work here is progressing fine. Next Lord's day I will have been with these brethren for three months of labor. We have had four confessions of faults and two baptisms. These brethren are to be commended for their untiring zeal in the work of the Lord.

Ben Frentrup, Cascade Locks, Oregon, June 6.—There are now four boys of the Church of Christ who meet for worship here. At Magnolia, Ark., we had 14. Although few in number here, yet we thank God for the "way of escape" He has provided, that we may not be compelled to go where we cannot worship God regularly, which means spiritual death. Pray for me and mine.

Tom E. Smith, Healdton, Oklahoma, June 11.—My heart was made sad to learn of the passing of Brother A. A. Patterson. He was like a father to me, having spent many happy hours together. We trust our loss will be his gain, and that with Christ he will go to reign. He was a grand old man and will be greatly missed. I am looking forward to July 4.

A. E. Cogburn, DeLeon, Texas, June 1.—We are looking forward to the time of our meeting this year, July 21, continuing for ten days. Bro. Clovis Cook is to do the preaching. We would like to have all the preachers and song leaders, as well as all who can, to attend our meeting. We hope to attend the all-day meeting July 4.

F. K. Reeves, Marion, La., June 4.—We are continuing with the work here in the Lord's way, as revealed in the Bible, each Lord's day. We are looking forward to the coming of Bro. Clovis Cook

to begin our meeting July 9. We urge all who can to attend each service, and we urge all the brethren to work and pray for the meeting.

Joe H. Howard, Dora, Missouri, June 13.—Since my last report, I have been engaged in the Mo. mission work. I have preached at Champion, Blanche, Mt. Zion (near Mt. Grove), and Ellis, baptizing one at the latter place. Due to illness of my wife I have been at home for a few days. I hope to be back in the mission work soon.

S. E. Weldon, 1461 Edwin St., Beaumont, Texas, June 13.—We have been hindered some in our work recently, but the outlook has improved some. Six broke bread last Lord's day. We now have Brethren Joe and Jim Castleman with us, and they are cooperating in the good work. We meet at 10:30, on 525 Harriot St. We are in need of financial aid, as this is a mission point. We invite those friendly to the strict worship to attend.

C. S. Holt, Rte. 4, Box 167, Waco, Texas, June 13.—Brethren Ballard, Staley, and I have been doing considerable mission work under canvas in Waco. I am to begin a meeting at Bro. Buffington's home church, June 17, continuing through the 25th. I plan to attend the all-day meeting July 4, then to Hartshorne, Okla., for a mission meeting. I am now in a position to give all my time to preaching. Call me as above if you need me.

Ira Baker, Rte. 2, Cameron, Texas, June 9.—Brother James R. Stewart was with us over Lord's day, May 21, giving us a fine lesson on "Christian Unity." We all enjoyed it very much. Brother M. J. Buffington is to begin our meeting July 9, and we are looking forward to it with pleasure.

L. H. Stafford, Box 714, Greenfield, Calif., June 10.—I wish to express my appreciation and thanks to all who have contributed to my needs during my sickness over a period of over six months. As a result of the prayers of the faithful and their contributions to our support, I was able to pull through, for which I am, indeed, grateful.

Clarence Kessinger, Rte. 2, Lebanon, Mo., June 15.—During my last month's stay in West Va., I preached several times. I arrived here June 14, where I expect to make my home for awhile, giving all my time to preaching the gospel. Brethren desiring my services should address me as above. I am now visiting in the home of Bro. Cook. The Lord willing, I expect to be at the fourth of July meeting. It is my sincere desire to give all my time to preaching the gospel of Christ.

Clovis T. Cook, Lebanon, Mo., June 15.—I recently taught a singing school for the Mt. Home, brethren, near Crane, Mo. We had a fine school with unusual interest. I preached over two Lord's days during the school. I am to go back for a meeting the first two weeks in September. I am to begin a meeting at Fruitland, Texas the 18th inst. Bro. C. C. Kessinger and family, arrived yesterday afternoon (June 14), from West Va., intending to enter the evangelistic field.

Barney D. Welch, 911 N. 12th St., Temple, Texas, June 16.—May 15-25, I assisted Bro. Chester King in a meeting at Hughson, Calif. The results were 2 baptized. I enjoyed working with Bro. Chester very much. If anyone doubted that boy making a preacher, they should hear him now. I recently visited Siskiyou St., L. A.; Montebello, Pomona, and El Centro. One was baptized at Montebello. We had all-day services at El Centro. I am to return for mission work there Sept. 15. I am now in a meeting at Bula, Texas, with fair crowds. Pray for me.

Wm. Tracy Moore, 248 Columbia St., Delta, Colo. June 10.—Bro. Paul Nichols closed a meeting here May 21, after two weeks, with one baptized, my wife, for which I am very thankful. Bro. Timothy Phillips assisted with the singing. We are worshipping in our home, above address. There is a cups and S. S. church here, but they attended very little. We think Bro. Paul is a very fine boy and a good preacher, and we are looking for him back, the Lord willing, for more preaching.

Gayland Osburn, 1428 E. Calif. St., Glendale 6, Calif., May 30.—May 7, I preached at Siskiyou St. church, Los Angeles. Two weeks later, I went to Arvin in the place of Bro. Ray Nichols. I was with them before in March, when they changed from the cups and Sunday school. They have two faithful teachers, though young in the public work, they are developing. The church at Arvin is a fair sized congregation. The Lord willing, I am to be at the all-day meeting July 4, at Wichita Falls, Texas, after which I mean to travel with Bro. Ervin Waters for about five months. I want the prayers of my brethren.

H. E. Robertson, Starford, Pa., June 5.—I began a meeting at the Taylor and Waller church, Austin, Texas, May 14, continuing over the 28th. The results were five baptized and one restored. I found them a congregation Scriptural in practice and willing to put forth every effort for the cause of Christ. When loyal preachers are passing that way, I hope they will try to find time to visit them and help them out. I began the work in Pa. the 4th. inst., and I plan to continue during the month in mission effort.

H. H. Coble, 50 North 11th. St., Paris, Texas, June 1.—I want to let the brethren know that we meet for worship in this place, corner of 13th and Dixon, at 3:00 p. m. each Lord's day. Brethren passing this way will find a welcome. If you know of any brethren at Camp Maxey, let them know about us as we are but six miles from that camp. We have some opposition from the S. S. and cups brethren, but we hope to teach some. Some readers of the OPA will remember me at Eola, Texas. I am ordering one of the new song books.

John B. Snow, Box 211, Stamford, Texas, June 1.—Bro. Clarence Snodgrass closed a series of meetings here last night, with good crowds and a brother and family came over from the S. S. and made his confession. Our hearts rejoiced to have him and family meet with us and help us. Bro. Hasha is a gospel preacher, and should be a lot of help to the church here. Hence, the future looks

bright for us. Bro. Clarence is going into Oklahoma to do mission work, and I hope the brethren there will support him. Pray for us.

T. A. Hartung, 1005 B-E 2nd. St., Austin, Texas, May 29.—Although I am a stranger to the readers of the OPA, I am sending our greetings to the brethren, who adhere to the "faith once delivered to the saints." Bro. H. E. Robertson concluded a meeting here May 28, with good results. Five responded to the gospel call, being baptized for the remission of sins, and one was restored. Bro. Robertson endeared himself to all who heard his preaching. The crowds were larger than usual, and the church hopes to have him back next year. The opposition to the pure gospel is very great in this city by the moderns, who have a love for innovations. We ask the prayers of all lovers of the pure gospel.

James R. Stewart, Rte. 1, Temple, Texas, June 5.—May 11, I preached at Abilene. I have arranged to assist in a meeting at Eula soon. Prospects are good for a meeting there. May 14, I preached at Stamford, baptizing one and restoring one. My next was at Marlow over Lord's day. They are carrying on in the Bible way, and they plan some mission work soon. I was at Hamilton the 28th. of May, intending to start a meeting, but due to sickness it was postponed. I visited Dublin that night, preaching to a nice crowd. Arrangements have been made for a meeting at Highland. June 4, Bro. Cyrus Holt and I preached a "double header" at Jones Hill. I was glad to be with him and to know that he is to enter the field, for we need more gospel preachers.

W. H. Reynolds, Opp, Ala., June 22.—Due to the condition of my health, I have not much to report this year. I have made several monthly visits to Esto, Fla., Pansy, Ala., and Colquitt, Ga., being at the latter place last Lord's day. I heard Miles Busby preach four discourses. At this writing I am at LaGrange, Ga., attending Brother King's meeting. It is needless to say that he is doing his part of the work well. I plan to go from here to Texas for the all-day meeting, July 4. I am to assist in a meeting at Mt. Carmel, Ala., beginning the 5th. Sunday in July. Beginning the first Sunday in August, I am to assist in the singing in Bro. Clovis Cook's meeting at Earlytown, near Kinston, Ala.

Fred Kirbo, Spring Hill, W. V., June 17.—I have been with the churches in this part for the last three months. I have done some personal work, and recently I have handed out about five hundred hand-bills every week. It has been difficult to get people to come to services, so we have been taking the gospel to them. The brethren here have been very good to us, and have ask us to return in the future. I leave the 26th. for meetings in Texas, Oklahoma, Mississippi and Tennessee. If anyone should desire to write me, my address will be Wilson, Oklahoma.

Floyd O. Ross, Lock Haven, Pa., June 17.—We are thankful the gospel is still the "power of God unto salvation," and that it still reaches the hearts

of sinners. Since my last report I baptized three more into Christ. One at Le Contes Mills and two at Flemington. We are very thankful to have the opportunity of associating with Bro. Robertson in the Lord's vineyard. We regard him as loyal to the cause of Christ and a good Bible teacher. We rejoiced when Sister McDowell's husband, a Catholic, obeyed the gospel. He should be a great help to the Love Joy brethren.

Clarence Snodgrass, Tuscola, Texas, June 5.—We began a meeting at Allen School house, 5 miles from Seminole, Okla., April 2, with one confession of faults. The interest was fair. I learned to love and appreciate the faithful brethren there. Our next was at Maud, Okla., where we established a congregation, under the leadership of Bro. C. F. Everett, a faithful Christian. One came from the S. S. and cups people. My next was at Lubbock, Texas, for a week, with two restorations. Bro. Jack Bledsoe assisted in song. We are now in Stamford, Texas, with good interest. To date, a gospel preacher has come over from the S. S. and cups brethren. He is Bro. Buford Ashsa. We are to continue until the 11th. Our next will be a mission meeting in Spaulding, Okla. Recently, two were baptized in my home congregation, Cedar Gap. We ask the prayers of all the faithful.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., June 15.—The mission meeting at Delta, Colorado closed May 21 with one baptized and a strong determination instilled in a few to meet regularly for worship in the home of Bro. Tracy Moore as the Word of God teaches. Already there has been some planning toward the erection of a meeting house. May the Lord bless them as they endeavor to serve Him. I was called home from the work to take an Army preinduction physical examination, in spite of the fact that I have a 4-D classification. I intend to make an appeal if I am reclassified. June 8, I visited the Pomona congregation June 11, I worshipped with my home congregation, Siskiyou; in the afternoon I attended singing and made a short talk at Monrovia. That night I preached to a fine crowd at Montebello and two were baptized. Brethren, these are "perilous times"! What are we doing toward bringing or sending the glad tidings to the world?

Chas. D. Palmer, Kinston, Ala., June 22.—The 4th. week-end in May, I was at Pansy, Ala., with the largest crowd we have yet had. Recently I have made four talks at the home church (Lowery), with four confessions of faults. At this writing I am visiting Bro. King's meeting at LaGrange, Ga. I heard him deliver a good sermon last night and another over the air this morning. I preached at the place of meeting this morning at 10:30. This is my first trip to this part, and I am enjoying the association of preaching brethren, Miller, Prince, King, and Reynolds. It seems we have a fine congregation here. I am to begin a series of meetings at Lawrenceburg, Tenn., next Lord's day, after which I am to go to Texas for a month, attending the all-day meeting July 4.

M. J. Buffington, Box 110, Lebanon, Missouri, June 16.—May 28, I closed a meeting at Dora, with one confession of faults. From there I went to Grogan for three nights; the faithful few there were strengthened. June 3-12, I held a mission meeting near Paris, Mo., where Bro. Pete Howard moved not long ago. The Gospel had never been preached in that part and I believe with long suffering and patience, we may be able to establish a congregation. I have recently enjoyed short visits in the homes of Brethren Gay, Cook, King, and Wade. I have visited in the home of Bro. Meeker, at Moberly. Bro. Meeker and wife are certainly fine Christians, and any loyal preacher will find a hearty welcome in their home. My next will be a mission meeting eight miles from Lebanon. "The Lord will," I plan to be at the fourth of July meeting.

Homer L. King, LaGrange, Ga., June 22.—I was with the faithful brethren at Harrodsburg, Ind., over the last Lord's day in May, which I enjoyed very much. From there to visit my daughter, Nola, and family in Middletown, Ohio, for two days, en route to Huntington, W. Va.; continuing two weeks, which resulted in one baptism. I enjoyed the association with the faithful brethren there. En route from there to the above place I visited my son, Howard, and other Christian boys working in the State Hospital, Marion, Va. They seemed to be getting along fine. I began at LaGrange the 18th. inst., and we are now having three services daily—7:45 p. m. and at 10:30 a. m., also a radio sermon each morning at 8:15. Our crowds at night have been good, and we hope to baptize some before we close. The work here, I am told, was begun by Bro. Clarence Teurman, who was publisher of the Apostolic Way for years. I was delighted to find a good congregation of about 100 members, and the worship in harmony with the Bible, as advocated by the OPA. They owe much to Bro. E. H. Miller, a tireless and faithful gospel preacher. I am making my home with him. We are delighted to have Brethren Dewitt Palmer and W. H. Reynolds visit us and attend the meeting. Bro. Palmer preached this morning giving us a good sermon, and Bro. Reynolds is to preach tomorrow. I go next via home to the all-day meeting July 4, then to Ada, Okla., the 5th., and to Sentinel, Okla., the last Lord's day in July. Let us work and pray.

Homer A. Gay, Harrodsburg, Ind., June 19.—Leaving home June 3rd. I came with Bro. Robertson to Indianapolis, where we separated, he going into Pennsylvania and I came here and began a meeting Lord's day, the 4th. We have had good crowds all the while except for one night. We have baptized 10 and restored 2. This is an old congregation, and a good one. They are financially able, and willing, I believe, to have a lot of preaching done in this state. I hope to help them work out something definite while here. I closed the 18th. By the time you read this I hope to be in a meeting at the Bit Shop, near Healdton, Okla. The first two Lord's days in August, I am to hold a meeting at White Hall, Texas. This I believe, will be my sixteenth meeting at this place.

I have also promised to hold a mission meeting for the faithful few at Monroe, La., the latter part of August. I will probably go into Colorado for some preaching this fall. I really like the paper with twelve pages; do you? Then, let us all work for subs.

Ervin Waters, 721 Ellis Ave., Ottumwa, Iowa, June 15.—May 21, in company with Bro. Earl Butts and family, we visited the Sunnyside congregation. I took part in the services and enjoyed the visit. We were glad to have Bro. J. H. McKaig of the Siskiyou St. church, Los Angeles, Calif., visit in our home for two weeks. Bro. McKaig and I conducted the funeral services of our beloved Bro. Burley F. Black, May 25. The Ottumwa church particularly and the brotherhood generally has sustained a great loss by the passing of this man of God. On the evening of May 21, Bro. McKaig preached for us at Ottumwa. On the evening of May 28, I preached at Ottumwa. May 31, Bro. McKaig and I preached a double-header at Ottumwa. June 4, we began a tent meeting in Waterloo, Iowa, which will continue through June 25, the Lord willing. Counting children, there are twenty of us here from Ottumwa. Having distributed 5,000 circulars and advertised extensively in the newspapers, we are now going from house to house, "the highways and hedges," to get people to hear the gospel. Bro. Everett Black and Bro. Charles Carlo, both here from Ottumwa, are rendering invaluable assistance in these efforts. We hope that this mission meeting is successful. We look forward to July 4.

QUESTIONS

Brother Harper, don't you believe the toes of the image in Dan. 2 represent the ten kingdoms the same as the ten horns on the fourth beast in Dan. 7?—J. D. D.

Ans.—No. There are but four kingdoms represented in the image; namely, Babylon, Medo-Persia, Greece, and Rome—the interpretation by Daniel settles this. And it is "in the days of these kings," as Daniel says, that the God of heaven set up the kingdom represented by the stone that smote the image, breaking it in pieces, and becoming a great mountain, which filled the whole earth. And in the 7th chapter this setting is repeated, the representation this time being made by four beasts; the first like a lion, the second like a bear, the third like a leopard, and the fourth being a beast "terrible and powerful, and strong exceeding." "

Interpreting this, Daniel says, "These great beasts, which are four, are four kingdoms that shall arise out of the earth." Then he says, "But the saints of the Most High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever." And in setting up of this kingdom for the saints, and the coronation of its king, he goes on to say, "I saw in the night—visions, and behold, there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all peo-

ples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Notice, he came "to" (not from) the Ancient of Days for his kingdom, "and there was given him a kingdom, that all peoples, nations, and languages should serve him." And if you read the 24th Psalm, you will see his glorious coronation in vs. 7-10. And on the day of Pentecost, ten days after the ascension of Christ to the Father, Peter, speaking of this in connection with the prophecy of David in Psalm 16, says, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in Hades, neither his flesh did see corruption. This Jesus hath God raised up, whereof we are witnesses" (Acts 2:30-32).

Notice, Peter says God would raise up Jesus to sit on David's throne; and he bears witness, that Jesus has been raised up, plainly demonstrating that he was then on David's throne, also now "made an High Priest for ever after the order of Melchisedec" (Heb. 6:20), yes, "Melchisedec, king of Salem, priest of the most high God" (Heb. 7:1). And thus of the Christ, Messiah, it was prophesied, "He shall sit and rule upon his throne; and he shall be a priest upon his throne" (Zech. 6:13). And the apostle says, "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" (Heb. 7:25).

Now we shall notice the developments that follow the setting up of the kingdom of Christ; and no doubt it was for the portraying of these that the whole setting, as in Daniel 2, is repeated, this time as four beasts and the kingdom of "one like unto a son of man."

The fourth beast had ten horns, and by and by there came up among them "a little horn" that took up three of the ten by the roots. "And behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things," whose "look was more stout than his fellows." "And he shall speak words against the Most High, and shall wear out the saints of the Most High, and he shall think to change the times and the law; and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

Daniel says, "The ten horns out of this kingdom (the fourth) are ten kingdoms that shall arise; and another shall arise after them." The ten kingdoms that arose were: The Lombards, the Franks, the Vandals, the Visigoths, the Heruli, the Huns, the Ostrogoths, the Burgundians, the Sueves, and the Saxons-Machiavel.

Among these grew up "the supremacy of the Papal power." (Barnes, p. 316.) "He (the Pope) claimed to be an earthly king of kings, and the Papal thunder rolled over every nation in Europe." (Ib. p. 390.) "He declared that, having apostolic

preeminence over kings, he could give and withhold crowns at pleasure." (Ib. p. 391.) "He (Frederick) was crowned emperor, but only after he had consented to hold the Pope's stirrup." (Ib. p. 380.) "The Pope excommunicated Henry. He crossed the Alps as a suppliant, with his faithful wife, Bertha, carrying his infant son. Reaching Canossa, the king, barefooted, bareheaded, and clad in penitent's garb, was kept standing in the snow at the castle gate for three days before he was allowed to enter. Then, after yielding all to Gregory (the Pope), he received the kiss of peace." (Ib. p. 377.) "The Papacy gradually became the center of vast temporal power." (Ib. p. 321.) "We have seen how, upon the ruins of Pagan Rome, the Papacy founded a new empire." (Ib. 390.) "The first Rome was the Rome of the Caesars; the second was the Rome of the Popes." (Myers, p. 702.) Unutterable were the persecutions of the saints by the Papacy.

The "three plucked up by the roots" were the Lombard kingdom, the Vandal kingdom, and the Ostrogothic kingdom. These went down by Papal instigation. It was nothing but a Papal persecution of the Arians, who would not bow in matters of religion to the dictates of the Pope.

The Lombard kingdom was in Italy. "At the request of the Pope, then hard pressed by the Lombards, Pipin crossed the Alps and conquered Ravenna, which he gave to the Holy See. This dominion was the origin of the temporal power of the Popes, which lasted 1115 years." (Barnes, p. 332.) Lombardy is badly crippled. Finally, "The Pope applied to Charlemagne for aid, just as he had applied to Pipin before, and the Kingdom of the Lombards was destroyed in the year 774 after lasting a little over 200 years." (Colby, p. 219.)

"Being Arians, in a short time the Vandals were so completely conquered that they disappeared from history as a nation." (Colby, p. 209.) "The Pope prevailed upon Justinian to send his famous general, Belisarius, against them." (Ib.)

"The Ostrogothic kingdom was in Italy." "The Ostrogoths were Aryans." Hence, "The destruction of the Ostrogothic kingdom."

"They shall be given into his hands, until a time and times and the dividing of time." Again: "They shall take away his dominion, to consume and to destroy it unto the end."

The table turns: "At the coronation of Napoleon Pope Pius VII poured on the head of the kneeling sovereign the mystic oil; but when he lifted the crown, Napoleon took it from his hand, placed it on his own head, and afterward crowned Josephine empress." (Barnes, p. 562.)

Again: "Pope Pius VII refuse to enforce the blockade against England, and further presumed to disregard other commands of Napoleon. Thereupon Napoleon declared that the Pope 'was no longer a secular prince,' and took possession of his domains. Pope Pius straightway excommunicated the Emperor, who thereupon arrested him, and for three years held him a state prisoner." (Myers, p. 669.)

Again: "The decline of the Papal power was made evident by the residence of the Popes in France, known in their church history as the 'Babylonish Captivity' (1305 to 1377)."

There have been four great anti-Christian powers. The first was the nation of the Jews; the second was the Roman power; the third was the Papal power; and the fourth was the Mahometan power. All are now defunct to this end, the Mahometan being broken in the World War. It was represented in the 8th chapter of Daniel as a "little horn" that came up in the Grecian Empire. We may write of it sometime if the brethren so wish.

—H. C. Harper.

WHAT THEN?

(John 3:16; Malachi 4:1)

When the great plants of our cities
Have turned out their last finished work;
When our merchants have sold their last yard of silk

And dismissed the last tired clerk;
When our banks have raked in their last dollar
And paid the last dividend;
When the Judge of the earth says:
"Close for the night,"
And asks for a balance—
What then?

When the choir has sung its last anthem,
And the preacher has made his last prayer;
When the people have heard their last sermon
And the sound has died out on the air;
When the Bible lies closed on the altar
And the pews are all empty of men
And each one stands facing his record—
And the great Book is opened—
What then?

When the actors have played their last drama,
And the mimic has made his last fun,
When the film has flashed its last picture,
And the billboard displayed its last run;
When the crowds seeking pleasure have vanished,
And gone out in the darkness again—
When the trumpet of ages is sounded,
And we stand up before Him—
What then?

When the bugle's call sinks into silence
And the long marching columns stand still,
When the captain repeats his last orders,
And they've captured the last fort and hill,
And the flag has been hauled from the mast head,
And the wounded afield checked in,
And a world that rejected its Saviour,
Is asked for a reason—
What then?

—J. Whitfield Green.

The above searching lines are calculated to make a thinking person think! When the bugle call sounds and the great angel announces that time shall be no more—Reader, if you are not saved—
WHAT THEN?

The best person to teach, is the one that does not think he knows it all.

The best way in the world to be "outstanding" is to live closer to the lord than anyone else.

THE MOVIES

They move our youth away from God,
From Christian paths our fathers trod;
From honor, honesty, and right
To deeds that curse, corrupt, and blight;
From beautiful, uplifting truth,
To falsehood hurtful to our youth;
From morals fine and grand and clean
To passions low and base and mean.

They move our youth to sin and crime,
From sacred things and things sublime,
They move to nudity in dress
And take much virtue girls possess;
They move from modesty in style
And lead to evil all the while;
From traits we all delight to trust,
To lewdness and destructive lust.

They move our youth to rob and steal,
To lie and cheat and falsely deal;
To think it matters little how
They stoop to wring and yield and bow.
To get a living out of life
Or whom they court and choose for wife;
That if they want to separate
They'll find some other for a mate.

The movies move—hear this, oh, please—
They move the church from off her knees,
And rob her of the grace to win
Lost souls from wreck and ruin and sin;
They move the money from the poor
And send the beggar to your door;
They move and move and surely get
The cash that ought to pay some debt.

They move the youth to pleasures wild,
And start to ruin many a child;
They move from children clothes and bread
And send them hungry off to bed;
Who named the movies named them well
For fast they move our youth to hell.

(Trumpet Sound)

WHAT IS YOUR LIFE?

Cpl. Wm. H. Bradley

"For what is your life? It is even a vapour,
that appeareth for a little time and then vanisheth
away" (James 4:14).

I have so often wondered why everyone goes
along through life so unconcerned, never stopping
to think. Life is but a dressing room in which we
prepare ourselves for a better world. We are here
today—gone tomorrow! What would you give in
exchange for your soul?

We may gain all earthly treasures, but if we

do not stop and consider: "What is My Life?",
some day we will be called to meet our God, un-
prepared. Prepare to meet thy God. Today is
the day of salvation. Now is the accepted time.
How will it be with you when you are called to
meet your God?

God has set before us the way of life and the
way of death (Jeremiah 21:8). It is left up to us.
We can choose life eternal; and we can choose
eternal death and torment. What will your answer
be, when before the great Judge we stand?

Beloved, consider these few words of admonition
from a sincere friend, who wishes you success in
this world and a home eternal in heaven, after this
short life is over.—In England.

VIEWS AND REVIEWS

By H. C. Harper

"The wages of sin is death" (Rom. 6:23)—P. T.
Messenger. So quotes the Materialist, seeming to
think he has scored for his teaching "that the im-
penitent who fail to appropriate Christ, are etern-
ally lost, they simply cease to exist." But how he
makes out that a thing that is "lost" or "eternally
lost," ceases to exist, he does not tell us. Is it true?
No!

The Bible says, in the final reckoning, "He that
is righteous, let him be righteous still; and he
that is holy, let him be holy still" (Rev. 22:11).
Does this mean "simply cease to exist?" No. Well,
the same verse says, "He that is unjust, let him
be unjust still; and he that is filthy, let him be
filthy still." Does this mean: Let him "simply
cease to exist?" Tut! Tut! It does not.

I HAVEN'T TIME

The Lord had a job for me; but I had so much
to do,
I said, "You get somebody else, or wait till I get
through."

I don't know how the Lord came out; no doubt he
got along;
But I felt kind o' sneakin' like! I knew I'd done
God wrong.

One day I needed the Lord—needed Him right
away;
But he never answered me at all, and I could hear
him say

Down in my accusin' heart: "Child, I've got too
much to do;
You get somebody else, or wait till I get through."

Now, when the Lord has a job for me, I never
try to shirk;

I drop what I have on hand and do the Lord's
good work.

And my affairs can run along or wait till I get
through;

Nobody else can do the work that God has marked
for you.

(Selected)

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 ordinances 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 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).

Vol. XVII

LEBANON, MISSOURI, AUGUST 1, 1944

No 8.

WORLDLY AMUSEMENT

By T. F. Thomasson

The Apostle John said, "Love not the world neither the things of the world. If any man love the world the love of the Father is not in him, for all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life is not of the Father but is of the world." (1 John 2:15-16).

Paul said, "Be not conformed to the world" (Rom. 12:2). Peter, speaking to Christians, said, "You are a royal priesthood, a holy nation, a peculiar people" (1 Peter 2:9). Peculiar means different, so Christians must be different from the world. They cannot take part in worldly things and please God, but to what world did John refer? I do not believe he referred to the rocks and rills and the beautiful hills, the stars, sun and moon. When I look up and behold the myriad of twinkling stars I am made to appreciate more fully David's statement when he said, "The heavens declare the glory of God, the firmament showeth His handiwork." We should love all these things, not in the sense of worshiping them, but we should enjoy them because we believe the Great God whom we worship created them.

The world John referred to is the people that are controlled by the carnal mind. The mind is in two parts, carnal and spiritual. The carnal is the old man that must be put off. The carnal mind seeks only the things of the flesh, hence, Paul said, "The flesh lusteth against the spirit and the spirit against the flesh." The things of the world are the things invented by those controlled by the carnal mind to gratify and satisfy the lust of the flesh, the lust of the eye and the pride of life. It is not difficult to distinguish between the two. Paul draws the line showing the works of the flesh and the works of the spirit, Gal. 5:19, 25. We are either on one or the other side. There is no place between for us to stand. Jesus said you cannot serve two masters, Matt. 6:24.

All the amusement fads and fancies of the world originated in the world and appeal to the fleshly desires and appetites. The last thing that Paul mentions in his list of things of the flesh is the revelings and such like. Not only is reveling condemned but anything like reveling. Many tell us there is no harm in the dance, they say it is just innocent passtime. The dance is not "such like" but reveling itself, originated in the world, appeals to the flesh and no one can patronize the dance and live forever. The many kinds of ball games in which the players engage

dressed like heathens, originated in the world, they appeal to the lust of the flesh, lust of the eyes and the pride of life. They are revelings and no one can engage in them and please God. The movie show originated in the world, not only in the world but in the very lowest part of the world and they seek to produce pictures that appeal to the very lowest part of the carnal mind. The public or mixed bathing pools originated in the world and appeal to the carnal mind. Those who patronize them do not do it to wash and clean the body but to satisfy the desires of the carnal mind. The mixed bathing pool is immodest immoral, indecent, God dishonoring, soul destroying, and hell deserving. Even those who visit them and just look on are being controlled by the carnal mind because such places appeal only to the carnal, fleshly mind.

The world is continually getting up some kind of a fashion or fad that appeals to the fleshly mind and pretty soon we see many Christians imitating them. Instead of the Christians setting the example for the world to follow they follow the example set by the world, such as women cutting off their hair and the immodest, immoral and indecent costumes put out by the world. Jesus said to his disciples, "You are in the world but not of the world."

Parties, banquetings, night clubs, divorces, these are all of the world and when Christians participate in them they show that they love the world, the very thing John said not to do. All these things I have mentioned are on the wrong side of the line. There are just two ways to travel, the narrow way and the broad way. The devil is the head of the broad way; Christ is head of the narrow way. There are just two peoples, one of the Lord and one of the devil. There will be just two sides to the judgment, the goats on the left and the sheep on the right. The goats traveled the broad way led by the world, the flesh and the devil. The sheep traveled the narrow way led by the Lord Jesus Christ. When the judgment is set He will say to the goats, "Depart into everlasting fire" (Matt. 25:41). He will say to the sheep, "Come, receive your inheritance" (Matt. 25:32-35).

You should stop and make a careful inventory of your position and determine which road you are traveling. The line has been so carefully drawn between the two and the sign boards along the way are so plain there is no room for mistakes, hence we are left without excuse. God made man upright, but he has sought out many inventions, Ecc. 7:29.

He did not have reference to things that are good

for us but things that appeal to the fleshly worldly mind.

THE COMMUNION (No. 6)

By Ervin Waters

Scriptural testimony establishes the fact that Christ partook of the communion at its institution. The Scriptures also make clear that His partaking of the bread and the fruit of the vine immediately followed His thanksgiving for each one and preceded the giving of each one to the disciples. Not all, of those who contend, that the man serving at the table must break the loaf in pieces and pass all of the pieces to the assembled disciples, deny that Christ partook. Some argue that Christ partook, but that He partook last. I shall now consider several of their sophistical arguments.

Christ A Servant

(1) "A servant eats last"—"But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto, Make ready wherewith I may sup, and gird myself, and serve me, till I have eaten and drunken; and afterwards thou shalt eat and drink?" (Lk. 17:7-8).

(2) "Christ was a servant"—"I am among you as he that serveth" (Lk. 22:27).

(3) "Therefore, Christ ate last."

The above sophistry looks good at first, but it will not stand the test. Lk. 17:7-8 has no reference to and no bearing on the communion. To so misapply it is to miss altogether the lesson the Lord taught by it. The lesson was one concerning the service and obedience of a servant to his master. "Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Lk. 17:9-10). In the application which Christ made of his illustration we are the servants and he is the master who commands us. Thus, if this applied to the communion, it would prove Christ ate first because he is a master. It does not apply to the communion and I make the following argument merely to nullify the above argument and expose its fallacy.

(1) A master eats first—Lk. 17:7-8.

(2) Christ was a master—"Master, is it I?" (Matt. 26:25). This was said at the institution of the communion.

(3) Therefore, Christ ate first.

Now I do not make this argument to prove Christ ate first but merely to show that Lk. 17:7-10 does not apply to the communion. That scripture proves nothing concerning the time of Christ's partaking.

He Gave All

One of the most frequently used arguments against Christ's partaking first is that he handed every particle of the bread he blessed and broke to the disciples. The argument runs like this:

(1) "Jesus took bread" (all of it).

(2) "And blessed it" (all of it).

(3) "And brake it" (all of it).

(4) "And gave it (all of it) to the disciples." They argue that Christ had to give every particle of that he blessed to the disciples and that the man serving at the table must do likewise today. But, if their reasoning is good, we want to carry it further. They stop before they get to the end of the verse (Matt. 26:26).

(5) "And said, Take, eat" (all of it). Is this the meaning? Were they commanded to eat every molecule of the bread which he handed to them? If they could obey the command, "Take, eat", without eating every molecule of bread, then Christ could have retained some of the bread for himself. Furthermore, if "eat" means to "eat all of it", then the first man to whom it was passed would have consumed it. But we have proved that we are all on the same level and that we all must break bread and eat bread. Christ set an example for us in breaking and eating. He is now in heaven and I make no contention as to which disciple is to break and eat first. The practice which generally obtains among us that the man serving at the table after giving thanks breaks and eats before passing the bread to the assembled disciples. In debating with a man who objected to the man serving at the table eating first I made this proposition, When I wait on the table, after thanks I will break the bread and retain my piece in my hand until the first one in the audience starts chewing on his piece, and then I will begin eating mine. He ignored my plans for unity and persisted in his stubborn course. Remember, someone must eat first.

Broken For You

Some make the breaking of the bread a qualifying act and argue that the loaf is not the body of Christ until after it is broken. They base their argument on 1 Cor. 11:24, "This is my body, which is broken for you." The American Standard Version leaves out the word "broken" here and reads, "which is for you." Some of the Greek texts do not have the word "broken" in them and it is regarded by many scholars as an interpolation even in those in which it appears. But, being neither a Greek scholar nor a translator, I am perfectly willing to accept the King James rendition of it. The word "broken" refers to the body of Christ which was broken in death for us on the cross but which was never literally broken. We use the word "broken" figuratively when we speak of a person's being "broken in health." Christ's body was not literally broken (Jno. 19:36) but was broken in death. We do nothing to the loaf to represent this figurative breaking of Christ's body. In discussing the question with one man who had the following on a chart:

(1) Broken bread is "broken body" (1 Cor. 11:24).

I stepped to the board and added two parallels. He argued that the bread had to be broken to be the body of Christ. So, I added the following.

(2) "???" bread is "given body" (Lk. 22:19), "This is my body which is given for you." Do we have to "give" the bread before it is Christ's "given body," or is it his "given body" when it is sanctified by God in thanksgiving. Do we perform any act on the bread to represent the giving of Christ's body? Of course not.

(3) ??? fruit of the vine is Christ "shed blood" (Mk. 14:24), "This is my blood of the new testament, which is shed for many." What act do we perform on the fruit of the vine to represent the shedding of Christ's blood?? Do we "shed" the fruit of the vine in order for it to become Christ's "shed blood"? Or does the fruit of the vine become the Lord's "shed blood" when thanks are given? It is inconsistent for a man to choose one of these three parallels upon which to construct a theory and then leave the other two alone.

But suppose that the bread must be broken before it becomes Christ's body. We are still right and scriptural because the man at the table breaks the bread before he eats. If it becomes Christ's body after he breaks it, then he eats of Christ's body because he does not eat until after he breaks. And, having become the body of Christ, the other communicants likewise partake of Christ's body. So, why the fuss? What is the argument about. WE break the bread. I am forced to conclude that those who refuse to unite with us on this simply contend for an ultra-special act of breaking performed by only one man. This forces them to defend this man's practice of breaking bread twice, once to perform the ultra-special breaking which no one else performs, and once to perform the breaking which is essential to the eating. Where is there authority for such? NOT in the Bible.

Those who are unlearned enough to refer to us as "bread pinchers" I refer to the dictionary and ask that they come and watch us break bread. To those compromisers who merely tear the loaf a little without dividing it completely I say that you also are contending for a special act performed by only one when the breaking of bread in the Scriptures is an act performed by every communicant.

I have proved in the foregoing articles: (1) That Christ used unleavened bread, (2) That he took one loaf of unleavened bread, (3) That the breaking of this bread is an act performed by every communicant, and (4) That Christ partook of the bread before his disciples did. Next we proceed to the cup.

(To be continued)

—1003 So. 25th St.,
Temple, Texas

WHO SHOULD PARTAKE?

By Laurence Leslie McGill

Jesus said, "I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; Luke 22:29, 30. He was addressing His disciples regarding the Church, for the kingdom is the Church Matt. 16:18, 19; Col. 1:13; 1 Peter 2:9, 10. As a spiritual house we offer up spiritual sacrifices, acceptable to God through Jesus Christ, 1 Peter 2:5. Spiritual sacrifices are offered upon the altar, and the altar is the Lord's table. We learn also that "we have an altar, whereof they have no right to eat that serve the tabernacle." Heb. 13:10. If those who serve the tabernacle have no right to eat of our altar, how much less have Gentiles! Neither Jew nor Gentile has any right to partake of the Lord's table (altar). Only those who are Christ's, who have been purchased with

His blood should partake of His altar—His table. One of the sins of Israel of old was their unfaithfulness in keeping this charge of the Lord's house. "Thus saith the Lord Jehovah: O ye house of Israel, let it suffice you of all your abominations, in that ye have brought in foreigners uncircumcised in heart and uncircumcised in flesh to be in my sanctuary, to profane it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant, to add unto all your abominations. And ye have not kept the charge of my holy things, but ye have set keepers of my charge in my sanctuary for yourselves. Thus saith the Lord Jehovah, No foreigner uncircumcised in heart and uncircumcised in flesh, shall enter into my sanctuary, of any foreigners that are among the children of Israel." Ezek. 44:6-9. Such unfaithfulness of keeping the charge of the Lord's house was condemned and is condemned under Christ. An unbeliever may be present at Christian worship to hear, 1 Cor. 14:23-25, but has no right to partake of the Lord's table, Heb. 10:13.

When the inspired writer said, "But let a man prove himself and so let him eat of the bread and drink of the cup," 1 Cor. 11:28, he was addressing Christians, not those outside of Christ (verse 32). The message to all outside of Christ is, "repent and be baptized everyone of you in the name of Jesus Christ, for the remission of your sins," then follows the promise, "and ye shall receive the gift of the Holy Spirit," Acts 2:38.

We are called upon as faithful Christians to keep faithful charge of the Lord's house and of His table. On the Lord's table is one loaf (the bread) from which we all break, and one cup (the cup) out of which we all drink the fruit of the vine (unleavened grape juice). One bread means one body, 1 Cor. 10:17; One cup means one covenant, Luke 22:20; 1 Cor. 11:25. From these the faithful have the right to partake, but those who are outside of Christ have no right to partake of them, Heb. 10:13.

Jesus said to Nicodemus, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God, John 3:5. By this we know that all who have not been born again are not in the kingdom and consequently have no right to the promises and benefits given to those in the kingdom. He who had not on a wedding garment was cast forth without. He had no right at the wedding feast, Matt. 22:11-13.

When the children of Israel returned from Babylon, they separated from Israel the mixed multitude, and cast out the presumptuous outsiders from the temple, see Neh. 13. In no other way can we acceptable to God in worship and service. We have returned from Babylon; let us purify and cleanse the temple—the Church or kingdom of the Lord Jesus Christ and let us build in accordance with His will.

Lord hasten the day when "the kingdom of the world is become the kingdom of our Lord and of His Christ, Rev. 11:15. In truth and righteousness mayest Thou reign forever and ever. Bless us, O Lord, and strengthen us in Thy word, that we may with it root out all plants not planted by Thee, that Thy Church may be a glorious church not having spot or wrinkle or any such thing, Eph. 5:27.

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A GREAT MEETING

The annual all-day meeting, July 4, at Wichita Falls, Texas, with the faithful brethren on North Sixth Street, was a great success, and in some respects, the best I ever attended.

The meeting convened at 10:00 a. m., with 29 preachers in attendance, all of whom spoke during the day, but two, I believe. Some, who counted, estimated 37 congregations were represented, from eight states of the Union.

Brother Ervin Waters gave the opening address, giving a very encouraging report of the progress of the mission work, congregations established in various fields, the increase in the number of preachers now making the plea to a return to the Bible way, also showing the growth and progress of the OPA, concluding with a warning to all to watch for under-currents of danger by division and propaganda, on the part of jealous enemies, or even those within our own ranks. It was very timely and appropriate and seemed to inspire the brotherhood to greater effort, love, zeal, courage, and unity.

Brother Waters was followed by the following preachers and in about the same order as mentioned, with soul stirring talks not to exceed 10 minutes each:

T. R. Chappel, Wesley D. Ballard, John Staley, Barney Welch, E. J. Smith, Bill Harmon, Clarence Kessinger, Fred Kirbo, Homer A. Gay, Gayland O. Osburn, Clovis T. Cook, W. H. Reynolds, J. B. Spradley, James R. Stewart, DeWitt Palmer, Paul Nichols, B. F. Leonard, Lynwood Smith, Joe Castleman, Marvin Fisher, M. J. Buffington, Tom E. Smith, H. C. Welch, J. T. Broseh, Jack Bledsoe, and Homer L. King. Brethren Clarence Snodgrass and Clayton Fancher did not speak, as Bro. Clarence was forced to leave before his name was called, and Bro. Clayton declined in favor of others.

Our new song book, "Favorite Spiritual Songs," was used, and much time was devoted to singing the many good songs by many of the best singers in the brotherhood. Many were the compliments heard concerning the soul stirring singing. I believe, it was among the best I ever heard.

July 4, 1944, will be long remembered by the great crowd of faithful brethren, some of whom, came a distance of about 1500 miles, but no one was heard to say, "I am sorry I came," but many

were heard to say, "I never expect to miss another such meeting as long as I live, the Lord Willing." I feel certain that all were drawn closer together by the "bonds of Christian love," and that a better understanding prevails among all the co-laborers, who are striving to stem the tide of digression and to call honest hearts back to the "Old Paths." Surely, brethren will return to their home congregations, with many encouraging things to tell them, and no doubt, the preachers who attended "thanked God and took courage" to press the fight with greater determination in these "perilous times."

Near the close of the day, a special prayer was offered for the faithful Christian boys who are making the sacrifice to stand by their faith and conscience, by laboring in the C. P. S. Camps. Also, included in the prayer was a petition for the Christian boys who had gone into the army, in behalf of their safe return to their homes and loved ones, that they might serve God the remainder of their days.

A bountiful basket lunch was served at the noon hour by the many good sisters present. Chicken was in abundance, attesting to the understanding upon the part of the sisters of the preachers' appetite, for which we were all very thankful.

At this meeting enough advance orders for the book of sermons were taken to insure the publication of the book, but we still have a few hundred not sold, if others should be interested in ordering a dozen or more. We hope to keep the price down to about \$1.50 each, if possible.

The church meeting on South 4th St., Waco, Texas, invited the brethren to bring the meeting to them in 1945, and after some consideration of Sulphur, Oklahoma, it was decided to take the meeting to Waco, for three days, instead of but one, since the crowds and preachers in attendance do not allow for all to be properly heard in one day. Let all make their plans to attend in 1945, the Lord willing.

—Homer L. King.

CONCERNING SERMON BOOK.

Since there were enough orders for books at the July 4 meeting, together with others already received, to insure the publication of the book, so far as the financial consideration is concerned, we plan to "go forward" with our plans for publication. Hence, the preachers who have offered to write for the book or who have promised to take a number of books, should receive word from us within a few days, suggesting the subject for your sermons, that you may have plenty of time to do your best.

For the benefit of the preachers who were not present on that day (July 4), about all the preachers agreed to buy from 15 to 50 of the books at the price of cost of printing, postage, etc. If all the writers could do that, it would end our financial problem.

—Homer L. King.

OUR HELPERS

Here we give the names of those who help us increase the circulation of the OPA, by sending us one or more subscriptions. Following the names

are the number of subs. received by us. Always check this list for possible errors and report the same to us immediately. Many thanks to all for the loyalty and interest in the welfare of the paper:

Homer L. King—11; L. L. McGill—9; Mrs. W. L. Rawdon—7; Clovis T. Cook—8; Chester King—5; Lynwood Smith—5; E. H. Miller—5; Paul Nichols—4; Clarence Snodgrass—3; Carlos Smith—3; C. S. Holt—2; J. F. Graham—2; C. H. Elliott—2; Albert Fenn—2; Adelia Everett—2; J. N. French—1; Mrs. Buford Craig—1; Esther Mears—1; Ivy Hutchison—1; A. D. McNeil—1; James R. Stewart—1; Marie Combs—1; H. E. Robertson—1; K. G. Wilks—1; Mrs. Lowell Johnson—1; L. O. Jones—1; Mrs. Earl Cabiness—1; James W. Russell—1; Mrs. Verdine Poteet—1; Clarence Kessinger—1; Earl Johnson—1; Ervin Waters—1; Tom Lawson—1; Lee R. Williams—1; J. T. Broseh—1; Geo. Rozzell—1; Mrs. M. F. Paslay—1; Bill Harmon—1; J. C. Waters—1; D. A. Moore—1; Edgar Claywell—1; Jesse E. James—2; Rosa Barnes—1; E. O. Evitt—1; W. D. Goodgion—1; Clint Sargent—1; Gayland Osburn—1; Ed Menasco—1; Total—104.

ACKNOWLEDGMENTS

The following contributions for C. P. S. maintenance have been received for July:

Greenfield Church of Christ by
Bro. Stafford \$20.00
A sister of the Siskiyou St. church 10.00
A brother of the Siskiyou St. church 10.00
C. N. Nichols, Hollywood, Calif. 10.00
Belton, Texas, church by Bro. Hamrick 35.00
Marysville church by Bro. Orear 10.00
(The contributions from Belton and Marysville came too late for the June report in the OPA)
Total \$95.00
—Carl N. Nichols,
849 Wilcox Ave.,
Hollywood 38, Calif.

CONTRIBUTIONS SENT TO OPA FOR C. P. S. Maintenance

Lees Summit church by Herschel Massie... \$25.00
Ottumwa, Iowa, church by Earl Butts 20.00
Temple, Texas, church by Leo Turner (June) 15.00
Temple, Texas, church by Leo Turner (July) 15.00
Carter, Okla., church by Clyde Middick 25.00
San Antonio, Texas, church by Jesse E.
James 25.00
A sister in Texas 2.00
New Salem, Miss., church by Hulon Smith
(June) 10.00
Maple, Arkansas, church by Roy Barnes 6.00
Sister Verdine Poteet, Guthrie, Okla. 5.00
K. G. Wilks, Eagle Pass, Texas 3.00
Sister Louise Lacey, Okla. 2.00
Total \$153.00
Amount carried over \$187.38
Total \$340.38
Less \$30.00 each to nine boys \$270.00
Balance on hand \$ 70.38

Boys recently inducted are Bill Harmon, J. B. Spradley, and J. N. French. Brethren, we shall need more contributions to keep up the \$30.00

each month. Let all be regular and prompt in this matter.

—Homer L. King.

KEEPING THE RECORD STRAIGHT

By Ervin Waters

In the January 1, issue of the Old Paths Advocate I wrote an article, "Consistency! Where Art Thou?", in which I charged Bro. Paul Knight, Editor and Publisher of the Church Messenger, with inconsistency. Bro. Paul Knight wrote in the October 15, Church Messenger, that the S. S. brethren, in refusing to deny the Scripturalness of one speaking at a time in one assembly and women remaining silent, admitted their defeat. Furthermore, Bro. Knight wrote, "But if our practice is Scriptural, as they will not deny, and since their practice is the one called in question, then they are bound to be in error, and whose practice has brought about division in churches of Christ?"

I wrote out the following proposition, "It is Scriptural, in an assembly of the church for the communion, to use one cup (drinking vessel) in the distribution of the fruit of the vine." I made the statement that from past experience I knew Bro. Knight and his brethren would not deny this proposition. Then, according to his own statement with regard to the S. S. brethren, this would prove them to be in error and the cause of the division over the cup question.

In the March 1, Church Messenger, Bro. Paul Knight wrote a whole editorial concerning my challenge. He said I was wrong if I thought they would not deny the above proposition and boldly states, "If Bro. Waters is convinced that I, nor any of my brethren will not sign the proposition he presents, in the negative, let him sign in the affirmative and send the proposition to my office." Notice how clearly Bro. Knight expressed himself, brethren. This was no "slip of the pen." He said, "As Editor and Publisher of the Church Messenger, I will see that a man represents us in this discussion." And to show that he walked into this with his eyes open I quote, "Let all remember that according to Brother Waters, I am not consistent because he says we will not deny their practice to be Scriptural. We shall see who is consistent. Bro. Waters, sign the proposition, just as you have it worded in the paper, send me a copy, and it will be signed in the negative."

I was so surprised when I read the above that I had to reread it several times. I thought that I might have to publicly withdraw my charge of inconsistency. I signed the proposition "just as worded in the paper," sent it to his office, and awaited developments. Bro. Knight chose Bro. Van Bonneau to represent them and sent Bro. Bonneau the propositions. But Bro. Bonneau, it seems, did not see eye to eye with Bro. Knight and would not deny the above affirmative. He tried to maneuver me away from that proposition which Bro. Knight had so boldly challenged me to send to his office with assurance, "It will be signed in the negative." I do not hold Bro. Van Bonneau responsible for Bro. Knight's blunders and I requested Bro. Bonneau, if he would not deny the proposition, to send it back to Bro. Knight.

As yet Bro. Knight has refused compliance with his public word. His word binds him to either deny that proposition or find someone else who will. Brethren, I think my charge of inconsistency will stand. Bro. Paul Knight is of age and is a man of experience. I cannot attribute his bold Editorial to either the impetuosity of youth or the inexperience of a novice. I must hold him responsible, and he must bear the consequences, present and eternal, of his statements and his subsequent refusal to comply with them. I would like to have confidence in his veracity even if we can not agree on the communion. I hope that he will not try to dodge the obvious and plain meaning of his Editorial. The eyes of the brotherhood are upon you, Bro. Knight. You are being tried. "Consistency! Where Art Thou?"

—1003 So. 25th St.
Temple, Texas

From the fields

J. F. Graham, Longrun, Mo., June 30.—We want to invite all loyal preachers to stop with us, when passing this way. Pray for us and the cause at Longrun. I have been sick for some time, but am gaining some.

V. L. Banks, Gravette, Ark., June 28.—Bro. L. B. Badgett, of Port Arthur, Texas, closed a very successful meeting at the newly erected church house, near here. There were four additions. It was through Bro. Badgett's efforts that the house was built, mainly.

L. B. Badgett, Port Arthur, Texas, July 2.—I have just returned from Hiwasse, Ark., where we continued 15 days, with 4 baptized and attendance good. In March, I preached 18 nights at Everdale, Texas, with 1 baptized. I am to begin at Row, Okla., July 15, and if possible may hold other meetings nearby. Best wishes to all.

J. W. Allsup, Richland, Mo., July 6.—We had very nice services last Lord's day, with one baptized. Bro. Clarence Kessinger did the preaching, which we all enjoyed very much. We had a very nice crowd to hear the sermon. We invite all loyal preachers to visit us, when passing this way. Pray for us.

Billy Orten, Rte. 3, Lawrenceburg, Tenn., July 12.—Bro. Chas. D. Palmer has just closed a meeting here with 3 baptized and one confession of faults. The church seems strengthened by the good lessons from the Word of God. All learned to love Bro. Palmer, and we hope to have him again sometime. We are looking forward to another meeting in Sept. by Bro. Kirbo.

J. T. Broseh, Dublin, Texas, July 18.—I certainly did enjoy the all-day meeting, July 4. I preached at Ramsey the second Lord's day in July, and

at Fort Worth the third Lord's day. We hope we can continue the progress in the future as we have in the past, and we pray to that end. We ask the faithful to pray for us as we go on our way.

G. A. Canfield, Rte. 1, Box 78, Marion, La., June 18.—Brother Samson Franklin, of Brookhaven, Miss., was with us last Lord's day, preaching two sermons for us to good crowds. Brother Franklin preached four years in the Baptist Church, before learning the truth. He is now a good young preacher.

Joe Castleman, Houston, Texas, June 17.—I have recently preached at Sand Grove, Houston, and Beaumont, where I am now. Seven meet regularly for worship here now. There are a number of congregations in this part, but they are not satisfied with the simple ordinance of worship as found in the Bible.

Tom E. Smith, Healdton, Oklahoma, July 11.—Brother Lynwood Smith closed a good meeting for us July 2. Four were baptized and a number confessed their faults. Bro. Lynwood is a splendid young preacher, being studious, humble, and kind. I predict that some day he will be one of our best preachers. I hope the brethren keep him busy.

J. B. Spradley and Bill Harmon, Fort Collins, Colo., July 16.—We have arrived in the C. P. S. camp here, having been taken out of the gospel field, but as there are a number of different faiths here, we hope to continue in the work in a limited way at least. We believe this will aid us in living a better Christian life. We urge all who are at liberty to "work while it is day."

J. N. French, Fort Collins, Colo., July 14.—I arrived in camp here July 11, and it is a very nice place. Certainly a nice place for a Christian boy. I was very glad to get to meet Bro. Homer A. Gay, Jr. and other Christian boys here. I am from the Carter Church, near Davidson, Okla. I am sending my address to the OPA, also a subscription. Pray for us.

Travis Cogburn, Cascade Locks, Oregon, June 24.—Bro. Ben Frentrup, my wife, and I meet every other Lord's day with the faithful brethren, near Hood River, Oregon, and we enjoy the fellowship. Other Lord's days we worship in the camp. I want to thank the brethren for my contributions for May and June through the OPA. We appreciate it very much. We like the 12 page paper very much.

Joe W. Castleman, Stamford, Texas, July 14.—I am in a meeting here, but the weather has been bad and the crowds small. We are to continue through July 26, and we hope to have a good meeting yet. I go next to Sand Grove, to begin July 29. Sand Grove is near Milano, Texas. After this, I am to go to Beaumont, Texas, for a mission effort. Pray for me.

Carlos B. Smith, Rte. 1, Wesson, Miss., July 1.—I am still making an effort in my feeble way to

preach the gospel. I go to Hammond, La., once a month. The fourth Lord's day in June I was with them, baptizing one. We are looking forward to our meeting at New Salem the first of August, Bro. Ervin Waters doing the preaching. I hope the OPA continues to grow.

Will F. Davis, W. Monroe, La., July 17.—Bro. Robert Falvy preached for us Saturday night and Sunday. Bro. Clovis Cook preached for us recently, accompanied by Bro. Carlos Smith. Several brethren, from Marion, came, too. We certainly did enjoy having them and the good lesson by Bro. Cook. We invite all loyal preachers passing this way to stop with us. Our meeting place is about 9 miles south of here.

Robert Adams (colored), Rte. 1, Box 152, Wesson, Miss., June 4.—Since my last report to the OPA, I have been preaching some at the new church in Brookhaven and at other places. I assist with the teaching at Jerico, my home church, where we carry on in the way the Bible teaches. We desire the prayers of the brotherhood. We are ordering the new song book, "Favorite Spiritual Songs," for our services.

E. E. Wright, Lubbock, Texas, June 6.—Bro. Clarence Snodgrass closed our meeting the third Sunday in May, with one restored and one confession of faults. We think, Bro. Clarence is loyal and a good preacher. We are few in number, but we are still keeping house for the Lord in the Bible way. Any loyal brethren passing this way will find a welcome with us. We meet for worship at 2012 Third St.

Chas. D. Palmer, Kinston, Ala., July 2.—I closed a series of meetings near Lawrenceburg, Tenn., July 2, embracing two Lord's days, with three baptized and one confession of faults. The crowds and interest were good. I plan to attend the all-day meeting at Wichita Falls, Texas, July 4, and probably, will do some preaching in Texas.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., July 19.—We are getting along fine here. Two have recently come to us, one from the S. S. church in town, who now seems strong in the faith. I have been doing some teaching on the "Oneness" in the worship, which seems to have brought good results. Pray for us here.

Tom Lawson, Horatio, Arkansas, July 19.—We are in need of a mission meeting at this place. There are not many brethren here, and the gospel certainly needs to be preached. We obeyed the gospel in 1911, and I have been teaching every Lord's day since. I built a church house of concrete blocks with mainly my own labor and money. But, what we want now is not money, but the gospel.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., July 17.—We are still doing just fine, with good attendance every Lord's day, and I believe we shall have more additions soon. Brother Gillis Prince certainly did preach a good sermon today. I am to hold a meeting at Wedowee, Ala., the first part of August, the Lord willing.

Joe H. Howard, Dora, Mo., July 17.—Since last report, I baptized one at my home church, and I preached a few nights in Lebanon. I am now in a mission meeting at Omaha, Ark., with fair crowds and fine interest. I plan to be here over another Lord's day, then to Bucyrus, Mo., and on to Grogan, Mo. Pray for me and the work of the Lord.

T. R. Chappell, Eola, Texas, June 18.—At this writing I am in a meeting at Sabinal, Texas. We are having fine crowds and splendid interest. The brethren here have recently purchased a building for a place to worship, and we have hopes of building a fine congregation here. Pray for me and the work here and elsewhere.

Clarence Kessinger, Ada, Oklahoma, July 15.—June 17, I was with the Lees Summit church. The 22nd and 25 at Lebanon, Mo., preaching. I was glad to attend a part of Bro. Buffington's mission effort at Candoek, near Lebanon, recently. July 2, I preached at Richland, Mo., baptizing one. I enjoyed the all-day meeting July 4 very much. I am now with Bro. King in a meeting at Ada, Okla. The 16th of July, I am to begin a meeting at Pitts-town, Okla., then back to Lebanon, Mo. It you need me, write me.

O. O. Wood, Box 66, Parlier, Calif., July 10.—I am glad to report Bro. Chester King's meeting at the above place. The meeting continued for two weeks, resulting in the establishment of a congregation. There were 10 baptized and 4 restored. Sanger and Fresno congregations helped much. Bro. Allen of near Kingsburg has been assisting on Lord's days since the meeting. The first Lord's day night in July, I preached to a well filled house. Bro. Chester King was with us last Lord's day and is to be with us again the latter part of August.

W. M. McLemore, 1947 W. Park St., Oklahoma City, Okla., July 10.—The congregation is progressing nicely, and we all are looking forward to a series of meetings, beginning July 23, by Bro. Fred Kirbo. We trust we shall have a good meeting. All are invited to attend this meeting. We meet each Lord's day at 10:30 a. m. and at 8:30 p. m., also Wednesday at 8:30 p. m. Faithful members are invited to meet with us for worship. We received the new song books, and we like them a lot. It is really a good book.

Homer A. Gay, Jr., C. P. S. No. 33, Fort Collins, Colo., July 14.—I like it in camp just fine here. I think this is a place where one can worship God as the Bible directs and still do important work. Three more of our boys have arrived. They are Bill Harmon, J. B. Spradley, and J. N. French. That now makes seven of the Church of Christ here, and we are looking for more this fall. We ask the prayers of all that we may remain steadfast and loyal to the Lord.

W. C. Milner, Wilson, Okla., July 10.—Bro. Lynwood Smith, of Wesson, Miss., has recently closed a meeting for the church at Healdton, with four baptized and five restored. Bro. Lynwood endeared himself to all of us. He is certainly a

fine boy and a good preacher, being clean in habits and a good influence for Christ wherever he goes. I want to commend him to anyone wherever the gospel needs to be preached. He is loyal, faithful, and capable, and no one will make a mistake in calling him for a meeting.

M. J. Buffington, Rte. 3, Cameron, Texas, July 12.—June 30, I closed a mission meeting near Lebanon, Mo. Brethren Wade, Van Stavern, Smith, and Kessinger attended some, giving valuable aid. We believe good was accomplished. I certainly have enjoyed laboring for and with all the faithful in Missouri for the past five months. While but one congregation was established, yet we believe the weak congregations were strengthened. Wife and I attended the all-day meeting, July 4, which was a spiritual feast long to be remembered. The spirit of Christ was manifested. I am now at Marlow, near Cameron, Texas. My next will be at Harrodsburg, Ind., the Lord willing.

T. T. Copeland, Box 57, Dublin, Texas, July 11.—I have been a reader of the OPA for some time, and I enjoy many of the articles. We have just closed a good meeting here, six baptized and one restored. Bro. Howard Peacock, of Olany, Texas, did the preaching. We esteem him as a clean Christian and a sound gospel preacher. The church received much valuable teaching and was much strengthened, and I believe we are better prepared to go forward in the unity of the spirit. We do not all agree here on the cups question, but we all worship together in peace. I do not intend to support a preacher who goes about sowing discord.

Sam Finto, Rte. 3, Floresville, Texas, July 3.—Our meeting closed June 25, with one baptized and the church strengthened. Bro. C. S. Holt, of Waco, did the preaching. He is a fine preacher and loyal to the Bible. No one will make a mistake in calling him to hold their meeting. He preaches the Bible and lives up to it. The Fairview Church of Christ meets each Lord's day at 10:30 a. m. The elders are H. G. Reynolds and Sam Finto.

C. S. Holt, Rte. 4, Waco, Texas, July 8.—The meeting at Fairview was a very nice one. The crowds there were small, but regular. We baptized one, and the church seemed encouraged. While there I taught them concerning the drink element, that nothing be added to change the "fruit of the vine," such as sugar. Bro. Lynwood Smith is now in a mission meeting in Waco. Brethren Ballard and Staley are doing considerable mission work, laboring with their own hands to support themselves. They are to be commended.

M. Lynwood Smith, Rte. 1, Wesson, Miss., July 10.—The meeting at Healdton, Oklahoma closed July 2, with four baptized and three restorations, and two who came for membership, not being baptized according to the pattern, were later baptized. This was one of the most pleasant meetings I ever held. We encountered some opposition from the S. S. brethren in Healdton, but it soon vanished. I was delighted to have Brethren Ervin Waters and Fred Kirbo visit the meeting. I certainly enjoyed the all-day meeting July 4. I am

now in a mission effort in Waco, Texas, with one baptized to date, and three have confessed faults. Bro. B. F. Leonard has been with me, preaching once, also Bro. Barney Welch has visited the meetings. Pray for me. Bro. L. N. Byford assisted me financially to hold a meeting near Monroe, La., recently.

Gayland Osburn, 1428 E. California Ave., Glendale 6, Calif., July 13—June 4, the Siskiyou St. church, Los Angeles, had singing in the afternoon. That night I preached. June 25, I preached at Montebello, Calif. June 28, I reached Wichita Falls to hear Bro. Welch in part of his meeting before July 4. July 2, in the afternoon after singing I, along with others, gave a short talk. July 4, I took part in the all-day meeting. July 5, I left Texas with Bro. Waters, and that night we heard Bro. Gay preach at the Bit Shop church, near Healdton, Okla. The following night we heard Bro. King preach at Ada, Okla. July 9, I assisted in the worship at the Klondike church, near Bloomfield, Iowa. July 9 and 12, I heard Bro. Waters preach at Ottumwa, Iowa.

Barney D. Welch, 136 So. 4th St., Montebello, Calif., July 17.—On June 18, I closed a meeting at Bula, Texas, without additions, but good interest. June 20, I preached at Temple and at Belton the 22-23. I began a series of meetings at the No. 6th. St. church, Wichita Falls, Texas, June 25, continuing until July 4. This meeting has left a very pleasant memory with me, as a result of the many fine talks and pleasant association of so many brethren. I am now in a meeting at Belton, with fine crowds and prospects for a profitable meeting. I am to leave for Calif., July 24. I had the pleasure of hearing Lynwood Smith in three sermons at Waco and Bro. Buffington once at Marlow, which I enjoyed very much. I must mention a very profitable and enjoyable result of such meetings as we had July 4. That is the reunion of the Welch family, representing four states. H. C., my father, from Texas; H. C., Jr., from Ark.; Alfred, from W. Va.; and myself, from Calif.

Chester King, 1151 So. Marianna St., Los Angeles 23, Calif., July 16.—June 4, I was with the brethren at Shasta, Calif. I met some faithful brethren there meeting in their homes. Bro. Ray Nichols accompanied me on this trip. June 11, I began a mission meeting at Parlier, this is reported to be the second oldest town in the great San Joaquin Valley and the first time the Gospel was ever preached there. The results were 10 baptized and 4 restored. There is a nice sized congregation there now with others having moved into the vicinity and others taking their stand. We are thankful, "His word will not return unto him void." July 2, I was with the Siskiyou St. church in Los Angeles. At present I am with the brethren in San Diego assisting them in some much needed work.

Chas. D. Palmer, Kinston, Alabama, July 18.—The meeting at Chapel Grove, near Lawrenceburg, Tenn., continued over two Lord's days, with 3 baptized and 1 confession of faults. This was my first trip to this place, and I enjoyed it very much.

The people treated me royally and gave me much encouragement, asking me to return. They are expecting Bro. Kirbo in September. I was glad to attend the meeting at Wichita Falls July 4. Brethren, who have never attended one of these meetings should make an effort to do so. It was a pleasure to meet so many preachers. I preached at Houston, Texas, over the second Lord's day in July, and one was baptized. Our meeting at Lowery begins next Lord's day. We are looking forward to Bro. Cook's coming in August.

James R. Stewart, Rte. 1, Temple, Texas, July 7.—June 7-9, I was at Eula, Texas, doing personal work and arranging for a meeting, which continued five nights, with one restored and a congregation established. June 18, I preached at White Hall, and June 20, I heard Bro. Barney Welch at Temple. I was at Lometa, June 22, arranging for a meeting. I began at Midway, June 23, where we established a congregation about two months ago. The church was strengthened and the leader quit the use of tobacco. I attended the all-day meeting July 4, where I met many of my old friends and a number of new ones. It was a real spiritual feast to all, I am sure. As my June report was lost, I mention that I held a meeting at the Carter, Okla. church, with three baptized and two restored. Preached at Stamford, with one baptized and one restored.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 33, Calif., July 15.—The July 4 meeting was a great success, with about 37 congregations, from 8 states, represented, and about 28 preachers present, showing their interest in the furtherance of the gospel by coming so far to discuss the issues confronting the church today. Those who failed to attend cannot realize what they missed. June 18, I worshiped with my home congregation, Los Angeles, taking part in the teaching, which resulted in one confession of faults. The next Lord's day, there was another confession of faults, following some personal teaching on the cups question. At this writing I am in a meeting at Portales, New Mexico. My classification has been changed from 4-D to 1-AO, which I have appealed and am awaiting a hearing. If possible I mean to continue preaching. May God help in these trying times. I go next to San Angelo, Texas.

Homer A. Gay, Lebanon, Mo., July 20.—It was certainly uplifting to me to be at the all-day meeting at Wichita Falls, Texas, July the 4th. I presume that others will report the meeting. I began a meeting at the Bit Shop, eight miles north of Healdton, Okla. July 5th. and continued until the 16th. It had been several years since I held a meeting there and tho the gas and tire situation kept us from having as large crowds as we used to have, yet we had good crowds and interest throughout the meeting. I greatly appreciated the visiting brethren and especially the preachers—Ervin Waters, Gayland Osburn, Fred Kirbo (Fred obeyed the gospel on that spot under my preaching many years ago, and it was good to meet there again), Abe Smith, and Tom E. Smith. In all, I believe we baptized five and restored three. We had other visitors from Wilson, Healdton, Carter, and Ardmore, Okla.

Clarence Snodgrass, Tuscola, Texas, July 19.—Recently, I was in a meeting at Maud, Oklahoma, with visiting brethren and friends from Seminole and community. There were no visible results, except the cause strengthened. I was very glad to be with the faithful there again. My next was with the faithful brethren at Eola, Texas. The congregation seems to be strengthened. I was glad to meet some of the brethren for the first time, July 4, at Wichita Falls, also to meet the old co-laborers. I accompanied Bro. and Sister Williams, of Eola, also Burton Meyer and Sister Verima Kendrick. We enjoyed the trip. Our next meeting will be at Grosvenor, Texas. Brother W. W. Wilks is to begin a meeting at my home congregation the first Sunday in August.

Clovis T. Cook, Lebanon, Mo., July 20.—The meeting at Fruitland, Texas, was an enjoyable one, not withstanding the busy season hindered the attendance. Out of this meeting grew an urgent request for me to set forth our position on the S. S. and cups, question, by a minister of the S. S. Church of Christ in Bowie, Tex. The meeting at Marion, La., closed in the afternoon of July 16, in the home of a sick brother. Robert Falvey and Carlos B. Smith, were with me in the meeting. Bro. Smith, only the later part. From this place I went to West Monroe, La., where I preached that night. Brethren and preachers, who missed the fourth of July meeting missed some of the "Spiritual blessings in Christ." I really believe that out of this meeting will come greater efforts to "walk in unity."

Homer L. King, Rte. 2, Lebanon, Missouri, July 20.—The meeting at LaGrange, Ga., closed June 28, with three baptized and one confession of faults. The church seemed to take on new life, and the interest was good throughout. I enjoyed this meeting very much. The brethren are very friendly and hospitable. I consider this one of the best churches in the brotherhood. They have two good preachers—Brethren E. H. Miller and Gillis Prince. I am glad they plan to launch out in the evangelistic field more extensively. I think they have a great opportunity in that part. It was really uplifting to be associated with the good brethren there. My next was at the all-day meeting July 4. I was glad the wife and baby accompanied me to this meeting, which was such a wonderful spiritual feast. I was glad to have Bro. B. F. Leonard in my home. My next meeting was at Ada, Okla., for 11 days, with one restored. I was glad to have Bro. Clarence Kessinger with me in this meeting. I am to begin at Sentinel, Oklahoma, July 23, to continue over three Lord's days; then to Washington, Okla., to begin the second Lord's day in August, and to Davis, Okla., the first Lord's day in September. Best regards to all my fellow preachers, and I ask their prayers for me and mine.

B. F. Leonard, Huntington, W. Va., July 10.—We have just had one of the best meetings here for a long time, conducted by Bro. King. One was baptized, and I believe the church is in the best condition in many years, as the brethren show more love and unity. We wish to acknowledge receipt of the following donations for the church

building: Point Pleasant, Ohio—\$20.00; Lees Summit (Lebanon, Mo.)—\$15.00; Waco, Texas (4th St.)—\$25.00; H. C. Thomas, Palestine, Ohio—\$20.00. Many thanks to all, brethren. We regret very much the sudden death of Bro. Clint Skeens, and our sympathy goes out to the family. July 2, I was with the Lees Summit church, near Lebanon, Mo., and spoke to them. I think, they are a fine band of Christians. Then, in company with Brethren King, Gay, and Kessinger, I went to the all-day meeting at Wichita Falls, July 4. Then, to Waco, Texas, where Bro. Lynwood Smith was in a meeting. I spoke to a full house at the 4th St. Church there July 9. Thanks to the brethren there and Bro. Smith for that opportunity. These brethren have zeal.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., June 30.—The church here has just closed a very profitable meeting with Bro. Homer L. King doing the preaching, continuing for ten days. The attendance was splendid throughout, and three obeyed the Lord in baptism, also one confession of faults. All were well pleased with the splendid sermons delivered by Bro. King each service, and I believe the whole church was lifted to a higher plane. The church has asked Bro. King to return in 1945 for another meeting. I feel that no church will make a mistake in calling him for such work. Bro. Gillis Prince, my fellow laborer in the gospel here, is to conduct a meeting at Napolian, Ala., the latter part of July. He just recently closed a good meeting at Thomaston, Ga. I am to begin at Wedowee, Ala., the first Sunday in August. Bro. Gillis and I have been preaching and conducting meetings as our boss would let us off, but we have decided to hold as many meetings in 1945 as possible, even if it means our jobs. So, if anyone needs either or both of us, just let us know it, and we are at your service. In addition to being a good preacher Bro. Gillis Prince is a good song leader and teacher. (Note: I rejoice to hear that these good brethren have decided to enter the evangelistic field if needed. I hope the brethren will call them out, for they are worthy and capable. We expect to hear more from them soon.—H. L. K.)

Ervin Waters, 1003 So. 25th St., Temple, Texas, July 14.—I closed a tent meeting at Waterloo, Iowa, June 25, with one baptism. Worship is conducted in the home of Bro. M. E. Mountain, 1301 South St., in Waterloo every Lord's Day. June 28, we left Iowa and, June 29, we heard Bro. Lynwood Smith preach at Healdton, Okla. It was my first time to meet Bro. Lynwood and I think he shows great promise for one so young. June 30, we arrived at Wichita Falls, Texas, where Bro. Barney Welch was conducting a meeting, and heard him through the fourth of July. The Fourth of July meeting was so inspiring to me. July 5, we heard Bro. Homer Gay at Bit Shop, near Healdton, Okla. July 6, we heard Bro. Homer King preach at Ada, Okla. These two faithful warriors are continuing the fight unrelentingly. July 7, we arrived in Ottumwa, Iowa. Bro. Gayland Osburn of Glendale, Calif., a member of the Siskiyou St. church of Los Angeles, accompanied us on the return journey and plans to travel with us for

some time. He graduated from high school June 15 and desires to develop into a minister of the gospel. July 9, I preached twice at Klondike, near Bloomfield, Iowa. On the nights of July 9 and July 12 I preached at Ottumwa, Iowa. I plan to hold a tent mission meeting at Savannah, Iowa, beginning July 20. Then to Wesson, Miss., and meetings in other states. "Grace be with all them that love our Lord Jesus Christ in sincerity."

THE RIGHT WAY

By W. W. Otey

A Reprint

Luke wrote to Theophilus, "That thou mightest know the certainty of the things wherein thou wast instructed." (Luke 1:4). There should not, and need not, be the least doubt as to the "certainty" of that which is believed and practiced by any believer in Christ. Yet there is serious doubt and "uncertainty" in multitudes. God is not at fault for he has made the way plain. The "uncertainty" is not due to any lack of clearness in the word of God but to the theories of men. Many ask, "How am I to know the right way when so many different ways are taught and practiced?" There can be many wrong ways but only one right way—one way to heaven. If a way can be pointed out, every word of which can be read in the Bible, and that every well-informed Protestant says is right may we not conclude with "certainty" that it must be the right way? That is what it is desired to do in this writing.

Many often say, "My greatest objection to you people of the church of Christ is that you are so sure you are right and others are wrong." Well, friend, do you think you are right? If so, then you hold the same position. If you don't think you are right, then you should seek the right way and walk in it.

How may one know the "certainty" of what he believes and practices? First, every item of teaching and practice must be clearly read in the word of God. Nothing must be left untaught and practiced and nothing added to that which is clearly taught in the word of God. Members of the church of Christ confidently believe that they conform to the word of God in every item of teaching and practice. This is the foundation of their confidence of the "certainty" of their position. A second reason is the fact that every well-informed Protestant admits that every item of teaching and practice of the church of Christ is right. What greater "certainty" could one have than the testimony of both the Bible and all well-informed Protestants? No special effort will be made in this writing to prove by quotations from the Bible that every item that we teach and practice is plainly read in the Bible. Plain statements of what we teach and practice will be made, and then appeal to the reader to say whether it is right or wrong. It is suggested with all confidence that every reader will agree, because it is plainly taught in the word of God—the only infallible standard by which to measure.

1. We teach that the Bible is the inspired word of God, and contains all of the will of God to man. That the Bible should be believed, and that all of its commands that apply to those now living should be obeyed from the heart. That "every Scripture

inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (1 Tim. 3:16, 17). Is this wrong? Everyone says it is right. On the foundation of Paul's statement that the word of God "furnishes the man of God unto every good work," we confidently build. No "good work" must be left untaught and anything not taught in the word of God is not a "good work," in a religious sense. Every Protestant bears witness that this is right.

2. We teach that Jesus was born of the virgin Mary as the only begotten Son of God; lived a sinless life; worked many miracles that prove his claim as the Son of God. We teach that his death made a full atonement for sin; that he was raised from the dead; gave the apostles the great commission to preach the gospel to every creature. We teach that in order to qualify the apostles to carry out his commission that the Holy Spirit was poured out on them to "guide them into all truth," and "bring all things to their remembrance that he had commanded them." In other words the Holy Spirit was given to enable them to preach the gospel without error, and to perform miracles to confirm the gospel. Does any Protestant suggest for a moment that this is wrong? Certainly not, but all say it is right.

3. We teach that the gospel must be preached just as it was preached by the apostles when guided by the Holy Spirit. Both the Bible and every Protestant testifies that this is right.

4. We teach that sinners must believe that Jesus is the Christ the Son of God. Not merely give an intellectual assent but believe with the whole heart. Is this right? Again there is not a dissenting voice.

5. We teach that the sinner must repent of all his sins. That the sinner must not only be sorry for his sins, but must hate sin and turn away from sin to a holy life; that his heart must be so changed and purified that his whole life is changed. Here again the word of God and every Protestant affirms that the teaching of the church of Christ is right.

6. We teach that those who come to Christ in obedience must "confess with the mouth the Lord Jesus." Every Protestant denomination requires a confession of some kind in order to become a member. The church of Christ teaches that the sinner must "confess with the mouth that Jesus is the Son of God." See Matt. 10:32; Luke 12:8; Acts 8:36, 37, 38; Rom. 10:9, 10). There is not one believer in Christ who will say this is wrong, but all say it is right.

7. We teach that Christ commanded baptism, and that his commands must be obeyed in order for us to be saved or pardoned. "Christ became the author of eternal salvation unto them that obey him." (Heb. 5:9). On this point both witnesses—the Bible and every Protestant—agree.

8. We teach that in order to obey the command of Christ to be baptized one must be immersed—"buried therefore with him through baptism into death:" and "raised up to walk in newness of life." (Rom. 6:4). Does anyone say it is wrong to obey the command to be baptized? Not a single well-informed Protestant will say it is wrong. True,

many say baptism, though commanded by Christ, is a non-essential. Yet almost all Protestant denominations demand what they call baptism in order to become members of their respective organizations. Is it right to be immersed? I have never heard of anyone who said it is wrong to be immersed. Many say sprinkling or pouring water on believers in Christ will do. But none say it is wrong to be immersed. Once more both witnesses, the Bible and all Protestants, agree in bearing witness that the teaching of the church is not wrong but is right.

9. The church of Christ teaches that when the sinner has heard the gospel, received and retained it in his heart: believed on Christ as the Son of God with all his heart; repented of all his sins and turned away from evil thoughts, words and deeds; confessed faith in Christ as the Son of God; and has been immersed into the name of the Father, Son and the Holy Spirit; that such a one is pardoned, saved from past sins, is a child of God, in the kingdom or church, which is the spiritual body of Christ. And I have never heard of one who would deny that such a one is pardoned and saved from all past sins. Without the shadow of a doubt both the word of God and all Protestants bear witness that what the church of Christ teaches as to the "certainty" of the exact place where and when the sinner is saved.

"But," asks one, "is there no disagreement between the teaching of the church of Christ and Protestant denominations?" Yes, there is some disagreement. What is the point of disagreement? Others teach that the sinner is saved immediately when he believes on Christ. In other words, they teach the sinner is saved by faith only or alone, before he fully obeys the gospel. Suppose it might be possible that the sinner is saved just when he believes, and before he obeys the gospel. Even in that case we are still right, for we teach all the faith in Christ that any can teach. If he is saved by faith only or immediately when he believes, certainly he is still saved after he fully obeys the gospel. If it be contended that the sinner is saved by faith and repentance, we are still right, for we teach all the repentance and stress its necessity in order to be saved, as strong as it is possible for any to do. We teach and urge all the faith and repentance that any religious people teach. So if they are right we are still right, even by their own admission. There is no question in the minds of any whether the sinner is saved at the point we teach he is saved, for all agree on that point. The only question that can be raised is whether the sinner is saved by faith only or faith alone, or by faith and repentance before he has obeyed the gospel; before he has "obeyed from the heart that form of doctrine delivered them. Being then made free from sin, ye became the servants of righteousness." (Rom. 6:17, 18). No one denies or doubts the "certainty" that the sinner is saved when he has believed on Christ with the whole heart, repented of all past sins, confessed his faith in Christ and been immersed. All doubts and "uncertainty" is in regard to what others teach, but no doubts or "uncertainty" about what the church of Christ teaches.

(Continued)

SCRIPTURAL TEACHING

"I have read all I've seen on the subject, including your debate with Dr. Trail, and am fully convinced that it should not—cannot be made a test. There is no common ground for unity in this matter as there is on the "cup" question, for one we must use 'grape juice,' while another says we must use 'wine.' The same thing is true about the matter of 'breaking bread.' One says break it in two pieces; another says not. No common ground exists in either. Hence, until some clear, unquestionable, Scriptural teaching is advanced on these two questions, the church is not going to make a test of fellowship on them."

Reply: And how do you expect to learn without a teacher? And how do you expect him to teach without an audience? And how do you expect him to come when you wrote him not to come after writing him to come?

The Scriptures speak "on them," as they do on all other matters pertaining to the worship. What do they say? "Tou gennematos tes ampelou," the offspring of the vine, that which the vine produces, as a mare produces a colt. The word is used of both vegetables and animals.

Now, that which was used was a drink. Will you deny it? I have never seen nor heard tell of a man who will deny that Grape juice is a drink produced by the vine. Will you deny it? All say it is, so far as I have been able to learn, just as they admit The use of one cup is Scriptural. And here is Scriptural ground for unity.

There is no word in the Scriptures relating to the communion that any lexicon defines "wine," or any Bible translation translates "wine." The word that means "wine" is oinos.

The bread (loaf) was unleavened, unleavened, for it was the Passover time, Exodus 12:15; Mt. 26:18. Strange, then, would it not be if the drink were not the same? And you evidently use the term "wine" to mean the fermented, leavened, yeasted product, a product that nothing but yeast can produce. Now you meet this if you think Dr. Trail "toted even" with me.

"Break bread." What does it signify? The noun is klasma. What does it mean? "A piece broken off, a fragment." (Green, p. 101) "A fragment, a broken piece." (Thayer, p. 347.) The verb is klaō. "What does it mean?" "To break: used in the N. T. of the breaking of bread." (Thayer, p. 348.) "to break off: in the N. T. to break bread." (Green, p. 101)

Now do you mean to tell me you do not know how to do this? When we take baptisma, and it is said in the lexicon to mean "immersion," can you tell what to do? When it says gennema, "the offspring of the vine," can you tell what they drank? When it says poterion, and he took a poterion, which the lexicon defines "a cup, a drinking vessel," can you tell what held "the fruit of the vine," and how many?

You can come as near the "Scripture" by taking play an instrument for "sing," a Missionary Society or a Sunday School for "church," cups for "cup," wine for "offspring of the vine," into two pieces for "break off," as the Methodist can in taking sprinkling for "immersion." But that is a long way from what the Scriptures teach.

Unity, to be "the unity of the Spirit," which you are to endeavor to keep if you "walk worthy

of" your profession (Eph. 4:1-4), is unity on what the Bible teaches, not human tradition. The Bible does not teach that Jesus used both as the drink in the communion; neither does it teach that they broke the loaf "in two pieces" and "not." And you have no more "Bible ground" of unity by your "common ground" practice than has the Methodist by his "sprinkling and immersion" or the digressive by his "sing with the organ and without it," nor has the near-digressive by his use of "one cup and more than one."

The man who pleads for and uses what the Scriptures teach, does not make it a "test:" the Scriptures are the standard of measurement. It is the man who advocates and uses a thing the Scriptures do not teach, that makes it a "test." Will you deny it? —H. C. Harper.

REPENTANCE

By T. R. Chappell.

The sinner needs to repent. For this Christ came into the world. "I came not to call the righteous, but sinners unto repentance" (Lk. 5:32). "That repentance and remission of sins should be preached in his name among all nations" (Lk. 24:47). "By the law is the knowledge of sin" (Rom. 3:20). "We have before proved both Jews and Gentiles, that they are all under sin" (Rom. 3:9).

The Holy Spirit comes as a reprover (convincer) of sin. "When He (the comforter) is come, He will reprove (convince) the world of sin" (Jno. 16:8). We have some fitting inquiries from those who were convinced of sin on first Pentecost, crying out in their conviction, "Men and brethren, what shall we do?" The jailor in his conviction cried out: "Sirs, what must I do to be saved?" The answer to the desire in their hearts and the question on their lips was "repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins" (Acts 2:38), and "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

The little child that is born into the world, is without sin, but in process of time reaches the years of accountability, to know right from wrong. Hence, sin separates between him and God and he certainly needs to repent.

The sinner must be made sorry for sin. Godly sorrow alone isn't repentance. Repentance means, "a change of will prompted through sorrow for sin, leading to a reformation in life." "For Godly sorrow worketh repentance to salvation" (2 Cor. 7:10). There can be no repentance without reformation. While repentance means "change of mind (will) reformation means "change of life." Repentance is a word of much meaning and when one complies with the command to repent, his mind and manner of life is changed. The soul emerges from the act as a sweet flower which would spring up above the black filth of a bog or lake, like darkness fleeing before the dawn.

The Ninevites showed their repentance and the result was a great work. Sinners are led to Christ by the Goodness of God. "Or despiseth thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4). "Except you repent ye shall all likewise perish" (Lk. 13:3)

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 ordinances 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 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).

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No. 9

THE COMMUNION (No. 7)

By Ervin Waters

The Cup Of The Lord

We have now progressed to a study of another essential and indispensable element of the communion, the cup of the Lord. As floods of indifference and Bible neglect swept down upon the brotherhood, there became increasingly manifest a flagrant disregard for this part of the service. The adherents of "self-devised worship" (will worship—Col. 2:23) have attempted to steam roller over scriptural testimony and the laws of language in their defense of a plurality of cups for an assembly of the church for the communion. Inspiration has presented a bulwark which they cannot neutralize. To elicit the truth on this subject our only alternative is to go "to the law and to the testimony" (Isa. 8:20) and to the scriptures which "furnish unto all good works" (2 Tim. 3:17). Without bias and prejudice will you examine with me the mountain of scriptural evidence germane to the subject? It is generally conceded that the scriptures teach, (1) By example, (2) By command, (3) By necessary inference, and (4) By statement. There are many things bound upon us, which are taught in only one of the above ways in the Bible. The scriptures teach one cup for an assembly of the church by all four of the above methods. What could be stronger and how could it be plainer?

By Example

(1) Christ used one cup—"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it" (Matt 26:27). "And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it" (Mk. 14:23). "The cup" certainly does not denote a plurality of cups. The bible was written in conformance to the rules of human language and the accepted meaning of words. Never try to found theology on bad grammar. The American Standard Revised Version has "a cup" instead of "the cup" in the above passages. Both denote one cup and are equally plain.

"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Lk. 22:20). Can this language embrace more than one cup? Certainly not!

"After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood" (1 Cor. 11:25). It is

evident from the above scriptures that Christ used one cup in instituting the communion. I know of no rule of language or figure of speech by which the word "cup" in the above passages could denote more than cup. Some say, "It is figurative." Name the figure, please, and tell what it takes to constitute it. In biblical hermeneutics and exegesis one cannot interpret a scripture with a figure of speech which is only a figment of the imagination.

(2) The disciples used one cup—"And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it" (Mk. 14:23). The disciples all drank of the cup which Christ took and handed to them.

Wilson in the Emphatic Diaglott renders it, "They all drank out of it" (Mk. 14:23), and Weymouth's Translation of the New Testament in Modern Speech has, "And they all of them drank from it" (Mk. 14:23).

Thayer in his unsurpassed lexicon says it is "the vessel out of which one drinks" (Lexicon, p. 510). So, the fruit of the vine was distributed to the disciples in one cup and they all drank of, out of, or from that cup.

The word rendered "cup" is from the Greek "poterion." Robinson in his lexicon defines it, "a drinking vessel, a cup" (Lexicon, p. 611). Thayer defines it, "a cup, a drinking vessel" (Lexicon, p. 533). Webster so defines it in the English and states it may be a drinking vessel "with or without a handle, a stem, or a base." I do not know the color, the size, the particular shape, or the material of the cup Christ used, but I know he took a "drinking vessel, a cup." I do not know what kind of grape juice Christ took, but I know he took some.

I cannot use the same cup Christ used, but I can use another cup for the same purpose. Neither can I use the same grape juice Christ used, but I can use some more grape juice for the same purpose.

If we can use more than one cup where Christ used one, then we can just as reasonable serve beefsteak for the bread and milk for the fruit of the vine. Why not "walk by the same rule" (Phil. 3:16) and use in the communion what Christ used? Christ suffered for us, "Leaving us an example, that ye should follow his steps" (1 P. 2:21).

By Command

(1) Christ commanded the disciples to drink of one cup—"And he took the cup, and

thanks, and gave it to them, saying, Drink ye all of it" (Matt. 26:27). The "ye all" is the same as our southern "you all" and means "all of you." Thus, "All of you drink of it." "Drink from it, all of you" (Weymouth's Translation) and "Drink all of you out of it" (Wilson's Emphatic Diaglott). Thayer cites it under the "vessel out of which one drinks," Matt. 26:27, (Lexicon, p. 510).

The disciples understood the command and "they all drank of it" (Mk. 14:23). The disciples in an assembly today can understand and do the same thing.

(2) Paul commands us to keep the communion as he delivered it—"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (I Cor. 11:2).

"For I have received of the Lord that which also I delivered unto you, - - - After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood" (1 Cor. 11:23, 25). If we keep it as Paul delivered it, an assembly for the communion will use one cup because we cannot learn any other way from this example delivered.

(3) Paul commands an assembly to "drink of that cup"—Paul delivers instructions applying, "When ye come together to eat" (1 Cor. 11:33), and commands, "But let a man examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. 11:28). An assembly of the church which has "come together to eat" (verse 33) should "drink of that cup" (verse 28). Verse 34 makes it plain that verse 33 applies to the assembly for the communion.

Some may argue that "let him eat of that bread, and drink of that cup" (1 Cor. 11:28) is not a command. Is not, "Let a man examine himself," a command? Is not, "Let your women keep silence in the churches" (1 Cor. 14:34), a command?

Those assembled for the communion cannot "drink of that cup" and drink of a plurality of cups. We plead with those who have left a "thus saith the Lord" for their own "ipse dixit" to return to the bible. Can we be wrong in following the above examples and commands? And can we be wrong in upholding those examples and commands and refusing to worship otherwise? Will you not unite with us in our plea for a scriptural unity based upon a scriptural communion?

(To be continued)

1003 So. 25th St.
Temple, Texas

WORTH TRYING

In America today, there is a great need for men who understand the way of peace. Such men are all too few. Even the leaders of our nations, many of them highly educated in the art of governing, are groping about for some complicated way whereby they can insure to their people a "just and durable peace." Yet, these same great men live in such a complicated state of confusion about what course to pursue that they are unable to come down to earth and grasp the simple and highly applicable non-violent technique that

Christ tried so hard to get us to accept. They cannot seem to get away from the idea that to conquer evil, you must use evil, or force; so, in their plans for peace they think only in terms of force, and seldom in terms of love. It is true that we do have a few great minds whom seem to understand the workability of love, but they are far in the minority, and like myself, are generally branded "pacifist." And, worse still, so many of the great leaders in the church, men who staunchly stood against war, are today ignoring the truths found in the Bible they used to use against warfare, and are engaging themselves in the promotion of war from works of minor assistance to that of directly engaging in the taking of human blood, and some of them even going so far as to say they are defending the Cause of Christ—as if they, Hitler, or the devil were able to prevail against His cause without God letting them do so. I face these facts with embarrassment—embarrassment for a people known outwardly as brothers and sisters in Christ, but who inwardly are something in the eyes of God, which I would hate to call them. Men and women who are not brave enough to seek out the practical application of love, but are content to follow the course of popular opinion held by the majority, and thus be led blindly in a hazy conception of their duties right on down the road to eternal destruction.

Most people hitherto have been skeptical of non-violent resistance of forces of evil simply because they cannot understand how it could possibly work. It is easy to understand why they are skeptical, for just how many of our brothers and sisters in the church even try to apply love in such minor uprisings as family quarrels and dissensions? How can one be sure a thing will work if he, or she, has never put it to a test and observed the results that it will get? It is no wonder that those who do not even claim to be members of the church are skeptical of its workability, for those who profess to believe in it are seldom found using it in the face of severe trials of irritation and provocation. We set no example by using it before others and showing its value, so how can they believe in something they have very rarely seen anyone else use and prove to be good. Yet, in times past, it has been put to the test by men who believed it would work, and found powerful enough to avert wars and stop insurrections, and all because some leaders believed in it strongly enough to apply it and find it to be practical. If you do not believe it has been tried on a practical and major scale, just read Richard Gregg's book on "The Power of Non-Violence," or Henrich William Van Loon's book on "The History of Mankind." I could easily suggest a number of other good books here, but if you don't have time for these books, just revert to your Bible, and you will find plenty of instruction on peace and love. And, until we have learned how to practically apply love in a Christian, non-violent manner, we will go on generation after generation breeding wars with wars, hatred with hatred, and strife with strife, regardless of how efficiently we may contrive our

coming post-war peace terms. If we are slapped by others and refuse to turn the other cheek, what have we gained but other slappings. Or, if we slap others, what can we naturally expect but to be slapped even harder than we had slapped. How, then, can we end this dizzy business of piling injury and hatred upon injury and hatred, with more hatred and violence? No, we must sometime in the course of the history we are making change our methods, and it is important that we do so today. Men have been trying to settle disputes with wars from the very beginning of time, but have they? The answer is, "No," and to their shame; but instead, we have bigger and bloodier wars than ever before in all history. Why is it, then, that we, men and women, who are supposed to have reached such heights mentally, are so eager to revert to the methods of our forefathers and predecessors, when we have but to review history to realize that those methods of violence in retaliation for violence have so utterly failed in achieving that desirable peace? Do we of today think we can perform some miracle in war that has never yet been performed? Surely, we are not foolish enough to let ourselves think this! Yet, maybe we are, else why do we keep on using war as a means of bringing about peace—a peace we are never quite sure of, and one that terminates after a short, breath-catching pause?

I feel sure that no man who is truly Christian at heart could think of taking vengeance in his own hands, or even supporting those who are taking vengeance, and live comfortably with his own conscience thereafter. Men who have studied the Bible with an open mind for all the truth, and have kept their hearts free from selfish interests, could not possibly back any war effort in even the smallest degree without first doing away with their better judgment and denouncing Christ. Surely no Christian could imagine Christ as submitting to the present day draft and going along willingly to take 1-A or 1-A-O in some branch of the military order. Christ's entire philosophy of life was in contrast to such action, and anyone has but to read after Him to realize this. How is it, then, that we, who call ourselves members of His body, can be persuaded so easily to come along and become a member of a military organization that is in business solely for the purpose of killing and destroying the possessions of others? Are we weak? Have we failed to grasp the mind and thoughts of Christ? Are we afraid of other people—who are in the eyes of God just moral agents acting as representatives of the devil and carrying out his motives and wicked impulses? My friends, it is sickening to see you so easily turned away from the faith you once professed. Surely you are losing ground, slipping back, and gradually becoming alienated from God. My Bible — yours too — confirms my statement here. Can't you grasp what is taking place in your life? Have you no insight into the future? Don't you have a perspective of the trend in your life and the influence you are having on others who have professed a belief in Christianity? You

must see that you have a responsibility to set the example in Christian living, and not to be one who plays "follow-the-leader" as rogue sheep, and induced to tread ground where the wolf-packs of the devil are engaged in their killing.

There is no need to quote Scripture to most of you. You already know that the Bible, place after place, denounces war and the deeds and actions that bring such about. Quoting Scripture won't do any good now, for it is like Christ's example of the rich man in hell, who lifted up his eyes and beheld Lazarus in the bosom of Abraham—a good many of you who have already become involved in this war would not listen to further evidence against engaging in it. Instead, I can only encourage you to test-out the way of love. Try it to see if it will work on the enemy, for once you have found that it will work you will be far more convinced of its practicality than you ever would be from what I might say. Read some pacifist books, for they won't hurt you; they may instead do you much good. And most of all, dig deep into that New Testament of yours, for we are living in the Gospel dispensation of New Testament teachings, and in it you will find the way of peace with both God and mankind; and you will be fare more capable after doing so of giving this post-war world something that will help it to be a fit place in which to live.

—Leonard Hendrickson

GREETING TO ALL THE FAITHFUL IN CHRIST JESUS

By Laurence Leslie McGill

I don't believe in Luck,
Nor in some Lucky Star,
But may the good Lord bring great joy,
To you where e'er you are.

I don't believe in Fortune,
The gamblers gamble that,
But may the Heavenly Father bless you.----
Whatever you are at.

I don't believe in Destiny,
That Fates or Fashions bring,
But may the Christ, Our Savior, save you, ---
Unto the Realm where He is King.

—Wishart, Sask., Canada.

READERS, NOTICE!

Sometime ago, when we made the paper a twelve page paper, we were compelled to make the price one dollar the year to all, both old and new. Some have not noticed this, and they keep sending new subs. at 50c. Please, make a note of this, for we just cannot continue the special offer. We must have a dollar the year for even the new ones. The response to the twelve page paper has been very satisfactory, and we have been much pleased by the way all have come to our rescue. We trust we may never have to return to eight pages, for we are now able to get much more reading matter to our subscribers. Let us all work, brethren.

—Publishers.

Old Paths Advocate

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HERE AND THERE

Tracts.—There seems to be considerable interest in putting out tracts and leaflets on various Bible subjects. We have seen the need of this for years, but we have been unable to finance such work. Now, here is an opportunity to do a lot of good. The series of articles being written by Brother Ervin Waters on the "Communion" are attracting considerable interest, and there is some interest in putting them out in tract form. We have investigated, and the printers inform us it will cost about \$100.00 per thousand copies, when they are completed. Bro. Waters is certainly doing a fine job in discussing this subject, and he is covering both the loaf and the cup in an able manner. I would like to see these splendid articles put in a neat tract, so as to make it convenient to hand to brethren in error. I wonder if there are brethren who would donate the price of printing about two thousand copies, and let the proceeds go to the paper for distribution, etc. If two brethren would donate \$100.00 each, it would do the work. Brethren, will you do this good work?

Song Books.—"Favorite Spiritual Songs," our 1944 general purpose song book, both old and new songs, most of which are "favorites," is still available at the prewar price of 35c per copy; three copies \$1.00; \$3.75 per dozen; \$13.50 for 50; \$26.00 for 100; postage prepaid. Send all orders to Old Paths Advocate, Rte. 2, Lebanon, Missouri. Our sales have surpassed all our expectations, and still they sell. Better order while you can get them.

Clark-King Discussion.—This is a neat tract containing a discussion of the cups question, as pertains to the number of cups that may be used in one assembly of the church, by N. L. Clark and Homer L. King. If you are bothered with the cups or cups advocates, send for this tract. The price is within reach of all.—10c per copy; \$1.00 per dozen; postage prepaid. Order from the OPA., as above.

The Sermon Book.—Yes, plans are going forward for the publication of this book. Preachers should get their sermons, biographies, pictures, etc. to us as soon as convenient.

—Homer L. King.

CIVILIAN PUBLIC SERVICE MAINTENANCE

The following contributions were received in July and August:

A brother of the San Diego congregation	\$10.00
Brother Rose, Siskiyou St. church	20.00
A sister, Siskiyou St. church	10.00
A brother of the Siskiyou St. church	10.00
Church of Christ, Waterford, by	
Bro. Fisher	5.00
Church of Christ, Hood River, Oregon, by	
Bro. Norton	20.00
Total	\$75.00

—Carl N. Nichols, 849 Wilcox,
Hollywood 38, Calif.

CONTRIBUTIONS SENT TO OPA FOR C. P. S.

Lees Summit Church (near Lebanon) by	
Herschel Massie	\$25.00
Brother and Sister Jim Stevens,	
Sentinel, Okla.	10.00
New Salem, Miss., church, by Houlon Smith	10.00
Ottumwa, Iowa, Church, by Earl Butts	20.00
Spring Hill, W. Va., and Mallory Chapel, by	
J. F. Cobbs	90.00
A. E. Cogburn, De Leon, Texas	5.00
Waco, Texas, 1605 So. 4th. St. church,	
L. N. Byford	10.00
Green Forest, Ark., Church, by	
Roy Barnes	15.50
Wichita Falls, Texas, Church (No. 6th. St.),	
Cleo Fancher	25.00
J. B. Lasater and wife, Dallas, Texas	20.00
F. M. Cox, Electra, Texas	5.00
K. G. Wilks, Eagle Pass, Texas	2.00
New Salem, Miss., Church by Ervin Waters	10.00
San Antonio, Texas, Church, by Jesse E.	
James	25.00
Total	\$272.50
Amount carried over from last month	70.38
Total	342.88
Amount sent 10 boys (\$30.00 each)	300.00
Balance	42.88

The boys now are as follows: Magnolia, Ark., Leonard Hendrickson and H. C. Welch, Jr.; Fort Collins, Colo.—Homer A. Gay, Jr., J. B. Spradley, Bill Harmon, J. N. French; Cascade Locks, Oregon,—Ben Frentrup and Travis Cogburn; Bedford, Virginia,—Fred Kessinger, Jr., and Howard Nunnally.

—Homer L. King.

TO WHOM IT MAY CONCERN

We, the undersigned, take great pleasure in recommending to you Bro. C. T. Springs, an able minister of the Gospel. We have known Brother Springs for a long time; and find his teaching true to the Book. We also, find his life clean and above reproach. He has been preaching about twenty-three years; much of that time being spent in the Evangelistic field. Brother Springs recently took his stand with the church here at Ceres. We strive to worship according to the New Testament teaching; using one cup and one loaf

in the communion. Also, the assembly is not divided into classes for the teaching service. Just one teacher speaking at a time to the undivided assembly.

Sister Springs, his faithful Christian wife, stands firmly with him, and us. She will be a great help to him in his spreading the Gospel.

Brother Springs can make a living doing secular work; but, is desirous of preaching the simple Gospel of Christ; giving full time to this work. We feel that he can be of great benefit to the Cause of Christ. If you need a good, sound, Gospel preacher, call him and use him; he will do you good.

W. J. Boyd, Elder
G. T. Tucker, Elder
John L. Reynolds, Evangelist

Note: Under date of July 19, 1944, I received this statement from Brother C. T. Springs:

"Dear Brother King: Just a word to let you know that I have firmly and forever taken my stand with the Ceres congregation, which meets for worship according to the New Testament teaching, as advocated by the Old Paths Advocate. I would like to write for the paper."

We rejoice to have this brother take his stand.
—Homer L. King.

CHURCH DIRECTORY

Arkansas:

Greenforest, 12 miles E. of Berryville, Highway 21, 10:30 a. m.

Oklahoma:

Maud, Harrison and N. Oxford Streets, 10:45 a. m.

Oaklahoma City, 1836 N. W. 7th. St., 10:30 a. m. and 8 p. m.

Texas:

McKinney, 120 Louisiana St., 11:00 a. m.
Eagle Pass, Private Home 997 Ave. C, 1 blk. from Del Rio Highway, (Hour not given).

New Mexico:

Portalés, (Place not given), 10:30 a. m. and 8:30 p. m.

Note: Have you sent us the location and time of the Lord's day worship? If not do so at once.
—Publishers.

OUR HELPERS

Below you will find the names of the ones who have sent us subscriptions from July 20 to August 20, and the number of subs. received by us following their names. We certainly do appreciate the interest the friends of the paper are showing in helping us to increase the circulation of this paper. Please, keep sending us a good list every month.

Clovis T. Cook—17; Ervin Waters—16; Homer L. King—13; Lynwood Smith—6; F. M. Cox—4; Elmer Meeker—4; Lizzie Boyles—3; Carlos B. Smith—3; A Sister—2; Mrs. C. R. Williams—2; W. P. Perser—2; A. B. Pickle—2; Homer A. Gay—2; Gayland Osburn—2; Jim Stevens—2; Mrs.

B. F. Newcomer—1; C. P. Beebe—1; Inez Cope—1; Joe Howard—1; W. W. Wilks—1; Abe Young—1; J. D. Carson—1; Mrs. C. G. King—1; A. J. Kinder—1; R. L. Baker—1; Geo. Rozzell—1; E. E. Wright—1; Mrs. Ada Sloan—1; T. F. Thomas—1; C. H. Lee—1; Mrs. Hazel Shriner—1; Mrs. Alfred Welch—1; Miss Adila Everett—1; J. G. Smith—1; Fred Kirbo—1. Total 100.

TO A CONSCIENTIOUS OBJECTOR'S MOTHER

By Arlo Sonnenberg

Where is the star in your window,
Blue on a field of white?
Where is your son in the service?
Your loved one tonight?

Does he wear a gold bar on his shoulder?
Did he get a new stripe on his sleeve?
Did he tell of a North African battle,
The last time he was home on a leave?

Does he have a uniform of khaki,
Or the blue of a dauntless Marine?
Is he stationed at Camp Barkeley, Texas,
Or training near gay New Orleans?

Has he shot down any Jap Zeroes,
A fortress his home in the sky?
Has he waded hip deep in the swamp land,
Daring to do or to die?

The mother stands there in silence
And silently too tries to pray;
She sees a star in the window,
Shining now at the close of the day.

A star in the window—in the sky!
Gleaming in the heaven of blue;
The home of a boy given in service,
To a work he feels he can do.

There are no bars on his shoulders,
No new stripes on his sleeve;
No trim uniform of khaki—
Blue denim for work on his knees.

The battles he fights are for patients,
The fox holes he digs are for trees,
The tools in his hands are for BUILDING:
No bayonets for Christians like these.

A star in the night in the sky,
Near God in the heaven of blue,
Look out, not in, thru the window;
He is strong, he is faithful and true.
(Selected)

PASSED ON

Ray—Walter Edward Ray died Thursday, July 13, at his home in Healdton, Okla., following an illness of three years. He was born Aug. 5, 1879, and was "born again" (by obeying the gospel) in 1923. I had the pleasure of baptizing Bro. Ray into Christ, and if every one that I have baptized would be as faithful as was Bro. Ray, I would feel that I had done a great work. Bro. Ray preached some and was of a very kindly disposition—always ready to help every one in need. I

hope to meet him in Heaven some day.

We laid him to rest in the Healdton cemetery in the presence of his loved ones and a number of brethren, sisters and friends, to await the resurrection.

—Tom E. Smith.

Kirk—Jacob Lawson Kirk, was born March 2, 1870 in Coffee Co., Tennessee, near Manchester. He married his childhood sweetheart, Lettie Virginia Stone, June 11, 1889. To this union eight sons were born, five are still living. George, of Odessa; Ernest, Melvin, Floyd, and Cleburne, all of Waco. Twenty-five grandchildren and nineteen great-grandchildren.

Bro. Kirk obeyed the gospel at the age of twenty years. And he lived faithful until death. He made mistakes, but was always ready to confess his faults. He never sought popularity but truth. Much credit is due him for the 4th Street Church of Christ in Waco.

Bro. Kirk did not retire from the Lord's work on account of old age, but he went many times when he was not able to go. The lessons he impressed on the congregation most, were to stay free of jealousy, always confess our sins, never presume to do anything in the Lord's work, but have a "Thus Saith The Lord," and to be humble servants of the Lord. He will certainly be missed by this congregation.

Bro. Wesley Ballard spoke comforting words to the family and host of friends.

—Leslie N. Byford

TO THE GOOD OLD PATH ADVOCATE

May we have room in your paper for a little Bible study?

1. Who will name Eight children promised to their parents by the Lord?
2. Name three nations descended from: (a) HAM; (b) SHEM; (c) Japhath?
3. What part of the Tabernacle was built first?
4. Did Joshua go with Moses to the top of Sinai?
5. Who was the last prophet of Israel, and what very important message did he give us?
6. Who was the first prophet to preach the advent of Christ's Kingdom?
7. What was the status of his disciples on Pentecost?
8. Who ordained Peter to preach?
9. Who ordained Paul to preach?
10. In the twenty-four-hour-circle, should the night or day come first?

Please answer these questions in the next issue after these questions are published. Let US study the BIBLE: "For in it ye think ye have eternal life."

—Emmett A. Lowry.

Many men owe the grandeur of their lives to their tremendous difficulties.

From The Fields

R. L. Baker, Rte. 3, Cameron, Texas—Our meeting closed with four baptized and several restored. The Sand Grove meeting will close Sunday 13. There has been one restored so far, and they are having good crowds.

L. B. Badgett, 640 Dequeen Blvd., Port Arthur, Texas, Aug. 11—I closed the meeting at Row, Okla., July 30, with 5 baptized and 1 restored. I am now in a meeting at Rocky Comfort, near Hiwasse, Ark., and will continue until the 13. The attendance and interest are good.

George Rozzell, 1520 N. W. 46 St., Oklahoma City 6, Okla., Aug. 14—We have just closed a two weeks meeting. Bro. Fred Kirbo did the preaching and the results were 22 confessed their faults. The church in general, I believe, was very much strengthened.

A. J. Kinder, Rte. 7, Spring Hill, W. Va., Aug. 7—We are getting along fine. Bro. Guy Mallory Jr. preached for us at Mallory Chapel last Lord's day. Also Bro. Ray Kessinger and Bro. Chan Hill have been preaching for us.

Orvel Johnson, Davis, Okla., July 22—I have been very busy this summer. I am preaching at Dougherty, Washington and here at home. Baptized a man 82 years old last Lord's day. We are looking forward to our meeting in Sept. with Bro. King. Pray for us.

Homer A. Gay Jr., Ft. Collins, Colo., Aug 2—We are still making it fine up here. J. B. preached for us Sunday and did very well. We will surely be glad when the rest of the boys get here, for the more there are the better it is. I plan to be home for part of the meeting this fall. It will seem good to hear some singing again for our singing isn't very good here.

L. N. Byford, 410 Clay St., Waco, Texas, July 23—Bro. Lynwood closed his meeting here last Lord's day night with two baptisms and three restorations. That was the fourth meeting here. The young preachers have been using the tent and having some good meetings. The next effort is to be a month in Marlin, Texas.

Marvin E. Fisher, Princeton, Texas, Aug. 7—The church at McKinney now has a permanent meeting place, located at 120 Louisiana St. July 9 we enjoyed the presence of Bro. and Sister John Staley of Waco, Texas. On July 23 our hearts were made glad as five came confessing their faults, and one other Aug. 6. Pray that our gradual growth may continue.

J. F. Cobbs, Spring Hill, W. Va., Aug. 7—The church here is getting along very well, but we have no preacher for this part at present. We are looking forward to a visit by Bro. Ross, of Pa. We certainly did enjoy our trip to Texas and the fine meeting July 4. There are prospects that a preacher from the S. S. brethren may take his stand with us soon.

L. L. McGill, Wishart, Sask., Canada, June 16—I want to thank the brethren for their contributions to me. So far, I have received but one contribution—\$41.00, which in Canada amounts to \$45.00, from Bro. and Sister Hugh Milner, Middletown, Ohio. I am sending ten dollars to the OPA for subs. I have submitted propositions to a preacher on the S. S., but it is doubtful if he will accept. (Surely, we can support one man in Canada to hold out the light.—H. L. K.)

Jim Stevens, Box 111, Sentinel, Okla., Aug. 9—I believe we have just closed the best meeting we have had in years. Bro. Homer L. King did the preaching, and 3 were baptized, 5 restored, and 1 confessed faults, and the church was built up. Our membership is growing and we are planning a new building, which we need. We have asked Bro. King to return in 1945.

A. E. Cogburn, DeLeon, Tex., Aug. 16—We all enjoyed having Bro. Cook with us in our meeting very much. He did some real preaching, but no visible results. However we believe much good was done. The seed sown will find lodging in good and honest hearts and bring forth fruit. Those of the brotherhood who have never used Bro. Cook will make no mistake by giving him a trial. We are rebuilding our church house; hope to finish within a few days.

Clarence Kessinger, 308 Polk Ave., Lebanon, Mo., Aug. 17—I have recently closed a meeting at Fittstown, Okla. with very good attendance. One being baptized which was of the Catholic faith. I am moving to Ada, Okla., where I will take up the work, beginning Sept. 3. I appreciate the Bros. and Sisters there, for sending me out to preach the gospel. Aug. 6-9, I was with the Church at Lebanon. I am now assisting Bro. Kirbo in his meeting here.

Ray Kessinger, Apt. 177, Kenna Dr., S. Chas., W. Va., Aug. 15—Recently I have preached at Mallory Chapel and Stope 12. July 23, I visited the C. P. S. boys at Camp Bedford, Va., where my brother, Fred is located. I preached for them and am to return in Aug. to debate a Jehovah Witness on "Hell." Aug. 6, I preached at Stope 12 to a good crowd. Aug. 13 I preached at Mallory Chapel with good attendance. Pray for us here.

Gayland L. Osburn, 1428 E. California Ave., Glendale 6, Calif., Aug. 16—July 14, I preached at Ottumwa, Iowa. July 20-30, I was with Bro. Ervin Waters in a mission meeting at Savannah, Iowa, assisting in the song leading and preaching once. At Savannah I performed my first baptismal

service. I accompanied Bro. Waters and wife to Mississippi, attending the New Salem meeting, Aug. 4-13. We are now attending Bro. Fred Kirbo's meeting at Lebanon, Mo. Aug. 19, I will go to Flippin, Ark., with Bro. Waters.

J. D. Corson, Mahaffey, Pa. Aug. 1—I recently met with the brethren at Love Joy on Lord's day. Bro. Ross was there and the two new brethren, from Indiana, Pa., whom Bro. Robertson baptized recently. They are fine men. I plan to be with the faithful brethren at Flemington soon. I enjoy the O. P. A., and I do not want to miss an issue.

Tom E. Smith, Healdton, Okla., July 22—The meeting at the Bit Shop corner closed July 16. Bro. Homer A. Gay did the preaching. Several years ago I did not think Bro. Gay could improve, but he has. This was their best meeting for several years. There was good attendance throughout the meeting even though other meetings were run in opposition near them. There were five baptized and two restored, and the church seemed to take on new life, and I believe they are determined to go forward in the work of the Lord. They asked Bro. Gay to hold their meeting next year.

Carlos B. Smith, Rte. 1, Wesson, Miss., Aug. 16—We just closed a fine meeting of 10 days, conducted by Bro. Ervin Waters. He did some fine preaching to both saint and sinner. To meet him is to love him. We esteem him highly for his work's sake. Bro. Gayland Osburn accompanied Bro. Waters, and was a great help in the meeting. Bro. L. L. Red and the members of the congregation of Hammonel, La., were a great help to us. We had four baptisms and the seed was sown in many hearts.

M. J. Buffington, Harrodsburg, Ind., Aug. 16—I closed a good meeting at Marlow, Texas, July 30 with four baptized and seven restored. The Church was strengthened and seemed to have more courage to carry on the work of the Lord in these perilous times. After a few days of rest at home, I went to Lebanon, Mo., where I had the pleasure of attending Bro. Fred Kirbo's meeting. I enjoyed being with all the brethren of Lees Summit, and Lebanon, again, and especially did I enjoy being with Brethren Kirbo and Kessinger, who are my fellow labourers in Christ. I preached last Lord's day at Lee's Summit. I will begin a meeting here tomorrow night, "The Lord Will."

Abe Young (colored), Rte. 2, Box 213, Hallesville, Texas, Aug. 12—I have just closed a great meeting at Brookhaven, Miss. I baptized 3 and restored 1. I met some of the finest white Brethren I have ever met. Bro. Carlos B. Smith (white) is giving much of his time and means for the gospel to my people. He is powerful in the cause of Christ. I also met Brethren Clovis Cook, and Ervin Waters. I preached 1 week in Brookhaven, 1 week at Jerico, and 4 nights at the home of Bro. Felix Stepheson. That is a fine field of Labor in the Lord's vineyard.

J. R. Bryden, 110 Alcester Road, Moseley, Birmingham, 13, England—Bro. Bryden has written a letter of encouragement giving the location of a little-known assembly in Charles Henry Street, Birmingham, 12. The meeting house can be reached on Tram 14 from the Hill Street end of New Street Station (L.M.S.). "The above church is the only one in Birmingham entirely separate from the 'Co-operation' and maintaining adherence to the 'Old Paths' and therefore subject to the ostracism of the other churches. We mean to stand firm for the Faith once for all delivered to the Saints.

W. W. Wilks, Dublin, Texas, Rte. 4, Aug. 1— I just closed a meeting at Cross Roads (Glass) in Somervell Co., Tex., in which meeting I baptized four in the beautiful Palmyra River, near Glenrose. We had good attendance, and interest and the brethren activated. I go for a meeting Aug. 4-14, at Cedar Gap, near Abilene. In our meeting at Cross Roads, the providence of God permitted me to preach to people from Duffare, Cleburne, Tuscola, Abilene, Palestine, Waco, Ft. Worth and a town near the La. border.

J. W. Moad, Grosvenor, Texas, July 31—We certainly enjoy the OPA. We closed a good meeting here with two restorations and a wonderful interest. Large crowds in attendance. The seed of the kingdom was sown and we believe it will bring forth fruit to Christ. Bro. Clarence Snodgrass conducted the meeting. We intend to have him again next year. We ask any loyal brethren passing this way to stop with us. Service each Lord's day at 4:00 o'clock in Cotton Wood school house, three miles N. W. of Grosvenor, Texas.

Howard W. King, Marion, Virginia, August 13—I have just completed 15 months of service in C. P. S., and the time has passed rapidly. Although, we all would prefer to be at home, yet money could not buy my experience, as I feel that we have gained much by the program. In my opinion the mental hospitals are far above the camps. Here we are really doing something to alleviate human suffering instead of inflicting it, and we feel that we are rendering society a blessing. There are now but four of the boys of the Church of Christ here, meeting for worship. We take our turns in giving lessons at the services. I hope to go home for a visit in Nov.

Ben Frentrup, C. P. S. No. 21, Cascade Locks, Ore., Aug. 5—Last Lord's day the camp asked us to take charge of the services at the 11 o'clock hour, conducting it as we saw fit. We were very happy to do so and thankful for the wonderful opportunity. There were about 40 in attendance and all listened very attentively and seemed to enjoy the services. Quite a few commented on how much they enjoyed the lesson given. I believe we will have this opportunity from time to time, and we will take advantage of these opportunities to the very best of our ability. We humbly request the prayers of the faithful as we strive to do the Lord's will.

W. P. Perser, 314 Vernon Ave., Lubbock, Texas, Aug. 12—Our meeting at 2012 3rd St. was conducted by Bro. Fred Kirbo, beginning July 9, and closed July 16, without visible results. We had small attendance, but the preaching was really good. Any Brethren passing this way will find a welcome to worship with us. Anyone anticipating a move, we would be glad to assist you in any way we can in considering Lubbock for a destination. We are expecting Bro. Joe Castleman and wife to move here about Sept. 1, to work with us for a while, also the church at Bula.

John Staley, Rte. 2, Waco, Texas, Aug. 7—I enjoyed the meeting at Wichita Falls, July 4. Glad the meeting will be at my home church at 1600 S. 4 St., Waco, Tex., in 1945. We plan a big time. Brethren Holt, Ballard and myself have done much work in and around Waco, this summer with several additions. I am now in Hillsboro, Tex., for the month of Aug., where the outlook is bright. My time is open beginning Sept. 1. I am in a position to answer any call anywhere for gospel work. Would like to hold a mission meeting somewhere this fall. Bro. King will be in Waco, for a meeting in September. We welcome our near sister churches to be with us then.

C. T. Springs, P. O. 242, Ceres, Calif., Aug. 6.—It has been some time since I have reported to the O. P. A. Just recently Brother Reynolds and I have preached at Lodi, Stockton and Waterford to splendid crowds. We are looking forward to when we can visit all these places again. Two were baptized here today. Crowds are holding up well, and interest is fine. We hope to baptize others soon. I am looking forward to being at Fresno in September where I plan to visit with Bro. Reynolds the week preceding the get-together meeting there. Brother Reynolds is a good co-worker. Brother Thomasson preached for us tonight, to a full house. We enjoyed his message very much. On with the work.

C. F. Everett, Maud, Okla., Aug. 18.—The faithful few here are making an appeal for recognition of the church at Maud as a loyal congregation, among the brethren. We are the remnants of what was once the Seminole congregation. Recently we purchased two lots with a fair building in a very favorable location. Bro. Clarence Snodgrass has been with us about three weeks altogether. So far we have gained one from the digressives. Bro. Jesse Waters, of Oklahoma City, has been with us several times, and we are looking forward to visits from Bro. Raymond Bray, Bro. W. M. McLemore and others from that congregation. We are badly in need of spiritual food. Some have grown so weak that they no longer desire the "sincere milk of the word." We are striving to revive, survive and grow. Any assistance from our brethren will be greatly appreciated.

James R. Stewart, Rte. 1., Temple, Texas, Aug. 11—July 8-9 I was with the church at Austin, delivering two sermons. The church there is grow-

ing some. July 15 and 16 I preached at Buda also arranged for a meeting, beginning, July 22 and continuing through the 30. This is where we established a congregation last year. Crowds were small this year and no additions, though the church was strengthened. We had visitors, from San Antonio, Wichita Falls and Austin. We appreciated the assistance of all the brethren in the meeting. I am having the pleasure of hearing Bro. Gay a few nights in his meeting at White Hall. I am glad to have him visit me again. I leave today to start a meeting at Lometa. There is one loyal family there. Pray for me and the work.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., Aug. 15—The meeting at Portales, New Mexico terminated with one baptized and two confessions of faults, and I believe the church was left in a better condition to work. July 28, I began with the congregation at San Angelo, Texas. Because of the large crowds and splendid interest we continued for three nights longer than was planned. This was my first outdoor meeting to hold, and in many ways I consider it one of the finest I ever held. In spite of gas rationing, we had visitors from nearby towns and from the digressives and denominations. There were four baptized and four confessions of faults. This was my third meeting there and the brethren asked me to return next year. I am now in a mission effort at Silver, Texas. My next is at Robert Lee. Let us work while it is yet day.

M. Lynwood Smith, Wesson, Miss., Rte. 1, Box 150, Aug. 17—Brother Ervin Waters recently closed a meeting at the New Salem church with good results. This meeting was enjoyed by all. We were glad to have some visitors who rendered much assistance. Among those who were visiting were Brother Clovis Cook, who visited us en route to Ala.; Brother Gayland Osborn, of California, and Sister Waters. We enjoyed the preaching by Bro. Waters very much, especially his sermon on "The Communion," which seemed to strengthen the church. We love Brother Waters much and esteem very highly for the bold and fearless fight he is making against sin in any form.

Clovis T. Cook, Lebanon, Mo., Aug. 17.—The meeting at Ramsey, near De Leon, Tex., closed with good attendance, but no visible results. This was my first effort with them, and I enjoyed my visit. The brethren are to build a new meeting house soon, having \$675.00 made up now. This is the way to get things done, brethren! The meeting at Early Town, Ala., closed the 13, inst., with five baptisms and seven confessions of faults. Two of the number baptized were from the Baptist. Some of the best crowds I've seen this year attended the meeting. In the afternoon of Aug. 13, I preached to the Lowere church, resulting in one confession of faults. Brethren Dewitt Palmer and W. H. Reynolds were with me through the meetings. My next will be a singing school and meeting at Eola, Texas. My wife, and

son, Travis, Luvilla Gay, and Lynwood Smith, plan to accompany me.

Homer A. Gay, Lebanon, Mo., August 18.—I began a meeting at White Hall, near Temple, Tex., the 5, inst., closing the 13. I was very glad to be with them again, this being my sixteenth meeting there. We had nice crowds for most of the meeting, many attending from congregations around. I was especially glad to have with me for most of the meeting our faithful Bro. James R. Stewart. Bro. Cyrus Holt was with us for two services. I am to begin near West Monroe, La., Aug. 19, and continue over two Lord's days. This will be my first effort there. I am booked to begin a singing school at the loyal congregation in Oklahoma City the 19th of September to continue for two weeks. I have had the privilege of hearing Bro. Fred Kirbo in two sermons in his meeting in Lebanon. We were glad to have visit in our home this week Brethren Kirbo, Waters, Osburn, Cook, Smith, and Kessenger—quite a flock of good boys and good preachers.

Barney D. Welch, 136 S. 4 St., Montebello, Calif., July 23—I closed a very enjoyable meeting at Belton, Texas. The home of my parents. The visible results were, one baptized and four confessed their faults. I certainly commend them for their strength and zeal. This congregation is just a few years old but had grown steadily. A part of the credit can be laid to the fact that it is making a great effort to keep clean of all worldliness. We surely thank the Brethren at Bula, Wichita Falls, and Belton for their liberal financial support. July 29, we arrived in Calif. where it was cool enough to get a good sleep. July 30, we worshipped at Siskiyou St., L. A., enjoying the worship, service, lunch, singing, and association very much. We went to Montebello the same night where Bro. Chester King and I made talks, also Brethren Ralph Mustard and Nelson Nichols. Aug. 6 (the Church at Lodi sponsoring), I began a meeting at Woodbridge, which is now in progress with good attendance nightly.

Fred Kirbo, Lebanon, Mo., Aug. 20—I preached a week at Lubbock, Texas, with good crowds and interest. I had no results. Bro. Perser is to be commended for his sacrifice and efforts to build up the church there. I closed a two weeks meeting at Oklahoma City recently with good crowds, splendid co-operation and wonderful results. Twenty-two confessed their faults and several of these were from the cups and Sunday school church. This church is growing so rapidly that the seating capacity will not accommodate all, and they are now considering adding twenty feet to the length of the building. A spirit of love and humility exist among them, and when one sins he confesses his faults and they pray for each other. I consider them the fastest growing church in the brotherhood. They have splendid singing and about ten public teachers. Next year they plan to support a preacher by themselves in the mission field. I am now in a meeting at Lebanon, Mo., and having the largest crowds

ever known in the history of this church. I go next to Tennessee for a month of preaching, then back to Missouri.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Aug. 15.—We had a large crowd at services yesterday. My subject was "Twenty-one Excuses for Not Belonging to The Church of Christ." Four came forward. One confession of fault, three baptized into Christ and others I feel were almost persuaded. My meeting at Wedowee, Ala. came to a close last Lord's day with good attendance throughout, both morning and night services; which resulted in two baptisms. Bro. Gillis Prince, my fellow labourer in LaGrange, began a tent meeting at Ephesus, Ala., as my meeting closes at Wedowee. This is a mission meeting and we are praying much good will be accomplished. I have a call to Plant City, Fla., the latter part of this month. This is also a mission point.

Ervin Waters, 1003 So. 25th St., Temple, Texas, Aug. 16—July 20-30, I held a tent meeting at Savannah, Iowa, resulting in seven baptisms and four restorations. This ended my mission efforts with the Iowa brethren, who are to be commended for their willingness to send the gospel. Bro. Gayland Osburn assisted in this last meeting. We came by Lebanon, Mo., en route to Wesson, Miss., enjoying visits with our preaching brethren, Homer Gay, H. E. Robertson, and Clovis Cook. Bro. Cook, who was going to Alabama, accompanied us as far as Wesson, Miss., attending the first night of the meeting, Aug. 4. This meeting closed Aug. 13 with four baptisms. Splendid crowds attended throughout. My association with Bro. Carlos Smith, Bro. Lynwood Smith, and Bro. Robert Falvey was edifying indeed. May the Lord bless the church there in sounding out the word. Jeanne, Lynwood Smith, Gayland Osburn, and I arrived in Lebanon, Mo., Aug. 15, and are attending Bro. Fred Kirbo's meeting in Lebanon. Aug. 19, I am to begin a meeting near Flippin, Ark., and Sept. 8, near Dora, Mo. I rejoice with you in the growth of the work.

Amos Phillips, Rte. 2, Portales, N. Mex., July 29—I have been wanting to thank you for our 100 "Favorite Spiritual Songs." We like them fine. We have only received for our church house, \$25.00 from a Brother T. F. Thomason of Trechado, N. Mex., for which we are very thankful. Bro. Paul O. Nichols of Hollywood, Calif., has just closed a two weeks meeting here. Two confessed faults and our son, Ben Thomas, was baptized. Bro. Paul was with us in two meetings last year doing all of the preaching. We all love Paul and can't recommend him too highly as a preacher of the one Faith. May God's richest blessings be with him. We invite all to meet with us.

T. F. Thomason, Rte. 1, Box 32, Denair, Calif., Aug. 14—I left home May 25 and June 9, I preached at a private house near Weed, New Mex., June 25, I preached for the little church meeting at 14th and Oak St., Abilene, Tex. They have a good

substantial meeting house and are striving to build up the true church in that city of many churches and colleges, and they need all the help they can get. I insist that every loyal Christian passing that way stop and meet with them, giving them all the encouragement you can. Every loyal preacher passing that way should stop and help them out, for they are deserving and need to be helped. July 9, I preached for the church at Waterford, Calif., where we have a live church carrying on the work in the Bible way. Brethren Fisher and Murry deserve much credit for this work. I have been preaching for them the past several Lord's days, endeavoring to strengthen and build them up in the most holy faith. I have also preached once at Ceres, where we have another working church. Brethren Reynolds and Springs live there and are live wires. I heard Bro. Springs preach an excellent sermon last night on "The Church." These two churches are at work in the Bible way. Wife is with me. We plan to leave here next week to visit several other places in the state, then to Colorado and Wyoming before returning home at Trechado, New Mexico.

Homer L. King, Rte. 2, Lebanon, Missouri, Aug. 24.—I closed a very successful and enjoyable meeting at Sentinel, Oklahoma, August 6, after three Lord's days. The interest and attendance was very good, and the results were three baptized and five restored. One confessed faults, and I believe the church was inspired to a greater effort. It is always a pleasure to labor with the good brethren at Sentinel. They supported me very nicely financially. They are building up a building fund to start a new church building just as soon as they can get material. I closed a series of meetings at Washington, Oklahoma, August 23, with no visible results. If I did any good aside from teaching and edifying the church, I was unable to know it. The farmers were busy with their crops, and the attendance was not as good as I have seen it there. My next will be a few days at Oklahoma City—Friday to Sunday night, then home for a few days before beginning at Davis, Oklahoma, the first Sunday in September. From there to the 4th St. church in Waco, Texas, the latter part of September, after which I am to go to Davidson (Carter church), Oklahoma. Let us work and push the work as never before. Pray for me and the work.

A NEW COMMANDMENT

The Savior, during His last week upon this earth, was teaching the Apostles the things, of most importance to them. Upon this occasion, (it was after the supper), He taught them concerning a new commandment (John 13:34-35); "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another."

Now why was this a new commandment? They had been commanded before this concerning love. The prophets had spoken of love. "Thou shalt love

thy neighbor as thyself," also (Lev. 9:18) "Thou shalt not avenge nor bear any grudge against the children of thy people but thou shalt love thy neighbor as thyself." Christ's Apostles were taught by the Prophets and of Moses to love their neighbor, but Christ in speaking to them concerning this love called it a **New Commandment**. Truly it was a new commandment because Christ said, "Love one another as I have loved you." Therein lies the newness of this commandment. It is the loving of one another as Christ had loved them, which makes it new.

Never before in the annals of history had the love which Christ had shown and was shortly to show to the Apostles (not only to them but unto all human creatures of ages past and ages to come) been demonstrated.

Christ's purpose was unselfish and for the uplifting of mankind. He came to save His people from sin, (Matt. 1:21) "Christ, our passover, is sacrificed for us." (1 Cor. 5:7) Christ presented His body as a sacrifice upon the cross that we might have remission of our sins. Christ did no sin neither was guile found in his mouth. He was perfect and just, yet He presented himself as a sacrifice for our sins. What love for us! We do not have to wonder why He called it "a new commandment" because He showed us a new version. The blood of bulls and of goats could not take away sins, so, Jesus gave himself for us that we might have our sins forgiven. John 1:29, gives us the comparison—"Behold the Lamb of God which taketh away the sins of the world." The love that Christ had for them and us was something new.

Paul wrote concerning this love, "Be ye therefore followers of God as dear children and walk in love as Christ has also loved us and hath given himself for us as an offering and a sacrifice to God for a sweet smelling savor." Paul was trying to impress upon those Saints the importance of the kind of love which the Savior mentioned in His "new commandment." He told them to be followers of God and walk in love." Hence, the Ephesian brethren had to love one another to be followers of God. The same is true of us.

Brethren, we must be of this mind and this nature, "to love one another as Christ has loved us." We must be of this attitude to be followers of Christ. Christ in giving this new commandment told His disciples (John 13:35), "For by this kind of love shall all men know ye are my disciples." We must show our love one toward another by our deeds. Christ did not use many words and phrases telling about His love. He told them "to love one another as He had loved them," and then His actions express His love. Yes, friends, our words are empty and accomplish nothing unless we show our love by our deeds and actions as Christ did. Christ showed His love by presenting His body upon the cross. We must work and help one another.

We show that we are disciples or followers of Christ by the love that we have for our Brethren. Our love for one another sets us apart as a "peculiar people" in a world, where each thinks of himself only, with no consideration for others. Peter says "Seeing you have purified your souls in

obeying the truth through the Spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently." (1 Pet. 1:22) So, we must love each, as Peter says, "fervently." When we have that kind of love for one another, we will show it when one of the brethren is destitute or in need. The "Body of Christ" should be like our physical body, when we cut a finger. The other hand renders to it assistance and binds up the wound. That is God's plan concerning the "Body of Christ." When one member is in need, we should immediately render assistance. This is christianity put into practice.

Brethren, do we realize our duty? We must be as Paul said, "As we have therefore opportunity, let us do good unto all men, especially those of the household of faith." Yes, we must seize our opportunities, and show our love by our deeds.

This new commandment that we should love one another is just as important as our faith in Jesus Christ. We read in James 3:22-23, "And whatsoever we ask we receive of Him because we keep His commandments and do those things which are pleasing in His sight, and this is His commandment that we should believe on the Lord Jesus Christ and love one another as He gave us commandment. Our love for one another is just as important as our faith in Christ and obeying the first principles. I fear we are short on love toward each other.

We must love one another, or we do not have the love of God which we must have in order to inherit eternal life. The beloved John said, "If a man say, I love God and hateth his brother, he is a liar, for he that loveth not his brother whom he has seen, how can he love God whom he hath not seen? And this commandment have we from Him that he who loveth God loveth his brother also." In demonstrating our love toward our brethren, we show our love toward God.

Paul, in writing to the brethren at Corinth (13th chapter) spent 13 verses on the importance, greatness, and necessity of charity, or love. The Apostle ends the chapter by saying, "And now abideth faith, hope, and charity, these three, but the greatest of these is charity. We should realize the importance of obeying this new commandment that we might press onward and upward to the "mark and the prize of the high calling of God in Christ Jesus." —Bill Harmon

THE UNION MOVEMENT

What does it amount to? Why so much talk and no doing? We make not only the church, but the world sick with the continual writing on Unity, when nine-tenths of the writers mean nothing but an advertisement of their selfish plans "To try to get people to get my point of view."

Why not consecrate ourselves to the teaching of Christ, follow His teaching, and there you are! So much evading the truth will get us no where except into torment!

In the beginning of Christ's ministry, we find in Jno. 15:16, He ordained twelve, sent them out to preach the Gospel of the coming Kingdom. In that He set an example for us to follow.

You must convert sinners before you can have a church.

The Holy Spirit called to the leaders in the Church at Antioch to "Separate Barnabas and Saul for the work whereunto they were called." They fasted, prayed, and laid their hands on them, and sent them to preach the Gospel to the "whole creation." They were very successful, altho suffering persecutions, came back and reported to the Church from which they were sent. No one knows how many churches they established, but we know they ordained elders and deacons in every one of them. Now let us scatter out a little. Those elders, who, and what were they? Well, we do not have to guess, even there. This Paul (chosen of God before his conversion), is he not a competent one to follow? He told Timothy all about what those elders should be (1 Tim. 3—Titus 1). Go read it, you, elders of today.

Now those well qualified (elderly men) were ordained by the evangelist from that time to 1870. Why are they not doing it now? How could we possibly find unity the way they are now chosen by the "Pastor," and "palmed off upon the people?" Not one in the U. S. perhaps, selected by the Church and appointed by the evangelist. He is not known in the church at all, as one who has a work to do. Those elders were to feed, (teach) instruct, lead, guide and take the oversight, especially of the babes in Christ. Do they do it? Could they not do it? Could we not return to those things which we know we have "kicked out of the church?" Why not? Can we expect Christ to save us when we scorn His teaching and take instead the teaching of men?

The evangelists went everywhere preaching the Gospel, yea, the "whole council of God." We could follow them there, could we not? I seem to hear a preacher say: "No, we can't do that!" WHY can you not do that? It is God's way, and you know it! Would you take what cash you can get here, and work with the devil thru all eternity? That is what it means, and you know it! Brethren, it is not so awful hard to do when you conclude to do Christ's way instead of man's way. I know because I have tried it, and I am now over 85, and have preached and taught for over sixty years, have reared seven children, partly educated them, they are all Christians and "working at it"; are successful in business, but it does not seem to interfere with their church duties. And above all this I have been as poor as any school teacher, but I thank God I have never "Pastored" a church nor asked one for any remuneration whatever. I am not boasting, but thank my God that He has looked after me, punished me when I went wrong and has provided for me and mine. And with the poet I can say: "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread."

Please follow me and I will finish giving my recipe for Unity. When I was twelve years old, on a Sunday morning in 1870, my elder sisters and our colored woman prepared breakfast for me, my brother, and little sister, called us three to the table, but no one else sat down with us. My father, mother, grandfather, three sisters, and

the colored woman, were members of the church so they fasted that morning, because an evangelist was to be ordained that day by the elders. Many today even of the church members do not know what fasting means. An editor once told me that "Paul and Barnabas, fasted while they prayed," when I referred him to Acts 14:23. See how we get lost on the Bible's plain teaching?

We could all meet on the first day of the week if we knew when it came, could we not? "Yes," all say. Good! We have agreed on one thing. Then we all could take the Lord's Supper as He did? Why not? "Well, we are afraid of each other." Well, if you must follow that idol on the Lord's table you have put there for your own pleasure, we might as well say no more about Unity. I come to you in that, and go to hell? Excuse me please. I love my Lord too well for that, or any other digression. Of course, if you will not accept Christ's own way, we are wasting ink.

Well, you'll sing good songs of praise? "Yes, O. K. there! We will all kneel in prayer?" "No. No use kneeling." Does the Bible not teach a humble attitude in prayer? "Yes, but, but,"! No sitting in prayer in the Bible! Giving of your means, "the Lord has prospered you thru the week." Now be careful how you decide this, remember Ananias and Saphira. God sees your pocket.

Elders visit the sick? We'll have no "pastor," you know.

Until about 1870 to 1880, the elders did most of the teaching, except the protracted meeting, which was held by the evangelists each year. Ours was generally in August. The farmers would begin to prepare for it in the spring, putting up pigs to fatten, selecting a nice yearling, etc., so when the time came every one was ready for the meeting.

Now don't let this scare you. There were two sermons per day, morning and afternoon, with dinner on a fifty foot table at noon for everybody. No night meeting. What? How did they get away from work? They did it because they loved the Lord better than their own stomachs, but the Lord saw to the filling of them. Another thing. When a man had a job too big for him, such as log-rolling, corn shucking, or house-raising, the men seemed to delight in going to help him. If he was sick, the neighbors worked his crop for him without a penny. There were no hospitals, if a neighbor got down sick, others were there to "sit up" or help any other way. You know I believe that is the way Christ wants his people to do now. What about it? Don't you think we need more faith and hospitality? Brethren, I am just simple enough to believe if we get back to God's teaching, HE will take care of us. You ask, "What caused such a change?" Do you want the truth? It was man, departing from God's law and putting his own ideas of things in its stead. When the God fearing elders died men were told; "Just let them grow up and take charge of the Church." Are you so blind that they cannot see the result of such a proceeding? But I have no idea this will be published, so I will stop. May God send the truth to you.

—E. A. Lowry

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 ordinances 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 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).

Vol. XVII

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No. 10

THE COMMUNION (No. 8)

By Ervin Waters

By Inference

Having learned that the scriptures teach one cup for an assembly of the church for the communion by both example and command, we now learn that the scriptures clearly imply that one should be used. We infer, from what the scriptures imply, that one cup is all the divine mind intended for an assembly to use in the distribution of the fruit of the vine. The word cup is sometimes used figuratively in the passages relating to the communion, but, when it is used figuratively, it still grammatically involves one literal cup because it refers to the contents of one literal cup. This figure is,—

Metonymy

"Metonymy is a figure of speech in which an object is presented to the mind, not by naming it, but by naming something else that readily suggests it" (Williams' "Composition and Rhetoric," p. 220). In giving the "Kinds of Metonymy," he says, "3. Container and the thing contained." He gives as an example, "The kettle boils (meaning, of course, the liquid in the kettle)."

Tanner, in his "Composition and Rhetoric," p. 324, says, "Metonymy is a figure of speech in which the name of one object is used for that of another which it clearly suggests." He gives the same example, "The kettle boils (that is, the water in the kettle boils)."

J. C. Nesfield, in his "Idiom, Grammar, and Synthesis," p. 396, gives under Metonymy, "(c) The container for the thing contained: He drank the cup—the contents of the cup."

From the above definitions of Metonymy we learn several facts about this figure of speech: (1) The object named is not the thing suggested; (2) There is a real object, not an imaginary one, named; (3) Both the thing named and the thing suggested must exist; (4) In the Metonymy of the "Container for the thing contained" the container named must contain the thing suggested; and (5) One can only suggest the contents of as many cups as he names. These facts are evident to even the superficial reader. So, don't let the big word Metonymy frighten you. It simply means that two things are suggested to the mind by the mention of one of them which readily suggests the other. Thus a cup and its contents are suggested to the mind by the mention of the cup which readily suggests its contents.

Paul used this figure of speech, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord" (1 Cor. 11:26-27).

From what we have learned of Metonymy we must grammatically conclude: (1) Paul named "this cup" to suggest its contents, the fruit of the vine; (2) Since the object named is not the thing suggested, "this cup" is not the fruit of the vine; (3) There is a real cup name; (4) Both the cup, which is named, and the contents, which are suggested, must exist; (5) The cup, which is named, must contain the thing suggested, the fruit of the vine; and (6) Since one cup was named, the contents of only one cup are suggested. This is the inescapable conclusion. One may appeal to both prejudice and ignorance by ignoring the above rules of language and saying the cup does not have to exist, but when he stands before the eternal Judge and is shorn of his sophistry, what then? "Thou are inexcusable, Oh man!"

Some ask, "What is the cup of the Lord?" Well, because in Metonymy we name one thing to suggest something else, "the cup of the Lord" is the name of a cup and not the name of the thing suggested. Therefore there must be a literal cup named "the cup of the Lord." What cup? "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10:16). The literal cup, containing the fruit of the vine, in an assembly of the church for the communion becomes, after thanks, "the cup of the Lord." It is not an empty cup because it contains the fruit of the vine, the blood of Christ. But one questions with a triumphant air, "Then how will you drink the cup of the Lord? You cannot swallow the literal cup." To this I reply that we never have taught anyone to swallow the literal cup. Here is where the understanding and interpretation of language comes in. To ignore language is to ignore the truth because the truth was couched by the Holy Spirit in language. "This cup of the Lord" is mentioned by Paul to suggest its contents. That is the use of a common figure of speech. How do we drink the cup of the Lord? "By drinking what it contains, and in no other way" (N. L. Clark). By drinking "what is in the cup" (Thayer, lexicon, p. 510). Does this get away from the literal cup? Of course not. The cup of the Lord contains the blood of Christ.

Will the cups fraternity produce the evidence that one can refer to the fruit of the vine in a

plurality of cups by saying "the cup?" The Holy Spirit did not use jangling nonsense in the bible. Even by Metonymy is one desired to suggest the contents of more than one cup he would have to say, "As often as ye drink these cups" or "Whosoever shall drink these cups of the Lord." If one said, "The kettle is boiling," he would name only one kettle and would suggest the contents of only one kettle. Kettle is the name of a container, and if one desired to suggest the contents of more than one such container he would have to say, "The kettles are boiling." You can readily understand that if only one container is named the contents of only one are suggested. "Cup" is not the name of "the fruit of the vine" and cannot be used to suggest the fruit of the vine, unless the fruit of the vine is in a cup. But let us notice the Lord's usage of Metonymy in,—

Other Passages

(1) **The world for its inhabitants**—"For God so loved the world" (Jno. 3:16). Here the world was named to suggest its inhabitants. There was a literal world involved in the language. There were many "worlds" (Heb. 11:3), but the inhabitants of only one literal world were suggested when Christ used the singular.

(2) **A city for its inhabitants**—"Woe unto thee Chorazin" (Lk. 10:13). Here the name of the city, Chorazin, was given to suggest its inhabitants. Was there not a literal city named Chorazin? When the Lord named Chorazin, did he suggest the inhabitants of Jerusalem or of more than one city? He only suggested the inhabitants of the city which he named. Those people could not have been called "Chorazin" if they had not inhabited Chorazin. Likewise the "fruit of the vine" cannot be called "the cup" unless it is in one cup.

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them which are sent unto thee" (Lk. 13:34). Did the literal Jerusalem kill anyone or stone anyone? No. But the Lord was suggested the inhabitants of literal Jerusalem. There actually existed a literal city by that name and the Lord was talking to those who inhabited that literal city. Could he have suggested the inhabitants of Jerusalem by naming Rome? You know he could not?

If you can understand the above passages, then you can understand that Paul names a literal cup and suggests its contents when he said, "Whosoever shall—drink this cup of the Lord" (1 Cor. 11:27). And you can understand that grammatically the language must connote only one literal cup. If you cannot see this, "Anoint thine eyes with eyesalve, that thou mayest see". (Rev. 3:18).

—1003 So. 25th St.
Temple, Texas

THE RIGHT WAY

By W. W. Otey

(Continued from August issue)

11. The church of Christ observes the communion or the Lord's supper every first day of the week, Sunday. All say it is right to observe the

Lord's supper. But many say once a year, or four times a year will do. But none say it is wrong to eat of the Lord's supper ever Lord's day. Again, all declare that the practice of the church of Christ is right. Not one says it is wrong. There is not one who calls it in question.

12. Each local congregation of the church of Christ, with elders and deacons, guided by the word of God, manages its own affairs, and is independent of all outside authority. There is no Conference, Board of Bishops, Synod, Convention, Missionary Board, or any other form of ecclesiastical organization, formed by uninspired men, to write creeds, make laws and govern believers in Christ, by assuming the lawmaking and governing authority that belongs alone to Christ as supreme king and lawgiver to rule his people. The church of Christ in form of government, laws by which ruled—the word of God—acts of worship, names accepted, and in every other particular is an exact reproduction of the first model congregation formed by Christ through the work of the Holy Spirit that spoke through and guided the apostles. "Even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed thee in the mount." (Heb. 8:5). God showed Moses a "pattern" and commanded him to make the tabernacle which was a type of the church according to that "pattern." He established "pattern" congregations under the direct guidance of the Holy Spirit. The congregations of the churches of Christ today are reproduced to be exactly like the first model. The church of Christ acknowledges Christ as their king and through the apostles as guided by the Holy Spirit, as their only law-giver. Is this all wrong? No one will say it is wrong, but all unite in saying it is right. All questions of doubt are in regard to what others do in these matters. Is it right to form a denomination which in its form and its government is entirely different from that which the Lord formed? Is it right to ignore Christ as our only lawgiver, and allow uninspired men to write creeds, make laws and govern believers in Christ? Is it right to form an ecclesiasticism, modeled after that of the Roman Catholics in many particulars, even though in a modified form? The serious question of doubt is in regard what others teach and practice. Shall Christ rule his subjects by his law—the gospel? Or shall uninspired men legislate and make creeds and laws of their own and rule the subjects of Christ a king?

The word church, as used in the New Testament, sometimes refers to all the saved in Christ, and sometimes to the local congregation. We refer to the saved in Christ as the church, the church of God and often as the church of Christ. These are the names applied to the church as a whole or to a local congregation by the Holy Spirit as he spoke and wrote through the apostles. Again everyone says this is right; no one says it is wrong.

13. We call the individual members of the church of Christ Christians. We insist that others should call us by the name Christian. Yet others persist in calling us by a nickname that we utter-

ly reject. All other religious people are treated as they would have others treat them. They are called by the names they call themselves. But others will not treat us as they wish to be treated in the name they wear. Why is this? Should we select any name not taught by the Lord and call ourselves by that name, don't you think others would call us by that humanly formed name? Then why not just call us Christians, the name we call ourselves. Is it because we desire to wear the name of Christ only, while others add another name? It is our desire that all believers in Christ should wear no other name than that of Christian. Is it right to wear no name except Christian? (See Isa. 2:2, 3; Acts 4:12; 11:26; 26:28; 1 Peter 4:16).

The only question is whether it is right to reject the name Christian and wear some other name. Is the church the bride of Christ? (See 1 Cor. 11:2; Rev. 21:2). Will the wife who loves and honors her husband wear any other name than his name? Can a wife honor her husband by adding another name to that of her husband and giving it her preference? At the very least this is just what denominations do in regard to the religious names they call themselves. Ask any one of them by what name they call themselves religious, and without an exception they will tell you they are Methodist, Baptist, Presbyterian or some of the other religious names not even mentioned in the word of God, names that the Lord never gave to the members of his church which is his spiritual bride. Do you wish to call yourself by a name the Lord never gave to his people? Is it not enough to wear his name only, just be called a Christian?

Suppose that tonight every book that has ever been written on religion except the Bible should be destroyed. And that every line and sentence, written or printed anywhere, on religion that is not plainly recorded in the Bible should be erased and destroyed. Suppose, further, that every doctrine, practice and name not recorded in the Bible should be utterly forgotten tonight so that it never could be remembered again. Suppose that all this should happen tonight, what would be the religious condition tomorrow? There would be millions of believers in Christ who would not so much as know the religious names by which they had called themselves. They are not written in the Bible, and would have been destroyed and forgotten. Not a single denomination, from the Catholics down, could carry on its religious work and government. They would be in the utmost confusion. Their creeds by which they direct their work and worship and govern themselves would have been destroyed and forgotten. Much of their worship is not recorded in the Bible, and would be forgotten. Their creeds would be no more than blank pages except a few disjointed, misapplied quotations from the Bible remaining. Every sentence not recorded in the Bible would have faded and left blank pages. As astounding as it may seem, not a single denomination could establish legal title to a single foot of land. The lines in their deeds where their religious names had been, and in which names they formerly held

their title, would be blank. And their religious names would have been forgotten. The lines where their religious names as Methodist Church, Baptist Church, Presbyterian Church, and all other churches whose names are not recorded in the Bible, would be blank, and no legal title could be established.

Destroy every book written on religion except the Bible, erase every sentence wherever found, printed or written, on religion that cannot be read in the Bible, forget every item of teaching and practice not clearly recorded in the Bible—let all this happen as above suggested—and it would not disturb the church of Christ in the least measure. Every item that is taught and practiced by the church of Christ, whether it be how to become a Christian, the kind of church government, the officers and their duties, or how to worship, can be read plainly from the Bible. Their legal title to land would be secure.

No denomination will endorse the creed form of church government, terms of admission into the church, or the name they wear of any other denomination. No two denominations agree on the things just mentioned. Each denomination accepts the creeds, laws, worship, government and names of its own and rejects all others. No two denominations endorse each other. But none will affirm that any item taught and practiced by the church of Christ is wrong. The teaching and practice that can be read in every item from the word of God, and is endorsed as right by all denominations has the seal of "certainty" that it is right.—Selected.

HOW TO BE MISERABLE

1. Think about yourself.
2. Talk about yourself.
3. Use "I" as often as possible.
4. Mirror yourself continually in the opinion of others.
5. Listen greedily to what people say about you.
6. Expect to be appreciated.
7. Be suspicious.
8. Be jealous and envious.
9. Be sensitive to slights.
10. Never forgive a criticism.
11. Trust nobody but yourself.
12. Insist on consideration and respect.
13. Demand agreement with your own views on everything.
14. Sulk if people are not grateful to you for favors shown them.
15. Never forget a service you may have rendered.
16. Be on the look-out for a good time for yourself.
17. Shirk your duties if you can.
18. Do as little as possible for others.
19. Love yourself supremely.
20. Be selfish.

(Selected)

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"OLD PATHS ADVOCATE PULPIT"

Brother Ervin Waters suggested this as the name of the proposed sermon book. How do you like it? Can you think of a better title for the book? If so, let us have it.

Notice to all preachers who support the OPA: Did you receive a suggestion from us for the subject of your sermon for the sermon book? Now, if you did not, we want every loyal supporter of this paper to know that you are welcome to write something for the book. Hence, whether or not you received a personal invitation, if you have not already done so, write on your favorite subject, not to exceed 2,000 words, send us your biography, a picture for your news cut, and \$1.25 to pay for the cut, and try to get this to us by October 31. You still have time, if you act promptly. If possible have your sermon corrected and typed.

We do not expect enemies of the paper and the cause we espouse to write for the book, since it is probable that the above title will be selected for the book.

Note: Have a special picture taken for this news cut. Tell the photographer what you want, and he will understand. —Publishers.

A NEW TRACT

Considerable interest is being manifested in the proposal to put in tract the series of articles entitled "The Communion" by Brother Ervin Waters. Brother Ira D. Hooker, Rte. 2, Campo, Colorado, sends a check for \$30.00, saying: "I sincerely believe that this fund will draw big dividends for the Lord."

Brother E. A. Lowery writes: "I am very much taken with Brother Waters' full exegesis of the Lord's Supper, and I hope it will be put in book form, and sent free to hundreds of the cups brethren."

Now, Brother Hooker has made a good start by sending us \$30.00 to help with the expenses. We really need about \$200.00 to complete the work, but if we can get as much as \$100.00 we shall back the rest from the OPA fund, I think, rather than miss this opportunity. Shall we have it? What say you, brethren?

—Publishers.

"FAVORITE SPIRITUAL SONGS"

Have you ordered your new song book for 1944? We do not believe you can find a better book for the money, compiled by Homer L. King, Homer A. Gay, and Clovis Cook; both old and new songs. Nearly every song is a favorite of someone. We appreciate the hearty response of the brethren in ordering this song book, but we would like to see every loyal church using this song book. The price is: 35c per copy; \$1.00 for 3 copies; \$3.75 per dozen; \$13.50 for 50; \$26.00 for 100; postage prepaid by us. Send all orders to Old Paths Advocate, Rte. 2, Lebanon, Missouri.

MAINTENANCE FOR C. P. S. BOYS

Waterford Church of Christ, by Bro. Fisher (August)	\$ 28.00
Marysville Church of Christ, Bro. Orear	20.00
Lodi Church of Christ, Bro. Winchester	300.00
A brother of the Ceres Church of Christ	10.00
A sister of Siskiyou St. Church	10.00
A brother of the Siskiyou St. Church	10.00
Collection at the Fresno Meeting, Sept. 4	156.50
Total	\$534.50

—Carl N. Nichols,
849 Wilcox, Hollywood 38, Calif.

CONTRIBUTIONS SENT TO OPA

Lees Summit Church, near Lebanon, Mo., Herschel Massie	\$ 25.00
Fruitland, Texas, Church, C. R. Fancher	25.00
Wichita Falls, Texas, Church (6th. St.), C. G. Fancher	25.00
Carter (Davidson, Okla.) Church, Clyde Middick (Aug. & Sept.)	50.00
Ottumwa, Iowa, Church, Earl Butts	20.00
Waco, Texas, Church (S. 4th. St.), L. N. Byford	10.00
Temple, Texas, Church, Leo Turner (August)	15.00
Temple, Texas, Church, Leo Turner (September)	15.00
Mrs. Ben Frentrup, Cascade Locks, Oregon	12.00
Maple, Ark., Church, Roy Barnes	6.25
A. R. McMullen, Austin, Texas	5.65
A. E. Cogburn, DeLeon, Texas	5.00
J. T. Broseh, Dublin, Texas	4.00

Total	217.90
Amt. Carried over	42.88
Total	260.78
Amount sent to 10 boys, \$26.00 each	260.00
Balance78

Brethren, you will note that we are unable to send \$30.00 each this time. Let us be prompt with these boys.

Why two funds? At first it was intended that what is sent Bro. Nichols should go to meet the expense of the boys to the camps, and what was sent to the OPA was intended for the personal needs of the boys, but since most of the boys are so far behind with the camps maintenance, we suggested that all who can apply as much as they can spare to their maintenance in the camps from the contributions sent to the OPA. Each may be able to learn through Bro. Nichols, just how much he owes, I presume. —Homer L. King.

OUR HELPERS

Here are the names of those who have sent us subscriptions from August 20 to September 20, and the number they sent. Always check this for your acknowledgment, as we do not and cannot write each personally. Many thanks to all for their hearty cooperation, and we trust all will continue to work for the only paper of its kind.

Ervin Waters—14; Clovis T. Cook—12; Homer L. King—12; A. B. Pickle—6; James R. Stewart—3; C. H. Elliott—2; Tom E. Smith—2; Barney Welch—2; C. S. Holt—2; Carlos B. Smith—2; H. E. Robertson—1; T. P. Baley—1; Sampson Franklin—1; Jack Bledsoe—1; G. P. Davis—1; Gayland Osburn—1; Mrs. Roy L. Clark—1; W. H. Jones—1; C. H. Lee—1; Mrs. L. J. Early—1; W. H. Gill—1; Roy Barnes—1; Basel Proctor—1; John B. Snow—1; Homer A. Gay—1; S. I. Finto—1; Grafton Smith—1; G. H. Horton—1; J. A. Titlow—1; J. T. Broseh—1; John M. Gunnels—1; Ira Baker—1; Mrs. Eston Catlett—1; Lola Hopkins—1; Lee R. Williams—1. Total 82.

FORWARD IN CALIFORNIA

At the second annual meeting at Fresno, for the purpose of planning the mission work in this state, sixteen congregations were represented, which convened at 10:00 a. m., September 4, 1944.

The meeting was called to order by Brother John L. Reynolds, and the first address was by Brother Chester King, whose subject was "Cooperation," which became the theme of the meeting. He was followed by Brother C. T. Springs, a forceable speaker, who has a fine personality. The next were two young student evangelists, Nelson and Ray Nichols, who were followed by Brother Barney Welch, who always gives something good for the soul. The morning session closed with a remarkable sermon by Bro. John L. Reynolds, which will not soon be forgotten.

A fine lunch was served at the noon-hour. A business meeting of the leaders (33 in number) of the congregations followed the lunch. A more determined body of Christians, this writer has never observed in fifty years of experience. Brother Carl Nichols presided at this meeting. We are giving the details of this meeting that the brotherhood, generally, may know and understand how the Lord's work is progressing in what is conceded to be the hardest mission field in the U. S.

For the work in 1945 six evangelists were chosen by the leaders of the congregations as follows:

Ervin Waters, Chester King, John L. Reynolds, Paul Nichols, Homer L. King, and Lynwood Smith, most of whom have accepted the work.

Congregations represented were: Montebello, Siskiyou St., Los Angeles; Stockton, Ceres, Lodi, Marysville, Waterford, Greenfield, Arvin, Fresno, Corcoran, Sanger, Woodlake, Pomona, Monrovia, and Parlier.

A fund of \$156.50 was contributed to the boys in C. P. S. that day.

There is to be another meeting at the same time and place in 1945, the Lord willing.

—J. H. McKaig, Huntington, Park, Calif.

CHURCH DIRECTORY

Oklahoma:

Oklahoma City, 1836 NW 7th. St., 10:30 a. m., 8:30 p. m.

Ada, West 6th. St., 10:30 a. m., 8:00 p. m.

Pecan Grove, School house, 10:30 a. m., 8:00 p. m.

Fittstown, School house, 10:30 a. m., 8:30 p. m.

Kansas:

Alta Vista, 3½ miles NE, Highway 13, 11:00 a. m.

New Mexico:

Portales, 4 blocks N. of depot, 10:30 a. m.

Texas:

San Antonio, 1206 Burnet St., 10:30 a. m.

Houston, Buchannan and Dougherty Sts., 10:30 a. m., 7:30 p. m.

Note: Have you sent us the time and place of your meetings? Let the brethren know where and when you meet for worship.—Publishers.

PASSED ON

Cooper—Mrs. Mattie E. Cooper, Gause, Texas, was born September 27, 1865; departed this life August 19, 1944. Sister Cooper obeyed the gospel in 1883 and remained faithful to the end. She was born and lived much of her life in Comanche Co., Texas, but for the past few years she attended worship at Sand Grove, living at Gause. She was faithful in attendance at the Lord's day worship, when her health would permit. Bro. H. C. Welch spoke words of comfort to the bereaved, and interment was in the Sandy Creek Cemetery.

—G. P. Davis

A BAR

A Place where strong drink is sold is sometimes called a BAR. That's a good name for it, because it is:

"A BAR to heaven, a door to hell;
Whoever named it, named it well;
A BAR to manliness and wealth;
A door to want and broken health;
A BAR to honor, pride, and fame;
A door to grief and sin and shame;
A BAR to home and a BAR to prayer
A door to darkness and despair;
A BAR to honored, useful life;
A door to brawling, senseless strife;
A BAR to all that's true and brave,
A door to every drunkard's grave;
A BAR to joys that home imparts;
A door to tears and aching hearts;
A BAR to heaven, a door to hell;
Whoever named it, named it well."

Selected by Adila Everett.

ACKNOWLEDGEMENTS

I wish to acknowledge receipt of the following contributions to assist with the publication of the sermon book:

Sister L. J. Early, Samson, Ala.\$18.50

Bro. Grafton Smith, Brookhaven, Miss. 4.00

Also, a contribution of \$6.00 from Brother S.

I. Finto, Jourdonton, Texas, saying: "Use as you see fit.

Brother Orvel Johnson, Davis, Oklahoma, donates \$10.00 toward the price of an addressograph for the OPA, so as to lighten our burden in mailing out the paper.

Brother Loyd C. Dent, of Alexandria, Virginia, sends us \$5.00 to use in the cause as we see best.

May God bless all for their liberality and kind consideration of us and our needs, and many thanks to all.
—Homer L. King.

CHRISTIAN PROGRESS

T. F. Thomasson

This is an age of progress, facilities of education, means of travel, manner of farming. Progress is God's order. Plants and trees grow, all nature rises higher. Children must grow. Babes in Christ must grow (1 Peter 2:1-2). All these things must grow, make progress or they will become dwarfed and go back the other way.

But what is Christian progress? It is not progress to a higher life socially, not to a higher life financially. These are often a hindrance to Christian progress (Matt. 6:24-25). Christian progress does not mean progress intellectually only; the devil is wise but not good. Solomon's wisdom did not keep him from sinning. Christian progress is an increase in faith, in love, in good works and devotion (1 Cor. 15:58). Christians must progress along divinely appointed lines, run that we may obtain (1 Cor. 9:24-27).

In all our service and worship to God we must make progress but this must be lawfully done according to God's law, not man's law. We must strive lawfully (II Tim. 2:5). Press toward the mark (Phil. 3:13-14). We must grow in grace and knowledge of the Lord (II Pet. 3:17-18) not in grace and knowledge of the world. The world is going to pass away (I John 2:17). A fine meeting house with a large membership of all the prominent people in the neighborhood, with a lot of the doctrines and commandments of men in their worship is not a sign of Christian progress. Read about the church at Laodicea (Rev. 3:14-19).

I read an article not long ago written by a preacher of the Christian Church. He was writing about the Sunday School Church of Christ, and said we can no longer ignore these folks. When the division came up over instrumental music and societies, those who opposed them were ignored and called "moss-backs," "back numbers," etc., because they stood for old paths and earnestly contended for the faith. Now he gives the reasons why they should not be ignored. He said they have fifty congregations in the city of Nashville, Tennessee. He placed special emphasis on the first church established there. He said they had a magnificent meeting place, with doctors, lawyers, merchants, and legislators as members of it, and some of the governors had been members. And he said a fine Bible school was there, and calls attention to the very fine Bible school at Abilene, Texas. He said they have sixteen congregations in Los Angeles, California, with the George Pepperdine School. Also he had visited several congregations where they had good

meeting houses with nice parsonages and very lovable pastors. No wonder that he said we can no longer ignore them. The Sunday School Church of Christ has loosened up the brakes and almost caught up with the Christian Church. Now if that is the standard by which to measure Christian progress, why not apply it to the Catholics? They outstrip any in that line.

Bishop Purcell said after his debate with Campbell that Campbell was trying to restore the worship in its simplicity, as it was in the day of the apostles (admitting that it was simple in the days of the apostles) but, he said, it cannot be done (But that is not true, I know it can be done.) He said: "We have been five hundred years perfecting our system, and we have brought in just about all we can bring in." We who are striving for the old paths should consider this: departures from the truth do not come all at once but little by little. I remember fifty years ago, about the time I obeyed the gospel, members of the Church of Christ were ignored as back numbers and they were fighting hard for the old paths, but they began to have preachers meetings and discussed such questions as things that hinder. Pretty soon the Sunday school came in, then young people's meetings, the cups, then the pastor system, and on and on until now they can no longer put up a fight for they have almost caught up with the parade.

The commission to the apostles was given in two parts. 1st Teach and baptize the people Matt. 28:19-20 and "Teach them to observe all things that I command you?" The apostles were true to their trust. They taught just that, and handed it down to us in twenty-one letters addressed to the Church, and I maintained that in these twenty-one letters is revealed all the Lord wants us to observe, but not a hint about a Sunday school, young people's meeting, one man pastor, or breads and cups on the Lord's table. Then if all things the Lord wants us to observe are revealed and these things are not revealed, what are we doing when we practice them? I insist that we are adding to the things revealed (Rev. 22:18) and instead of progressing, we are digressing.

A POOR MAN

A Man is really poor—
If he is without friends,
If he has a guilty conscience,
If he has lost his grip upon himself,
If he is selfish, uncharitable or cruel,
If his mind and soul have been neglected,
If he has traded his character away for money,
If his wife and family do not love and respect him,
If worldliness has caused him to loose fellowship with Christ,
If making money has crowded out the cultivation of his spiritual life,
If the love of money has hardened his heart until the love of Christ and his gospel does not stir him to do his best for mission work,
If all his investments and possessions are laid up on earth, and he has no treasures in heaven—
—Watchman-Examiner.

From The Fields

W. H. Jones, Alta Vista, Kansas, September 15.—Since I failed to see a report of Bro. Robertson's meeting here in July, I will say that three were baptized, and we had some very good lessons from God's word. We meet each Lord's day at 11:00 a. m., 3½ miles NE. of Alta Vista.

John M. Gunnels, Robert Lee, Texas, August 28.—Brother Paul Nichols closed a meeting for us last Lord's day night, with good results. We think Brother Paul is a fine young gospel preacher. I am renewing my subscription to the OPA, for I don't want to miss an issue.

Everett Franklin, Rte. 2, Hannibal, Missouri, Sept. 5.—The outlook for building up the cause here is brighter than we expected. Bro. H. E. Robertson is to begin a meeting here Sept. 17. Some new members have been meeting for worship with us. We now meet in Oak Wood addition.

Travis Cogburn, Cascade Locks, Oregon, Sept. 3.—I want to thank the brethren for their contributions to me through the OPA. Bro. Ralph Mustard preached for us in the camp today, which we enjoyed very much. Brethren Horton and Rush and families were with us, too. My wife obeyed the gospel in July. We enjoy the paper very much.

A. E. Cogburn, De Leon, Texas, Sept. 9.—We have just completed our church building, for which we are very thankful. We had all-day services the first Sunday in Sept. Brethren James R. Stewart and Jesse Broesh both preached at the morning service, after which we had a basket lunch, and you all know how well Bro. Stewart enjoys eating. Bro. George Hughes preached in the afternoon.

Sampson Franklin (colored), 406 N. 3rd. St., Brookhaven, Miss., August 20.—I have just returned from a meeting at Marion, La., with brother G. A. Canfield. It was a most wonderful meeting, with two baptized. We continued a week with fair crowds. The church seemed strengthened. I do trust that the seed sown will bring forth fruit.

C. H. Elliott, Rte. 2, Cassville, Missouri, Sept. 5.—Our meeting is to begin October 8, at Cross-hollows, with Brother Paul Nichols doing the preaching. All are invited to attend. The Lord's day worship begins at 11:00 a. m. Let us keep the subs. rolling into the OPA, brethren.

J. B. Spradley, Homer A. Gay, Jr., J. N. French, and Bill Harmon, C. P. S. No. 33, Fort Collins, Colo., Sept. 16.—We received our checks (\$30.00 each), which we applied on our maintenance, and

we thank all who made these checks possible. We believe good will come from our stay here, and that we labor not in vain. May the grace of God be with all the laborers.

G. A. Canfield (colored), Box 78, Marion, La., August 28.—Brother Sampson Franklin (colored), of Brookhaven, Miss., has just closed a series of meetings here, with two baptized. Brother Franklin did some good preaching for a young man. He was a Baptist preacher for four years before he learned the truth. The church here was strengthened.

Joe Castleman, Rte. 1, Milan, Texas, Sept. 7.—My meeting at Stamford, Texas, closed July 23. I began at San Grove, July 29, continued 15 days. Few meetings have had so much interest shown, with one baptized and one confession of faults. Closed at Beaumont, Sept. 2, after 11 days, with good interest, but no visible results. They need a longer meeting, if brethren would support it. I go next to Lubbock.

Joe Elmore, 408 Kst. NW., Ardmore, Okla., August 29.—Our meeting, Aug. 13-27, resulted in one being baptized and two restored. Bro. Tom Smith did the preaching, using his vacation time for it. The church here is doing nicely, growing in number and zeal. It was established here in March, 1943. We plan to build as soon as the war is over. We ask the prayers of the faithful brethren everywhere.

G. P. Davis, Rte. 1, Milano, Texas, Sept. 16.—The church at Sand Grove is getting along fine. Brethren H. C. Welch and Lambert and families were with us last Lord's day. The brethren gave us good lessons morning and afternoon. We had lunch at the noon hour. We plan to have all-day services in other communities, where there are no congregations, as often as we can.

O. O. Wood, Box 66, Parlier, Calif., Sept. 4.—The church here is moving along very nicely, since it was established but a few months ago, by Bro. Chester King. We have just enjoyed another meeting by Chester, Aug. 23-Sept. 2., which was quite successful, with 5 added by baptism, for which we rejoice. May God's blessings be with Bro. King in other fields. We ask the prayers of all the faithful in Christ.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Sept. 11.—I am thankful that we are gaining ground here. We have a full house every Lord's day. Some have recently started meeting with us. May God speed the day, when we can build a house for the worship. I would be glad to have any of the loyal preachers stop over and preach for us over Lord's days. All faithful brethren will find a welcome with us.

Grafton Smith, Rte. 3, Box 111, Brookhaven, Miss., Sept. 2.—We had a splendid meeting, with Bro. Waters doing the preaching. Bro. Cook was with us the first night, which we appreciated very much. Bro. King, you don't know how much

we appreciate you faithful preachers, for there is no way but the Lord's. I am sending my renewal for the OPA, the paper that stands for the truth.

S. I. Finto, Rte. 1, Jourdonton, Texas, August 28.—I had the pleasure of hearing Bro. C. S. Holt, when he was in a meeting at Fairview, which I enjoyed very much. The pure unadulterated gospel is the only thing that it worth striving for. The Book teaches us that the "eyes of the Lord are over the righteous, and His ears are open unto their prayers." I am sending my renewal to the OPA and a donation.

S. E. Weldon, 1461 Edwin St., Beaumont, Texas, Sept. 8.—Brother Joe Castleman closed here after ten days, in an effort to get the whole truth before the people. The preaching was excellent, but the attendance was scant. But some interest was shown, which may result in an awakening in the future, if other meetings can be arranged.

J. K. Posey, 504 Lamar, Wichita Falls, Texas, Sept. 13.—We moved from Beaumont, Texas, about two months ago. We regretted to leave the faithful few there, as it now leaves but three to meet for worship. Brethren Jim Castleman and wife and S. E. Weldon. While Bro. Weldon is about 85 years of age, he is a faithful Christian and they deserve help to build up the cause. Beaumont is a good location for anyone looking for work.

Ben Frentrup, C. P. S. No. 21, Cascade Locks, Oregon, Sept. 5.—Last Lord's day, Bro. Ralph Mustard preached at the camp services, delivering a good message, and all seemed to enjoy it very much. I was very thankful to meet Ralph and wife, also the Horton and Rush families, from Hood River. Many thanks to all for the contributions sent to us through the OPA. We are quite optimistic about being transferred to Fort Collins, Colo.

Jesse E. James, 2122 Santa Monica, San Antonio 1, Texas, Sept. 12.—We are moving this Lord's day to our old place of meeting, 1206 Burnet St. We are making this move that we may be able to freely help our boys in the camps, and that we may freely and without strife use and support all loyal preachers, as we may elect to do. We are expecting Bro. Clovis Cook this weekend to begin our meeting. We ask the prayers of the faithful.

C. S. Hoyt, 702 So. 8th. St., Waco, Texas, Sept. 14.—I held a meeting Sept. 9-17, with only fair interest, but quite a number of the sects attended. It was my first time to meet Bro. Lawson. He is a fine man, and he stands with the OPA a hundred percent, but due to his age and wife's health, he is unable to do the work in that part, and they need a preacher or teacher to locate with them, until someone can be developed to take the lead. I shall be glad to help support such a work. I am to begin a mission meeting at Hartshorne, Okla., Sept. 19 and continue indefinitely.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., August 20.—We had a good crowd at services yesterday, and I baptized another into Christ. Bro. Gillis Prince is in a meeting at Ephesus, Ga., with the tent filled every service. (Under date of August 28, Bro. Miller writes,—H. L. K.) It seems we are having a revival every Lord's day, for the attendance and the work is growing continually. We baptized another yesterday, and this makes my heart rejoice. Please, pray that we may be just as God would have us in word and deed.

Amos Phillips, Rte. 2, Portales, New Mexico, Sept. 15.—We meet each Lord's day for worship in the Bible way, four blocks north of the depot, at 10:30 a. m. All faithful Christians will find a welcome, when passing this way. Should any faithful brethren desire to locate in this part, we would be glad to assist them. This is a vegetable country, as we raise all kinds of vegetables, as well as some fruits, ranching, and some row crops. We have a healthful climate.

A. M. Wade, 1208 W. Broadway, Sulphur, Okla., Aug. 31.—Our meeting, August 13-27, conducted by Bro. Clarence Snodgrass, was a wonderful success, with 13 baptized and 4 confessions of faults. Of the number, seven were our relatives, and we rejoice. We note the number "13" twice in this meeting—13 baptized and 13 the date of beginning. We thank the Davis congregation for their cooperation. We invite Bro. Snodgrass back in our home at any time, also all other faithful brethren. We desire the prayers of all the brethren.

Ira Baker, 2920 Hamilton St., Houston, Texas, August 30.—We are now located as above, and we expect to meet with the loyal church here for a while, before returning to the farm, near Cameron. The church meets at Buchanan and Dougherty Streets, Port Houston addition. We plan to have a meeting in the near future. Bro. John Spradley has been giving us some good lessons each Lord's day at 10:30 a. m. We enjoyed a visit in Bro. Taylor's home recently. Pray for us here.

M. J. Buffington, Starford, Pa., Sept. 13.—After closing a good meeting at Harrodsburg, Ind., I came to this place for a series of meetings, which is progressing nicely. One has been added, and we are expecting others. I am to assist in two more meetings in this state, before returning home; then back to Richland, Mo., for a month. Bro. Waters is certainly doing a good job in his articles on the Communion. It would be fine to have them put in tract, I think.

L. L. McGill, Wishart, Sask., Canada, Sept. 10.—The following is a report of the money (Canadian value) received by me to date this year: Bro. and Sister Hugh Milner, 2124 Queen Ave., Middletown, Ohio, \$45.10; The church Lebanon, Mo., by Bro. Homer A. Gay, \$10.00; Church, Hood River, Oregon, A. B. Rush and G. H. Horton, \$27.50; Total \$82.60. I have preached 36 times. I wish to thank all concerned. Last Lord's day I preached at a place 23 miles east of here, and next Lord's

Day, I am to preach at a place 14 miles west of home. There are a few members at both places and a possible opportunity for a series of meetings this fall.

Will F. Davis, Rte. 1, Box 81½, W. Monroe, La., Sept. 18.—Brother Homer A. Gay held our meeting the latter part of August, with three confessions of faults. His teaching was uplifting to the church and the cause of Christ, and we are stronger in the faith. The third Sunday, inst., Brethren J. C. Jones and Carlos Smith, also others were with us, and we had all-day services, with lunch and the noon hour. We certainly enjoyed having these brethren with us. Bro. Gay is to return next year. Bro. Jones is to be with us again next third Sunday, the Lord willing.

G. H. Horton, Hood River, Oregon, Rte. 1 Box 257, August 28.—The faithful few here are still meeting for worship. Bro. Ralph Mustard held a two weeks meeting in August, with no additions, but we enjoyed the preaching very much. Crowds were small. Bro. Ralph is to be with us for several weeks yet, for which we are thankful. Brethren Ben Frentrup and Travis Cogburn and wives have been with us from Cascade Locks, several times. We plan to meet with them next Lord's day. We enjoy the OPA very much.

Gayland L. Osburn, 1428 E. California Ave., Glendale 6, Calif., Sept. 14 - Aug. 19-27, I enjoyed being with Ervin Waters during his meeting at the Fair View church, near Flippin, Ark., and I preached there in the afternoon of Aug. 27 with one confession of faults. Sept. 2-7, I visited Clovis Cook's meeting at the Mountain Home church, near Galena, Mo. I worshiped and preached at the Clio church, near Jenkins, Mo., on Sept. 3. I am now at Ervin Waters' meeting at the Odom church, near Dora, Mo. The Lord Willing, I will leave tomorrow with Lynwood Smith to visit his meeting near Lone Rock, Ark.

Leonard Hendrickson, Magnolia, Ark., Sept. 17.—I am happy to acknowledge receipt of a check for \$30.00, for which I thank the brethren kindly. Indications are that our transfer to Fort Collins, Colorado, is coming through in our favor. About 13 CO's are looking forward to this transfer with joy. Bro. H. C. Welch is in the field at this moment. I am sure if he were here, he would have me thank you, also. I liked very much "To A CO's Mother," also Bro. Bill Harmon's article, "A New Commandment," in the Sept. issue of the OPA, also the swell job Bro. Ervin is doing on the "Cup" question. The paper is serving well its purpose in helping members of the church to "rightly divide the word of truth."

H. E. Robertson, Phillipsburg, Missouri, Sept. 18.—I have not reported for sometime, but I have been busy preaching all the time I could arrange to be away from home. I am now in a mission effort at Hannibal, Mo. We have a few members here, who moved from the home church, Lees Summit. They have been carrying on the worship since they have been here, and a few others

are now worshiping with them, hence we hope to build up the cause here. There are many places where such conditions exist, and the cause could be built up at most of them, if enough effort were put forth. The brethren meeting at the Ellis School House and others are building a church house, near Bendavis, Mo. As they need assistance, send any amount to J. O. Neill, Busyrus, Mo.

Ervin Waters, 1003 So. 25th St., Temple, Texas, Sept. 19.—I held a meeting at Fairview, near Flippin, Ark., Aug. 19-27, with four restorations resulting. Bro. Gayland Osburn assisted and was in charge of the song service. Sept. 2-8, we visited at Mountain Home, near Galena, Mo., where Bro. Clovis Cook was conducting a meeting. I preached once. Sept. 8-17, I preached at Odom, near Dora, Mo. Two were baptized and three were restored. Bro. Gayland Osburn and Bro. Lynwood Smith were both with us for a few days in this meeting. Bro. Lynwood preached once. My next meeting will begin Sept. 29 near Berryville, Ark.

M. Lynwood Smith, Rte. 1, Box 150, Wesson, Miss., Sept. 19.—Since I last reported, I have visited in Brethren Clovis Cook's meeting at Eola, Texas, and Paul Nichols' meeting at Robert Lee, Texas; after which I accompanied Bro. Cook to hold a meeting at Mountain Home, Mo. We were delighted to find Bro. Waters' wife, and Gayland Osburn there. My next was at Lone Rock, Ark., where I am in a meeting at Advance, with increasing interest. I was glad to have Bro. Osburn accompany me and assist in the song leading. Am sorry he became ill, but hope he will soon recover.

J. R. O'Neal, c/o Harry Janz, Croll, Manitoba, Canada, Aug. 27.—Dear Bro. King:—It is evident that someone has sent me the OPA, for which I am grateful. I presume it was Bro. L. L. McGill, and I thank him. I have been eight months in a camp as a C. O., and I must say that I admire the way you are helping your boys in the U. S. In Canada we were much more fortunate in being able to have our board, meals, and \$15.00 per month wages. I am now on the farm, where Selective Service provides a \$25.00 wage, but our employer promised more. I hope to send a contribution a little later for the boys, as I realize something of what they face. May God hasten the day, when He shall come to take us with Him. If you know of any the boys in C. P. S., who would care to correspond with me, I believe I could take on one or two more as correspondents. I am wishing God's richest blessings upon you and your work. (May God bless you, Bro. O'Neal, and come again. We are glad to hear from you. — H. L. K.)

Chester King, 1151 So. Marianna St., Los Angeles 23, Calif.—Aug. 20, I closed a two weeks meeting at Arvin, Calif., with 2 baptisms. Aug. 23, I began a meeting at Parlier, Calif. This is a new congregation and is getting along nicely. The meeting closed Sept. 3, with 5 baptisms. Bro. Barney Welch, visited me twice during this meeting preaching once and making a talk at the last Lord's Day service of the meeting. The get-

together meeting was well attended at Fresno, Calif. There is to be a detailed report elsewhere in the paper on this meeting. We trust much good will be accomplished during 1945. I am glad the brethren see the need of putting forth more effort in helping spread the Gospel.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Sept. 15.—The mission effort at Silver, Texas, closed Aug. 20, after seven days with eight baptized and one restored. At one time this church used the class system of teaching, crackers for the Communion bread, and cups at times; but the one Lord's day I was there the Communion service was carried on almost perfectly, according to the Scriptures. My next was at Robert Lee, where four confessed faults, two of whom were from the Silver community. I am to return to Robert Lee for a meeting next year. I am now at Claxton, Mo., with Bro. C. H. Lee rendering valuable assistance in song and otherwise. My next is at Clio, Mo. Let us fight with all our might.

Clarence Kessinger, Ada, Oklahoma, Sept. 14.—I assisted Bro. Kirbo in a meeting in Lebanon, Mo., which resulted in 5 being baptized and 3 confessions of faults, and 2 came from the Christian church. Bro. Kirbo did some good preaching. I had the pleasure of visiting in the homes of Brethren Robertson, King, Cook, Gay, Meents, Smith, and Van Stavern, while in Mo. I am now located in Ada, where I hope to work with the church in Ada and nearby churches for sometime. I preached Sunday and Wednesday nights to good crowds in Ada. I hope to start a meeting here about the first of Oct. We invite all within reach to attend. I visited Bro. King's meeting at Davis, and I certainly did enjoy the good lesson. Don't forget to pray for us.

Ralph Mustard, Rte. 2, Box 244, Hood River, Oregon, Sept. 13.—I am now at the above place. I conducted a meeting at Odell, Oregon, August 9—20, without visible results. Sept. 3, wife and I visited the C. P. S. camp, at Cascade Locks, Oregon, where I preached in the morning services. Due to the lack of support and meetings, I am being forced out of the field to take up secular work, in order to make a living, which grieves me very much. To give up preaching will endanger me to be drafted into the army. I have labored hard among many of my brethren to no avail, for they refuse to call me for meetings. May the Lord bless those who are fortunate enough to be kept busy in the Lord's work. Must I be forced out of the field, when the laborers are so few? I plan to settle in Marysville in the near future to assist that fine congregation in any way possible, for they are worthy.

R. B. Roden, 505 N. Marshall St., Midwest City, Bx. 10, Oklahoma City, Okla., Sept. 4.—The church in the City is doing wonderful. We had a fine meeting, with Bro. Kirbo doing the preaching. The results were 22 confessions of faults. We were glad to have Bro. King preach for us from Friday night to Sunday night the last week

in August, with one restored. I preached in the City last Lord's day, with one confession of faults. In the afternoon we went to Washington to the mission meeting, where we planned to do more in the mission work in Okla. in 1945 than ever before. I hope all leaders will attend the next meeting. That night I went to Davis and preached to a good crowd. We had visiting brethren from Sulphur, Sentinel, and Healdton. I am to be at Healdton over the 10th; Sentinel the following Lord's day, and to Washington the 4th Sunday in Sept. Pray for me and the churches.

James R. Stewart, Rte. 1, Temple, Texas, Sept. 12.—I held a meeting at Lometa, August 11-20, with no additions, but good crowds and attention. A few brethren have agreed to meet for worship at the tabernacle. The 21st I preached one sermon in my brother's meeting (T. F. Stewart) in Abilene. Aug. 25, 26, I was doing personal work with the church in Temple. Aug. 27, Bro. Skaggs and I preached a double header in Temple. Sept. 2-10, I was in a meeting at Highland, near Dublin, with good crowds and interest, and a congregation was established. I was glad to have Brethren J. T. Brose and W. W. Wilks with me, and they assisted much. The first Sunday of the meeting we visited the Ramsey church, where they have recently built a new house. The crowd was large, and we enjoyed the association of old friends very much. Bro. Hughes spoke in the afternoon. Many thanks to all for their liberal support to me. We enjoy the 12 page paper very much.

Homer L. King, Rte. 2, Lebanon, Missouri, September 20.—August 25-27, I was with the faithful brethren meeting for worship at 1836 NW. 7th St., Oklahoma City. One was restored. I enjoyed the association with the good brethren very much. They have a "mind to work," hence should build up regularly. September 7-17, I was in a series of meetings at Davis, Okla., where a new congregation is building a nice stone building for a place of worship. The attendance was good in the meeting, and the interest fair, but no additions. Brother Orvel Johnson has labored hard and sacrificed much to build up the cause and to build their house in Davis. We appreciated very much the visiting brethren, from Sulphur, Healdton, Sentinel, Okla. City, and some from places in Texas. I enjoyed the association and hospitality of all very much. I am to begin a series of meetings at the Fourth St. church, in Waco, Texas, Sept. 24, and continue for 10 days or two weeks, after which I go to the Carter Church, near Davidson, Okla., to begin about the second or third Lord's day in October. May all be ready for their meetings. Pray for me and the work of the Lord. Best regards to all my fellow-preachers, and may the Lord bless your efforts for good.

Homer A. Gay, Lebanon, Mo., Sept. 17.—The meeting at the Church of Christ near West Monroe, La., closed August 27 with three restored to the faith. I enjoyed this little meeting. Bro. King Reeves and a truck load of folks came over from

Marion twice, and Bro. J. C. Jones, of Shreveport, came the middle of the week and stayed until the close. He was a great help to me in the meeting. Bro. Will F. Davis, the leader there, is certainly to be commended for his faithful efforts. We could build a congregation almost every cross-roads if we had a Will Davis there. They have a little plot of land, with a good deed, in a good location, and a house nearly enough finished that they can meet in it. Brethren M. J. Buffington and Joe Castleman did a good work there last year in getting them established. The brethren at White Hall, Texas, and Shreveport, La., supported me in this meeting, which with what the brethren there gave me, made me a good support. I have promised to go back next year for another effort. I go tomorrow night to Oklahoma City for a singing school, and next to a meeting in Wichita Falls, Texas, the latter part of October.

Barney D. Welch, Imperial, Calif., Gen. Del., Aug. 18.—I closed a meeting at Woodbrige with no additions. The church at Lodi, faithfully attended and supported liberally this mission effort. Aug. 20-27, I was engaged in a series of meetings at Siskiyou Street, Los Angeles. Three were baptized, two of whom were dissatisfied with their former baptism. This meeting was well attended, the brethren making a great sacrifice to do so under the present handicaps. Aug. 30, accompanied by my family and two sisters of the church in Los Angeles, I attended the mid-week meeting of the Marysville brethren, John Reynolds meeting at Fresno, and Chester King's at Parlier, where I preached, with one confessing Christ, and being baptized by Brother King. His able preaching converted this man and many others at Parlier. Sept. 2, we had the opportunity of hearing Bro. C. T. Springs, who just recently took a great and noble step by planting his feet upon the plain simple truths. We welcome him into our ranks as we march on in opposition to all innovations. He delivered a splendid lesson. Sept. 3, we worshiped at Parlier, hearing Bro. Mason turn loose with some notable truths on the subject of "Giving" at Fresno that night. We had a Great day Sept. 4. Much was accomplished. I am now in a meeting at Montebello, after which I plan to move to the Imperial valley.

Clovis T. Cook, Lebanon, Mo., Sept. 24.—The meeting and singing school beginning at Eola, Tex., July 19 and 21, was profitable apparently, one being baptized. This was my first effort with the brethren there during which time I was put on the spot by attempting to teach a singing school in the late afternoon with a brief interval of about thirty minutes separating between the music lesson and the night service. I trust the feeble attempt will be productive of good in days to come. My wife and son, Bro. Homer A. Gay's daughter, and Bro. Lynwood Smith, were with me in the meeting and school. Bro. Paul Nichols was with us the last two days. I met some of my life long friends there and count it gain to be associated once more with them in the work. My next effort was with the faithful meeting in the

Mt. Home school house, in south Mo. Bro. Waters and wife, brethren Smith and Osburn, were with me the greater part of the meeting. Bro. Smith was with me through the entire meeting rendering valuable services, as those who know him realize he is able to do. I closed a meeting with the brethren in San Antonio, Tex., at 1206 Burnett St., the 24, with prospects mounting for the future. Brethren James and Halsell, are the leaders and I believe within a short time will build a fine congregation. We had no visible results but attendance increasing nightly.

RIDICULOUS

By H. C. Harper

In trying to escape the fact that the kingdom has been set up (Col. 1:13), some Adventists are yet holding to the ridiculous theory, claiming that Christ speaks of two births in John 3:5, when he says, "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God."—Am. Standard.

Mr. Jamison says, as quoted in the Columbia, S. C. Press Report, "Nicodemus brought up the first birth and was puzzled how an old man could be born again. Jesus said that a person must be born the first time, the water birth, that which is born of the flesh is flesh; but he also said and emphasized that there must be a new birth, a spirit birth, that which is born of the spirit is spirit."

Again: "I Corinthians 15:22 and 23 record that Jesus was the first fruits of them that slept, afterwards they that are Christ's at his coming, when the resurrection of the dead takes place and a nation shall be born at once. You never hear of a birth without a mother, and it is not logical even to expect the spirit birth to be completed without a mother. Turn now with me to what the Prophet Isaiah says: 'Who hath heard such a thing? Who hath seen such a thing? Or shall a nation be born at once?' Do we not call the earth, mother earth? When all the dead arise in the resurrection morning it will be by the power of the same spirit of God that dwells in the heart of each child of God from the time of begetting of conversion."

Again he says, "Nicodemus could not understand this, but Jesus emphasized that every one that is born of the spirit could come and go as the wind, a fact which is illustrated in the life of the Savior himself."

Again: "Last night Evangelist Jameson declared that it was because of the personal views of Nicodemus, the Pharisee, that Jesus made the declaration of astonishing fact, 'Except a man be born again, he cannot see the kingdom of God.' Yes, 'born again,' not twice again, as you have it.

I have called attention in our paper to the fact that Adventists have themselves shown the ridiculousness of such teaching, which makes the saints simply "begotten" and embryo children now, in face of the plain, positive statements of Holy Writ that "Ye are all sons of God, through faith, in Christ Jesus. For as many of you as were

baptized into Christ did put on Christ."—Gal. 3:26, 27.

We do not put on the baby's clothes until it is born. Who ever heard of putting clothes on an embryo baby—one unborn, just "begotten"?

And those "baptized into Christ" are in the kingdom, too. Paul says, "Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins."—Col. 1:12, 13.

We have "the forgiveness of our sins" when baptized.—Mk. 16:16; Acts 2:38. And then we have "put on" Christ.—Gal. 3:27. And then we "are all sons of God," having "put on Christ."

"Born of water and the Spirit (John 3:5) is but one birth, not two; and it takes both "the Spirit" and "water" to effect this birth.

The "seed" of this birth is "the word of God."—Lk. 8:11. "Of his own will begat he us with the word of truth."—Jas. 1:18. "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God."—I Pet. 1:23. This "seed" is the Spirit's generating element" (Acts 2:1-4), and is "living and active."—Heb. 4:12.

The devil knows that no "seed," no inspired word of God, no child of God; hence he produces an abortion, if he can, as Jesus points out (Lk. 8:12), by taking out the "seed," which is "the word of God."

And since it is those who have been baptized that have "put on Christ," it takes the water to effect this birth in which one is "born of water and the Spirit."

Jamison says, "Every one that is born of the spirit could come and go as the wind." I say nonsense. Read it: "The wind bloweth (The Spirit breatheth—See footnote) where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—v. 8.

It is the same Greek word *pneuma*, and is rendered Spirit in verses 5, 6, 8. And if it is "wind" in the first part of the 8th verse, why not in the other part, making it, "that which is born of the wind is wind"?

In fact it is the "Spirit," as Christ says, that shall "speak."—Jno. 16:13. Now, where does he get this "come and go as the wind"? Is it in "so is every one that is born of the Spirit"? Not by a long way. "So" is not an adjective to describe an attribute of any one. I care not whether you call *pneuma* wind or Spirit in the preceding clause, you can not get "could come and go as the wind" here. *Outoos* is the word here rendered "so." Defined: "in the manner spoken of; in the way described; in the way it was done; in this manner; in such a manner; thus, so."—Thayer, p. 463.

I repeat: "So" is not an adjective that sets forth an attribute or characteristic of something. "So is every one that is born of the Spirit." Of the main clause one is the subject, which is modified by "every," and by the relative clause "that is born of the Spirit." "Is" is the predicate of the main clause, and it is modified by the adverb "so." And the sentence, if put in the natural order, reads: Every one that is born of the Spirit is so." Is what "so, thus, in this manner, in the way it was done, in the way described, in the manner spoken of? I shall fill it; and I challenge any man to take out the filling. Here it is: Every one that is born of the Spirit is (born) so, thus in such a manner, in this manner, in the way it was done, in the way described, in the manner spoken of.

"In the manner spoken of" is the manner in which one is born of the Spirit. How is it? "The Spirit breatheth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so, thus, in the way described, in the manner spoken of, in this manner, is every one (born) that is born of the Spirit. The natural order is: Every one that is born of the Spirit is (born) in the way

described, in the manner spoken of, in this manner, in such a manner, thus, so. How? By hearing the Spirit as it spoke. (Acts 2:38-41).

I say: The man who reads his Greek Testament has the same word *pneuma* all the way through. Let the English reader try it Spirit, then wind, all the way through, then tell whether it is wind or Spirit.

One is "born of the Spirit" by hearing, all right; for "Faith by hearing, and hearing by the word of God."—Rom. 10:17. But it is not done by hearing the wind, by a long way. The "seed," the inspired word, taken into "an honest and good heart" (Lk. 8:15) and "held fast" will produce an embryo child of God,—faith is generated. This, developed through repentance (Lk. 24:47; Acts 2:38) and confession of Christ (Acts 8:37; Rom. 10:9, 10; Mt. 10:32), prepares one to be "delivered" (Col. 1:13). And when "baptized" he has "put on Christ."—Gal. 3:27.

1. Those baptized have "the forgiveness of sins."—Mk. 16:16; Acts 2:38. 2. Those that have "the forgiveness of sins" are in the kingdom.—Col. 1:13. 3. Therefore, those baptized are in the kingdom.

1. Those baptized are in the kingdom. 2. Those in the kingdom are "born of water and the Spirit."—Jno. 3:5. 3. Therefore, those baptized are "born of water and the Spirit."

Now The Ridiculous

1. Those that have a physical birth are "born of water."—Jamison. 2. The "just and the unjust" (Acts 24:15) have a physical birth.—Axom. 3. Therefore, the just and the unjust are "born of water."

1. "The dead," which is "both the just and the unjust," will be raised.—Acts 24:15. 2. The resurrection of "the dead" constitutes the birth of "the Spirit."—J. 3. Therefore, "the dead," "the just and the unjust," will be born of the Spirit.

When one is "born of water and the Spirit," he is in the kingdom.—Jn. 3:5. Therefore, "the dead,"—"both the just and the unjust," will be in the kingdom.

The "Press Report" says: "There were 45 Bible readers present and most of them had read the chapter in question (Jn. 3) as well as Isaiah 66, which the evangelist used for the closing of his message."

I have given the quotation from Isaiah, but let us get the next clause of the last sentence he quotes. It was quite "cute" in omitting this. Now get it all: "Who hath heard such a thing? Who hath seen such a thing? Shall a land be born in one day? Shall a nation be brought forth at once? For as soon as Zion travailed, she brought forth her children."—Isa. 66:8.—Am. Standard. It is Zion that travailed and brings forth her children—plainly so.

The reference in my Bible goes to Acts 2:41-47: "They then that received his word were baptized: and there were added in that day about three thousand souls. And they continued," etc.

When Zion travailed on the day of Pentecost (Ac. 2) about three thousand souls were baptized. The baptized constitute a "nation."—I Pet. 2:9. Therefore, the "nation" of Isa. 66:8 was brought forth on the day of Pentecost of Ac. 2.

They were delivered from the power of darkness (I Pet. 2:9; Col. 1:13), and translated into the kingdom of God's dear Son, in whom "we have our redemption, the forgiveness of our sins." Hence this "nation" is a Kingdom, and those who come into this Kingdom are "fellow-citizens with the saints." Eph. 2:19.

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee" (Prov. 25:21,22).

"Wrath is cruel, and anger is outrageous; but who is able to stand before envy? Open rebuke is better than secret love." (Prov. 27:4,5).

"Every word of God is pure; He is a shield unto them who put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar" (Prov. 30:5,6).

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 ordinances 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 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).

Vol. XVII

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No. 11

A VISION OF VICTORY

Surrounded by the troublous conditions depicted in the prophetic word, the world stands on the brink of unparalleled destruction. A fearful gloom, a fatal despondency, has come over many. Leaders of nations know not what to do.

But this is no time for despair for the church of God. The dark trying times through which we are passing were foretold long ages ago in the prophetic word. Now we can see the word being fulfilled. So, instead of becoming depressed and discouraged because of the conditions that are in the world, our faith should be strengthened and our confidence in the word of God increased. We need a courage that will enable us to surmount all the obstacles in the way; a confidence that will hold us steady in the hour of storm.

The apostle John was on the lonely isle of Patmos, banished for the word of God and the truth which he had proclaimed. Doubtless, he would go down to the rocky sea shore and look across the waters to the churches he had left behind. Then a feeling of loneliness would steal over him, and he would long to be with his own again.

One Lord's day morning as he was thus meditating and looking across the blue waters, he doubtless was thinking of the services being held in the churches far away. He wished he might unite with fellow believers in the worship of God. He longed to join in the songs of praise which he knew were ascending to the throne above.

But, God had something better for John that morning. The heavens were opened to his view, and he saw the host of the redeemed in the city above. He heard the songs of praise from the unnumbered throng around the throne of God. Looking he beheld the city of God in all its glory. He saw the street of gold the jasper walls and the pearly gates.

He saw the river of life that flows from the throne of God. He saw the wonderful tree of life yielding her fruit every month. He saw the foundations of the walls, garnished with all manner of precious stones.

He looked again and saw the name of Peter engraved upon one of the foundation stones. Again he looked and behold there were the names of James, Andrew, and Mathew inscribed as with letters of gold. Once more he gazed. Lo, there

was his own name engraved upon the wall. He saw it, and was satisfied.

What now did it matter to him that his name was on the blacklist of Rome, when he saw it inscribed on the foundation stone of the eternal city? What now did it matter to him that he had been banished to that lonely isle, when he could see the city of God in all its splendor, and could hear the songs of the redeemed floating down to him from the courts above?

He had seen a better world and this present one had lost all its attraction for him. Its charms were gone. To him all the sufferings he had endured were nothing when compared with the glory that would be his if he were faithful. He had seen a better world, and his trials were but a light affliction. He was satisfied.

The conflict will be severe, but the people of God will be victorious at last. The church of God will finally triumph gloriously. We shall not always march in the wilderness and never get home. In holy vision John saw the redeemed stand on the sea of glass with the harps of God. He heard them sing the song of VICTORY, even the song of Moses and the Lamb.

We need not become discouraged. We, too, shall see that city in all its glory. We, too, shall see him who loved us and washed us from our sins in His Blood. Then in the ceaseless ages of an unending eternity we shall ascribe honor, praise and glory to the Lamb who saved us and guided us in all our ways. Then we, too, shall be satisfied.

—Fred Kirbo.

THE COMMUNION (No. 9)

By Ervin Waters

By Statement

The Scriptures teach by command, example, necessary inference and statement. We have established the fact that one cup for an assembly of the church for the communion is taught by example, command and necessary inference. Now we shall prove that one cup is taught by statement. Bear in mind that anything taught by the Scriptures in only one of these four ways is binding on us. Verily, then, that which is taught by all four of these ways should be binding upon us, and we should not be censured for advocating it. Let us notice, —

The Cup of Blessing

"The cup of blessing which we bless, is it not the communion of the blood of Christ?" (1 Cor. 10:16). Thayer cites this under the literal usage of the word *poterion* (cup) in his Lexicon, p. 533, and calls it the "consecrated cup" (Lexicon, p. 260).

Since the fruit of the vine was chosen to be the blood of Christ, "This is my blood" (Matt. 26:28-29), it is a blessing to us physically and spiritually. "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it" (Isa. 65:8). This cup of the fruit of the vine, for which we give thanks, is the communion or joint participation of the blood of Christ. Christ said, "Drink ye all (all of you) of (out of) it" (Matt. 26:27), and "They all drank of (out of) it" (Mk. 14:23).

The cup is as literal as the liquid mentioned or suggested. "The cup of blessing" can connote only one cup. It cannot embrace a plurality. Thus it is established that one cup is taught by command, example, necessary inference and statement. Could it be plainer? Will you not anchor with us at these moorings and be safe?

The Cup of Devils

Some ask, "What about the cup of devils? To what does this statement have reference in the Scriptures?" Surely a brief study of this will be relevant.

"Ye cannot drink the cup of the Lord, and the cup of devils" (1 Cor. 10:21). Paul indicated that the cup of devils was used by the Gentiles in their worship and "sacrifices to devils" (1 Cor. 10:20). The word "devils" is from the Greek word *daimonion*.

Justin Martyr, born only several years after the apostle John's death, lived from A. D. 110 to A. D. 165. He was "mighty in the Scriptures," and, living at that time, was qualified to know what Paul meant by "the cup of devils." He says: "For the apostles in the memoirs composed by them, which are called gospels, have thus delivered unto us what was enjoined upon them: that Jesus took bread, and when He had given thanks, said, 'This do in remembrance of Me, this is My body;' and that after the same manner, having taken the cup and given thanks, He said, 'This is My blood;' and gave it to them alone. Which the wicked devils (Greek: *daimonion*) have imitated in the mysteries of Mithras, commanding the same thing to be done. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn" (Ante-Nicene Fathers, Vol. 1, p. 185).

"The cup of devils" mentioned by Paul and Justin Martyr was one cup. Instead of a cup of the fruit of the vine, it was a cup of water; and instead of being used in the Lord's worship, it was used in the worship of "devils." This pagan cult made a mockery of the communion service. Would you also make a mockery of it by introduc-

ing something into it which sullies its purity, mars its unity, and destroys its efficacy?

What About the Disciples in Jerusalem?

Some after examining all of the evidence and not being able to find authority for the cups still want them. Instead of going to the Bible to get their ideas, they go to the Bible with ideas and try to make it prove them. They should know that the Bible does not contradict itself! But like Balaam, after receiving God's instructions they go back to "see what more the Lord" has to say, hoping fervently that God has changed his mind. Brethren, it is dangerous to even harbor a desire for something God has not given. Some, who "receive not the love of the truth," are "sent strong delusions" (2 Thes. 2:10-11).

They ask, "What about Jerusalem? How could all of the disciples in Jerusalem have communed in one assembly with one cup?" This is a plain attempt to dodge the force of the Scriptures. But I ask, **Where is the passage that says the disciples in Jerusalem communed in one assembly?** Acts 2:42 says, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread." The "breaking of bread" refers to the communion, but it does not say they all observed the communion in one assembly. Does it?

But one objects that we are commanded, "Not forsaking the assembling of ourselves together" (Heb. 10:25), and that the disciples in Jerusalem had to assemble in one place or they violated the above scripture. But this scripture proves too much for their dream. Can the church of Christ obey that scripture without assembling in one place? Are we to have one assembly for the whole world? I am sure you will reply, "No." And is it not Scriptural to have more than one assembly in one city? When we "come together" in assemblies of two or more (Matt. 18:20), we obey Heb. 10:25.

But Acts 2:46 explodes their theory, "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." There are three things embraced here: (1) The daily meetings in the temple (Acts 5:42), (2) The communion observed "from house to house," and (3) The "eating of meat," their common meals.

You may ask if they observed the communion "daily." Of course not! "Daily," according to the King James Translation, modifies "continuing in the temple." You will find a parallel in Acts 5:42, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." The antecedent of "they" is the twelve apostles (verse 41). But "daily" could not modify "in every house" because it was a physical impossibility for the twelve apostles to preach "daily" in every house. If there were three thousand houses and they canvassed for six hours, they would have seven and one-fifths seconds for each house. So down goes this argument.

Others question, "What about the eating of meats? Would you not have it in the communion?"

Of course not! The eating of meat in this verse has no more reference to the "breaking bread from house to house" than it does to "continuing daily in the temple," and you know that they did not eat their common meals in the temple. If you say they did, then you have to admit anyway that the "breaking bread from house to house" was the communion. And if you say that the "breaking of bread" in Acts 2:42 was the communion, consistency demands that you admit Acts 2:46 refers to the communion. Be honest with yourself, and, please, do not try to circumvent the truth.

The best they can say for their own arguments on the Jerusalem disciples is that they are presumption. Presume—"To take for granted on probable grounds" (Webster). Do you not "take for granted" when you thus reason? "But the soul that doeth ought presumptuously—shall be cut off" (Num. 15:30). "The prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, even that prophet shall die" (Deut. 18:20). Let us not presume.

—1003 So. 25th St.
Temple, Texas.

QUESTIONS IN OPA ANSWERED

(The following answers reached us too late for the October issue, as was requested by Bro. Lowery in the September issue. —H. L. K.)

Please pardon me for trying to answer the questions on page 6 in the OPA, Sept. 1 issue. I answer by number.

1. John, Isaac, Jacob, Esau, Joseph, Seth, Samson, and Benjamin.
2. Chaldeans, Assyrians, and Canaanites.
3. Ark of the Covenant and Curtains.
4. Yes, he was assistant to Moses.
5. Isaiah. He presented Christ as the Sin Bearer.
6. Jeremiah.
7. They received the commission to preach the gospel.
8. Christ Jesus (He made them "fishers of men").
9. Saul.
10. Dawn (Matt. 28:1). The Hebrew day was sunset to sundown (Ex. 12:6).

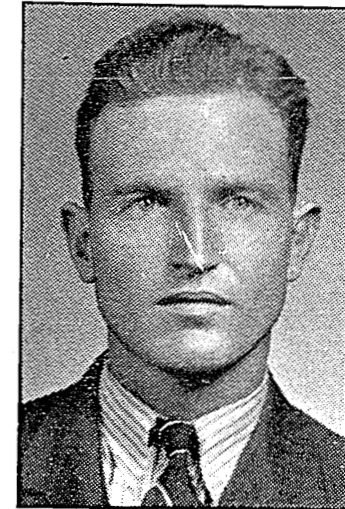
I have enjoyed searching the Scriptures.

—L. M. S., Midland, Texas.

CHURCH OF CHRIST MEETS

The Church of Christ at Midway, Texas, 17 miles north of Palestine, meets for worship each Lord's day at 10:30 a. m.

—A. B. Pickle, Rte. 6, Palestine, Texas

GETTING ACQUAINTED WITH THE PREACHERS

Wesley D. Ballard, 2011 Spring Street, Waco, Texas, was born March 18, 1918, near McGregor, Texas.

Brother Ballard obeyed the gospel in 1935, at the So. 4th Street Church of Christ, Waco, Texas, at the hands of Bro. J. C. Moore. Three years later he began preaching the gospel at the same church. He has conducted meetings in various places in Texas, also one meeting in Oklahoma. Much of his labor has been in mission work in and around Waco.

In 1941, Bro. Ballard was united in matrimony to Miss Almadeane Vieregge, of Waco, who later became a Christian. Two children have been born to this union.

Relative to his stand of the issues of the day, he has this to say:

"I stand strictly for the Bible way in the work and worship of the church, as advocated in the OPA. I stand opposed to all innovations such as instrumental music, the class system of teaching (Sunday school), loaves and cups for one assembly in the Communion, a 'set,' or unvarying order of the items of worship, and fermented, or alcoholic, drink element in the Communion. I am ready and prepared to preach any where I may be needed or called."

Brother Ballard has much ability as a preacher, and if he could give all his time to the work, he should make rapid progress in developing into a very useful man in the cause of Christ. He is humble, kind, meek, and studious. Furthermore, he is a good speaker and a good personal worker. While he seems to have been somewhat unsettled and undecided on certain questions in the past, he now seems to have taken a firm stand on the issues troubling the church today, and he has my prayers and best regards in his efforts to advance the cause of Christ wherever he labors.

—Homer L. King.

Old Paths Advocate

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"OLD PATHS PULPIT"

Correction:— In the October issue of the OPA, it read, "Old Paths Advocate Pulpit, suggested by Bro. Waters," when it should have been simply, "Old Paths Pulpit." I am sorry I made that mistake.

However, I have been informed that there is already a book of sermons by that title. If so, we shall have to change the above title in some way, or discard it for another. We shall be glad to have any suggestions by the brotherhood, relative to a title for the proposed sermon book; but you will have to hurry, as we hope to go to press with it sometime in November.

Notice to Those Who Bought Books:—A number of preachers and others promised to take books in quantity, July 4 and since that date. Several have inquired when to send the money. We would suggest that you send at least half of the amount you promised the latter part of November. If you so desire, the other half need not be paid until further notice. To those who have sent us the money for one or more books, we ask that you be patient and watch the OPA for announcement of the completion of the book. We still hope to make the retail price of the book about \$1.50 each, but we cannot be absolutely certain yet.

Notice to Writers: A few of our loyal supporters and writers have not responded with something for the book. Now, we would like for all who stand with the OPA in its fight against innovations and error to have something in the book, and if you have not sent your sermon or article, you should rush it to us immediately, for we mean to complete the work on the copy by November 15.

—Homer L. King.

NEW TRACT A REALITY

The series of articles by Bro. Ervin Waters on "The Communion," embracing a discussion of the one loaf, one cup, and the drink element, are to be put in a neat tract, and we are giving our printers the "green signal" to begin as soon as completed. But, here is what makes this possible:

Donation by Woodard Clouse and his Christian wife, of Jenkins, Missouri, \$100.00; Ira D. Hook-

er, Campo, Colorado, \$30.00; Marysville, Calif., church, by M. T. Orear, \$5.00; Total \$135.00. While this is still short of the required amount, we are going forward trusting that others will help, and if not, we shall make out some way.

I want to especially commend Bro. and Sister Clouse for their unusual liberality. I know them personally, and I know they are people of limited means, farmers of the hill country in Missouri.

—Homer L. King.

MAINTENANCE FOR BOYS IN C. P. S.

Church, San Diego, Calif., by Bro. Agnew	\$ 15.00
Church, Belton, Texas, Bro. Hamrick	35.00
Church, Marysville, Calif., Bro. Orear	100.00
Church, Poplar, Calif., Bro. Scott	100.00
Church, Marysville, Calif., Bro. Orear	15.00
A sister, Syskiyou St. Church, L. A.	15.00
A brother, Montebello Church	20.00
A brother, Siskiyou St. Church, L. A.	10.00
Total	\$310.00

849 Wilcox, Hollywood 38, Calif.

—Carl N. Nichols,

FOR BOYS IN C. P. S. THROUGH OPA

Church, Lees Summit, Lebanon, Mo.,	
Herschel Massie	\$ 25.00
Church, So. 4th. St., Waco, Texas,	
L. N. Byford	10.00
Church, So. 4th. St., Waco, Texas,	
L. N. Byford (Oct.)	10.00
Church, 1206 Burnet St., San Antonio,	
J. E. James (Sept.)	25.00
Church, 1206 Burnet St., San Antonio,	
J. E. James (Oct.)	25.00
Churches, Mallory Chapel and Spring Hill,	
W. Va., J. F. Cobbs	30.00
Church, No. 6th. St. Wichita Falls, Texas,	
Cleo Fancher	25.00
Church, Ottumwa, Iowa, Earl Butts	20.00
Church, Maple Spring, Ark., Roy Barnes	8.25
A. E. Cogburn, De Leon, Texas	5.00
Brother and Sister J. B. Lasater, 2809	
Bossereau, Dallas	25.00
Church, Carter, Davidson, Okla., Clyde	
Middick	25.00
Church, New Salem, Wesson, Miss., Fred	
Kirbo	20.00
Total	\$253.25
Carried over	.78
Balance	254.03
Amount for 11 boys \$23.00 each	253.00
Balance	1.03

Brother Houston Martin, formerly in camp in Calif., has re-entered C. P. S. at Camp No. 135, Germfask, Mich., which makes the eleven in all now in C. P. S. Let us strive to maintain them adequately, brethren.

—Homer L. King.

OUR HELPERS

We appreciate our loyal helpers, and we thank them for their hearty cooperation in helping us to increase the circulation of this paper. Following each name you will find the number of subscrip-

tions received by us. Please keep pushing the work until the OPA goes into every Christian home.

Paul Nichols—6; Lynwood Smith—5; Ervin Waters—5; Clovis T. Cook—5; John L. Reynolds—5; Homer L. King—5; Barney Welch—4; Clarence Kessinger—4; Amos Allen—2; Homer A. Gay 2; Mrs. W. J. Mustard—2; Mrs. W. Warwock—2; Valley Stone—2; Mrs. J. P. Hine—2; Ferris W. Havard—1; Houston Martin—1; L. H. Stafford—1; C. C. Brown—1; Chas. F. Carroll—1; M. F. Gray—1; L. C. Dent—1; Woodard Clouse—1; Mrs. W. E. Lowe—1; A. E. White—1; Mrs. J. A. Malone—1; Mrs. Floyd Ross—1; Fred Kirbo—1; Chas. F. Reese—1; W. E. Campbell—1; Pete Howard—1; Gayland Osburn—1; Otis Fowler—1; M. T. Orear—1; Mrs. Earl Butts—1; I. C. Fisher—1; Chas. D. Palmer—1; T. F. Thomasson—1; Lee R. Williams—1; Miss Sallye Ballard—1; Total—76.

MAY BE INTERESTING

Did Jesus make water baptism essential to salvation? I want to give this answer in a number of translations of the Bible. The King James in 1611 makes this plain, thus: "He that believeth and is baptized shall be saved." But, I have three older translations, which I wish to give as follows:

1. **Wycliffe**, the first English translation. The date of translation is given at the top of each page, which is here 1389. It reads: "He that shall believe, and shall be baptized, shall be saved."

2. **Tyndale (1526)**—"Whosoever believeth, and is baptized, shall be safe."

3. **Miles Coverdale (1535)**—"Who so believeth and is baptized, shall be saved."

Now, for a modern translation, **Goodspeed (1923)**—"He who believes it and is baptized will be saved." Also, note his translation of Acts 2:38 "You must repent, and every one of you be baptized in the name of Jesus Christ, in order to have your sins forgiven."

Note the way words are spelled in the Wycliffe Translation: "He that **schal** believe, and **schal** be baptisid, **schal** be **sauyd**."

—E. H. Miller, LaGrange, Ga.

WHERE I STAND

By J. T. Broseh

To Whom It May Concern: I take this means to inform the brotherhood that I am no longer identified with the South Side Church of Christ in Dublin, Texas. Furthermore, I want to confess my wrongs for having a part in the "Compromise Agreement" with the cups brethren there on the Communion, and I ask the prayers of the faithful brethren to the end that I may be forgiven. The agreement in question was as follows:

1. That we use one loaf and one cup (container) in the Communion.

2. That we use loyal preachers one half the time, and that we use cups preachers one half of the time.

But, this was not satisfactory to the brethren. So, they called a meeting, abolished their agree-

ments, and made a ruling that they would not use any preacher, who would not agree to keep silent on the Communion; and if any preacher should ignore this rule by preaching on the Communion, they would withhold all financial support from him as a means of enforcing said rule.

Therefore, faithful preachers will no longer find a welcome at that church, as their rule to bar a part of the word of God, amounts to an exclusion of all faithful preachers. For only cups preachers would be weak enough to preach under such agreements.

It does appear that brethren could see that it is a very short step from the cups to the S. S. The number that has gone over from the cups to the S. S. here should be proof of that statement.

I believe I have learned my lesson on the folly of compromise agreements. I have learned my lesson as to the danger of tampering with innovations, and I stand more firmly for unity on a Scriptural bases than ever before.

I appreciate the larger OPA and the good work the brethren are doing through it. Pray for me.

A COURAGEOUS MOVE

Camp Bedford, Virginia,
September 28, 1944.

Dear Brother King:

I want to thank you for the contribution from the church, and I appreciate it very much.

I have been asked where I stand on the Sunday school and cups questions. My reply is that I shall always remain faithful to the loyal church. I have taken this stand even against my father, who has refused to worship with me as long as I stand with the loyal church. When I was at home last Christmas, I went to the services where these innovations are used, but I refused to participate in the worship with them. At first I wondered if I had done wrong, but since studying it over, I am convinced that I did the right thing in refusing. You can rest assured that I shall continue to stand with the faithful brethren. In fact, I plan to make my home in Hollywood, Calif., after the war, so that I may be where there is a loyal church, with whom I can worship. I hope I have made myself clear as to where I stand, and again I thank the brethren for the contribution.

—Howard Nunnally, Box 340,
Bedford, Virginia.

Comment: This boy in the C. P. S. Camp, is to be commended for such stalwart faith and courage to stand by his convictions, even when it means he must oppose his parents and friends; but we are not surprised, since he had already exhibited the unfeigned faith of a stalwart Christian, when he took the unpopular stand against carnal war, "choosing rather to suffer affliction with the people of God," than to be a popular hero in a conflict, which he conscientiously believed to be contrary to the example and teachings of his Master, the Christ.

—Publishers.

MY STATEMENT TO THE BROTHERHOOD

By C. T. Springs

The brotherhood should know where I stand on the controverted points at issue among the brethren today, and I am glad to state my position to all.

I have taken my stand with the congregation, meeting for worship at Ceres, California, which is my home. We worship God as follows:

1. We sing without the use of instrumental music in the worship.

2. In the teaching service one man speaks at a time to the whole or undivided assembly. We do not divide the assembly into classes for the teaching.

3. We use one loaf and one cup (drinking vessel) in the Communion, as advocated by the Bible and the OPA.

I believe in the above principles and manner of worship. To say nothing of the Scriptural teaching on these things, I believe they offer the only bases for unity for a divided brotherhood. Hence, I mean to contend for them and preach them the remainder of my fleeting days upon earth, God being my helper. May He speed the day when Christ can see in His own body (the church) that perfect unity for which He prayed. But, that unity can never be realized by taking a chance on innovations, and thus ignoring God's great teaching of oneness and unity in the work and worship of the church.

Therefore, that all may know that I stand for the truth as taught in the New Testament, and as is advocated by Brethren King, Gay, and other writers, in the Old Paths Advocate, concerning the work and worship of the church, I have made the above statements; for I believe they offer the only common ground of unity among the disciple brotherhood.

(Note: We rejoice, "thank God and take courage" to see honest hearted brethren, especially preachers, come out, plainly and humbly confess their error on these issues, and then to boldly state their convictions and intentions of contending for "the faith once delivered to the saints." We are getting somewhere now on these issues. God's word is not "returning to Him void, but it is accomplishing the thing whereunto He sent it." The influence of the flood of truth in the OPA is being felt as never before.

—Homer L. King.)

SPECIAL NOTICE TO OUR FRIENDS

The printing bill alone for the OPA is now \$72.25 per month. The increase in the cost of printing is due to the increase in the number of pages from 8 to 12, but I am certain that all our readers are very anxious to see the 12 pages maintained permanently, for we have received many encouraging words to that effect. We, too, are very anxious to see this improvement continued, but in order to do so, our friends must wake up to this need by showing more interest in securing subscriptions for the paper, as this is about the only means we

have of financing the paper. I have been much disappointed in some of the preachers, whom I have regarded as friends of the paper, yet who scarcely ever send us a subscription, and I many times wonder if they are really friends? However, we do have a goodly number of loyal friends and supporters, whose names you can see in almost every issue of the paper under "Our Helpers" with a good list of subs. These are the friends who are responsible for the growth and regular visits of the OPA into thousands of homes. We certainly do appreciate this faithful support of the truth, hence we "thank God and take courage" to continue the fight with their loyal help. Brother, will you not take a personal interest in the paper that has done much for you in getting you before the brotherhood, and which is carrying the fight into thousands of homes against departures from the "old paths", thereby paving the way for you to continue the good work in your preaching in many communities? Can we depend on you to show your friendship by action instead of empty promises? We need 500 new subscribers, at least, this winter. Shall we have them?.

—Homer L. King.

WATERS-ENIX DISCUSSION

Bro. Ervin Waters, of Temple, Texas, and Bro. Thomas Enix, of Grove, Okla., held a discussion on the Cups Question at Maple, Ark., Oct. 4-5. Bro. Waters affirmed the first session, and Bro. Enix affirmed the second session.

The disputants both conducted themselves becomingly until the latter part of the discussion. Bro. Waters hung up a chart with a statement on it, which Bro. Enix had made in a letter to Bro. Waters, Nov. 23, 1943, "I'm sure it would be impossible to find any Bible reader who would deny that it was Scriptural to use one container in the distribution of the fruit of the vine." Bro. Enix called for the letter, and Bro. Waters produced it. This ruffled Bro. Enix and he began to show visible signs of anger. In the closing minutes Bro. Waters begged him to shake hands and come to the truth.

After dismissal Bro. Enix, red and shaking, walked up to Bro. Waters and said, "Bro. Waters, you misrepresented me. You said that I said that Christ had a drinking vessel." Seemingly Bro. Enix was denying that Christ had a drinking vessel at the institution of the communion. Bro. Waters calmly explained that he had merely proved that Christ did have one. Then Bro. Enix admitted, "Well, you didn't say that I said it, but you implied it."

Then Bro. Enix became angrier than ever. He shook his finger in Bro. Waters' face and said, "You are a crook." Bro. Waters remained unruffled, put his hand on Bro. Enix's shoulder and remonstrated, "Bro. Enix, don't talk like that. I did not come here to call names and sling mud." Bro. Enix repeated angrily, "It's the truth. You are a crook." He turned and walked down the road. Bro. Waters called, "Goodbye," to him three times before he reluctantly answered.

Bro. Waters explained the language of the communion grammatically. Bro. Enix refused to consider the grammar at all an accused Bro. Waters of leaving the Bible. Realizing that his position was in opposition to the laws of language, Bro. Enix in wild desperation went to Rom. 4:17, "And calleth those things which be not as though they were," and tried to prove that Christ made his own rules of speech. Bro. Waters explained that this statement had reference to God's promise to Abraham, "I have made thee a father of many nations," before Abraham was actually a father of many nations. Furthermore, Bro. Waters showed that even this statement was made in conformance to language and named the figure of speech employed.

Bro. Enix, in defining his proposition, said: "By the Scriptures teach, I mean, the Scriptures do not contradict." He thought he could bring the cups in through this misdefinition of "teach." Bro. Waters showed that the Scriptures did contradict the use of a plurality of cups for one assembly, and then challenged Bro. Enix's definition of "teach." He said, "No wonder Bro. Enix rejects language! There isn't a dictionary that would so define the term. According to that definition a person can remain silent and teach everything he does not contract."

The discussion resulted from a challenge made to Bro. Waters by Bro. Enix in the fall of 1943. Originally Bro. Enix had signed the following proposition on the Woman Question, "The Scriptures teach that women may read aloud and ask and answer questions during the teaching of the lesson in the public assemblies of the church of Christ." Bro. Waters had a talk with Bro. Enix on this proposition before the discussion and Bro. Enix gave it up, shaking hands with Bro. Waters on it and agreeing that women were to remain silent in the public assemblies of the church except to sing and make the confession. I was present when he did this.

The cause has been strengthened by the discussion. Bro. Wayne Enix moderated for Bro. Thomas Enix, and I moderated for Bro. Ervin Waters.

—W. J. Clayton.

From The Fields

Verlin C. Elliott, Box 764, Arvin, Calif., Sept. 30.—We have come here from Cassville, Mo., recently. We meet for worship at Arvin, where we have a nice little congregation.

J. B. Lasater, 2809 Bossereau, Dallas 11, Texas, Oct. 15.—When we do not have a way to go to Fort Worth, we have the worship in our home. We were glad to have Sister Jean Rowlett meet

with us last Lord's day. It helps to know that we are not alone in the Christian race.

Ray Kessinger, Apt. 177, Kenna Drive, S. Charleston, W. Va., Oct. 15.—Recently, I preached at Mallory Chapel and at Stop 12. I closed a weeks meeting at Winifred Oct. 14, with two restored, and the church seemed much strengthened and encouraged to carry on the Lord's work.

Frank Cobbs, Spring Hill, W. Va., Sept. 27.—The church here is getting along all right, but we do not have a preacher located here as yet. We are looking for a visit from Bro. Paul Nichols this fall. Bro. Guy Mallory, Jr., preached at Spring Hill last Lord's day. He will have to go to C. P. S. soon.

Houston Martin, C. P. S. Camp No. 135, Girmfask, Mich., Sept. 24.—I arrived at this camp Sept. 16. Brother Philip Teague is with me, and that is all of the Church of Christ here. Sept. 10, I met with a small congregation at 6236 S. Princeton, Chicago, Ill. The worship was carried on in a Bible manner. My next was six days with the Clinton, Ind. congregation.

Cleo Fancher, Wichita Falls, Texas, Oct. 16.—We are looking forward to the coming of Bro. Gay to begin a meeting for us at N. 6th. St. next Lord's day. We all need the preaching and study very much. Bro. Frank Cope attended the worship at the 6th. St. church recently. We enjoyed a singing at our place recently, and we are looking forward to others soon.

Ben Frentrup, Cascade Locks, Oregon, October 3.—I acknowledge receipt of a contribution for September, from the brethren through Bro. King, and I wish to express my thanks and appreciation for their charity. The camp dispensed with their services last Lord's day and attended our worship, which they seemed to enjoy very much.

Abe Young (Colored), Hallesville, Texas, Oct. 14.—Please, allow me space for a few words in the OPA, as I want to remind the brethren that we are still keeping house for the Lord, and we are doing it in the Lord's way. We have baptized one since Oct. 1, and some more are almost persuaded to accept the Lord. We will have to keep pressing on.

James R. Stewart, Rte. 1, Temple, Texas, Oct. 14.—Sept. 17, I preached to a good crowd at Jones Hill. I visited a few nights at Waco in Bro. King's meeting recently. I have been doing public and private work with the church in Temple, preaching two Lord's days; 22 confessed faults, and 3 were restored. The mission work in Texas is progressing nicely.

Jesse E. James, 2122 Santa Monica, San Antonio, Texas, Oct. 11.—We were very much encouraged by Bro. Clovis Cook's meeting here. We have asked Bro. Stewart to come and work with us for 3 or 4 weeks, doing personal work and

preaching. He writes us he can begin around Dec. 1. This will be at the old meeting place, 1206 Burnet St., where we now meet for worship each Lord's day at 10:30 a. m.

Lee R. Williams, 234 W. Cherokee, McAlester, Oklahoma, Oct. 15.—We are still marching forward with the truth. Our crowds are holding up fine, and I baptized a fine young man this morning. I think he will make a useful man in the cause of Christ. We meet for worship at the above address at 10:30 a. m. each Lord's day. All the faithful will always find a welcome with us.

J. T. Broseh, Dublin, Texas, September 21.—Brother James R. Stewart has succeeded in starting a loyal congregation about eight miles northwest of Dublin, in the Highland community. Loyal preachers will find a welcome there, and they will need help from all faithful brethren passing that way. Please, notice my statement elsewhere on conditions in Dublin.

Woodard Clouse, Rte. 1, Jenkins, Mo., Oct. 9.—Brother Paul Nichols has just closed our meeting after two weeks, with four baptized. His sermons were full of spiritual food for the Christians, being forceful and plain. Most of the Mountain Home Church attended every night, which we appreciated very much. We are leaving here for Calif. to make our home there. We regret to leave the faithful here, and we hope loyal brethren will visit them.

Clarence Kessinger, Gen. Del., Ada, Oklahoma, Oct. 16.—I have recently preached at Pecan Grove, Ada, Fittstown, and on Oct. 5, I began a series of meetings at Ada, closing the 15th. The results were gratifying, with three baptized (one of whom was from the Holiness), two restored, and two confessions of faults. The attendance was very good, and the church seems encouraged to do more for the cause of the Lord. Pray for us here.

Pete Howard, Route 2, Paris, Missouri, Oct. 15.—It has been sometime since I have reported, but I am still reading the OPA and in the work. I attended one Lord's day at Bro. Robertson's meeting at Hannibal, Mo. We are still meeting for worship in Paris. We do not feel so lonely now, that Bro. Parker Harris and family, also my brother, Lish, and family have moved here, and are meeting with us. We are ordering the new song books.

Frank Trayler, Chaplain, 186 Inf. Apo 41, San Francisco, Calif., Sept. 1.—The Lebanon church will be glad to know I am using the nice linens they gave me, over here, 10,000 miles away. The nice silver goblet presented me by a church in Nashville, Tenn., is the most convenient arrangement for the Communion I have found for the jungles. There have been 18 soldiers baptized in 1944, and others are interested. In 1946 the U. S. Religious Census is to be taken. Do you think you could call attention to that coming event in the OPA, so that we could have a more accurate census in 1946? Please pray for me.

M. Lynwood Smith, Rte. 1, Box 150, Wesson, Miss., Oct. 3.—I closed a meeting recently at Advance, Ark., with one baptized and three restored. The church had not been meeting for worship, but they have agreed to resume the worship each Lord's day as the Bible directs. Brother Fred Kirbo recently visited the New Salem church, which all seemed to enjoy. We are expecting Bro. Clovis Cook to teach us a singing school this fall, if he doesn't back out. I am enclosing some subscriptions to the OPA.

Earl Johnson, Ada, Oklahoma, Oct. 16.—The church at 405 W. 6th. St., here, is doing nicely. Bro. Clarence Kessinger is with us, and we have learned to love him very much. He has given us some very fine lessons. He has just closed a good meeting here, three were baptized, two restored, and two confessed faults. Bro. Kessinger worked hard to make the meeting a success, and it brought results. One of those restored was from the Christian church. We are rejoicing over the results of this meeting.

Wesley D. Ballard, 2011 Spring St., Waco, Texas, Oct. 20.—Things are going nicely at the So. 4th. St. Church here, since Bro. King's meeting. The new converts were present at the worship last Lord's day. Bro. Holt and I gave lessons, with one confession of faults. All enjoyed the fine lessons Bro. King gave to the church, and I think the brethren were strengthened very much. I may go to Horatio, Ark., for some work this fall and winter. Although it is not definite, but I am making arrangements to that end.

John L. Reynolds, Box 251, Ceres, Calif., Sept. 26.—I closed a meeting in Woodlake, the 24th., which continued over three Lord's days. Two were baptized, and a number of brethren who lived in and around Woodlake, agreed to meet for worship in the Forestrey Building. Thus, a congregation of about 20 members was begun. The interest was especially good throughout the meeting. We had visiting brethren, from Fresno, Visalia, and Corcoran. Bro. James Russell, one of our gospel preachers, visited us twice. If any are interested in locating in this part, they should consider Woodlake, as farm work can be had the year around. I closed a meeting in Fresno, Sept. 3, with one family coming over from the S. S. I go next to Greenfield. On with the good work!

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Oct. 17.—I am now in Missouri in the evangelistic field. The meeting at Claxton, near Lebanon, closed Sept. 17, without visible results, but I have never preached to more attentive audiences, and the hospitality was unsurpassed. Sept. 24, I began at Clio, closing Oct. 8, with four baptized. That night we began at Cross Hollows, where we are now. We have preached to one of the largest crowds here of my experience. Bro. Ervin Waters was with us 4 nights at Clio and one night at Cross Hollows, where we preached a "double header." Bro. Buffington visited us one night. We were glad to have them and their wives.

I go next to Cross Roads, a mission point. Let us send the gospel to others.

Chas. D. Palmer, Kinston, Alabama, Oct. 19.—Although no report recently, yet I have been quite busy. I held a short meeting at Slocomb, Ala., recently. They have had trouble over the instrumental music, and they hold to the "name of Jesus only" in the baptismal ceremony. They ask me to return for a longer stay. I hope to straighten them out. I appreciate a donation from the Early church, recently. I plan to visit them this weekend. I am to begin a series of meetings in Houston, Texas, with the faithful brethren early in November. I may go on to Calif. for a visit, before returning to my home. Should there be any congregations out that way who need my services, I would be glad to hear from them. Write me at the above address.

L. N. Byford, 410 Clay Street, Waco, Texas, Oct. 17.—Bro. Homer L. King assisted us in a meeting the last week in September and first one in October. Three were baptized into Christ. He did some of the best preaching to the Church we have ever heard. His teaching was upbuilding to the cause and strengthening to us. He left us more determined to press onward in the work of the Lord. This was the eighth meeting sponsored by the Fourth Street Church of Christ here this summer. Five being in and around Waco, one in Hillsboro, Texas, and two in Arkansas. Bro. Cyrus Holt did the preaching at Horatio, Ark., and Bro. Lynwood Smith at Lone Rock, Ark. Let us all continue to work, watch, and pray, while it is day, "for the night cometh when no man can work."

Gayland Osburn, 1428 E. California Ave., Glendale 6, Calif., October 13.—I was with Bro. Lynwood Smith, Sept. 15-17, in a mission meeting at Advance, Ark., but due to malaria fever, I was forced to go to the hospital at Gassville, Ark., being there Sept. 18-30. While there my mother, from California, came to be with me. October 1, I took part in the worship at the Fair View Church, near Flippin, Ark. October 8, I preached in the home of my uncle, near San Jon, New Mexico. While there I had a private discussion with a digressive preacher. We hope to arrive at our home in Glendale, Calif., next week. I spent most of the summer in the evangelistic field with Brother Ervin Waters.

Clovis T. Cook, Lebanon, Mo., Oct. 16.—After being delayed a few days due to sickness in the family, I took over the meeting in Fort Worth, Tex., which had begun a few days previous, with our young preaching brother, Jesse Broseh, of Dublin, Tex., doing a fine job of the preaching. Thanks to him and the congregation for being so thoughtful and ready to cooperate. I enjoyed the meeting, and I feel that the congregation has great possibilities of becoming one of the best in the country. I was ask to return next year for another effort. They plan to hold the meeting next

year in down-town Ft. Worth, on a parking lot joining sister Simson's hotel. I attended a few days of Bro. Fred's meeting before going to Ft. Worth. I saw Bro. M. J. Buffington and wife last night. He is en route to Richland, Mo., to hold a meeting.

M. J. Buffington, Richland, Mo., Oct. 18.—I certainly enjoyed laboring with the faithful brethren in Pennsylvania during the month of September. I held three meetings—one at Love Joy, baptizing three; at Mahaffey in a mission effort, baptizing six; and at Plattsville in a mission effort, with two confessions of faults. Brother Jim Corson lives, near Mahaffey, and of course, Bro. Ross, Corson, and I had some very enjoyable visits together. The brethren there have asked me to return next year for more work. I have recently visited and preached at Fairview and Cameron, both in Texas, also at Maple, Ark. I am beginning a series of meetings at Richland, Mo., tonight, which may continue for three weeks.

Ervin Waters, 1003 So. 25th St., Temple, Texas, Oct. 12, 1944.—Bro. Lynwood Smith and I preached once each at Fairview, near Flippin, Ark., Sunday, Sept. 24. Bro. Gayland Osburn was in the hospital at Gassville, Ark., for two weeks with malaria fever. He has had to return home for a rest. Sept. 25-28, we visited Clio, Mo., where Bro. Paul Nichols was holding a meeting. I rejoiced to be reunited with my old pal and colaborer. I preached once while at Clio. I held a meeting at Maple, near Berryville, Ark., Sept. 30 through Oct. 11. During this meeting I held a debate with Bro. Thomas Enix on the Cups Question. Oct. 13, I am to begin a mission meeting near Hill Top, Ark., where Bro. L. O. Jones has moved. Then to good old Texas for some work. During the past several years my labors, most of the time, have kept me far afield from my native state.

C. T. Springs, Box 242, Ceres, Calif., Sept. 22.—It was my privilege to be with Bro. John L. Reynolds the last week of his meeting at Fresno, prior to the "get-together meeting," September 4. Brother Reynolds worked hard to make the meeting a success, and he did good preaching. While there were no additions, yet the work from house to house and his preaching in the pulpit strengthened the brethren. The brethren there appreciated his efforts, as well as the brotherhood in general. The meeting at Fresno, Sept. 4, was well attended. A number of preachers were present, and the cause in general was well represented. Six preachers are to be put in the field next year. It certainly looks good to see the brethren pushing the work as they are here. It seems that we are learning to do constructive things. To God be all the praise.

Homer A. Gay, Lebanon, Mo., October 17.—We had a good singing school with the congregation in Oklahoma City, and I believe they will continue to improve in their singing. I preached three times while there and restored one. I had the

pleasure of attending all of Bro. Kirbo's meetings at Lees Summit, except the first day. Fred did some good preaching—he always does—and I believe a lot of good was accomplished. Two were baptized. We were very glad that our son, Homer A. Jr., could be with us for the last nine days of the meeting. I am to begin at the 6th St. church in Wichita Falls, Texas, Oct. 22nd, and continue for three Lord's days. We were glad to have in our home Bro. and Sister M. J. Buffington last night. He is in this field for more preaching.

Tom Lawson, Horatio, Arkansas, October 18.—Brother Cyrus Holt, of Waco, Texas, conducted a series of meetings here for one week. He did some of the best preaching that has ever been done here. Had he continued another week, I doubt if the house would have held the people, for they all seemed to like the preaching very much. While there were no additions, yet some expressed interest in obeying the gospel. I have baptized a lot of people, but due to my wife's health and my old age, I am unable to attend the services every time to take the lead, and we need a man here to help us build up the church. Bro. Wesley Ballard has offered to come, and I have written him in regard to the matter. I hope the brethren will help me locate a good man here, for I would like to see the church in good shape before I have to leave them.

Clarence Snodgrass, Tuscola, Texas, Oct. 2.—I am sorry that I have not reported sooner. I was with the good brethren at Sulphur, Okla., in a two weeks' meeting, the latter part of August, with 13 baptisms, 2 restorations, and confessions of faults. I was asked to return in 1945 for another effort. The brethren there supported me well spiritually and financially. It is an inspiration to any preacher to visit them. Too, I visited Bro. Orvel Johnson and family in Davis, while there. My son, W. V., was with me in this meeting. En route to Calif., I visited Abilene, Texas, where we had two restorations. I visited the brethren in El Centro, Calif., baptizing one. I had an attack of appendicitis, being ill for about three weeks, forcing me to return to Texas, instead of going on as I had planned. The first Lord's day in October, I was with the brethren in Stamford, where we had two baptisms. This young church is growing rapidly, but they need financial help for a place to worship. Pray for me, and let us continue in love and humility.

T. F. Thomasson, Williams, Ariz., Box 353, Oct. 17.—We are here for a short time, visiting our son, after which we plan to move to Waterford, Calif. We have been on the go about all summer, visiting many places, but very few where there was a loyal church. While we were in Los Angeles, we meet and worshipped with the Siskiyou St. brethren. They are a fine bunch, and they treated us royally. Bro. Barney Welch was in a meeting there and we heard him once. I made two short talks. Although, it was a short stay with them, we enjoyed it very much. I have not been feeling

well all summer, hence have not done much preaching, but I hope to get into the field more when I get located. I hope all will note the change in my address from Trechado, New Mexico to Waterford, Calif. I am sending my renewal to the OPA, and I am wishing the brethren continued success in the work of the Lord. I am as ever, your brother in the one blessed faith.

Barney D. Welch, 657 Part St., El Centro, Calif., Oct. 16.—The Montebello meeting closed Sept. 17, with a splendid all-day feast, but no additions. Sept. 18, we began moving to this valley. Due to housing conditions, we were forced to stop in Imperial for several days before finding a vacancy in El Centro. The sun has no opposition in this valley, but the heat is not bad now. I began personal work immediately after reaching here, and preaching on Sunday and Friday nights for two weeks, following with a week of preaching, which resulted in four restorations. Much work must be done here to remove the obstacles which hinder in the unity and growth of the congregations. I am finding new experiences. May the Lord give me wisdom in handling them. I ask the prayers of all the faithful in my endeavors. I had the privilege of visiting a number of members in San Diego once since coming here.

Homer L. King, Rte. 2, Lebanon, Missouri, October 22.—I closed a meeting embracing three Lord's days at the Fourth St. Church of Christ, in Waco, Texas, Oct. 8. Three were baptized, and the church seemed much edified. I was glad to be associated with the young preachers, Cyrus Holt and Wesley Ballard, who live there and work with this church. They are much help to the cause in that part. Too, I was glad to have Bro. James R. Steward, of Temple, attend a part of the meeting. The brethren of the Jones Hill Church and White Hall assisted much in attendance and song. I am now in a series of meetings at the Carter Church, near Davidson, Okla., where I have labored much in the past. Two have confessed faults thus far, and the attendance and interest are good, considering the distressing times. I was delighted to have Bro. Tom Smith and Sister Smith, his wife, to come by for one night, en route to Sentinel. Brethren Stevens and Thomas and wives, of Sentinel, were down with us one night, which we appreciated very much. After this meeting, I am to return to Missouri for some work the remainder of the year. Pray for me and mine.

IS THE RESTORATION COMPLETE?

Reformers have always had more popularity than restorers. History brings to us many great men who are listed as reformers. These have an outstanding place in history. The world looks to such men as a God-send to humanity. I'm not going to try to discredit any of them for whatever good they may have done in restoring the Bible to the world, or in getting the public to read the Bible,—they deserve credit for this. All protestant denominations, boastfully give them much credit for such work. But, not so with men who

propose to restore primitive christianity. The Campbells, Stone, "Raccoon" John Smith, and others that I might mention, were persecuted and are still persecuted because they proposed to restore primitive christianity. Their motto was: "Speak where the Bible speaks and be silent where the Bible is silent." This did not take with a traditionized world, and does not take now after all these years of preaching by those whom we might refer to as the class that claim to follow the Campbell motto. And, I would say that many of those who make that claim are not free from tradition.

If we would be consistent and follow the Campbell motto, not because it was of the Campbells, but because it is in keeping with what Peter said: "If any man speak, let him speak as the oracles of God," we would indeed, get on with the restoration movement which should be carried on till we, indeed, reach that stage where we can truthfully say, "we are apostolic in all things."

Many congregations of the Church of Christ that I could name, are so carried away by their tradition, that if anyone should point out where they are coming short of their duty, they would kick him out as a trouble maker.

This is just a mistaken idea that so many have had for several years, that we have reached perfection as far as restoration is concerned. We are coming short, in many things, brethren, and this does not apply to but one congregation, either.

For example, the eldership, as I pointed out at Wichita Falls, Texas, at the 4th of July meeting. I do not know of a single congregation that has Scriptural, qualified elders. Where is the fault? It lies somewhere. Some would place it on the churches and church leaders. Others would place it on the preachers. I believe that a check-up would reveal that the fault falls upon both. But, are we going to do anything about it? Let the preachers all preach just one sermon on the subject and emphasize the importance of putting it into practice and watch the howl.

The apostolic method of spreading the gospel, was evangelistic. The apostles and others, went everywhere preaching the word. The churches supported them while doing so. I admit, they come short of their duty at times, but they were rebuked by the apostles when they did. Most churches need a restoration on this. But, let some preacher teach a lesson on this and emphasize the importance of putting it into action and see how some "would be elder" comes to a rage and accuses him of looking for an easy job at the expense of the church. Yet, we are apostolic, they say. Yes, preachers who try to restore apostolic christianity in this respect, are very unpopular in the sight of a traditionized brotherhood.

Isaiah prophesied that Jesus was to be "The Prince of Peace." Yet many of our so called brethren have become so patriotic that they have forgotten that fact and are looking for the civil powers to establish a plan by which war may be abolished. "A war to end wars." This can never be done by weak lustful men. If brethren, yes, I

say my brethren, if they would spend as much to have the gospel of peace preached to a lost and dying world as they have to help win the war, each year, and go hand in hand as one united band, united, as it were, in apostolic doctrine and practice, it would not be long before we could uphold the blood stained banner of King Emanuel over a world at peace.

No, brethren, the gospel of Christ has not lost its power, only to those who reject it. But we are told, we are too poor to have the gospel preached to mission points. Let's look at figures: I am told the world spends each year \$3,500,000,000 for tobacco. Much of this is by our brethren; \$2,175,000,000 for education. Much of this so called education is worse than useless, it is detrimental to faith in our Lord Jesus Christ. But, counting the expense of tobacco used by our poor "poverty stricken brethren" alone, if put to the right use, would soon convert the truth seeking world to Christ. But, remember that we must go back ourselves to pure apostolic christianity, if we expect to do this. Let a preacher go to a place and assist in a meeting and condemn the use of tobacco while there and see if they call him for a meeting the next year. I have heard so called elders make the argument that we are to give as the Lord prospers, and that the Lord had not prospered them and so they could not contribute anything. At the same time, before they left the house after the Lord's day worship, they would fill their lip full of snuff and attempt to talk to you (me) and blow my face full of snuff. Too, I have seen brethren that make such flimsy excuses, as soon as the benediction is said, they get out with a box of P. A. or some other brand, and begin puffing cigarette smoke in my face. How often do you see a brother that uses the stuff, contribute as much to the work of the Lord as he spends for tobacco? "Too poor," did you say?? Four times more are being spent for tobacco than for religion. Yet, we are living in a Christian (?) nation! No, I am not expecting to get a call to hold meetings from every "loyal" (?) church in the U. S. A. because I am writing this. Do you believe that Jesus used tobacco? Did you say they had none in that country at that time? Well, if Jesus were here in America today and the multitudes should gather around to hear his great teaching, would he pause at intervals to light a cigarette and puff the smoke into the face of his disciples while teaching them to abstain from fleshly lust? Do you think so? eh? If brethren would make up their minds to crucify the lust of the flesh and to restore apostolic Christianity, by spending as much to that end as they do to help win the war and for the use of tobacco, the world would soon be won for Christ. But, the preacher that attempts such a restoration is not very popular.

I have been ask the question: "If a frog should be in a well thirty feet deep and should jump or climb two feet every day and fall back three feet every night, how long would it take him to get out? Well, every one can see that he would never

get out. Well, let me ask, if the Campbells restored apostolic christianity and we should go off into innovations, such as Instrumental music, Sunday schools and cups, how long will it take to reach the top? Yet, the preacher who tries to restore such churches is very unpopular. Brethren Harper, Trott, and some others, tried it for several years. Do they have the place in history as the reformers? No, they were persecuted, and scoffed at, even by our brethren. I am trying to carry on this restoration movement started by Brother Harper and some others, and I am meeting the same opposition that they met.

Yes, the only way that we can have permanent peace is to convert the world to Jesus, the Prince of Peace. Did you say that it could not be done? Well, just put as much energy and money to that end as you do to win the war and watch the results. Then, turn to 1 Cor. 15:24, 25, "Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet." Then you say it cannot be done? Faith? How much?

No, I'm not looking for popularity.

—W. H. Reynolds.

THE BEST MEMORY SYSTEM

Forget each kindness that you do
As soon as you have done it:
Forget the praise that falls on you
The moment you have won it,
Forget the slander that you hear
Before you can repeat it:
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you, whatever it's measure:
Remember praise by others won
And pass it on with pleasure:
Remember every promise made
And keep it to the letter:
Remember those who lend you aid
And be a grateful debtor.

Remember all the happiness
That comes your way in living:
Forget each worry and distress,
Be hopeful and forgiving:
Remember good, remember truth,
Remember heaven's above you,
And you will find through age and youth,
That many hearts will love you.

—Selected by Miss Adila Everett,
Maud, Oklahoma.

DO YOU MEAN ME?

Are you an active member,
The kind that would be missed?
Or are you just contented
That your name is on the list?

Do you attend the meeting
And mingle with the flock?
Or do you stay at home
And criticize and knock?

Do you take an active part
To help the work along?
Or are you satisfied to be
The kind that just belong?

Do you ever go to visit
A member that is sick?
Or leave the work to just a few,
And talk about the clique?

There's quite a program scheduled,
That I'm sure you've heard about,
And we'll appreciate it if you, too,
Will come and help us out.

So, come to the meeting often,
And help with hand and heart;
Don't be just a member,
But take an active part.

Think this over, member,
You know right from wrong.
Are you an active member,
Or do you just belong?

—Selected by E. H. Miller

LEARN OF ME

"Father, where shall I work today?"
And my love flowed warm and free.

Then He pointed me out a tiny spot
And said, "Tend that for me."

I answered quickly, "Oh no, not that—
Why, no one would ever see."

"No matter how well my work was done—
Not that little place for me."

And the word He spoke,—it was not stern;
He answered me tenderly,

"Ah, little one, search that heart of thine.
Art thou working for them or me?"

Nazareth was a little place;
And so was Galilee.

—Selected by Ben Frentz

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 ordinances 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 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).

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THE COMMUNION (No. 10)

By Ervin Waters

Large Assemblies

Some people, after utterly failing to find Scriptural authority for a plurality of cups for an assembly, leave the Bible and clutch in wild desperation for an argument by which they think they will be able to circumvent the force of Bible teaching. They come forth with this question, "What about large assemblies? What if the congregation becomes too large for one cup?"

Of course this question is entirely hypothetical and suppositional. We have proved that Christ used one cup at the institution of the communion. This should suffice for the student who wants Scriptural precedent. We have pointed out the fact that no such assembly for the communion can be found in the New Testament. People should in fairness show us the bridge before they ask us to cross it. Yet, ignoring all of this, they persistently ask, "But what if?"

Be it understood that the Scriptures read just the same. I have been told of a brother who said, "From what the Bible taught I always believed in one cup. But after seeing a big crowd I changed my mind." Notice. The Bible did not teach him a plurality of cups for an assembly, but a big crowd did. Did the big crowd change the reading of the Bible? Instead of trying to make the Bible fit our ideas, we should make our ideas fit the Bible.

The solution to the above problem is so simple that I wonder why so many have overlooked it. There is a Scriptural way to handle this matter without violating truth. WE HAVE SCRIPTURAL AUTHORITY FOR MORE THAN ONE ASSEMBLY FOR THE COMMUNION BUT WE HAVE NO SCRIPTURAL AUTHORITY FOR MORE THAN ONE CUP FOR ONE ASSEMBLY. Does not the solution lie in that for which we have authority? Or will you abandon that for which we have authority and grasp that for which we have no authority? How true is Paul's statement, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). The Lord has supplied the need and the solution. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:9). So we will just have as many assemblies for the communion as we need. Do you challenge this? If so, then you would force the aggregate church to have one assembly for the whole world.

Bro. Van Bonneau, a cups defender and a representative man among his brethren, recognizes authority for more than one assembly, "Nobody denies that a vast multitude of many thousands can organize separate local congregations with their respective assemblies at some distance from each other. But what about one small local congregation dividing into classes for an entirely different reason? I think that even the blind can see the distinction here" (Teaching The Word, p. 9-10). Nobody denies this. Then let us accept the solution which is both Scriptural and denied by nobody, thereby eliminating the division and trouble over this question.

A Plurality of Cups For Whole World

Others charge that if we believe in one cup for each assembly we will have many cups for the whole world. And they ask, "If we can have a plurality for the whole world, why can not we have a plurality for one assembly?"

Here is a parallel. Paul said, "Ye may all prophesy one by one, that all may learn, and that all may be comforted" (1 Cor. 14:31). Did he mean that we were to have one speaking at a time in the whole world or one speaking at a time in each assembly? You will agree that we are to have one speaking at a time in each assembly. But we would have hundreds speaking at a time, one to each assembly, throughout the country on Sunday mornings. If we can have a plurality speaking at a time in the world, why can not we have a plurality speaking at a time in one assembly? You know that our worship is congregational. We use one cup for one assembly and we have one speaking at a time in one assembly. We have no more authority for a plurality of cups for an assembly than we have for a plurality speaking at a time in an assembly.

The Cup Christ Used

Some insist that, if we contend for one cup because Christ used one, we will have to use the same cup Christ used. Let us examine this argument. If you contend that we should use bread in the communion because Christ used bread, would you have to use the same bread Christ used? Can you do this? No, but you can use some more bread in the same way and for the same purpose. If you contend that we should use the fruit of the vine because Christ used the fruit of the vine, then would you have to use the same fruit of the vine Christ used? Impossible, but you can use some more fruit of the vine in the same way and for the same purpose. And we can use another cup

in the same way and for the same purpose. Thus their argument is reduced to an absurdity.

What Kind Of A Cup?

Others insist that we will have to find out the exact color, material, shape, and size of the cup Christ used and imitate it. You use bread in the communion but do you know the shape and size of the loaf Christ used? Then you must admit that the fact Christ used bread is the precedent to be followed and not the size and shape of the loaf. Though you do not know what kind of a grapevine the fruit of the vine Christ used came from, you can use some grape juice.

Likewise, we know that Christ used a cup in the institution of the communion (Matt. 26:27; Mk. 14:23; Lk. 22:20; 1 Cor. 11:25). We learn from the definition that a cup is a drinking vessel. So we obtain and use a drinking vessel to contain, and with which to distribute, the fruit of the vine. This is the precedent to be followed.

Did Christ Shed A Cup?

Some argue that the cup is that which Christ shed. Christ neither shed a drinking vessel nor the fruit of the vine which it contains. Most cups advocates say the cup is the fruit of the vine, but Christ never shed any fruit of the vine. "For this is my blood of the New Testament, which is shed for many for the remission of sins" (Matt. 26:28). The antecedent of which is "blood," the literal blood of Christ which was shed on the cross. "This" refers to "this fruit of the vine" (verse 29). (1) "This is my blood" (Matt. 26:28); (2) Everyone admits that the fruit of the vine is the blood; (3) Therefore, "this" refers to "the fruit of the vine." "The cup" (verse 27), the vessel named, contains the "fruit of the vine." Instead of "wresting the Scriptures to your own destruction," why do not you accept both the cup and its contents? To "take away" one is to incur the curse of Rev. 22:19, or to "add" a plurality of cups is to be under the curse of Rev. 22:18.

(To be continued)

—1003 So. 25th St.,
Temple, Texas

THUMBS DOWN ON SUNDAY SCHOOL

P. E. Roll, Christian Church preacher in Warrington, Ind., wrote this in a Christian Church organ:—Eighty-five per cent who came into the church from the Sunday school came because we routed them that way. Hundreds of years before our modern super-wisdom devised this super-divine necessity, souls found their dumb, blind, ignorant way into the church, and the "dying church with no Sunday school" outlived the centuries. Besides, there are churches, many old, strong and leading the world, yet with no Sunday schools to this day, but have an adult appeal—a far cry from Sunday school prattle.

It is nearer truth to say 85 per cent of all that come into the church through the Sunday school have never attended church once in their lives, do not now attend church, and never will except on special occasions, for they accept the Sunday school and other play around devices in lieu

of the divine church. They were baptized into the Sunday school, no doubt "confessing Christ" on the Sunday school invitation, and were given a "reception for new members" by the Sunday school, with everybody singing and shouting to high heaven (until it echoed in hell) that "the Sunday school is the evangelistic agency of the church" and "85 per cent come in through the Sunday school"

Without the humanly set-up defectors and derailers such as the Sunday school I can preach to ten times as many above 12 years of age, baptize them and make churchmembers of them.

J. D. Murch wise-cracked, "Our brother must have had a bad case of dyspepsia the day he wrote this, or maybe was wearing smoked glasses."

Which causes us very much to doubt as to his sincerity in pleading (?) for unity in "the disciple brotherhood."

A.R.S.

Comment

The above appeared in The American Christian Review, Oct. 17, 1944. The above religious journal is generally considered in favor of the "class system" of teaching, which is employed in the "Sunday school system," hence the uncomplimentary remarks about the article by Bro. Roll. But, what really is of special interest to us is the fact that this preacher, Roll, seems to be getting his eyes open ahead of our "Digressive No. 2" brethren in the Church of Christ. The Christian Church has tried out this man-made system, and at least one of their preachers has discovered that the human thing is a failure—that it does not make church-members, but Sunday school members instead. Will our brethren ever learn that God's plans and His way are the best? Will they ever realize that "There is a way that seemeth right unto a man, but the end thereof are the ways of death" and that "Every plant that my Heavenly Father hath not planted shall be rooted up"? The Lord knew whether we would ever need a Sunday school, and if we had needed it He would have supplied it in His word.

—Homer L. King.

CONFESSION

By T. R. Chappell

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). Confession like faith and repentance, is unto salvation. Confession is one of the four steps that a sinner must take; a condition which he must comply with, that he may continue in the direction of salvation.

Many are confused, apparently, as to the confession a sinner should make. Some teach that we are to confess that, "God for Christ's sake has pardoned our sins," but, the Bible I read, does not teach such confession. This unscriptural confession preceeds baptism, but it is not true, for God never promised to forgive sins until a man is baptized "for the remission of sins" (Acts 2:38). Ananias, told Paul, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Thus we see, that we receive the remission of our

sins only when we have been baptized. To confess that "God for Christ's sake has forgiven our sins" is to confess something that we cannot prove, one that cannot be substantiated by the Bible. In Acts the 8th chapter, we have a perfect example of the New Testament confession. The man of Ethiopia, had believed and repented, so, now as he and the Evangelist, Philip, traveled along, talking of the Scriptures, the Eunuch said, "See, here is water; what doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart, thou mayest." The Eunuch answered, "I believe that Jesus Christ is the Son of God." What a perfect example of the New Testament confession. Notice! This confession was prior to baptism. The man of Ethiopia, was happy as he went on his way, for he had obeyed the third command; had taken the third step (which was confession), and afterward he had complied with the fourth (baptism). We learn from Rom. 10:10, that the Bible confession is "unto salvation."

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 Jno. 4:15). I want to dwell in God, and I want God to dwell in me. In order that this desire may become a reality we are to confess that, "Jesus is the Son of God" and not that, "God for Christ's sake has pardoned our sins."

Let us read our Bibles so as to enable us to know the truth and to prevent us from going astray.

OUR BOYS IN CPS

We appreciate the impression our boys, of the Church of Christ, are making in the camps. In a private letter to me of recent date, Mr. Reimer, the manager of the CPS Camp at Fort Collins, Colo., wrote: "I wish to take this opportunity to express our appreciation of the Church of Christ men in our camp. We believe them to be a very fine group of Christian young men. We appreciate the visit of Homer's (Gay) mother and sister, and hope that it will be possible for you to do likewise soon. We would be glad to have you or any of your members visit us."

I visited in the camp at Magnolia, Ark., and I do believe that the parents and friends of the boys should make a special effort to visit the camps. These boys in the camps and in the hospitals are doing much good work, and they deserve to be encouraged in their noble stand.

To those interested in mission work, I say, why not send a preacher to visit and encourage these boys once in a while?

—Homer A. Gay.

CHURCH DIRECTORY

Texas:

Wichita Falls, 1318 No. 6th St., 10:30 a. m.
Fruitland, Schoolhouse, 11:00 a. m.
Midway, 17 miles No. of Palestine, 10:30 a. m.
Austin, 1111 Taylor St., (Time not given).
Eagle Pass, Meetings discontinued.

Oklahoma:

Maud, 4 blocks No. of Bank, 10:30 a. m.

California:

Corcoran, Thursday Club, Vandorston Ave.,
10:30 a. m.

GETTING ACQUAINTED WITH THE PREACHERS



E. H. Miller, 1003 Truitt Ave., LaGrange, Georgia, was born January 25, 1909, near Chipley, Ga.

Bro. Miller obeyed the gospel in 1922, at the Murphey Ave. Church of Christ, LaGrange, Ga., under the preaching of Bro. Clarence Teurman. He began preaching at the same place in 1931, and since has conducted meetings in Georgia, Alabama, and Kentucky.

In 1930 Bro. Miller was united in matrimony to Miss Zonie House, a faithful Christian and now a faithful companion in the cause. Three children have been born to this union, all of whom are now Christians.

As for Bro. Miller's stand on the issues causing trouble in the church, he has this to say:

"I am one hundred percent for the position all agree is unquestionable; viz., One male speaker at a time in the public teaching (Acts 20:7; 1 Cor. 14:23-35); one loaf and one cup (Matt. 26:26, 27; Mk. 14:22, 23)—no more; sing and make melody in the heart (Eph. 5:19; Col. 3:16)—no instrumental music (Amos 5:23; 6:1-5)."

I am glad that I am personally acquainted with Bro. E. H. Miller, having made his home mine during a series of meeting in LaGrange in June of this year. I learned to love and appreciate him and his family very much. He is an untiring worker for the cause of Christ, and he is held in high esteem by the home congregation. He is able in the Scriptures and is a good speaker. I can see no reason why he should not be very successful should he decide to give all his time to the evangelistic work. May the Lord bless his efforts and sacrifice to build up the cause of Christ wherever it may be his lot to labor.

—Homer L. King.

Reader, these are no fables, but simple and solemn facts. Surely they have a voice for you, for before another sunset, you may have passed away. Whither?

Old Paths Advocate

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EDITORS

HOMER L. KING.....Lebanon, Mo.
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A NOBLE EXAMPLE

Brother F. M. Cox, Electra, Texas sends fifty dollars and writes: "Dear Bro. Gay: I am donating fifty dollars to be used in publishing the tract by Bro. Waters on the Communion. If it is not needed for that, you and Bro. Homer L. King divide it and use it as you see fit for the best of the cause."

Bro. Cox, too, is a poor man and not young. He and his wife have just recently celebrated their fiftieth wedding anniversary, but they are still interested in the growth and development of the cause of Christ. He has been a very close friend of mine since I was a boy preacher.

—Homer A. Gay.

Comment: I, too, wish to join Bro. Gay in thanking Bro. Cox for his liberality and kind consideration. May the Lord continue to bless you, Brother Cox.

—Homer L. King.

HERE AND THERE

Our preaching brethren and others will be glad to know that the manuscript for the sermon book is just about ready for the printers. We have put in many long hours, correcting, typing, etc. We are still looking for a few sermons to come in from our writers.

Subscriptions:—We are very thankful for the way the brethren have responded with subs. for the paper last month. Let us never slacken in our efforts to put the paper into every Christian home.

Progress:—I have been made to rejoice over the progress of the cause of Christ in so many fields the past few years, yet always with a feeling of anxiety about the need of wisdom, diligence, and perseverance, in executing the will of the Lord. How easy it is in our zeal to overlook something vital, and hence wreck the work and progress made. Often young, or otherwise inexperienced preachers and leaders, may, in their sincere desire to do something great for the Lord, without wisdom, wreck the work that careful hands and hearts have achieved over the years. Undue stress or agitation on even a truth may cause untold harm to the cause of Christ. Often preachers with but a very few years' experience and study make the mistake of thinking they have mastered a subject and know more about it than the preachers and leaders who have made a life study, and

thus they rush into agitation, arguments, and even debates, which may do harm that will take years of labor, prayers, and love, to heal the wounds in hearts of brethren. Let us remember that the "Unity of the spirit" among brethren is something we must "endeavor to keep." In other words this unity is something we must do something about to "keep" it. We must strive to keep it—it does not keep of itself without an effort. Let us not make the mistake of destroying the work that others have built up with sacrifice! If our progress is to be maintained, we shall need to be more diligent, and exercise more wisdom, than is being shown by some. Let us avoid becoming extremists or agitators. Any question when unduly agitated will bring about contention and unrest among brethren. Let us pray for wisdom in the work of the Lord, brethren. May we love the cause of Christ better than money or any selfish motive, or even "vain glory."

—Homer L. King.

MAINTENANCE FOR C. P. S.

A brother of the Siskiyou St. church	---\$10.00
A sister of the Temple, Texas, church	--- 2.00
A brother of the Siskiyou St. church	--- 20.00
Church at Arvin, Calif., by Bro. Degough	--- 20.00
Church at San Diego, Calif., by Bro. Agnew	--- 15.00
A sister of the Siskiyou St. church	--- 10.00
Total	---\$77.00

Carl N. Nichols, 849 Wilcox Ave.,
Hollywood 38, Calif.

Sent to OPA For C. P. S. Maintenance

Carter church, Davidson, Okla., Clyde Middick	---\$25.00
Lees Summit church, Lebanon, Mo., Herschel Massie	--- 25.00
Fort Worth, Tex., church, Bro. W. E. Covey	--- 50.00
Spring Hill and Mallory Chapel churches, J. F. Cobbs	--- 30.00
San Antonio, Texas, church, Jesse E. James	--- 25.00
Wichita Falls, Texas, church (6th St.) C. G. Fancher	--- 25.00
Fruitland, Texas, church, C. R. Fancher	--- 25.00
Ottumwa, Iowa, church, Earl Butts	--- 20.00
Dallas, Texas, church, J. B. Lasater home	--- 17.85
Palestine, Ohio, church, H. C. Thomas	--- 30.00
New Salem, Miss., church, Lynwood Smith	--- 15.00
Maud, Okla., church, Rolland Everett	--- 11.00
Waco, Texas, church, (4th St.), J. B. Lane	--- 10.00
Maple, Ark., church, Roy Barnes	--- 7.50
Mrs. I. D. Russell, Cisco, Texas	--- 5.00
A. E. Cogburn, DeLeon, Texas	--- 5.00
A. R. McMullen, Austin, Texas	--- 5.00
Total	---\$331.35
Balance carried over	--- 1.03
Total	--- 332.38
Amount for 10 boys \$30.00 each	--- 300.00
Balance to date	--- 32.38

Note: We learned that Bro. Houston Martin was sent to a government operated camp, hence is self supporting, leaving but 10 boys who are, Leonard Hendrickson, H. C. Welch, Jr., Homer A. Gay, Jr. Ben Frentrup, Travis Cogburn, Bill Harmon, J. B. Spradley, J. N. French, Fred Kessinger, Howard Nunnally.

—Homer L. King.

CONTRIBUTIONS FOR TRACT

We now have the following contributions for the publication in tract of the articles by Bro. Waters on the Communion:

Ira D. Hooker—\$30.00; Verdie Poteet—\$4.00; Woodard Close and wife—\$100.00; Church, Maryville, Calif.—\$5.00; Carlos B. Smith—\$3.00; Grafton Smith—\$10.00; C. H. Elliott—\$10.00; C. W. Van Stavern—\$10.00; Total \$172.00.

Many thanks, brethren, for the liberal contributions, which make it possible to have these truths put into a neat tract, suitable to hand out to friends and brethren. The above amount is sufficient to meet our needs in printing the tract, so do not send more for this purpose.

—Publishers.

SONG BOOKS

We still have a good supply of "Favorite Spiritual Songs," both old and new songs, compiled by Homer L. King and assisted by Homer A. Gay and Clovis T. Cook. Nearly 4,000 copies have gone into the faithful congregations, with the highest of praise from every quarter. If you need song books, you cannot do better than to order this book. Another book from us is not probable before late in the summer of 1945. The price is 35c per copy; \$1.00 for 3 copies; \$3.75 per dozen; \$13.50 for 50; \$26.00 for 100; postage prepaid by us. Send all orders to Old Paths Advocate, Rte. 2, Lebanon, Missouri.

OUR HELPERS

Many, many thanks to all our friends who have been so thoughtful and kind to remember the interest of the paper in these trying times, by sending us a nice list of subscriptions. Following are the names and the number of subs. received by us. Consider this your acknowledgment, please:

Ervin Waters—21; Fred Kirbo—8; John L. Reynolds—5; Homer Gay—5; Nelson Nichols—4; Homer L. King—4; C. R. Fancher—3; Paul O. Nichols—3; James R. Stewart—3; Lee R. Williams—3; Mrs. E. E. Barnes—2; H. E. Robertson—2; H. C. Thomas—2; Carlos Smith—2; Joe Castleman—1; J. F. Cobbs—1; L. B. Badgett—1; Ira Baker—1; Marvin Fisher—1; F. T. Harrison—1; C. S. Holt—1; F. D. Nichols—1; J. W. Van Stavern—1; Wyvonee Perrin—1; C. D. Palmer—1; Anga Marie Evans—1; Howard Nunnally—1; D. O. Fancher—1; Perry Allen—1; Harvey Jackson—1; C. H. Lee—1; Mrs. Bud Ivey—1; Carl R. Nelson—1; Joe Elmore—1; C. T. Springs—1; Edgar Claywell—1; C. G. Simpson—1; A. E. Cogburn—1; Mrs. Jewell Cadwell—1; Roland Everett—1; T. F. Stewart—1; Therma Lee Morris—1; E. H. Miller—1; Barney Welch—1; Total—97.

There is no time to waste; not a moment to lose; "Now is the accepted time,—now is the day of salvation." Today, if ye will hear His voice harden not your heart." Flee at once to the arms of boundless mercy, extended wide to welcome all who will come.

FROM LONDON, ENGLAND

By R. A. Hill

Excerpts from a letter to Bro. Batsell Moore, in answer to some inquiries about spiritual conditions in England)

"I am a member of the church that has separated from the official 'Cooperation of Churches of Christ.' It is the oldest in London, having been formed over seventy years ago. There are about six digressive churches in the City which are friendly with us, but regard us as 'back numbers.' Since we separated (the only London church without a musical instrument) numbers have decreased, and there are less than twenty in the assembly now, but we are encouraged that fifteen other churches in England and Scotland have taken the same stand. The official 'Cooperation,' with its committees and conferences, is equivalent in these days to the 'Christian Church' in U. S. A. Although, there are some remaining in it with the hope of influencing it back to the 'Old Paths.'

Among so-called 'Churches of Christ' about 50% take the same view of war as you and I. But, if you analyzed the loyal churches, I think the proportion of C. O.'s would be higher. Those keen on supporting government at all costs are usually those who go beyond what is written on other matters, too. The Kentish Town church, London, is 100% against war. Four of us divide the preaching between us. We are all C. O.'s, and the older brother, R. B. Scott, was imprisoned in the last war for that reason. But, today C. O.'s are legally recognized which was not so then.

There are some 'Absolutists' who do not go to the office to register, when their turn comes. They are eventually arrested and mostly sentenced to slight imprisonment and released, but that process is repeated until they give in. Naturally, no Christian would refuse to register.

When we register we have to appear before a Tribunal, which is entirely civilian—about five men (a woman is included for the girls who are dealt with separately) with a judge as chairman, and the rest are representatives of religion, labor, and welfare. It took me half an hour to reason out my case with them. They gave me 'Conditional Exemption.' Here are the four alternative decisions according to their opinion of our merits:

1. Full military service (No conscientious grounds for objection).
2. Non-combatant military service (Usually given to religious objectors who desire to show they are not afraid of danger and have no objection to swearing the oath of allegiance to King and country).
3. Conditional exemption from military service (The Tribunal decides on the condition, either remaining in present occupation (if of national importance), or of taking up agricultural work, forestry, Civil Defense work, National Fire Service, or Hospital work).
4. Complete Exemption (Usually given to those obviously of no use to the war effort—those with strong convictions which will not allow them to compromise). This is a difficult decision for the

Tribunal and is rarely given.

But, all this is perfectly legal, and one may appeal if not satisfied.

I went on a farm, but found the work too rigorous, so I asked if I might change to Civil Defense in view of the 'blitz' on London. I am now in the (Casualty) Rescue Service. My fiance came to London two years ago to join the Ambulance Service, whereupon we were married, very happily.

We had a very busy time in February and March but we were preserved from harm, we are thankful to say. Much property was destroyed and many lives lost. It is difficult to imagine some of the effects of this terrible bombing. Sometimes it takes us several days to find the people known to be buried beneath the 'debris'. Of course, we are trained in First Aid, and I feel that our work is a definite service to humanity.

I should have mentioned that I objected to doing this type of work in the Royal Army Medical Corps—not because I would not attend to wounded soldiers, but because it would involve swearing allegiance to the King ("Swear not at all" Matt. 5:34 and Rom. 6:16, etc.) and obeying military officers.

I think we are better placed in England than C. O.'s in U. S., because I live at home off-duty days, can continue church work, and I am able to teach a class one evening a week—my prewar occupation. We have talked about the small pay you brethren receive in C. P. S. Camps and would have sent a gift, but we are not allowed to send money out of the country. We receive many gospel papers from the states, books by the pioneers of the restoration movement, etc., but we cannot pay for them. You have our prayers, however, and the encouragement of knowing that there are some sympathizers even in 'imperial Britain'!

We have met some good brethren in the non-combatant sections of the U. S. Army. Several are much persecuted for their faith.

My wife joins in fraternal greetings of Christian affection.

Yours sincerely in Grace."

Comment

We are glad to have the above bit of information concerning the treatment of C. O.'s in England, from Brother Hill. One thing is of very special interest to me, viz.: With reports from both England and Canada now before our readers, we are made to wonder that although our forefathers left England and other European countries because of religious persecution; came to America, founded this nation upon the principles of religious justice and freedom, and that this nation has boasted of these liberties for centuries; yet today it would appear, from the better treatment given religious conscientious objectors to carnal war in England and Canada, that this nation needs a revival of the principles of the founding forefathers. How can we further boast that this is "The Land of Liberty"? How can we ever forget that our forefathers risked their lives to traverse the mad waves, seeking a land free from religious persecution, where they and their children would never be persecuted for their faith in

God and the Bible? What would be their reaction and amazement if they should be suddenly resurrected, and learn of the religious persecution right in the land, where they thought they had, by putting it into the Constitution, forever made secure to their children, "Religious Freedom"? May we look beyond man and man-made arrangements for our consolation and comfort in the words by Paul: "If so be that we suffer with Him, that we may be also glorified together. For I reckon that the suffering of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:17, 18).

—Homer L. King.

BRO. PAUL KNIGHT'S DUPLICITY

By Ervin Waters

Bro. Paul Knight does not follow the Golden Rule. In the October 15, 1943, issue of the Church Messenger he charged that the Sunday School brethren virtually admitted they were in the wrong when they refused to deny our practice as contained in the following proposition, "It is Scriptural, when the church is assembled, for one to speak at a time, when addressing the entire assembly, and in such assembly the women remain silent." Bro. Knight went so far as to say, "Let us affirm no more than our practice." Now I wanted to see if Bro. Knight would require of himself that which he required of others, and I worded a proposition embracing our practice, asking him if he or one of his brethren would deny it, "It is Scriptural, in an assembly of the church of Christ for the communion, to use one cup (drinking vessel) in the distribution of the fruit of the vine."

I knew that Bro. Knight could not reasonably deny that proposition, because it is true, and he knew that the Sunday School brethren could not deny his proposition. But I wanted him to take a dose of his own medicine. He eagerly challenged me, "Bro. Waters, sign the proposition, just as you have it worded in the paper, send me a copy, and it will be signed in the negative." Bro. Knight made that challenge with his eyes open. I accepted it, signed the proposition as worded, and sent it to his office. In vain have I waited for it to be signed in the negative. Bro. Paul Knight turned the matter over to Bro. Van Bonneau. Bro. Van indicated that he would neither deny that proposition nor expect the S. S. brethren to deny Bro. Knight's proposition. Bro. Van added to my proposition a superfluous clause. I told him that I did not hold him responsible, if he would not deny my proposition, and requested that he send it back to Bro. Knight, the responsible party. I am holding Bro. Knight to his commitment, and he must pursue an honorable course or accept the consequences.

In the Oct. 1, 1944, Church Messenger Bro. Paul Knight condemns my proposition, which he has already accepted. In doing so he stands self-condemned on two counts: (1) If he condemns my proposition as being unfair, then he condemns himself for having offered an unfair proposition

to the S. S. brethren. Bro. Knight, this doesn't look good for you, and I shall hold you to it until you either deny my proposition or retract the one you offered the Sunday School brethren. You do not like the taste of your own medicine, do you? (2) If my proposition is unfair, he condemns himself for accepting it. It reads now just like it did when he accepted it. Bro. Knight, this is a reflection on your knowledge.

He now charges that my proposition does not embrace our practice. Please be just. What is our practice? Everyone knows that we use one cup in the distribution of the fruit of the vine in an assembly of the church of Christ for the communion, and that is just what my proposition affirms to be Scriptural. That is just what Bro. Knight said he would deny in the March 1 issue of the Church Messenger. Below I give in full a letter that I wrote Bro. Knight over five months ago.

Waterloo, Iowa,
June 7, 1944

Dear Brother Knight,

I was glad to receive your letter of May 29, but I was a little disappointed in you. In the March 1 issue of the C. M. you publicly, without reservation accepted my proposition which appeared in January 1 issue of O. P. A. You invited me to sign it "as worded" and send it to your office. Furthermore, you said you would "see" that a man represented you brethren in the discussion. I accepted your invitation and I have waited for you to comply with your public statement.

A man of your age and experience should be responsible. You knew how my proposition was worded and boldly accepted it. It now comes of poor grace for you to refuse compliance with your public statement. Since your acceptance was without Bro. Bonneau's prior sanction, I do not hold him responsible if he must contravene his judgment to deny the proposition. However, the consequences of your article and the subsequent failure to carry out its terms will rest squarely upon you.

My proposition, as worded and accepted by you, is just as fair to you as the affirmative, which you brethren submitted on teaching, is to the S. S. brethren. In the Rhodes-Ballard Discussion you brethren had no affirmative because they would not deny the one you submitted.

My proposition makes it clear that I am affirming the use of one cup (drinking vessel) to be Scriptural. Is not this our practice? And in your comment upon my assertion that I knew you brethren would not deny it you said, "In this he is mistaken." It begins to appear that I was not mistaken.

Time is being wasted. And, as for fairness, which of us has refused to live up to his agreement? I should like to be informed as to your intentions soon.

Yours in Him,

—Ervin Waters

Brethren, take courage! We have a practice which is safe and Scriptural. They will not deny it. There are two honorable courses for Bro.

Knight to pursue: (1) He can come up like a man and fulfill his promise by denying that proposition; (2) Or he can honestly admit that he and his brethren cannot deny that proposition because they know it is true. Let us pray that he will do one of the two, instead of misrepresenting the facts. I will not boast of my courage, which he seems to call in question. I will just refer him to Bro. Alva Johnson, Bro. C. R. Worsham, and Bro. Tom Enix, all of whom I have met in discussion among his brethren.

1003 So. 25th St.,
Temple, Texas



J. B. Lane, 1612 So. 5th. St., Waco, Texas, Nov. 13.—The church on So. 4th. St.; here, is doing nicely, although we miss the Byfords, as they are visiting in Calif. Remember us when you pray.

Jesse E. James, 2122 Santa Monica, San Antonio, Texas, November 5.—The spiritual conditions here are just about as usual. We are looking forward to the coming of Bro. James R. Stewart about Dec. 1, to work with us for three weeks.

L. L. Carleton, Alta Vista, Kansas, Oct. 23.—Bro. H. E. Robertson conducted a meeting for us, closing Oct. 15, with one baptized and good interest. We worship, using one loaf, one cup, and one male member speaking at a time to the undivided assembly. Bro. Robertson's preaching was fine, and it strengthened the church.

Carl N. Nelson, Route 3, Ottumwa, Iowa, Nov. 6.—We certainly do miss Bro. Burley F. Black since his passing. I am beginning to realize the heavy load he carried, since I try to preach each Lord's day night and Bro. Carlo each Wed. night. We have fine crowds at the worship—house full. Pray for us.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Nov. 14.—We still meet for worship regularly at the above address, and we invite all passing this way to stop with us. Should any of the faithful preachers be passing this way, be sure to stop over with us. I shall do all I can for the OPA. We need it in more homes.

Homer A. Gay, Jr., C. P. S. No. 33, Fort Collins, Colo., Oct. 27.—We are ordering a dozen of the new song books for our use here as others of the Church of Christ have come in. Bro. Bill Harmon preached at the main camp services last Lord's day, which was good. Three boys have recently arrived from Magnolia, Ark. We, Bill Harmon, J. B. Spradley, J. N. French, and the writer, join in thanking the brethren for our checks through the OPA.

Marvin E. Fisher, Route 1, Princeton, Texas, October 20.—The church at 120 W. Louisiana St., McKinney, Texas, is enjoying a good interest. We are looking forward to the coming of Bro. Ervin Waters in Nov., with much interest. All are invited to attend.

Ed Menasco, 330 N. Broadway, Ada, Oklahoma, Nov. 18.—The church on W. 6th. St., here, is progressing very well. We are glad to have Bro. Clarence Kessinger and family with us. We are ordering the new song book, "Favorite Spiritual Songs," for our use here, especially for the song practice on Thursday nights.

Fred Kessinger, C. P. S. Camp, Bedford, Va., Oct. 24.—I want to express my thanks and appreciation for the contribution sent me by the brethren through the OPA. We are getting along all right here. Three of the boys in camp here, members of the Church of Christ, are being transferred.

J. N. French, C. P. S. No. 33, S. New Raymer, Colo., Oct. 25.—I received my check for October from the brethren, and I wish to thank all who made it possible. I am now at the Buckingham Side Camp, but we are looking forward to being back with the other boys in the main camp at Fort Collins soon. There are but two of the Church of Christ out here. We ask the prayers of the brethren.

C. H. Elliott, Rte. 2, Cassville, Mo., Nov. 14.—Brother Paul Nichols closed our meeting Oct. 22, without visible results. However, Bro. Paul did some real preaching, and we can commend him to the brotherhood as a good clean gospel preacher, who preaches the word without addition or subtraction. We hope the OPA will never be forced to go back to eight pages. We are sending \$10.00 to help publish the tract by Bro. Waters.

C. R. Fancher, Route 2, Bowie, Texas, Nov. 14.—The church at Fruitland seems to be growing in strength and knowledge. My father and family, also Bro. Raymond Cansler and family were here last Lord's day, from Wichita Falls. We certainly did appreciate their coming, as we do all visitors. I am enclosing three subscriptions to the OPA. I have no word as yet from my appeal on my 1-A classification.

Ira Baker, G. D., Coleman, Texas, Oct. 23.—My brother, sister, and wife and I are in this part, pulling cotton, but we meet each Lord's day for worship. If we do not find a loyal church, we have the worship in our camp. We still enjoy reading the OPA. I hope the 12 page paper can be continued. Bro. Buffington visited us recently, en route to Mo.

Chas. D. Palmer, Kinston, Ala., Oct. 30.—I am to begin a meeting in Houston, Texas, Nov. 5. I have been invited to visit the church in Portales, New Mex. We had good services at the Early Church, Oct. 22, when I was with them. I am sending a subscription to the OPA, and I extend my

best wishes to the brethren. (11-19-44) Am now at Portales, N. M., having closed at Houston prematurely due to sickness. Crowds were small.

Rolland Everett, Maud, Oklahoma, Nov. 12.—The church here is not growing in number much—just been one confession of faults since we moved here from Seminole, but we continue to meet every Lord's day for the Scriptural worship. We were certainly glad to have Bro. T. L. Modgling and wife with us last Lord's day. We meet for worship 4 blocks N. of the Bank. We certainly enjoy the OPA. Here is our renewal.

Fred Kirbo, Wilson, Oklahoma, October 24.—In the meeting in Lebanon, Mo., I baptized five and restored three. At Chapel Grove, near Lawrenceburg, Tenn., I baptized seven and restored seven; but at Long Branch there were no visible results. I preached four sermons at New Salem, Miss. I baptized two in the meeting at Lees Summit, near Lebanon, Mo. I am now at Council Hill, Okla., having restored one, a church leader of much ability. The prospects are good for a good meeting. (Under date of Nov. 11, he wrote again) I baptized one and restored another at Council Hill.

L. B. Badgett, 648 DeQueen Blvd., Port Arthur, Texas, Oct. 21.—I have on hand some money raised for mission meetings, but on account of conditions I cannot travel in my own conveyance with equipment, hence I shall have to hold such meetings where a few brethren meet and have a building in which to preach. I am enclosing my subscription to the OPA. Best wishes to all the faithful Christians.

Clovio T. Cook, Lebanon, Mo., Nov. 21.—I have met with the home congregation for the past few Lord's days assisting in the teaching and otherwise as I could be of help. I am to be with the Mt. Home brethren, this week end. They plan to have services at a mission point near them. Bro. M. J. Buffington and wife, recently spent a night with us en route to one of his meetings in south Mo.

Gayland L. Osburn, 1428 E. California Ave., Glendale 6, Calif., Nov. 14.—October 22, I preached at the Siskiyou St., Los Angeles, church. That night I preached at Montebello. October 29, I visited Monrovia congregation, assisting in the services. Again on Nov. 5, I preached at Monrovia. Nov. 12, I assisted in the worship at San Diego, preaching in Bro. Agnew's home at night, because they do not have access to the building, except on Lord's day mornings. The Lord willing, I am to leave for Northern Calif., Nov. 18.

Pete Howard, Rte. 2, Paris, Missouri, Nov. 3.—I preached over the week-end to the faithful few at Oakwood, near Hannibal, Mo. My daughter, Opal, underwent an operation for appendicitis, Oct. 23. The cost was \$154.75. The brethren at Oakwood gave us \$15.00, for which I am very thankful. (Nov. 15—H. L. K.) I received \$50.00 from my old home church, Dora, Mo., which I appreciate very much. All help will be reported in the OPA.

Howard Nunnally, C. P. S. No. 121, Bedford, Va., Oct. 31.—I want to thank the brethren for the check through Bro. King. I appreciate it very much. I have just returned here from a furlough. I am enclosing my renewal to the OPA. I certainly do enjoy reading it. I should have sent my renewal long ago, but my study, correspondence, etc., have hindered.

Will F. Davis, West Monroe, La., Nov. 3.—The Chenierie congregation is doing nicely, with very good attendance every Lord's day. Bro. Lynwood Smith recently preached for us two nights, which was very much appreciated, and we hope to have him back with us soon. Any loyal preacher passing this way will find a hearty welcome with us. We would especially be glad to have Brethren Buffington and Castleman visit us again, as they helped to start the work here. We appreciate the donation on our house by the Lees Summit church, near Lebanon, Missouri. We think our house will now suffice for the winter.

W. H. Reynolds, 85 Fleming St., Opp, Ala., Nov. 13.—I will say that I am in the fight with you and other faithful brethren against modern innovations, such as cups, Sunday schools, loaves, etc. I am your friend. If I should visit the churches as some others do, I would do my best to get subscriptions for the OPA. May the Lord bless you in your good work, is my prayer. I am enclosing \$10.00 to apply on the book of sermons.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Nov. 19.—We had a wonderful service today. All the members seem so strong in the faith. The brother recently baptized was with us, and he desires to become a preacher of the gospel when the war is over in the "army of the Lord." We still plan to build a house for worship here next spring. We have already received a donation of \$8.00 toward that end. Here are some subs.

Clarence Kessinger, Gen. Del., Ada, Okla., Nov. 14.—During the past month I have visited several congregations in Okla. I was at McAlester, where I preached to a good crowd in Bro. Lee Williams' home. They plan to build a church house soon, and they are worthy of any financial help. I preached to the faithful in Okla. City, where we have a fine congregation, among whom are some fine young members. I am to return each 2nd. Lord's day, while the 1st. and 3rd. Lord's days I am to be in Ada. I go to Maud the last Lord's day in Nov. Pray for us.

J. D. Corson, Mahaffey, Pa., Nov. 13.—I overlooked sending this report last month. Bro. M. J. Buffington held a very successful meeting in September, one week, baptizing six into Christ. His stay here certainly did help the church. Any place wanting a preacher to do mission work will make no mistake in getting Bro. Buffington; he is fully able to preach the truth in love. I believe we should give our "flowers" while one is alive for, "useless are the flowers that we give after the soul has flown." So, let us cheer each other on.

Perry Allen, 4702 Sanpablo Dam Road, Richmond, Calif., Nov. 14.—We have moved back to Richmond and will be worshipping at Crockett again and working with the brethren in this part. We enjoyed the work and fellowship with the brethren in Central Calif. Through the efforts of Bro. Chester King, we have established a loyal congregation at Parlier. They meet at 10:30 a. m. and 7:30 p. m. each Lord's day, in the American Legion hall. All loyal preachers are invited to visit them, as well as all faithful brethren. We hope to see the efforts in this state doubled next year, and we are looking forward to the coming of more preachers into the field. We still enjoy the paper very much.

Barney D. Welch, El Centro, California, Nov. 20.—I have been laboring for several weeks in the Imperial Valley, supported by the El Centro congregation. I am now in a meeting at the Heber School house, with fine interest. After one more meeting in this state, followed by a tour of the state, we plan to move back to Texas, where we hope to take up the mission work during 1945. Let us boost the mission work, brethren. (The above was a telegram, received just as we were about ready to go to press.—H. L. K.)

J. F. Cobbs, Spring Hill, W. Va., Oct. 24.—We are ordering the new song book for this place. The church here is getting along fine. A Brother Covert, gospel preacher, came over with us from the S. S. and cups brethren. He made a public statement, giving up the innovations and taking his stand for the Bible way. He is a real good preacher. Five others took membership with us. Bro. Covert is preaching some good sermons, and he says he is trying to build up the church here by private teaching. He ought to be able to do a lot of good in this valley.

R. A. Hill, 16 Fulham Park Gardens, London, S. W. 6, England, Oct. 1.—My time has been fully occupied with full-time rescue work, church work, and correspondence with U. S. brethren, and now the Weekly News Sheet, which takes more time. Perhaps, there will be a chance to visit you, Bro. King, after the war. Meanwhile I hope you have been receiving our little mimeographed sheet weekly. A few days ago, I received a post card from Anglo Justiss, of Belden, Calif. I presume you have been saying things about me in the OPA again, but I don't mind. You have our good wishes in your work.

L. O. Jones, Hill Top, Ark., Nov. 6.—Brother Ervin Waters closed a very profitable meeting here recently, with two baptisms. The attendance and attention were splendid throughout. All were well pleased with the splendid lessons presented by Bro. Waters. He is one of the best teachers on the New Testament way of worship, I have ever heard. We believe much good was accomplished by his teaching here. Although, our congregation was small, yet the small congregation at Compton, Ark., 5 miles south, have united in the worship with us. We pray that others will come to the understanding of the Bible way. Pray for us.

Joe Castleman, Rte. 2, 1/2 W. P. Perser, Lubbock, Texas, Nov. 11.—The work with the faithful brethren in this place is doing fine, considering the circumstances, war, etc. While the church at Bula has divided, yet there are a few who still want a "Thus saith the Lord." I preached for the faithful at Portales, New Mex., recently. We have been treated royally since we came to the West, for which we are thankful. Any sound preacher is welcome here.

T. F. Stewart, Rte. 1, Tuscola, Texas, Nov. 12.—I have put in most of my time the past summer at Abilene, with the 15th. and Oak St. church. I conducted a meeting here in September, and the church seemed strengthened. Brethren Earl and Murrell Van Stavern, of Lebanon, Mo., meet regularly with us. Bro. Earl is doing some fine preaching. I have recently been with the brethren at Merkel, Cedar Gap, Buffalo Gap, and Dublin. The wife accompanied me to Dublin. We visited in the home of Bro. W. W. Wilks, a good man. I preached over the week-end there in the month of June. May we continue to work while it is day.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif. Nov. 16.—The meeting at Cross Hollows, near Cassville, Missouri, closed Oct. 22, without visible results. My next was at Cross Roads, not far from Cassville, closing Nov. 5, with two baptized. The next three nights were at Viola, making six and one half weeks of preaching, with but one night of rest. I began at Hammond, La., Nov. 12, where I am at present. The faithful here are to be commended for their zeal and determination. After this meeting I go via New Salem, Miss., for one service, en route to Missouri for one or two mission meetings, before returning to Calif.

C. T. Springs, Box 242, Ceres, Calif., Oct. 23.—October 8, I preached at Stockton, being called there to assist in a difficulty. A "wolf in sheep's clothing" came in among them, causing some confusion over the fermented wine question, contending, too, for breaking the loaf into halves or in the middle. I took up these questions showing from the Bible his error. To my surprise the false teacher was not present to defend his error. He "sowed the seed of discord," and ran away. Several of the brethren, from Lodi were there, and we returned with them, preaching three sermons to them. I am to return November 12, the Lord willing.

Homer L. King, Rte. 2, Lebanon, Missouri, Nov. 21.—The meeting with the faithful brethren, near Davidson, Oklahoma, (Carter congregation) closed Oct. 8, without additions, but I believe the church was edified. I certainly did enjoy the work with the fine brethren. In addition to the visiting brethren named in the Nov. report, we were delighted to have Bro. Homer Smith, wife, and daughter, also Bro. Bud Ivey and family, from Sentinel, Okla. I have been assisting in the teaching and song in the services at the home church, Lees Summit, since Nov. 1. I am to go to Mountain Home, near Crane, Mo., next Lord's day. We

were certainly glad to have Howard, my son, and Kenneth Triplett, my nephew, both from the State Hospital, Marion, Va., visit us. They are to be with us for about 25 days. We are looking forward to the coming of my daughter, Nola, and family, from Middletown, Ohio, next week. It is probable that I shall go to California for mission work the greater part of 1945, although I plan to return to the middle states for some meetings during the summer.

John L. Reynolds, Box 251, Ceres, Calif., Oct. 20.—I have just returned from Greenfield, where I preached over two Lord's days. The interest was good, and some came over from the S. S. The church seemed to take on new life. Bro. Herman Stafford is certainly doing a good work there. Sister Myrtle Wight, 340 2nd Ave., Redwood City, a godly woman, is anxious for Christians to locate near her—lots of work. Write her if interested. Sister F. E. Bixler, of Aromas, also is anxious to locate brethren in Armos or Watsonville. The work in California is moving along nicely, and new fields are opening up. There is no reason for the cause in California to fail to prosper, unless the preachers forget that they are under the leadership of the congregations, instead of being over the leadership, trying to run things to suit ourselves.

Ben Frentrup, C. P. S. Camp No. 21, Cascade Locks, Oregon, Nov. 11.—I wish to thank all the brethren who make the monthly support of us possible. May God bless them. I have applied this, as well as all previous checks, to my maintenance in camp. We are still worshipping each Lord's day, according to the sacred Oracles. One of the boys of the Church of Christ has been transferred to the camp at Bedford, Va. Travis and I (our wives, too) plan to spend the week-end with the Hortons at Hood River, worshipping with them. This will be our last visit with Bro. Ralph Mustard, who leaves next week for California. We like the OPA very much and look forward to its arrival each month. The reports from the fields reveal that the labor is bringing fruits to the Lord. May the God of Peace guide, keep, and strengthen you, Bro. King, is our prayer. Pray for us.

C. W. Van Stavern, Lebanon, Missouri, Nov. 13.—The church here is getting along nicely, and we seem to be growing in number rather rapidly now. We were strengthened by Bro. Kirbo's meeting in August, as several were baptized and restored. Recently, an elderly lady came over from the Christian Church, making a confession. Bro. Ruebush and family of Springfield have recently moved to Lebanon, and they are much help to us, as Bro. Ruebush is both a good singer and teacher. We have Bro. Arthur Wade doing part time mission work in Lebanon, from house to house and preaching Lord's day nights, besides we help in the mission work throughout the state. We plan to have a singing school soon. We are sending \$10.00 for the Waters tract.

Morris Lynwood Smith, Rte. 1, Box 150, Wesson, Miss., Oct. 21.—The meeting at Advance, Ark., in addition to the one baptized and three confessions of faults, seems to have been worth while in causing the brethren to be aroused to their duty to meet for worship, etc. The leader reported to me that the following Lord's day after the meeting closed, sixteen adults were in attendance for the worship. We are grateful to the church in Waco, Texas, for financing the meeting. Following the work in that part, I was with Bro. Ervin Waters, preaching once at Flippin, Ark. Since I have returned home, I have preached at my home church (New Salem); at Hammond, La.; also Monroe, and Marion, La.

James R. Stewart, 821 Erickson St., Modesto, Calif., Nov. 14.—On Oct. 22, I preached at Highland, Texas, to a nice crowd, where we established a congregation last fall. I preached in Austin, Texas, Oct. 29, at the 43rd St. church. On Nov. 5, Bro. Byford and family, I and my family, arrived in Montebello, Calif., for the morning services, after which we enjoyed a basket lunch with the brethren at the Siskiyou St. church. After lunch we enjoyed a fine singing in the afternoon. Bro. Carl Nichols delivered a good discourse at the night service. I met many of my old friends. Nov. 12, I met with the brethren at Ceres, preaching morning and evening. Next Lord's day, I plan to be at Lodi.

John McAtee, 1205 Willow St., Austin 22, Tex., Oct. 26.—We want the brotherhood to know that we have a loyal church in Austin, known as the Taylor and Waller St. church. We stand for the pure word of God, in the work and worship of the church. We use one cup, one loaf, and we teach the word of God just as we find it in the Bible. We invite all the faithful brethren passing this way to stop with us. We have been pulled down much by disloyal brethren, and we need the help of good sound brethren to build the church back to where it once was. We want preachers to prove where they stand from here on before we invite them in with us, as we want no more "wolves in sheep's clothing," who are interested only in pulling down the cause. We had Bro. H. E. Robertson for our last meeting, and he helped us.

Ervin Waters, 1003 So. 25th St., Temple, Texas, Nov. 13.—I visited Bro. Paul Nichols' meeting at Cross Hollows, Mo., Oct. 12, and we preached a "double header." Oct. 13, I began a mission meeting at Hill Top, Ark., where Bro. L. O. Jones now lives. The meeting continued through Oct. 22, with splendid interest. Two were baptized and a congregation was established. They worship at 2:30 P.M. in the community chapel. I was invited to return for another meeting. I preached twice at Temple, Texas, Oct. 26 and 29, baptizing one. I worshipped at White Hall, Tex., Oct. 29, teaching the lesson. Nov. 5, I taught the lesson at Eola, Texas, during the worship. Nov. 5-7, I preached three sermons at Lakeview (San Angelo), and Nov. 8-9, I preached at Eola. Nov. 12, I preached at Temple. Nov. 17, I am to begin a meeting at

McKinney, Texas. The Lord willing, we will be in California, Jan. 1, to share in that work which is so dear to our hearts.

Homer A. Gay, Lebanon, Mo., Nov. 19.—I began a meeting at the North 6th St. Church of Christ in Wichita Falls, Tex., October 22, and closed the 5th of November. Our crowds were not as large as we liked, however, they did increase until the last, and the last Lord's day some had to stand. We had dinner on the ground the last Lord's day. We had visitors from various places—a goodly number from the Carter Church in Oklahoma. I was very glad to have Bro. King visit me for one service of the meeting. Bro. E. J. Smith was with us for the most of the meeting. One confessed faults, and one was restored to the fold from the Sunday school church of Christ.

VIEWS AND REVIEWS

By H. C. Harper

"While the writer believes as fully as anyone in the present Lordship of Christ in the life of the believer, he thinks there are weighty reasons against adopting the view that a present spiritual reign of Christ is referred to in the second chapter of Daniel.

"Firstly, The feet and toes of the image had not appeared at the time of the first advent. The image was to be struck upon the feet. Roman supremacy has been broken. The iron is now mixed with miry clay. (Go on—H. C. H.)

"Secondly, the stone kingdom is to be established in the day of 'these kings.' Not the four kingdoms represented by the different metals found in the image. The kingdoms did not exist at the same time. Chronologically the second kingdom succeeded the first, the third succeeded the second, the fourth succeeded the third. No, the stone kingdom did not come into existence during the days of Roman rule, and about half a century after Rome had become a universal kingdom. Had that been true, the other three kingdoms were not then upon the stage. 'These kings' refer to other than universal empires. The fifth world empire comes with the second advent of Christ. He is coming soon. The kingdom is just ahead."—P. T. M., 2-27-'36 (Adventist).

Reply

Since "head of gold" was Babylon; "breast and arms of silver" was Persia; "belly and thighs of brass" was Greece; and legs, feet, and toes constituted "the fourth kingdom" (as we shall prove), "the feet and toes" had appeared "at the time of the first advent," for "the fourth kingdom" appeared then. And legs, feet, and toes represent "the fourth kingdom,"—Rome.

Now all we have to do, is to prove by Daniel the proposition,—That legs, feet, and toes of Daniel 2:40, 41, 42, 43, represent "the fourth kingdom."

Daniel, you may testify: "40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise."

Very well, Daniel, you then identify "the fourth

kingdom" as "it," and "it" is singular. Now you may go on: "41 And whereas thou sawest the feet and toes part of potters' clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay." One still, but partly rotten, as an apple may be.

Just a minute here, Daniel. You still say "the kingdom" is "it," and it denotes one. And you say, "the kingdom shall be divided," and this is shown by "the feet and toes part of potters' clay and part of iron," "but there shall be in it of the strength of the iron." Thank you, Daniel. Now will you please tell us whether this is a **qualitative** division or a **quantitative**, kind or numbers. Proceed: "42 And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken." Wait a minute. It is still "the kingdom," then; and not kingdoms. And the "divided" state is **qualitative**, just as any nation might have some strong characteristics and some weak ones. Now you may go on! "43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." You are excused, Mr. witness. The legs, feet, and toes are all of "the fourth kingdom."

Now, gentlemen of the jury, let me call your attention to paragraph 43. Here are expressed the **qualitative** characteristics—and just two—and to cause them—"they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

By this inspired witness we have made out our case, that the legs, feet, and toes of this image represent "the fourth kingdom." And "The Decline and Fall of the Roman Empire" has long been recorded. And neither iron nor clay exists today. All four represented by the image have gone down.

Yes, the image was struck upon the feet; not the toes, nor any one of them. See? And the stone kingdom was established in the days of "these kings." For to the first king, Daniel said, "Thou art this head of gold," and "this" is the singular number of "these," making Nebuchadnezzar the first of "these kings."

True, the kingdoms, and but four, did not exist at the same time; but the whole image appeared at the same time, and each succeeding kingdom absorbed the one before it. And when "the fourth kingdom" went down, all went down, as we see in Daniel 2:40-44 and 34, 35. Daniel did not say, In the day of these kings, which indicates that they all lived at the same time. He said, "And in the days of these kings shall the God of heaven set up a kingdom," v. 44. And to this end, "the other three kingdoms" did not have to be "then upon the stage." But all had not passed off the stage till Christ came as King. See?

These four were **carnal** kingdoms—kingdoms of this world; but "the kingdom of God's dear Son" (Col. 1:12, 13; Eph. 2:19; 1 Pet. 2:9; John 3:5), on the other hand, "is not of this world," v. 36. Of

this kingdom, the Lord delivered the keys to Peter, and he admitted the Jews as "citizens" (Eph. 2:9) on the Day of Pentecost, the first after the Lord arose from the dead; and the Gentiles later. (Acts 2; Acts 10; Acts 15:7.) And from a "stone" this kingdom of Christ became "a great mountain," which it could not do after Christ comes, unless there is a chance after death to become a Christian; a doctrine the Bible does not teach. (2 Thes. 1:6-9; 2 Pet. 3:9; Lk. 12:16-22; Jno. 5:29.)

When you say, "He is coming soon," you say what you do not know to be true. I doubt very seriously whether you have even obeyed the Gospel by way of getting ready for Christ to come; but even if you have done so, there are many more who have not done so. And you should patiently wait as long as God does (2 Pet. 3:8, 9; 2 Thes. 1:7-10.)

The fact that Christ's kingdom, "the kingdom of God's dear Son" Col. 1:12, 13, is **spiritual**, and this "holy nation" 1 Pet. 2:9, as "a royal priesthood," "offer up spiritual sacrifices," I say this fact does not mitigate against its being a **literal** kingdom. Are not Christians **literal**? Is not Christ **literal**? He has "all power" now given to him "in heaven and in earth," Mt. 28:18. What king ever had more power or more territory? We see him "crowned," Heb. 2:9. He has a "scepter," "Heb. 1:8. "He shall be a priest upon his throne," declared Zechariah (6:13), "a priest forever after the order of Melchisedec," Heb. 6:20, who was "king of Salem, priest of the most high God," Heb. 7:1, "that all people, nations, and languages should serve him," Dan. 7:14. (Mark you: It does not say would serve him; but should.)

Yes, the kingdom of Christ is **literal** and **spiritual**, and has nothing to do with such kingdoms as were represented in the image. And now is the time for it to increase. Hence the amnesty proclamation, the good news, the gospel of Christ, is to go to "every creature," Mk. 16:15, to "all nations," Mt. 28:19. And before he left, he said, "That repentance and remission of sins should be lieveth and is baptized shall be saved," Mk. 16:16. preached in his name among all nations, beginning at Jerusalem," Lk. 24:47. And there they began, Acts 2. And when he commissioned them to preach, he gave this promise: "He that be- And when sinners asked, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins," Acts 2:38. "Then they that gladly received his word were baptized: and the same day there were added unto them: about three thousand souls," v. 41, "translated into the kingdom," Col. 1:12, 13.

Now, if you have been made free from sin, what **form** of doctrine did you then obey? "But ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness," Rom. 6:17, 18.

And I ask: What "form of doctrine" have you obeyed, that, as a result you were made free from sin and became a servant of righteousness? You better get this right now.