

W. A. Reynolds

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. XIX

2921 Whittier Blvd., Los Angeles 23, California, January, 1946

No. 1

A BEAUTIFUL LIFE

By Paul O. Nichols

The Beauties of The Creator

As man views the lofty mountains with their magnificent grandeur or the beautiful forest with its towering majestic monarchs, or as he looks upon the vast expanse of the ocean with its ceaseless surging motion, whose waters beat endlessly upon shifting sands, he sees the handiwork of an omnipotent God. And as he gazes into the heavens and there sees the bright sun blessing the world with its radiant splendor, the glittering diamond-like stars shimmering above, and the glorious harvest moon with a beauty all its own, and all of the planetary system working in perfect unison and harmony, he sees a declaration of the glory of "the Father of lights, with whom is no variableness, neither shadow of turning" (Jas. 1:17; Psa. 19:1).

Who could look into the face of the beautiful crimson rose, or smell the fragrant scent of the lilac, and then have the unashamed ignorance or unmitigated affrontry to say that there is no supreme being? Who after noting the greatness of the creation, could believe the foolishness of the theory of evolution, which is absolutely unfounded and unpredicated upon any truth? The Creator has splashed all of the bright hues of nature in the so often unappreciated things about us; all in harmony with each other. The rainbow during a refreshing shower, the sunset at the end of day with its gold and crimson and purple colors, the green fields and valleys, the dainty little multiple colored wild flowers, and all of the glowing festival robes that clothe nature in the autumn season should remind us of our God.

The Artists

The art galleries of the world are furnished with the works of some great and noted painters. I am sure that all of these artists were careful in their selection of colors and the way in which they applied their paints. They did not haphazardly paint their pictures, but with an aim in mind they worked toward an end. Their efforts were rewarded with the placing of their works in honorable galleries of art at the price of a great sum. All artists have not been honored with such a reward, for all have not been worthy.

The Master Painter

We may view with awe the paintings of great men, and stand amazed at the ability that they

have shown, but the picture that challenges our attention above all others is the picture painted by the Son of God—the picture of His own life. It will never claim a place in the galleries of earth, but it will always have a prominent place in the hearts of true Christians. Ever careful was he that each stroke of the brush was applied with the pleasure of the Father (Jno. 8:29).

Every Man A Painter

When a man comes into the world the canvass upon which he is to paint the picture of his life is clean. Each individual applies the paints himself. Repulsive and shameful pictures have been the products of many, because they have used the dull and ugly colors of the "works of the flesh" (Gal. 5:19-21). But thanks be unto God, for He has made provision by which we may completely erase all of our mistakes and repugnant errors and begin to paint anew the picture of life (Rom. 6:3, 4). In the place of using the dull colors of the works of the flesh, we can then use the bright hues of the "fruit of the spirit" (Gal. 5:22, 23). And each time we make an honest mistake the Lord has provided a way by which we may erase it (Jas. 5:16; 1 Jno. 1:9). The last stroke of paint is applied when we take our last breath.

The picture of our life can be as beautiful as anything in nature if we are careful to make each stroke count, and only apply the paint that is the most beautiful. What kind of a picture are you painting? Will it be worthwhile to look upon in the day of judgment?

PERFECTION OF CHRIST

By John L. Reynolds

"And being made perfect, he became the author of eternal salvation unto all them that obey him (Heb. 5:9). Many passages of Scripture usually regarded as difficult are not so hard to understand after all if we give them a more careful study. When we think of the perfection of Christ, it is easy to accept this perfection as it is in harmony with the Bible. However, when we think of Jesus becoming perfect or being made perfect during the time of His incarnation and work as a teacher, it is more difficult to understand. The question is sometimes asked, "How could Christ become perfect when he was already the divine Son of God and a partaker of the infinite divine attributes?" As far as Christ's character is concerned, He is not represented by the Word of God as having made any improvement whatsoever in

it. He was not made better in character during His stay with men.

But in the face of all of this it remains that the apostle in the Hebrew letter says He was "made perfect" (Heb. 5:9) and that "it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Heb. 2:10). The word "perfect" signifies completion. It comes from a word that means going on unto the end, i. e., completing or perfecting a work or a journey. Christ completed the work for which He came to do. It was only after He completed His work that He was prepared to offer salvation unto the world. And the Hebrew writer says that He was made perfect through sufferings, i. e., He had brought to a completion His work through sufferings.

These sufferings were endured on the cross; and when Christ died on the cross, He brought to a completion the work which He came to do. It was only after the completion of this work that He could offer salvation unto the world. The great commission was given after he said, "It is finished" (Jno. 19:30), on the cross. Jesus said to His Father, "I have finished the work which thou gavest me to do" (Jno. 17:4). It was only in the finishing of His work on the earth that the fullness of the gospel could be preached in all the world. He then sent His apostles into all the world to bring to them the perfect plan of salvation.

We are told to "be perfect" (2 Cor. 13:11), and Paul exhorts us to "go on unto perfection" (Heb. 6:1). Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). All of this means that we should go on unto the completion of the work which we have begun as the children of God; it means the same as being faithful unto death. One of the greatest mistakes of men is that they may start a good work and fail to finish it. Many of them return to the weak and beggerly elements of the world. God and Christ always completed the work which they began. In the creation it is said that God's work was finished.

Christ finished what He undertook to perform. Men may fail to complete a good work or a good character. We are perfect as our Heavenly Father is perfect when we complete our Christian race on earth. We can understand the terms "perfect," "perfection" or "completion" when we properly understand the significance of finishing a work that we have begun. God and Christ finished every work that they undertook. As humble followers of Christ we must adopt the right course of life and then bring it to a successful consummation by continuing to walk in the paths of righteousness until we are called away to glory. This is perfection.

—Ceres, Calif.

Churches of Christ are independent congregations bearing no denominational name, subscribing to no creed, accepting the Bible as the Word of God and the one authority in matters of faith and practice.

TAKING YOU TO RECORD

By Clovis T. Cook

When Bro. Ervin Waters held a meeting at McKinney, Texas, in 1944, he was challenged for a discussion by the cups brethren. Negotiations concerning propositions were finally completed with Bro. C. R. Worsham, the man selected by the cups brethren to represent them. The time and the place was chosen. Bro. Wayne Enix moderated for Bro. Worsham and Bro. Waters asked me to moderate for him. The debate was held as has been previously reported.

Bro. Waters asked me to report the debate since it would be improper for him to report it. We decided not to attempt to report the pro and con arguments because we knew that justice could not be given in a brief article to an eight night debate or over sixteen hours of speaking. We were willing to let the debate rest on its own merits and let the efforts be judged by those present. But Bro. Worsham made an egotistical report in his paper and Bro. Enix made one in the Church Messenger. I shall only reply to the garbled report given by Bro. Enix. I kept notes during this debate and it is my impression that these brethren knew it. I am striving to "take you to record this day" and not given an array of misrepresentations to make it appear that there was only one speaker.

The opening night found Bro. Waters in the affirmative and according to the rules of honorable discussion I, as his moderator, was to open and close the service. Ignoring this fact Bro. Enix came to me to ask if he could speak. Through sympathy we granted his request and let him have the opening words. Then Bro. Enix also requested that we have no "doorstep" arguments. When I took the stand to read the propositions, I reminded the audience that there were to be no "doorstep" arguments. On the third or fourth night Bro. Enix started an argument on the outside after the session, thus becoming the first and only man, as far as I know, to break his own rule. It was bad to lose the argument with Bro. Paul Nichols, but it was still worse to be the first man to break his own rule. When I asked him about it later, he admitted his guilt. It was HIS rule and not OURS.

Bro. Waters began his affirmative on the wine question Sunday, June 24, at 8:45 P. M., by showing from Matt. 26:27-29 and Mk. 14:23-25 that the "fruit of the vine" was the drink element Christ used when He instituted His supper. Bro. Waters read from the following translations; Moffat's, Weymouth's, Sawyer's and Worrell's. Bro. Waters showed that the fruit of a vine or tree is actually produced by that vine or tree, referring to God's natural law as proof (Gen. 1:12, 29; Jno. 15:4), and that since fermented alcoholic wine was not produced by any vine under heaven, fermented alcoholic wine was not the product or fruit of the vine. Bro. Worsham was never able to meet this argument.

Bro. Waters showed that if nature is allowed to run its destructive course in fermentation, the ascetic fermentation would change the grape wine

into grape vinegar and that this in turn would oxidize. Bro. Waters asked Bro. Worsham where the line was to be drawn, and if vinegar were the product of the vine, and if vinegar could be used on the Lord's table. Bro. Worsham replied that vinegar was the product of the vine but he never would say whether or not it could be used as the drink element in the communion.

Bro. Waters conceded that wine might have some medicinal value and stated that he did not oppose its use as a medicine; but he challenged Bro. Worsham to show where the Scriptures authorized the use of it in the communion. This Bro. Worsham never did.

Bro. Worsham admitted that he did not teach his children against wine drinking! He then took the position that the deacons could drink a little wine (1 Tim. 3:8) but that the elders could not drink any (1 Tim. 3:3). Bro. Waters replied that if this be true then the elders could not commune if fermented wine were used. The next night Bro. Worsham changed and said 1 Tim. 3:3 did not mean that the elders could not drink wine. "He who digs a pit sometimes falls into it himself."

Bro. Worsham took the position that the Jews began to use wine in the Passover but admitted that God did not put it there; and then he reasoned that Christ used what the Jews had, i. e., fermented wine. Bro. Waters exposed this by showing that Bro. Worsham had Christ keeping the traditions of the Jews rather than what God delivered, for Bro. Worsham admitted that God never put fermented wine in the passover.

Bro. Worsham tried to leave the impression that the Lord commanded the Jews to drink wine by referring to the wine commanded to be used as a drink offering with their sacrifices. Bro. Waters read Num. 28:7 and showed that this wine was to be poured out unto the Lord for a drink offering. Bro. Waters insisted that if Bro. Worsham would pour his strong wine out instead of drinking it, we would have unity.

Bro. Waters showed that the Lord rebuked Israel because they desired prophets who would prophesy unto them "of wine and strong drink" (Micah 2:11), and he showed that the Lord said those prophets walked in falsehood and did lie. Bro. Waters admitted that the Jews began to use wine in their feasts and showed that the Lord rebuked them for it (Isa 5:12) and that it was one of the reasons Israel went into captivity (Isa. 5:13) and that its usage caused hell to enlarge itself (Isa. 5:14).

Bro. Worsham in his affirmative on the bread argued that Christ broke bread (Matt. 26:26; Mk. 14:22) but that we did not know how to break the bread. Bro. Waters replied by showing that the breaking of bread was an individual act performed by every communication (Acts 2:42; Acts 20:7; 1 Cor. 10:16-17). Bro. Waters showed that there was only one kind of breaking performed by every communicant. Bro. Waters insisted that Bro. Worsham tell what the antecedent of "this" was in "this do" (Lk. 22:19). Bro. Worsham read 1 Cor. 11:24-25, but Bro. Waters showed that the antecedent of "this" in Lk. 22:19 cannot be found in another book written by another writer at an-

other time. Bro. Waters showed that it was not stated in Lk. 22:19 that Christ told his disciples to eat, but that what he had done he commanded them to do when he said, "This do." Bro. Worsham was either too ignorant to know or too unfair to admit that the antecedent of "this" in Lk. 22:19 was the action of Christ described by the verb "brake." To have admitted it would have made it much more embarrassing for Bro. Worsham in explaining the extra breaking that his proposition called for and his practice demands. We are still waiting for Bro. Worsham to tell us what the antecedent of "this" is.

Bro. Worsham could not show any reason, Scripture or example for his extra breaking. He had an ultra special act of breaking which Christ and the disciples did not have.

Wayne in his report accused us of claiming that "an empty container is the cup of the Lord." This is as false and untrue as it can be. I have never heard one of my brethren make this statement, and I do not believe Wayne has either. Bro. Waters repeatedly stated that he did not teach that an empty cup was the cup of the Lord but that the cup of the Lord was a cup containing the fruit of the vine in an assembly for the communion. The person or persons who assisted Wayne in making this report surely knew better. If he had no help, you cups brethren should caution the boy about such loose statements.

Brother Worsham accused some of our congregation of using a glass instead of a cup, as if he did not know that a glass is a drinking vessel and as if he thought a cup had to have a handle on it to be a cup. He tried to make a point on this by setting a pitcher, a glass, and a tea cup on the step approaching the rostrum and asking a little boy to come up and get the cup. Naturally, the little boy picked up the container with a handle because he only was familiar with the colloquial usage. Bro. Waters replied by saying that Bro. Worsham had contended throughout the debate that the liquid or contents was the cup. So Bro. Waters poured some of the contents of the cup out upon a piece of paper, saying that this is what Bro. Worsham called the cup, and then he set the cup beside it on the step. Bro. Waters asked the same little boy to come and pick up the cup; and the little boy unhesitatingly came forward and picked up the cup (vessel), leaving the liquid on the paper where it was. Bro. Waters turned to Bro. Worsham and said, "Even the little boy knows that the liquid is not the cup." Why did not either Bro. Worsham or Bro. Enix report this incident in their reports?

Bro. Worsham kept talking about large crowds and asking Bro. Waters how to commune them. Bro. Waters replied by asking Bro. Worsham if he went to hypothetical and suppositional crowds for authority or to the Bible, and he challenged Bro. Worsham to find an assembly for the communion in the Bible that used more than one cup. And Bro. Waters said that if Bro. Worsham could imagine big crowds, then he could imagine still bigger crowds. He asked Bro. Worsham how he would teach a crowd of fifty million people

(Continued on page twelve)

Old Paths Advocate

PUBLISHED MONTHLY AT LOS ANGELES, CALIF.

Entered as second-class matter April 24, 1945, at the post-office at Los Angeles, Zone 52, Calif., under the Act of March 3, 1879.

EDITORS

HOMER L. KING—2921 Whittier Blvd., Los Angeles 23, Calif.
HOMER A. GAY—Lebanon, Mo.

PUBLISHER

HOMER L. KING—2921 Whittier Blvd., Los Angeles 23, Calif.
H. E. ROBERTSON, Assistant—Phillipsburg, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR.....\$1.00
SINGLE SUBSCRIPTION SIX MONTHS......50

Printed by Laycook Printing Co., Jackson, Tenn.

HERE AND THERE

Over The Years:—We are, indeed, thankful to the Heavenly Father and to the loyal friends of the Old Paths Advocate for the progress made over the years I have served in my weak way as publisher of this paper. I appreciate the way my brethren have stood by me, overlooking all my errors, and kept right on supporting the paper with their money, time, and influence, until today the paper goes into over 20 times as many homes as when we took over in January, 1932. For a number of years we had a struggle to make ends meet to finance the paper, but by persistent efforts we have kept going and have to a great extent overcome that hardship, it would seem. However, we must ever keep in mind that we have never tried to make any profit from the paper, and with but a few months exception, I have given my time and labor gratuitously in publishing the paper, and so have all others who have in any way helped in mailing out, etc. Let us ever remember that if the paper is anyone's obligation or responsibility, it is of all who are interested in its cause. It is not a personal enterprise of mine, nor of Bro. Gay's, by which we look for financial profit. I feel that it belongs to all the brethren, in a way, who believe in the cause it espouses of stemming the tide of digression in the church. We hope to keep it true to the policy and cause stated in the first number under its present name, and subsequent issues the first month of the years. We should never "rest on our oars," nor feel that we have reached our goal until the paper goes into every Christian home in all the world. Our past accomplishments have been due to the united effort put forth behind the paper, and we pray that this same united effort may continue in 1946, for our work has only begun. Now and then we must look for a "Judas" who will turn traitor, but remember the Savior and the Apostles had the same. We extend our very sincere thanks and appreciation to all the preaching brethren, who have so loyally helped over the years since 1932. Our best regards and prayers for a profitable year in the Lord's blessed cause in 1946. We hope to be able to serve you all better, the Lord willing, in 1946.

Books:—Yes, we still have a supply of "Old Paths Pulpit," a book of 33 sermons and essays, by as many preachers of the Church of Christ, also a short history and photograph of each preacher. The book is meeting with much praise. One of our preachers, who ordered a number of the books said: "I wish I had ordered a thousand copies instead of twenty." The price is \$2.00 per copy, postage prepaid by us. Too, we have a good supply of Brother Water's little book on "The Communion," which has been received with much praise. The price is 25c per copy; five copies for one dollar, or two dollars per dozen.

Song Books:—The third edition of "Favorite Spiritual Songs," both old and new songs, compiled by the OPA force in 1944, is still selling, finding its way into new fields all the time. The price is 35c per copy; \$3.75 per dozen; \$13.50 for 50 copies; \$26.00 per hundred; postage paid by us.

A New Song Book:—We are working on a new book for 1946, and much of the material has been collected. We mean to try to make it better than the 1944 book, but that will be a big job. If possible, we want to make it about the same size, general purpose book, and for the same price. It seems we shall have more songs by our own brethren in the 1946 book. A number of good new ones are already in my hands, and we hope to get the book to the printers by the time you read this.

Send all orders for all the above books to Homer L. King, 2921 Whittier Blvd., Los Angeles, 23, California, until further notice.

Back to Missouri:—By about February 1, we hope to move back to Lebanon, Missouri, where we shall then mail out the Old Paths Advocate from that address, as in the past, except for 1945, when Bro. Nichols and family looked after the mailing out from a Los Angeles post office. We hope to be able to serve the paper better and be more prompt in filling orders for books, when we can have a more permanent address than we have been able to maintain in California. However, since I am to be in California all of January, you should address me at the above address until further notice.

—Homer L. King.

HE IS WITH US

Lonely? Not while God is near. Sad? Not with many hearts to cheer. Tired? Not with Christ to spur me on. Fearful? Not with Him to lean upon. Happy?

Oh, what foolish questions these,
When we seek our Lord to please!
Did He not the promise give,
That to all who seek to live,
Ever walking in His way,
He is with them day by day,
Anywhere, on any shore?
Surely, we could ask no more.

—Mrs. L. N. Byford.

MAINTENANCE OF BRETHERN IN CPS

Church of Christ, New Salem, Miss.,	
Hulon Smith	\$30.00
Church (Carter), Davidson, Okla.,	
Clyde Middick	25.00
Church, Wilmington, Calif., Wm. M. Russell	25.00
Church (4th St.), Waco, Texas, L.N. Byford	10.00
A Sister, Waco, Texas	20.00
Total	110.00
Carried over	.41
Total for 12 boys	110.41

Evidently, due to the Christmas rush, some of my mail has failed to reach me as we go to press, hence the small amount above, as a number of congregations and individuals who have sent regularly are not in the above report. We trust that they will reach us within a very few days. Surely, the brethren will not let the boys down to the extent above. One church reported they were sending their contribution directly to one camp, but did not say how much, nor whether it was to be prorated equally among all 12 or how, hence I have no way of knowing how to untangle a complication like that, nor am I responsible in any way for that contribution.

—Homer L. King, 2921 Whittier Blvd.,
Los Angeles, 23, California.

MISSOURI MISSION WORK

Brother Cook spent the first three weeks of November in mission work and visiting prospective work at Grogan, Willow Springs, Galena, Competition, Dora, Vanzant, and Lebanon. No visible results. Support received \$41.23, from various places above.

Contributions for mission work were: Lees Summit — \$200.00; Clio — \$10.00; Lebanon — \$25.00; balance carried over—\$285.32; Total on hands Dec. 1—\$520.32; less \$4.52 for printing, and \$118.15 to Bro. Cook, leaves \$397.65, or the balance Dec. 15.

Note: the above report, includes a part of December, as Bro. Cook closed his part of the mission work, preparatory to leaving for work in Calif., hence this closes our reports of the Missouri mission work.

—C. W. Van Stavern, Lebanon, Mo.

LET YOUR LIGHT SHINE

How often we hear someone say: "I have no influence, no opportunity to do much for the Lord; no talents; and I am only one of a million anyway."

Brother, if the above has been your cry, please remember that the star in the sky is only one of a million, but that it is none the less a thing of glory for that. The dew drop in the morning is only one of a million, yet it leaves a tiny spot fresher than it was before. The blade of grass is only one of a million, but it helps to provide comfort for man or beast. So, go on your way, brother, doing the very best you can every passing day. Let your light shine, be it ever so small, "before men, that others seeing your good works, may glorify your Father, who is in Heaven."

—L. N. Byford.

OUR HELPERS

Here each month we give the names of all who have sent us one or more subscriptions for the month ending the 20th. We are very thankful to all for the increased interest in soliciting subscriptions. Too, we are very thankful to some for their interest in sending us a good list of new names, for which they paid themselves. Let us all keep pushing the paper into new homes.

The Byfords—42; Homer L. King—17; Homer A. Gay—8; Lena Pelfrey—8; Fred Kirbo—5; Ervin Waters—5; L. C. Dent—4; C. G. Fancher—4; Jim Thompson—3; Mrs. F. N. Newman—3; J. F. Cobbs—2; Valley Stone—2; Jesse French—2; D. B. McCord—2; C. C. Brown—2; Mrs. W. E. Campbell—1; E. A. Newman—1; Mrs. John Hickey—1; Chas. F. Carroll—1; Dora Barker—1; Gayland Osburn—1; Mrs. Voy Wilks—1; Belle Hazen—1; Leslis Cato—1; G. H. Horton—1; James Winchester—1; Total—120.

PASSED ON

Holt—Brother Ollie L. Holt, of Abilene, Texas, was born April 7, 1896; departed this life November 20, 1945, of pneumonia.

In 1923, he was united in matrimony to Naomi Lambert; to which union three children were born.

Brother Holt obeyed the gospel in 1937, at Cedar Gap, under the preaching of Bro. Ervin Waters, and has since remained a faithful servant of the Lord, being a very faithful attendant at the worship, even when he could hardly walk. He often said: "I wish I could do more for the cause of Christ." We feel that to him belongs the promises in Rev. 14:13, and that our loss is Heaven's gain. He is survived by his faithful wife and three children, all of whom are Christians. He also leaves other relatives and friends to mourn his passing.

The writer spoke words of comfort to the bereaved, and Bro. Clarence Snodgras conducted the singing and Scriptural reading. Interment was in the Cedar Hill Cemetery, at Abilene.

—T. F. Stewart

OUR BOY

There is no blue star in our window,
We display, no flags of hate;
There is no glib talk of "Our hero,"
Nor of "victories" soon or late.

But, our boy is gone this evening;
Gone like a million more,
But not to train for destruction,
Nor attack on a foreign shore.

He will drop no bombs on the helpless;
There is no red stain on his hands;
No mother will wait for her boy,
Whom he killed in a foreign land.

But our pride overflows this evening,
As if it came from above—
While others are trained for hatred,
Our boy is trained for love!

—Selected.

McGaughy-Holt

Brother Edward McGaughy and Sister Helen Doris Holt were united in matrimony, December 12, at the Fourth Street Church of Christ, in Waco, Texas. The building was filled with friends and relatives to witness the occasion. They are to make their home in Waco. We wish for them many happy years together. The writer, a cousin of the bride, officiated.

—Cyrus Holt.

GOOD ADVICE

Do more than exist—LIVE! Do more than touch—FEEL! Do more than look—OBSERVE! Do more than hear—LISTEN! Do more than listen—UNDERSTAND! Do more than think—PONDER! Do more than talk—SAY SOMETHING!
—Selected.

WHAT CAN I DO?

Many people ask the above question, saying they are not able to preach, teach a lesson, lead a song, lead a prayer in public, etc. While that may be true, yet there are many things that all can do, just as Paul tells us. Hear him: "As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). This does not even hint that we are to do good only to them who do good to us. Opportunity is defined by Webster to mean, "occasion." Hence, every time we have an occasion to do good to anyone, let us do it cheerfully. Note, too, that Paul says to do good. Therefore, anything that is good we may and should do unto all men. Never are we admonished to do evil to anyone. Well, it is good to visit the sick (Matt. 25:36, 40). It is good to help the widows and orphans (Jas. 1:27); and it is good to read the Bible, to pray, to teach others privately, to give to the needy, to attend the meetings of the church. It is good to "add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, and to brotherly kindness love."

I feel certain that most members of the Church of Christ know that they should do these good things, but so many continue to neglect their Christian duty on these matters, but let us take heed how we continue to neglect these important matters. Hear James: "Therefore, to him that knoweth to do good and doeth it not, to him it is sin" (Jas. 4:17). James teaches us that to leave undone the good that we know to do is sin. But, Jesus says, "If you die in your sin, you cannot come where I am." And, sin is the one thing that will keep us out of Heaven. Let us not forget that every time we have an occasion to do good, we are commanded to do it, and, "Blessed are they that do His commandments" (Rev. 22:14). "Fear God and keep His commandments, for this is the whole duty of man" (Eccl. 12:13).

—Jesse French.

GETTING ACQUAINTED WITH THE PREACHERS



James Wyman (Jim) Russell, 755 Orange Ave., Fresno, California, was born at Everton, Arkansas, September 8, 1912; son of Ambrose E. and Alma (Mallard) Russell.

In April 1933, Bro. Russell was united in matrimony to Mary Semple, to which union one daughter, Elizabeth, has been born.

Brother Russell obeyed the gospel May 8, 1938, and immediately began to take an active part in the public work of the church. He worked three months with the classes and cups brethren before meeting Bro. Paul Hays, who taught him the way of the Lord more perfectly. He then worked and worshipped with the Sanger congregation, and being encouraged by those brethren, he soon began preaching the gospel. In 1942, he secured a house in Fresno, and employed Bro. Clovis Cook to hold a meeting which resulted in the establishment of a congregation, which today owns its own church building, at 755 Orange Ave. It is considered among the substantial congregations of faithful brethren in the state.

Brother Russell is a very tireless and zealous worker in the cause of Christ, being opposed to all innovations. He supports his family with his own hands, and at the same time does much toward the advancement of the Church of Christ, publicly and privately, being encouraged by his Christian wife in all his labor.

—John L. Reynolds.

RESPONSIBILITY

We are confronted almost daily with the most perplexing problem of the age—juvenile delinquency. The sectarians, the Catholics and even some who worship under the name "CHURCH OF CHRIST" claim that they are solving the problem by: (1) dances for teen-agers, (2) young peoples clubs and societies, and (3) the Sunday School.

We of the "faithful" congregations of the Church of Christ hear preachers and congregational leaders consistently maintain that all these organizations are erroneous in the light of Holy writ, therefore, none of them are pleasing or acceptable to God. However, we must admit that those practicing the use of Sunday School etc., are doing a good job of putting these organizations over with the people. When we discuss such matters, particularly the Sunday School, with those who believe in its use we have to admit that they are doing a better job of teaching in ERROR than we are of teaching in TRUTH. Is there a beam in our eyes? Can we safely criticize the Sunday School man for his method of teaching when our effort to do the same job RIGHT is practically nil? Never has God taken anything away

from man without giving him something better in its place. If we are going to teach that in God's due order the Sunday School must be eliminated, then let's search for God's instructions as to something better to take its place.

After crossing the Red Sea, God gave instructions to the Israelitish parents regarding the TEACHING OF THE CHILDREN. "And thou shalt teach them (the words of the Law) diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou riseth up" (Deut. 6:7). In other words, the fathers (parents) of old were to be teaching and acting or obeying the Law all the time. Today, in this present dispensation, the Word of God instructs fathers to: "Provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Is there any difference in these two commandments? We must admit that they both cover, very well, the same subject.

We learn that parents have the full responsibility of teaching "their" children and that the parent must be an example. Eph. 6:1 teaches us that children are to obey their parents in the Lord, therefore, the parent must of necessity command, demand and expect something of the child. Some will say: "Children are young only once so we'll just let them be wild." Others will say: "I don't know how to control my children." It is my opinion that the Word of God will give us the answer and that we must do what it says in order to please God.

As parents we have a greater responsibility than even the greatest of rulers and as CHRISTIAN PARENTS we have a duty which we must fulfill or be held accountable. When we learn to realize that just one act of neglect of duty, one excuse offered for not doing the things we ought, or just one "little" sin committed by us may cause our own children's blood to be on our hands and cause them to spend eternity in a devil's hell, perhaps we'll begin to do a little better than we have for the past generation. The FAMILY ALTAR has disappeared—WHY? Are our activities so great that we neglect the supreme duty? Did the "cares of the world or the lusts of the flesh" take the place of family Bible reading and prayer? For the most part we'll have to answer, "Yes, they did."

There is something that we can do about this situation, Christian friends, and I fear that if we fail to do it we'll stand accursed on the day of judgment. Beginning now we can, in our homes, re-establish the system of daily, family style Bible reading and prayer; we can be more careful of our language in order that the children have the proper example there; we can make our every act be an honest one; and we can be careful that we not forsake the habit of giving thanks before meals. To do these things properly teaches our children by example and as they become old enough we can teach them to do their part of the reading, praying, etc.

Some of us, as parents, will say, "It's so embarrassing to do the things that we are not ac-

customed to doing;" and others will say, "It makes me so nervous to do these things." Well, Paul says in Phil. 2:12 to "work out your own salvation with FEAR AND TREMBLING." Training our children certainly has to do with our salvation. We all plan to begin doing our duty before we die but that will not suffice in most cases. A child must be trained while it is in the training age.

Brethren, when we concede that the things suggested herein are our duty, and begin to practice obedience of them, then and only then can we safely teach against the Sunday School and its kindred organizations without our "HAVING A BEAM IN OUR GOWN EYE." We can do much better than we have been doing; shall we join hands together and do it?

—James W. Russell
755 Orange Avenue
Fresno, California

FROM THE PAPERS

An editorial in the Memphis, Tenn., Commercial Appeal:

It is about time now to quit calling them "conchie," a word that carries a touch of approbrium, and to acknowledge that they were men of courage and conviction, even if their ideas were not in accord with those of the rest of us.

In New Haven, Conn., a conscientious objector who had volunteered for dangerous work in medical research died this week, a victim of infantile paralysis. He is just as dead as if he had stopped a Japanese bullet in Okinawa.

Those conscientious objectors objected to the sorry business of war as a principle. Others were fighting a war to guarantee the right of human individuality, the right of men to think and speak and act as conscience dictated.

War, a pernicious institution, silenced many of us, but it did not deter the conscientious objector from making his own sacrifice in his own way.

Is there any greater courage than that which enables a man to brave the taunts of his fellows?

They have become guinea pigs, they have performed menial tasks, they have suffered indignities and insult for a principle dearer than life and honor.

If the human race had been made up of conscientious objectors there would have been no violent deaths on Anzio and Okinawa.

They had the highest type of moral courage, the kind that is not rewarded with Purple Hearts. Through life, perhaps, they will have to dodge and duck their fellows, but some of them are as dead as those who perished on the beachheads.

Is there anything nobler than dying for a decent principle?

Comment

It surely is regrettable that more people did not learn the things, which this editor has to say about the conscientious objectors. There were thousands, who, really and truly, did not believe in war in anyway, but, as this article says, they "were silenced" and many boys who were badly in need of help from the preachers and leaders of the congregations did not get it, all because

said preachers and leaders were afraid that they themselves might be criticised by someone.

Recently a number of boys of the Church of Christ have come back from the Army and the general rule with these boys is that they either are not interested in the church, or, they make a full acknowledgement of their wrongs. I have taken the confessions of some of these boys, and I have just wondered how I would feel about it if I had been the preacher that told the boys to go ahead into the Army. I surely would hate to be guilty of advising one to do something, and then be the one who took their confession of wrong doing as a result of it! It seems to me that anyway preachers of the gospel should be big enough to not have to "turn their coat" every time a war is declared and again every time peace is declared. What a vast difference it would make if even all of those who claim to believe in Christ would agree with Him on the war question!

May the Lord help us to be "strong in the Lord and in the power of His might" (Eph. 6:10).

—Homer A. Gay.

ITEMS WORTHY OF MENTION

I was with the little congregation at Oak Grove the 2nd Lord's day in November, and like John I rejoiced greatly to find them walking in the Truth, as we have received the commandment of the Father (2nd Jno. 4).

If you remember, this is where Brother Lynnwood Smith and I did some mission work in September and October with good results. They are blessed with several male members who have a mind to work for the Lord. I am to be with them next Lord's day and will go to a near by community church house for the evening service where I have been invited to preach. We expect to go there monthly. I feel this is a door of opportunity. Brethern pray for me that I may make it manifest as I ought to speak (Col. 4:3-4).

I closed a good meeting of eight days duration at Graham, Oklahoma, November 26. This meeting started under very peculiar circumstances. This congregation was started about 15 years ago as a result of a division at the Bit Shop congregation over the way the bread in the communion should be broken. Since that time they have used preachers who advocate the breaking of the bread in two pieces for the communion, as well as Sunday School and cups preachers. Recently I was requested by one of the leaders to assume the leadership of the congregation and take charge of the keys to the church house, contribution, etc. This I refused to do until it was put before the membership. It was arranged for me to preach there Lord's day evening, November 19. My subject was on True Worship. The members assured me that they believed that I had presented the truth. We continued the meeting till the following Lord's day at which time ten confessed their faults. Eleven restored in all. The leaders decided they could not worship with us and resigned. We hope that we can sometime convince them of the truth.

Someone is going each Lord's day to assist them

until the time when they develop leadership sufficiently to carry on themselves. The Healdton congregation was a great help in this meeting for which we are grateful, both for the moral and financial support. The Bit Shop congregation was also a great help. To God be all the praise.

Brother J. D. Elmore is back home after a long absence as a non-combatant, for which we are thankful. He is a good teacher and will be a great help here. He gave us a splendid lesson last Lord's day evening at Healdton.

Brother Jessie French was also with us recently. He had just lost his mother for which we sympathize with him, but with all he had to bear he gave us a splendid lesson on Christian Duties. We appreciated it very much. I am sure, if nothing happens to him, he will become one of our strongest defenders of the truth.

Singing School:—I have not heard directly from but a few, relative to the singing normal at Ardmore. However, I have heard through others of a number who contemplate attending. We are going forward with the plans. I have been corresponding with C. T. McCormack of Dallas. He comes highly recommended by J. R. Baxter of the Stamps Baxter Music Co. He is a preacher of the Church of Christ and is thoroughly acquainted with our needs in a school of this kind. Mr. Baxter says "he knows every phase of the song work," and I think he is reasonable in his price. So, Brethren, we have the place and the instructor now the question is, shall we have the school? If so, let me know by hearing from you. I have no way of knowing for certain what you want unless you write me. I would suggest that the school be held sometime in April, if that is suitable or not suitable to the most who wish to attend, let me know.

Brother Lynnwood Smith came by on his way to Waco from a meeting. We called most of the members together and sang, prayed and enjoyed each other's Christian fellowship. The congregation here is always glad to have Lynnwood come by. He is loved and appreciated here.

The get-together meeting at Sulphur the second Lord's day in November for the purpose of discussing the mission work in Oklahoma, was an inspiration to all who attended. Brother J. N. Hawkins and Brother McNeal both of Oak Grove accompanied me to this meeting. There were a number of congregations represented there but there were a number who were not there. What is the matter brethren? Haven't you heard the Macedonian call? The next meeting is to be held in the spring at Ada. I hope to see all the loyal congregations in Oklahoma represented at that time.

If this does not prove too lengthy and the Publisher and Editors of the Old Paths Advocate think it is worthy of publication, I may come again sometime under the same heading.

—Tom E. Smith.

Oratory: the art of making deep noises from the chest sound like important messages from the brain.—H. I. Philips.

From the Fields

Batsell Moore, Minersville, Calif., Nov. 21.—I enjoyed a visit to Oregon recently. The check through the OPA was much appreciated. There is nothing definite as to when I may be discharged from camp.

J. B. Lasater, Jr., 3439 NW 17th St., Okla. City, Okla., Nov. 23.—We are really well pleased with the faithful church in this place. It seems that all are willing to do anything they believe to be right.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Nov. 22.—We had a good meeting with Bro. Kirbo doing the preaching. The result was one confession of faults. Last Lord's day, I baptized one. We want to complete our house in the spring.

Carlos B. Smith Rte. 1, Wesson, Miss., Nov. 21.—I was with the faithful brethren at Lawrenceburg, Tenn., the first Lord's day, inst., which I enjoyed. I was with the brethren at Hammond, La., last Lord's day. They continue to carry on in the Bible way, asking the prayers of the brethren.

C. C. Brown, 1016 So., 8th St., Yakima, Washington, Dec. 14.—We are still carrying on the services in the Bible way in our home. We were glad to have Bro. and Sister Claud Adair and son visit us in October. We enjoy the OPA very much, also the book of sermons, Old Paths Pulpit.

L. T. Cryer, Rte. 4 Box 758, San Angelo, Texas, Dec. 14.—The church here is doing fine. Bro. Reed Chappell preaches for us once a month. He is doing good work. I hope you are well Bro. King, but the flu is raging here, and very few families have escaped it.

Clyde Middick, Davidson, Oklahoma, Dec. 14.—Brother Bill Rhoden, from Okla. City, was with us recently, preaching Saturday night and Sunday for us. All seemed to enjoy his lessons. We are enclosing a check for \$25.00 to the boys serving in CPS Camps.

John L. Reynolds, Ceres, Calif. December 11.—I preached at Woodlake over Lord's day recently, and the interest was the very best, with several outsiders present, also some from the S. S. brethren. So, I think, all know where and why we stand as we do now. I feel certain the church in Woodlake is in a position to grow now, that they are united. The brethren there extend a hearty welcome to all the faithful preachers in Calif. to come by and preach for them.

Ervin Waters, 4436 Whittier Blvd., Los Angeles, 22, Calif., Dec. 14.—Bro. Chester King and I held a meeting at Glendora, Calif., Nov. 18-Dec. 2. Dec. 9, I preached at Taft for the first time in over three years, and that night heard Bro. Thomas at Montebello. May the Lord help us to exert a greater effort for unity and progress during the coming year.

M. T. Orear, Rte. 1, Box 302-A, Marysville, California, Dec. 13.—For building a place of worship at Marysville, we have received the following contributions: Church of Christ, Siskiyou St., Los Angeles—\$25.00; Whiteharrell church, Levelland, Texas—\$50.00; Brother Foy Wilks—\$5.00; Another party—\$40.00. We wish to thank all for their liberality in helping us to build a place of worship.

E. H. Miller 1003 Truitt Ave., LaGrange, Ga., Dec. 13.—The church here continues to grow in number. I baptized two more last week-end, making 15 who have obeyed the gospel in the past two months. About all of these baptized are from new families who have become interested. One who obeyed last Lord's day comes from a family of eleven, which gives hope of others coming in. We are certainly having fine crowds and interest. We pray it may continue.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Dec. 15.—I recently baptized a young lady here. I just received the Old Paths Advocate, and I want ten more copies of this issue. Yes, and I want ten copies each month thereafter for at least a year. I want to scatter them over this town. I am placing one of the sermon books in the Library here, and I am passing one out myself. We shall be glad to have you come by, Bro. King.

Ray Asplin, 2835 NW 11th St., Okla. City, Okla., Dec. 3.—Since I recovered from my illness this summer, I have been assisting the congregations at Maud and at Stroud. We were made very sad over the passing of our good Brother Everett at Maud, but we know that, "Blessed are the dead who die in the Lord—and their works do follow them." The little church at Stroud, where Bro. Robertson held a mission meeting last summer are meeting in the City Hall. We plan to help these new and weak places all we can.

Jesse French, CPS No. 107, Three Rivers, Calif., Dec. 11.—Recently, I was at my home, Davidson, Oklahoma, due to the death of my mother. I want to thank the brethren, of Wichita Falls, Healdton, and Carter, for their kindness and sympathy shown to me and my sister. While in that part I gave two lessons at Carter and one at Healdton. Since returning to Calif., I gave a lesson at Parlier, and next Lord's day I am to be at Sanger. Bro. Luke Robertson was inducted into this camp last week. While we are sorry he had to come to camp, yet we are glad he is with us, since he had to go somewhere. Pray for us. We thank all for the financial help.

Gayland Osburn, 1428 E. California Ave., Glendale 6, Calif., Dec. 17.—I was with Bro. Paul Nichols during his meeting at Greenfield, also at Poplar. Dec. 2 I attended a part of both the singing school and meeting at Ceres, conducted by Bro. Homer L. King. Being at home for a while, I was privileged to attend the meeting some at Glendora, conducted by Brethren Waters and Chester King. On Dec. 6, I preached at Lodi. I am now at Stockton, attending a meeting conducted by Bro. King.

L. O. Jones, Hill Top, Arkansas, Dec. 6.—Brother Ray Nichols and wife, of Hollywood, Calif., en route to Missouri, stopped by over Lord's day with us. We believe that we were benefited by Bro. Ray's help on the lesson, it being the eleventh chapter of First Corinthians. In spite of his youth, Bro. Nichols seems to have considerable knowledge of the Bible and the New Testament way of worship. We were glad to meet him and wife and we pray he will preach the gospel with much success.

Frank Cobbs, 4522 McCorkle Ave., South Charleston, W. Va., Nov. 19.—I have not been able to work since August 26, but I am feeling better now. The church here is getting along fine. We had a good meeting recently, with two baptized, one of whom was from the Methodists. Bro. Barney Welch did the preaching at Stop 12. By request, he preached on divorce and remarriage. I hope the preachers get together on these questions, and all unite on the word of God. Let us fight sin and the Devil instead of fighting among ourselves.

L. N. Byford, 410 Clay St., Waco, Texas, Dec. 13.—The church at So. 4th. St., here is getting along nicely. Bro. Lynwood Smith was with us for ten days the latter part of November. He did some of his best preaching, and two were baptized and one confessed faults. Brother James R. Stewart talked on Wednesday night and one more was baptized and one restored. We are looking forward to having Brother King for a series of meetings in March. All faithful brethren will find a hearty welcome with us, when passing this way. Pray for us and the cause.

William M. Russell, 307 W. 165th. St., Gardena, Calif., Dec. 14.—The little congregation at Wilmington continues to struggle, but if we lost another family who plan to move north, we may discontinue to meet there and meet with brethren elsewhere. Having recently learned through the OPA and others directly of the needs of brethren in CPS, we are sending \$25.00 toward their support. Brother John Rose, serving in prison at Leavenworth, Kansas, has been recommended by prison draft board for parole to do work of national importance, under Civilian Supervision. I solicit the prayers of all the faithful in his behalf. (In Jesus' name, Who openeth the prisons to them who are bound, may we earnestly pray for this dear boy.—H. L. K.)

Clarnece C. Kessinger, Gen. Del., Ada, Oklahoma, December 11.—I have preached several times in the past month at Ada, and the results of which, were two restored and one baptized. The one baptized had been a Free Will Baptist for 45 years. I am now preaching four times per week. On Thursday nights, I preach at Garr Corner, Okla., where we have hopes of establishing a congregation. We are pressing along nicely now in Ada, gaining in number and in unity. We ask all the faithful to pray for us that the work may continue unhampered.

E. H. Miller, 1003 Truitt Ave. LaGrange, Ga., Nov. 19.—There was another soul baptized into Christ here yesterday, and it was evident that others were almost persuaded. The church here is doing fine. (Under date of Dec. 3, Bro. Miller writes again.—H. L. K.) We had another wonderful day yesterday. Bro. Gillis Prince was with us for three services, and another soul was born into the kingdom. Our collection was \$333.00, being a special collection to finish paying for my home. I am to be with the church in Wedowee, Ala., next Lord's day. I was with the church at Lawrenceburg, Tenn., last Lord's day, with one confession of faults. Bro. Lynwood Smith is to be with them for a meeting in '46, and I in '47. I pray that many souls will be added to the Lord the coming year.

Lynwood Smith, Rte. 1, Box 150, Wesson, Miss., Dec. 13.—Recently, I held a meeting at Advance, Ark., near Mountain Home. The meeting was well attended, and there was one confession of faults. This little church was restored last year, and Brethren Harvey Chapman and Edward Mead took over the leadership. They now have a faithful church. From here, I visited Lebanon, Mo., for a few days, preaching once at Lees Summit and assisting Bro. Cook in the services at Competition. En route to Waco, Texas, for a meeting at Waco, resulted in two being baptized and two restored, and the attendance was good. Preaching brethren, attending one or more services were: J. R. Stewart, Cyrus Holt, Tommy Holt, Jack Bledsoe, and John Staley. One Sunday afternoon, I visited Bro. Gay who was in a meeting at White Hall, which I enjoyed.

Raymond Bray, 2417 1/2, NW 16th. St., Okla. City, Okla., Nov. 22.—The church here is more than holding its own through the fall months, and has even gained a few members—one coming over from the cups brethren. The mission work is growing, and we had a good year, even though we did not have a man in the field full time. A congregation was established at Stroud, the meeting being conducted by Bro. Robertson. Another was established at Oak Grove, near Elmore City; the preaching being done by Brethren Tom and Lynwood Smith. Also, another church came over at Graham. Bro. Clarence Kessinger is to be in the mission field in Okla. next year. I think he will be able to do much good. It seems the cause in Okla. is on the upward swing. We are trying to help the cause at Maud. Let us work on.

Leonard Hendrickson, Mancos, Colorado, Nov. 18.—Last week-end a number of us spent some time in Texas. In company with Bro. Travis Cogburn, I went to his home at De Leon, and we attended the worship on Lord's day, meeting a number of Christian friends. On Sunday night we were in Wichita Falls, where we met a number of brethren. Bro. Clyde Middick, from Davidson, Okla., visited us in the camp from Oct. 24 to Nov. 2, helping us in the teaching and singing, which we appreciated very much. He is the first brother to remain with us long enough to really get an insight into our problems, so as to understand what it really means to be drafted. We learned to love him and to trust him. Should anyone desire to know more about us, our problems, etc., we suggest that you get in touch with Bro. Clyde, or come and spend a week or more with us. If we can stay here all the time without compensation, surely there are a number of brethren who can stay a week away from their "easy wages". We believe they will feel well paid for their time, and we had rather they would do that as to give us the wages they would make in that same length of time. We hope to visit the little congregation at Delta, Colo., as we can. Many thanks to all for the financial help.

Barney D. Welch, 1512 N. 7th St., Wichita Falls, Texas, Dec. 13.—After returning from meetings in W. Va., I was called to conduct the funeral service of Sister J. N. French at Chilli-cothe, Texas. She was a member of the Carter, Okla., Church and the mother of J. N., Jr., who is in the CPS camp in Calif. We extend our heartfelt sympathy to him and his young sister as they mourn the passing of their mother. Nov. 18, I preached at White Hall, Texas. We had a fine singing here at Wichita, Nov. 19. Nov. 20, I preached at Oklahoma City, to a nice crowd. I was happy to have my family, mother-in-law, brother-in-law (Earl Hayes) and his family with me at these services. Nov. 21, we attended services here. Bro. Fred Kirbo, and family accompanied me to Mancos, Colo., where Bro. Fred and myself conducted a two Lord's day meeting, Dec. 2-9. All the boys seemed to be in higher spirits as we departed. I certainly did enjoy the visit and the spiritual feast together. We do hope and pray that these boys may soon have their freedom again. May the Lord bless them all for their strong faith, courage and sacrifice. We thank the brethren who assisted financially in this trip, a result of their sincere interest in the boys and their families.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., Dec. 17.—The meeting at Greenfield closed Nov. 18. The faithful few have a struggle in that "Sodom." I visited several sessions of the singing school being conducted by Bro. Homer King at Ceres, also two or three services of the meeting that followed. Nov. 24-Nov. 30 I was at home, during which time I attended the meeting at Glendora being conducted by Ervin Waters and Chester King, where we have a new congregation. Breth-

ren Abe and Jim Smith, brothers of our beloved Tom E. Smith of Healdton, Okla., are in charge there. Dec. 2, I worshipped at Poplar, where I preached at the morning service. Bro. Gayland Osburn was with me, who is a fine young preacher. Dec. 9, our highly esteemed Bro. H. E. Robertson, formerly of Lebanon, Mo., and I drove to Marysville for worship. We both spoke on the lesson. That night I preached at Lodi. Dec. 13, I visited the boys, Bill Harmon, Luke Robertson, and Jesse French, in the C.P.S. Camp at Three Rivers. Brethren, let us not forget the faithful boys in the camps and elsewhere who are being persecuted for righteousness sake. Howard Nunnally of the Belden camp is spending his furlough in our home; he is expecting his release soon. Dec. 14 and 16, I assisted in the teaching at the home congregation in Los Angeles. Brethren, what are we doing to advance the cause for which Christ gave His life?

Homer A. Gay, Lebanon, Mo., Dec. 11.—We closed the meeting at White Hall, near Temple, Tex., the 18th. of November, with two baptized and three restored to the fellowship, and in all, it seemed that we had a good meeting. I got home the 20th., and was with Sonnyboy a week of his furlough. I worshipped and helped with the teaching service on Lord's day—the 25th. at Lees Summit. Ray Nichols preached for us that night. Wife and I left home the 30th. of November for Harrodsburg, Indiana, where we are at this writing in a meeting, which is to continue over the 16th. Sickness has caused the crowds to be smaller than common here, however, all seem to come that are able, and there seems to be a good interest. This is a good congregation, and there are lots of possibilities in this part. I would love to see some preacher kept busy in this part of the country for a year. Let us begin the new year with renewed energy and a stronger determination to withstand the Devil and to get the gospel before as many lost souls as we possibly can. Awake! Arise! The day is far spent; the night is at hand! Then, let us work while it is day: for the night soon cometh when no man can work. If every congregation of any size would help to establish another congregation in 1946, what a change it would make for good!

D. C. Kelley, P. O. Box 272, Woodlake, Calif., Dec. 10.—The church now worshipping at Woodlake, extends an open door for all who stand for but one loaf and one cup on the Lord's table. We are sorry to have to report that one family has pulled away from us, because we would not use preachers who advocate and worship with a plurality of cups, which, of course, we could not do. We are glad, however, the separation was done in peace and love, which we hope will continue, even though we cannot work and worship together. Bro. Reynolds worked hard to bring about a united and loyal congregation at this place, for which we are thankful. We are here to say as a congregation, and we ask the prayers and help of all the faithful brethren in Calif.

Homer L. King, Gen. Del., Stockton, California, Dec. 20.—The series of meetings with the brethren at Ceres, closed after about 13 days of very interesting meetings, with good crowds, without visible results, but some seemed "almost persuaded." The brethren reported the largest crowds that had ever been in their meetings. The brethren at Waterford and at Escalon are to be commended for attending in a body regularly. It was a pleasure to work with the brethren at Ceres, and we learned to love them even better. The church there is fortunate in having Brethren John L. Reynolds and C. T. Springs, gospel preachers, as residents of their community. They cooperated nicely in the meetings. I am now with the faithful few in Stockton in a two-weeks meeting, with one restored to date. We are handicapped by the rains, fog, and unusually cold weather for this part. Too, there is considerable sickness in the Lodi church, which has hindered their cooperation but many have attended, and the little church at Escalon has attended faithfully. We are looking for some to obey the gospel, in spite of hindering causes. Brother H. E. Robertson and family have moved into Stockton, who will be much help and encouragement. They plan to build a house of worship in Stockton soon, which they need. I go next to Waterford for at least a week of preaching, after which we plan to work our way south in the state, visiting a number of congregations, enroute to El Centro for a singing school about the middle of January, which will close our work in Calif. for some time, as we plan to work in Missouri, generally, in 1946. Pray for me.

TAKING YOU TO RECORD

(Continued from page three)

by one speaking at a time without the aid of any modern invention. Bro. Worsham replied that he could teach that many by relay. I thought at the time that he had said something he had not properly weighed. Bro. Waters then submitted these figures. If one speaker could reach 15,000 people under average prairie acoustical conditions, each relay man would reach approximately 10,000 new hearers. Thus, over one hundred days and nights of continuous speaking would be required to deliver one thirty minute discourse to 50,000,000 people, with one speaker at the time, and the service only about a third over! Many Lord's Days passed and the communion not reached yet! But Bro. Worsham said he could do it! If one speaker could reach 75,000 people with his voice so that they could understand and consequently each relay man reach 50,000 new hearers, it would take about 21 days to put over the thirty minute discourse to the 50,000,000 people. Think of an audience twenty one days and nights without food or sleep and the service only one third gone! But Bro. Worsham said that he could do it! Why did not he or Wayne report these figures in their reports?

Bro. Waters frankly admitted that he could not serve this many people with one cup and pleaded with Bro. Worsham to be man enough to admit that he could not teach them with one

speaker. Then Bro. Waters offered the Scriptural solution to their common problems. It would be Scriptural to have as many congregations as needed to enable us to serve one congregation with one cup and teach them with "one speaking at the time." This is Bro. Worsham's only solution to the problem of Scripturally teaching such a number, and the solution to his problem provides us our solution. Bro. Worsham never made any attempt to answer Bro. Waters on these figures. We could all see that Bro. Worsham talked when he should have figured a little first and then kept quiet. The way these brethren talk about big congregations one would think they really had some large ones. Where are they, brethren?

Bro. Waters pressed Bro. Worsham continually for the Scripture that said anything about "cups" in the communion and for a Scripture that showed where a congregation ever used more than one container. Bro. Worsham finally came out with the truth, saying that the Bible did not mention a congregation anywhere using more than one cup in the communion. To this Bro. Waters replied, "It was a long trip from California to McKinney for you, Bro. Worsham, just to tell these brethren that you can not find it, when you could have written it on a one cent post card." But neither Bro. Worsham nor Wayne mentioned this in their reports.

It appears that Wayne and C. R. are dissatisfied with their efforts. My report has been merely a reply to their one sided and garbled report.

The last night of the debate I received another surprise. Being in the affirmative we were in charge. Bro. Worsham came to Bro. Waters and asked for permission to speak after Bro. Waters had finished the last speech. Bro. Waters sent him to me and I refused him. He merely wanted to tell the audience that he was leaving immediately after the debate. Bro. Worsham had already spoken several times extra during the debate and Bro. Waters had never spoken except during his speeches. Furthermore I had refused several of my own brethren the same privilege. If I could have seen where it was more important that the audience know he was leaving than that any of the twelve or fifteen other preachers were leaving, we might have permitted him to speak on our time. Bro. Worsham knows better than all of this, and so do we, but I say through pity and sympathy for such a fallen cause as their's, "Perhaps they needed more time to fix it up."

Brethren, to the best of my knowledge I have striven to take you to record this day.

HOUSETOPS

Night falls on many housetops in this town.
How long, I wonder, as I lay me down,
Since I have said, "I think of you with love,"
To those beneath them I am fondest of!
—Witter Bynner.

Ridicule is like a blow with the fist; wit like the prick of a needle; irony like the sting of a thorn; and humor the plaster which heals all these wounds.—Anon.

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. XIX

Route 2, Lebanon, Missouri, February, 1946

No. 2

BUILDING A CHRISTIAN HOME

I believe that one of the most neglected things in the world today is that of building Christian homes. In the beginning God saw the need of a home and established the first one—as a pattern to be followed down through the ages. In Genesis 2:21-24 we read, "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs and closed up the flesh instead thereof; and the rib which the Lord God had taken from man made he a woman, and brought her unto the man. And Adam said this is now bone of my bone and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh". Thus we note a relationship between husband and wife that is sublime—they are ONE flesh.

God's decree was that this male and female should become one, and thus establish a home here on earth. The choosing of a mate, some one to be one's partner through life, is no small thing. In Old Testament times the parents were very-careful to see to it that their sons chose the right kind of companions. In the 24th chapter of Gen. we see quite a lengthy search made for a wife for Isaac. The Jews were not to marry those of another nation (Deut. 7:3-4). "For they will turn away thy sons from following me, that they may serve other gods." This was many times proven true, that when they would marry outside of the Nation, they would drift away from God. That same principle is true with us today. We are a Nation (1 Pet. 2:9), and I believe that God is just as much interested in us as He was in Israel. This is shown in 1 Cor. 7:39, where he says, "the woman is bound to her husband as long as he liveth, but if the husband be dead, she is at liberty to be married to whom she will; ONLY IN THE LORD."

These, and other like Scriptures, should be carefully considered by every Christian boy and girl, when they contemplate marriage. The only way to have a Christian home is for those in the home to be Christians, and a boy or a girl has a poor chance of converting a sinner husband or wife after they have married them. The sinner knows that the Christian is giving undue ground when they consent to marry them, and that weakens their confidence in them as a Christian, and

thus weaken the chances of converting them to the Lord.

I believe that if it is wise (and all agree that it is) to consider the back-ground in selecting a cow, pig, horse, or chickens, then surely some consideration should be given when choosing the one to be the father or mother of our children. Too many young couples today look only at the car the boy drives, or the dress and make-up the girl has on while they are courting, only to find out that the car was borrowed or bought on credit, and the payments not kept up; and the make-up is easily washed off, and that cheaper dresses may not look so appealing.

The Lord intended for young folks to marry, but marriage is for the purpose of building the right kind of homes, and certainly should be considered more seriously than it is by the masses of the people today.

A Christian boy should stop and ask these questions: Will this girl suit me when she is old? Will she help me to bring the children up to be Christians, or will she want them to go with her to the Methodist or some other sectarian Sunday school? Will she be willing to get by on my salary, or is she used to spending far more money than I will have for her? A girl should also ask some questions: Will this young man work? How will he look in overalls? Can I love and adore him when he is old and broken? Is he interested in going to worship, and will he help me to raise the children for the Lord, or will he set before them an example of drinking, cursing, etc.? These are not just idle questions: they should be pondered well. Many homes have been wrecked all because these questions have not been considered before marriage.

Christian boys and girls should be very careful as to the kind of company they keep. If they keep company frequently with worldly or sectarian boys and girls, the first thing they know they are in love and wanting to marry. So, the proper way to stop that is to never let it start—just seek the proper kind of company.

I am constantly being confronted with this objection: "Brother Gay, there are no Christian boys here for my girl to associate with," or, "there are no Christian girls here for my boy to go with." Well, now, that is something to think about, but I have already mentioned where considerable search was made for the right kind of a wife for Isaac. And I believe there should be

something done about that now. If I lived off, where my children could not go to school, regardless of how much I liked my work or job, the folks would advise me to move and get somewhere, so those children could have educational advantages. That would be good advice, and I believe that we owe it to our children to see that they have a chance at a fair education, but I believe that it is far more important that we see to it that they have an opportunity to meet other Christian boys and girls to associate with, and from among whom to choose their companions for life.

Boys and girls should consider the back-ground, religion, reputation, health and temperment of those with whom they contemplate marriage.

—Homer A. Gay.

(P. S. I intend to write several articles on this subject. If you wish to commend or criticize them, please write direct to me —H. A. G.)

THE RISING FLOOD OF LAWLESSNESS

Roy Franklin Cottrell

Whither will it carry us? How can we stand against it?

On a certain battlefield a young man was detailed to guard an important prisoner; but when called upon to deliver his charge, the poor man could only say: "As thy servant was busy here and there, he was gone" (I Kings 20:40).

During recent years, one or both parents have frequently been pressed into essential war or civilian service. The majority have been absorbed in the greatest conflict of history, so the above confession may be paraphrased:

As we parents, teachers, and citizens were busy here and there, many of the children are gone.

During these years hundreds of thousands of boys and girls deserted their homes, many of them never to return. Vast numbers of others ran wild in the streets and alleys and, last year, committed some 300,000 major crimes. One district attorney in a large city declares that "juvenile delinquents have risen twenty to one compared with three years ago;" while in the State of California the number of teen-age arrests has mounted to about 100,000 a year.

Mr. J. Edgar Hoover of the Federal Bureau of Investigation believes that the record of major crimes for 1945 will exceed 1,400,000. He states that the FBI file of criminal records has soared to 6,000,000, and that one out of every twenty-two persons in the nation has been fingerprinted in connection with some vicious act of lawlessness.

He further informs us that 22 per cent of the criminals taken into custody by the Federal Bureau were youth under twenty-one. Of them Mr. Hoover said: "For the first time these young toughies seemed utterly indifferent to punishment." In these juvenile delinquents he senses the postwar peril of a vastly increased criminal army.

Also with 11,000,000 returning service men, many of them hardened by the atrocities of the battlefield and the prison camp, we definitely

face a harvest of laxity and "wild oats." Says Harry Emerson Fosdick:

"Every modern war of which we have the record has had that aftermath. When the storm is over, the mass of men do not go on rising to great heights. They let go, relax, slump. Certainly that happened after the last war. The religious and moral life of our nation and of the world does face hard days ahead. We can't do what we are doing now without a moral and spiritual slump in consequence."

Of the dangerous trends in American social and religious life, Mr. J. E. Conant, in *The Watchman-Examiner*, paints this graphic picture:

"If ever moral and spiritual conditions were appalling, they are certainly that today. If there was ever an appeal for the church of Christ to be aflame with the evangelistic message and ministry, we are in the midst of such a heart cry at this hour.

"When eight times more hours are spent at the movies than in Sunday school, with only one out of every twelve in America attending church, and seven of every eight children quitting church and Sunday school before they are fifteen; when fifteen million sex magazines are read every month by one third of the people of this nation; when there are more barmaids than college girls and three times as many criminals as college students; when one million young women are infected with social disease, one hundred thousand girls a year disappear into white slavery, one million babes a year are born out of wedlock, and more are done to death before they are born; when sixty suicides occur every day, a murder every forty minutes, and a major crime every twenty-two seconds; when two of every three adults, men and women, smoke, some women taking to pipes; with women drinkers increasing with sickening rapidity, while \$750 goes for sinful pleasures and amusements to every dollar for foreign missions—we know that if the church of Christ does not wake up and become once more the salt that has not lost its power to stay the advance of corruption, this nation will all too soon become a wreck upon the pitiless shore of spiritual bankruptcy and moral degeneracy."

Another grave menace is the mounting total of broken homes. Even in prewar days there were some communities in which divorces threatened to outnumber weddings. At present it is freely predicted by judges and sociologists that all records will be shattered by the teeming throngs crashing the divorce courts when the millions of GI's return to civil life.

Under the excitement of wartime there have been many thousands of hasty marriages. Also during the months and years of enforced separation, love has oftentimes waned. Large numbers also will be unable to stand the strain and stress of the less colorful postwar family life.

Other reasons why the youth have been stung with "the cobra of intemperance and the scorpion of criminality" should be seriously considered. On the newsstands behind the flood of vicious literature. Government agencies frequently con-

fiscate tons of magazines too vile for circulation. Unfortunately there remains much that is saturated with profanity, impurity, lawbreaking glorified into heroism, and exciting stories that poison the minds of old and young.

Screen pictures, a marvelous invention, constitute one of the world's most effective educational agencies. How tragic that this great gift to humanity should too often be degraded to portray illicit love, criminal adventure, drunkenness, and murder. What is more, 77,000,000 of our fellow countrymen view these films each week, one third of them being under twenty years of age. Is it any wonder that the youth dream of wild orgies by night, then go out to enact some of the atrocities in real life?

The public dance hall and the bar with its promiscuous crowd of drinking men and women are also fruitful sources of misconduct. In spite of the war effort, Californians drank a record total of 18,600,000 gallons of hard liquor in 1944, which would mean an average of nearly four hundred highballs per capita; while during the same period America expended \$7,100,000,000 for alcoholic beverages, an amount equal to \$54 a person.

Nor should we omit the cigarette. Americans smoke nearly a billion a day, the number increasing at the rate of 25% annually. During the war years one fourth of these "coffin nails" were sent to our armed forces, enough to supply every man and woman in uniform with fifty cigarettes a day for every day of the year. With their numbing, deadening, unnerving influence, it is a wonder that the war was ever won.

During World War I David Lloyd George declared: "We are fighting Germany, Austria, and drink—Drink (and he might have included the cigarette) is doing us more damage in the war than all the German submarines put together."

Athletes training for contests of skill and endurance are not permitted to barter away their strength by the use of stimulants and narcotics. But these monstrous evils are destroying the flower of our manhood and womanhood.

Of such a time as this the gospel prophet wrote: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isaiah 24:5).

Observe also the voice of prophecy speaking to our day to delineate world conditions as they now exist:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God" (2 Timothy 3:1-4).

These words were entered upon the prophetic scroll nineteen centuries ago, yet what language could more vividly picture the wickedness, immorality, and racketeering of this present modern

age? The times are unprecedented. The index finger of divine prophecy points unmistakably to this lawless generation.

Yet, beyond the dark deeds of the present evil world, is the undefiled homeland of the redeemed. There no blasted romances or broken hearts, no wanton pleasures or mad revelry, will invade or menace the happy estate. There will be no bandits or racketeers, no drunkards or dope addicts, no liars or murderers, and the inhabitants will be forever free from the menace of a plotting underworld.

Nineteen centuries ago Jesus of Nazareth gave to humanity a living demonstration that, regardless of environment or circumstances, there is divine enabling power to lift the fallen, to cleanse the darkest stain, and prepare men and women for citizenship in the congenial society of a crime-free universe.

Friend, whoever you are, and whatever may have been your past life, Christ extends to you the cordial, affectionate invitation, "Come"

(In "Signs of The Times," January 15, 1946).

THE SOLDIERS OF THE CROSS

They are not soldiers of this world,
Yet they are soldiers too;
They are soldiers of the cross of Christ
With hearts so brave and true.

They are on no mission to destroy
And kill their fellow-man;
But sent to wrestle 'gainst all sin
And for Christ bravely stand.

The flag beneath whose furls they fight
Is glorious to behold—
The Banner of Immanuel,
Whose name they all extol.

No gallant stripes for daring deeds
Upon these boys appear;
Yet they've amazed the whole wide world
By standing without fear.

The Captain whom they ever trust
Is not of earthly nation;
But He is Christ, the Prince of PEACE,
"The Captain of Salvation."

They seek no bars nor medals gay
For doing some great task;
But just to gain the smile of Christ
Is all these Soldiers ask.

No medals do they here receive,
No honor that will fade—
But yonder waits a mansion fair,
And by the Lord 'twas made.

Fight on, you Soldiers of the Cross!
Fight on without a fear!
March forth beneath the Cross of Christ,
The Victory must be near.

—M. Lynwood Smith.

(Note: To all my brethren who have taken the noble stand as a Conscientious Objector, this little poem is sincerely dedicated.—M. L. S.)

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING Lebanon, Mo.
HOMER A. GAY Lebanon, Mo.

PUBLISHER

HOMER L. KING Route 2, Lebanon, Mo.
H. E. ROBERTSON, Assistant Phillipsburg, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

OUR NEW SONG BOOK

"Favorite Spiritual Songs Number Two" is the name of our new book for 1946. We have tried to make it better than our 1944 book. It will contain a few more of the good old songs than our 1944 book, but it will have about as many, or even more, of the new songs—not quite so many of the tried songs. It should be about the same size as the 1944 book, same binding, etc. There will be more new songs by our own brethren. You will find new songs by D. E. Stone, Clovis T. Cook, Homer A. Gay, Lynwood Smith, Paul and Nelson Nichols, Elizabeth Byford, Tom E. Smith, and I. We are glad more of the brethren are writing songs.

We hope to be able to give you something definite when the book should be off the press and the price, in the next issue of the paper. If you are planning to buy a new book, wait until you see this one, for I believe you will be glad you waited.

Other Books

The Lord willing, we shall be in our old home, Rte. 2, Lebanon, Missouri, before you read the February issue of the OPA, where are our stocks of "Old Paths Pulpit," 33 sermons and essays, by as many preachers; \$2.00 per copy; "The Communion," by Ervin Waters, 25c per copy; "Clark-King Discussion" (the cups question), 10c per copy; and "Favorite Spiritual Songs" (1944), 35c per copy. We shall be able to fill all orders promptly and more conveniently, henceforth. So, let us have your orders.

Send all orders and remittance to Old Paths Advocate, or Mrs. Homer L. King, Route 2, Lebanon, Missouri. —Homer L. King.

JOINT STATEMENT

We, the undersigned editors of the Old Paths Advocate, desire to publish this joint statement, relative to the marriage and divorce questions, with a view to bring about unity and cooperation among all the faithful brethren; thus demonstrating that all can work together, we sincerely think:

If a division ever comes over this matter, we will have no part in it. We have never suggested

nor recommended division. We have never suggested a separation. We have never suggested a withdrawal from one who is divorced and remarried, nor have we refused to worship with and cooperate with them. We have not refused to baptize anyone who wanted to be baptized.

We shall continue to love all of our preaching brethren and work with all who will let us.

We do not advocate divorce and remarriage, but if it occurs, then it is they and their God for it. So, why should there be division among us?

We suggest this plan: Let us work for unity, love, peace, kindness in the homes and in the churches. Let us teach the young people, both single and married, to abstain from anything that would ever lead to a separation and divorce. Let us teach the married couples to love each other, live together, to fight down anything that might cause a break in their married happiness together.

If others are determined to fuss and debate over these matters, it is theirs, not ours. We have worked together for the good of the cause too hard and too long to allow the contentions of others to come between us, and thus tear down the good that we have accomplished together at so great a sacrifice over the years. Side by side we have struggled from boyhood days to the present time, even when we did not always see eye to eye on all questions, but we continued to love each other and work together for the upbuilding of the cause of our Lord. We are not trying to tell others what to do, but we pray that all may decide to pull together in love and unity, for which our Lord earnestly prayed.

Homer A. Gay
Homer L. King

MAINTENANCE OF BRETHREN IN CPS

Church, Lees Summit, Herschel Massise, Lebanon, Mo.	\$ 25.00
Church, Fourth St., Waco, Texas, L. N. Byford (Dec.)	25.00
Church, Fourth St., Waco, Texas, L. N. Byford (Jan.)	25.00
Church, Huntington, West Va., B. F. Leonard	25.00
Church, Carter, Oklahoma, Clyde Middick	25.00
Church, Beaumont, Texas, Joe Castleman	5.00
Verdie Poteet, Guthrie, Oklahoma	20.00
Robert D. Fenn, Seattle, Wash.	10.00
Mr. and Mrs. E. W. Carter and Richard Kingman, Ind.	19.00
A brother, Montebello, Calif.	12.50
A sister, Montebello, Calif.	12.50
A. E. Cogburn, DeLeon, Texas	5.00
Roy and J. W. Barnes, Greenforest, Ark.	4.00
Total	213.00
Balance carried over	2.41
Total	\$215.41
Amount for 12 brethren, \$18.00 each	\$216.00

When will these brethren be discharged? That is the question that I am often asked, but no one seems to know the answer. The boys would like to know, and so would the parents, wives, and children; a id many of the brethren. Let us pray

that it may be in the very near future, but until they are discharged, let us supply their needs, brethren. Let us do better than the above figures show—they deserve more than that.

—Homer L. King,
Rte. 2, Lebanon, Mo.

OUR HELPERS

Under this heading we give each month the names of our friends, who have sent one or more subscriptions to the OPA the past month. Please, always check this list for your acknowledgment, and report any errors to us immediately. We sincerely thank all who are showing an interest in keeping this paper making its monthly visits. Will you not send us a nice list each month?

The Byfords—52; Homer L. King—9; F. S. Wilburn—8; Ruth Cohea—5; Floyd Morrow—5; W. P. Perser—4; C. G. Fancher—3; Homer A. Gay—3; Harvey Chapman—3; Barney D. Welch—3; Nelson Nichols—3; Laura Smith—2; J. T. Broseh—2; Mrs. Betty Bryant—2; Mrs. J. W. Penrod—1; E. W. Carter—1; Wyvonne Perrin—1; Buster Boyd—1; J. W. Bowmer—1; Bracy Smith—1; Lynwood Smith—1; D. B. McCord—1; L. B. Badgett—1; Mrs. C. A. Allen—1; Dora M. Gates—1; D. A. Stone—1; Robert D. Fenn—1; B. F. Leonard—1; L. C. Dent—1; V. H. Yoder—1; Lucey Turley—1; Alfred Walker—1; Mrs. L. M. Pond—1; A. R. Osteen—1; Clyde Middick—1; Paul Nichols—1; N. J. Catterton—1; Total—127.

Note: Commendable

I, especially, want to commend the Byfords for their interest in sending the paper into new homes. You will note that in the above list they have 52 names, or subs., 50 of which are new; and in the January issue we gave them credit for 42, all of which, I believe, were new. Furthermore, I presume, they pay for these themselves. This is a splendid way to do mission work among our brethren who are in error. Should the efforts and sacrifice above result in the salvation of one soul, it will well be worth the price. Will not others do likewise? We certainly do appreciate such staunch friends of the paper as the Byford. Not only do they help the paper, but they are liberal in helping to spread the gospel in various ways. A few more friends of the paper would assure its continued growth and influence. May the Lord "increase their tribe." — Publisher.

GET-TOGETHER MEETING

The above meeting was conducted as scheduled, January 5 and 6, at Ceres, California, with a good crowd in attendance at about every session. There were three meetings each day. The purpose was to create a better understanding among preachers, church leaders, and brethren in general. The first session was devoted to talks by the preachers who are engaged in the mission field in Calif. in 1946 and those who were engaged in 1945. The second session was devoted to talks by the various leaders in the congregations of the state. These sessions were held in the fore-noon and after-noon

of the first day. Brother Ervin Waters preached that night (Saturday). Brother Clovis Cook preached Lord's day morning, when the church assembled for worship. The after-noon (after a splendid basket-lunch at the noon hour) was devoted to an attempt to iron out some differences, most of which were imaginary, especially those of a personal nature. We are glad to know that all such seemed to be removed. However, we are sorry one point of doctrinal difference was not removed. This was relative to disfellowshipping those who have divorced for the cause of fornication and have married another, and whether those who oppose the disfellowshipping are to be fellowshipped. Seven preachers conferred together in an attempt to unite on this point, and all but one agreed they would do no disfellowshipping. The preachers above were: John L. Reynolds, James Russell, Ervin Waters, Clovis Cook, Paul Nichols, Barney Welch, and the writer. We are glad that but one point remains to hinder a complete co-operation on the part of all and a full endorsement of all, and that the one preacher, who cannot at the present see his way clear to give up the extreme position of disfellowshipping, even those who would oppose making the test, has promised to study the matter over in an effort to give up that one point; that all may work together in peace and harmony. For this we humbly pray, for we desire the fellowship and love and full co-operation of all of our co-workers in the cause of the Master. Let us work and pray for unity.

—Homer L. King.

FROM THE FROZEN NORTHLANDS

We are a small band of servants of the great God of Heaven and earth, trying in a humble way to keep house for the Lord in Anchorage, Alaska. The church was started here a little over a year ago by less than a half dozen soldier boys. I heard of them in Oct., 1944, and joined their ranks, the first civilian to be with them. Then other civilians began moving into the town and joined us. We learned that Brother Moodey, in Oregon, wanted to come preach for us but needed funds for transportation. So, we made up \$350.00 and sent to him, and he and his family came up, bringing their household goods and auto on the ship with them.

Bro. Moodey soon obtained employment as a baggage clerk with the Alaska Railway, and he is still with them and preaches for us, too. We bought some residence property that we intend to convert into church buildings later on, valued at \$7,000.00, of which we paid \$2,000.00 down, and the balance in monthly payments. All the soldier boys have been sent to other places, and all the civilians have moved away, except Bro. Moodey and myself and a few loyal sisters, but we are hopeful that others will come to our rescue before we fall by the wayside.

I wish to thank all you good followers of Jesus in the states that helped, and are still helping my baby boy, Robert H. Fenn, that was imprison-

ed in Houston regarding the army induction. I didn't learn of it until the early part of Dec., when Sister Lilla Phillips and Sister Lela Phillips, both of Portales, New Mexico, sent me letters, informing me that he was in prison under appearance bond. I had money in an Oklahoma bank but was not certain as to the amount, as it was in a joint account with Mrs. Miller and myself, so I wrote her and upon receipt of my letter she immediately wired \$500.00 to the designated party, but you good people had already paid his bond, and the \$500.00 was returned. I read an article in the December issue of the OPA that Sister Phillips sent me, the article mentioned, being from another one of my boys, Alvin V. Fenn, stating his intentions of working for the Master, which makes me very happy. Last night at church (Dec. 23rd), I met one of his girl school mates from Canyon City, Texas, a Miss Carr.

I worked on the army base, Fort Richardson, near Anchorage. We had our first snow here Sept. 6th and not a flake of it has melted. From where I work I could see snow on top of the mountains all last summer.

Robert D. Fenn, Post Engineer,
Machine Shop SP 14 APO 942,
c/o P. M. Seattle, Washington.

"THE PRODIGAL MOTHER"

A certain man had a wife and three children. The wife, becoming dissatisfied with housekeeping and coveting the money being earned by her neighbors, said to her husband, "Husband, secure for me the Social Security number that fall-eth to me, and divide unto me a portion of thy trousers."

With a reluctant heart the husband granted her desire and divided his wardrobe. Not many days later she donned her slacks, and with a toolbox under her arm, waved goodbye to the children, and took her journey into a far country and there secured a man's job in a factory. She made big wages but she associated with the wicked and listened to the vulgar stories that were told. There was a mighty spiritual famine in that land and she grew lean in her soul. The children, turned loose on the mercies of the neighbors, soon forgot that they ever had a mother; but the husband remembered the duties of a wife and wished for the war to be over that his wife might return to her home. The husband dined on cold lunch meat while the wife tried in vain to fill her stomach with the husks of the cheese and crackers that fell from the canteen vendor's machine. And no man gave unto her the respect due a lady. One day at rest period, as she sat engulfed in cigarette smoke and smutty stories, she came to herself with remorse. "Here I sit surrounded with vulgarity and sacrificing the respects due a lady. At home is a deserted husband, while my children roam the streets unrestrained. The money I make seems small compared to the peace of mind and soul."

In vain she tried to smother her conscience with the thought that she was contributing to

the war effort. So she said to herself, "I will arise and go to my husband and will say unto him, Husband, I have sinned against heaven and neglected my family in a terrible way. I am no more worthy to be called thy wife, nor the mother of thy children. Make me as thy hired housekeeper."

She gathered her tools together and started home. And when she was yet a long way off the husband saw her and forgiving her, ran and clasped her in his arms. And the wife said, "Husband, I am no more worthy to be called thy wife, nor the mother of thy children." But the father said to the children, "Run and bring hither a dress and the best apron. Put stockings on her feet and rush to the meat market and get a steak of the fatted calf, and let us have a warm meal once more. For this your mother, who was lost is found." So they rejoiced and made merry.

(Selected)—R. L. Williams

MARANATHA

J. H. McKAIG

Concerning the word "MARANATHA," an explanation might prove interesting, for the very good reason that of all the subject matter given in the Bible, both to a regenerated, or unregenerated, world, its meaning is, perhaps, the most important.

MARANATHA is an Aramaic expression. When PAUL wrote First Corinthians in Greek, he used Aramaic in the twenty-second verse of chapter sixteen, "If any man LOVE not the LORD JESUS CHRIST let him be A-nath-e-ma (a person or a thing devoted to destruction) Mar-an-a-tha" (Our LORD IS COMING). It is important to know, it continues to appear in its original form in all translations, down to the most recent translation in modern speech. That learned company of men appointed by KING JAMES the first in the seventeenth century, gave us our beloved Authorized Version, but they left MARANATHA unchanged.

Roman Catholic scholars in 1582, at RHEIMS, translated every word of First Corinthians 16 into English, except MARANATHA.

If it's a Latin version all will be Latin except MARANATHA.

Examine any translation; Swedeish, German, Spanish, French, all declare "hands off," when it comes to the word (or sentence) MARANATHA; strange isn't it? Scholars in all generations of approximately sixteen hundred years, down through the Hebrew, Syriac, Greek, Latin, Anglo-Saxon languages, at last gave us our precious English Bible; with MARANATHA still in ARAMAIC. MARANATHA that endearing word, that ever kept the lamp of TRUTH burning in the hearts of the early Christians!

Those who lived so close to the time of JESUS, while Rome was Pagan, and had access to the original writings and letters of the Apostles, by choosing to die in the first persecution, rather than forsake HIS teaching, show how great their faith and confidence was. Let the works of that age decide, if their ability to form a proper opin-

ion or decision be questioned. It has been stated that "The progress of any age is preceded by an increase in its INFORMATION, which when used, is placed in the store house of record or memory, hence all progress depends upon the amount of stored-up information and its application to use."

While the works of the world advance from stage to stage, they do not show advancement in personal capacity, but an increase in the amount of stored-up information, as in every case, the use made of it shows about the same mental ability.

If the people who lived in the 1st, 2nd, and 3rd centuries A. D. and were endowed with faculties equal to ours, and living so near to the time of CHRIST, is it not probable that their opinion of the religion for which they died, is of more value than our own?

The history of those days show the awe in which they held this sacred word. MARANATHA was a salutation, when one Christian met another, he greeted him with MARANATHA, rejoicing in the declaration: "OUR LORD IS COMING." It took the form of a benediction, they were jubilant in wanting it known "OUR LORD IS COMING."

It became a pass-word when they met in caves and dens of the earth, it is stated in a certain writing, that "it was used in celebration of the LORD'S SUPPER, bringing to that occasion a note of triumph."

In our greetings now-a-days, is it piety, or levity? Do we remind one another of HIS coming, or does our superiority complex exclude our humility? When we ought to be radiant with love and expectancy, we seldom refer to HIS COMING.

If our economic condition is flush, and our physical health good, we are prone to forget many things; one is, that the most dangerous time in a Christian's life, is right at the moment, when "HE THINKETH HE STANDETH." How strange indeed is the everyday life of the modern Christian with the open BIBLE before him, to behold the utter neglect of the joyful Heavenly news contained in that sacred word MARANATHA.

We automatically do away with selfishness and its attendant evils, when we forget SELF; by thus doing we become humble, loving children, "servants of the MOST HIGH GOD," loving and appreciating our brethren as we never loved before. Our eyes are then open to our brothers' virtues and the good he is doing.

How is it when one achieves something worthy and splendid in the Lord's work, do we go to such a one and encourage him, or are we too self-centered, jealous, and envious? If our brother's works are good, is there bitter envy in our hearts, when there should be LOVE? And, if that covering for sin is there, we will have UNITY, and with it PEACE; on the LORD'S TERMS; not ours.

Do we say like David (Psalms 62-5) "My soul wait thou only upon GOD," and with the

STRENGTH RECEIVED, turn around and credit it to our own achievement?

Another important fact worthy of note is, when John wrote the great revelatory letter, CHRIST caused him to put in (Parenthesis) (Rev. 16:15) it is so important, HE specially calls our attention to it, GOD'S people the humble believers, are made to suffer from the habitual omission of this great fact, and who can estimate the injustice done to unbelievers?

The great resurrection scene pictured in Isa. 25-9, is a crowning demonstration of this sacred word MARANATHA; "And it SHALL BE SAID IN THAT DAY, lo this is our GOD; we have waited for HIM and HE will save us; this is the LORD; we have waited for HIM, we will be glad and rejoice in HIS SALVATION." There is a universal memory of the catastrophe of the Flood, comparable with the Master's warning in Mat. 24-37, at the present this is being intensely studied by Bible students all over the world, should YOU care to look into this, start with Genesis 6:11-12-13.

If we preach personal Salvation only, and neglect to warn of the soon return of the AUTHOR of personal Salvation, though we are feeding the flock the "sincere milk of the word" we are failing to give them "meat in due season" we cannot be ready unless we "WATCH AND PRAY," and if we do, we cannot keep from WARNING, else we ourselves are not READY. With the Gospel of Salvation let us have the MEAT OF PROPHECIC understanding, "HALLELUJAH MARANATHA."

Box 1137, Vista, California.

THE NEW BIRTH

By E. A. Lowry

Dr. T. W. Brents, one who understood, and taught the Bible in, and out of Burritt college for many years said to his class one day, "You should be very careful how you approach this subject, and be sure you study it well and understand it before you carry it to the public." Many, I find since I received this warning, have, to my knowledge, and their shame, made nothing out of it but confusion. It was at least forty years after I began preaching before I would tackle it in public. Not perhaps because I was so much duller than others but through timidity, and fear that I would confuse it so others could not get it.

I believe that if we understand the birth of flesh, and will stick to the text as Jesus gave it we can very readily understand it. Surely, Jesus would not confuse the subject, when He was trying to make it plain to a leader in Israel. At first He spoke of it simply as a birth. Then made it plain by saying, "Except a man be born of the water and the Spirit, he cannot enter the Kingdom of heaven" (Jno. 3:3-5).

Now let us consider a birth of flesh. There must be a father and a mother. God has so arranged this, that there must be a "begetting" the father's part, and the delivery of the begotten into a new and different environment. In a spirit-

ual birth, God is the Father, and the Church is the mother. (1 John 5:1) "Whosoever believeth that Jesus is the Christ, is begotten of God, and every one that loveth him that begat, loveth him also that is begotten of Him." (1 Peter 1:23) "Being begotten again not of corruptible seed, but of incorruptible, by the word of God."

There are other texts on this line, but these two will suffice for our purpose. God does the begetting by and through His word. The Word is preached, i. e., the Gospel (good news) that we may have a chance to be saved from the awful sentence given to Adam. When we understand, consider, and accept this teaching, that produces faith; or belief of the teaching. We, by this means, are "begotten of God." These means for our betterment are carried out by the mother (the Church) (Gal. 4:21-31). Then the mother carefully trains, feeds, teaches, nourishes us till we have grown to the time when we really want to get closer to the Father, which brings us to repentance, which means turning away from every thing which is offensive to God, and we sincerely desire to be like our Savior, pure, holy, and righteous like Him. We continue to grow thru the tutelage of the Mother, finally we see we are working, or living under Satan's ruling, and are anxious to get from under his laws, hence we not only denounce him but renounce him; determine to live under him no longer; we confess Christ. Determine to accept Him and His teaching, and stand up "and tell the world about it." We want everybody to know we have quit Satan and his ways, and henceforth will serve, suffer, and work for Christ.

God has provided a "dividing line" between the kingdom of Satan and the Kingdom of Christ, the Mother still officiating, has been directed by the Father to bury this one who has died to sin, so she buries him in water. That is as far as the mother can go. Now God does His part, "That which is born of flesh is flesh, that which is born of the Spirit, is spirit."

(Rom. 6:3-5) "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore, we were buried with Him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." For if we have been planted in the likeness of His death, we shall be also in the likeness of His resurrection." Jesus fulfilled every command of God, and died for the human race, and was buried. The Spirit of God met him in the grave and raised him up to a new life. He died a hated Nazarine by his enemies. He was raised "King of kings, and Lord of lords." So the humble sinner has done all God commanded him to do, and now the Father takes charge of him as he did of Jesus; His Spirit meets the spirit of man in the grave, pardons him, and raises him up a new creature to live a new life in Christ. "Well says one, how about the wind?" Well there is not much to that. Let us see what Jesus said about the wind. "The wind bloweth where it will and you hear the sound, but cannot tell where it starts

nor where it stops, "So is every one that is born of the Spirit." Can you see the workings of the mind of the baptized one? No, you see the burial in water but not the Spirit. Now, read 1 Cor. 2:11: "What man knoweth the things of a man save the spirit of a man that is in him." You cannot see the workings of any man's mind, nor the mind of God, but suffice it to say, as the spirit of God met the Spirit of Jesus in the grave, and raised him up to be Ruler of heaven and earth, just so His Spirit meets the sinner in the grave, frees him from sin, raises him up to a new life in Christ, a servant of righteousness, instead of a servant of sin. May God bless us in studying His Word.

From The Fields

R. L. Chapman, Box 252, Hebronville, Texas, Dec. 27.—We are still meeting for worship in the court house here. Two other families meet with us regularly. We hope to have a meeting in the spring.

Fred Kessinger, Bedford, Va., Dec. 28.—I want to express my thanks and appreciation to the brethren for the contributions sent to me through the OPA. It helps us very much. I was glad to be home for a week Christmas.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Jan. 3.—Bro. Gay is to begin a singing school here Jan. 14. We hope to praise the Lord more perfectly. The church here should prosper if we can get the three "D's" to work.

Bracy N. Smith, Mancos, Colorado, Dec. 15.—We are doing fine here. We recently had eight days of preaching by Brethren Fred Kirbo and Barney Welch—good preaching, but no visible results. May the Lord bless all. Pray for us.

R. A. Hill, 16, Fulham Park Gardens, London, S. W. 6, England, Nov. 27.—Many thanks for the "Old Paths Pulpit." I hope to mention them in "C. N." We are inclined to favor the symbolism of one cup, but not as either principle or test of fellowship—too many divisions already.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Jan. 16.—The church here is increasing in number. We are looking forward to completing our house by time for our meeting in May. We have received contributions as follows: Bro. Walter Gray, Heartshorne, Okla., \$50.00; Church, Ada, Okla., \$125.00; Church, Oklahoma City, \$140.00; Church, San Diego, Calif., \$15.00; A few others, \$12.00. Many thanks to all, and may the Lord bless you.

Batsell Moore, Minersville, Calif., Dec. 23.—I wish Louise and I were able to thank each personally, who have helped us, while I am in camp. We extend our appreciation for such kindness. I plan to be in Oregon next month on a furlough. I hope to be released before the end of February.

J. M. Stevens, Box 111, Sentinel, Okla., Dec. 30.—Bro. J. B. Lasater, Jr., of Oklahoma City, was with us the first Lord's day in December. Bro. Dean Hopkins, who was baptized a year and a half ago, gave us a good lesson the fourth Lord's day in December. Bro. Bill Rhoden was with us the last Lord's day in December, and gave us two good lessons. We are glad to have all faithful preachers with us.

C. G. Fancher, Route 3, Wichita Falls, Texas, January 13.—I was with the brethren at Fruitland this morning in the worship. We visited Houston and Eola churches very recently. We enjoyed being with the brethren at the above places. I am sending three subs. to the OPA.

Abe Young (colored), Rte. 2, Hallesville, Texas, Jan. 17.—The church at Ash Springs, Hallesville, is moving along with much zeal. I was blessed in getting my son back from "Uncle Sam." He spent three years, ten months, and seventeen days, in his service. We are thankful he is still in the faith. We are determined to stand firm to the end.

W. D. Goodgion, Rte. 5, Wichita Falls, Texas, Dec. 16.—We were glad to have Bro. J. B. Spradley and Homer Gay, Jr., from the Mancos, Colo. camp visit us while on their leave. The church here is doing fine. We are sending our check to the boys in the camps. May we pray for all the boys in the camps.

N. J. Catterton, 32 Douglas St., Hammond, Ind., Jan. 19.—Brethren J. I. Thomson, Lansing, Illinois, Paul Shaw, and I are to begin an effort among the colored people, of the B. and O. R. R. Camp, in North Hammond, Ind., in the near future. We hope that some way will be provided for Bro. G. A. Canfield (colored), Marion, La., to come here and work among the colored people. He is willing to come, if we could only finance the work. Pray for us and the work here, brethren.

Ben Frentrup, Box 401, Mancos, Colorado, Dec. 12.—Brethren Fred Kirbo and Barney Welch and families visited us for a week early in December, at which time, these preachers conducted a series of meetings in the camp, preaching alternately. The attendance and attention were good, especially on the part of two or three of the boys. Those who attended really heard the gospel, and we all were strengthened and encouraged. We appreciated the meeting very much, and we pray that the seed sown may bring forth fruit. We humbly ask the prayers of the faithful, and may God bless all who love Him in sincerity.

A. Walker (colored), Box 146, Brookhaven, Miss., January 4.—I wish to say to the brethren that I am continuing in the faith and the work of building up the cause of Christ by His gospel. "If ye continue in my word, then are ye my disciples, indeed, and ye shall know the truth, and the truth shall make you free" (Jno. 8:31, 32). Pray that I may grow strong in the Lord.

Nathan J. Catterton, 32 Douglas St., Hammond, Ind., Jan. 6.—The little congregation here continues to move on in the Bible way. Due to much sickness the attendance has been rather small, but about all were present today. We studied Rom. 13 and had a good lesson. We are looking forward to a meeting in the spring. May we ever continue faithful to the Lord.

J. T. Broseh, Rte. 2, Dublin, Texas, Dec. 30.—The brethren at Ramsey are getting along fine, being encouraged by a few new members moving into their midst. The faithful at Fort Worth, too, are getting along nicely, but several members have moved away. We received our copy of "Old Paths Pulpit," and we think it is fine. I hope that all in the brotherhood may be able to read it.

Guy Mallory, Jr., Mancos, Colorado, December 31.—I preached for the brethren at Waco, Texas, December 23, at the morning services. That night Bro. Wesley Ballard gave us a good lesson. On Sunday afternoon, a number of the brethren and I visited in the home of Brother A. B. Pickle, who was sick. We had singing and prayer for his recovery. I enjoyed the visit while there.

J. B. Spradley, C.P.S. No. 111, Mancos, Colorado, Dec. 29.—I want to thank all for the aid they have given to me since I have been in camp. Perhaps, some day we can be free again and able to maintain ourselves. We pray that such may be the case, and we ask all faithful brethren to pray for us that we may be released soon. We are expecting to be moved from this camp in the near future.

Guy Mallory, Mancos, Colorado, Dec. 12.—On November 17 and 18, I was with the faithful brethren at Delta, Colorado. On Nov. 24 and 25, I was with the brethren at Portales, New Mex., preaching for both the above congregations. They are to be commended for their love and zeal. We were glad to have Brethren Fred Kirbo and Barney Welch for a week at the camp. Pray for me.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., Jan. 16.—I am now in a series of meetings with the brethren at Merced. We have had four confessions of faults to date. I heard Bro. Clovis Cook preach four good sermons since his arrival in Calif. We regret to see Bro. Homer L. King leave this field, but we know that others need him as well as we. I preached to a nice crowd at Ceres, Jan. 6. Let us work and pray that the church may have a prosperous new year.

Lynwood Smith, Route 1, Box 150, Wesson, Miss., Jan. 3.—I am taking the mission work in Miss. and La. for this year. No doubt, it will be a hard pull to work up an interest among the people who have not been engaged in this kind of work. I am interested in the publication of a new song book, and I hope to have some new songs for the book. The December issue of the OPA, I think, was the best I have read in a long time. May God bless you, Brother King, in the year ahead of us, which holds the possibility of so many dangers and problems.

Jesse N. French, Jr., CPS No. 107, Three Rivers, Calif., Jan. 12.—On Dec. 15, I talked at Sanger, and one of the boys from our camp responded to the invitation, and I baptized him. During the holidays, I was with Bro. Luke Robertson in his home in Stockton. I certainly enjoyed hearing Brother Homer L. King a few sermons in his meeting at Stockton. I want to thank all for the contributions to us through the OPA. Pray for me.

Floyd S. Wilbur, Rte. 1, Ripon, Calif., Jan. 14.—We certainly enjoyed the many good sermons we heard Brother King preach at Ceres, Stockton, and Waterford, and we pray that the precious souls added by baptism will remain faithful to the confession of their faith in Christ. We look forward with pleasure each month to the time of receiving the OPA, for we get much spiritual food from the good articles in its columns. Here are eight subs. for it.

Abe Troyer, CPS No. 107, Three Rivers, Calif., Jan. 14.—After several private discussions with Brethren Jesse French and Harris, of Parlier, I was convinced that I was in error, hence I obeyed the gospel, being baptized near Sanger. I am young in the faith of the gospel, and I ask all the faithful brethren to pray for me, as I strive to serve Him who died for all, who will obey his tender call.

Ervin Waters, 4436 Whittier Blvd., Los Angeles, 22, Calif., Jan. 16.—I worshipped at Siskiyou, Dec. 16, and preached there that night. Bro. Paul Nichols and I assisted in the teaching at San Diego, Dec. 23, and preached a double-header at El Centro that night. Dec. 30, Bro. Clovis Cook and I assisted the San Diego church in the teaching and that night I heard him preach at Montebello. I attended and enjoyed the Ceres meeting, Jan. 5-6, preaching there on Jan. 5. I am now assisting the brethren in a meeting at Sanger, Calif. I heard both Bro. Homer King and Bro. Clovis Cook in the Waterford meeting, and attended the first night of Bro. Paul Nichols' meeting at Merced.

W. P. Perser, Route 2, Lubbock, Texas, January 14.—We wish to remind the brotherhood that the address of the church here is 2012 Third St., and all brethren coming to Lubbock or passing through have a hearty welcome to be with us and worship

with us. My residence address is 314 Vernon Ave.; phone 7657. We have been much encouraged since my last report some ten months ago, due to the following brethren who have moved here: Albert Bledsoe, Jack Bledsoe, H. C. Welch, and families, also Bro. and Sister J. V. Speights, Sister Simpson, Bro. and Sister Spoons, Sisters Lena and Fronia Pelfrey. We are rejoiced to have all of them. If others are looking for a good place to move, just come on to Lubbock. "Let brotherly love continue, and think on things that make for peace."

Tom E. Smith, Healdton, Okla., Jan. 14.—I received my January copy of the OPA today, and I think it is fine. Bro. Paul Nichols' article, "A Beautiful Life" was really superb. After reading it, I asked God to help me to be more like the Master Painter. I shall send in my renewal as soon as I can get more subs. to go with it. I note with interest that the new song book is about ready to go to the printers. I am receiving a number of orders for the sermon book, "Old Paths Pulpit," which I hope to send in soon.

Gayland Osburn, 1428 E. California Ave., Glendale, 6, Calif., Jan. 16.—I enjoyed being at Stockton during Brother Homer L. King's meeting, also to attend his meetings at Waterford for one week. After the first week, Bro. King, being obliged to leave, Bro. Cook continued another week, and I stayed most of that week. I am now at Merced, with Bro. Paul Nichols in his meetings at this place, which began Jan. 11. I assisted in the teaching here last Lord's day. I preached at Ceres, December 30.

Homer A. Gay, Lebanon, Mo., Jan. 7.—We closed the meeting at Harrodsburg, Ind., Dec. 16th. We had some very bad weather and a lot of sickness, but believe we had a good meeting. I preached at home, Lees Summit, the night of Dec. 23rd. Preached at Richland the 30th, and again at Lees Summit that night. Yesterday I preached morning and night in Lebanon with good crowds and one restored to the fold. If all plans work out, we will leave the 9th. for Huntington, W. Va., where I am to begin a singing school Monday night—the 14th. I am also invited to preach at Spring Hill, W. Va., and at Flemington, Pa., while I am up in that part. While the busy mad world rushes on let us strive to save some of the falling grain.

Joe Castleman, 1558 Ave. C, Beaumont, Texas, Jan. 5.—Due to the bad weather we have done but little more on our house, but we are glad to acknowledge the following generous contributions: Chas. D. Palmer, Kinston, Ala., \$10.00; Will Davis, West Monroe, La., \$10.00; Church, Pineland, Texas, \$25.00; Church, Vaughan St., Fort Worth, Texas, by Milton Evitt, \$75.00; Church, 3rd St., Lubbock, Texas, by W. P. Perser, \$50; Church, Lees Summit, Lebanon, Mo., by Herschel Massie, \$25.00; Robert D. Fenn, Ft. Richardson, Alaska, \$10.00; Total—\$205.00; Carried over from last

month, \$200.00; Total—\$405.00. Many thanks to all. The family and I have just returned from a short meeting at Sand Grove, Texas, being forced to close due to the flu epidemic. Let us not forget the boys in the camps. The church here sends \$5.00 to help them.

L. N. Byford, 410 Clay St., Waco, Texas, Jan. 7.—The church here on So. 4th St. is doing nicely. We have made some plans for the work of the Lord this year. Among those plans, we want to send \$25.00 per month to our boys in CPS until the camps disband; \$75.00 per month the entire year to Bro. Lynwood Smith to assist him in the mission work he has undertaken; and to assist in a number of meetings in Waco and elsewhere, where good may be accomplished. We do not believe in a bank saving account by the church for the Lord. The Lord did not approve of the man with one talent burying His money to save it until He came. Neither will He approve of our burying it in the bank. If the church does not use the money for the cause of the Lord, but saves it in a bank account to accumulate, the Devil will soon take charge of it and use it to advance his cause. We are looking forward to a meeting by Bro. Homer L. King, beginning the first Lord's day in March. We invite all to attend.

Clovis T. Cook, Stockton, Calif., Jan. 15.—I spent one Lord's day with Bro. and Sister Meeker in Moberly, Mo. in the month of Dec. They meet in their home and are to be commended for their faith. I preached at the home congregation in Missouri, before departing for this state. I was with the congregation in Wichita Falls, Texas, preaching twice the fourth Lord's day in December. I accompanied Bro. Ervin Waters to San Diego, for the morning of the fifth Lord's day in December, preaching that night at the Montebello congregation, and the Friday night before at the Siskiyou St. Church. I attended the "get-together" meeting at Ceres, Calif., the 5th and 6th inst. I preached Lord's day morning December 6th at Ceres. I finished a meeting for Bro. King, at Waterford, Calif., where we had two confessions of faults during the last week. Bro. King had baptized five before I took over. I am to be in singing school at Arvin, Calif., for the next ten-days. It seems the brethren in this state will get behind the preacher if he shows a meek and cooperative spirit, and this I pray we all may do.

Barney D. Welch, 1512 N. 7th St., Wichita Falls, Texas, Jan. 15.—I visited and preached at Fruitland, Texas, Dec. 17. Bro. Cyrus Holt and myself taught at the worship service at White Hall, Texas, Dec. 23. I was greatly edified by the fine talk and impressed very deeply by the spirit in which he delivered his lesson. I visited Taylor and Waller St. Church, in Austin, and heard Bro. Cleddie Etheridge deliver a good lesson, December 23, (night). Dec. 28, 29, 30, I attended services at Lubbock, Texas. January 1, I left for California where I am at this writing. I have visited

and preached at many congregations in the state since arriving. Sorry I haven't time to fill near all the request. I certainly enjoyed seeing all the brethren who attended the get-together meeting at Ceres, Calif., January 5 and 6. I believe a much better feeling exists between those present, especially preachers. A great effort was put forth to accomplish the same, and the results were that past personal issues were abolished. May we give God the glory and press on.

Homer L. King, 2921 Whittier Blvd., Los Angeles, 23, California, January 18.—The meeting at Stockton resulted in one restoration and one baptism, and the church more determined to "go forward" in the work of the Lord. They are much encouraged since Brethren H. E. Robertson and Robert Lee and families have moved into their ranks. My next was with the faithful brethren at Waterford for eight nights, with five baptized, good crowds and good interest. Indeed, the interest was so good that the brethren decided to continue for another week. As I did not have the time, Brother Cook was selected to continue for another week. Two had been restored by his efforts by the middle of the week, with prospects of more baptisms. We have a fine congregation of very fine brethren at Waterford. It is the home of our beloved Bro. T. F. Thomasson. The brethren from Ceres, Escalon, and Merced co-operated nicely. I was glad to have Bro. Gayland Osburn and several of the other preachers attend and assist one or more services in both the above meetings. En route to Los Angeles, I stopped at Corcoran and at Arvin, preaching once at each place, which I enjoyed very much. I am to be at Siskiyou tonight; Montebello, Sunday morning, and at Siskiyou, Sunday night. I am to begin a singing school at El Centro, the 21st, inst, and continue through the 31st, which will close my work in California. It has been, I believe, the most pleasant year, for me in the gospel work, of my life, for it has been the busiest of my life. Twelve months of continuous labor, with but few nights out of a public service. I am thankful that the Lord gave me strength to endure the heavy load. It was good to meet so many of my old friends and to make a number of new ones in California. I shall never forget the good brethren all over the state, for they were very good to me and my family. I believe some of the Lord's very best dwell in the land of flowers and sunshine. We thank God and the good brethren that now about 25 faithful congregations are spread out over the state as "the salt of the earth," and the mission spirit still alive and growing. It was a very pleasant experience to work with so many beloved co-workers, in the person of Brethren T. F. Thomasson, John L. Reynolds, C. T. Springs, A. J. Mason, Ervin Waters, Paul Nichols, Chester King, Gayland Osburn, Jim Russell, Ray Nichols, possibly others, as gospel preachers during the past 12 months. Our prayers are for the continued success with the preachers selected to work here in 1946. Write me next at my old home address, Rte. 2, Lebanon, Missouri.

GOSSIP TOWN

Have you ever been to Gossip Town,
On the shores of Falsehood Bay,
Where old dame Rumor with rustling gown
Is going the livelong day?

It isn't far to Gossip Town,
For people who want to go;
The Idleness Train will take you down
In just an hour or so.

The Thoughtless road is the popular route
And most people go that way:
But it's steep down-grade, if you don't watch out,
You'll land in Falsehood Bay.

You glide through the Valley of Vicious Talk,
And in through the Tunnel of Hate;
Then crossing the Add-to Bridge,
You walk right into the city's gate.

The principal street is called "They Say,"
And "I've Heard" is the public well;
And the breezes that blow from Falsehood Bay,
Are laden with Don't You Tell.

In the 'midst of the town is Tell Tale Park,
You are never quite safe while there;
For its owner is Madam Suspicious Remark,
Who lives on the street, "Don't Care."

Just back of the park is Slander's Row,
'Twas there that Good Name died.
Pierced by a shaft from Jealousy's bow
In the hands of Envious Pride.

From Gossip Town peace long since fled,
But trouble, and sorrow, and woe,
And grief, and care, you'll meet instead,
If ever you chance to go.

—Harry M. Barr.

(Selected by Mrs. Homer L. King from the wall
in Sister Lila Phillips' living room, Portales, New
Mexico).

THE GOSPEL ACCORDING TO YOU

There's a sweet old story translated for man
But writ in the long, long ago,
The gospel according to Mark, Luke, and John
Of Christ and His mission below.

Unselfishness mirrors in every scene;
Love blossoms on every sod;
And back from its vision the heart can tell
The wonderful goodness of God.

Men read and admire the gospel of Christ,
With its love so unending and true;
But what do they say and what do they think
Of the gospel "according to you"?

'Tis a wonderful story, that gospel of love,
As it shines in the Christ-life divine;
And, oh, that its truth might be told again
In the story of your life and mine.

You are writing each day a letter to men;
Take care that the writing is true.

'Tis the only gospel that some men will read,
That gospel according to you.

Selected by Ben Frentrup

BAPTISM OF FIRE AND THAT OF SPIRIT

"No place in the Bible where a Christian ever
prayed for the baptism of fire. Personally I have
prayed for God not to send that baptism on me;
but I have many times supplicated him for the
baptism of the Spirit." (Adventist, in P. T. M.,
Sept. 28, 1933.)

"When Adventists claim to receive the baptism
of the Holy Spirit, I seriously question the validity
of their baptism." (Adventist, in P. T. M., Feb.
9, 1928).

REPLY: And I do too. The Saviour said
"teach" before "baptizing," Mt. 28:19. The one
who prays for the baptism of the Holy Spirit, cer-
tainly has not been taught. In fact "No place is
found in the Bible" where anyone ever prayed for
the baptism of the Holy Spirit. The baptism in
the Holy Spirit was promised to the apostles
(Acts 1:5; John 14:17, 26; 15:26; 16:7, 13; Lk.
24:49) And the apostles were baptized in the
Holy Spirit. (Acts 2:4) Jesus prayed for this.
(Jno. 14:16) And what was the result of this
baptism? Jesus said to the apostles, he (the
Comforter, the Holy Spirit, John 14:26) "shall
teach you all things, and bring all things to your
remembrance whatsoever I have said unto you."
And again he told the apostles, "Howbeit when
he, the Spirit of truth is come, he will guide you
into all truth." (John 16:13).

The baptism in the Holy Spirit made the apos-
tles infallible in teaching the doctrine of Christ.
The baptism in the Spirit has served its purpose.
We now have the inspired Scriptures (2 Tim. 3:
16), and we are told to "study" them (2 Tim. 2:
15; Col. 3:16), and "learn in us (the inspired
apostles) not to think of men above that which
is written" (1 Cor. 4:6), for "Evil men and se-
ducers shall wax worse and worse, deceiving, and
being deceived." (2 Tim. 3:13)

The baptism of fire, also to be administered by
Jesus (Mt. 3:11, 12) will fall to the lot of the
lost. (Mt. 25:41; Rev. 20:15)—H. C. Harper.

YOU TELL ON YOURSELF

You tell on yourself by the friends you seek,
By the very manner in which you speak,
By the way you employ your leisure time;
By the use you make of dollar and dime.

You tell what you are by the things you wear,
By the spirit in which your burdens bear,
By the kind of things at which you laugh,
By the records you play on the phonograph.

You tell what you are by the way you walk,
By the things of which you delight to talk,
By the manner in which you bear defeat,
By so simple a thing as how you eat.

By the books you choose from the well-filled shelf:
In these ways and more, you tell on yourself;
So there's really no particle of sense
In an effort to keep up false pretense.

Selected by Ben Frentrup

Our Purpose is to "ear-
nestly contend for the
faith which was once de-
livered unto the saints,"
and to "prove all things;
hold fast that which is
good."

OLD PATHS ADVOCATE

To continue "speaking
the truth in love," "en-
deavoring to keep the
unity of the spirit in the
bond of peace"; "keeping
the ordinances as deliv-
ered."

"Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk there-
in, 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. XIX

Route 2, Lebanon, Missouri, March 1, 1946

No. 3

"DRAW NIGH UNTO GOD"

By M. Lynwood Smith

Throughout the old Testament we find where
God's people drifted away from Him and His
keeping, although they were once in His favor.
They allowed things to come between them and
their God, which separated them from God.
"Your iniquities have separated between you and
your God, and your sins have hid His face from
you; that He will not hear" (Isa. 59:2).

Not only was the above true of God's people at
that time, but it is true of God's people (Christ-
ians) today. Many have left the "Old Landmarks"
and have lightly regarded the holy word; by be-
coming too worldly minded, too much concerned
about the affairs of this life, too much concerned
about being popular and like the "nations (de-
nominations) about us." Therefore, our "iniqui-
ties have separated between us and our God, and
our sins have hid His face from us, that He will
not hear." This is a very sad and dangerous con-
dition for Christians, indeed. How can we think
of facing the dangers, trials, persecutions, and
death, without the blessed Savior by our side?

Without the relationship between God and His
people, they cannot stand. How can they stand
when "separated from God" and His face turned
away from them, so that He will not hear their
prayers? Many church members seem content
to go along through life, without ever approach-
ing His throne of grace in prayer, until in time of
need. Surely, these are times of need, as we live
in these perilous times, confronted with every
temptation we can imagine. But, so long as we
remain "separated from God," we cannot "come
boldly to the throne of grace, that we may obtain
mercy and find grace to help in time of need,"
for our cries unto Him will not penetrate the
wall our sins have built between us and our God.

What, then, shall we do about this awful con-
dition? Let us measure the distance we stand
from our God; "examine yourselves whether ye
be in the faith"; repent of the sins, confess them,
and earnestly pray to our God to forgive us, and
the wall will be removed; His face will turn to-
ward us, and smile upon us, for He will then hear
our cries. Let us earnestly hear His word and
obey His voice, that we may ever stand in that
sacred relationship to our God. May we "draw
nigh unto God, and He will draw nigh unto us."

Let us hear Isaiah: "Seek ye the Lord while He
may be found; call upon Him while He is near: let
the wicked forsake his way, and the unrighteous
man his thoughts; and let him return unto the

Lord, and He will have mercy upon him, and to
our God, for He will abundantly pardon" (Isa.
55:6, 7). Note, will you, if we will do as the
Lord says, "He will abundantly pardon," and as
James tenderly admonished the erring ones in the
church, "Draw nigh unto God," and then the
blessed promise—"He will draw nigh unto you."
What consolation to the sin laden child of God!
I rejoice that when we "draw nigh," come close,
"to God," that God will "draw nigh," come close,
to us.

In the above we have learned that in order to
have the Lord by our side (close to us), we must
come to Him. When we come to Him, He meets
us, "abundantly pardons," and remains nigh unto
us, so long as we remain "nigh" unto Him. I am
afraid we overlook the full meaning of the Lord's
words in, "I will never leave thee nor forsake
thee" (Heb. 13:5). Evidently, there are certain
conditions implied here. For certainly the Lord
did not mean to tell us that no matter how deep
in sin a person may go, He would still be with
them; but as James has told us: "He will draw
nigh unto us," upon conditions, for he stated that
condition, viz.; "Draw nigh unto God, and He will
draw nigh unto thee." And, just so, when we
allow our sins and iniquities to come between us
and our God, He takes His leave, turning His face
from us, and will not hear our cries; just as we
also read: "Why transgresseth thou the com-
mandment of the Lord, that ye cannot prosper?
Because ye have forsaken the Lord, He hath for-
saken you" (2 Cron. 24:20). And again: "The
Lord is with you while ye be with Him; and if
ye seek him, he will be found of you, but if ye
forsake Him, He will forsake you" (2 Cron. 15:2).

Therefore, in order to have the Lord always
with us, we must "draw nigh" unto Him and
remain nigh unto Him in faith and implicit obe-
dience unto Him. As Paul has said, "Who can
separate us from the love of Christ? Shall tribu-
lation, or distress, or persecution, or famine, or
nakedness, or peril, or sword?" Then, he trium-
phantly exclaims: "Nay, in all these things we
are more than conquerors, through Him that
loved us"!

Our attitude in these matters should be as ex-
pressed by the poet:

"Let nothing between my soul and my Savior;
So that His wondrous face may be seen,
Nothing preventing, the least of His favor,
Keep the way clear,—let nothing between."
"Draw nigh unto God, and He will draw nigh unto
you."

THE CHRISTIAN'S PRAYER

By Ray B. Nichols

Prayer is the sincere desire of the heart to speak to God; the act whereby the creature talks to the Creator; man speaking to God. This communication between man and God is as essential to the life of the Christian, as food is for the physical body. It is one of the most essential acts of the Christian, for without it, one cannot exist. Without prayer, the Christian is like the plant without water, both soon must die. (See Phil. 4:6-8).

God does not hear the prayer of the sinner who is in rebellion against Him (Jno. 9:31). One must meet certain conditions stipulated by the Lord, if he would have the Lord hear his prayer. We give some of those conditions as follows:

1. One must be born again into the family of God, if he wishes to call upon God as his Father. "If any be a worshiper of God and doeth His will, him He heareth" (Jno. 9:31). Hence, one must be a child of God.

2. The prayer of the Christian must be "In the Name of Christ" (Col. 3:17). No man can reach the Father, except by or through Jesus Christ, as Jesus said: "No man cometh unto the Father, but by me" (Jno. 14:6). Prayers without the name of Christ will never get higher than the ceiling.

3. The Christian must "ask in faith" (Jas. 1:6); "Without faith it is impossible to please Him" (Heb. 11:6). To pray without faith is to be like a wave of the sea, driven with the wind and tossed. Therefore, we must ask in faith, believing we will receive.

4. The prayer must be in harmony with the will of the Lord. "This is the confidence we have in Him, if we ask anything according to His will He heareth us" (1 Jno. 5:14). Therefore, to ask "according to His will," we must know what His will is, and that will is in the Bible. Hence we must study the Bible, that we may ask "according to His will." Let us not be ignorant of God's will, that we may really "ask in faith."

5. That we may be heard in prayer, we must have a forgiving spirit (Mk. 11:25). The Lord forgives us as we forgive others, and if we forgive not men their trespasses, neither will the Father forgive us. Remember we must continually ask the Lord to forgive us for the wrongs we do, and He makes it obligatory upon our part to forgive those who do us wrong. If we will not forgive a brother, how can we expect God to forgive us? We must be careful here.

When we comply with all of God's requirements, pertaining to prayer, we can have the full assurance that our petitions to the Heavenly Father will be granted. "The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit" (Jas. 5:16-18). I see no reason

why we cannot have this power through prayer, when we meet all of God's requirements, under like circumstances.

Brethren, let us earnestly pray without ceasing (1 Thes. 5:17) for the cause of Christ. Let us "seek first the kingdom of God and His righteousness" (Matt. 6:33), instead of thinking always of self. May our prayers ever be in the spirit of the Master, Who said: "Not my will, but Thine be done." May we continue steadfastly in prayer (Acts 2:42). May we enter into our closets daily and pour out our souls in thanksgiving, "supplications, intercessions, and prayers, for all men, and that we may lead a quiet and peaceable life in all godliness and honesty, knowing this is good and acceptable in the sight of God, our Savior" (1 Tim. 2:1-3).

HOARDING THE TRUTH

N. J. Catterton

"Ye shall know the truth, and the truth shall make you free" (Jno. 8:32). While Jesus was teaching in the temple He spoke these words to the Jews who believed on Him. Daily He taught them the truth, but most of them failed to understand all of that truth; but to those who seemed to understand, He spoke the above words. Again, He called upon the Father to "sanctify them through Thy truth, Thy word is truth" (Jno. 17). Paul said: "In whom also ye trusted after that ye heard the word of truth, the gospel of your salvation" (Eph. 1:13). Now, since the truth (gospel of salvation) makes us free, let us preach it today, that the souls of men may be free. No wonder Jesus commanded His apostles thus: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved" (Mk. 16:15, 16), and, "Go teach all nations" (Matt. 28:18-20).

From the above we find that God is no respecter of persons (Acts 10:34). God has never discriminated against any individual, because of race or color—black, brown, red, yellow, or white, but as Peter said, "But in every nation, he that feareth and worketh righteousness is accepted with Him (Acts 10:34, 35).

Now, as we view the millions today, who are without the truth and without the body of Christ (the church), we are made to wonder if we are not hoarding the truth, by sounding in the truth, instead of "sounding out the gospel," as we are taught to do. No doubt many are behind prison bars today, because the church failed to take the "bread of life" to them. No doubt many will be lost in a devil's hell, because the church failed in her mission to make known "the manifold wisdom of God" to the world. Remember, brethren, the church was ordained to be the "pillar and ground of the truth." Is it that, where you are a member, brother?

Jesus said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Isaiah said: "So shall my word be that goeth forth out of my mouth;

it shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing, whereto I have sent it" (Isa. 55:10, 11). Paul tells us that the "gospel is the power of God unto salvation" (Rom. 1:16). Do we believe the above Scriptures? If we do, why do we not make a greater effort to preach that gospel to a lost and dying world?

We have many men who are very zealous for the Lord, and who are willing and able to preach the gospel, wherever they are needed, but they are given no encouragement by the church, for "how shall they preach, except they be sent?" asked the Apostle, Paul. Many young men have been discouraged because they received no help, and have turned to other pursuits for a livelihood. Should these things be so? Someone will have to give an account for such neglect of duty.

Often, we hear an elder or leader of the church say, concerning a young man, who desires to preach the gospel: "He has more zeal than knowledge." Well, where can they find a better place to obtain knowledge than in the church? Who is responsible for his lack of knowledge? Possibly, the church has failed to impart unto him and others such knowledge as he needs, or possibly the leaders in the church have failed to provide the opportunity for him to obtain knowledge. Of course, no young man should expect nor wait for someone to make it possible for him to obtain all the knowledge he will need, for nothing can take the place of Paul's admonition to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Then, let him, as James said: "If any man lack wisdom, let him ask of God, Who giveth to all men liberally and upbraideth not, and it shall be given him" (Jas. 1:5). Therefore, let the church help and encourage all faithful young men, and let the young faithfully and prayerfully study God's word, proving that they are worthy of help and encouragement, and let us all see that more faithful men are sent out to preach the pure gospel to lost souls, and surely God will bless in the endeavor.

Is the church not hoarding the truth, when it refuses to do anything to send out the gospel, while millions are perishing for the lack of it? Why are so many preachers idle, while many churches continue to swell their bank account? Are they not hoarding both the gospel and God's money? Brethren, let us let the blessed gospel shine forth in the hearts of lost souls.

—32 Douglas St., Hammond, Ind.

UNITY

(Jno. 17)

Our Savior, just before his crucifixion, prayed a wonderful and most beautiful prayer. He prayed for the unity of His disciples, who afterward became His apostles; and not only for those who were associated with Him in His personal ministry, but for those who afterward should believe

on Him through their preaching and teaching. Sometimes this is called the unanswered prayer of the Lord. However, this prayer was answered in part, for those apostles, after they had been endowed with power from on high, as they went forth into the world and preached the Gospel in its purity and simplicity, and established the Church as they were instructed by the Lord. In those primitive churches there was perfect unity in doctrine and practice. The churches were known as the Church of Christ or Church of God, etc. Furthermore, the apostles wrote the New Testament which is the only infallible rule of faith and practice.

The Apostle, Paul, in his second letter to the Thessalonians warned them that there would be falling away. The apostle John also knew that the apostacy was in the embryonic stage. In course of time false teachers, who were dissatisfied with the purity and the simplicity of the Gospel, began to "teach for doctrines the commandments of men," thus the darkness of superstition and error settled down over the Roman Empire, resulting in the apostacy of the Church and the rise of the Roman Catholic church.

For about twelve centuries Roman Catholicism had full sway in the Roman Empire. Then Martin Luther, a conscientious monk, became sick and disgusted with the corrupt practices of the priesthood. Martin Luther pulled away from the Catholic church and led a large following which afterward came to be known as the Lutheran Church. In time, this movement was followed by other reformers among whom were Wesley, Calvin and others. While rejecting the unscriptural and corrupt practices of the Catholic church, made an "image to the beast" by bringing with them many unscriptural things from the Catholic church, chief of which was the belief that religious bodies must have a "creed" in addition to the word of God to govern them.

In the early years of the nineteenth century, a few great scholars like the Campbells, Franklin, Stone, and others came forth with a plea for unity, using the maxim, "Where the Bible speaks, we speak and where the Bible is silent we are silent." The basis of their plea was that all human creeds be rejected and that all believers unite by taking the Word of God as their only rule of faith and practice.

It is unfortunate and deplorable, that in the course of time, division has come into the body of disciples who hold to this plea. First it was instrumental music then other things such as missionary societies, Sunday school, "cups" and what have you. All of which are contrary to the prayer Christ prayed and the teaching of Christ and the apostles.

Unity can never be until all acknowledge Christ as the Head of the church and "observe all things" He has commanded. Anything that breaks the unity of the Spirit between congregations or in congregations is wrong.

—J. C. Waters.

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING Lebanon, Mo.
HOMER A. GAY Lebanon, Mo.

PUBLISHER

HOMER L. KING Route 2, Lebanon, Mo.
H. E. ROBERTSON, Assistant Phillipsburg, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS 50

Printed by Laycook Printing Co., Jackson, Tenn.

HERE AND THERE

Prospective.—Now that we are back in the Ozarks of Missouri, we are much concerned about the work in this field, especially, and we solicit the assistance of every lover of truth in this part to help us locate every place where there is an opportunity to do good in preaching the word, either publicly or privately. Let us "go forward" in "sounding out" the good news to lost souls.

Furthermore, we want to push as never before the cause of the Old Paths Advocate, as a means of reaching honest hearted brethren, who may be in error by teaching and practicing one or more innovations. We have "declared war" on all innovations troubling the church of our Lord. We believe that we are divided on things out of the Bible, rather than things in the Bible. We call upon all our preaching brethren to help us put this paper into every Christian home, that we may get before them God's eternal truth on these matters. Brethren, it is a very simple and easy matter to obtain subscriptions for the paper—just mention its merits publicly a time or two in your public appearances and privately in the homes, and you will be able to send us a nice list almost every month. Please, try it—you will be helping such homes by giving us an avenue to teach the word in those homes, and you will be helping to make the paper a more permanent means of doing good. We call upon every reader to send us one more subscription (new) this year. We call upon brethren who wish to do mission work with their money to send the paper to new readers. As our readers increase, so our opportunity for good increases. Already our readers are numbered by the thousands, but we are reaching only a few in the great brotherhood of the Church of Christ. Awake, arise, and let us all "go forward" in the great work!

That New Song Book.—We had hoped that we might be able to give you something definite as to when you could expect the delivery of our 1946 song book, but since the printers have refused to give us a definite date, when they can run our book off the press, we refuse to make a guess. But, we promise all who have ordered it, that

their orders will be filled promptly, just as soon as we receive a shipment. We still have plenty of the 1944 book, "Favorite Spiritual Songs," at the same old price, 35c per copy; \$3.75 per dozen; \$13.50 for 50; and \$26.00 for 100; Postage prepaid by us.

"Old Paths Pulpit"—This is a very fine book of 33 sermons and essays, covering many Bible subjects of vital importance to saint and sinner, by 33 preachers of the Church of Christ, with a photograph and biography of each preacher. In the number of preachers are such noted men as Alexander Campbell, G. A. Trott, and H. C. Harper. The book is a very neat job on high grade gloss paper, and well bound. One of these books should be in the possession of every faithful brother or sister and in every library. Many have bought the book for their children and to hand out to friends. Our printers are holding an extra thousand of these books, but a lack of finances keeps us from ordering them, since we are putting out a new song book and must use what we have in the book fund to finance it, and we have considerable tied up in the 1944 song book, tracts, and the first thousand of sermon books. However, if a number of preachers and brethren could order 25 to 50 copies to sell, we could finance the other thousand of the sermon books. I think they will sell readily, if a little effort were put forth, and the public needs the teaching in that book. We hope to build up a book fund sufficiently to stock up with good books the brethren need and want, if possible. Shall we buy that other thousand, brethren?

We shall be glad to have your orders for song books, "Old Paths Pulpit," "The Communion," "Clark-King Discussion," etc., as you may need them.

If you have ordered any of these books, and have not received your books in a reasonable time, please write us. Already, quite a few of the sermon books have been lost in transit. We are very anxious that all receive full value for whatever money you have sent. Being human, we know that it is possible for us to make mistakes, but we shall humbly and gladly correct all mistakes, when called to our attention. Please, help us keep our records straight by reporting any errors to us.

Send all orders, remittance, communication, reports, and articles to Old Paths Advocate, Rte. 2, Missouri, or to the writer.

—Homer L. King.

PASSED ON

Craig—Mildred Elizabeth Craig, daughter of Sister Wheeler, of Modesto, was born in McAlester, Okla., March 1, 1923; departed this life in Hollister, Calif., Jan. 30, 1946; being nearly 23 years of age.

Mildred is survived by her husband, John, three children, and her mother, all of Modesto. Also, a sister, two brothers, and a host of friends.

The writer was called upon to speak words of comfort and warning to the living at the More

OUR HELPERS

Many thanks to all for the interest manifested in sending us one or more subscriptions the past month (Jan. 20 to Feb. 20). Below we give the names and number of subs. received by us. Let us strive to have our names in this list every month. We appreciate all you do for the paper.

Homer L. King—19; Homer A. Gay—7; Ervin Waters—4; Lynwood Smith—3; John Reynolds—3; Roy Barnes—2; L. A. Corbell—2; F. R. Roberson—2; Geo. T. Fleetwood—2; F. K. Reeves—2; W. D. Goodgion—1; E. O. Evitt—1; Ben Frentrup—1; Earl Patton—1; A. V. Smith—1; Carlos Smith—1; C. H. Lechner—1; A. E. Cogburn—1; Mrs. Lila Phillips—1; John A. Barnes—1; J. P. Whigham—1; S. M. Heflin—1; Carl N. Nichols—1; L. I. Ooley—1; L. H. Skaggs—1; Mrs. L. A. McElroy—1; Geo. Rozzell—1; Nelson Nichols—1; Herschel Massie—1; Ralph Meents—1; L. T. Cryer—1; C. G. Fancher—1; Gayland Osburn—1; Franklin Meents—1; Total—70.

MAINTENANCE OF BRETHREN IN C. P. S.

Church, Ottumwa, Iowa, Earl Butts (Dec. and Jan.)	\$ 40.00
Church, New Salem, Miss., Hulon Smith (Jan., Feb.)	60.00
Church, Wichita Falls, W. D. Goodgion (Jan., Feb.)	50.00
Church, Waco, Texas, L. N. Byford	25.00
Church, Lees Summit, Mo., Herschel Massie	25.00
Church, Wilmington, Calif., Wm. M. Russell	25.00
A. E. Cogburn, DeLeon, Texas (Jan., Feb.)	10.00
Roy Barnes, Greenforest, Ark.	4.00
Total	239.00
Amount carried over, nothing.	
Amount for 10 brethren, \$24.00 each	\$240.00

Note: Some changes have been made in our lineup the last few days. Brethren Batsell Moore, Fred Kessinger, Jr., and Travis Cogburn have been discharged from CPS, and their freedom is better for them than the contributions, hence we have dropped them, at their request. But, since Homer Gay, Jr., was transferred from the government operated camp to a religious operated camp, Three Rivers, Calif., he should be placed on our list for contributions again. This leaves ten brethren, at least, entitled to contributions. But, prospects are that some will be discharged in the next month or two, and we pray for the discharge of all in the near future.

The camp at Mancos, Colorado, being closed Leonard Hendrickson, Homer Gay, Jr., transferred to Three Rivers, Calif., where Bill Harmon, Jesse French, and Luke Robertson, are in service. Transferring to Gatlinburg, Tenn., are J. B. Spradley, H. C. Welch, Jr., Bracy Smith, Guy Mallory, Jr., Clayton Fancher, and Ben Frentrup (Ben is supported by the church in San Antonio). Lewis Cogburn is still at Marion, Va. Howard King and Kenneth Triplett are also at Marion, Va., but being yet single and in detached service, do not receive contributions from this source.

Notice: Will one of the brethren transferring

Funeral Chapel. Interment was in the Modesto Cemetery, Feb. 4.

We extend to the sorrowing ones our deepest sympathy and prayers.

—Claude T. Springs, Ceres, Calif.

Catterton—Brother Nathan Catterton, 45, of Hammond, Ind., was instantly killed, Feb. 4, 1946, at 10:30 a. m., while at work at the U. S. Gypsum Plant, in East Chicago, Ind.

Bro. Catterton leaves to mourn his passing, his father, mother, wife, and seven children, of Summer, Ill., and a daughter, of Chicago, Ill., and a son, in San Francisco, Calif. Also, a host of Christians in Chicago area and other fields, where he has labored as an able evangelist.

Brother Catterton's first wife died, leaving four children. Desiring a home for his children, consequently was married the second time. Like many others, he made the mistake of marrying a nonchristian, she being a Methodist. This made it very hard for Bro. Catterton, for all his hopes of a Christian home on earth, and of rearing his children in the admonition of the Lord were blasted. Being unhappy in this condition, he obtained a room in Hammond, and worked hard to support his wife and children in Summer, Ill., while his wife sent his children to the Methodist Sunday School regularly, which grieved him much. Let me here add a word of warning to all Christians—never marry an unbeliever (nonchristian), for an unbeliever is not suitable for a devoted Christian. Brother Catterton regretted this second marriage very much, but he heroically suffered and remained faithful to the end.

I have known Bro. Catterton for ten years, and the past year we have labored together to build up a church in Hammond. He left a S. S. church nearby to work with us. Knowing his family life, we often had him in our home as a welcome guest, and I am glad we did. With reference to his departing, I think of Rom. 8:17, 18; Rev. 14:13; Heb. 4:2, 9. May we labor to enter that rest, and sorrowing not as others who have no hope.

—John Thompson, Lansing, Ill.

Smith—In loving memory of Perry H. Smith, who departed this life December 9, 1945.

Darling, you have left this world of strife, of sin and fears,

For a better home with God, our Father, unhurt, untouched by sighs and tears.

A home so beautiful, a home so bright, with gates of pearl and street of gold;

A shining light for ever more; a place so warm and never cold;

A place of happiness, a place of joy, where none are sick, or poor, or lone;

A place of everlasting life; a place we want to call our own.

So through Jesus Christ, we always pray, To live godly in every way;

That we may meet you, loving one, With God, our Father, when ours are done.

Sadly missed by children, grand-children, and great grand-children.

—D. A. Moore, Brookhaven, Miss.

to Gatlinburg, Tenn., tell us whether the camp there is a religious camp or operated by the government, please.

—Homer L. King, Rte. 2,
Lebanon, Missouri.

BUILDING A CHRISTIAN HOME

A place to call "home." A house does not always mean a home, and yet there must be something, some place that we think of as home. I realize that I may be "old fashioned," but I believe that before a couple marry they should make some kind of arrangement for some place to live to themselves. Many a marriage has gone on the rocks all because the young folks did not consider God's words to "Leave father and mother" and cleave to one another, and moved in on the old folks.

Young folks will have to get adjusted and acquainted after they marry and they need to be off to themselves, and leave all of their parents out of it, and start from the beginning to build for themselves a christian home.

The flowers bloom in clusters and have their home; the beasts and birds have their nests to raise their young and for their home have often given their lives. With the human race, the making of one's own home is the supreme earthly fascination to which all you the looks forward and upon which old age looks back. Be it ever so humble there is no place like home.

Mr. Guest says "it takes a lot of living in a house to make it home." But when a house is thus lived in, and made a home it almost seems sacred, and when I see a worn out, discarded old home it makes me think of Joyce Kilmer's poem:

"But a house that has done what a house should do,
a house that has sheltered life,
That has put its loving wooden arms around a man and his wife,
A house that has echoed a baby's laugh, and held up its stumbling feet,
Is the saddest sight, when left alone that ever your eyes could meet."

But tho a house alone does not make a home, it still remains that the most satisfying conception of a human home involves some kind of a rather permanent place; a place with a family centered for its every day life, for its growth, its loving, its learning.

One of the greatest sacrifices which the Son of God made for us seems to be summed up thus: "And they went every man to his own house: but Jesus went unto the mount of Olives" (Jno. 7:53 to 8:1). The Son of Man hath not where to lay his head.

The home place should be used to the glory of God. Lydia's home place enabled her to care for Paul and Silas while they preached the gospel in Philippi (Acts 16). Aquilla and Priscilla turned their home place into a meeting place for the Church. Marks house alive at midnight with praying disciples, was ready to receive Peter from

his prison deliverance. On and on we could go with Bible records like these but these are enough to show us that God wants the christian home to be ordered right. No wonder then that Paul said for the old women to teach the young women to "be keepers at home" (Titus 2:5). I do not understand that the Apostle means that the wife should just stay at home; but she is to be a home keeper. In 1 Tim. 5:14 he says, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." The woman is the home keeper according to Gods arrangement, and parents should train up their little girls to be such.

Many a bird has been lost because of a faulty cage, and many a husband has been lost because of an unkept house. No amount of paint, powder and perfume will atone for unwashed dishes, dirty floors and half cooked meals.

I also understand that when God said to Adam: in the sweat of thy face thou shalt eat bread, that he meant to place the responsibility of making the living on the shoulders of the man, and no amount of ability to drive his fathers car, play pool or entertain will make up for an empty flour bin. The husband is the head of the family (Eph. 5), and as such he should take the responsibility and see that the wife and children are properly cared for to the extent of his ability. If it is the duty of the wife to keep the home, it is first the duty of the husband to see that she has a home to keep.

Though this home may be just a cabin or a tent, if the husband does his best to be the provider and the wife will do her part of the keeping and they both will trust in God and abide by his word, in their old days they will look back to this home place as the happiest home on earth.

—Homer A. Gay.

P. S. I hope to write several articles on this subject. If care to say anything either for or against what I say please write direct to me. H. A. G.)

RIGHT LIVING BRINGS PEACE

Many fear that we will have a third world war. Wrong doing is what forced us into this war; when we have compelled other nations to do right will we learn the value of right living? If all nations were righteous there would be no war. The very best thing we can do is to make sure we are right ourselves, and that applies to troubles in home, church or nation.

Jesus was the Great Teacher. He gave a plan for leading others to do right, "That they may see your good works, and glorify your Father which is in heaven"; Matt. 5:16. The plan for leading others to do right is to do right ourselves. By that plan we do not use force, why not fall in with prophecy and prevent wars by righteous living?

What is right? "For the ways of the Lord are right." Hosea 14:9. If we would know what is right we should study the Word and rightly divide it. Learn what He requires of us—not what

He required of Abraham, Isaac and Jacob. Matt. 17th Chap. makes it plain that we are to hear Christ, not Moses or Elias. Old Testament teaching is good but we, being saved by the blood of Christ, should hear Him in all things.

The Golden Rule is right. Roger Babson says, "Only the Golden Rule will save this country — not a rule of gold. A character standard is far more important than even a gold standard. The success of all economic systems is still dependent upon both righteous leaders and righteous people. In the last analysis, our national future depends upon our national character—that is, whether it is spiritually or materially minded." Isn't that a big statement when there is so much sin in our nation? Yet we believe it is true. Why? Because it is in harmony with Christ's teaching.

The rich young man wanted to be absolutely right. Jesus said, "sell that thou hast and give to the poor." That may seem to be strong teaching but there is where faith takes hold. We must believe that Jesus knows best. The man was a ruler and no doubt could make a good living without his wealth. Jesus wanted him to learn that "it is more blessed to give than to receive"; a truth which we often fail to understand.

Would Jesus approve of one man holding a million acres of land and refusing to farm part of it because he could not make a profit? Lincoln warned against prejudice and the accumulation of wealth in the hands of the few saying it threatened the safety of our nation. We are looking for a better way and we must find it. Not communism, but a way that will bring comfortable living for all. Righteous leaders can find a way without going to the extreme of communism.

What a wonder statement Roger Babson made when he spoke of a spiritually minded nation. Paul, who was spiritually minded, was willing to suffer the loss of all things to win Christ. All of us may not be able to reach the spiritual heights which Paul reached but we can get enough of it to make this a better world in which to live. Enough of the right spirit will lead us to accept the teaching of Christ and His inspired apostles without addition or subtraction. We will not quibble about baptism or any other command being non-essential. We will make every effort to be at the Lord's table each first day of the week to "shew the Lord's death till he come." We will so love the church that we will give it our support instead of supporting some man-made organization. We will sing with the spirit and with the understanding forgetting about mechanical instruments to entertain others.

Yes, with the right spirit we can build homes, churches and nations where fellowship and peace reign. Do we want such a wonderful world? We can have it by following this admonition; "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. Are you willing to try that if the other fellow does? The way to get him to try is to do it yourself.

To accept Christ as your personal Saviour means to go all the way in obedience to His commands. Let's get away from this half-way busi-

ness of serving the Lord and use every lawful means to spread the gospel which is God's power unto salvation. Salvation for the home, for the church and for the nation. That takes in everything and it means everything.

—Arthur U. Johnson, 1414 Briggs Ave.,
Parsons, Kansas.



L. H. Skaggs, 818 So. 27th., Temple, Texas, January 2.—We wish to let all know that we have not given up, but are still pressing on, facing the obstacle with courage, trusting that our labor will not be in vain. We hope to have a meeting next summer, the Lord willing.

L. T. Cryer, Rte. 4, Box 758, San Angelo, Texas, Feb. 11.—The church here continues steadfastly in the Lord's work. Brother J. E. Miller and family, of El Dorado met with us last Lord's day. We are glad Bro. King is back in Missouri. We are sending our renewal to the paper.

F. K. Reeves, Marion, La., Feb. 10.—We are going onward with the church work here in the Scriptural way. We are planning some mission work for this year. I hope all faithful congregations and individuals will co-operate to keep the work going unto the end.

F. R. Roberson (colored) Rte. 2, Box 58, Lawrenceburg, Tenn., Feb. 2.—We are glad to say that the few faithful continue to meet for worship and we enjoy it with the Bible as our guide. We are sending our renewal and another to the OPA. We enjoy it very much. We often speak of you, Bro. King.

L. A. Corbell, Arch Route, Baileyboro, Texas, January 19.—We are still meeting for worship at Old Bula. Some have moved away, and we are few in number. Were it not for the promise: "Let us not be weary in well doing, for we shall reap in due seasons if we faint not," we might give up; but not so since the faithful have always been few in number.

C. G. Fancher, Route 3, Wichita Falls, Texas, Feb. 12.—We have arranged to have Bro. Lynwood Smith for our spring meeting, beginning April 14, continuing to the 21st. We plan to have Bro. Gay for our summer meeting, July 7 to the 14th. We are looking forward to a big meeting, July 4th., this year. We need to associate more with each other that we may love and appreciate each other more. We are glad to hear of the good spirit manifested in Calif. at the all-day meetings, in Jan.

J. P. Whigham, Georgiana, Ala., Feb. 9.—We have had much sickness in our family this year and last. I am unable to meet for worship with the church here, due to the innovations practiced, as I cannot endorse anything I cannot read from the Bible. I was glad to meet and hear Bro. Cook last year.

Howard W. King, Box 670, Marion, Virginia, February 5.—Only three are now left to meet each Lord's day for worship here Kenneth Triplett, Lewis Cogburn and I, and Lewis is to be released in March. We hope Bro. Gay can visit us as he wrote, on the 15th., inst.

Ben Frentrup, CPS No. 111, Mancos, Colo., Jan. 19.—Bro. Travis Cogburn is to be released within two weeks, for which we are very thankful. We are hoping that all may be free before too long. We are persistently striving to increase our talents, that we might be of more service in teaching others. Pray for us.

L. O. Jones, Hill Top, Ark., Jan. 25.—I wish to express our thanks for the help to build a house of worship. We received \$25.00 from the little church at Shell Knob, Mo., and \$2.00 from Sister Claudia Henshe, Ballinger, Texas. We invite any brethren, who are passing this way, to stop and worship with us.

Jesse French, CPS 107, Three Rivers, Calif., Feb. 12.—Recently, I visited churches at Fresno, Stockton, and Armona, assisting in the worship, and the lesson at Armona. We are looking forward to the transferring of Brethren Leonard Hendrickson and Homer Gay, Jr., to this camp soon. We thank the brethren for the help being sent to us.

John L. Reynolds, Box 251, Ceres, Calif., Feb. 10.—After two months in Fresno, assisting to build up the cause, I am back home. I am to begin a meeting at Poplar the 17th., inst. Brother Cook and I are to begin in Woodlake, March 3, with a ten days singing school, followed by a series of meetings. Bro. Chester King is here now, and we are looking around some. I am enclosing three subs. for the paper.

William Russell, 307 W. 16th. St., Gardena, Calif., Feb. 14.—The little congregation at Wilmington continues about the same. We are sending \$25.00 to the boys in camps. We heard Bro. Waters deliver a good sermon at Montebello last night. I hope some of the preachers may be able to visit Bro. Rose, who is in in prison at Ft. Leavenworth, Kansas, because of his faith. May we "go forward as brethren in Christ.

Travis Cogburn, CPS No. 111, Mancos, Colo., Feb. 2.—I certainly enjoy the OPA and wish it were published more often. I am looking forward to being released from camp within a few days. Three years and eight months is a long, long time in a camp of this kind. I want to thank all who have helped me with their liberal contributions.

There were times when I do not see how I could have made it without this help. May God bless you all. Wife and I would like to leave our home town for a while, and we would appreciate word from any brother giving us information about a job, near a loyal church. Write me at De Leon, Texas.

Guy Mallory, Jr., Box 97, Gatlinburg, Tenn., February 10.—Again, I enjoyed my visit with the brethren at Delta, Colorado, on January 20 to 23. I preached for them on January 20, and during the week-days following, we spent much time discussing the Bible and singing songs of praise. I hope to return there sometime in the future, the Lord willing. We have been transferred from Mancos Colo., to this camp, above.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., Feb. 16.—The meeting at Merced closed Jan. 20, with four confessions of faults. On Jan. 25, in company with Bro. H. E. Robertson, I went to Grants Pass, Oregon, where we found some members and started them meeting for worship, Jan. 27. On Feb. 1, 3, and 10, I assisted in the teaching at Siskiyou, preaching Feb. 3.

Clayton Fancher, Mancos, Colorado; Jan. 28.—We were glad to receive the contributions from the brethren through Bro. King a few days ago. Thanks to all. We are still having three services each week. As this camp is closing, we all are transferring to Gatlinburg, Tenn., except Leonard Hendrickson, Homer Gay, Jr., and Travis Cogburn. Travis is being discharged, and Leonard and Homer are going to the camp at Three Rivers, Calif.

W. D. Goodgion, Rte. 5, Wichita Falls, Texas, Feb. 9.—The church here is doing fine in spite of all the trials. Three weeks ago we had three confessions of faults and last Sunday two more. Bro. Barney Welch gave us two good lessons Sunday and Sunday night. We are encouraged to work harder in the future. We are looking forward to our meeting in April, with Bro. Lynwood Smith doing the preaching.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Feb. 11.—The sad news, that Bro. J. N. Catterton was killed Feb. 4, while at work, has just reached me. He was faithful to the cause, and he will be missed by the church in Hammond, Ind., where I met him two years ago and again last year in meetings there. I learned to love him for his faith and love of the truth. The church here is still doing fine, but the bad weather and bad roads have cut down the attendance some. Too, there is much sickness among the people.

W. D. Goodgion, January 17, Rte. 5, Wichita Falls, Texas.—The church here is doing fine. We plan to do some mission work in this part this year. We mean to have Bro. Lynwood Smith for our meeting, April 14 to 21 and Bro. Gay, July 7 to 14. The Lord willing, we mean to have the all-day meeting here July 4 and we plan to begin

on the 3rd., making two days, if possible. We plan to see that the meeting is not a discussion of differences on any question. We were glad to have Bro. Cook visit us and preach for us in December. The church here is glad to have any loyal preacher visit us.

J. W. Allsup, Richland, Missouri, Feb. 11.—The church here is getting along very well. Brother Paul Carrol is a very strong young leader in song and in the teaching. We hope to have one of the faithful brethren hold us a meeting this year. We want all loyal preachers to visit us as they can. We are located in the northwest part of town in a stone building. We like the OPA mighty well. We are expecting Bro. King to visit us soon.

Jewell B. Lasater, 1832 NW 13th., Okla. City, Okla., Feb. 2.—The past month (Jan.) I was with the brethren at Sentinel, Washington, and McAlester, also the home congregation here. We had good crowds, considering the sickness, which seems to be general over the state. I was especially pleased with the congregation at McAlester. If they will keep fighting the good fight of faith they will have a large assembly there. We ask the prayers of the faithful.

Jim Thompson, Rte. 2, Box 572, Merced, Calif., Feb. 8.—The little church here continues in the work. We shall miss Bro. King in Calif. this year, but we look forward to his return sometimes. May the Lord bless him in his work in other fields. May we all look around about us and see that the fields are ripe to harvest, but the laborers are few. There is much work in the vineyard of the Lord to do, and we have no time to be looking for something to differ over. Let us all work for the one faith and the unity for which our Saviour prayed. We ask the prayers of all the faithful for the congregation here.

C. Nelson Nichols, Route 2, Lebanon, Missouri, Feb. 20.—En route to Lebanon, Missouri, I stopped over with Bro. G. B. Oliver, Alamogordo, New Mexico, and worshipped with them in his home, Feb. 3rd. and 10th. On the 17th. of Feb., in company with Bro. Homer L. King and family, also Bro. Claude King, we met for worship with the church Competition, Mo., where Bob. King preached. That night we were with the brethren in the Lebanon church, and Bro. King preached for them.

Fred Kessinger, 4522 McCorkle Ave., S. W., South Charleston 3, W. V., Feb. 16.—I received the check from Bro. King sometime ago, and I appreciate it very much. We want to thank everyone for the contributions I received while in Camp. It has helped me and my family out in many ways. I want to thank Bro. King, too, for his trouble and interest in soliciting help and sending it on to us. I was released from Camp No. 2, so I will not need more help. It certainly makes one feel good to be free again. No one can fully realize that unless they have been in that condition for a while.

Batsell Moore, Rte. 1, Hood River, Oregon, Feb. 6.—I am glad to report that my release finally came through, and we hope to leave for Texas next month. We are certainly grateful to all who have helped us in a financial way, and we are glad now that their kind consideration can be turned to other good work. It is our prayer that this help will ever be an example in our lives. This leaves the wife and baby doing well and me well.

Gayland L. Osburn, 1428 E. California Ave., Glendale 6, Calif., Feb. 12.—I enjoyed being with Bro. Paul Nichols during his meeting at Merced, and I preached one night of the meeting. In January, I attended part of the meeting at Sanger, which was conducted by Bro. Ervin Waters. On Jan. 27, I assisted in the worship at Armona, and I heard Bro. Cook preach that night at Arvin. The last two Lord's days, I have preached at Greenfield. I recently made a talk at Siskiyou on Friday night.

Ervin Waters, 4436 Whittier Blvd., Los Angeles, 22, Calif., Feb. 15.—I closed a meeting at Sanger, Jan. 26, with one restoration. Jan. 27, I worshipped at Armona and heard Bro. Clovis Cook preach at Arvin that night. Feb. 3, I again worshipped with the new congregation at Armona. Feb. 8, I preached at Siskiyou. Feb. 10, I worshipped at Glendora and preached at Montebello that night. Feb. 14, I assisted in the teaching at Fresno.

Clovis T. Cook, Rte. 1, Box 201, Lodi, Calif., Feb. 15.—I began a singing school at Arvin, Calif. Jan. 18, of nine days duration. I preached over two Lord's days during this school. I preached Feb. 1 through the 3rd., at Corcoran, Calif. Feb. 10, I preached at Lodi, and that night at Stockton, Calif. I am now in a meeting at Greenfield. It has been my pleasure to attend two business meetings by two different congregations in this state, which, apparently, were successful. There is much good to be done in these kind of meetings.

Carlos B. Smith, Wesson, Miss., Jan. 16.—We are still trying to carry on in the Lord's way in this part. I met two S. S. and cups men on our differences in an informal discussion in Bro. D. A. Moore's home, Mobile, Ala., recently. One of them admitted he did not have any Scripture for the class system, but he said neither did we have for the song book. I reminded him that we did have for the song book by inference, at least, as we are taught to "sing with the spirit and with the understanding, also." They denied Luke 22:20 "the cup is the New Testament," and tried to dodge the truth by asking what the N. T. is. I reminded them that was not the issue, but that Jesus said, "This cup is the N. T." As they departed, one reminded me that I had not changed him, and I reminded him that it would take the judgment to do that, but that Jesus has told us His word would judge him in the last day (Jno. 12:48), and that His word said: "This cup is the New Testament." (Lk. 22:20)

M. Lynwood Smith, Wesson, Miss., Rte. 1, Box 150, Feb. 13.—During the winter months, I have devoted most of my time around home, assisting in the teaching and making some local visits. I was with the brethren at Marion, La., recently, which I enjoyed. Too, I stopped by W. Monroe. This trip was in behalf of the Miss.-La. mission work, which we hope to get under way as soon as the weather will permit. We urge all the brethren in these two states to help us make plans to hold as many mission meetings as possible, and to get in touch with us about prospects for the work. We plan to have Bro. Ray Nichols assist me in the work. All churches and brethren who would like to have fellowship in the work, please write me. Recently, I was with the little congregation at Redoak Grove. They are holding out faithfully. Several members are moving in, which helps them out. Please, pray for me.

Barney D. Welch, 1512 N. 7th. St., Wichita Falls, Texas, Feb. 18.—I attended the all-day meeting at Wilmington, Jan. 20, assisting in the teaching of the lesson in the morning and preaching that night, which was an enjoyable day. Jan. 21-22, I attended Bro. King's singing school at El Centro. I surely enjoyed seeing the brethren there again, also the school. I preached at Fruitland, Texas, Jan. 27 (morning), and at Wichita Falls that night. Feb. 2, 3, I preached three sermons at San Antonio, and the 4th and 5th at Sabinal, Texas. Feb. 10, I preached morning and night at Wichita Falls, Texas. Feb. 15, Fred Kirbo and I visited and preached at Ada, Okla. Fred and I are now at Jerusalem, Ark., in a mission effort. Fred preached to about 150 last night in a school house. This place is located 14 miles from Stumptoe, 7 miles from Buttermilk, 5 miles from Doode Ridge, and 5 miles from Grannie's Holler. Building is our biggest problem, it seems. Pray for our efforts.

L. L. Coleman, Box 401, Watsonville, Calif., Dec. 26.—While I have no money to help in time of need of the boys in the CPS camps, but I do have faith in God, that He meant just what He said in His promises. In Matt. 19:27-30; Mk. 10:28-31; Lk. 18:28-30, Christ was talking about how hard it is for a rich man to enter the kingdom of God, and Peter asked what they should receive as a reward, seeing they had left all to follow Him. In this connection Christ taught that all, who would leave what they hold near and dear for the cause of Christ, would receive a hundred fold in this world and eternal life in that which is to come. While I have not been in a prison camp of any kind, yet I have undergone some very great trials, and I know their road is not at all smooth. But, in Revelation 2:9-11, the Spirit speaks to the church in Smyrna and offers comfort in their tribulation. As I see it, these boys are doing God's will in standing firm for their faith, refusing to disobey God's law, even when it means suffering. May God bless you all in all good word and works is my humble prayer.

James R. Stewart, 1304 North 13th. St., Waco, Texas, Feb. 16.—The church here is doing fine. I am glad the brethren here have decided to do more mission work. This congregation has decided to send \$75.00 each month to Bro. Lynwood Smith to assist in the mission work in Miss. and La., which I think is commendable. I hope much good will be done this year throughout the country. Recently, I have preached at Carter, near Davidson, Okla.; Ramsey, near DeLeon, Texas; Abilene, Jones Hill, and Waco. I have enjoyed hearing the preaching brethren in this part. Brethren Holt, Ballard, and Pickle, gave us good lessons. We plan to have a singing school soon. I plan to do quite a lot of mission work in the spring. We are looking forward to a meeting by Bro. King in the near future. We are pressing the fight for the right, but we realize that we need help.

Homer A. Gay, So. Charleston, W. Va., Feb. 11.—I preached at Huntington, W. Va., Jan. 13th., morning and evening, and began a singing school there the 14th to 26th. I also preached there on the 20th., and the morning of the 27th. I enjoyed my work with these good folks at Huntington. We have a good congregation there, and they seem to be alive and up and going. We had a good music school, and their singing improved wonderfully. Wife and I made our home with our beloved Bro. B. F. Leonard—who is the spark plug of the congregation. We drove to So. Charleston in the afternoon of Jan. 27th., and I began a meeting at the Church of Christ in Spring Hill that evening. This was my first visit to Spring Hill. We enjoyed the meeting there. The crowds were not large but the interest was good. One was restored to the fold. We closed the meeting there Lord's day night, Feb. 3, and began a vocal music school at Mallory Chappel, near Charleston, Monday night, the 4th., where we are at this writing. We are having a real good class here, but right now we are badly snowed under. I preached here yesterday, and will resume the school tonight. We are to close the school here the 14th. and go to Flemington, Pa. for a two weeks meeting, and then head back home. It seems to me that a wonderful lot of good could be accomplished in this part of the country if we had a preacher located here, who would really get out and try to do mission work. We still need more congregations to support more preachers in more places.

Tom E. Smith, Box 893, Healdton, Okla., Feb. 7.—Since my last report I have visited the following places: Jan. 13th., I was with the Oak Grove congregation, and found them still making progress in the Lord's work. I preached at Fair Oaks a nearby community that night. Jan. 20th., I was at McAlester for the morning service where I met up with Bro. Fred Kirbo. We both talked as well as Bro. O. C. Mathews who accompanied me. They are badly in need of a church building and would appreciate any assistance from other congregations who could help them. That night we stopped over at Ada, and heard our beloved Bro. Clarence

Kessenger preach a good sermon, and renewed acquaintance with the good brethren there. Jan. 27th., I was at Graham, and went that night to Ardmore in the interest of the singing normal, and was gratified to learn that the brethren had not only definitely decided to have the school, but were willing to finance it. Offering a free tuition to those who wish to attend. However donations will be accepted and appreciated from any one who would have a desire to help on either the school or the church building, they are planning to build by the time we have the school. C. T. McCormack of Dallas, Texas, is to be the teacher. He is well qualified and holds a Normal certificate from the Stamps-Baxter School of Music of late date, and also a certificate from the Perfect Voice Institute of Chicago, Ill. He will, in addition to the regular class, hold private classes for Harmony and Voice at the low cost of forty cents per lesson per person. This school will begin May 15th. Write me for particulars and more details will be given in the April issue of the OPA. Today, I was with the congregation at the Bit Shop, and one sister confessed her faults. Tonight I was at Healdton where Bro. Fred Kirbo and I again made talks.

Homer L. King, Route 2, Lebanon, Missouri, February 20.—We closed a good singing school at El Centro, Calif., January 31, with good interest and attendance. I preached over the fourth Lord's day there to good crowds. It was a very pleasant association during the school, and we learned to love and appreciate the brethren even more. I was well supported for the work. En route home, we made it to Portales, New Mexico, for worship, Feb. 3. We were glad to meet the faithful few there again, and especially glad to meet again Bro. Jesse Fulton, formerly of Ada, Okla., who now resides at Portales. On the night of Feb. 3, we arrived at Sentinel, Okla., where we had a very pleasant visit in the home of Bro. Jim Stevens and other good brethren. They "constrained us" to remain over a day and preach on the night of the 4th. There was a good crowd present, and we enjoyed meeting all of the good brethren again. They are at peace among themselves, and we hope they remain that way. We arrived home Feb. 5, safely, without so much trouble as a flat on the whole trip, for which we are thankful. I was glad to be with the home church, Lees Summit, over the second Lord's day, preaching Sunday night. The third Lord's day, I preached to the faithful little congregation at Competition, with a surprisingly good crowd present and one confession of faults. Sunday night, I preached to a good crowd at Lebanon. Next Lord's day, I hope to be with the brethren at Richland and return to Lebanon for the night service. The first Sunday in March, I hope to begin a series of meetings with the Fourth St. church, in Waco, Texas. We invite all in reach to attend that meeting. As most of our readers know, I am to work in the mission field in Missouri this year, and we plan to begin as soon as the weather will permit. In the meantime, I would like to get in touch with all

brethren who know of suitable places for mission meetings. Let us put forth our very best efforts to spread the gospel in the Ozarks in 1946. We need the co-operation of all faithful brethren. Write me, please. Too, let us not forget to speak a word in behalf of the OPA wherever we go, brethren. They need the paper and we need their subscriptions.

QUESTIONS

1. Is the first day of the week called the Sabbath in the Bible?

2. Did Jesus rise from the dead on the Sabbath, the 7th day?—N. Edwards.

Ans. 1. No. It is called "the Lord's day" in plain distinction from the sabbath by the Christian writers who immediately followed the writers of the New Testament; and John, the last of the New Testament writers plainly says "the Lord's day," Rev. 1:10, an expression peculiar to the New Testament Greek, as are "the Lord's supper," "the Lord's death," "the Lord's table."

Ignatius says, for example, "Every lover of the Lord celebrates the Lord's day." In Mk. 16:9 it reads: *Anastas de prooi prootee sabbatou*. *Prootee* can not modify *sabbatou*, for they do not agree in gender. So it cannot be "first Sabbath," as some have tried to construe it. *Sabbatou*, "of" or "from" the Sabbath. *Prootee* (first) modifies *heemera* (day). But first day of the Sabbath is nonsense. It is the first day from the Sabbath. So it is: Now (De) having risen (*anastas*) in the morning (*prooi*) the first day (*prootee heemera*) from the Sabbath (*sabbatou*), that is: Now having risen in the morning the first day from the Sabbath.

The days have no names in the Greek except the 7th, which is called Sabbath. The others are designated by numbers, and the first always comes after the Sabbath (7th), thus: Sabbath, first, second, third, fourth, fifth, sixth, Sabbath, first, second, etc.

But to say the first day from the Sabbath is not our way of expressing it. This shows that the Greek is an idiom. An idiom is an expression which, when translated literally into another language, does not express the thought as the people using that language express it.

Since we have a name for the day, we would say Sunday, or the first day of the week since our calendar runs by number, too. And the N. T. lexicons, recognizing this, point out that either the singular or the plural of Sabbath sometimes denotes a week. And in idiomatic English instead of saying the first from the Sabbath, we say the first day of the week. And since the Sabbaths have from each—First, second, etc., instead of saying the first from the Sabbaths, we say the first day of the week. And the resurrection day is not called "the Sabbath" any place in the Bible. This is proof also that Jesus did not rise from the dead on the Sabbath, but on the first day of the week. However, we shall notice the second question further since some have contended that Jesus arose on the Sabbath.

One Bible translator renders Mk. 16:1, "And at the lapsing of the Sabbath," using "lapsing," it seems, with the design of making it appear that the Sabbath had not yet passed when the women came to the tomb. And since he had already risen, therefore he arose on the Sabbath. Now see:

1. Luke tells us that the women saw how he was laid, and returned and prepared to anoint the body; "And on the Sabbath they rested according to the commandment." 23:56. Hence, they did not come to the tomb on the Sabbath.

2. The Sabbath closed at sundown; hence it was about twelve hours from the time when the Sabbath ended before the women arrived at the tomb, "the sun having risen." Mk. 16:2. He arose about the time when the sun rose, for—

3. He did not rise even in the night part of "the first day from the Sabbath" (the first day of the week), for we read: "And having risen in the morning (prooi) the first day from the Sabbath (prootee sabbatou) the first day of the week, he appeared to Mary," etc. Mk. 16:9. It does not appear here nor any other place in the Bible that Jesus arose on the Sabbath. (One has truly said, "There is no going beyond the record.")

* * *

Brother Harper, If the women came to the tomb "In the end of the Sabbath," as the Common version reads, or "Late on the Sabbath" (Revised V.), and Jesus arose before they came, did he not arise on the Sabbath?—James Hostetter.

Answer. The Greek is *opse sabbatou*. Thayer defines *opse*, "adv. of time, after a long time, long after, late." And he says, "Opse foll. by a gen. seems always to be partative, denoting late in the period specified by the gen. (and consequently still belonging to it)." This view, no doubt accounts for the renderings "In the end of the Sabbath" and "Late on the Sabbath."

But in this *opse sabbatou* there are at least three barriers that preclude these renderings, one of which is remarked by Thayer himself under *opse*. He says, "*opse sabbatou*, the Sabbath having just passed, after the Sabbath, i. e. at the early dawn of the first day of the week (an interpretation absolutely demanded by the added specification *tee epiphosk. ktl.*), Mt. XXVIII. Icf. Mk. XVI-1." This "specification" is rendered in the versions you mention, "as it began to dawn toward the first day of the week," which would be impossible if *opse sabbatou* is "In the end of the Sabbath" or "Late on the Sabbath."

Now, looking at Mk. 16:1, we see it is plainly *Kai diagenomenou tou sabbatou*, that is, And the Sabbath being passes, about which there is no dispute. And in the third place Luke says the women returned from the tomb, "and rested on the Sabbath, according to the commandment," 23:56. Then the Sabbath was past, just as Mk. 16:1 says it was. And in the 9th verse he says, *Anastas* (Having risen) *prooi* (in the morning) *prootee* (the first day)—it can not be anything else than day here—*sabbatou* (from the Sabbath,

Greek idiom, and idiomatic English—of the week.) "Having risen in the morning the first day of the week," not only shows that "the Sabbath" was past when he arose, but also shows the day on which he arose, and the time of the day, namely, the first day of the week in the morning.

—H. C. Harper.

THE FLESH

I am the flesh and appear when life begins.
I enter men's souls and tempt them to sin.
I manifest my spirit with pomp and zeal,
To me, I allure and draw with appeal.

I creep into men's lives and tempt little at a time,
Till I break them down and their deeds become a crime.

I turn their souls from bad to worse
Till their lives to their fellowman becomes a curse.

I cast them down in every conceivable way:
They follow me till they lose sight of day.
I engulf them in darkness and destroy their ease,
Till they become o'erwhelmed and find no peace.

Finally when passed thru span of life,
And chances all gone to live for Christ,
They wake on that morning and have no time
To make amends for their awful crimes.

They stand and are judged—but dragged to their fate,
Too late to correct that awful mistake.
Their final abode is a home in hell
To spend eternity forever to weep and wail.

—Mrs. W. J. Mustard.

DON'T ASK ME TO GIVE

I bought gasoline, I went to the show;
I bought new tubes for my old radio.
I bought candy, peanuts, nut bars and ice cream,
While my salary lasted life sure was a scream.
It takes careful planning to make money go around.

One's method of finance must always be sound.
With habits quite costly, it's real hard to save.
My wife spent ten bucks on a permanent wave.
The Church came around begging; it sure made me sore;

If they'd let me alone, I'd give a lot more.
They have plenty of nerve; they forgot all the past.

For I gave them a quarter, the year before last."

—Selected by Homer A. Gay.

Not many of us would have the courage to "live our insides out."

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. XIX

Route 2, Lebanon, Missouri, April 1, 1946

No. 4

"THE ROCK OF MY REFUGE"—Psa. 94:22

M. Lynwood Smith

Last year while I was holding a meeting in the beautiful Ozark Mountains of Northern Arkansas, I made my home with Brother Harvey Chapman, a man who has wholly given himself to the Christ. Brother Chapman lives in a little mountain village named "Lone Rock." Quiet and peaceful is this little village so beautifully decorated by the skillful hand of Mother Nature.

One day brother Chapman and I were out for a walk. He was pointing out some of the points of interest in the little settlement. After awhile he stated he would show me what the village was named for. Then he pointed out a very large rock that was situated in the midst of the little village. This was a gigantic rock and it towered high above the trees and rocks of its surroundings. To see it stand so high and lone one would naturally give it the name, "Lone Rock." Then the little village became known after this name.

Then we climbed to the summit of this rock. I found that in the midst of this great rock there was a great crack, or a cleft. It looked as though this rock had been riven apart and this great cleft was left.

But the thing that interested me most was the story that my companion told me in regard to this rock. He said in years past the people of this little hamlet were happily engaged in the activities of their mountain life when the skies became overcast with clouds. The trees began to bend and sway for a mighty tempest was tearing its way through the mountains, leaving destruction and ruin in its path. All seemed hopeless! All seemed lost! What could be done? The tempest was madly making its way directly to the little hamlet in which these good people lived. It is said that there was a man in this village who had a very wise thought. "The ROCK; THE ROCK," he thought. Then he straightway made his way to this mighty rock, hiding himself in the great cleft thereof, where he was safe from all harm. The raging tempest howled and moaned and roared as it passed. Trees were blown up, houses were torn into splinters and, perhaps, lives were destroyed. But this man, securely sheltered 'neath the cleft of this rock, was unharmed and untouched by the dangers that had passed.

While the brother yet spoke these interesting

things I was thinking how beautifully this teaches the lesson that God is our Rock and refuge, and how we could find shelter there from all harm. David pictured this in these words, "My God is the rock of my refuge" (Psa. 94:22). I also thought the words of that grand old hymn fit well there and I was humming to myself:

"Rock of Ages, Cleft for me,
Let me hide myself in Thee."

Many are the times when the cruel tempest of life seems to press hard upon us, and it seems, will crush our spirits until all hope and joy will be taken from life. We all meet those places in life when the tempest clouds cover our paths and the dangers seem unbearable. Often we are made to grow weak and faint because of some trouble and fear with which we are confronted. Then it is that we need the words of David, "When from the end of the earth will I cry unto Thee, when my heart is overwhelmed: LEAD ME TO THE ROCK THAT IS HIGHER THAN I" (Psa. 61:2).

"O sometimes the shadows are deep,
And rough seems the path to the goal!
And sorrows, how often they sweep
Like tempest down over the soul!
O then to the Rock let me fly,
To the Rock that is higher than I!
O then to the Rock let me fly,
To the Rock that is higher than I!"

Yes, in the midst of all troubles and sin let us ever flee unto God, our Rock and hiding place. "Deliver me, O Lord, from mine enemies: I flee unto Thee to hide me" (Psa. 143:9). Then while we are safely sheltered in the cleft of the Rock of Ages we need have no fear. Dangers cannot harm us there. The storms of sin may rage and roar, but so long as we humbly wait in the cleft of our Rock of refuge, they must pass us by. We can safely say, "Thou art my Father, my God, and the ROCK OF MY SALVATION." May we ever cleave unto this ROCK OF OUR REFUGE which was once cleft for us. May we ever be possessed with the spirit that the following old hymn teaches:

"I am clinging to the Rock, blessed saving Rock,
While the angry storms may o'er me roll;
I am sheltered 'neath the cleft from the tempest's shock,
Blessed refuge to my weary soul."

"ONE BAPTISM" (Eph. 4:5)

Paul O. Nichols

Surely if a man claims to believe the teaching of the Bible to be the word of God, he must concede that this statement of the Apostle Paul is true, whether he thoroughly understands it or not. He may not be willing to admit that that is all that is in vogue today or was all at the time of the writing of the Ephesian letter, but he must of necessity—as a matter of honesty—admit that that much is right.

Now let us search the scriptures with the attitude, "Speak Lord, thy servant heareth; command and I will obey."

The apostles were told by the Savior before His ascension to the right hand of God, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost" (Matt. 28:19). In this we see the Savior commanding that the apostles go teach people from every nation, and then after having taught them to baptize them. Solomon said, "Fear God, and keep his commandments; for this is the whole duty of man" (Eccl. 12:13). And a blessing has been pronounced upon those who keep the commandments of the Lord according to Rev. 22:14. The men of God, who were chosen by Christ to further the interests of the kingdom after He went back to the Father, did not try to do away with the command of baptism, but did as the Lord told them, for that was their duty; and the Lord blessed them for it.

There have been a number of baptisms instituted by the Creator, such as the baptism of the Israelites, who were baptized unto Moses in the cloud and in the sea (1 Cor. 10:1), the baptism of repentance by John the baptist (Mk. 1:4), the baptism of the Holy Ghost (Matt. 3:11), and the baptism in the name of the Father, and the Son, and the Holy Ghost for the remission of sins (Matt. 28:19; Acts 2:38).

The command to be baptized was given on the first Pentecost after the resurrection of Christ. While Peter was preaching to the vast multitudes of people who had gathered themselves together on that momentous occasion, people began to cry out, "Men and brethren, what shall we do." The answer that they received was, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. . ." (Acts 2:1, 37, 38). The seekers realized that there was something they needed to do, and they were told something that they could do. Now Moses was dead, and the baptism in the Red Sea was over, John the baptist had been beheaded by Herod several years before (Matt. 13), and the baptism of the Holy Ghost was not something that they could do, neither did they have power to bestow it upon themselves, so it must have been some other kind of baptism. Peter said it was baptism "for the remission of sins."

Jesus said to Nicodemus, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of

God" (Jno. 3:5). Someone may say, "But that was not literal water." Well, let us see. "Can any man forbid water, that these should not be baptized. . .", asked the Apostle Peter in Acts 10:47. And now let us take up the case of the Ethiopian treasurer in Acts 8. On his way home after having gone to the city of Jerusalem to worship, he was approached by one Phillip, an evangelist, who inquired about his understanding concerning the scriptures that he was reading. The man readily admits that he is unable to understand without help from someone else. Then the account tells us that Phillip "began at the same scripture, and preached Jesus to him." After a while, as they were riding along in the chariot that had brought this worshipper from the land of his nativity, they came to a certain water. And the Ethiopian said, "See here is water; what doth hinder me to be baptized?" Then the recording tells us "They went down both into the water, both Phillip and the eunuch: and he baptized him." In the case of this man after he had Christ preached to him, he made up his mind that he was going to be baptized. And when they came to some water, he asked that he might fulfill this sacred ordinance. Phillip granted his wish. He did not tell him it was a foolish whim, or that it was unnecessary. The man was baptized then and there on the spot.

A person may say, "Well, that is all right. I believe that a person ought to be baptized, and water is necessary, but how much does it take? An ocean, a glassful, or just a few drops?" The Apostle Paul says, "We are buried with him by baptism into death. . ." (Rom. 6:4). Again he says, "Buried with him in baptism, wherein also ye are risen with him. . ." (Col. 2:12). What ever amount that it takes to be buried is the amount necessary. The English word "baptize" comes from the Greek "baptizo," which was not translated, but merely angloized. The meaning of the Greek word was "to immerse, submerge" (Thayer's Gr. Lex., P. 94). If the Lord had wanted His apostles to use any other "modes," He had words at His disposal that would have expressed His desires in no indeterminate way. If He had wanted pouring, He could have used the word "ekcheo." And if He had wanted sprinkling, He could have used the word "rantizo." But He used neither, but rather chose the word which could mean only "submersion, immersion, dipping, or plunging." The first sprinkling or pouring that took place as a mode of baptism was over two hundred years after Christ gave the great commission, and was foreign to the Bible.

We know this much now about the "one baptism." (1) It is commanded to be applied to make disciples, (2) it is commanded as an ordinance to be submitted to by those who desire forgiveness of their sins, (3) water is an essential element, (4) enough water is required for a burial.

Friends, we need to consider carefully what is taught on this subject by the word of God, for in the day of judgment we are going to meet it face to face.

(To be continued)

BUILDING A CHRISTIAN HOME No. 3

Children in the home—Many wonderful homes are entirely without children, and there are some children who have come to a useful maturity without a home. But homes need children, and children need a home. The influence of the child is one of the most ennobling and developing influences that can be exerted upon an adult life. Baby opens up a world of meaning and sympathy to the hearts it knows.

A childless home has always seemed empty to me. "Marry, bear children," is the instructions of the Lord. The elder, who is to be an example to the flock, is to have "believing children" (Titus 1:6). He must have his children in subjection with all gravity (1 Tim. 3:4). In as much as the elder is to be an example to the flock, it follows then that the other families of the flock should also have children—faithful children, and I believe that when it is reasonable and possible a home must have children to be a Christian home. One of the good works mentioned for the woman in 1 Tim. 5, is "if she have brought up children."

Children in the home are a wonderful blessing, and if a young couple do not want to be "bothered" with children, they should never marry. That man or woman who has not had the experience of raising children are not qualified for overseers in God's work, according to His word.

It is possible that where a couple cannot bring children into the world they may adopt children and have about the same experience as with their own. But I doubt if God smiles upon a childless home.

And I am just old fashioned enough to believe that God meant "children" when He said, "children." I doubt the wisdom of trying to bring up a child by itself. My observation is that the child that is brought up alone is usually petted, spoiled; and is selfish, overbearing, and hard to get along with. This shows up in the home when other children come to his home or when he goes into the other children's homes. They are usually a problem in the school room and on the play grounds, in the church, and a lot of times are troublesome neighbors and citizens. It is not giving a child a fair chance in life to bring it up alone.

God's instructions to the first pair was to "be fruitful, and multiply and replenish the earth" (Gen. 1:28). But, the qualifications of these parents were "very good" (Gen. 1:31), and God expects us as parents today to be very good. This is why I mentioned in my first article that certain qualifications should be seen in both the boy and the girl before they agree to marry. The little babe that is born into the home is just what its parents make it. There certainly is a grave responsibility placed upon the parents, so, it is well that they study closely just what kind of folks they should be and determine to work under the guidance of God and direct and shape the destinies of these immortal souls intrusted to their care.

Parents need strength in body, mind and soul, and every effort should be made to develop all the powers we have for good—both for the good

of the parents and for the good of the children. Usually, the parent who cares the most feels the least capable, but God can and will accomplish wonders with us if we will cooperate fully with Him. Too many parents today try to raise their children by the clock rather than by the help of God.

"Woe to him who smiles not at the cradle and weeps not at the tomb. He who has never tried the companionship of a little child, has carelessly passed by one of the greatest pleasures of life, as one that passes a rare flower without plucking it or knowing its value. The gleeful laugh of happy children is the best of home music. We are all kings and queens in the cradle, and each babe is a new marvel, a new miracle. The perfection of the providence for childhood is willingly acknowledged by all. The care which covers the seed of the tree under tough husks, and stony cases provides for the human plant, the mother's breast and the father's house."—The Royal Path of Life.

Children will not trouble you for long—they grow up so fast, nothing on earth grows faster than children do. Jesus touched the little children while he was here, but some folks today seem almost afraid to touch one. Jesus also said "suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Lk. 18:16), and again: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). The converted person will learn many a good lesson in honesty, frankness and purity from the little child. "Whoso receiveth one such little child in my name receiveth me" (Matt. 18:5).

"Children are a heritage of the Lord" (Psa. 127:3-5).

—Homer A. Gay.

(More to follow)

THE TONGUE

The tongue is such a little member
To be so hard to control;
It seems that we could master it;
Merely all the evil hold.

But when a brother goes astray;
In some way, maybe, we're guilty, too;
We repeat the matter to a friend of ours,
The thing our Lord said not to do.

We do not know how hard a man may try;
We're all weak, brother, pause and think,
He may be precious in the sight of God,
While we talk or laugh or wink.

It's a solemn charge from the Master's word,
To keep conversations sweet and pure;
Bridle the tongue as much as we can,
A struggle that is mine and yours.

It would not matter so very much,
If the Judgement we could evade,
But account to the Lord we must give,
For every idle word that we say!

—Rene Phillips.

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING Lebanon, Mo.
HOMER A. GAY Lebanon, Mo.

PUBLISHER

HOMER L. KING Route 2, Lebanon, Mo.
H. E. ROBERTSON, Assistant Phillipsburg, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

VOCAL MUSIC SCHOOL

This school is scheduled to begin May 15 and continue until June 1, at the shortest, with the possibility of continuing through the first week in June if interest demands. While this school will provide instruction for primary students, yet it will provide for instruction in advanced subjects. Following is a proposed schedule of subjects, classes, etc.:

Day Sessions.—Class Singing—8:30 to 9:30 a. m.; Theory—Primary and Advanced—9:40 to 10:30; Cord Building or Beginner's Harmony—10:40 to 11:30; Lunch—11:30 to 12:30; Sight Reading—Theory and Practice—12:30 to 1:45; Vocalizing and Ear Training—2:00 to 2:45; Composing and Harmonizing Sacred Songs—2:50 to 3:45.

Night Session.—Theory of Music — 8:00 to 8:45; Class Singing—8:45 to 9:30.

Private Lessons.—Voice, Harmony and Composition—4:00 to 5:30 p. m.

Note: In case a more suitable arrangement is necessary to accommodate the students, alterations can be made at the beginning of the school, in the time that subjects may be taught. The schedule is in other words more or less flexible.

The above school is to be under the direction of Professor C. T. McCormack, of Dallas, Texas, graduate of Perfect Voice Institute, of Chicago, Ill.; Normal Grade Certificate from Stamps-Baxter Music Company, and S. D. N., of Waco, Texas. He comes highly recommended by Mr. Baxter.

The school is being sponsored by the Church of Christ in Ardmore, Okla., and by Bro. Tom E. Smith, of Healdton, Okla., and the tuition is free.

Further details will be furnished by writing either Brother Smith or Glenn Elmore, 408 K, N. W. Ardmore, Okla. Plan now to attend this school.—H. L. K.

MISSION WORK EXPANDING

Although the faithful brethren in Miss. and La. have been doing mission work in a limited way for a number of years, we are now hopeful that a more extensive and systematic plan can be executed, since the brethren in the above states seem

to be "all out for Christ," and they want to have the world told about Him and His cause.

I have consented to work in the mission effort, when not engaged in evangelistic work in other states. Bro. Gayland Osburn, of Glendale, Calif., is to assist in this work, for which we are thankful. We covet the prayers of all the faithful in this noble work.

All the faithful Churches of Christ in the above states should have fellowship in this undertaking, and we call upon all congregations and individuals to contact us if you know of an opportunity to do good publicly or privately in teaching the word of the Lord. All who wish to have fellowship in a financial way should send their contributions to Garland T. Smith, Route 1, Wesson, Miss., as he is collecting funds for this work.

Let us hear from you if you need help in spreading the gospel, brethren.

—Lynwood Smith, Rte. 1,
Box 150, Wesson, Miss.

HAYS-HILL

On March 12, 1946, Brother J. C. Hays, son of I. G. Hays, and Sister Nannie Hill, were united in matrimony in my home, Waco, Texas.

Both the above are members of the Church of Christ, and they meet with the Fourth Street church in Waco. May God bless this Christian home.

The writer officiated.

—James R. Stewart.

MAINTENANCE FOR BRETHREN IN CPS

Church, Wilmington, Calif., Wm. M. Russell	\$50.00
Church, New Salem, Miss., Hulon Smith	30.00
Church, Ottumwa, Iowa, Earl Butts (Feb. and March)	40.00
Church, Lees Summit, Mo., Herschel Massie	25.00
Church, Wichita Falls, Texas, W. D. Good-gion	25.00
Church, Davidson (Carter), Okla., Clyde Middick (Feb.-March)	50.00
Church, Floresville, Texas, Sam Finto	15.00
Church, Waco, Texas, (4th St.), L. N. Byford	25.00
Grafton Smith, Wesson, Miss.	50.00
E. W. Carter, Kingman, Indiana	19.00
Miss Lesliebeth Byford, Waco, Texas	10.00
A. E. Cogburn, De Leon, Texas	5.00
Total	\$344.00

Amount for 8 brethren, \$43.00 each \$344.00

Brethren receiving contributions from us are: Clayton Fancher, H. C. Welch, Jr., J. B. Spradley, Luke Robertson, Jesse French, Bill Harmon, Homer A. Gay, Jr., and Leonard Hendrickson. Brother Hendrickson is scheduled to be discharged this month, so I am informed. Since last report, Bracy Smith and Ben Frentrup have been released, for which we are thankful. Too, we hear that Lewis Cogburn has been released. We ask that brethren being released report the same to us, that we may keep our record straight.

I want to commend the brotherhood for their

liberality in supplying the needs of these brethren, especially the nice showing above.

—Homer L. King

OUR HELPERS

Below you will find the names of brethren and friends of the paper who have taken enough interest in its welfare to send us one or more subscriptions the past month (February 20 to March 20). Thanks, a lot, for the interest and assistance in keeping the OPA flowing into your homes each month. Will you not strive to keep your name on the list every month? We need the subs. and they need the paper.

Homer L. King—27; Mrs. L. N. Byford—11; Clarence Kessinger—7; D. H. Garrison—5; Mrs. R. R. Cramer—4; C. L. Williams—4; N. L. Broner—4; Mrs. W. M. Osburn—3; Marvin Fisher—3; Lynwood Smith—3; Joseph McDonnell—2; Homer A. Gay—2; Maylon Williams—2; Ray Roe—2; John L. Reynolds—2; John Thomson—2; D. E. Stone—2; F. S. Wilburn—2; Ervin Waters—2; Norma Shriner—2; L. H. Skaggs—2; J. W. Hart—2; Mrs. L. D. McKinney—2; James R. Stewart—2; Eston Catlett—1; Mrs. W. M. Hefner—1; Mrs. Voy Wilks—1; Earl Berry—1; W. W. Wilks—1; Ben Frentrup—1; Pete Howard—1; Joe Howard—1; C. H. Lee—1; J. W. Hart—1; W. Curtis Porter—1; Clovis T. Cook—1; Mrs. Essie Miller—1; Edwin Finto—1; N. L. Broner—1; Jeff D. Halsell—1; J. S. Shelley—1; Mrs. W. F. Cogburn—1; F. T. Harrison—1; M. C. Jackson—1; E. A. Lowery—1; A. H. Howell—1; Thomas J. Shaw—1; Sherman York—1; John E. Perkins—1; E. W. Carter—1; J. H. Lackey—1; Harvey S. Jackson—1; E. Wood—1; Mrs. Burley F. Black—1; Cora Campbell—1; Mrs. Jewell Cadwell—1; Wm. Tracy Moore—1; A. J. Bunderson—1; Lesliebeth Byford—1; Geo. Rozzell—1; Mrs. Harry McCombs—1; S. E. Weldon—1; W. E. Stroud—1; Sam Finto—1; C. B. Hufstедler—1; T. P. Bailey—1; Mrs. M. W. Brumbloe—1; J. W. Holland—1; James Howard—1; Total—144.

Acknowledgment

Brother and Sister A. J. Bunderson, of Fredricktown, Ohio, but formerly of the Lees Summit community, near Lebanon, Mo., where they obeyed the gospel a number of years ago, have never forgotten the church at Lees Summit, and they continue to send contributions now and then. We acknowledge receipt of \$5.00 just received.

—Lees Summit Church

THE CRUCIFIXION OF JESUS

There are two theories extant, concerning the time of the crucifixion of Jesus, but they cannot both be true. The Roman Catholic theory, and the Bible theory, (if we should call them theories). Of course a Bible truth cannot be a theory.

It seems to me that a Catholic statement concerning a Bible truth should be taken with a spoonful of salt. But I am sorry to say that most people take it with a spoonful of sugar. Generation after generation the falsehoods of the

"beast" have been crammed into the heads of Christians till the greater part of them are half Catholic. Many will deny this, but it is easily proven. And if you will follow me in this letter I believe I can prove it to you.

The R. Catholic Counsel which met at Antioch in Syria in 341 A. D. passed a law compelling all people to celebrate Friday as the day on which Jesus of Nazareth was crucified. Get that? That was 300 years before she extended her dominion over the whole religious world, but her subjects kept the law and influenced all nations to do the same. Some of our most prominent preachers hold strictly to that as if it were true. One of our most prominent ones in answer to an article of mine in the Gospel Advocate, a short time ago proved that Jesus was in the grave only two days and two nights. Thus disproving the statement of Jesus himself in Matt. 12:40. Jesus said he would be in the grave three days and three nights. "Let God be true and every man a liar." Amen!

How shall we find the truth of that? Easy enough. Begin to count with Jesus, instead of the Pope. Please turn to John 20:1-19; read it all. Several women had bought spices after the end of the Sabbath, (which ended at sunset Saturday) and agreed to go next morning, (Sunday).

But Mary Magdalene could not wait. She arose before daylight and went to the tomb. She found the stone rolled away. She ran back home and told Peter and John. They both ran to the tomb, went in and found the clothes lying, and went sadly back, but Mary followed them to the tomb, and weeping, she stooped and looked in, and saw two angels, who said: "Woman why weepest thou?" She answered: "They have taken my Lord away, and I know not where they have laid him." She turned away still weeping. She saw a man standing and thought him the gardener. He asked the same question. She said: "Tell me where thou hast laid him and I will take him away." Now this was all before daylight. No one will gainsay it. Why all this, you say. To get a starting point to count from. Remember we are using the Bible truths, and nothing else will do, and according to the Bible the whole night, came before its day. Then we have Sunday night, Saturday night, Friday night, Thursday night, Thursday night. Now count. Thursday night Jesus and his Apostles were eating the passover; so he was alive that night. He was also arrested that night, persecuted shamefully, carried to Pilate Thursday morning, crucified at 9 o'clock, dead at 3 P. M., and put into the grave about 4 P. M. From burial to night, the Jews counted a day. We have Thursday, Friday, Saturday, equals three days. Friday night, Saturday night; Sunday night, equals three nights, "which was to be proved."

Recapitulate, now let's read John 19:31. Those Jews were very particular in some things: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath was an high day), besought Pilate that their legs might be broken, and that they might be taken away.

This was the 14th day of Nisan, and the 15th was the first day of Unleaven Bread, which was a high day and often called a high sabbath, for it was strictly treated as the sabbath. Read Lev. 23. Be sure to read it. If there's any question, ask it please.
—E. A. Lowry.

WHAT CHRIST IS TO US

Gayland Osburn

There are various ways by which Christ is connected to us by parables. Such parables were not only written that we might learn our relationships with Christ, but they were also written that we might find spiritual truths within them, which truths if placed in our lives and in our teachings will give us the assurance of living in that eternal bliss where we all wish to be with Jesus Christ in endless ages.

Christ is our:

Foundation

The great Apostle Paul write "ye are God's building" (1 Cor. 3:9), from which we learn that God does possess a building in which he dwells (2 Cor. 6:16) and this building is not made of earthly material such as brick, plaster, or wood, but the material is the disciples of Christ. Thus, we see this building is the church. But, does not the church of God have a "foundation"? "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). Yes, Jesus Christ is our foundation, and the Apostle Peter said he is "a living stone, disallowed indeed of men, but chosen of God, and precious" (1 Pet. 2:4). Christ is not a natural stone but a "living stone." This is not a mere dream but a reality, a living truth. Although he was dead, he does now live. When he was here upon the earth, men looked upon him as weak, and Israel refused him as God's foundation. He is also refused today, but God made him strong. Let us be sure that our foundation is Christ for God did build none other.

Christ is our:

Husband

"Ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead" (Rom. 7:4). That same Christ, who was raised from the dead that he might be our foundation, was also "raised from the dead" that we might be married unto him as our husband. The Apostle Paul also wrote concerning this marriage in 2 Cor. 11:2 saying, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." If we are married "to one husband" who is Christ, what right have we to wear another's name? What right have we to flirt with other men by accepting their doctrines? Nay, we have no right to do such things for this marriage should be pure as all other marriages should be. "As the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5:24). We are to be subject unto Christ as our husband for we are the church. Do we obey his commandments? Do we give him due reverence?

As we are the body, Christ is our:

Head

Speaking of Christ, the Apostle Paul wrote, "he is the head of the body, the church" (Col. 1:18). The head of the church is Christ, and is not the mind in the head? Therefore, the mind of the church is in Christ. I have much consolation in knowing that the church has a mind which is divine, a mind which is wise, and a mind which cares for it's body. But, to have the guidance of such a beneficial mind, we must place ourselves in subjection to it by obeying the thoughts which proceed therefrom. If we thus obey Christ, the obedience will make us members of his body and a possessors of his mind for "we have the mind of Christ" (1 Cor. 2:16). Have you ever seen a leg, an arm, or any member of a normal body do contrary to the bidding of the mind by which it is controlled? Who is the man who will say that the church should be an abnormal body, a freak if you please? We can not afford to make such a statement. The body of Christ "should be holy and without blemish" (Eph. 5:27). This magnificent head which is our guide and upon whom we can rely will protect his body from all diseases and will decorate it with glory in eternal life, the dressing of a divine body.

Christ is our:

Vine

Christ said, "I am the vine" (John 15:5), and he said also, "I am the true vine" (John 15:1). Christ did not want his disciples to think that he was just any vine, but he wanted them to know that he was "the vine" (which is singular in number) which is "the true vine." But, what connection do we have with this true vine? Christ did not say we are the roots, the bark, the blossoms, nay nor even the fruit, but he did say, "ye are the branches" (vs. 5). The only way Christ can bear fruit is through us; does not nature teach us it is impossible for a vine to bear fruit without branches? Although Christ is dependent upon us in this way, we have a greater dependence upon him "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (vs. 4). It is impossible for Christ to bear fruit without us, and it is also impossible for us to bear fruit unless we abide in Christ. But, what about the branch in Christ which does not bear fruit? Concerning this, Christ said, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away" (vs. 1, 2), and that finds such abiding not in Christ, the vine. And, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." But on the other hand, "every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (vs. 2), and "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (vs. 5).

—1428 E. California Ave.
Glendale 6, Calif.

"KNOW THEM"

The apostle, Paul, in his letter to the church in Thessalonica said, "We beseech you, brethren, to know them that labor among you and are over you in the Lord, and admonish you; And to esteem them very highly in love for their works sake" (1 Thes. 5:12, 13).

The apostle was warning the church in Thessalonica of the false teachers, who were perverting the gospel of Christ and turning the disciples away from the truth. Of such were Hymenaeus, Alexander, and Philetus (1 Tim. 1:20; 2:17). Phygellus and Hermogenes turned the affections of the disciples away from him. While other false teachers infested the neighboring churches of Pergamos and Thyatira (Rev. 2:2, 6).

On his farewell to the elders at Ephesus he said, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he purchased with his own blood. For I know this that after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." The apostle gave the elders a final and solemn warning of the conditions that would exist after his departure. Probably, warning them of those with whom he had disputed in Ephesus (Acts 19:9), or of the Nicolaitans (Rev. 2:14, 15).

Paul warned the church to know their leaders and teachers. And those who were loyal to the doctrine of Christ and the apostles were to be "esteemed highly for their works sake" and those, who were not, were to be dealt with accordingly.

The elders at Ephesus were to take heed to themselves first because after the apostle departed the responsibility would rest with them. They must be able by sound doctrine to both exhort and convince the gainsayers. Having done this they would be able to feed the flock as a shepherd would care for his flock. And to recognize false teachers, when they came into the congregation. His warning was that after he departed that grievous, violent or rapacious, wolves would enter their midst, not as persecutors, but as disciples and teachers. As indicated by verse thirty. They being ambitious, self-seeking, men would not spare the flock. Claiming to be members of Christ's body, they would pervert the Scriptures, that is, they would "twist" the Scripture in order to gain from them some evidence for their teaching. In this manner they drew away disciples after them, and made them followers of themselves instead of Christ.

"Therefore watch!" How often was that command on the Master's lips? Leaders should never be taken by surprise. The adversary is sleepless and so should they be. When strange preachers come into a congregation the leaders should by all means learn something about them. Something of his past, where he came from, what he taught, and if he were in good standing. "Therefore watch!"

—J. C. WATERS.

THE PERFECT CREED

There is a need for all to have a creed in religion. Since the word means, "What I believe," this ought to be clear and no one in doubt about what it is. In the true sense, Christ is what we are all to believe; but since we get faith in him by what is written, we should all go to the same writing and believe the same thing. If we all go to the will and testament of Christ, we will all get the same thing, and there will be no need for any division. Jesus, a perfect being, gave a Perfect law, and we need not look to man to improve on it. This will, being by the guidance of the spirit, makes safe the correctness of it, as Jesus wanted it revealed. Men make creeds and they differ; but Christ being the same yesterday, today and forever, and having all Power, we must listen to His creed and leave man's out. We have a perfect Christ to believe and a perfect law from Him.

To be the perfect creed, it must be for all men to know by it what to do to be saved from their past sins, and to tell the saved how to live to be pleasing to God. Jesus wanted every creature to know about it and He asked, that all have it preached to them (Mk. 16:15). "If any one will do His will, he shall know of the doctrine" (7:17). Or, if we "hunger and thirst after righteousness, we shall be filled" (Matt. 5:6). Then too, the words must be life-giving, and such are the words of our Saviour (Jno. 6:33). Jesus being the perfect model or way (Jno. 14:6), we must follow that to be safe. Only when we do as the perfect law of liberty says, may we expect to be blessed (Jas. 1:25). It is our place to find what is said in this life-giving creed, and then do it with the hope that we will, be with the Author in life, eternally happy. No, we are not to let any set of men tell us what to do, but look unto Jesus, the Author and finisher of our faith (Heb. 12:2). The very thought of its being a perfect creed would exclude the idea of man's writing it. Man never has been able to direct his steps (Jer. 10:23). Then, too, we read of the steps of a good man being ordered of the Lord, God has spoken to us by His Son (Heb. 1:2). Then since no one knows the Father save the Son (Matt. 11:27). I must listen to the Son and let the rest of the world go by, as for as advice is concerned, as to what to do in religious matters. The early inspired preachers knew nothing but Christ and Him crucified (1 Cor. 2:2). To understand the mystery, we need to read what these inspired men wrote as Paul declared (Eph. 3:4). This would get all together and keep together, if all would just take the word of God, and leave off the creeds of man. But often it is said that my creed is more like the Bible, than the others. Why would I want a likeness when I can have the real thing, itself? Creeds of man have so covered the truth found in the Bible, that people need to clear away the creeds of all man-made things, and look into the perfect law of liberty, and be doers of it and not of what man said. Then, too, creeds are often revised or changed to suit the age, country, or people. But, the one the Lord gave is for all time and

all people. It is a slander on the Lord for any one to follow the creeds of man. It implies that God was not wise enough to tell man what he could know, and that man is smarter than God. God made man and gave the law for man to follow, and surely He knew what to give, and was able to tell it so man could know it and do it. If not, then God would be held responsible for failure to make it plain enough for man to know what to do.

If people would remember that the "scripture given by the inspiration of God is profitable for doctrine, for correction, for reproof, for instructions in righteousness, that the man of God may be furnished unto every good work" (2 Tim. 3:16-17), it would go a long way in getting the world united in the Lord. This would do away with the creeds of man. Peter declares that we have been given all things that pertain to life and godliness (2 Pet. 1:3). We have an high priest that can be touched with the feelings of our infirmities, and to Him we go and not to man as a priest (Heb. 4:15). Then, all who accept this are together, of one heart and one soul (Acts 4:32).

All will be wearing the same name, teaching the same thing, loving one another, glorifying God, in the name of "Christian" (1 Pet. 4:16). We know that we shall be judged by the words of Jesus in the last day (Jno. 12:48).

Paul declared that "we, or an angel, preach any other gospel, than that which we have preached, let him be accursed" (Gal. 1:8-9).

So, the curse of God is on all who preach any other. If the creed is like the word of God, we do not need it and, if it is not like the word of God, we will be cursed if we use it. So, creeds are out for the duration of man's life here on earth. If every creed that man ever wrote were destroyed today, we would still have the only thing, that will stand, in judgment, the Bible. It is God's will that we should all believe the same thing (1 Cor. 1:10). In Jno. 17, our Saviour prayed that we might all be one. We must believe the Bible, obey it, if we stand before judgment approved.

—L. H. Skaggs.

DECEPTION

It is little, my lad, but it's terribly bad,

The vile old cigarette,
And without any joking there is danger in smoking

The vile old cigarette.
It adds to expenses and lessens the senses.
It only brings grief and regret.

Then let us endeavor to shun it forever,
The vile old cigarette.

It leaves dark stain on the fingers and brains;
The vile old cigarette.
It dries up your gladness and fills you with sadness,

The vile old cigarette.
It is made but to hurt you, if in it is virtue,
Nobody has found it out yet.

So let us endeavor to SHUN IT FOREVER,
The vile old cigarette.

Selected by Ben Frentrup

From The Fields

L. H. Skaggs, 818 So. 27th St., Temple, Texas, March 17.—The brethren, meeting in my home, are still pressing onward in the faith once delivered to the saints. We hope to have a meeting this year.

L. D. McKenney, Box 631A, Rte. 1, San Angelo, Texas, March 5.—The Lake View church is growing and getting along fine. Brother Reed Chappell gave us a good sermon last Lord's day. The OPA is certainly a blessing to us here.

Clayton Fancher, Camp No. 108, Galinburg, Tenn., March 12.—We have been transferred here from Mancos, Colo. This was a religious camp, but the Government took over the operation March 1. Bro. Bracy Smith has been discharged since we came here.

Tracy Moore, 248 Columbia St., Delta, Colo., March 13.—We are hoping that we may be able to obtain material to build a house for worship this spring. We are ordering the new song book, "Favorite Spiritual Songs No. 2," for use here. We are sorry Bro. King could not come by on his way to Missouri.

W. D. Goodgion, Rte. 5, Wichita Falls, Texas, March 11.—We are looking forward to our meeting with Bro. Lynwood Smith doing the preaching, beginning April 14, continuing through the 21. I thought the "Joint Statement" on the marriage question in the Feb. OPA was fine; also the other articles.

C. B. Hufstедler, Imboden, Ark., March 12.—We still meet each first day of the week to worship the Lord in the Bible way, in my home. If any of the brethren are passing this way, we shall be glad to have them stop with us. I am sending my renewal to the OPA, as I do not want to miss an issue.

Frank Trayler, 2800 - 33rd St., Sacramento, 17, Calif., March 5.—In two meetings last month, sixteen responded, 8 for baptism. I am beginning in Compton tomorrow, the Lord willing; then to Pasadena before I move to the North. I send greetings to the church in Lebanon, Missouri.

C. R. Fancher, Box 97, Gatlinburg, Tenn., March 19.—We like here as well as we expected, but our wives will be out of a place to stay here by the middle of April, and will have to return to Texas. Thanks to all for the checks through Bro. King. Continue to pray for us.

Ray E. Kessinger, Gen. Del., Maud, Okla., March 12.—I spent the past two months with the little church at Maud, and the future looks brighter. The following preachers have visited us: Brethren Kirbo, Ray Asplin, and J. C. Waters. Let us work together to increase the laborers.

Fred Kessinger, 4522 McCorkle Ave., S. W., So. Charleston, 3, W. Va., Feb. 19.—I was released from CPS February 2, so do not send me more contributions. We want to thank all who sent to our needs. I appreciate you, too, Bro. King, for the trouble you had in sending to us. I am really glad to be free again.

Marvin E. Fisher, Rte. 2, Anna, Texas, March 1.—The congregation here (Milligan) seems to be spiritually alive in the work, and good interest is being manifested by all. I am enclosing my renewal to the paper and two others. We plan to have a meeting this summer by one of the faithful preachers.

L. L. Red, Summit, Miss., March 3.—We continue to meet for worship each Lord's day, at Red Oak Grove. Bro. Sherowd Lee has moved close by, and he and family are meeting with us. Two of our boys have returned from the army, and one of our daughters has moved here, from Memphis, Tenn., which helps a lot.

Wm. Russell, 307 W. 165th St., Gardena, Calif., March 11.—We hear from Bro. Rose, occasionally. We are sending \$50.00 for the brethren in CPS. I feel that we need some teaching along the line of the importance of supporting the preaching of the gospel and the proper way to assist in supporting the preacher while working as an evangelist.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., March 10.—We had Bro. Gay for two weeks in a singing school in January, and he preached over Lord's days. We enjoyed their stay in our home (Sister Gay being with him). I think no church will make a mistake to have him for a singing school, and we liked his preaching. We think the church was much benefited. Pray for us.

Roy Barnes, Rte. 4, Greenforest, Ark., March 8.—Brother M. J. Buffington has just closed a very good singing school for the church at Maple, Ark. The school was beyond our expectations. If any of the brethren desire a primary singing school, we believe they will do well to get Bro. Buffington. We think we have been benefited by the school.

Lynwood Smith, Rte. 1, Box 150, Wesson, Miss., March 11.—We are now at W. Monroe, having closed out on the 10th. We had a good meeting with the brethren here. We were glad to have some of the brethren over from Shreveport, and they are willing to cooperate in the work. I certainly enjoyed a visit with Bro. King and the Waco, Texas,

brethren last week. We are leaving for Marion, La., today. Gayland is doing well with me in the work here.

Clyde Middick, Davidson, Oklahoma, March 3.—The church here (Carter) is still trying to do the will of the Lord. We are looking forward to our meeting, which starts April 1, with Bro. Gay doing the preaching. We are ordering books from the OPA for our meeting. We are sending contributions for the boys in CPS for Feb. and March. Wish you could visit us, Bro. King.

S. E. Weldon, 1650 Brockman St., Beaumont, Texas, Feb. 25.—The church here is moving along slowly, but peaceably. Ten "broke bread" here yesterday. We hope to soon have our new church building far enough along to start meeting in it. Bro. Joe Castleman is still with us, and he is worthy of better support than he is getting. We shall want some of the new song books. Note my change of address above.

John L. Reynolds, P. O. Box 251, Ceres, Calif., March 5.—The meeting in Poplar is now history. The interest was very good, and two were restored to their first love. Bro. Chester King and I preached alternately the last week. I am now with Bro. Cook at Woodlake; he is teaching a singing school, and we will follow with a meeting. Then, I go to my home church, Ceres, for a meeting.

Ervin Waters, 4436 Whittier Blvd., Los Angeles, Calif., March 15.—I preached alternately with Bro. Clovis Cook in a meeting at Greenfield, Calif., Feb. 15-22. I heard Bro. John L. Reynolds preach at Poplar, Calif., Feb. 23. I held a meeting at the new congregation at Armona, Calif., Feb. 24-March 10, with two restorations resulting. I attended a singing at the Fresno church in the afternoon of March 10. The work in this state still moves forward.

Clarence Kessinger, Council Hill, Oklahoma, March 12.—Since last report I have been preaching at Ada, Okla., where three have been restored to the fold. I began the mission effort in this state February 21, and I am now in a series of meetings at Council Hill. To date the results are two baptized and one restored. I am to devote my time to mission work this year, mainly in Oklahoma. Please, pray for me that I may continue faithfully in the work of the Lord.

Harvey S. Jackson, Rte. 1, Davidson, Oklahoma, March 12.—We are still pressing on in the work of the Lord at the Carter congregation. We are looking forward to our meeting the first half of April by Bro. Gay. Let us pray for the unity of the spirit in the bond of peace. I certainly enjoyed the articles in the March issue of the OPA, especially by Brethren Lynwood Smith, Ray Nichols, and Bro. Gay. I am sending my renewal to the paper, as I do not want to miss an issue of it.

Abe Young (colored), Rte. 2 Box 184, Hallesville, Texas, March 6.—Please, allow me space for a few words in the OPA. The church at Ash Spring has put on new spirit in 1946. There have been two restorations, and the attendance has almost doubled. We plan to do some mission work, sponsored by the church here. Brethren, is it right for Christians to belong to secret orders? Is it right for Christians to carry life insurance on themselves or others? I am opposed to either. Let me know if I am wrong.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., March 14.—There were three confessions of faults and one baptism during the short meeting we held with the Marysville congregation from Feb. 18 to 24 inst. The Lord willing we begin a meeting at Thornton, a mission point, next Sunday night, March 17. Brethren, let's push the work now. I am glad to note that brethren in other states are getting mission minded. We need to establish congregations in other places. What are we doing about it?

E. H. Miller, 1003 Truitt Ave., La Grange, Ga., March 18.—We are certainly enjoying good attendance, and the interest is fine in the church here. Several new families are attending, and we are looking for a great meeting in June, when Bro. Ervin Waters comes to be with us. I have meetings booked in Ga., Ala., Tenn., Ky., Iowa, and Miss., but I could assist in a few more if needed, for my greatest joy is working for Jesus in His church.

G. A. Canfield (colored), Rte. 1, Box 78, Marion, La., March 6.—I noticed recently in the OPA that Bro. Catterton, of Hammond, Ind., was still planning for me to come to that place for some work among my race, and I shall be glad to go if the work can be financed. I am anxious to get out among my people more and teach them the truth, wherever I can do any good. Should the brethren desire to send me out to preach to my race, I shall appreciate it very much. Write me as above.

Ben Frentrup, 1028 Nolan St., San Antonio, 2, Texas, March 18.—I am now discharged from CPS, and I wish to thank all brethren who have contributed to brethren in camps, or who may still be contributing. Your deeds of charity were much appreciated. As for the church in San Antonio sending support direct to me, it was done because of unusual financial need at the time. When my wife went home in December, I no longer needed this help, and it was given to another brother in special need. The church here continues to send direct to brethren in CPS.

S. E. Weldon, 1650 Brockman, Beaumont, Texas, March 20.—I am writing you, Brother King, to let you know that I have not forgotten you in reference to the good work you are doing in a Christian way, and to renew my subscription to a paper that stands firm for the Bible. We plan to order a supply of your new song books as soon

as they are off the press. Brother Joe Castleman is leading in the fight we are doing in this part, for which he deserves much credit. He plans to have our new house ready for the worship by Sunday. I am not able to do any of the work, as I was 79 years of age yesterday and afflicted with rheumatism. Remember us always in your prayers.

Gayland L. Osburn, 1428 E. California Ave., Glendale 6, Calif., March 12.—Feb. 15-24, I was at Greenfield, Calif., during a meeting there conducted by both Clovis Cook and Ervin Waters, and the next night after that meeting, I heard Ervin Waters preach at Armona. I visited the boys in the CPS camp near Three Rivers, Calif., Feb. 26-March 1, preaching one night to a fine audience. Lord's Day, March 3, I gave a talk at Los Angeles, and we had singing that afternoon. I heard Homer King preach three nights during the meeting he conducted at Waco, Tex. Lynwood Smith and I spent March 9-10 at the Cheniere church, near Monroe, La., preaching a couple of times each.

T. R. Chappell, 48 East 19th St., San Angelo, Texas, March 12.—Although it has been some time since I reported to the paper, yet we still enjoy reading the OPA each month. We liked the book, "Old Paths Pulpit," too. The church here is doing fine. Four have been restored in the past few months at my monthly appointments. Recently, I was with the fine brethren at Abilene and am to be with them again the 5th Sunday, inst. I want to congratulate brethren for trying to settle the static over the marriage question, without debates. I believe the church would have been in much better condition today, had that course been followed in the past. May God bless the efforts for unity. Let us heed Paul to Timothy (2 Tim. 4:2), being "longsuffering." I am to begin my summer meetings, July 1.

James R. Stewart, 1301 No. 13th St., Waco, Texas, March 18.—I have recently visited a number of congregations, among whom were, Temple, Marlow, Sand Grove, and of course, the home church in Waco, which I enjoyed at each place. The church at So. 4th St., here, is growing and doing fine. We have just closed a successful meeting, with Bro. King doing the preaching. Three were baptized and three confessed faults, and one was baptized the day before Bro. King arrived. I was very glad to be at home and enjoy the opportunity of attending this meeting. We were glad to have all the visiting brethren with us, especially Brethren Lynwood Smith and Gayland Osburn, and we were glad to have all the preachers visit in our home. I plan to do some mission work, south of here in April. Pray for me and the work.

Tom E. Smith, Box 893, Healdton, Oklahoma, March 13.—I was at Oklahoma City, Feb. 24, preaching for the brethren there, and we had singing in the afternoon. I enjoyed both services. This congregation is unsurpassed for its love,

faith, and zeal. Bro. Bill Roden was with us at the Bit Shop, March 3, delivering a good sermon. In the afternoon we went to Ada to attend the meeting in the interest of mission work. We had a good meeting, and the next one will be held at Graham, the 4th Lord's day in June, where Bro. Clarence Kessinger will be in a meeting at the time. I hope all will make a note of this.

Fred Kirbo, Wilson, Oklahoma, March 14.—Brother Barney Welch and I recently went to Jerusalem, Ark., to hold a mission meeting. We were unable to secure a building in Jerusalem, so we began preaching in the Mt. Zion Methodist Church house, only a mile and a half away. Sister Freeman and her son, H. B., Barney, and I were all that Communed the first Lord's day. But, when the meeting terminated, 35 stood with us, and the Methodist Church house was turned over to us. Brother Barney and I returned last Lord's day, baptizing one and restoring one. 41 communed that day. While in Jerusalem we walked by Jacob's well, and were told it was only 40 miles to Damascus. We passed through Macedonia, but failed to get the "call." Let us all pull together.

L. N. Byford, 410 Clay St., Waco, Texas, March 18.—We are rejoicing over the results of the meeting that has just come to a close. Brother King did the preaching, and it was some of the best that we have ever heard. When we planned the meeting this time, we had in mind to have a meeting to edify the church, mainly. The meeting surpassed all our expectations. Four were baptized into Christ all grown people, and three confessed faults. There were good crowds at every service, even though there was illness in four of the families that have always attended most every service of the church. We are glad to have Bro. Lynwood Smith and Gayland Osburn visit with us three services of the meeting before they started their work in the mission fields. Brethren, let us work, watch, and pray while it is day for the night cometh when no man can work.

Homer A. Gay, Lebanon, Mo., March 14.—We had a good meeting and a good visit at Flemington, Pa., closing there March 3. I was encouraged to find Bro. Floyd Ross, a young preacher, growing in the faith and in knowledge as he is. Through his efforts a goodly number of younger members have been added to the congregation there since I was last with them, and it seems that they, too, are growing in the faith. We reached our home late Saturday, March 9th, and worshipped with the home congregation Lord's day, and I preached here that night to a nice crowd. It seems good to be back home, even though it is for only a short stay. I am to be in a meeting at the Carter congregation, near Davidson, Okla., the first two weeks in April, in Mozier, Ill., the first of May, and in McAlister, Okla., the last part of May and the first of June. It doesn't seem quite so lonesome with my old Buddy, Homer L. King, back in the Ozarks and I look for

some new congregations to be established by him in the mission work here in Missouri this year. It still "pleases God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

Clovis T. Cook, Lodi, Calif., March 15.—The Greenfield meeting closed with good interest and good crowds. I plan to return for a singing school some time soon. I began a singing school March 4th, at Woodlake, which continued for ten days. We are now in a meeting at the same place, having closed the school one night and beginning our meeting the next one. Bro. Reynolds was with me through the school, helping as we had need of him. He and I will preach alternately through this meeting. Bro. Chester King and I have worked several days in the vicinity of Orange Cove, Calif., contacting members and getting ready for a mission meeting, which we will conduct soon. Bro. Chester got several of the brethren together and worshipped with them for the past two Lord's days, consequently, another congregation has been established in this state. The plan and system employed in this state to do mission work stands upon its own merits as one of the best I have ever seen. With other plans we dream of mission work, but never get anything done in reality. As for me I shall think twice before criticizing the set-up.

Homer L. King, Route 2, Lebanon, Missouri, March 22.—I preached for the faithful brethren at Richland, Missouri, the fourth Lord's day in February, returning to Lebanon to preach Sunday night to a good audience. I attended the all-day meeting in Lebanon, March 3, in the interest of mission work. A number of congregations were represented. I began a series of meetings with the Fourth Street church in Waco, Texas, March 4, Bro. Cyrus Holt, who resides in Waco, having begun the series on the day before, baptizing one the first day. We continued for two weeks, baptizing three and restoring three. Crowds and interest were good throughout. We were certainly delighted to have Brethren Gayland Osburn and Lynwood Smith with us a few days in that meeting. Both are very fine boys and are loved by all who know them. Too, it was good to be associated with preaching brethren, James R. Stewart, Cyrus Holt, and Wesley Ballard, again. The above church is the home of these preachers, and they are fortunate to have them. Brother A. B. Pickle has recently moved into their ranks, and the brethren tell me that he is a good teacher. We were glad to have brethren in attendance from Bellmead, Jones Hill, White Hall, Clay St., possibly other churches. We had a very good home with the Byfords. I was supported well for my efforts, for which I am very thankful. I returned to my home, March 19, only to find my dear brother (in the flesh and Christ), Claude, in a very serious condition. He was rushed to the hospital in Lebanon, but to no avail, and he peacefully expired at 4:15 a. m., today, March 22. Naturally, I have suffered a great loss, as well as all the family and the church, but we trust our loss is

Heaven's gain, and "we sorrow not even as others who have no hope." He was my elder brother and the father of Chester, gospel preacher in California. I am glad that since it had to be, I could be at his bedside in his last hour and minute in this earthly life. We ask the prayers of all the faithful ones in our sad hour. May we all ever be ready for the "crossing over." Due to some alterations in the mission work in Missouri, I hope to be able to answer some calls for meetings outside of Mo., this year.

REMINISCENCE

E. A. Lowry

As my time of this life will soon come to an end, will you be so kind as to allow me space for a short review of the past history of the church, and my connection with it?

My boyhood was spent on a farm in Sequa-chie valley under the influence of a Christian family, and a most enthusiastic band of Christian people. When Sunday came, the whole neighborhood gathered at Cold Springs for worship. Our weekly work was, singing, (I seem to hear it now), for most half an hour; prayer by one or two (every Christian kneeling); reading the scripture, preaching by an Elder, always something for you to carry home in your mind to think on the next week; the Lord's Supper, after comments, bringing many to tears. There was not much formality in those meetings but full of Spirituality, (of which many now would be ashamed).

Seventy-one years ago last July, I obeyed the Gospel under the preaching of Elder James Billingsley, who also evangelized. I began trying to preach at about 21, round about Spencer, Tenn., where I was in school.

In my closing days I thank God for several things: that I was born in Sequachee Valley, born on a farm, born of Christian parents, that I gladly walked two and a half miles to school, had to work hard on the farm; had to do anything that was to do (black smithing, shoe mending, milling, grinding corn, and wheat), we boys did all our hauling with an ox team, my father drove the horses, but did not trust us with them. Learning all those useful things helped me much when I had a home of my own. I chose the profession of teaching, and evangelizing, and worked at it till my hearing and age caused me to cease all except writing. When I was about 23 years old I asked the substitute elders to ordain me to preach. Our old Elders were dead, and their sons "grew up and took charge," as Bro. Lipscomb had said. These "so-called elders" said, you don't need to be ordained. All you need is a written recommendation from the elders. Christ ordered elders, deacons, and evangelists ordained after sufficient preparation. MAN has said you don't need it. So I have called for ordination ever since. AM I right? I have opposed international literature, and wanted the Bible alone used entirely. Look around at the procedure in our Sunday schools and you will say Lowry is right. Did Jesus know what he wanted,

when He decreed that Evangelists should "go everywhere and preach the gospel to every creature? Has man become wiser than God? I want to see them GOING as I saw them in my youth. Am I right? I want to see all Christians kneeling in prayer. Am I right? Again, I am doubly anxious to see the Emblems Christ gave us restored to its proper place. Until then neither God nor His Son is claiming anyone as his own. What happened to the Jews when they began to worship Idols. Where are the Jews now? Accursed forever.

Brethren, your time is coming. Are you going to substitute for his plans till it comes? Read Rev. 14:9-11. And beware, be wise, be sure, be true, be ready. "I have kept the faith," I have fought all error, and am still praying for the return to "Thus saith God."

This may be my last offer. May God help us thru.

VIEWS AND REVIEWS

"I hope for the kingdom of God. 'In the days of these kings shall the God of heaven set up a kingdom.'"—Adventist in P. T. M.

This is somewhat like a man praying for a nose when, if he would look, he would find it already on his face.

Christ did not teach "us" to pray, "Thy kingdom come." This is what he taught his disciples to pray when it was said, "Repent ye: for the kingdom of heaven is at hand" (Mt. 3:2)—"The time is fulfilled, and the kingdom of God is at hand" (Mk. 1:15)—Mt. 6:10; Lk. 11:2. But from the first Pentecost after the resurrection of Christ, as we have it in Acts, chapter 2, when sinners were "delivered out of the power of darkness, and translated into the kingdom of the Son of his love" (Col. 1:12, 13) in obeying "that form of doctrine" (Rom. 6:17, 18), as given in Rom. 6:1-4 and Col. 2:12, 13, this prayer was answered. On this Pentecost Peter declared, "He would raise up Christ to sit on his throne," as David had predicted; and that "This Jesus hath God raised up, whereof we are witnesses." And "God hath made that same Jesus whom ye have crucified both Lord and Christ." Hence, as the writer of Hebrews says, "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor" (Heb. 2:9). Zachariah had prophesied of him, "He shall be a priest upon his throne" (6:13). And the writer of Hebrews says of him, "So also Christ glorified not himself to be made a high priest; but he that said to him, Thou art my Son, today have I begotten thee" (5:5), "begotten" from the dead (Rev. 1:5; Heb. 1:6; Ps. 2:7). This kingdom, established "in the days of these kings," was a growing kingdom, as Daniel pointed out: The "stone" became a "mountain." Let some Adventist tell us how this can be if the kingdom here spoken of will not exist till Christ's second coming.

—H. C. Harper.

For a century Churches of Christ have been pleading for unity of all who love our Lord on the basis of the New Testament.

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. XIX

Route 2, LEBANON, MISSOURI, MAY 1, 1946

No. 5

COUNTING THE COST

By John L. Reynolds

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold him begin to mock him, Saying, This man began to build, and was not able to finish" (Lk. 14:28-30). Jesus made no attempt to conceal the difficulties consequent upon being his disciples, and his statement of the facts in this instance is the more remarkable because it immediately follows the parable in which the privileges of the life to which he invites men are spoken of as a feast. One of these parables sets forth the joy of the Christian life, while the other very plainly informs men that their entrance into this life and its continuance will involve the sacrifice of much that they hold dear.

In the same context we read these words of the Lord, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Lk. 14:26). In studying through Luke and John we learn that great multitudes followed Jesus. But near the close of his ministry we read, "From that time many of his disciples went back, and walked no more with him" (Jno. 6:66). All of these started to build but were not able to finish.

Vast crowds were attracted to Jesus by his miracles, by his unusual teaching, and by his manifest sympathy for all classes of men. But these people had no adequate appreciation of the hardships they must undergo in order to be Christ's disciples. Many accepted Christ because he seemed to be what they wanted. They thought that he was the long promised Messiah and that he would remove the Roman yoke from their necks. Some were filled with admiration for his supernatural power by which he could instantaneously heal disease, stop a storm, feed the hungry, or call the dead back to life. With a variety of motives men followed him in increasing numbers until the chief priests and rulers feared that he would capture the nation and take their places in the temple and synagogues. On every occasion Jesus took care to inform the people of the hardships his disciples would have to face. He clearly indicated at all times that he was not going to bestow any earthly rewards. People should

count the cost and ask, "To what will this discipleship lead me?"

Too many today begin to follow Christ without counting the cost. They accept the pleasures of the Christian life, not thinking there will be adversities. The angel who told John to eat the little book said, "It shall make thy belly bitter, but it shall be in thy mouth sweet as honey" (Rev. 10:9). So it is with those who accept Christ and stay with him. "If we suffer, we shall also reign with him" (2 Tim. 2:12). Many follow Christ while the way is sweet, but when the way becomes bitter, they desert him. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). The cross is an emblem of suffering. Jesus suffered upon the cross. If we are the true disciples of Christ, we will suffer many hardships in this life, even some unto death, because he said, "Whosoever will lose his life for my sake shall find it" (Matt. 16:25).

Some take only a partial view of Christianity; they fail to count the cost. In Christ's days some accepted him being moved by his supernatural power or the hope of temporal blessings. Many make the right start, lay the foundation and then stop. The foundation is important but it is not worth anything without the building. Every Christian must build a character upon Christ and like Christ's. This is the tower which the Lord wants us to build.

The old man is corrupt according to the deceitful lusts and he must be put away. Destroying old habits and making new ones is the daily toil of a Christian. The cost of the tower is sacrifice, self-denial, cross bearing, and the exchange of earthly pleasures for heavenly ones. Jesus said, "Seek ye first the kingdom of God and his righteousness" (Matt 6:33). If we obey Christ, we will always have sufficient funds to finish the tower.

Ceres, Calif.

BUILDING A CHRISTIAN HOME

I have seen the need of writing on this subject for several years and have hoped that some one else would do the writing. I felt, too, that many who really need the teaching would resent it. But, when I receive so many good letters of commendation on my former articles on this subject, it makes me want to try harder. Here is a sample of a letter from a young christian couple: "Just

to let you know how much we appreciate your articles on the Home. They were splendid—we want more than anything in the world to have a model christian home, and the articles you write help us a lot." I would like to mention every letter, but of course, can not now.

In this we want to notice:—

The Father's place in the home.

In the creation, God made man first and has always expected him to be the leader—the patriarch of the family. In Eph. 5, we learn that "the husband is the head of the wife as Christ is the head of the church." But Christ is not merely the "boss" of the church—He is the saviour, the leader, the teacher of it.

The grave responsibility placed upon man by God, should cause man to ponder well his steps. The father is to be the provider for the home. God said to the man "in the sweat of thy face shalt thou eat bread." But graver still is that responsibility of setting the right kind of an example for the family to follow. Undoubtedly, it is intended that the father should voice the standards and govern the conduct of his own household. Paul's instructions that the bishop must be "one that ruleth well his own house, having his children in subjection with all gravity" (1 Tim. 3:4), was repeated immediately in the same chapter for the deacons also: "ruling their children and their own houses well." It was the general principle for ideal christian manhood wherever his household was involved.

I am made to shudder when I see fathers thinking nothing of the responsibilities laid upon them. What can parents be thinking about who do not try to mould their children's character for eternity?

We get the manner in which a father is expected to govern his home in the beautiful analogy which Paul had earlier used, "Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves toward you that believe: as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying to the end that ye should walk worthily of God, who calleth you into his own kingdom and glory" (1 Thess. 2:10-12 r.v.).

We would gather from this that the father should live holily and unblamably before his children, and that he should exhort them and encourage them. I believe that if fathers will look and see the good things their children do, and encourage the children in them they will not have to scold them so much for doing wrong. One little boy told the preacher one time that his name was "Johnnie Don't"—The little fellow had heard, "Johnnie, Don't," so much until he thought the "Don't" was part of his name.

Fathers are told in Eph. 6:4, to "provoke not their children to wrath, but to bring them up in the nurture and admonition of the Lord." Notice that the fathers are to do this.

The father, too, should realize that his wife is a part of him. When they marry they there and

then become "one flesh" (Eph. 5), and he is to love that wife as he loves his own self—love her like the Lord loves the church. If the husband has this kind of love for his wife, he will certainly not abuse her—will not be "bitter against her," but will try to bear and share her burdens and make life as comfortable and pleasant for her as he reasonably can. Peter says that the husbands are to dwell with the wives "according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (1 Pet. 3:7). Probably, because men do not heed this scripture is the reason that the common saying is that "women age younger than men do."

If the husband is the husband and father that he should be, he will take more than half of the burden and responsibility in building a christian home; he will take steps off of his wife—will prove to her and the children that he is the patriarch.

But this passage says that the husband is to consider that he and the wife are "heirs together of the grace of life." I believe this includes everything. They are partners. What is his belongs to her and what she has belongs to him. I think a divided bank account, and keeping every thing separate, is the worst kind of a picture of a divided home. Some husbands treat their wives like they were slaves, and just dole them out a few dimes now and then—and that grudgingly. I have even heard some brethren argue that the women should not contribute on Lord's day—"because they didn't make any money." But, brother, half of that land, that money or whatever you have belongs to that good wife of yours: God says it does, and the law of this land says it does. And if you would let the Lord balance the books, more than half of it might belong to her.

Fathers, take your place as the head of the family and live up to your responsibility, and God will bless and prosper you.

More later.

—Homer A. Gay.

"ONE BAPTISM"

Paul O. Nichols

In the first article on this subject we investigated and found that the "one baptism" was given to the apostles to be applied to all nations (Matt. 28:19, 20), that it is a command (Acts 2:38; 10:48), that water is a requisite (Jno. 3:5; Acts 8:36-38), and that it takes enough water for a burial (Rom. 6:3, 4; Col. 2:12).

Now let us see for what purpose the Lord gave this ordinance. The Apostle Peter told the people in Acts 2:38, "Repent and be baptised for the remission of sins." Some would have us believe that when Peter said, "For the remission of sins" that he meant that the people had already had their sins remitted, and they should be baptized "because" they had been forgiven of their sins. Notice in the case of Saul of Tarsus. "And now why tarriest thou? arise, and be baptized, and

wash away thy sins, calling on the name of the Lord" (Acts 22:16). This should show conclusively that sins were remitted when the baptism took place. The word translated "for" in Acts 2:38 in the phrase "for the remission of sins," comes from the Greek "eis," which means "with a view to" (Young's Concordance). There are a number of words in the Greek that were translated "for" in the English, but this particular word, "eis," always carried with it a prospective meaning and never a retrospective. This word is to be found in Matt. 26:28. Jesus said, "For this is my blood of the new testament, which is shed for many for the remission of sins." In other words Jesus shed His blood "with a view to the remission of sins." In the same way baptism is "with a view to" the remissions of sins.

"He that believeth and is baptized shall be saved" (Mk. 16:16), thus came the words of the Savior. In school we learned that 2 plus 2 equals 4. We also learned that 2 minus 2 does not equal the same as 2 plus 2. Jesus taught that belief plus baptism equals salvation. But what about belief minus baptism; does it equal the same. No! Not any more than 2 minus 2 equals the same as 2 plus 2.

The last portion of Mk. 16:16 says, "He that believeth not shall be damned." Then we hear an inquiring voice ask, "If Jesus had meant that a person has to be baptized to be saved, why did he not say, 'He that believeth not and is baptized not shall be damned'?" Well, in answer to this query let us use an illustration. Suppose a man hires you to do a job; suppose the job is to dig a well. The man says, "Mister I will give you fifty dollars if you will dig me a well twenty-five feet deep and wall it with brick." When the day is over you come to the man to receive your pay. The man asks you if you dug the well. You answer, "Yes, I dug the well." He then asks, "Did you wall it with brick." If you did not wall it with brick, you would not receive your pay, because that was part of the requirement. But now suppose that you are asked, "Did you dig the well?" And you answer, "No." It would be unnecessary and, to say the least, utterly absurd for the man to then ask, "Did you wall it (the undug well) with brick?" It would have been just as unnecessary for the Lord to have said then, "He that believeth not and is baptized not shall be damned." For "He that believeth not is condemned already" (Jno. 3:18).

Some teach that baptism does not save; that a person can be saved without it, etc. I heard one of these men that teach such doctrine say that there were eleven baptisms ("There is one baptism"—Apostle Paul), and that he had been baptized with three of the eleven. But he taught that none was necessary for salvation. The truth is ". . . baptism doth also now save us" (1 Pet. 3:21). Each and every time that water baptism is referred to in the Bible, it is mentioned before the remission of sins or salvation, Mk. 1:4; Lk. 3:3; Mk. 16:16; Acts 2:38; Acts 22:16; 1 Pet. 3:21. Salvation is in Christ (2 Tim. 2:10), baptism places a person in Christ

(Gal. 3:27; Rom. 6:3), therefore a person must be baptized in order to have salvation.

Not every one is a scriptural subject for baptism. Infants are not, and imbeciles are not. A person must first be susceptible to teaching, for "Faith comes by hearing, and hearing by the word of God" (Rom. 10:17). "He that believeth and is baptized shall be saved" (Mk. 16:16). "Repent and be baptized for the remission of sins" (Acts 2:38). Confession of ones faith in the Son of God (Acts 8:36-38).

May we be reminded that baptism is a sacred ordinance that was given by God. And if we do not understand fully why the Lord gave baptism instead of something that we might deem more "sensible," let us remember that our ways are not the Lord's ways (Isa. 55:8), and "It is not in man that walketh to direct his steps" (Jer. 10:24). We must subscribe to the Lord's ways here that we may live with Him there. "Let God be true, and every man a liar" (Rom. 3:4).

849 Wilcox Ave.,
Hollywood, 38, Calif.

PASSED ON

King: Claud Chester King, son of Alvin and Mary (Davis) King, of Phillipsburg, Mo., was born in Foster, Missouri, March 19, 1890, departed this life, after a lingering illness of several years, March 22, 1946, being fifty-six years and three days old.

Brother King obeyed the gospel under the preaching of Bro. A. C. Crenshaw, in 1911; since which time he lived a faithful christian life until death. He was a member of the old Union (now Lees Summit) Church of Christ for thirty-five years, and was always present at every service of the church unless hindered by sickness or death.

On October 16, 1915, he was united in matrimony to Miss Rissia Nyberg, to which union four children, two boys and two girls, were born. The oldest boy, Chester B., is a faithful gospel preacher of Los Angeles, Calif.

Brother King spent the most of his life in this community, and was widely known; and loved by all who knew him.

He leaves to mourn his passing, his wife, four children, two brothers, Homer L., and James H.; two sisters, Mrs. Ora Triplett, of this community, and Mrs. Dollie Robertson (wife of our preaching brother H. E. Robertson), of Lodi, Calif.; a half sister and a half brother as well as a host of other relatives and friends.

Brother Claud was always ready to lend a helping hand to all in time of sickness or need, and had a cheerful and sunny disposition. He will be greatly missed in this entire community, and especially will he be missed by the home congregation, for he was always there and always stood for what was right and scriptural.

In my feeble way, I tried to speak words of comfort to the bereaved ones and to the very large crowd. We laid his body to rest in the New Hope cemetery, near his home, March 25, there to await the resurrection of those "who die in the Lord" (Rev. 14:13).

—Homer A. Gay

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING Lebanon, Mo.
HOMER A. GAY Lebanon, Mo.

PUBLISHER

HOMER L. KING Route 2, Lebanon, Mo.
H. E. ROBERTSON, Assistant Phillipsburg, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

HERE AND THERE

Favorite Spiritual Songs Number Two—We are expecting this splendid collection of songs to come from the press by the time you read this. Already it has taken much longer than we anticipated to get it from the printers, but as they tell us, they have been covered up in other work. We hope we shall not be so late with our song books after this, and it begins to look as if we shall have to put out a book each year, in order to supply the demand of the brethren who sing. The book will be the same size and quality as our 1944 book. The price about the same, with only a very small increase by the 50 and 100 copies, as follows: 35c per copy; 3 copies \$1.00; \$3.75 per dozen; \$14.00 per 50; \$27.00 for 100; postage prepaid by us to you. **Note**:—the increase in price mentioned here does not apply to orders already received prior to May 1.

Old Paths Pulpit—We still have a good supply of this fine book of 33 sermons and essays by as many preachers of the Church of Christ; together with a photograph and short history of each preacher. The price is \$2.00 per copy.

The Communion is a splendid tract dealing with the various phases of the bread and cups questions, by Brother Ervin Waters. It is just the thing to hand to brethren in error on these questions. The price is 25c per copy; \$1.00 for 5 copies; or \$2.00 per dozen.

Clark-King Discussion is a neat tract, containing a discussion of the number of drinking vessels that may be used in one assembly, by N. L. Clark and Homer L. King. Read this and be your own judge as to whether Bro. Clark, one of the ablest men among the cups brethren, found a plurality of cups for the Communion. Only 10c per copy; \$1.00 per dozen. Postage prepaid by us on all the above books and tracts.

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

Subscriptions.—Now that about all the preachers are out in the field, will they not kindly take enough interest in the welfare of the paper to

mention it publicly and privately, requesting that all brethren subscribe for the paper. We need the help of all loyal friends of the paper to help us increase its circulation, that our opportunity for good may be increased. It is too much to expect the publisher and a few of the preachers and friends to carry the burden alone, but if all would take an interest, the paper would soon claim its rightful place in the brotherhood and be a greater factor for good. Can we depend on you to help us put this paper into every Christian home? They need the paper, and we need the subscriptions. Remember the paper has no other source of income to finance it, other than subscriptions. Hence, it is very essential that all keep working to keep a good list coming it EVERY month. If your paper comes in a wrapper, you know that you are the only one getting the paper from your post office, and you should try to get others to subscribe with you. Send it to some honest hearted people that you know; you might "save a soul from death," by so doing.

Summer Meetings—The time for your summer meeting is approaching; are you ready for it? You can do much to make it a success, or you can help to make it a failure by doing nothing. Why not have a "spring cleaning" of the house and the lawn, making the needed repairs on the building, lights, seats, roof, etc. What about the paint job? Too, the elders (if any), or the leaders, can do much to make the meeting a success by seeing that the church is in harmony and working condition. Maybe, we need a "house cleaning" here. Do not wait for the preacher to have to spend the most of his time in converting the church, when he should be preaching to the world to convert sinners. Remember, too, that "it pays to advertise" meetings as well as other things. See that announcements are made in the local papers and all other legitimate avenues. You want the preacher to "tell the world" about the Christ, do you not? Then let the world know where and when he (the preacher) is doing the telling. Let us not be "slothful in business," especially, not in the Lord's business, brethren.

Unity—I am glad to note that there seems to be a better spirit manifested on the part of about all the preaching brethren and others to "endeavor to keep the unity of the spirit in the bond of peace" on matters that sometime trouble the peace and harmony of the church. Only a very, very few seem to really want division, if any at all. Let us do much reading, thinking, praying, be very patient, longsuffering, before we decide to become so radical as to disfellowship all who may disagree with us over matters that do not pertain to the worship and work of the church. "Behold how good and how pleasant it is for brethren to dwell together in unity!"

—Homer L. King.

OUR HELPERS

Here each month we give credit to all from whom we have received one or more subscriptions from 20th to 20th. We want to thank all

who are taking enough interest in the paper to send us subscriptions. We appreciate all that you do to help increase the circulation of the only paper of its kind. May we have a nice list from you each month. Note as follows:

Homer A. Gay—8; Homer L. King—6; J. H. McKaig—5; Tom E. Smith—4; Betty Arnett—3; Chas. D. Palmer—3; Carlos Smith—3; Carl N. Nichols—2; Thomas Stiner—2; John W. Nowlan—2; Barney Welch—2; Russell Townsend—2; Clarence Kessinger—2; Ervin Waters—1; Jesse Ennes—1; Overa Freeman—1; Lewis Howsman 1; F. A. Deavers—1; Ray Asplin—1; Mrs. Mae Sammons—1; Estelle Tillotson—1; Bertha Wiselley—1; Chester King—1; Mrs. M. F. Paslay—1; W. E. Murry—1; L. F. Upshaw—1; Pete Howard—1; Mary E. Bryant—1; E. O. Evitt—1; V. H. Yoder—1; R. L. Hawk—1; Jesse French—1; Mrs. H. W. Gilmore—1; Clyde Padgett—1; Perry Allen—1; Paul Nichols—1; Ervin R. Boss—1; Mrs. J. O. Welden—1; J. E. Jones—1; Total 70.

MAINTENANCE OF BRETHREN IN CPS

Church, Escalon, Calif., J. C. Butler	\$ 79.54
Church, New Salem, Miss., Carlos B. Smith	30.00
Church, Lees Summit, Mo., Herschel Massie	25.00
Church, Waco, Texas (4th. St.), L. N. Byford	25.00
Church, Carter, Oklahoma, Clyde Middick	25.00
Church, Wichita Falls, Tex. (6th. St.), W. D. Goodgion	25.00
A. E. Cogburn, De Leon, Texas	5.00
D. B. McCord, USS Oregon City, CA 122, New York, N. Y.	5.00
Roy Barnes, Green Forest, Ark.	3.00
Total	222.54
Amount for 7 brethren, \$31.00 each	217.00
Balance	5.54

Brethren Leonard Hendrickson and Lewis Coburn having been released in March, we now have to support the following: Three Rivers, Calif.,—Bill Harmon, Jesse French, Luke Robertson, Homer A. Gay, Jr.; Gatlinburg, Tenn.,—Clayton Fancher, H. C. Welch, Jr., and J. B. Spradley.

Howard King and Kenneth Triplett are still working in a hospital in Marion, Va. We hear that Howard is scheduled to be released in May or June. We pray for the speedy release of all these Christian boys.

PLANS FOR VOCAL MUSIC SCHOOL

Everything has worked out favorably for the vocal music school to be held at Ardmore, beginning May 15th.

I would suggest that every one, who plans to attend this school, be making preparations now by getting in touch with Brother Joe Elmore or Brother Glenn Elmore, at 408 K. N. W., phone 3015-J, relative to board and room, etc.; also contact them in arriving in Ardmore.

I would also suggest that every one plan to reach Ardmore on the 14th, so that we might start the enrollment that night, in order to dis-

pose of all preliminaries and be ready to start on the 15th.

We are trying to obtain a large hall, but in the event we are not able to obtain one, the school will be held where the church meets for worship, at 802 2nd N. W.

The brethren intended to have a new building in time for the school, but were unable to obtain a suitable location and material in time to complete it. However, they plan to build later. They are renting the place where they now meet. I hope the brotherhood remember their liberality in supporting this venture, for they are making a sacrifice in order that it might be a success. Help them when they get ready to build, for they deserve it.

—Tom E. Smith

TRYING TO ESCAPE

Trying to escape from the illogical pitfalls to which their theory as to the nature of man leads, the Adventists make another vain attempt to extricate themselves, as the following article which appeared in P. T. Messenger of Feb. 21, 1929, will show:

This text (Exo. 3:6), is quoted by our Lord in support of the resurrection of the dead, one would not think so by a casual glance. But his illumination brings this truth out of it. In dealing with it, in this connection, we need to keep in mind the definition of death involved in this discussion. He was confronted by the Sadducees who denied any resurrection; whose conception of death was that an eternal sleep, that the person once dead had no more life future or otherwise.

The argument is that God is not the God of the dead in the Sadduceean sense, viz: such as have gone to oblivion. But he is the God of Abraham, Isaac and Jacob; therefore they are not dead in that sense. That does not say they are not dead in any sense. That is patent to all. If there were no resurrection of the dead in the Sadduceean sense. Their present state is as much dead as though they were dead in that sense. But they were kept back from the Sadduceean death by resurrection interruption. If there were no such interruption they would be as dead as the Sadducees believed men to be. But God is not the God of such as have gone to the oblivion of the Sadduceean death. But these patriarchs have him as their God; therefore they are not thus dead and the only thing that prevent such an oblivious state is resurrection interruption. Thus Christ proves their resurrection.

Luke says all live unto him. They are reckoned alive to him who quickeneth the dead and calleth those things that be not as though they were. (Rom. 4:17)

Those patriarchs are enshrouded in resurrection promise to which God has great respect. By that enshrouding in promise they are held back from Sadduceean death. In order for them to realize the promise made to them they must live, for those promises are of such a character that only

living persons can realize them. If they remain forever under death then may we point to a promise which God has never fulfilled and his veracity and honor are at stake.

These patriarchs are sleeping in Macpelah's cave. The Moslem regards the spot as very sacred. No infidel foot is allowed to enter the precincts of that cave. But some day the arcangel's triumph will shake the foundations of the mosque erected over them and they shall come forth to possess the promised land.

Reply

Yes, we need to keep in mind the correct view of death. Jesus says, "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (John 12:24.) Jesus says the grain dies, but if the germ were dead, there would never be another from that grain. Now hear Paul on the resurrection: "But some one will say, How are the dead raised? and with what body do they come? Thou foolish one, that which thou thyself sowest is not quickened except it die," etc. (I Cor. 15:35). Paul says the grain dies, but "it is patent to all" that if the germ were dead, there would never be another grain from the one that went into the earth.

A man has a spirit, a soul, and a body. (I Thes. 5:23.) Jesus, just before he died, said, "Father, into thy hands I commend my spirit." (Lk. 23:46.) And just before he died, Stephen said, "Lord Jesus, receive my spirit." (Acts 7:59)

But this is not the Sadducean view, nor is it the Advent view. "The Sadducees say that there is no resurrection, neither angel, nor spirit." (Acts 23:8). And the Adventists say that spirit is just air or breath. But since a man has a "spirit," truly, "They are not dead" in the Sadducean sense and the Advent sense, the sense in which "little dog Rover died all over," having no "spirit," yes, no "spirit to survive the death of the body.

And in this view, the Sadducees logically denied the resurrection, for there could be none any more than there could be a grain from the one planted if the germ died. And the Adventists are illogical in contending for the resurrection while denying that a man has a spirit that survives the body at death. In that view there can be no resurrection.

Christ's argument in proof of the resurrection from Ex. 3:6 is:

1. God is (present tense) the God of Abraham, Isaac, and Jacob. (Ex. 3:6)

2. "God is not the God of the dead, but of the living." (Mt. 22:32)

3. Therefore, Abraham, Isaac, and Jacob are living.

1. Abraham, Isaac, and Jacob are living.

2. Therefore, each has a spirit that survives the death of the body. (Jas. 2:26; Lk. 23:46; Acts 7:59)

1. If there is a spirit that survives the death of the body, there is a resurrection of the dead.

2. Each has a spirit that survives the death of the body.

3. Therefore, each will have a resurrection.

Truly, the patriarchs (and all other human beings for that matter) "are held back from Sadducean death" (and from Advent death, too, for that matter), for each human being has a "spirit" that survives the death of the body, as both Jesus and Paul clearly teach and confirm the correct conception of "death" in saying that the grain "dies." (John 12:24; I Cor. 15:35) This is not the Sadducean "definition of death," neither is it that of the Adventists. But Jesus and Paul certainly knew the correct use of words, and they used language correctly.

There is not a whit of difference between the Sadducean and the Advent "definition of death." The difference between the two is, that the Sadducees logically, with that view of death, denied the resurrection; while the Adventists, with that same view of death, illogically contend for the resurrection. But no man, with the Sadducean and Advent "definition of death" can prove the resurrection.

The Advent writer here reviewed, confuses the Sadducean view of death with the Sadducean view of the resurrection. The Sadducean and the Advent view of death is the same: both denying the "spirit" to survive the body. But the view of the resurrection held by each is different, the Sadducees, with that view of death, logically denying the resurrection; but the Adventists, with that same view of death, illogically holding for the resurrection.

Christ shows that "these patriarchs have him (God) as their God," for as he says, "God is not the God of the dead, but of the living." (Mt. 22:32.) Hence, they are not dead in the Sadducean and Advent sense. And thus Christ proves the resurrection, and the Sadducees were logical enough to see it. The "Sadducean death" and the Advent death are identical—both deny the "spirit" to survive the body, and both "err." (John 12:24; I Cor. 15:35; Acts 23:8.)

He says, "If there were no resurrection of the dead in the Sadducean sense." This is nonsense. "The Sadducees say that there is no resurrection, neither angel, nor spirit." (Acts 23:8.) Is there any other sense of "no resurrection"? It is simply and logically "no resurrection" with the Sadducees and all others that deny the "spirit," no matter what their claim may be. It is non-Christian. It takes both a sentient "spirit" and the "resurrection" to make the Christian faith, as the Pharisees believed; hence on this matter Paul could well say, "I am a Pharisee." (Acts 23:6.)

"Dead" can not be compared; hence "They would be as dead as the Sadducees believed men to be" is nothing but nonsense. The Sadducees believed that in death there is no "spirit" to survive the body, and the Adventists hold the same doctrine, which is non-Christian, as Paul shows.

Yes, "These patriarchs have him as their God," for "God is not the God of the dead, but of the living" (Mt. 22:32), as Jesus points out; therefore, the Sadducean view of death is wrong. There

is a "spirit" to survive the body at its death (Jas. 2:26 also notes it), making God still the God "of the living;" hence there will be a resurrection, and the Sadducees when shown their error as to "dead," were logical enough to see that the resurrection must follow. Their error was in the nature of "death." Jesus did not beg the question, as Adventists do, but made a logical argument from Ex. 3:6; and this no Advent preacher can do with the Advent view of death.

They make me think of the preacher who surprised his congregation one Sunday morning by stating that he had just discovered "an irrefragable proof of the resurrection," and then proceeded to give it thus:

1. If Christ be not risen . . . , ye are yet in your sins," says Paul.

2. I feel that God for Christ's sake has pardoned my sins.

3. Therefore, Christ is risen. (This is the feeling-argument foolishness.)

The Adventist says, "But these patriarchs have him as their God; therefore they are not thus dead and the only thing that prevents such an oblivious state is resurrection interruption. Thus Christ proves their resurrection."

Shades of nonsense. To say, "The only thing that prevents such an oblivious state is resurrection interruption," is to say, The only thing that prevents "no resurrection" is resurrection, just nonsense. The only thing that prevents "such an oblivious state" as "no resurrection" is the fact that a man has not only a "body" but also a "spirit" to survive the body when the body dies, as the logic of Christ on Ex. 3:6 shows, thus:

1. God said, I am (present time) the God of Abraham, Isaac, and Jacob, Ex. 3:6.

2. "God is not the God of the dead, but of the living." (Jesus)

3. Therefore, Abraham, Isaac, and Jacob are living (present time).

To be "thus dead," dead in the Sadducean sense, is to have no "spirit" to survive the death of the body. This is where the Sadducean "error" lay. But the truth is: "The body without the spirit is dead." (Jas. 2:26) The body is "mortal," Rom. 6:12; 2 Cor. 4:11; Rom. 2:11; Jas. 2:26; Mt. 10:28. But Jesus says, "Father, into thy hands I commend my spirit." (Not breath, air, by a long way.) And Stephen said, "Lord Jesus, receive my spirit." And the Pharisees confessed the "spirit" and hence the resurrection, which is made possible by it. (Acts 23:8) And this is the doctrine of Christ, as Paul observes in Acts 23:6.

This Scripture, Ex. 3:6, as Jesus shows, knocks the "no spirit" Sadducean "thus dead" together with the same Advent error into the quintessence of nonsense, and shows the "spirit" to be the ground of the resurrection of the body. Hence Paul says of the dead in the correct meaning of dead, "With what body do they come? . . . It is sown in corruption; it is raised in incorruption. . . It is sown a natural body; it is raised a spiritual body." (1 Cor. 15: 35-44) The Sadducees and the Adventists would have it that the "body" is all

there is to a man; but in the Pharisaic and the Christian view, the view that logically involves the resurrection, a man has a spirit, a soul, and a body. (1 Thes. 5:23) And "the body without the spirit is dead," but is to be resurrected. (Jas. 2:26; 1 Cor. 15:35-44) And it is the "spirit" that makes it possible for God to be at all times "the God of Abraham, and the God of Isaac, and the God of Jacob," and yet be "not the God of the dead, but of the living." (Mt. 22:32) And this the Pharisees confessed in confessing the "spirit." (Acts 23:8) Hence, they logically confessed "the resurrection" also.

Rom. 4:17-19, their (Abraham's and Sarah's) bodies "now dead" as to childbearing (also Heb. 11:11), a miracle was wrought, making childbearing possible, that is, God brought "into being what does not exist," at this late stage of life, for childbearing. The Greek is: kai kalountos ta mee onta oos onta. But to say that Abraham, Isaac, and Jacob do not exist (mee onta) is to belie the Word of God.

—H. C. Harper.

SCRIPTURE STUDY

M. Lynwood Smith

Must We Do Anything To Be Saved?

1. "Blessed are they that do His commandments, that they might have right to the tree of life, and may enter in through the gates into the city."—Rev. 22:14.

2. "Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man that built his house upon a rock:—and everyone that heareth these sayings of mine and DOETH THEM NOT, shall be likened unto a foolish man which built his house upon the sand."—Matt. 7:24-26.

3. The doctrine of "Faith Only," or faith without works, is condemned by the following scriptures: "What shall it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" Jas. 2:14. "Even so faith, without works, is dead, being alone." Jas. 2:17. "But wilt thou know, O vain man, that faith without works is dead?"—Jas. 2:20. "Ye see then how that by works a man is justified, and not by faith only."—Jas. 2:20.

4. "But be ye doers of the word and not hearers only, deceiving your own selves."—Jas. 1:22.

5. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7:21.

Thus, we see that every word that our Lord and Saviour spoke was for our good. He that regards not the word of the Lord cannot render an acceptable service unto him. We may test our love to our Lord by the way we obey His Word. If we disregard His sayings, how can we say we love Him? Jesus said, "If a man love me, he will keep my words." (St. John 14:23). These words were spoken for our salvation. When we render obedience to the commands of the Lord, then, it is that we may lay claim to His wonderful Promises.

"And being made perfect, He became the author of eternal salvation unto all them that obey Him." (Heb. 5:9).

Some Things The Lord Commands

1. He Commands that we Believe or have Faith in God and His Son, Christ Jesus. (a) "I said therefore unto you, that ye shall die in your sins: For if ye believe not that I am He, ye shall die in your sins."—Jno. 8:24. (b) "But without faith it is impossible to please Him: for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him."—Heb. 11:6. (c) Also see Jno. 3:16, Acts 16:16, Rom. 10:10.)

2. He Commands us to repent, or turn from sin. (a) "I tell you nay: but except ye repent, ye shall all likewise perish."—Luke 13:3. (b) And at the time of this ignorance God winked at; but now commandeth all men every where to repent."—Acts 17:30. (c) (Also see II Pet. 3:9, Acts 9:19.)

3. We are Commanded to Confess the Lord Jesus Christ as the Son of God Before Men. (a) Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven."—Matt. 10:32. (b) "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."—Rom. 10:9. (c) See also Acts 8:37).

4. Christ also Commands us to be Baptized in Water for the Remission of Sins. (a) "He that believeth and is baptized, shall be saved; he that believeth not shall be damned."—Mark 16:16. (b) "Repent and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. (d) "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."—I Pet. 3:21.

5. What Mode is Bible Baptism? (a) "Therefore we are buried with Him by baptism into death: that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life."—Rom. 6:4. (b) "And they went down into the water, both Phillip and the eunuch; and he baptized him. And when they were come up out of the water—"—Acts 8:28, 39. (c) (Also see Col. 2:12, Matt. 3:16).

When we believe, repent, and confess, then stop there, our obedience is not completed and our relationship has not changed. Next, we must humbly submit to the holy ordinance of baptism. Then, at that act, after having complied with the necessary prerequisites, we enter Christ Jesus. "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27).

Then after entering Christ there is a new life (Rom. 6:4) and a new creature. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." (II Cor. 5:17).

What Name Should the Disciples (Followers) of Christ Wear? (1) "The disciples were called Christians first in Antioch." (Acts 11:26). (2) "Then Agrippa said unto Paul, Almost thou per-

suadest me to be a Christian." (Acts 26:28). (3) "Yet if any man suffer as a Christian, let him not be ashamed: but let him glorify God on this behalf." (I Pet. 4:16.)

When we wear the name "Christian," then we wear the name of our blessed Lord; concerning whom, Peter said, "Neither is there salvation in any other: for there is none other name under heaven giving among men, whereby (or by which) we might be saved." (Acts 4:12).

Of How Many Churches will God's Word make Members? (1) "For by one spirit are we all baptized into one body." (Cor. 12:13). (2) "There is one body, and one spirit, even as ye are called in one hope of your calling." (Eph. 4:4). (3) What is the "body?" Eph. 1:22, 23, "And gave Him to be heard over all things unto the church, which is His body." (4) "Except the Lord build the house, they labour in vain that build it." (Psa. 127:1).

What Name is Worn by the Church that Christ Built? (1) "Unto the church of God which is at Corinth" (I Cor. 1:2) Christ was called God because He is a member of the God-head. (Isa. 9:6; Jno. 20:28). (2) "To the general assembly and church of the firstborn, which are written in heaven" (Heb. 12:23). Who was the firstborn from the dead? "And He (Christ) is the head of the body, the church:—the firstborn from the dead." (Col. 1:18). (3) "The churches of Christ salute you" (Rom. 16:16). Thus we see that the name church of Christ is the general name.

"Blessed are they which do His commandments —." (Rev. 22:14).

IS THERE SOMETHING WRONG?

(Must we repeat the folly of the past?)

In 1755—We loved the British and hated the French—French and Indian war.

1776—We loved the French and hated the British—(American Revolution)

1799—We hated the French—(See Battle of France)

1812—We loved the French and hated the British (War of 1812).

1846—We loved Southerners and hated Mexicans (Mexican war over Texas).

1861-1864—We hated the Southerners, and (British helped the South in Civil war).

1898—We hated the Spanish, (Spanish-American war).

1899—We hated the Chinese and Philipenos (Conquest of Phili).

1900—We loved the Japs and hated the Chinese (Boxer uprising in China).

1904—We loved the Japs and hated the Russians (Russ.-Jap war).

1914—We loved the Japs and Russians (Alies in World war).

1914—We hated the Mexicans (Land on Vera Crus).

1914—We loved the British and French and hated the Austrians and Germans (World war).

(Continued on page twelve)

From The Fields

J. C. Butler, Escalon, Calif., March 23.—We have discontinued worship at this place, as I am moving back to Oklahoma, and the other brethren are to meet with the Stockton brethren. We send our contribution to brethren in CPS.

Chas. D. Palmer, Kinston, Ala., March 24.—I meet with the Early Church once a month, since Bro. Cook's meeting last summer. I baptized one young man there the third Sunday in September. Bro. W. H. Reynolds was with us recently.

Lewis Cogburn, G. D. Dublin, Texas, April 15.—I was released from CPS March 23, from Marion, Va. I want to thank all the brethren for the assistance they gave me by contributions through Bro. King, for we are very grateful to all.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., April 7.—Bro. Homer Gay will hold our meeting, May 19 to June 2. We shall be ready to take care of all visiting brethren. The church here is doing fine; good crowds and interest; five recently came over from the cups and S. S. brethren.

Carlos B. Smith, Rte. 1, Bx. 150, Wesson, Miss., April 8.—Bro. Lynwood Smith gave us a good lesson last Lord's day morning service, with one confession of faults. Bro. Osburn gave us a good lesson on Patience. We are looking forward to a meeting by Bro. Homer L. King the first of Aug. I preached at Allen School house in March. I go to La. this week-end.

Clyde Padgett, Jenkins, Missouri, April 15.—Brother Arthur Wade, of Lebanon, Missouri, was with us at Clio, Saturday night and Sunday, April 14. One was baptized into Christ Sunday, for which we are thankful and rejoicing. We read the Old Paths Advocate, and we think it is a fine paper, hence we are sending it to others that they may read.

W. E. Murry, Waterford, Calif., April 1.—We are getting along fine here, with good crowds at all services. Bro. Thomasson preached the last two Sunday nights. He seems much improved in health, for which we are thankful. We extend our love and best regards to all. Pray for us and the work.

Ray Kessinger, G. D., Maud, Okla., April 15.—For the past three months, I have been laboring with the faithful brethren here. On April 7, we had visiting brethren, from Oklahoma City, and from Washington. One was restored. Bro. Clarence (my brother) is here now for a meeting.

W. D. Goodgion, Route 5, Wichita Falls, Texas, April 9.—We had the pleasure of visiting the Carter church last Lord's day afternoon, where Bro. Gay is beginning a meeting. We had good singing. We are to have singing at the 6th St. church here next Lord's day afternoon. Bro. Lynwood Smith is to begin our meeting, April 14, and we hope for a good meeting.

Clarence Kessinger, G. D., Ada, Okla., April 15.—We closed at Council Hill, with two baptized and two restored. I preached at Ada, March 20, with three restored and one confession of faults. I was glad to hear our beloved Tom Smith at Ada, recently. We think he is fine. I am now in a meeting in Maud.

W. H. Reynolds, Route 3, Andalusia, Ala., March 26.—I am to do some mission work around Lawrenceburg, Tenn., beginning about May 1 and continuing about three months. I am to stop over at Birmingham for a mission meeting, en route there. I am glad Bro. King is back in Missouri again.

Russell Townsend, 2630 Chester Drive, San Diego, Calif., April 12.—We are still meeting at the YWCA building, 10th. and C Sts. Although we have had a struggle here, we keep pressing on. Two have been baptized recently. We invite all the faithful to visit us and worship with us. Pray for us.

Paul O. Nichols, 849 Wilcox, Hollywood, 38, Calif., April 12.—Brother H. E. Robertson and I preached alternately in a meeting at Thornton, which closed March 31. I enjoyed the association greatly. April 7, I preached twice at Marysville, with six confessions of faults. Let us press the battle.

Thomas J. Shaw, Starford, Pa., April 9.—Brother James D. Corson is to begin a series of meetings here in May. He proposes to do considerable "house to house" work, which we regard essential to successful missionary endeavor. In September, Bro. Homer L. King is to be with us for a month. We hope for much good to be accomplished this year.

Leonard Hendrickson, 929 Ophir St., Stockton, Calif., April 2.—My discharge papers were received March 19, so I thought I should let you know before you placed another check in the mail for me. I have appreciated the help given by the church while I was in camp. I received a check in March, for which I am very thankful.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., April 15.—We still have large crowds and good interest in the services here. I baptized a man (80 years old) yesterday. He had been sprinkled, but saw the truth and left denominationalism. I pray that others may do likewise before too late. We are looking forward to a good meeting by Bro. Waters in June.

Clyde Middick, Davidson, Oklahoma, April 14.—Brother Homer Gay is here in a good meeting, giving us some good lessons, with fine crowds. Six have been baptized and two confessions of faults, which makes our hearts rejoice. We enclose check for brethren in CPS.

Jesse French, Three Rivers, Calif., April 10.—Recently I visited the congregations at Woodlake, Parlier, and Armona, making talks at each place. Am sorry I cannot be at home (Davidson, Okla.) to attend Bro. Gay's meeting. We regret the passing of Bro. W. E. Shockley, of Sanger, Calif.

D. B. McCord, U. S. S. Orgeon City, N. Y., April 8.—I hope to be back home in July at the longest, maybe, sooner. I desire the prayers of all Christians. I enclose five dollars to those God-fearing men in CPS. My admiration for them is too high for words. I see my mistake.

Gayland Osburn, 1428 E. Calif., Glendale, Calif., April 11.—I enjoyed hearing Bro. Lynwood Smith preach three sermons at Fairview, near Marion, La., March 16-24, after which we engaged in a successful mission meeting, near Farmersville, La., March 23-31. I preached one night during this meeting and baptized two, and March 31, I preached at Fairview. April 7, I preached at Red Oak Grove, near Summit, Miss., also at New Salem. I heard Bro. T. E. Smith preach at Jericho, near Brookhaven.

Ervin Waters, 4436 Whittier Blvd., Los Angeles, 22, Calif., April 15.—I preached at Armona, Mar. 17, 20, and 24, working to build up that new congregation in the meanwhile. I also preached at Woodlake, Mar. 21, during the meeting conducted by Bro. Cook and Bro. Reynolds. Mar. 26, I conducted the funeral services of Bro. W. E. Shockley of Sanger, Calif. He has been a stalwart defender of the faith and a faithful worker in the cause there since the establishing of that congregation six years ago. Mar. 31, I assisted in the teaching at Armona in the morning and at Merced in the afternoon. Since March 30, Bro. Clovis Cook and I have labored at Orange Cove, Calif., in making preparations for and in holding a mission meeting in a tent. We have had splendid crowds regularly with four restorations to date. The prospects for the cause here are good.

Clovis Cook, Rt. 1, Box 201, Lodi, Calif., April 15.—Bro. John L. Reynolds and I held a meeting at Woodlake, Calif., Mar. 15-24, immediately following the singing school at the same place. We preached alternately. The meeting was well attended with three being baptized. The congregation seemed to be left in much better condition. One of those baptized was a young man who has already begun to assist in the song leading and teaching. May the Lord bless men like him. Mar. 5, Bro. Waters and I began a mission meeting at Orange Cove, Calif. We have had four restorations to date. Good crowds have attended from the beginning. Although some of the members on whom we were depending to help start a congregation

have moved or will move, we hope to be able to leave a congregation here. Pray for the work and the plan that gets things done.

James W. Russell, 755 Orange Ave., Fresno, Calif., March 28.—Brother W. E. Shockley, of Sanger, passed away last Friday of heart failure. Bro. Ervin Waters preached the funeral, and Clovis Cook and wife, H. E. Robertson, and Paul Nichols did the singing. A staunch leader has passed on, and those who remain must keep the banner unfurled. I would like to get in touch with a young man who would like to attend a good college at Fresno, and who would be interested in making a preacher (preferably), that we may help him and that he may help the church here, also. Or, one might prefer to do a full time job of some kind, and take certain night courses, such as public speaking, etc. If interested write me as above for particulars, giving your desires, also.

Perry Allen 4702 Dam Road, Richmond, Calif., April 12.—We certainly do enjoy reading the OPA and still believe it is the best religious paper published. We continue to meet each Lord's day at 10:30 a. m., on 1558 Wanda St., Crockett, Calif. We certainly do miss Sister Ridenour, who recently went back to Missouri, for she was very faithful in attendance, refusing to work on Lord's days, even when she was threatened with the loss of her job. She replied, "Job or no job, I shall go to worship." It is a pity we do not have more people like that come to Calif. Our congregation is very small. However, we now have two faithful ones coming from Frisco, 40 miles away, but before they found us, they traveled 100 miles to worship each Lord's day. We certainly do miss Bro. Reynolds and his family, who moved to Ceres. It seems that when he left, all tried to leave. But, be it known to all the faithful we still hold on in faith, and we extend a hearty welcome to all to visit us and worship with us. We need the prayers of all the righteous.

Homer A. Gay, Lebanon, Mo., April 15.—While at home in March, I preached at Lebanon, Competition, Richland, and at my home—Lees Summit. April 5, we met and sang with the faithful church in Oklahoma City. Brother Barney Welch, on his way North, was at the singing, and he and Glenn Bray made us plenty of bass. We had a very enjoyable visit in the City. We began a meeting at the Carter Church of Christ, near Davidson, Okla., Saturday night, April 6. We have had good crowds and a mighty good interest, with several baptized and restored and the meeting is to continue over next Lord's day. My next meeting will be at Mozier, Ill., and then to McAlester, Okla., to begin May 19. Several of us from this place visited Bro. Lynwood Smith's meeting at Wichita Falls, Tex., yesterday afternoon, and enjoyed a good visit and singing, as well as witnessing a baptizing. This is my first meeting at this place in about ten years, and I am pleased to note the wonderful improvement in the congregation—both in numbers and in spirituality. Let us "strive together for the faith of the gospel."

Jim Thompson, Gen. Del., Merced, Calif., April 1.—It is certainly a pleasure to receive the OPA, which to me is just a big letter from the faithful brotherhood, and I find many interesting things on its pages. Here we may learn how the gospel is being spread in many places, and all should be interested in saving souls. The mission work in California has done a wonderful work. It was the cause of my setting my house in order, and I hope it may ever continue in this state, knowing that so many need the light, but it would seem that some are not worried about lost souls from certain reports. Let us wake up, brethren. What do we intend to do with the Lord's money? Let us not be as the unfaithful servant in Matt. 25:25. We want to use what we have to the best advantage, so that when the Lord comes, we may hear: "Well done, good and faithful servant." Though few in number, we continue to serve the Lord "in spirit and in truth." We have not heard so much of the good preaching as some of the larger congregations, but we still give to the worthy cause, that those who can preach may go into the "highways and byways" and tell the good news.

Guy M. Mallory, Jr., Box 97, Gatlinburg, Tenn., April 16.—On February 24, I preached at my home congregation, Mallory Chapel, near Spring Hill, W. Va.; March 3, I preached at Spring Hill, W. Va., and preached for them. March 10, I preached again for the home church, and that evening I preached for the brethren at Winefred, W. Va. On April 7, I returned home and preached for them again. The above congregations have grown considerably in recent months, and best of all they have become more zealous in the work of the Lord. Let us not grow weary in the work of the Lord, brethren, for in due seasons, "we shall reap if we faint not."

Tom E. Smith, Healdton, Oklahoma, April 14.—On March 24, the family and I were at Ada, Okla., for services. I was gladly surprised to find Bro. Clarence Kessinger there. We visited in the Ed Menasco home for lunch after services. He is fast developing into a useful leader. It was a pleasure to be associated with all the good brethren at Ada. They are looking forward to a meeting by Bro. Homer L. King soon. I was at Sentinel, March 31, and enjoyed the good fellowship and hospitality of that good congregation, for which they are famed. We had two services, morning and afternoon, and lunch at the noon hour. I was at Ardmore, March 29, in the interest of the school of music. We had a short service, and one young man made the good confession and was baptized, also one confessed faults. We had singing at Graham, March 17. The next will be at Healdton, April 21, then at Ardmore, in May, when the school is to be in progress. On with the good work!

Homer L. King, Route 2, Lebanon, Missouri, April 19.—The last Lord's day in March, I was

with the faithful brethren at Mountain Home, near Galena, Mo., delivering three sermons. I found a good interest in mission work in that part. The fourth Lord's day in March, I baptized one at the home church, Lees Summit. The first Sunday in April, I was with the home church again, and the second Sunday, I was with the faithful brethren at Lawrenceburg, Tenn., being accompanied by Bro. Paul Triplett, Sisters Triplett, Ruby and Bonnie Ruebush, all relatives of mine. We enjoyed the fellowship of the good brethren there. It seems that the S. S. brethren in Lawrenceburg, are not so anxious for the proposed discussion of Brethren Waters and Porter in July, on the differences of the two congregations, if we had a true picture of the situation. Next Lord's day (the 21st), I am to be with the Fourth Street Church, in Waco, Texas, to preach over the week-end and to officiate at a wedding. My first mission meeting in this part is scheduled to begin the first Sunday in May, at Grove Springs if we secure a suitable building. I expect to assist in a series of meetings at Ada, Okla., beginning June 2, and we would be glad for all in reach to attend. May we all launch out with zeal in the work this year. I am enjoying the good meeting by Chester King in Lebanon, Mo., and a number have responded to the call already. The preaching and the interest are good.

Barney D. Welch, 1512 N. 7th St., Wichita Falls, Texas.—I am very thankful that the Gospel of Christ still has the power to save if only people will allow it to find a lodging place in their heart. Since last reporting, Bro. Fred Kirbo and I closed our meeting at Mt. Zion, Ark., near Jerusalem. 10 were baptized and 27 backsliders and unscriptural worshipers took their stand with us confessing their wrongs. May the Lord bless them for their faith and courage. At Wichita Falls, we of the 6th St. congregation met with 4th St. Many misunderstandings were removed, confessions made, and all agreed to co-operate in a series of meetings at 4th St. and have Wednesday night services at 4th St., one week and then at 6th St. the next and so on. I was chosen to conduct the meeting. Never did I conduct a more pleasant one. A wonderful spirit was manifested. The results were 12 baptisms and 2 confessed their faults. Arising problems which might hinder the co-operation of the two congregations are to be ironed out when they make their appearance, it was agreed upon by all. All agreed also, to completely erase the past with all its troubles, dealing only with the present and future. I am now enjoying a very pleasant meeting at Ottumwa, Iowa. May the Lord help us all to live soberly, righteously and Godly in this present world. My next two meetings are to be in W. Va., preaching and working with one I dearly love, Bro. Fred Kirbo.

M. Lynwood Smith, Rte. 1, Box 150, Wesson, Miss., April 15.—The mission work in La. and Miss., is off to a good start, with Bro. Gayland Osburn assisting me. We preached over the week-end for the Chinier brethren, near Monroe, La., after which we preached for the brethren

at Marion, La., after which we preached for the brethren at Marion, La., while looking for a suitable place for a meeting. One confessed faults. We held about a week of meetings about ten miles from Farmersville, La., in a community where several members live, but were inactive. Seven confessed faults the opening service. On Lord's day we returned to Fairview, and baptized two, one of whom was from the mission point. After this we returned to the mission point for services, and two more confessed faults. Two of those who confessed faults requested baptism, and two more were baptized, making five baptisms and eight confessions of faults. They seem to have a steadfast faith on the Lord's way and will meet for worship, being aided by the leaders of Fairview. They plan to build a house for worship. After this we returned to Miss., and I preached Lord's day morning to my home church, and one confessed faults. Bro. Gayland preached that night. We returned to La., where Bro. Gayland is to work with the new church, and I preached again at Chinier, being accompanied by Bro. Carlos Smith. I am now in a series of meeting with the 6th St. church, Wichita Falls, Texas, with one baptism to date. I go next to Oklahoma City, the Lord willing.

IS THERE SOMETHING WRONG?

(Continued from page eight)

1915—We loved the Italians (Joined the Allies)

1916—We hated the Mexicans (Invade Mexico).

1917—We loved the Japs and Chinese (Allies), and hated the Russians, (Russ. Revolution)

1918—We loved the Italians and hated the Russians (our troops invade Russia).

1927—We loved the Japs and hated Chinese (U. S. bombard Nanking).

1935—We hated the Italians (Italy invades Ethiopia).

1936—We loved the Chinese and hated the Russians (Communists despoil China).

1939—We loved the British and French (beginning of World war 2) and hated the Germans and Russians.

1939—We loved the Finns and hated the Russians (Russia invades Finland)

1941—We loved Philipenoese and hated the Japs (war with Japan).

1941—We loved British, Chinese, Dutch, Russians and hated the Germans, Italians and Japs (World war two).

1942—We loved some French and hated others.

1942—We loved Mexicans and other Latin American countries.

1943—We loved Chinese and try to love the Russians and British.

1944, and afterward, shall we continue our shifting of hatred and friendship?

(Selected)

YOU MUST LIVE HOLY

By Hazel Marry

(In Log Cabin, Iberia, Mo.)

There are fathers and mothers all over the land
Smoking and drinking as fast as they can,
While their children are scolded and pushed off
to bed
All dirty and ragged and crying for bread.

Oh! you must live holy and free from sin
If you want to get to glory, enter in;
You better read your Bible, make study of his
word,
You must live holy, if you see the Lord.

Fathers and mothers, I'll tell you what's best:
Have prayers with your children, teach your
girls how to dress;
Don't turn them loose to do as they please,
With mosquito bar waist and their dress above
their knees.

You may profess religion, but it doesn't make it
so,
For by their fruits you know them, the Bible
says so.
You may have your name on some church book,
But it takes more than that to hide a dirty
crook.

Hypocrites in the pulpit as well as in the pew,
They won't turn you out, no matter what you
do;
They say you can't live holy; you're just bound
to sin.
But you help pay the preacher, and they keep
you in.

There are women in the church who claim to be
a saint,
But you can't see their face for the powder and
the paint,
With their hair cut off and their sleeves all gone,
Their dress to their knees, with their anklets on.

Ye smokers and ye chewers, oh, ye slaves of the
weed,
As you pass straight for heaven, are your hopes
sure indeed?
There's a fuss in the home, and you're cross and
all wrong—
You're craving a chew, and your plug is all gone.

There are many families that never have family
prayer;
Get them in a revival and they sink in despair;
Let them hear of a circus, or a dog or pony show,
And they are all primped and rearing to go.

(Selected by Sister C. W. Ballenger)

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. XIX

LEBANON, MISSOURI, JUNE 1, 1946

No. 6

BUILDING A CHRISTIAN HOME, No. 5

The Mothers place in the home.—I know but very little about a mother from actual experience, for my mother died when I was only five years of age, but I surely do know what it means to be without a mother.

Someone has said that the three sweetest words in the English language are, "Mother," "Home," and "Heaven," but like many of the fathers of today, many mothers fail to realize and appreciate their exalted position in the home. It surely is sad—even disgusting, to see mothers with fingers stained with cigaret smoke, the smell of liquor on their breath, parading the streets, or maybe, in a car with another woman's husband, while the children are left at grandmothers or with a disinterested hired girl.

We are "building a Christian home," and Christian mothers do not act like that; they want to be what God wants them to be.

Paul says that the married women should "bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Tim. 5:14). In the 10th verse he says of the widow, "Well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saint's feet, if she have relieved the afflicted, if she have diligently followed every good work." It is also said of the deacons wives that they are to be "grave, not slanderers, sober, faithful in all things" (1 Tim. 3:11). Here are some qualifications which show the importance of the mother in the home, and the weight of her influence there. A mother is to be interested in her home and children. She is to be well reported of for good works—not merely for "good looks." She is to be the home keeper, and should keep the home in such a way as to not be ashamed to have visitors (she is to "lodge strangers"). Right here, I may get my red hair pulled out, but I say this from the bottom of my heart—I do not believe that a mother can hold down a job in a factory or anywhere else and do the part by her home, children, and husband that God expects of her. I have already shown that it is the father's place to provide for the family. And, when women leave the home and children and get a job so as to have their "own money to spend as they please" (this is usually the reason given), they begin to lose interest in their home, husband, and children! I believe that if all of the wives, and especially, the mothers others deserted us; the heart that knew only would go back home, and take up their duty there

as home-keeper and the fathers would go to work (they would have plenty of jobs), and provide a living for the family, the greater part of the so-called "juvenile delinquency" would be solved.

The woman being entirely out of her place has caused the "adversary to speak reproachfully" of them. I believe today, as perhaps, never before, we need some "older women to teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2: 3-5).

In 1 Thess. 2:7-8, Paul gives us some idea of how a mother feels or should feel and act toward her children. Hear him: "But we were gentle among you, even as a nurse cherisheth her children; so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." The true Christian mother feels just that way about her children. There is no one on earth that can take the place of mother. Her lullaby soothes the baby's pain, and quiets its fears. Her influence is so great that kings cannot overthrow it. She determines the destiny of souls and of nations.

There is a tenderness in the love of a mother to her children that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by worthlessness, nor stifled by ingratitude. She will sacrifice every comfort of hers for their convenience; she will surrender every pleasure to their enjoyment; She will glory in their fame and exult in their prosperity; and if misfortune overtake them, they will be dearer to her because of the misfortune.

Timothy, of whom Paul said "I have no man like minded," was brought up in the faith of a mother and a grandmother (2 Tim. 1:5). Mothers should realize what influence they can wield and be sure that they wield it for good.

I do not believe there is a purer picture in this world than that of a mother, modestly dressed, long hair, in a clean, well kept home, with her children about her knees—there teaching them reverence for God and his word.

There is not a more sacred spot on earth than a good Christian mother's grave. "There sleeps the nurse of infancy, the guide of our youth, the counselor of our riper years—our friend when love." May God give us more Christian mothers! (Continued)

—Homer A. Gay.

HE STRUCK A KNOT

He says:

"One of the strongest arguments the friends of this theory of the soul's immortality have to offer is the text, 'Fear not them that kill the body and after that have no more that they can do, but fear him who is able to destroy both soul and body!' Now, if this text proves anything, it proves too much for our adversaries, for instead of proving that the soul is immortal and therefore indestructible, it proves to the contrary, that the soul is capable, the same as the body, of being destroyed! 'Fear him who is able to DESTROY BOTH SOUL AND BODY!' This is why we are told to fear him."

—Adventist (Present Truth Messenger, April 9, 1931)

If there is anything these people talk most about and know least about it is the nature of man. They can resolve the whole man, "Spirit and soul and body" (I Thes. 5:23) into dust in a jiffy, with the fish and the fowl and the brute. (I Cor. 15:39) But this fellow does not mix up with the fish, the fowl, and the brute. He starts out: "Text: 'And man became a living soul.' Gen. 2:7," and labors through four full columns, half-page size, to show us in his first, second, third, and fourth, that "soul" is material, and tangible, can be destroyed, and can and does die, quoting among other passages Gen. 1:26; Lev. 5:2; Ps. 7:2; Ps. 22:29.

Of course, if "man became a living soul," he was not a living soul before he became a living soul. And after he became a living soul, he was no longer "man" in the sense that he was "man" before he became a living soul; but after he became a living soul, he is still called "man," and "God took the man." (Gen. 2:15) Now, which man did he take—the "man" before he became a living soul, or the "living soul"? The latter, evidently. And there is no question with Bible readers and lexicographers that the terms man, living soul, and soul, in Bible nomenclature, are applied to human beings; and of course, they have elements that are material, tangible, can be destroyed, and can die, seeing that man now consists of "Spirit and soul and body." For example, the "body" is mortal (Rom. 6:12; I Cor. 15:54; Rom. 8:11; 2 Cor. 4:11), and it can be killed, Mt. 10:28. And "The body without the spirit is dead." (Jas. 2:26)

But "soul" is a general term, and is sometimes used to designate the spirit, as we shall see in Mt. 10:28, not being subject to death as the body is. Hence, when his body was dying, Jesus said, "Father, into thy hands I commend my spirit" (Lk. 23:46), and Stephen said, "Lord Jesus, receive my spirit." (Acts 7:60) And Jesus said to the penitent one on the cross, "Today shalt thou be with me in Paradise." (Lk. 23:43) And Paul said, "To die"—not "to live in the flesh"—"is gain: 'to depart and be with Christ' is 'very far better' than 'to abide in the flesh.'" (Phil. 1:21-24) Again he says, "knowing that, whilst we are at home in the body, we are absent from the Lord:

(for we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." (2 Cor. 5:6-8)

Now we come to that knot. Jesus says, "And fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." (Mt. 10:28)

Then, man has a soul that is not subject to death: it is not mortal, then, for mortal means subject to death. And this much, at least, this text proves.

Now "destroy," yes, "destroy both soul and body in hell," says Jesus.

Again he says, "Depart from me, ye cursed, into eternal fire prepared for the devil and his angels." (Mt. 25:41) And this is after the resurrection, too. And "As in Adam all die, so also in Christ shall all be made alive." (I Cor. 15:22) Now "How are the dead raised? and with what manner of body do they come?" (v. 35) "It is sown in corruption; it is raised in incorruption: . . . It is sown a natural body; it is raised a spiritual body." (vs. 42, 44) Hence—

I. "The last enemy that shall be abolished is death" (v. 26).

II. "But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory" (v. 54);

III. Therefore, every corruptible, mortal body of man will put on incorruption, immortality. And the lost have their abode, "both soul and body," in hell, Mt. 10:28.

Destroy, apollumi, "to devote or give over to eternal misery: Mt. 10:28."—Thayer, p. 64, Standard lexicographer of New Testament Greek.

I. The punishment of the lost is "eternal punishment," Mt. 25:46.

II. The punishment of the lost is "tribulation and anguish," Rom. 2:9.

III. Therefore, the punishment of the lost is eternal tribulation and anguish, "both soul and body in hell," proving Adventism to be but the devil's "sugar stick" to capture the unsuspecting. "Beware," says Jesus, Mt. 7:15.

—H. C. Harper.

WHO CAN BE SAVED?

By E. A. Lowry.

We should learn the truth, know the truth, for by, and thru, the truth we can be saved. "And ye shall know the truth, and the truth shall make you free" (John 8:32). But some say, "How can we know the truth?" The general answer is, "God will give you the truth in time, just pray on." But, what does the Bible say? "Search the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me," (John 5:30). Paul instructed Timothy, to: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15). How many people do that now? Very, very few. That

is just what has caused so many divisions in the Church. People have quit studying the Bible, and have gone to listening to the teaching of men, and their "improvements" on the teaching of the Bible-literature, lectures, commentaries, etc.

Jesus said: "God is a spirit; and they who worship him, must worship Him in spirit and in truth" (John 4:24). Materialism has long since taken the place of the spirit, because some, yea, many think there is nothing but spiritism in religion. There is no excuse for going the other extreme, but many have done this. And really that is the great cause of illegal changes in the Laws of God as given to His church. Go to nine out of ten churches to worship, and you find all formality, and practically no spirituality. Eternally two songs, a prayer, Sunday School, with International Literature, recess for smoking, one song, preaching: Subject: "The Propaganda of the Ishmaelites" or something as "good," for he dare not preach "Doctrine" for fear of offence. How long has it been since you heard a full sermon on FAITH. Why, if we believe on Christ as we should, we "would quake in our boots," because of some of our practices in the churches of today. "Whosoever believeth on Him shall not perish, but have eternal life," (John 2:15). What is it to believe on Christ? and who now even confesses Christ? Why has that been changed from the Bible way? Peter, the Eunuch, Martha, and many others, but not one like you hear now. An improvement? Who ever preaches on Repentance? "Why, says one, 'I tell them to repent.'" Sure you do, but half of them do not know what you mean, and to prove it, As soon as he comes out of the water, he lights a cigarette before he gets into his dry clothes. "Why, that's nothing; lots of the preachers smoke." Yes, and they will all "smoke together thru eternity," I fear. Just please turn to and read Gal. 5:19-21. "Such like" there is doing the modern things like those things they did. There is such a thing now as being "born of water without the Spirit." But Jesus said: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God," (John 3:5).

"He that is of God, heareth God's words; ye therefore hear them not because ye are not of God." Now, brethren, these are the words of Christ so don't blame me for quoting them to you, when you are substituting your own ideas for God's. "Why, we are NOT." Let's read: "Go ye therefore and teach all nations, etc." Are you GOING?? Why not—"Go ye there and preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be condemned." How many will be condemned because of not going?

What else have you substituted? "Oh that simple little loaf and cup?" Poor Mike Robe, and his microscopic family have had many false statements made about them in the last fifty years. Many men who claim "to speak where the Bible speaks, and be silent where it is silent," perjure themselves in the sight of God, who will

call them to account on that "Terrible, Terrible Day" not long hence; but "no time now to think about that, we've got to live." Yes, and we've got to die, too.

"He that hath my commandments, and keepeth them; he it is that loveth me and he that loveth me, shall be loved of my Father, and I will love him and will manifest myself to him" (John 14:21). But, you will say, "I love God and His Son, and am doing all I can to please him." Doing all you can in your own way? Where God says, "Go," you say, "Come." Where Christ says "Bow the knee," You say, "Just sit." Where Christ says, "A CUP," You say, "Many Cups." A father sent his son to build a house. He gave him certain specifications, and said: "Build it according to this rule." The son said, "I WILL," but when he read the rules, there are certain things he did not like; so he said to the carpenters, "Father is old fashioned, and wants all things as they were when he was a boy. We will make it more modern, and I'm sure he'll like it." But the father, would not accept it, neither would he pay the carpenters for building it. Who did the right thing? Right here, please answer this question: "The baptism of John, was it from heaven, or of man?" (Mark 11:30). Just write me a card, with your answer, please: we can tell by that who is a Pharisee, and who is a Christian.

"Ye have not chosen me, but I have chosen you, and ordained you, that you should GO and bring forth fruit, and that your fruit should remain; that whosoever shall ask of the Father, in my name, He will give it you" (John 15:16). "For whosoever shall call upon the name of the Lord shall be saved. How shall they call upon him of whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall that hear without a preacher? And how shall they preach except they be sent? (Rom. 10:13, 14, and part of the 15th). While you are answering, please answer this last question, "Who sends them?" (Acts 13:3).

More Errors: "The broken body of Christ," "Christ crucified on Friday." "Three thousand, baptized on Pentecost"; "Resurrection at Sun-up on Sunday"; "Must use fermented wine on the Lord's table"; and so forth, and so on, "ad infinitum". How shall we get right, and get together? Throw away Roman Catholicism; study the Bible, FOR THE TRUTH, and not for argument. Throw away ALL writings of man, on interpretations, and let God do the interpreting. Give the children a nice New Testament to read and keep. Hold to the CHURCH; "Pray without ceasing."

"Is it not amazing how much more time some folks would have to build up a reputation of their own, if they would spend less time in trying to injure the reputation of someone else."—Luther G. Presley.

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. (Prov. 20:1).

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING Lebanon, Mo.
HOMER A. GAY Lebanon, Mo.

PUBLISHER

HOMER L. KING Route 2, Lebanon, Mo.
H. E. ROBERTSON, Assistant Phillipsburg, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycock Printing Co., Jackson, Tenn.

BOOKS

Old Paths Pulpit—a book of 33 sermons and essays, by 33 preachers of the Church of Christ, with a photograph of each and a brief history of each preacher. Many interesting subjects are discussed. \$2.00 per copy, postpaid.

The Communion, a neat tract, covering the manner of breaking the loaf, the cups question, and the element to be used in the cup. By Ervin Waters. 25c per copy, 5 copies \$1.00, 12 copies \$2.00; postpaid.

Clark-King Discussion is a written discussion on the number of drinking vessels that may be used in the Communion, by N. L. Clark and Homer L. King. 10c per copy; 12 copies \$1.00; postpaid.

Favorite Spiritual Songs, our 1944 song book, suitable for all services of the church, song practice, and singing schools; both old and new favorite selections. 35c per copy; \$3.75 per dozen; \$13.50 per 50; \$26.00 per 100; postpaid.

Favorite Spiritual Songs Number Two, our 1946 song book, both old and new favorite selections. Same size as the above book, and we tried to make it better. 35c per copy; \$1.00 for 3 copies; \$3.75 per dozen; \$14.00 per 50; \$27.00 per 100; postpaid.

Note: We were very much disappointed that another delay has held up our hopes of getting this book out to all who ordered. We had word to the effect that this book would be ready early in May, but the printers have been unable to fulfill their estimate, and as we go to press (May 21), we are still looking for our first shipment every day. Surely, it will not be many more days. No one is more anxious about this than we, but there seems little we can do, other than what we have already done. We shall fill all orders just as soon as we receive the first shipment.

Send all orders for all the above books to Old Paths Advocate, Route 2, Lebanon, Missouri.

Harper-Cochron

On Tuesday, May 7, I officiated at the marriage of William Woodrow Harper and Miss Jenell Cochron, both of Ceres. We wish for them a long and happy life, decked with God's blessings.

—Claude T. Springs.

Barrett-Stallard

On the evening of April 24, I was called upon to unite in marriage Gussie Charles Barrett and Miss Phyllis Alma Stallard. The ceremony was in a private home in the presence of a large number of friends and relatives. I wish for them a happy married life.

—Claude T. Springs

McQuarie-Nelson

Fredrick James McQuarie and Doris Opal Nelson were married at the Church of Christ, Sunday evening, April 14, just preceding the services, in the presence of a large concourse of friends and relatives. May they ever be happy in each others love and companionship. The writer officiated.

—Claude T. Springs, Ceres, Calif.

Oxner-Byford

On April 21, 1946, at the home of the bride, 410 Clay St., Waco, Texas, I officiated to unite in the bonds of matrimony, Brother William Oxner and Sister Leslie Beth Byford, both of Waco, Texas. The bride is the daughter of Brother and Sister L. N. Byford. Both the bride and the groom are very good Christians and are held in high esteem by the loyal church, meeting on South Fourth Street, in Waco. The following psalm was read at the conclusion of the ceremony:

"Lord God of Earth and Sky, Whose hand has harnessed the wind and the rain; Whose ear hath marked the pounding of the surf and the small night stir of crickets in the grass; Bless them this day!

Make Thy light to shine upon their faces as they cross the threshold of this wedded life;

Let their souls be the wide windows to the sun and their minds open to the light of mutual understanding;

Let contentment be as a roof over their heads and humility as a carpet for their feet;

Give them love's tenderness for their days of sorrow and love's pride for their days of joy;

Let the voices of children ring sweetly on their ears, and the faces of children glow round their hearth-fire;

Let not the evil bird of envy darken their ways, or the poisonous fangs of greed sting their hands;

In the sheen of copper pans and the cool folds of linen,

In the shining surface of china and the twinkle of glass, give them,

O Lord, these blessings of the simple life;

Give them high hearts, let beauty dwell with them;

Make theirs in truth a good marriage forever."

(Author unknown)

—Homer L. King.

OUR HELPERS

Many thanks to all who have sent us one or more subscriptions to this paper, from April 20 to May 20. We appreciate all that is being done to increase the circulation of the OPA. Just a little effort on the part of all would double our circulation. Can we count on you to give us a nice list every month? They need the paper, and we need the subscriptions. Below we give the names and number of subs. received:

Homer L. King—24; Lynwood Smith—7; D. B. McCord—5; C. W. Van Stavern—5; Homer A. Gay—4; Mrs. H. E. Turpin—3; Irvin Waters—3; Mrs. J. H. Broughton—2; Nelson Nichols—2; E. T. Yarbrough—2; C. T. Springs—2; Mrs. Minnie Foster—1; Ira C. Baker—1; T. E. Davis—1; E. H. Miller—1; Mrs. Lena Black—1; Mrs. Lila Phillips—1; Mrs. Byron Lydick—1; Albert H. Fenn—1; Mrs. Earl Cabaniss—1; Mrs. Omer Gadberr—1; Ruthie Louise Clark—1; W. H. Reynolds—1; T. R. Hensley—1; G. P. Davis—1; Fred Kirbo—1; L. C. England—1; Carlos B. Smith—1; Total — 76.

MAINTENANCE OF BRETHERN IN CPS

Church (CPS Brethren), Marion, Va., by Howard W. King	\$60.00
Church, Wilmington, Calif., Wm. Russell	50.00
Church, Ottumwa, Iowa (2 months), Earl Butts	40.00
Church, New Salem, Miss., Hulon Smith	30.00
Church, Wichita Falls, Texas, W. D. Goodgion	25.00
Church, Waco, Texas (4th St.), L. N. Byford	25.00
Church, Lees Summit, Missouri, Herschel Massie	25.00
Church, Davidson (Carter), Okla., Clyde Middick	25.00
Leonard Hendrickson, Stockton, Calif.	33.50
A. E. Cogburn, De Leon, Texas	5.00
Total	\$318.50
Carried over	5.54
Total	324.04
Amount for 7 brethren, \$46.00 each	322.00
Balance	2.04

We appreciate the way brethren are now supporting these brethren, and we hope they will keep it up until all are released.

PASSED ON

Hunt—Jean, infant son of Mr. and Mrs. Leon Hunt, of Ceres, California, was born December 22, 1945; died May 1, 1946. The writer tried to speak words of comfort to the sorrowing, May 9, in Modesto. We extend to them our greatest sympathy.

—C. T. Springs, Ceres, Calif.

Mahurin—Charles A. Mahurin, Lodi, Calif., was born Feb. 10, 1880, at Garfield, Ark.; departed this life, April 15, 1946.

In 1902, he was united in matrimony to Miss Ollie Easley, to which union were born eight children, all of whom survive.

Brother Mahurin obeyed the gospel, July 31,

1927, thus becoming a member of the Church of Christ.

He is survived by his wife and eight children. The writer spoke words of comfort to the bereaved. Interment was in the cemetery, near Lodi.

—Paul O. Nichols.

Koller—John Wm. Koller was born in Indiana, January 30, 1890. In 1910, he was united in matrimony to Gracie E. Evans, and he is survived by his widow and four children as follows: Elmer, Littlefield, Texas; Walter, Hastings, Okla.; Bill, Byng, Okla.; and Irene, Sulphur, Okla., their home; also his father, two brothers, one sister, and two grand children; together with a host of friends and brethren.

Brother Koller was a true and faithful Christian, and will be greatly missed in the Sulphur church. He was held in high esteem by all who knew him. This was evidenced by the large crowd that gathered at Sulphur to pay their last respects to a true friend and brother. May God's blessings and mercy attend those who are left behind to mourn his loss. The writer spoke words of comfort to the bereaved.

—Tom E. Smith.

ALL-DAY MEETING

The all-day meeting, July 4, 1946, is scheduled to be with the Sixth Street, Church of Christ, Wichita Falls, Texas. We are looking forward to a large crowd at this meeting.

Here are our plans: We mean to have mid-week meeting Wednesday night, July 3, all-day services the 4th and 5th, also the night of the 6th, if interest seems to justify, as Brother Gay is to begin a series of meetings for us on Lord's day, July 7, continuing through the 14th. We urge all brethren to attend these services.

Due to a former announcement in the OPA (May issue), to the effect that the Sixth St. church is cooperating with the Fourth St. church here, we desire to make the following statement:

There still remains the same problem unsolved as has existed for a number of years, or since before the division, in the main, yet there are some among us who say they have never disfellowshipped those who contend for Acts 2:42 as an unvarying order of worship, etc.

We continue to strive always for the unity for which Jesus prayed, and that we all may "be of the same mind," according to the Holy Word.

Signed: Cleo G. Fancher, C. C. Cleary, W. D. Goodgion, and Z. J. Fancher (Sixth St. Church), Wichita Falls, Texas.

CRUCIFIED THE FLESH

"And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another" (Gal. 5:24-26). I am afraid that when we spend more money for the lust of the flesh, we have never "crucified the flesh with the affections and lusts," as Paul en-

joins. When we spend more money for tobacco, snuff, cigarettes, chewing gum, and other non-essentials, to the lust of the flesh, than we do for the cause of Christ, through the contributions on Lord's days, wherein have we done any crucifying? Jesus said, "If any man will come after me, let him deny himself, take up his cross, and follow me" (Matt. 16:24). But, when we go right on spending money for all the above foolish things to satisfy the lust of the flesh, wherein have we "denied ourselves"? The trouble is, we are not willing to "deny ourselves" of such things, that we may "take up the cross and follow him." Can we not forsake all such things, since Jesus has done so much for us? Are we not willing to make any self denial of the cravings of the flesh, thereby crucifying the flesh with the affections and lusts, that we may be able to do more for the cause of Christ? "If we live in the Spirit (we say we do and know we must), let us also walk in the Spirit" (Gal. 5:25).

- This was written for the benefit of us, who meet for worship at Ardmore, Oklahoma, and may it be received in the spirit of love, with profit to all of us.

—E. Wood.

WHOM SHALL WE PLEASE?

By Wm. Tracy Moore

"And He (Jesus) took the cup, and gave thanks, and gave it to them, saying, 'Drink ye all of it'" (Matt. 26:27). "After the same manner also, He took the cup, when He had supped, saying, 'This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come'" (1 Cor. 11:25, 26).

From the above Scriptures it is very evident and plainly understood, that Jesus used but one cup in the Communion. However, we find brethren, who evidently knowing this to be the right and safe way, they prefer the use of one cup; but in the face of it all, will turn down this plain teaching of Jesus and their better judgment, and go right on using cups in the Communion. Their excuse is that they say they are afraid if they insist on using but one cup, it will cause trouble in the church. But, what does Paul say about such weakness? Hear him: "For do I now persuade men or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). When we disregard the teaching of Christ, willfully, and seek to please men, in order to keep peace with men, what do we hope to gain? Certainly, not a reward from the Lord. We had better seek to please the Lord, have His love and esteem, than to have the love of the whole world. "If God be for us, who can be against us?"

We can have peace with Christ and love and unity with each other, only when we abide in Him and His word (Jno. 14:23; 1 Jno. 1:7; 2:24). Jesus has plainly taught us and showed us how to keep the Lord's Supper in the way that will please Him. For after He showed the disciples in the

institution of the Supper, He said, "This do ye, as oft as ye drink it, in remembrance of me," or in other words, "Do this (what I have done), as oft as ye drink it, in remembrance of me" (1 Cor. 11:25). Now, can we please Him and show His death by doing it some other way? Paul said, "Now, I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you" (1 Cor. 11:2). The Communion is one of the ordinances that he delivered, just as Jesus gave it. Can we not do it just as Jesus showed us and just as Paul delivered it to the church at Corinth? If not, why not? May we ever endeavor to follow the example of our Lord.

Delta, Colorado.



T. J. Shaw, Starford, Pa., May 7.—Bro. B. F. Leonard and wife were with us five days, and we were glad to meet him and Sister Leonard. Come again, Bro. and Sister Leonard.

Clayton Fancher, Box No. 97, Gatlinburg, Tenn., May 13.—We were glad to receive the OPA a few days ago. I really like Bro. Gay's articles on the home. Thanks for the checks for our maintenance.

L. O. Jones, Hill Top, Ark., May 6.—We received \$25.00 from the Mt. Home church, Galena, Mo., to apply on our building fund to erect a building for the worship. Thanks, brethren, and may God bless you. Pray for us.

Clyde Middick, Davidson, Oklahoma, May 16.—The church here is getting along fine. Bro. Bill Roden, from the City, was with us May 5, and he gave us a good lesson. We enclose check for the CPS brethren.

Ira Baker, Rte. 3, Cameron, Texas, April 20.—Bro. James R. Stewart, wife, and son, visited us Feb. 24. We enjoyed the visit and the preaching. We are looking forward to our meeting in July, with Bro. Joe Castleman doing the preaching. We still enjoy reading the OPA very much, and we appreciate Bro. King's sending it on to us. We now meet for worship at 10:00 a. m.

W. D. Goodgion, Route 5, Wichita Falls, Texas, May 2.—We had a good meeting with Brother Lynwood Smith doing the preaching. He is certainly a good boy and a good preacher. It makes my heart rejoice to see young men preaching the gospel as he did. We had five baptized and one confession of faults, and one baptized since the meeting.

Thornton E. Davis, Box 431, Cardiff, Calif., April 19.—We attend services in San Diego, in the YWCA building. We are glad to have Bro. Waldridge with us in our home. I recently obeyed the gospel of Christ, and we rejoice in the services. Send us the OPA, please.

Lynwood Smith, Healdton, Okla., April 24.—I recently closed a meeting at Wichita Falls, Texas, with large crowds, and five were baptized and one restored. The Fourth St. Church of Christ attended regularly. Contrary to reports the 4th and 6th St. churches have not united on everything. I go next to the City.

Raymond Bray, 2417½ NW 16th, Oklahoma City, April 25.—Brother Lynwood Smith is to begin our meeting tomorrow night, and we are in need of new song books. Our mission work is doing fairly well this year, but some of the churches are not cooperating as they should.

J. C. Moore, 2010 Herring Ave., Waco, Texas, May 1.—We are having peace of mind since Bassell and family have gotten home, and we will be so glad when all the boys get home. The church at Bellmead is at peace and doing fine. We have 13 young men, whom we are developing to be teachers and song leaders, and it is very interesting to see these young men doing the work of the Lord.

Nelson Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., May 16.—I was with Paul in a series of meetings at East Biggs, near Marysville, in which some were restored. Bro. Waters was to hold this meeting, but due to an accident was unable, hence Paul conducted it. Bro. Waters was there for the last two nights, however, for which we are thankful. The church will meet for worship at East Biggs. Two families live near there, and the brethren in Yuba City will assist in the teaching, etc.

James D. Corson, Mahaffey, Pa., May 9.—I visited over Lord's day at Huntington, W. Va., recently, where I met a fine band of brethren, preaching one sermon. Was glad to hear Brethren Barney Welch and Fred Kirbo there, and glad to meet them. The song service was very beautiful. I have been doing personal work at Love Joy, preparatory to a meeting there beginning, May 12. I visited over Lord's days at Flemington and at Bald Hill, baptizing one.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., May 15.—The night of April 21, I preached at Siskiyou St., for my home congregation. April 28, I preached for the Marysville-Yuba City congregation, at which service one confessed faults. The night of April 28, we began a mission effort at East Biggs, closing May 12. There were three confessions of faults and one restoration, and a congregation was established. Brethren, the church is "the pillar and ground of the truth." What are we doing to "send the light"?

Fred Kirbo, Wilson, Oklahoma, May 17.—I recently held a meeting for the Taylor and Waller church, in Austin, Texas, with good crowds, and 8 were baptized and six restored. Bro. Barney Welch closed a meeting at Huntington, W. Va., last night, with five baptized. We are now at Spring Hill, looking forward to a good meeting. I enjoy working with Bro. Barney.

Clovis T. Cook, Rte. 1, Box 201, Lodi, Calif., May 2.—Brother Ervin Waters and I established a congregation at Orange Cove, which is some distance east of Fresno. Seventeen members came out of the classes (S. S.) and other innovations and took their stand for the Bible way. In all there are about twenty-five members in the new congregation. Considerable opposition was manifested from the S. S. churches in that part. I am booked up for meetings in this part for some time.

H. H. Coble, 5720 Midway, Fort Worth, Texas, May 15.—The faithful church in Fort Worth seems to be getting along fine, although small in number. We are dwelling together in unity and peace. We were very glad to have as visitors Brother James R. Stewart and young Brother Hays, from Waco, Texas, May 12. It was good to see Bro. and Sister Stewart again, as it had been a number of years since we had seen them. Send me three copies of the new song book.

Abe Young (colored), Hallesville, Texas, Rte. 2, Box 184, May 8.—The Ash Springs Church of Christ, here, is still pressing on, meeting for worship every Lord's day. I had a call to come to Marshall, Texas, a few Sundays past, and I am looking to be called back in a short time; if so, I mean to show them some of their short-comings. I have a call to Guthrie, Okla., but I am financially unable to go. If I could get just a little help, I would go if I had to walk back. The sister said she wanted a colored man, who does not believe in the cups and S. S.

James R. Stewart, 1301 North 13th St., Waco, Texas, May 14.—The church at 1604 So. 4th St., here, is doing fine, with all encouraged and pressing on in the good work. I have recently visited the following churches: Temple, Sand Grove, Marlo, McKinney, Fort Worth, assisting in the services, which I enjoyed with all. At Fort Worth, I met a young preacher, Bro. Coy Garrison, who gave a fine lesson, and he seems to be true to the Book. I leave soon for some meetings. Hope all will be ready.

Barney D. Welch, 1512 N. 7th St., Wichita Falls, Texas, May 17.—I closed a very interesting meeting at Ottumwa, Iowa, with two baptized and one restored. On April 20, I visited Bro. Robert Rose, who is now serving a term in Leavenworth, Kansas, because he is conscientiously opposed to taking human life. This visit was an inspiration to me, and I am sure it was to him. On April 21, I worshipped at Carter, Okla., where Bro. Gay

was in a fine meeting. I certainly enjoyed the two services, with lunch at the noon hour and the Christian association. Bro. Gay can still deliver the goods, and I was very glad to visit him again. April 26, I preached at Belton, and on the 28th I worshipped at White Hall, dividing the time with J. B. Lasater, Jr. Bro. Fred and I just closed at Huntington, W. Va., with 5 baptized. We are now in a meeting at Spring Hill. Don't forget the big day, July 4, at Wichita Falls.

Ray Kessinger, Gen. Del., Maud, Okla., May 14.—My brother, Clarence, has recently closed a series of meetings (2 weeks) at Maud, and the church seems to be much strengthened as a result. We did considerable teaching in the homes of the brethren, who practice the cups, etc. On April 28, I preached in Ada to a good crowd, returning to preach at Maud that night. On May 5, I preached at Ada, and in the afternoon I assisted in a meeting at Garr Corner, continuing for five nights. Pray for me and the work.

Gayland Osburn, 1428 E. Calif., Glendale 6, Calif., May 12.—Recently, I heard Bro. Lynwood Smith preach at Chenier, near W. Monroe, La., and I heard Bro. Carlos Smith preach at Fairview and Conway churches, both in Louisiana. I preached at the last two named churches, April 13 and 14, and again April 21, and May 12. Near Linville, La., one confessed faults, and she with three others will meet for worship in their homes. April 28 to May 5, I held a meeting at Cheniere, baptizing two. May 11, I preached in Geo. Reeves' home.

Clarence Kessinger, Gen. Del., Ada, Oklahoma, May 13.—Bro. Ray (my brother in the flesh) and I closed a meeting at Maud, with good crowds, but no visible results. We talked to our cups brethren, and they agreed that we have the Bible and are safe in the use of one cup. We were glad to have our beloved Lynwood Smith visit us in this meeting, for we dearly love and appreciate him. I closed a meeting at Garr Corner, where we established a congregation, this being a mission point. We baptized one and one was restored, and a number from the cups and S. S. took their stand with us. I go next to Stroud for a meeting. Pray for me and the work of the Lord.

Claude T. Springs, Box 242, Ceres, Calif., April 21.—Brother John L. Reynolds closed a successful meeting April 17, here at Ceres, his home congregation. Eleven precious souls were baptized and four confessed faults. Among those who confessed faults were his brother and wife who had been out of duty for a long time. We certainly did rejoice to see them come back. Among the number baptized were several of his nieces. Also, his youngest son (Johnnie), who is the last of his children to obey the Gospel. Brother Reynolds has now baptized all of his children into Christ. The following congregations were represented during the meeting: Waterford, Lodi, Stockton, Fresno, and Los Angeles. Good crowds and

splendid cooperation prevailed throughout the meeting. Brother Reynolds seemed to be at his best. He preached the Gospel with force and power, shunning not to declare the whole council. As yet there remains a great work to be done. Since last report I have preached at Waterford, to a good audience. The work seems to be on the upward trend everywhere. Let us take courage and press on.

T. F. Thomasson, Box 181, Waterford, Calif., May 10.—Brother John L. Reynolds, of Ceres, Calif., was with us at Waterford, Lord's day, May 5, but having throat trouble did not preach, and he and I taught the lesson. He had a severe sick spell after his very successful meeting at his home congregation. After services at Waterford, and we had lunch, wife, our son-in-law, daughter (Brother and Sister Pate), two granddaughters, and I, in company with Bro. Reynolds, went to Merced, to meet with the little band of brethren. Bro. Reynolds and I taught the lesson there. They seemed to appreciate our visit very much. We rejoiced to find them faithful in the Lord's work. My health has improved, and I hope to get out and help some of the new and small churches.

Tom E. Smith, Healdton, Okla., April 29.—I was at Union Point, near Jacksboro, Texas, April 21, we had two good services in the morning and afternoon. We went as far as Wichita Falls on Saturday night, and was privileged to hear Brother Lynwood Smith, who was there in a meeting. We came back by and heard him Lord's day evening. There was baptismal service after each meeting. We enjoyed the hospitality shown us both at Wichita Falls and Union Point. Brother Lynwood came with me to Healdton and visited a few days, preaching Wednesday night. He was on his way to Oklahoma City for a meeting. We always enjoy having him stop over with us. Yesterday I preached at Graham, baptized a young man, and attended a good singing at Ardmore in the afternoon.

Ervin Waters, 4436 Whittier Blvd., Los Angeles, 22, Calif., May 15.—The mission meeting at Orange Cove, Calif., in which Bro. Clovis Cook and I labored together, closed April 28, with 17 restorations and a congregation established. This mission meeting lasted 24 days. April 25, I was injured in a car accident and my 46 Nash was demolished. I am just now able to begin holding meetings again. May 5, I worshipped at Montebello, and preached at Siskiyou that night with four being restored. I visited Bro. Paul Nichols in his mission meeting at E. Biggs, Calif., preaching May 11, and assisting in the teaching May 12. This meeting resulted in another congregation being established. I was to have assisted Paul in this meeting but was prevented by the accident. I am to begin a mission meeting at Livingston, Calif., May 19. The Lord willing, I will begin a meeting at LaGrange, Georgia, June 14. I was scheduled to have a discussion with Bro. R. P. Case the last week in June at Mt. Zion, near

Brookhaven, Miss., on the wine, bread, and cups' questions, but I received a letter from Bro. Case yesterday stating that his brethren would not permit the discussion to be held there according to our written agreement. Thus this discussion for which Bro. Case had challenged seems now to be cancelled. Let us be up and about our Father's business. I plan to be at the fourth of July meeting at Wichita Falls, Texas.

E. H. Miller, 1003 Truitt Ave., La Grange, Ga., May 15.—I was with the brethren at New Salem, near Brookhaven, Miss., in April, over the weekend, and I really did enjoy it. They really like to talk the Bible. I am quite busy now, but I can book a few more meetings after the last of August. The church here is doing as well as usual, with fine crowds and interest at every service. Bro. Gillis Prince was with us, recently, and he baptized a young man at the close of the services. He gave us a good lesson. If anyone should need a preacher, they will make no mistake in calling Bro. Prince. He is firm in the faith and a good preacher. The OPA is certainly getting good. May it ever continue. We are looking forward to a meeting in LaGrange, beginning June 14, Brother Ervin Waters doing the preaching. We invite all in reach to attend.

L. T. Cryer, Rte. 4, Box 758, San Angelo, Texas, May 3.—We met last Lord's day for the first time in our new church building, which is still incomplete. Brother Reed Chappell preached two fine sermons, and a large crowd enjoyed singing in the afternoon. The building is of concrete tile construction, with a seating capacity of 200 people. The estimated cost is \$3,500. We have the restrictive clauses in the deed, prohibiting the use of two or more cups, more than one loaf, and the Sunday school. This congregation was established six years ago, with the assistance of Bro. Ervin Waters, with nine members. We now have thirty-nine, with general attendance of fifty. We give the Lord all the glory, and we pray that we may work all the harder in the Lord's vineyard, as He directs in His word. We are looking forward to a meeting in July, with Bro. Homer Gay, doing the preaching. We sincerely welcome all who desire to worship God the Bible way. May God continue to bless you and yours, Bro. King.

Homer A. Gay, 6535 Ave. H, Houston, Tex., May 14.—Just as wife and I got everything packed and ready to go to Mozier, Ill., for the meeting, wife had a heart attack. So, Brother King went and held that meeting. As soon as wife was able to make the trip, I brought her here to stay with our daughter. I preached for the faithful congregation here, on the corner of Buchanan and Daugherty, Lord's day and night. This was my first time to preach in Houston. They have a nice, little, faithful congregation. I am to begin a meeting in McAlester, Oklahoma, the 19th of May, after which I hold a meeting at Cross Hollows, near Cassville, Mo., and thence to the 4th

of July meeting, at Wichita Falls, Texas. I am to follow this with a meeting for the faithful congregation on North 6th Street, the first two Lord's days in July; then back near my old home in the West—San Angelo, Texas. I understand that the get-together meeting at Wichita Falls is to be both the 4th and 5th of July—two days. I hope to meet many preaching brethren and others at that time. I am glad to see Bro. H. E. Robertson back in the preaching business in Missouri—he should keep busy preaching all the time.

Wm. Russell, 307 W. 165th St., Gardena, Calif., May 16.—In the past few weeks we have attended services at five congregations, in and near Los Angeles; viz., 3535 Siskiyou St., L. A., Pomona, Glendora, Montebello, and Wilmington. The attendance at Glendora was good, and the attendance at Siskiyou St. on Friday nights has been very good, recently. While at Pomona and Montebello, about normal, but our attendance at Wilmington on Lord's days has been low. I believe that with some effort on the part of every brother these congregations could soon work together in unity and excel in doing more good than ever before. We need to give up some self-pride and truly love our brethren; be kind, long-suffering, reasonable, just, and true; and "when reviled, revile not again"; forgiving one another and praying for one another. Please, pray for us all. We are happy that some of the boys in the camps are being released. We are sending \$50.00 for them. Bro. Rose, who is at Leavenworth, Kansas, had a hearing before the parole board, May 10, and he is encouraged. He asked me to solicit the prayers of the faithful.

Homer L. King, Rte. 2, Lebanon, Missouri, May 20.—The third Lord's day in April, I was with the faithful brethren in Waco, Texas, delivering two sermons. I was glad to be with them again. The fourth Sunday in April, I was with the home church, and Brother Gay and I gave lessons. I was glad to be with him again, as well as all the home brethren. Due to Sister Gay's illness, Bro. Gay asked me to go to Mozier, Illinois, in his stead, to begin a series of meeting, May 4, which I did instead of going to Grove Springs, Mo., and I think, it was well that I did make the shift. Mozier was a new field for us, as none of the brethren, who stand with us against all innovations, had ever been there. I went with the intentions of staying about 10 days, but the interest was so good that we thought best to continue another week. We had increasing crowds every night of the first week and very good crowds the second week, in spite of the rains—the best, they said, in many years. We had seven additions, four of whom were baptized. One of those restored was a sister 85 years of age and another 87. One came over from the Christian church. We were gladly surprised to find a church here, using one cup and one loaf and opposed to the classes, women teachers, etc. Brethren, from Mozier, Holler, Hamburg, and Bellview attended. We are very thankful for this church. I go next to Ada, Okla.

BIBLE BAPTISM

Sincere preachers of various churches have been so overwhelmed by His love "wherewith He loved us," and by the greatness of his grace so freely bestowed, that they have announced sinners have nothing to do in order to be saved. But no matter how sincere those preachers are, if you do not do something, namely, "obey" the gospel of the Lord Jesus Christ, you will be punished "with an everlasting destruction from the presence of the Lord." (11 Thess. 1:8-9). But men should not have to be threatened to get them to obey Him who did so much for us. They should be eager to hear the good news, the gospel, that someone died that we might live, the just for the unjust, was buried, and rose the third day. Paul said three facts are the gospel: the Lord's death for our sins, his burial, his resurrection (1 Cor. 15:1-4). Have you "obeyed the gospel?" Approved of the Almighty are they who have "obeyed from the heart that form of doctrine" (Rom. 6:17). What is the form? Paul says baptism is a form, a "likeness" of the gospel: in it we "were baptized into his death," "buried with him by baptism," raised from the water "in the likeness of his resurrection." (Rom. 6:3-4). Isn't that a beautiful service? Everyone should be eager to obey "that form" or mould of pattern of the gospel.

If you have only been sprinkled for baptism you have not been "buried with Him by baptism," nor shown "the likeness of his resurrection." If you were baptized when you were a baby, you could not have done it "from the heart." If you thought you were saved before you were baptized, you have not realized what Paul said in Romans 6:16-18: before baptism, you were "servants of sin;" then you obeyed the form of the gospel; "then" you were "made free from sin" and became "servants of righteousness." If you say, "such an idea makes baptism all of conversion," you have failed to remember Paul said it must be "from the heart." Thus when you, old enough to believe in Jesus with all your heart, convicted enough to repent of every sin from the heart, go down in the watery tomb, and rise to "walk in newness of life," you have obeyed the gospel and are saved by His blood.

An eloquent minister told his hearers he would like to go to the Holy Land, find the very tomb in which our Lord lay, and there lie where Christ had lain, thus showing the whole world he was not ashamed of his Lord. Yet that preacher had only been sprinkled for baptism. Christ has not commanded us to lie in the Jerusalem tomb, but he has commanded us to lie in the watery grave.

Buried with Christ and dead unto sin;
Dying but living, Jesus within . . .
Risen with Christ, my glorious Head,
Holiness now the pathway I tread . . .
Beautiful, sacred, memorial ordinance!

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Selected.

FROM HEAVEN OR MEN?

Many people have come to believe God does not care what church a man is a member of, nor care to what doctrines he holds. But the Bible shows God has never looked at religion that way. The Almighty did not accept the sacrifices of both Cain and Abel. Genesis 4:4. Both boys went to some church, so to speak, and both worshipped the true God. People today say if a man goes to any church and worships, that such is fine enough. But the Almighty turned Cain down flat. Why? He did not have Heaven's authorization for his special kind of sacrifice. God had commanded a lamb be offered; Cain offered produce from the field. Some today would say, "Surely God would not be that technical." Who art thou to reply against God?

Jesus never did lead men to believe that just because they were religious that the Heavenly Father approved them. Rather, the Master showed that if a religious practice or doctrine did not come from Heaven, it came from men and was vain. (Luke 20:1-8; Mark 7:7). Was the baptism of John from Heaven or from men, He asked. "But," objects somebody today, "baptism is just an outward ordinance, and is really not essential." Jesus believed that to reject John's baptism to reject God himself; Luke 7:30. So with the baptism, not of John, but of Jesus, which He has commanded for everybody; Matt. 28:18-20. Is it from Heaven or men? If from Heaven, one rejects God to reject it; if from men, one sins to submit to it.

When people do that which is right in their own eyes, they are not doing Heaven's will, but their own. Sprinkling for baptism, is it from Heaven, or from men? The heavenly command is to be buried (Rom. 6:4) in baptism; men say something else will do as well. Baptizing babies, is it from Heaven or from men? In the eyes of some it is beautiful and sentimental. In God's eyes it makes void the word of the Father, for it is only a man-made doctrine.

Incense burning and organ playing are both pleasant. For ourselves we certainly may use them to our heart's content. But as acts of worship, they must be from Heaven commanded, or they are from men and therefore vain worship. Jesus told his twelve apostles (Matt. 18:18) whatever they bound on worshippers would be bound in Heaven: it would be from Heaven. The apostles bound the Lord's supper but not footwashing; they bound singing, but not playing on mechanical instruments; they bound praying but not incense burning. What they bound is Heaven's law; what they did not bind must be omitted, for it is from men, not from Heaven. "Whosoever goeth onward and abideth not in the doctrine of Christ hath not God. Whosoever abideth in the doctrine hath both the Father and the Son." 11 John 9.—Selected.

THE JUDGMENT

By Richard Donley

What is "the judgment"? Who will be there? What will occur? When will it be? These are questions that attract the attention of all men who seek for truth. There is considerable difference of opinion on these questions among many religious people, yet I believe that the Bible answers all these questions so positively that there need be no doubt as to the answers, if one be willing to accept what God has said.

WHAT IS THE JUDGMENT? In the New Testament the word judgment is a translation of the Greek krisis, which is defined in Thayer Lexicon as follows: 1. a separating, sundering, separation; 2. selection; 3. judgment, i. e. opinion or decision given concerning anything; 4. the college of judges; 5. right, justice. Many times the word is used of events on the earth, sometimes acts of man, and sometimes acts of God. There is a sense in which man is forbidden to judge (Rom. 2:1), and a sense in which man is told to judge (Jno. 7:24). There is however, an event designated as "the judgment." It is not just judgment, but a definite event. It is in the future. An event before us.

WHO WILL BE THERE? We shall ALL be there (Rom. 14:10) "For we shall all stand before the judgment-seat of God." Whoever is included in "we" will be there. It might be argued that Paul refers to only Christians, and that only the church will be at the judgment. The context does not sustain that position, but even if it did, it would give no comfort to the evil doer who thinks that he may be excused from the judgment, for, "Inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained." (Acts 17:31) One of these passages affirms that the church will be at the judgment: the other affirms that the world will be judged on that day. If that misses any accountable man, I would like to know who he is.

The writer of Hebrews argued that the judgment is just as certain as death. "And inasmuch as it is appointed unto men once to die, and after this cometh judgment." (Heb. 9:27) The certainty of man's appointment with death is the premise from which the writer draws the conclusion, that, judgment is sure for all, and it is after death. I am sure that many of the passages of scripture which some apply to the final judgment do not really apply to it at all, but the ones that I have cited to beyond reasonable question. They establish that the judgment is a future event which will be attended by all men, both the church and the world.

WHAT WILL OCCUR? All men will be made manifest. "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." (2 Cor. 5:10). To make manifest is to make visible. The innermost thoughts of the heart will be

open before the eyes of all. So Paul states again, "In the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ." (Rom. 2:16).

Every man will receive reward according to his works, "But after thy hardness and impentinent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous of God; who will render to every man according to his works; to them that by patience in well doing seek for glory and honor and incorruption, eternal life; but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of them that worketh evil, of the Jew first and also of the Greek." (Rom. 2:5-9) Eternal life is to be given to those who seek for glory and honor and incorruption. All who do evil will receive tribulation and anguish.

WHEN WILL IT BE? After death. (Heb. 9:27). The day of wrath. (Rom. 2:5) When the dead come forth from the grave, "For the hour cometh, in which they that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of judgment." (Jno. 5:28-29) Judgment is used here in the sense of condemnation. Both good and evil will be raised; the good to life, the evil to condemnation. When the Lord comes for the redeemed, "For the Lord himself shall descend from heaven, with a shout, and with the voice of the arch angel, and with the trump of God; and the dead in Christ shall rise first." (1 Thess. 4:16).

Some Common Mistakes

1. The judgment will be a trial to determine guilt. I once heard a Baptist preacher preach on the judgment, and in his sermon he depicted the judgment as a trial in which witnesses would appear for and against each man. The Bible teaches no such foolishness. Man's destiny is determined by his life on earth. When that life is over, his destiny is sealed, for God knows our life and will not have to call witnesses to determine our guilt.

2. Only the church will be at the judgment. This idea also is false. Some quote Jno. 3:18 to sustain the idea that only the church will be judged, "He that believeth not hath been judged already." This passage clearly refers to the state of condemnation in which the unbeliever lives, and not to the final judgment at all. If it referred to the judgment, no unbeliever could ever become a believer and be saved, for his judgment would be past.

3. Only the wicked will be judged. This also is false. The advocates of this theory quote Jno. 5:24, "He that heareth my word, and believeth him that sent me hath eternal life, and cometh not into judgment, but hath passed out of death into life." If this refers to the day of judgment then Jno. 3:18 (where the same kind of language is used) must also refer to the final judgment. In that case no unbeliever could become a believer; no believer could become an unbeliever; and the

preaching of the gospel to the lost would be a farce, for they could not believe it. That is downright silly. The judgment of Jno. 5:24 has reference to the state into which he enters when he obeys the gospel. It is a state of life, not of judgment or condemnation, as it is rendered in the King James translation.

Box 307, Ralls, Texas.
(Selected from Apostolic Times)

UPON THE FIRST DAY

A.:—Acts 20:7:—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20:7).

NOTE: The first day of the week is a new institution, not a new "patch" on the old seventh-day "garment." It was not "changed" from anything, but was "made" for the Lord. To the Adventists' challenge that we show by the Bible where the Sabbath was changed, we simply answer that no real Bible student ever claimed that the Sabbath was changed to Sunday! The Sabbaths (every one of them, including the "seventh-day Sabbath") were nailed to the cross of Christ (Col. 2:14). There is no record in the gospel where any faithful apostle, Christian, evangelist, or congregation ever kept the Sabbath as a New Testament institution. The disciples observed the first day of the week man centuries before Constantine's "Sunday law" or any pope of Rome. Thus neither Constantine nor the pope started the practice!

—G. M. Prosser.
(Selected)

YOU CAN'T FOOL GOD

You can fool the hapless public,
You can be a subtle fraud,
You can hide your little meanness,
But you can't fool God.

You can advertise your virtues,
You can self-achievement laud,
You can load yourselves with riches,
But you can't fool God.

You can criticize the Bible,
You can be a selfish clod,
You can lie, swear, drink, and gamble,
But you can't fool God.

You can magnify your talent,
You can hear the world applaud,
You can boast yourself somebody,
But you can't fool God!

—Grenville Kleiser
(Selected by Ray Asplin)

A MESSAGE TO CHRISTIANS

Christ loved and prayed for His enemies.

Do we?

He rejoiced, though He had nowhere to lay His head.

Do we?

Christ rejoiced, though all forsook Him and fled.

Do we?

He went among the poor and lowly to lead them to God.

Do we?

He denied Himself comfort and ease that others might find peace to their troubled souls.

Do we?

When Christ met a person or company of persons He talked to them of eternal things.

Do we?

He that said account must be given of "every idle word that men shall speak" never engaged in foolish talking or jesting.

Do we?

Christ taught that "men ought always to pray, and not to faint," and He prayed much,—often whole nights.

Do we?

Christ was so earnest in prayer for a lost world that He prayed "being in agony."

How about us?

Christ was "brought as a lamb to the slaughter" and He opened not His mouth but patiently endured mocking and shame.

Do we?

Christ was "separate from sinners."

Are we?

Christ was holy, harmless, and undefiled.

Are we?

Christ had such love for those who crucified Him that He prayed, "Father, forgive them, for they know not what they do."

Have we such love?

"Now if any man have not the Spirit of Christ, he is none of His."

(Romans 8:9).

—Herald Press, Scottsdale, Pa.

(Selected by Ben Frentrup).

THE LOVE OF GOD

"Could we with ink the ocean fill,
And were the skies of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Tho' stretched from sky to sky!"

Selected by Adila Everett.

Churches of Christ practice Believers' Baptism, celebrate the Lord's Supper every Lord's Day, and seek, in their government and ministry, to follow the teaching and example of the early Churches.

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. XIX

LEBANON, MISSOURI, JULY 1, 1946

No. 7

(Editor's note:—We are sorry that two typographical errors appeared in number 5 of this series of articles, page 1, June issue.—H. L. K.)

BUILDING A CHRISTIAN HOME No. 6

I am deeply grateful to the many who continue to compliment these articles. Several have suggested that they be put into tract.

In this we wish to study **Child Training**.

I think it is generally agreed upon by all that the parents are responsible for their children. The Law of our country says so, and God has always considered it so. In Deut. 4:10, He says "Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." Notice that **they**, the parents, are to teach their children. Again we read, "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7).

But Solomon says "Train up a child in the way he should go: and when he is old he will not depart from it" (Prov. 22:6). There is some difference in teaching and training. The teaching is good and is commanded; but the training is the important thing: this determines the future of the child's life here and hereafter. People differ over what age in the child's life to begin training. I have heard parents say of a child three or four years old that they would "be glad when so, and so, gets old enough to correct and train." I have noticed other children only a few months old that had already learned many good lessons. You need not try to fool the baby; you will fool yourself. That little child is being trained from the beginning, and the parents are either training the child up in the way he should go or in the way he should not go.

I firmly believe what the Bible says about this, and if my own children go wrong, I will frankly admit that I, not the Lord, failed in the work—that I failed to train them as I should have done.

That baby in the home is either being trained to be kind, honest, truthful, good; or, it is being trained to be dishonest, hypocritical, cross, and so on. And the sooner we discover this truth and begin to train the child in the way it should go the

better it will be both for the parents and the children.

Little girls can be trained up in the art of cooking, sewing, keeping house, etc., just as easily as they can be trained up to try to mimic some movie star. Mothers need to take the time and go to the trouble to train their little girls to be home builders. Regardless of how much book learning a girl may have, she must have the practical knowledge in order to be the kind of a home builder she should be. Shame on that mother who can spend two or three hours during the day reading a trashy novel and then doesn't have time to teach her little girl how to mix a cake or sew on a button!

The same must be said of fathers and the boys. Eph. 6:2 says for the fathers to bring their children up in the knowledge and admonition of the Lord. Fathers are duty bound to see to it that their children are nurtured in the teachings of the Lord. Furthermore, they must train them up in the way that they should go. A boy can learn to sing and pray, and do good work just as easily as he can learn to smoke, swear, pack a toy pistol (later on a real one). Boys are going to learn something, and learn how to do something. I may be too old fashioned, but I would rather that my boy would learn to ride a horse by riding me around the house when he is little than to learn to shoot and kill his fellowman, by practicing with a toy pistol, playing like he is shooting down his playmates.

When fathers have several hours during the day and evening to spend "down in town," but do not have the time to show the little boy how to tie a knot in his rope, or how to fix his toys, he is losing the confidence of that boy. Fathers and mothers should do those things that they will be glad for the children to follow in their steps. They should take special delight in showing the children how to do anything that they do—they will soon learn to do it better than their parents.

Parents must see to it that they train their children to be honest, truthful, religious and God-fearing by being just that themselves daily before their children. Train them up to do honest and good work at whatever they do; train them up in the fear of the Lord; teach them how to pray, how to read and understand the Bible. Teach them how to sing and then train them by singing with them. Teach and show them how to go to every meeting of the church, and how to go in, sit down, and behave themselves.

Yes, fathers and mothers, live with your children—turn your attention to them. Where will their souls spend eternity? That depends on how you train them. Remember that those boys and girls of YOURS will either be the thugs, prostitutes, thieves and gamblers; or, the doctors, teachers, preachers and up-right citizens of tomorrow, and that YOU are determining that, by the way you bring them up. Then may God help us to "bring our children up in the nurture and admonition of the Lord," and to "train them up in the way that they should go."

—Homer A. Gay.

(Continued)

PARENTAL NEGLECT OF CHILDREN

The parental neglect of the spiritual needs of children is the common sin of the age in which we live. It is being felt very keenly in the church, in the public schools, and in civil life. The home is an institution of God, and the responsibility of rearing children, He has definitely placed in the hands of parents. He has given instructions that are very simple, and none need misunderstand them, as to the way in which children must be brought up to be pleasing to Him. "Bring your children up in the nurture and admonition of the Lord," is an imperative command given to parents by the Master. No one can be pleasing to the Lord who neglects the spiritual needs of his child. "He that knoweth to do good and doeth it not, to him it is sin." Bringing up children in the nurture and admonition of the Lord, is to do for them an eternal good—a good that carries over to the realms of glory.

During the formative period of the child's life, he should be informed by the parent regarding the performances of his life after he reaches the realm of self-responsibility. The slant of the twig very definitely determines the slant of developed tree. Children who are taught to recognize authority in the home, will be found giving recognition to civil authority; and if parents have a mind to teach spiritual observance, they will also be found giving heed to God's way of carrying on the affairs of life. No kind of substitution can fill the requirement of God in the rearing of children to His liking, and for His glory. He is the giver of all life. The whole duty of man, to whom He has given the breath of life, is fixed as a responsibility to God who created him.

It was a sad day for the future of the Church of our Lord, when those upon whom God has fixed the responsibility of directing the course of activity in His church (the elders), shifted home responsibility for teaching children to that of others, and to a place where home influence is not felt. Such shifting of responsibility, has created a disastrous hindrance to the cause of Christ, and has placed limitations on the study of the Bible, and has brought into existence methods almost, if not altogether denominational. There are people, even among brethren of the Lord's church, who think that "seeing to it" that the children attend regularly the Sunday School, is

rendering complete, and efficient service to God, as respects His demands upon parents to bring up their children in the Lord.

Paul's letter to Timothy, relative to the teaching of the grand-mother and mother of Timothy, shows how far reaching faithful obedience to God's way and place of teaching is, and how wonderful the results are effecting the salvation of the child. Paul commended the parents for first of all, their unfeigned faith, and the most striking thing was that through their teaching Timothy himself possessed like kind of faith.

The old order of teaching must be restored before there can be much improvement in Bible knowledge. In the home, children are taught by both precept and example—that's God's order. We cannot mock God!

C. T. McCormack,
1423 Sereno Drive,
Dallas 18, Texas.

LEADERSHIP

In the earliest government of the first christian society, that of Jerusalem, not the elders only, but the whole church were associated with the apostles; and it is certain that the terms bishop and elders or presbyter were in the first instances, and for a short time after were sometime used synonymously and indiscriminately applied to the same order. And the earliest christian communities appear to have been ruled, in the absence of the apostles who were their founders, by their elders, who likewise were called bishops or overseers. The apostles to aid them in their work, or to supply their places in their absence, ordained elders or rulers in every church (Acts 14:23). Those elders or leaders were called "elders" from the dignity of their office, and bishops from the nature of their office. The presbyters are described as next to and the highest after an apostle (Acts 15:6, 22). And they are the ones alone to whom the teaching and the care of the flock is entrusted.

In the past few years there has been very little or no teaching regarding the leadership or eldership in the church of Christ; and the disciples of Christ, who, in all of their spiritual relationships, experiences, and activities recognize the absolute authority of Christ as the head of the church. They also believe that the New Testament contains an authoritative and a complete revelation of God's will to man. This was a fundamental doctrine in the primitive church. Many times and in many ways this doctrine has been misunderstood and hardly practiced at all.

In the study of this subject an effort is made to develop a better understanding of the responsibility that is placed on the leaders of a congregation. That the supervision and teaching in the church will not be a loose, undirected, every-one-in-his-own-way method, but the teaching and supervision may be done in an orderly and constructive way. Without an organized, recognized, and a respected leadership nothing but failure, confusion, and a waste of time can be expected.

This is as true in the church as it is in business or the government. Any work or business involving a large and varied number of people must have organization, and cannot be successful without close, intelligent and efficient supervision. Today, in this respect, many churches are failing.

When Christ established the church He did not fail to provide the necessary machinery needed to carry on the work He intended for it to do. In every congregation He provided a group of men whose character was clearly defined. These men were known as "overseers," "bishops," "elder." To this group of men He delegated a certain amount of authority, and upon them He placed the responsibility to teach and to supervise or direct all of the activities of the church (Acts 20:28). They were the teachers and the executives in the congregations. The members of the congregations were commanded to be in submission to the leaders or elders, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief" (Heb. 13:17). "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind Neither as being lords over God's heritage, but being ensamples to the flock" (1 Peter 5:1-3).

(Continued)

—J. C. Waters

CONSCIENTIOUS OBJECTORS

(From Ada (Okla.) Evening News)

By Douglas Larsen

NEA Staff Correspondent

WASHINGTON, June 6.—(NEA)—For only \$1.26 a day the American taxpayer has received more than 5,388,700 man-days of work from conscientious objectors since the start of the war, according to National Selective Service.

This was work on soil conservation, road building, growing food and many other jobs—work that the taxpayer would have paid for anyway—including valuable volunteer work as guinea pigs in medical experiments. It saved the Treasury of the U. S. about \$18,000,000.

This estimate is based on department of labor figures as to what the same work would have cost if the government would have had to pay for it in the usual way. And it doesn't include an estimated \$2,000,000 which individual states saved by the work conscientious objectors did in hospitals and asylums. This accounts for every cent selective service spent on its handling of the conscientious objector program. And the work figure was actual work done; kitchen labor or other administration duties connected with the CO camps wasn't counted.

Little Bitterness

The man largely responsible for turning what was a scandal of World War I into something that actually helped the taxpayer in World War II,

with as little bitterness as possible for all concerned, is Col. Lewis F. Kosch.

A World War I artillery officer and instructor in France, Kosch was a classmate of Draft Director Maj. Gen. Lewis B. Hershey at Tri-State college in Angola, Indiana. They have been close friends ever since. Kosch is a heavy-set man with close-cropped hair and a little hard of hearing in his right ear, caused by being close to too much artillery fire. He was director of a number of CCC camps before the war. Outwardly he looks like what he was—a hard-boiled artillery officer. Actually he has done a very diplomatic and sympathetic job with a problem which is the potential source of a great deal of hard feeling.

Based on his experience, Col. Kosch estimates that about 95 per cent of America's conscientious objectors had sincere religious beliefs which kept them out of the army. The other five per cent, he thinks, were various shades of fakers. They were the troublemakers, the ones who refused to work at times, and the ones who would have been in trouble no matter what they were doing. It was up to the local board to decide whether a man came under the legal classification of a conscientious objector. They were then handed to Kosch's care.

Selective service's handling of CO's was new with the war. Last war they were put into the army—or jail—and it was up to the army to give them jobs which kept them out of actual combat. When Kosch took over the job he tried to go back to the draft files of World War I, but found not one usable record for guidance in the handling of conscientious objectors.

Lew Ayres

Kosch's most highly publicized case was that of movie actor Lew Ayres. Kosch reveals that Ayres never did want to become a conscientious objector. When he was inducted he asked to be made a medical corpsman, which was known to be one of the most dangerous of all war jobs. But they told him he would get some kind of assignment in the category classified by a presidential order as non-combatant. Ayres knew by reports from action in Africa that many men in this classification actually had had to take up arms and kill or be killed.

Ayres then agreed to go to a CO camp, according to Kosch. As soon as the presidential order was changed to limit the non-combatant classification to medical corpsmen duties, Ayres asked to be inducted into the army. He was, and became a hero, redeeming himself in the eyes of the public. Kosch's sympathetic handling of the whole matter helped iron it out.

There were approximately 11,000 conscientious objectors all together. About 7,000 have been released from camps due to age, length of service and for dependency reasons. Most of the current trouble over the release of so-called conscientious objectors is over the men who are in jail because they refused to report for induction.

Approximately 20 per cent of all COs were college men.

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING Lebanon, Mo.
HOMER A. GAY Lebanon, Mo.

PUBLISHER

HOMER L. KING Route 2, Lebanon, Mo.
H. E. ROBERTSON, Assistant Phillipsburg, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

WE NEED SUBSCRIPTIONS

Since the Old Paths Advocate carries no paid advertisements, etc., to finance it, and since the actual expense of printing, mailing, postage, etc. (labor not considered), is at present \$75.00 per month, you can see that unless we receive an average of 75 yearly subscriptions per month, it does not meet the expense of publication. The publisher, editors, and writers, have never asked one penny for their labor. The paper was not originated with the idea of making money, but solely for whatever good we may accomplish by the effort. The publisher has given gratuitously of his time each month since January, 1932, to make it possible for the paper to visit the homes regularly. In addition he and the other writers have solicited subscriptions everywhere in order to finance the paper and to increase its circulation. Therefore, we kindly urge all our preaching brethren and others to speak a word for the paper wherever they go. Let us strive to ever keep the monthly flow of subs. above 75. We need one or more loyal workers in every congregation. Can we count on you?

OUR NEW SONG BOOKS

Our new song book, "Favorite Spiritual Songs Number Two," is at last a reality, and we received our first shipment last week. All orders were filled immediately, about 1700 being sent out last week. We hope that all have received the books they ordered and will be well pleased. We think the book is a good one, and we hope the sale of this book will surpass our first book, which met with almost universal approval and praise. We have tried to make this book better, as we tried to avoid the mistakes of the first book. You will find 187 favorite selections of both old and new songs, suitable for all services of the church, song practice, and singing schools. If you need song books, you need this book.

The price continues about the same as the pre-war song books: 35c per copy; 3 copies \$1.00; \$3.75 per dozen; \$14.00 for 50; \$27.00 for 100; postage prepaid by us. Send all orders to Old Paths Advocate, Route 2, Lebanon, Missouri.

MAINTENANCE OF BRETHREN IN CPS

Church, Lees Summit, Mo., Hershel Massie	\$25.00
Church, Wichita Falls, W. D. Goodgion	25.00
Church, Waco, Texas, L. N. Byford	25.00
Church, Carter, Okla., Clyde Middick	25.00
A. E. Cogburn, DeLeon, Texas	5.00
Total	\$105.00
Amount carried over	2.04
Total	107.04
Amount for seven brethren (\$15.00)	105.00
Balance	2.04

Brethren, please do not forget we still have seven brethren in the camps to whom we should send contributions regularly, and let us stay with them until they are free again and able to make their way in life. They need it and deserve it.

—H. L. K.

OUR HELPERS

Below are the names of our helpers, who have sent us one or more subscriptions from May 20 to June 20. Many thanks to all for the interest manifested in helping us to increase the circulation of this paper. Will not all strive to send us a nice list each month?

Mrs. L. N. Byford—10; Homer L. King—9; Homer A. Gay—6; Mrs. P. B. Fowler—3; Lena Pelfrey—3; Clovis T. Cook—2; Doyle Brown—2; H. E. Robertson—2; Geo. Rozzell—2; Lynwood Smith—2; Joseph Gialombardo—2; Arthur Wade—1; Mrs. H. D. Hinton—1; F. N. Newman—1; M. F. Gray—1; Marvin E. Fisher—1; C. W. Jernigan—1; J. H. Sharp—1; R. L. Baker—1; Tim Dougherty—1; Roy Smalling—1; Mrs. Artie Etheridge—1; L. O. Jones—1; Mrs. H. G. Perry—1; James D. Corson—1; Geo. G. Freeman—1; B. F. Leonard—1; Mrs. J. O. Williams—1; A. D. McNiel—1; R. Dee Price—1; Total—62.

MARRIED

Raymond Schiebe and Elna Ohlund were united in matrimony in my home, in Ceres, Calif., May 19. We wish for them much joy and happiness.
—Claude T. Springs.

PASSED ON

Warwick—Sister Mollie F. Warwick, of Axtell, Texas, departed this life in Compton, Calif., May 31, being 70 years of age. The body was brought to Axtell for burial.

Sister Warwick obeyed the gospel at an early age and lived a faithful Christian life, being a member of the So. 4th. St. Church of Christ, in Waco.

Survivors: Her husband, William Warwick, four daughters, four sons, three brothers, and two sisters. We say to them: "Sorrow not even as others who have no hope."

While she hated to leave her loved ones, yet she did not fear death. She spoke of it calmly, saying that she was ready to go. Her last words will ever be remembered by us. They were: "Tell

Brother and Sister Byford, also Bro. King, goodbye."

The funeral procession was about two miles long—I do not know when I have seen so many people at a funeral. The funeral services were conducted by Brethren Cyrus Holt and Wesley Ballard.

—L. N. Byford.

Comment:—Our very deepest sympathy goes out to Brother Warwick and all the children. A very faithful and dear sister in Christ has gone on ahead of us a little time. May we all live in such a way that we can "go to her," when we are called to go. I know just what all the loved ones are bearing in this their "Garden of Gethsemane," and may the Lord help them all.

—Homer L. King.

Lovett—Nellie (Aiken) Lovett was born July 4, 1889, in Grayson County, Texas; departed this life June 2, 1946, being nearly 57 years of age.

In 1906, she was married to James B. Lovett. Eight children were born to this union, three boys and five girls, all of whom survive, also her husband, two sisters, and seven grandchildren.

Sister Lovett obeyed the gospel in 1914 and was a loyal member at the time of her death.

Funeral services were conducted at Council Hill, by the writer, June 4.

—Clarence Kessinger.

Holdman—Harrold Leo Holdman, son of Harley and Elexie Holdman, was born at Micola, Missouri, Dec. 11, 1916; departed this life May 27, 1946, being a little over 29 years of age.

Brother Harrold obeyed the gospel in early life, and for some time had been an active member of the Church of Christ at Richland, Mo., and he will be greatly missed by the church there, as he had made many friends in Richland, being noted for his sunny disposition.

On Sept. 17, 1939, he was united in matrimony to Miss Elmina Thrower, to which union two sons were born, Ray 6 and John 3.

Harrold leaves to mourn his passing, his wife, two children, father and mother, three grandparents, and a host of other relatives and friends.

Our very tender sympathy is extended to the broken hearted wife, babies, and father and mother in their sad hour of bereavement. May you look to Jesus who was sent to "bind up the broken hearted" and to "comfort those who mourn," for He "can be touched with the feelings of our infirmities," and He "weeps with those who weep."

The writer tried to speak words of comfort and warning to those who assembled for the funeral at Richland.

—Homer L. King.

Stumpff—Benjamin Robert Stumpff, son of Francis Marion and Sarah Elizabeth (Moore) Stumpff, was born in Dade County, Missouri, April 21, 1874. Departed this life May 29, 1946. Age 72 years, 1 month, and 8 days.

He came to Barry County, Missouri, with his

parents at the age of nineteen, where he was united in marriage to Lillie Hudson, December 15, 1901. To this union seven children were born: Miles, of Mesa, Washington; Mrs. Erma Padgett, of Cato, Missouri; Roy, Bill, Burrell, Clemo Cope, and Clara Elliott, of Bakersfield, California. Besides the children he leaves three brothers, Frank, of Cassville, George, of Crane, and Charley, of Cape Fair. One sister, Mrs. Maggie Bailie of Pasco, Washington, twenty-two grand children, and a host of other relatives and friends.

He obeyed the Gospel when a young man and lived a devoted Christian life until death.

The body of Bro. Stumpff was laid to rest in the Clio cemetery by the side of his wife who passed on, only a few months ago. Although his earth life is over, his spirit lives on in the keeping of God, awaiting the final resurrection. The influence of his labors will live on for many years to come. Services were conducted by the writer.

—H. E. Robertson.

Sloan—I have known sister Sloan almost ever since I have been preaching. The influence she had and the respect she commanded was shown by the large number of friends who gathered at her funeral to pay their last respects. The waves of Christian influence, set in motion by her, will long be felt.

Services were conducted by the writer.

—H. E. Robertson.

SUGGESTIONS

Dear Brother King: In March 1 issue of OPA under "Questions" as answered by Brother H. C. Harper, appears the following question and answer:

Question: "Is the first day of the week called the Sabbath in the Bible?"

Answer: "No, it is called 'the Lord's Day' in plain distinction from the sabbath by the Christian writers who immediately followed the writers of the New Testament; and John, the last of the New Testament writers plainly says 'the Lord's Day,' Rev. 1:10, an expression peculiar to the New Testament Greek, as are 'the Lord's Supper,' 'the Lord's death,' 'the Lord's table.'"

"The Lord's Day" is mentioned only one time in the New Testament and that is in Rev. 1:10. Here the Greek translation is as follows: "I was in Spirit in the Lord's Day." "In Spirit" is mentioned in three other places in Revelation, and in each instance the Greek "in" is the same as used in Revelation 1:10 for "in the Lord's Day." How do we know that "the Lord's Day" means "the first day of the week?" We have been told by others that it does, but that is only an opinion, and our opinion and yours is worth as much as anyone's, and all opinions are worthless. We were somewhat shocked that the Brethren had resorted to "the Christian writers who immediately followed the writers of the New Testament" as authority on matters of faith. They were not inspired any more than those Corinthians who had changed and corrupted the Lord's Supper

were inspired. All the letters to the Church which were written by the Apostles, were in part at least for the purpose of correcting them in matters of the faith from which they had departed. These were the days in which the Apostles were living and the Church at that time had begun to depart from the faith. Does it then stand to reason that "Christian writers" who lived a hundred years or so after the death of the Apostles, were infallible? We fail to appreciate such methods of reasoning when it comes to the matter of walking by faith, for, God has given us all things pertaining unto life and godliness. We do not have to leave the scriptures and go to profane writings for anything. God said we had all we needed in his Word. You may say that it is a small thing whether it is called "the Lord's Day" or "the first day of the week." Grant that these early Christian writers were correct in this matter, that the first day of the week is the Lord's Day, then, by these same writers, as we are sure that you are aware, you can prove almost anything based upon a progression of digressions on down to the present sectarian world. These early Christian writers state that the Church ate the Lord's Supper three times on the first day of the week—morning, noon and night. How can we be assured of the truthfulness of what is written by them? No one can prove by the Bible that the Lord's Day is the first day of the week. So, why worry so much about establishing this "fact" by the testimony of men, we have the first day of the week in the Word of God upon which the disciples met together to break bread, and let us call it "the first day of the week" and be satisfied and sure of our foundation. Some secretarian denominations have their faith built almost wholly upon traditions outside of the Word of God. We are not against "the Lord's Day" for if God had instructed us to call the first day of the week "the Lord's Day" that would suit us perfectly, but that is not the point, the fact is that if we allow opinions to dictate our faith and practice, even in the smallest matters, digressions can go on and on, world without end.

It is a shame that there are so many divisions in the Church. Almost any congregation with whom you come in contact keep the ordinances in a little different manner than other congregations. This proceeds on to major differences, such as the Sunday school, cups, instrumental music, etc. God is not the author of this, for where the Bible teaches one thing one way in one place, it is the same wherever it is found in the Word of God, else it would not be a perfect law of liberty. We have no patience with the ideas that there are incidentals in the Bible, that there are certain liberties granted us in keeping all of God's commands, that "minor" differences amount to little, that all people cannot understand the Bible alike. The Word of the Lord is an exact law, a strait law, a perfect law and each problem cannot give two contradictory answers. We do not understand it all by any means nor never will while we dwell in this mortal tabernacle, but in so far as we have attained, let us

walk by the same rule, and where the Bible stops, let us stop also, and where our understanding ends, let us not begin to speculate, let us pray God for wisdom. What a blessed faith it is to have that The Word of God is true.

Your Brother and Sister in Christ.

—Mr. and Mrs. Chas. F. Carroll

CONCERNING WINE

M. Lynwood Smith

"Wine is a mocker, strong drink is raging" (Prov. 20:1). Wine causes woe (Prov.: 23:29); "sorrow," "contention," "babblings," "Wounds without cause," "redness of eyes" (See Prov. 23:29, 30). Please, note that wine causes "contention"; how true that is.

Wine "biteth like a serpent"; "stingeth like an adder" (Prov. 23:32). "Makes thine eyes to behold strange women" (Prov. 23:33). "Makes thy heart utter perverse things" (Prov. 23:33) It will "inflamm" (Isa. 5:11). Causes disregard for the work of the Lord's hand's (Isa. 5:12) Causes one to transgress (Heb. 2:5). Will cause one to err (Isa. 28:7). Causes one to be out of the way (Isa. 28:7). Causes one to be "swallowed up," and to be "overcome" (Isa. 28:7).

Therefore, "Look not upon it" (Prov. 20:1); "Woe unto them that follow it" (Isa. 5:11), and "Woe unto them that are mighty to drink wine" (Isa. 5:22).

Because:—"They that prophesy of it walk in the spirit of falsehood" (Mich. 2:11), and "Who-soever are deceived thereby are not wise" (Prov. 20:1).

CONFIDENCE IN GOD

E. A. Lowry

In this day of change, and departure from the teachings of Christ, we, in our travels over this mundane sphere, in teaching, and preaching the truth as given by the Holy Spirit, find all sorts of human beings, of various beliefs, and peculiar practices. Men who stand in the pulpit, boldly proclaiming what they say, is the Gospel, the truth and nothing but the truth," but they never call upon God to verify their statements.

The fact is, when you sound them "to the bottom," they do not believe in God except in a few things of minor importance. To illustrate; several years ago, I was attending Church at a certain place in Chattanooga, and that day a "noted" preacher from Sequachee Valley was in the stand. He had a word for every shade of thought, I believed and on quick judgment, I pronounced him "a top notcher." He was too, a graduate of Burritt College, and that gave me more confidence in him. But we both went to the same place for dinner. We, of course, must of necessity converse on the Scriptures. Our subject was "Prayer." When it came to the ANSWER to prayer, he said: "I do not believe that God answers prayer. It was a shock to me, and "I arose on my heels, and went after him."

See? He had great confidence in his own ability,

but very little in God. Brethren, as little as many of you think, there are hundreds of preachers among BIG churches, drawing BIG salaries, who are on the same "platform." My observation has shown me why the churches are trusting their own ability instead of trusting in God for leadership.

Why is this? It is because of their training, and education. There was a time that we older disciples of Christ can remember, that boys grew up to young men in the Church under the tutelage of godly ordained elders. When prepared, they were ordained and sent out to preach, feeling their responsibility to God and the Church.

But now, how is it? They go to Bible SCHOOL. Their education is more philosophical than Biblical, and they come out "hunting a Job." They are chuck full of men's opinions, instead of full of love of God, and consecration to the cause of Christ. They have never heard of the Slogan, "He that would live godly in Christ Jesus, shall suffer persecution."

He has great confidence in his own ability, but very little in God. He should read, on his knees the 37th Psalm, and see what "Trust," "Delight," "Commit," and "Rest," mean. In the 25th verse he can find great comfort. "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." Now turn to the 81st and hear God, Himself, talking. We should know that God's people today are in the same condition as His people of ancient times. He is the same God, as little as many think, that plead for Israel's return to His service.

"CONFIDENCE IN GOD?" How many BIG preachers have it? I tackled one, just a few months ago that made Jesus out a LIAR in two instances. When A BIG man writes a Commentary on the Scripture, his opinion is "the end of all Controversy." "BUY IT, READ IT, and LET THE BIBLE GO!" (John 14:23). "If a man love me he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

How many preachers are "keeping his word"? (Read Matthew 23, 19, 20) "GO YE THEREFORE; (Mark 16:15). "GO YE INTO ALL THE WORLD, etc."

How many are GOING??? Just think. Suppose that all the preachers in the State of Tennessee should conclude to obey Christ—get in the cars and start out to obey Him!! Would it not be wonderful? And they would preach the Gospel to the poor churches as well as the Rich?? The Angels of heaven would shout for joy, and the world would be saved.

WHAT IS THE CHURCH OF CHRIST?

Many times, by viewing a given proposition negatively, we are able to arrive at a positive conclusion. (1) The Church of Christ is not a denomination—"Denomination" means a part, or signifies division—so it is not a part or portion, but is the whole of God's Church. (2) The Church of Christ is not of human origin—it was established by no man or set of men. (3) The Church of

Christ does not subscribe to any set of doctrines, or to any creed book, of human origin.

What Then Is The Church Of Christ?

It is: (1) THE BODY OF CHRIST. (Eph. 1:23; Col. 1:18 and 24; Rom. 12:4, 5; 1 Cor. 12:20.) Some of these passages also teach that Christ is head of the body, which is the Church — the church that you read about in the New Testament has NO OTHER HEAD. (2) THE KINGDOM OF GOD. (Matt. 16:18, 19; Col. 1:13; Rom. 14:17; John 3:3-5.) Each Christian is a citizen of this kingdom — each Christian is a member of the Church. (3) THE TEMPLE OF GOD. (1 Cor. 3:9; 1 Cor. 3:16, 17; Eph. 2:19-22). God has, therefore, "written His name" in the church; it is God's habitation on the earth. (4) THE VINEYARD OF THE LORD. (Matt. 20:1-16) This figure suggests a place in which to do the Lord's work. "He who does the Lord's work will receive the Lord's pay." If we expect eternal life as wages, we should expect to work ONLY in the LORD'S vineyard.

These are some of the expressive figures used in the New Testament by the Lord himself to tell us what His Church is.

Further Considered

The Church of Christ is: (1) The church that Jesus said He would BUILD. (Matt. 16:18) The Lord kept that promise. He built His church, it is HIS CHURCH — THEREFORE, THE ORIGINAL. (Should it seem unreasonable that, amidst the chaos of human denominationalism, somewhere the original, true Church might be found?) (2) IT IS THE CHURCH YOU READ ABOUT WHEN YOU READ THE NEW TESTAMENT. Denominationalism appeared many centuries after the Church of Christ came into existence. No language of the New Testament even suggests the existence of a plurality of churches, BUT, it is "My Church" (Matt. 16:18), "The Church," "One Body." That was the Divine pattern. The Churches of Christ are still pleading for the original pattern. (3) IT IS THE ONLY CHURCH EXISTING BY DIVINE AUTHORITY. Every statement with reference to it in the New Testament constitutes Divine authority for its existence. Produce just ONE passage in the New Testament authorizing the existence of any other church, and we will close this controversy and we will all become members of that church. (4) The Churches of Christ occupy a peculiar and distinctive place in the religious world. It is not that we desire to be peculiar at all, but that we see how far men have drifted from the original ground of the Apostles, and our plea is for a return to that original pattern, which will include abolition of human denominationalism. We do not expect a mass movement because people are too deeply entrenched in human traditions, but our appeal is to honest individuals who are lost in this maze of error and division. We say to you: COME OUT FROM AMONG THEM; TAKE YOUR STAND FOR THE TRUTH, AND FOR THE CHURCH THAT JESUS BUILT. MAKE AN HONEST INVESTIGATION!

(In "Truth in Love")

From The Fields

Clyde Middick, Davidson, Okla., June 17.—The church here (Carter) is getting along just fine. We visited the Fourth St. Church, Wichita Falls, yesterday, and Bro. Clovis Cook gave us a good lesson, which we enjoyed.

Clayton R. Fancher, CPS 108, Gatlinburg, Tenn., June 3.—We received the checks for the past two months, recently, and many thanks to all concerned. I plan to be on furlough by July 1 and to be at the all-day meeting July 4.

Claude T. Springs, Box 242, Ceres, Calif., May 19.—I preached at the home church, morning and evening, today, with good crowds in attendance, and one confessed faults. The work here is moving nicely. Pray for me and the work.

C. W. Jernigan, 3905 Willbert Road, Austin, Texas, June 10.—I am renewing my subscription to the OPA. I, too, have sad news to report. My wife passed away, May 27, after a long illness. Pray for me that I may hold out faithful to the end.

R. L. Baker, Rte. 3, Cameron, Texas, June 12.—Brother Stewart was with us May 19, giving us a good lesson. We had 15 confessions of faults. Brethren Joe Castleman and Buffington were with us the next Lord's day, with one confession of faults. May God bless the work all are doing.

G. A. Canfield (colored), Rte. 1, Box 78, Marion, La., June 14.—I am to hold some meetings in July and possibly the first part of August in Mississippi. After that time, I shall be glad to go anywhere, I may be needed to preach the gospel to my race. Call me if you need me, brethren.

Jesse French, Lumberyard Ranger Station, Pine Grove, Calif., June 12.—The boys, from Three Rivers, have transferred to the above camp. Recently, I gave lessons at Sanger, with one response to the gospel. Last Lord's day, I was at the all-day meeting in Stockton. Thanks to all for our contributions.

Gayland Osburn, 1428 E. Calif. Ave., Glendale 6, Calif., June 12.—I preached at the Conway church, in Louisiana, April 28 and again May 12, and a number of times in a private home, near Linville, La.; May 5 to June 2. While in Oklahoma, recently, I preached at Ardmore, Healdton, and Graham. I certainly enjoyed the singing school at Ardmore, after which I returned to La., where I preached at Fairview and at Hammond.

James R. Stewart, 1301 N. 13th St., Waco, Texas, June 11.—We have just closed a good meeting with the Fairview church, with fair attendance and one made a confession of wrongs. The church seemed to take on new life. I am to return next year. I was glad to have Bro. Buffington in the meeting, also visiting brethren, from San Antonio and other places. My next will be Abilene, the 15th, inst. Then to Kansas and Missouri for meetings.

Tim Dougherty, Gen. Del., Graton, Calif., June 8.—We have a small congregation of nine loyal members, who meet in Bro. Miller's home. We would like very much for any of the preachers who stand for truth to preach for us, and we would be glad to have faithful members of the church to move into our midst. We have an ideal climate and plenty of work for farmers, laborers, and carpenters. We shall be glad to try to find a location for brethren, who want to move here.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., June 17.—I recently made a trip to Pa., preaching five sermons at Flemington, four sermons at Le Conts Mills, and five sermons at Love Joy, to nice crowds. I found a fine lot of brethren at these places. I hope to return sometime. I preached once at Spring Hill and at Mallory Chapel, W. Va., after the above trip. Brethren Kirbo and Welch held us a fine meeting here, with five baptized and good crowds. The singing was very fine. I hope to see you all July 4.

Guy M. Mallory, Jr., Box 97, Gatlinburg, Tenn., May 25.—On April 21, I was at my home in W. Va., and I preached for the brethren at Spring Hill. On May 5, Bro. Chan Hill gave us a good lesson at Mallory Chapel. I was glad to hear Brethren Kirbo and Welch in their meeting at Spring Hill. I have a desire to visit all the churches I can, and if you are located near Knoxville, I might be able to visit you over the week-end. If interested, write me.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., May 27.—I baptized two more here yesterday, both of whom were mothers and were from new families. This makes additions from about eight families in about six months, and others are almost persuaded, hence we look for more additions in the meeting in June. (Date of June 17, he writes again) We are doing fine; I baptized one last Lord's day, and Bro. Waters began our meeting last Friday and baptized another on Sunday, with others almost persuaded.

Frank Trayler, 2800 - 33rd St., Sacramento, 17, Calif., June 5.—Recently, I baptized three, two of whom were formerly Methodists. A veteran from overseas was restored Sunday, and last month a lady placed membership here. We are sending out the L. E. O'Neal family to the Philippine Islands, as the Antioch congregation sent out Paul and Barnabas. Six were baptized in the Philippines in May, and three in March, making about

50 members around Zamboanga City. On May 31, over 1,000 members gathered in Sacramento for song and sermon by Bro. O'Neal. It was a great occasion.

Ralph Kitson, Mozier, Illinois, May 23.—Since Brother King's meeting here in May, two more have come in with us. One was baptized by Brother Will Charlton, and the other was restored. Brother King continued two weeks, with seven added, but it now looks as if the meeting should have continued longer, as the interest continues, and we are rejoicing in the good accomplished. We ask an interest in the prayers of the faithful everywhere.

Leslie N. Byford, 410 Clay St., Waco, Texas, June 11.—Brethren Cyrus Holt and Wesley Ballard have begun the mission work in this part, and it is starting off fine. Bro. Holt recently baptized his partner on the job; others seem interested. We plan to continue the mission meetings all summer in this part. The church at 1605 So. 4th St. continues to grow steadily in every way, for which we give God the glory. The house was full last Lord's day in spite of the rain. All congregations trying to do the Lord's will have our best wishes, and we ask an interest in their prayers.

W. D. Goodgion, Wichita Falls, Texas, June 7.—I believe, we have our trouble here settled now, for at least, awhile. I visited the church in Ardmore, Okla., May 26, where Bro. McCormack, of Dallas, was in a singing school and I really had a good visit. I never met any brethren, who were any kinder or friendlier. We had a good singing in the afternoon. Bro. Lynwood Smith preached at the morning service and at Healdton that night. Both were good sermons, and I enjoyed being with the Healdton brethren. We are looking forward to a good meeting July 4 and 5, also the meeting by Bro. Gay, beginning July 7. We hope to see you all, July 4.

Ray Kessinger, Gen. Del., Maud, Oklahoma, June 13.—Recently, I preached at Ada and at Garr Corner. May 26, I preached at Maud. I was with the loyal congregation, in Houston, Texas, over the first Lord's day, inst. Brother Gay was there to assist the church in a singing school. I appreciate the kindness of the church and the hospitality shown me in Bro. John Spradley's home. On June 7, I was at Ada, where Bro. King was in a meeting, and I heard a good lesson, after which I returned to Maud, preaching there, June 9. We ask the prayers of all.

S. E. Weldon, 1650 Brockman, Beaumont, Texas, June 3.—The church here at 1007 Vermont (Lamar Edition), meets each Lord's day at 10:30 to worship the Lord's way. There were about 12 who communed yesterday. Our contributions are more than paying our installment on the property. We hope to complete the house before winter. All brethren, who may be passing our way, and who

are satisfied with the Scriptural worship, are invited to look us up and worship with us. Brethren Joe Castleman and Buchannon are still with us. Pray for us.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., June 15.—I spent about six weeks in the Marysville, Yuba City, and Biggs, Calif., area. The work there is growing. The congregation at Yuba City will soon have their new building completed. These brethren believe in working and are making accomplishments as they did in the East Biggs effort. Bro. Ervin Waters, his wife, and I left California, June 7. We enjoyed visiting in San Angelo and Temple, Texas. Bro. Waters began a series of meetings June 14, in LaGrange, Ga., where I am at this writing.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., June 17.—On May 19, I was with the new congregations at East Biggs, who are zealous and working. The support of the Yuba City church is appreciated in the establishment and assistance of this new church. On May 26, I preached at Stockton. June 2, I began a meeting at Delta, Colo., closing the 16th. This church is but about two years old, but it is working. My next will be Mountain Home, Mo. Brethren, what are we doing to let people know that "Now is the day of salvation" (2 Cor. 6:2)?

James D. Corson, Mahaffey, Pa., June 4.—I have just finished a month of work with the Love Joy congregation, two weeks of which was spent in personal work, followed by two weeks of preaching each evening and over Lord's days. Four were baptized and one restored. It was a good lively meeting, and the brethren all worked hard in the effort. Although there was much rain, it didn't seem to hinder in the work. I am now at Flemington for the month of June. I am asking the faithful brethren to pray for me that I may be able to continue my work for the Lord.

Clovis T. Cook, Rte. 2, Lebanon, Mo., June 19.—On May 26, I closed a meeting of two weeks duration at Arvin, Calif., with one baptized and two confessions of faults. June 7, I closed a singing school at Greenfield, Calif., June 13-16, I was at Wichita Falls, Texas, preaching twice. We now think the North Sixth St. church is in much better condition, since there now seems to be a much better understanding, concerning the position of certain erring brethren and issues which once divided the church there. Several confessions of faults were made by the leaders for compromising with error, and no doubt, all who had a part in the error should do likewise.

Marvin E. Fisher, Route 2, Anna, Texas, June 4.—We have enjoyed a visit by Bro. and Sister James R. Stewart. The brethren liked his straight forward way of teaching. On May 26, we were made happy by another addition to the flock of Jesus. We have unity and are at peace

among ourselves. Our whole desire is to do the Lord's work in the way He would have it done. We are looking forward to the coming of Bro. King for a meeting in July. We all appreciate the work he is doing, and all look forward to meeting him face to face.

Lynwood Smith, Rte. 1, Box 150, Wesson, Miss., June 12.—My first meeting after leaving the La. mission field in April was with the N. 6th. St. church, in Wichita Falls, Texas. Fine crowds attended this meeting, and in spite of the unfavorable conditions that existed we had a good meeting, resulting in 5 baptized and 1 confession of faults. Several preaching brethren attended one or more services. I was especially glad to see our beloved Bill Harmon, from CPS in Calif. Also, Bro. Tom E. Smith, of Healdton, with his son, C. A. From here I went home with Bro. Tom, and I preached once at the Healdton church. My next was at Maud, Okla., where Bro. C. C. Kessinger was in a meeting. I was glad to visit him and others, and to meet his Bro. Ray, who is also a preacher, laboring with the little church in Maud. From here, I went to Oklahoma City, where I conducted a series of meetings, that will long be remembered by me, as I enjoyed it very much. A more zealous and lovable group I never met. The results of the meeting were 1 baptized and 14 confessions of faults. We were glad to have a number of visitors in the meeting. Bro. Rex Benard and family were in attendance one night. We were glad to have Bro. Glen Elmore, of Ardmore. I was glad to attend the singing school at Ardmore and the all-day singing May 30, which was a great day. Over the week-ends I preached at Graham and Ardmore, and at the latter place, I baptized an ex-sheriff, who is 81 years of age. Truth continues to prevail!

Tom E. Smith, Box 893, Healdton, Oklahoma, June 8.—The music school at Ardmore is now history. The attendance was not what we expected, nevertheless we had a good school, and found Brother McCormack a splendid teacher with a loveable disposition. Brother McCormack stands identified with the Sunday School brethren, however we found him sympathetic with our plea for scriptural worship. We would rejoice to see him take his stand with us. Nothing would please me better than to see a true Church of Christ in Dallas, with C. T. McCormack as its leader.

Those attending the school from a distance were: Brother Clyde Middick's family, from the Carter Church; Brother Lynwood Smith and Gayland Osburn, from Mississippi; Brother Billie Ivey, from Sentinel, and a goodly number from Healdton congregation. We had singing—each Lord's day afternoon while the school was in progress and all day singing with a basket lunch at the noon hour May 30th. About seven congregations were represented. It was a fortaste of Heaven with all the good Gospel singing and the sweet association of so many good brethren and sisters. We were also glad to have Bro. W. D. Goodgion and family, and Sister Fancher one Lord's day

afternoon, and Bro. Homer L. King was also with us for the all-day singing. I hope this can be made an annual affair somewhere in the brotherhood. We are indebted to the Ardmore church, who made this school possible.

Ervin Waters, 4436 Whittier Blvd., Los Angeles, 22, Calif., June 15—I baptized two at Siskiyou May 17, assisted Bro. Clovis Cook in the teaching at Arvin on the morning of May 19, and heard Bro. Bill Harmon preach at Armona on the evening of May 19. May 20-27, I was in a mission meeting at Livingston with one restoration. Bro. John L. Reynolds and Bro. C. T. Springs completed this meeting for me. I made a trip by plane to Wichita Falls, Texas, and was there May 30, to assist the church in its difficulties. I pray that more unity will prevail at the 6th St. church and that they will refuse to heed the "good words and the fair speeches" of those who would effect a compromise with erring brethren of the 4th St. church and erring preachers whom they support and endorse, without repentance for their wrongs or the removal of the cause of the present division. Why try to eliminate division without eliminating the cause of the division? We should work for unity in Wichita Falls on a Scriptural foundation and not on the shifting sands of compromise. I preached at Siskiyou, June 2, with nine restored. June 9, I preached at the Lakeview church of San Angelo, Texas, visiting my wife's parents for two days, and, accompanied by my wife and Bro. Nelson Nichols, I visited my parents at Temple, Texas. We all made the trip to LaGrange, Georgia, where I am now in a meeting. I am preaching both morning and evening at the church house and in addition to this, I am preaching over the radio for several mornings at 8:15 A. M. We are enjoying the Christian home of Bro. E. H. Miller, a faithful preacher and a tireless church worker.

Homer L. King, Route 2, Lebanon, Missouri, June 20.—I began a series of meetings with the West Sixth St. church, in Ada, Oklahoma, June 2 and continued over three Lord's days. There were no visible results, but the attendance was fair throughout, and the church seemed strengthened. Preachers attending one or more services were, Tom E. Smith, Fred Kirbo, Clarence Kessinger, and Ray Kessinger, whom we were very glad to have. Brother Glen Elmore was with us for about a week, assisting much in song. We were delighted to have visiting brethren, from the City, Sulphur, McAlester, Garr Corner, Ardmore, and Waterford, California, possibly others. This congregation began about seven years ago, as the result of the efforts of three sisters in Ada and a mission meeting I conducted in the open on a vacant lot, and I enjoyed being with them again. I was glad to be in the singing school at Ardmore, Okla., the last two days, where I met many of my old friends, and Bro. C. T. McCormack (teacher) for the first time. The impression he made on me was favorable, and I hope to see more of him. I am now at my home for a few days, enjoying a

visit with Howard (my son), who has been released from CPS, also with Bro. Cook and family, who came home the same day. I was to begin a mission meeting with Bro. Clarence Kessinger at Guthrie, Okla., this week, but we were unable to secure a suitable building, and instead, I mean to go via Sulphur, Oklahoma, to preach a few days, en route to Wichita Falls for the all-day meeting, July 4. After this, I hope to begin a series of meetings with the new congregation, near McKinney, Texas. Then, possibly, to Temple, Texas, for a short meeting and on to Miss. for the month of August. Let us keep the gospel waves rolling on and on, brethren, and please, remember to speak a word for the OPA wherever you go. Pray for me and the work of the Lord.

Homer A. Gay, Lebanon, Mo., June 17.—I believe the meeting at McAlester, Okla., which closed June 2nd, did much for the cause in that city. Our crowds were not large but they were regular and interested. Three who had been out of duty for some time came back to the fold, and several others were found who seemed willing to worship the Bible way. We surely have some good material at McAlester, and the fruits of their labor are beginning to be manifest. Bro. Lee R. Williams started this work a few years ago with only one family. There were twenty-eight communed there the last Lord's day of the meeting. They have a nice location, in a good part of town and have a nice meeting house more than half completed. These brethren need and deserve some financial help to finish the house. Brother Williams, tho working on a small salary, has contributed to this work not a tenth, not a fourth, but MORE THAN HALF of his salary for the last four years! Anybody next? Why not a few of the congregations who have money piling up and don't know what to do with it, send a few hundred dollars to finish this meeting house? Send to Lee R. Williams, 234 W. Cherokee, McAlester, Okla. After this meeting I went to Houston, Tex., for a few days to be with my wife who is at our daughter's. Wife is doing some better. I got to attend four services of the meeting there being conducted by Barney Welch, and enjoyed the preaching. I began a meeting at Cross Hollows, near Cassville, Mo., yesterday, the 16th., and we had nice crowds at both services. The interest seems to be good here, and we are hoping and praying for a good meeting. I go next to the 4th. of July meeting and also a protracted meeting at Wichita Falls. Thence, to San Angelo, Texas, Washington, and Sulphur, Oklahoma, and on, and on.

THE HEART AND THE MOUTH

"With the Heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10).

We will first try to find out what the heart is, then we can proceed more intelligently. In our text, we find that man believeth with the heart. David says, (Psalms 22:26), "The heart shall live

forever." (Jer. 24:7), "And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me, with their whole heart." (Ezek. 11:19), "And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of them, and will give them a heart of flesh. (Matt. 6:21) "For where your treasure is, there will be your heart also." (Prov. 4:23) "Keep thy heart with all diligence for out of it are the issues of life."

We might give fifty quotations to show that when that part of our being is spoken of, it has reference to our mental capacity, and not to the pump that sends the blood coursing through our veins continually. The mind of man is the part to which God has appealed through His word. He has never appealed to our fleshly desires, only by demanding that in this, we must be temperate, and in many things, He has demanded total abstinence. The Mind shall control the body in all things. Our WILL must be strong, to control the body in all things. Our Judgment must be impartial, deciding and separating the right from the wrong, and must be well trained through our associations with the Bible, Christ, and Christian people. Remember, the mind of man must live forever, with God or the Devil. YOU CHOOSE.

Most people know where the Mouth is, but few know what it was made for. It has many uses. It is a hole in the front of the head, and in most people, "it is a thing of beauty, and a joy forever." But there are many, like the savage Hottentots of Africa, who want to look as savage as they can, and paint themselves, so that their mouth looks more like a mudhole full of white pigs. Hideous, is a mild adjective to use in explanation. People who trim their nails like Cat claws, paint them and their big toe nails can no more reach heaven than the drunken sot who wallows in the mire.

God made the mouth, first to prepare the food for digestion, second, to sing praises to Him. Think of a person with painted lips singing, "Nearer my God to thee." "Jesus, I my cross have taken, All to leave and follow Thee," "Naked, poor, despized, forsaken, Thou from hence my all shall be."

"With the mouth, confession is made unto salvation." Is that true now, brethren? Have you EVER heard a sinner make that confession? Peter made it with his mouth. The Eunuch made it with his mouth. Martha made it with her mouth, and many others made it as recorded in the New Testament but we have a "shorter method." The preacher now makes it, instead of the applicant for baptism. No doubt you are saying something naughty about that, all ready. But those of you who have at your mast head, the slogan: "Where the Bible speaks we speak, and where the Bible is silent we are silent," Must not kick, if you are caught in a deception. But you must change things to fit your Model, or pull down your sign. No one can deceive the God of heaven. Will some good man

tell the church why that change was made in the Confession?

I think it would help us to heaven, if we would look carefully into our practice, cut out the substitutions we have made for the teaching of the Bible, get on our knees (which we have abandoned) repent of our digression, get back to God by humbling our pride, repent of our awful sins against Christ, and try for pardon. The mouth can be used to a great advantage in this. If the Church continues in its present course before TEN years have passed, an awful calamity shall destroy the remnant of God's people. Submitted in the fear of God, and in love for His people who have not gone into digression,

This June 12, 1946.

—Emmett A. Lowry.

NOT GROWING OLD

They say that I am growing old,
I've heard them tell it times untold,
In language plain and bold—
But I'm not growing old.

This frail shell in which I dwell
Is growing old, I know full well—
But I am not the shell.

What if my hair is turning grey?
Grey hairs are honorable, they say.
What if my eyesight's growing dim?
I still can see to follow Him
Who sacrificed His life for me
Upon the Cross of Calvary.

What should I care if time's old plow
Has left it's furrows on my brow?
Another house, not made with hand's,
Awaits me in the Glory Land.
What tho I falter in my walk?
What tho my tongue refuse to talk?
I still can tread the Narrow Way,
I still can watch, and praise and pray.

My hearing may not be as keen
As in the past it may have been.
Still, I can hear my Savior say
In whispers soft, "This is the way."
The outward man, do what I can
To lengthen out his life's short span,
Shall perish, and return to dust,
As everything in nature must.

The inward man, the Scriptures say,
Is growing stronger every day.
Then how can I be growing old
When safe within my Savior's fold?

E're long my soul shall fly away,
And leave this tenement of clay.
This robe of flesh I'll drop, and rise
To seize the "everlasting prize,"—
I'll meet you on the Streets of Gold,
And prove to you I'm not growing old.

—Selected by Mrs. Lila Phillips.

TO THOSE WHO OVERCOME

Smile that's the thing to do,
While in this life you are passing thru,
When Satan thrusts you with a dart,
Oh do not let him touch your heart,

Be entirely wrapped up in the love of Christ,
Then you'll always be willing to do whats right,
Don't let the Devil get you and drag you down,
For if you do you will wear no crown.

Keep your eyes on Heaven and heavenly things,
Then in that Heavenly choir we all shall sing,
Oh! what a tho't to escape from this world,
That's so filled up with toil and tears,

Peace at last in that Heaven of bliss,
Means rest to those whom Christ will bless,
We will drink from the river of water of life,
And rest in Heaven beyond all strife.

(Selected)

WHAT DOES "FOR" IN ACTS 2:38 MEAN?

By Geo. B. Curtis, Henryetta, Okla.
If I had a lot of money
That I wished to give away,
I think upon my preacher friends
A little test I'd lay.

I'd call them all together
And explain to them a plan,
Whereby a thousand dollars
Would be given to each man.

The plan it would be simple,
Anyone could get it straight,
The language would be a paraphrase
Of Acts two-thirty-eight.

They'd ask of me, "What shall we do?"
I'd answer them as follows:
"Be baptized, each one of you,
For a thousand silver dollars."

My Baptist friend would shed his coat
And cease his "because-of" prattle;
He'd know the meaning of this "for,"
When he heard the silver rattle.

Friend Methodist, too, without a doubt,
This "for" could understand,
If the understanding meant for him
A thousand smackers in his hand.

Friend Nazarene and all the clan
Who Holiness doctrine follow,
Presbyterians and all the rest
Would in the water wallow.

Not one of them would argue back,
And you can write it down,
Within thirty minutes there'd not be
A dry preacher in the town.

(Selected by Clarence Kessinger.)

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. XIX

LEBANON, MISSOURI, AUGUST 1, 1946

No. 8

BUILDING A CHRISTIAN HOME—No. 7

Discipline in The Home—In the beginning God realized that there must be discipline in the home, for He said to Eve, "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). And all through the ages God has expected the husband and father to be the head and ruler of the family. This does not mean that the wife has no say in things, for she is to "guide the house" (1 Tim. 5:14). A home without discipline is like a country without a law.

With all of the teaching and training of children, there still comes a time when more stern measures must be taken. The new idea, that some smart people have, that punishment is the wrong way to handle children, is paying off now in the great surge of juvenile delinquency that blankets the country!

Christian parents, in trying to build a Christian home, should take the Bible as a guide instead of some man-made formula. And the Bible says, "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes" (Prov. 13:24). When you try to make yourself, and others, believe that you love your child too much to punish him, when he does wrong, just remember the Bible says, instead, that you hate him. As I said before, it is not love that keeps parents from punishing a child, it is cowardice. Again let us read, "Withhold not correction from the child: for if thou beatest with the rod, he shall not die. Thou shalt beat him with the rod, and shall deliver his soul from hell" (Prov. 23:13-14).

When children are not taught in the home to obey rules, they are thrust out into society to give trouble. They will be disobedient in the school room, will disobey and dodge the "law"; be troublesome neighbors, and finally, spend eternity in hell—and this, all because the parents "loved the children so much they could not spank them for not minding!"

If parents were the only ones who ever had to put up with the disobedient, spoiled, undisciplined child it might be different. But, remember that other people have to put up with that child for the greater part of his life. I have seen parents who were so ashamed of their child, when they would take it to church, or, when the preacher came that they could not get through apologizing for it; but they would go right back home and spoil that child even more, never seeming to realize that "The rod and reproof give wisdom: but

a child left to himself bringeth his mother to shame," nor heeding the admonition "correct thy son and he shall give thee rest; yea, he shall give delight to thy soul" (Prov. 29:15 to 17). How true it is that a "child left to himself" will bring the parents down to shame! The main trouble these days is that most parents "leave the child to himself," too long before they begin to try to correct him. When it is a baby it is so little and sweet, and as it grows up it does and says so many "cute things," things that they intend to make it quit saying and doing after awhile, but they laugh at these things now, and encourage the little one in things that are rude and unbecoming, and finally when the child gets so large that these "cute" things are ridiculous to everyone but the parents, and they begin to try to stop it, the child can never quite understand just why the change in his parents. He is losing confidence in and respect for them. They will allow him to do and say so many things, never obeying them all the week and then, when they take him out to meeting and he takes in the whole place, disturbing every one there and drowning out the preacher, they are ashamed of him and make excuses that he doesn't feel well and all of that; when in reality they, themselves, should make a public acknowledgement for neglecting their duty, and take the youngster back home and begin in dead earnest to try to atone for their neglect and try to get that child under their control before the next Lord's day.

To other people, those little "shut up," "let me alone," "go jump in the lake," and other like "cute sayings" of the child are just plain disobedience, and it surely is a grand mistake for parents to ever teach or allow their children to try to pull such on them.

Of the elder it is said that he must "have his children in subjection with all gravity" (1 Tim. 3:4-5), and the elder is to be the example for the flock: hence all the other members are to have their "children in subjection with all gravity," too.

It is true that "No chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11). And this is true in the correcting of children. Children should be made to understand that they are not just being beat on, but that they are being corrected for evil doing, and

that it is because the parents want to save themselves and the children from shame and disgrace.

One final word about when a child is really corrected: too many parents just spank a child enough to make it mad and then let it go on to bawl and complain and fuss the rest of the day. I saw a young father trying to make a child pick up something that it had thrown on the floor, not long ago. The child bitterly refused to do it, and the father spanked it a time or two, and then took the child's hand in his own and picked the object up and put it on the table—the thing he had commanded the child to do, and then turned the child lose as mad as a hornet, kicking, squirming and feeling assured that he had NOT minded his father. This child will be twice as hard to control the next time. He should have been whipped until he was glad to do what his daddy told him to do—and just because daddy said do it. The beating on the child is not what counts—it is the causing them to obey the commands.

We hope to next study cooperation in discipline.

—Homer A. Gay.

(continued)

NOTICE

Several of our readers have suggested that we put my articles on "Building A Christian Home" in a tract. The printers tell me that the tract (consisting of 12 articles)—about 32 pages, will cost around \$109.00 for one thousand. If you brethren want to pay for this tract for free distribution, let me know. —Homer A. Gay.

"GOD GAVE THEM UP"

By L. H. Skaggs

A very sad expression found in the Bible is, "God gave them up" Rom. 1:24. When this takes place there must be an awful condition of sin by mankind. We all know that God does not delight in seeing his offsprings turned from Him. But there were times when God did give up some of His people, because they were not willing to come with Him in His way as directed, and so there had to be a decision made, and a separation made. God will not give up any till they get tired of being with Him. There are many now who will be given up for that reason. There were those who did not like to retain God in their Knowledge, and served creatures, and idols, and would not serve God. "So God gave them up" (Rom. 1:24-26-28): This was similar to those before the flood who had their "thoughts and imaginations evil continually" (Gen. 6:5). The Israelites were full of murmurings and God was about ready to destroy them, and Moses plead with God, and they were spared. In this age we may let the cares of this world and its riches and pleasures chock out the words, fill God will give us up, and that is sad indeed, for anyone, when that takes place.

We are to love God with all the Heart, and if we have love for the things of the world instead, then the love of God is not in us, and so we are not fit for God to be with us. The people were

told in the long ago that God would be with them if they would be with God.

But, if not He would forsake them (2 Chron. 15:2). Stephen, in his speech, which brought his death, told how God gave them up as they served, and worshipped the host of heaven" (Acts 7:42). Today there are many who will forsake the assembly, and so failing to worship God, will worship pleasures and the lust of the flesh, and God will give them up (Heb. 10:25).

When Samuel felt that the people had rejected him, God let him know that it was not Samuel, but God that they rejected (1 Sam. 8:7).

Preachers may leave God out in their preaching as they preach what they think and feel instead of preaching the word of God, as was commanded (2 Tim. 4:12). Business will take over the heart, as God is crowded out (Jas. 4:13). Man has ever felt himself wise, and for that reason he is not willing to take wisdom of God, and so they do not walk together (1 Cor. 1:15-25). When man is not willing to follow the way of the Lord, then God gives him up, till he is willing to come back, and do as God directs. People have been hard to get ready to follow the Lord in the past, and I guess, will ever be so. But the pleading of the one, who is more interested in us than we in ourselves, ought to stir us to greater love for God, because "He first loved us," and gave His Son for us. But if we are not willing to walk with God, He will give us up, and that will mean eternal destruction.

There is no doubt in the mind of those who read the word about our God's desiring us to be with Him. He has made every effort to get man to come and be in the way of righteousness, but so few take it seriously enough to follow His directions, and accept His offer. It was so in the days of the Prophets, and in the time of Christ, and the same in this age. "God is not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

Jesus often would have gathered the people of Jerusalem together as a hen would gather her chickens under her but they would not (Matt. 23:37). Then, too, He has given so much warning telling what will be the results, if we will not come to God, and live as He would have us live. In the final day there will be a separation (Matt. 35:46). This will be the final "giving us up." What a sad picture to see the wicked, the ones who neglected, the rebellious, and faithless, as they go into that lake of fire that burns forever and ever (Rev. 21:8). Why should man want to live so as to be "given up of God"? Why not come with Him in all His ways and be happy?

In the early history of man, he was put out of the Garden of Eden, and received the curses and sufferings to follow (Gen. 3). To Israel it meant that they were forsaken, and carried off into captivity, and left to die in the wilderness, and cursed by the nations about them; scattered as they were, and became a hiss and byword in the mouth of others. To people now it means a lower state of life, and living on level with brute beasts, satisfying the passion of the flesh and not retaining

God in their mind. God will give them up and the soul will be lost and banished from His presence, all because they would not obey the Gospel of God, or Christ (2 Thes. 1:8-9).

With this realized why would any one live so God will give them up? We, should live so God, will not give us up. When we know that it is "in Him, that we live and move and have our being" (A 17:28), and that "every good and perfect gift comes from Him (Jas. 1:17). That He cares for us when we cast our cares upon Him (1 Pet. 5:7). We ought to be as David of old in saying "Lead me in the way everlasting" (Psa. 139:24) We cannot afford to be without God, He can get along without us here in this world and in the world to come, but we cannot get along even for a moment without Him. That is, if He should withdraw His blessing even for one moment we would perish. We should seek the Lord while He is near (Act 17:27). So, why not come to the Lord, and live as He, would have you live that in Judgment, He will not "give you up."

LEADERSHIP (No. 2)

Now, in these last days, it still is as necessary for congregations to have a group of men to supervise and direct the activities of the church as it was in the primitive church. To do so would eliminate most of the confusion and division. It would be more business like and the church would not be as slothful as it is, but could be fervent in spirit serving the Lord. It was not intended that the church of Christ should be governed democratically or by a majority rule. The kingdom of God is an absolute monarchy with Christ as King. Christ said, "All power is given unto me in heaven and earth" (Matt. 28:18). In Him all branches of government, legislative, judicial and executive are vested. In the primitive church the apostles had the direct supervision over the church. When they died the authority vested them ceased. Now, we have the perfect law of liberty, the written word of God and Christ rules His church through the Scripture (2 Tim. 3:16, 17). The leaders or whoever take the oversight of the congregation are just as responsible as an ordained elder.

My aim in writing this is not the government of the church, but to deal in a practical way with the underlying principles of religious instruction in the church. And the first thing, of course, is the part the leaders of a congregation must take in the instructions of the congregation. That is, the things that are necessary to root and ground a body of disciples in the faith and love of Christ, and the setting forth of such goals as knowledge, attitudes, ideals and the application of this knowledge to life conduct.

In this period of expansion and development the church is now experiencing one of the greatest needs of the church is leaders, who are able to make an impression on an audience. Paul said, "If a man desire the office of a bishop, he desireth a good work." To be a real leader is a very high achievement. There is a need for lead-

ers who can make an everlasting impression on the church.

Two Types

In the church today we find two types of leaders and the same may be said of preachers. There is one type whose lessons or sermons are soon forgotten, because they have failed to stamp a lasting impression on the audience. The other kind are the ones who make an everlasting impression on the audience, and to be one of this kind requires hours of study and much painstaking preparation. Of course, we remember some preachers or teachers because of their habitual digression or verbosity. We think of the man and not what he teaches.

The Personal Factor

When we look back to our school days we find that the impressions which we retain longer are not so much the impressions of facts taught and of the lessons learned, as much as it was the personality of the teacher. Some of the lessons we learned have been forgotten long ago, but the human touch or the personality of the teacher still remains. To be a successful leader of a congregation requires a strong personality. The leader or the preacher and the lesson taught should be of the same pattern. Paul said, "Be ye followers of me, even as I also am of Christ." Can leaders today say less? The high possibilities and the exacting responsibilities of a leader of a congregation call for men of sterling character and broad understanding, courage and some training coupled with his executive ability. The church needs men who are willing to give time and effort necessary to prepare themselves for service. First of all he must be a man of God, a Christian. For he is an epistle read of all men. What he is counts as much as what he does. The men who lead a congregation have for their aim the making and developing of Christians. They must be Christlike in faith, in spirit and attitudes and in conduct. Their personality should be an inspiration to the congregation. What a man is often drowns out what he does. Words may be misunderstood, but character seldom is. It's better to be defective in any other characteristic than in the Christian character. The christian character is a fundamental qualification. Without it he is useless and a failure. God tried for ages to open the minds and hearts of men and reveal his plans and purposes to men by the law and the prophets, but man failed to comprehend. It was only when Jesus came into the world that men began to understand. It came by the practical life and teaching of Christ and the apostles. Leaders and preachers must invariably combine in themselves the qualities of both life and character they seek to develop in others. They cannot lift an audience or a congregation above that which they themselves are any more than they can teach more than they know. They must be the living embodiment of what they would lead their congregation to be. Paul said to the Colos-

(continued on page 6)

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING Lebanon, Mo.
HOMER A. GAY Lebanon, Mo.

PUBLISHER

HOMER L. KING Route 2, Lebanon, Mo.
H. E. ROBERTSON, Assistant Phillipsburg, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

OUR HELPERS

Below are the names of our helpers, who have sent us one or more subscriptions for the OPA from June 20 to July 20, and following the names are the number we received. Please, always check this list for your acknowledgment. Many thanks to all for the interest shown in this paper and the cause it espouses. May we have your name with a nice list every month. Let us never rest until this paper goes into every Christian home in all the world. Will you help us?

Clovis T. Cook—18; Homer L. King—16; Ervin Waters—15; Homer A. Gay—10; Mrs. L. N. Byford—10; Lee R. Williams—4; Gillis Prince—3; L. D. McDonald—2; Ray Nichols—2; E. H. Miller—3; Lizzie Boyle—2; Mrs. V. B. Bullard—1; H. G. Hamilton—1; Abe Young—1; Fred Kirbo—1; Paul Nichols—1; L. H. Stafford—1; W. C. Weldon—1; Mrs. Isaac Hays—1; J. R. Stewart—1; Woodard Clouse—1; Leslie Moore—1; W. W. Stile—1; Ray Kessinger—1; Fay Driskill—1; J. A. Bentch—1; B. F. Leonard—1; Beulah C. Griggs—1; A. M. Wade—1; H. E. Robertson—1; Carl N. Nichols—1; Louis Howsman—1; J. W. McKeand—1; Total—108.

MAINTENANCE OF BRETHREN IN CPS

Church, Ottumwa, Iowa, (July and Aug.)	
Earl Butts	\$40.00
Church, New Salem, Miss., (June and July)	
Hulon Smith	60.00
Church, Wichita Falls, Texas, (N. 6th St.)	
W. D. Goodgion	25.00
Church, Waco, Texas, (S. 4th St.)	
L. N. Byford	25.00
A. E. Cogburn, De Leon, Texas	5.00
Total	155.00
Carried over from last month	17.04
Total	172.04
Amount for five brethren, \$34.00 each	170.00
Balance	2.04

Note:—We now have (July 20) Clayton Fancher, J. B. Spradley, Luke Robertson, Jesse French, and Bill Harmon in the camps, to whom we send contributions, but within a few days Bill Harmon, Jesse French, J. B. Spradley, and pos-

sibly, Clayton Fancher, will be released, so I am informed, and for which I am very thankful. But since the draft has been revived, no doubt others will soon be inducted, and Luke Robertson has only recently been inducted. So, it would seem, for the present the contributions may be considerably reduced.

—Homer L. King, Rte. 2, Lebanon, Mo.

TRIPLETT-TIBBS

On July 14, Brother Kenneth Triplett, of the Lees Summit congregation, near Lebanon, Missouri, accompanied by Miss Ruth Tibbs, of Marion, Va., his bride to be, visited us in the Huntington congregation for morning and evening services, at which time Miss Tibbs made the good confession and was baptized into Christ. The following day, Brother Triplett and Sister Tibbs were united in holy matrimony.

We extend to them our sincere wish for a long happy life together in the faith of Christ.

—J. W. McKeand, Huntington, W. Va.

WATERS-PORTER DEBATE

This discussion between Ervin Waters and W. Curtis Porter, near Lawrenceburg, Tenn., July 16-19, on propositions covering the differences between them on the cups, fermented drink element, class teaching, and women teachers, is now history. The crowds were very large and attentive. The speakers manifested a very fine spirit, and so did the audiences throughout the discussion. Many from a distance were there, including about 20 of our preachers.

While we do not have the time to go into the arguments, pro and con, yet we hope to give a fuller and more detailed report in the next issue. Suffice it to say, that our brethren left the debate, rejoicing in what they believed to be a great victory for truth. It was reported that five came over from the cups and S. S. as a result of the discussion. Time will declare the results, we trust.

—Homer L. King.

REMEMBER THE SAMARITAN

The parable of the good Samaritan is applicable to the well fed American people, living in a land of plenty, and the famine-stricken peoples of Europe. The man who fell among thieves did not live near the Samaritan; the two men did not even know one another. But did the Samaritan shrug off his responsibility for that reason? Did he say to the priest and the Levite, "I'll help this stranger if you will?" We are not told that he did. Instead, we are told, he bound up the unfortunate man's wounds, set him upon his own beast, brought him to an inn, and told the innkeeper he would guarantee to pay for the stranger's food and lodging. By any standard that may be applied, the Samaritan showed himself to be a "good neighbor."

"What individual," asks the Christian Science

Monitor, "on learning that a neighbor was in danger of starvation, would postpone all-out help until he had received assurance that others in the neighborhood would also contribute? Does an ocean instead of a fence make one any less a neighbor to famine-stricken human beings?"

These are vital and timely questions. The political food game now being played by Governments, with starving people as pawns, is not an elevating thing to contemplate. Something higher is expected of Christian peoples than to hold back, each waiting to see what the other intends to do to alleviate the situation. Meantime people are starving and Europe is drawing steadily nearer to stark anarchy.

If rationing is necessary, then let's return to rationing. Whatever stringent measures may be necessary should be taken—taken immediately, and taken gladly. The grim specter of starvation must be banished. But it will require deeds, not merely words, to banish it.

(Selected by Howard King, while still under CPS direction, in Marion, Virginia.)

SEVEN THINGS THE LORD DOTH HATE

(Proverbs 6:16-19)

C. Nelson Nichols

"These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19).

1. A proud look.

There is much said in the Bible about pride, and about lowliness and meekness. Pride has drawn many away from Christ and God.

There are men that have too much pride to meet with the "faithful few," to partake of the Lord's supper in the same manner that Christ and the Apostles did. Should we cater to such people by defiling the pure worship and encouraging large insincere crowds? David said, "Blessed is the man that maketh the Lord his trust, and respecteth not the proud." (Psa. 40:4).

We have preachers today that are being ruined by a little pride. A little pride lifts them above the simplicity and meekness that was so characteristic of the Lord Jesus Christ. The Apostle Paul warns Timothy of just such men in 1 Tim. 6:4 . . . "He is proud knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings." We see this happen over and over again through life. Men, swelling with false pride, who cause trouble to the body of Christ by dotting over questions and strifes of words. Many of the Old Scriptures teach us that "before honor is humility" (Pro. 15:33) and to "walk humbly with God." (Mic. 6:8).

"Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12).

2. A lying tongue.

Solomon said, "Lying lips are abomination to the Lord" (Pro. 12:22). Satan spoke the first lie in the very beginning. God told Adam and Eve that they could eat the fruit of all the trees in the garden of Eden except the tree of the knowledge of good and evil. He told them "in the day thou eatest thereof thou shalt surely die." Satan told Eve, "ye shall not surely die." By adding the word "not" he caused sin to fall upon mankind. John tells us that Satan is the father of lies. (John 8:44). "All liars shall have their part in the lake that burneth with fire and brimstone" (Rev. 21:8).

3. Hands that shed innocent blood.

Moses gave a law to the Israelites concerning the shedding of innocent blood in Deuteronomy 19:10. . . . "That innocent blood be not shed in thy land, which the Lord thy God giveth thee for an inheritance." Manasseh, King of Judah, "shed innocent blood very much, til he had filled Jerusalem from one end to another." (1 Kings 21:16). "They make haste to shed innocent blood." (Isaiah 59:7).

4. An heart that deviseth wicked imaginations.

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil continually." (Gen. 6:5). He destroyed evil man with the flood but it wasn't long until man was back doing the same things that kindled God's wrath. "The Lord said in his heart, I will not again curse the ground anymore for man's sake; for the imagination of man's heart is evil from his youth." (Gen. 8:21). We are expected to come above the average man and have only good thoughts and imaginations.

5. Feet that are swift in running into mischief.

Often we see individuals that are quickly taken in by every whim or new belief that arises, or perhaps they take the wrong side of every question, or are in the midst of every mischievous conflict. Solomon says, "For they sleep not except they have done mischief; and their sleep is taken away, unless they cause some to fall" (Pro. 4:16).

6. A false witness that speaketh lies.

One of the commandments given by Moses through the inspiration of God was: "Thou shalt not bear false witness against thy neighbor" (Ex. 20:16). In Matthew 19:18, Christ quotes this commandment in telling the rich young man what he must do in order to be saved. Moses told people how to deal with false witnesses under the old Law: "If a false witness rise up against any man to testify against him that which is wrong; then both the men between whom the controversy is, shall stand before the Lord, before priests and judges, which shall be in those days" (Deut. 19:16, 17). Today we are taught by Jesus: "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). Let us remember; "He that speaketh

truth showeth forth righteousness; but a false witness, deceit."

7. He that soweth discord among brethren.

Do you want God to hate you? Surely not! But, do you say little things that cause brethren to fall out with each other or cause disturbances in the house of God? Do you try to force your opinions and theories onto the unsuspecting member? If you do you are endangering yourself. You may easily bring God's wrath or hate down upon your soul if you are instrumental in destroying the unity and peace in the body of Christ. "For they that are such serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:18). "Now I beseech you, brethren, mark them that cause divisions and offences contrary to the doctrine which ye have learned and avoid them" (Rom. 16:17).

Let us remember the things, which the Lord hates, and remember also that our "whole duty is to fear God and keep HIS commandments" (Eccl. 12:13).

—849 Wilcox Ave.,
Hollywood 38, Calif.

CAN YOU FEATURE THIS?

FORTY DOLLARS BUYS SALVATION!

(The following is a letter from Archbishop Sinnot of Winnipeg, to "Dear Catholic Parents.")
Winnipeg, Man., March 1st, 1944.

Archbishop's House
353 St. Mary's Ave.

My Dear Catholic Parents,

I have received from the Pastors of the different Parishes a list of those who have boys overseas. Sometime ago, as you are aware, I called on Catholic mothers to enroll their boys as PERPETUAL MEMBERS of the SOCIETY of the PROPAGATION of the FAITH. I said: "What better guarantee for any boy exposed to all the hazards of war! A guarantee, should he be killed, that he will go at once to His Maker, to be with Him for all eternity. A guarantee, should it be God's will, that he will return to his dear Mother and to those who love him." This has been explained to you over and over again, from the pulpit and you have been urged to enroll your boys. A few, who have been contacted personally, have answered the appeal, but all others have maintained a stolid indifference. If I were to conclude that you are indifferent to the safety of your boy, I would be doing you a grave injustice. You are not indifferent. What then can be the reason for the inaction! Some say, in fact many say, that they cannot afford it. That is not a reason, that is a specious excuse, unworthy of a Catholic Mother. You receive a portion of the boy's pay, and what better use can you make of it. "Oh," you answer, "I am trying to have a nest egg for my boy when he returns." When he returns. Wouldn't it be better to take the best means you know to insure the boy's return. If

he does not return, what good, under heaven, will the "nest egg" be to him. I am not advising you to take the boy's money. But, if you must take the boy's money, take it as a loan. Surely you will be able to make it up, in the years to come. Do you not think with a little economy and a few less shows, you will be able to set aside one dollar a month, until the full amount is paid up? It is not necessary to pay the \$40.00 at once. You can pay any sum you wish by installments.

You can pay, say, \$5.00 a month, or \$10.00 every three months. You can take a year, you can take two years, you can even take three years. Three years, that is almost the equivalent of one dollar per month. The important thing is to insure the boy's safety, as far as we can do so, — his safety in time and eternity.

One Catholic Mother in this Archdiocese enrolled her boy on February 20th, paying \$20.00. He was killed on February 22nd. Do you not think that the mother's heart found some consolation in what she had done?

I have placed this matter in the hands of the Franciscan Fathers, at 233 Carlton St. (Tel. 29 136). If you want further explanation, see them or get in touch with them. If time permits, they will probably get in touch with you.

DEAR CATHOLIC PARENTS, we have a chance to do something that will live long in the Annals of the Church in Western Canada, and let us merit God's blessing by doing it.

Yours very devotedly in Xto.,

A. A. Sinnot,
Archbishop of Winnipeg.

(The above is an editorial in "The White Horse," a publication by J. A. Dennis, and a reprint in "Apostolic Times," selected and sent to us by Brother E. H. Miller, La Grange, Ga.)

LEADERSHIP (No. 2)

(continued from page 3)

sians, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Colossians 3:1, 2). Personality is not born, it is made. An inspiring personality is not a gift. It grows (2 Pet. 1:4-8). It is made in our daily contacts with life, and gets its quality from the thoughts that go into our daily life.

The building of personality is in our own hands. Of course, the influence of heredity is not to be lightly overlooked. It is easier for some to develop a pleasing personality than for others. Our life grows by what we feed it. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways" (Jas. 1:5-8). Personality must be cultivated by thinking higher thoughts and doing worthy deeds. The leaders should be at home with

Bible characters and places. Preparation for leadership calls for the best that is in a strong, capable and a mature Christian man. It offers possibilities for young brethren which will justify them in spending considerable time in painstaking preparation (Eph. 4:14-15).

The apostle Paul said to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Then to be an efficient leader requires a knowledge of the Bible, and that is one of the first prerequisites to successful leadership. This means far more than knowing the plan of salvation. The Bible is a book of history, it has the best of literature, it is also a book of philosophy. It is more than that, it is the book of inspiration and spiritual knowledge (Jas. 1:5). One should have a knowledge of the Hebrew nation, also some knowledge of contemporary history. Not only a knowledge of the Bible, but they must have some understanding of the new members. Such as their conception of God and the Bible. They must first seek to train them to loyalty to the church. At the same time teach them the fundamental principles of the doctrine of Christ. Much time should be spent with the new converts to learn their needs and to strengthen them wherever they need it. New members should be furnished with food that they may be able to grow. This is Peter's admonition, "In which are some things hard to be misunderstood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know things before, beware lest ye also, being led with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:16-18).

Teaching is an art, and must be learned. Therefore, it is necessary for the leaders to have some knowledge of the technique. To be able to quote the Bible by the chapter does not mean that one is qualified to teach. The art of teaching is not learned in a day or a week. The success or failure of a leader is determined during the hour of service he stands before his audience as an expositor of the Christian doctrine. Before a man takes the responsibility upon himself as a leader, teacher, or a preacher he should ask himself the question. "What do I know about the technique of teaching? Do I know the technique and principles of teaching, and is my skill as a teacher what it should be?" The successful leader is a student. He must prepare. He must grow by constant reading and study.

After all, a leader must be a leader, and he can do that only by learning to lead as a result of his knowledge and understanding. By sincerity and enthusiasm rather than by any superior power or a disposition to dominate or dictate. To be successful as a leader he must have the confidence and the co-operation of all the members. And they must use wisely and tactfully the authority

they have in a congregation whether they just "gravitate" to the position of a leader or whether they are ordained. As executives of the congregation they must be able to get things done not only the things they are to do themselves, but they must be able to enlist the aid of others. This can only be done by being frank, respectful, courteous, alert and tactful.

Leaders must have courage and conviction founded on the knowledge of their work. They are not to rule aggressively or arbitrarily neither should they exhibit a passive acceptance of whatever comes. They must be just and loyal to all concerned and when they set a goal they should with confidence expect the aid and co-operation of the members. "Where there is no vision the people perish." When they set goals, they should through their knowledge and understanding, set goals that are within the possibility of attainment. Some churches have more possibilities than others. If the leaders are alert they will seldom miss an opportunity. Due to the lack of organization and co-operation some churches have failed to undertake the attainment of any goal. Because some churches have undertaken the attainment of a goal and have been thrown back to the second or third lines of defense, does not mean that the leadership is weak, neither should they let their vision be dimmed. The first goal that the leaders of any church should think of is the home congregation (John 21:15-17). The sheep must be fed; the lambs must be fed.

A congregation should have a balanced diet. There must be a definite aim in the teaching. No two congregations are alike. And the leaders know best the needs of their flock and must set the goal for their own particular congregation. In guiding the disciples of Christ through this uneven journey of life the leaders must impart to them the proper knowledge that will enable them to avoid the pit falls and dangers of life. The Psalmist said, "The entrance of thy words giveth light; it giveth understanding to the simple" (Psalm 119:130). Without religious knowledge we grope our way through life in darkness. The knowledge must be useful and the kind that can be put to work. The new converts or the new members must be able to see the relation of the truths he learns to his own interests and activities. That his religious life might be practical and useful. Many know the path of right and duty, but fail to follow it. Of course, sometimes, it is easier to know what to do and how to do it than it is to do it. Each member should set a goal and there should always be a gap between the goal and the one who sets it. The goal should be something that is worthwhile; something that will lead to greater religious experiences.

When the leaders set goals for the congregation the material must fit the plan or the aim. And the lessons taught must bear on the subject. To do this it must not be constructed of irrelevant material, being careful not to digress the subject in any way, and without any verbosity. The audi-

ence should be impressed with the worthiness of whatever is done. Material must fit a congregation. Many lessons have been wasted that might have a rich spiritual meal, but it was presented when it was not needed. A lesson that is milk for a new convert is wasted on an audience that needs meat. "For when the time that ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age," (Heb. 5:12-14).

The introduction to a lesson should not be a long drawn out talk; sometimes as long as the lesson itself. An introduction should be clear and concise and designed to grip the hearers and compel attention that they may be able to receive the full benefit of the lesson when it is presented.

—J. C. Waters.



G. S. Haverly, Ceres, Calif., June 26. — The church here seems to be doing all right. We have just received the new song books, "Favorite Spiritual Songs Number Two," in good shape. Best wishes from the church here to Bro. King.

L. H. Stafford, Box 714, Greenfield, Calif., June 26.—Brother Chester King has just preached a week for us, and while there were no additions, we continue to carry on in the work. We visited Ceres and Waterford, recently.

W. D. Goodgion, Wichita Falls, Texas, July 6.—We surely enjoyed the fellowship of the good brethren at the July 4-meeting. I believe it was the best one I have attended. We are looking forward to our meeting by Bro. Gay.

Abe Young (colored), Rte. 2, Box 184, June 22.—The church at Ash Springs is having good services and good attendance. I had a call to Guthrie, Okla., to teach my people the truth. I have been made able to go and I won't have to walk, either. If brethren know of any other places, please write me. I am ready to move anytime.

Frank Trayler, 2800 33rd. St., Sacramento 17, Calif., July 16—Our gospel meetings here resulted in 12 baptisms. The writer did the preaching, and R. F. Guild led the singing. I am to hold meetings in Troy, Texas (Bell County, where I was born in Belton), from August 14 to 25, and at Barksdale, Texas, Aug. 28 to Sept. 8. Our best greetings to all the saints in Missouri.

Raymond Bray, 2417½ N. W. 16th St., Oklahoma City, Okla., July 13.—We enjoyed the day very much at Wichita Falls, July 4, but I hope we can make it even better at Sulphur next year. May more brotherly love continue to be manifested. We plan to attend the debate in Tennessee.

L. N. Byford, 410 Clay St., Waco, Texas, July 12.—We certainly enjoyed a visit in our home by Brother and Sister Stone, of Montebello, Calif., recently. We plan to attend Bro. King's meeting in Temple, in July, some, at least.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., July 16.—We had a nice crowd out last Lord's day. The interest is good now, it seems. The wife and I are improving in health. Bro. Barney Welch is to hold our meeting in October.

Guy Mallory, Jr., Box 97, Gatlinburg, Tenn., July 16.—June 16 I preached for my home church, Mallory Chapel, W. Va., twice, also June 21. July 7, I preached at Spring Hill, W. Va., and on July 14, Bro. Chan Hill and I divided the time at my home church. According to present schedule I am to be released from CPS in September, 1946.

Carl N. Nichols, 849 Wilcox, Hollywood 38, Calif., July 16.—We visited Alamogordo, New Mexico, en route to Wichita Falls, Texas, and returning, being with them over two Lord's days, visiting in the G. B. Oliver home. We contacted several members, and it looks as if there will soon be a new congregation there. We are enjoying the new song books very much. We are still going forward with the work in Calif.

J. B. Spradley, 6722 Ave. P, Houston, Texas, July 6.—I wish to thank all for everything they have done for me while I was in camp, and especially Brother King and others who have gone to the trouble to get support for the boys in the camps who have gone to the trouble to get support for the boys in the camps and mail it to them. It would have been much harder to have made it thorough CPS, without this aid in a financial way, as well as the moral support. I am to be released by the time this is read in the OPA, and next month all CPS men who have children will be released.

Gayland L. Osburn, 1428 E. Calif. Ave., Glendale 6, Calif., July 11.—I preached at Chenirere, La., June 16, and at New Salem, Miss., June 23. After this I attended a mission meeting by Lynwood Smith, south of Brookhaven, Miss., for four days, and I heard Bro. Waters at New Salem one sermon. Then, I preached at Fairview and in a private home, near Linville, La. My next was at the all-day meeting, July 4, which I enjoyed. I began a meeting at Conway, La., with Lynwood Smith, July 6. We continued until the 10th, when Lynwood departed to other work, but I am continuing with one baptism to date.

M. J. Buffington, Route 3, Floresville, Texas, July 13.—I was very glad to hear of the fine spirit that was manifested at the July 4 meeting. May such meetings as that continue in the future is my prayer. I was very sorry that I did not get to attend that splendid meeting, but I was a very sick man. I became sick while attending the Stamps' singing school in Dallas and continued sick for about a month. "Let brotherly love continue."

Carlos B. Smith, Route 1, Wesson, Miss., June 28.—Since our last report, we have had Bro. E. H. Miller, of LaGrange, Ga., preach for us over the week-end, which we enjoyed. We also enjoyed having Brethren Gayland Osburn and Lynwood Smith, who are engaged in mission work in this part. Brother Ervin Waters preached for us en route to Texas from Ga., which was enjoyed by all. He was accompanied by Bro. Nelson Nichols. I recently preached at Hammond, La., with one confession of faults, also one confession at the home church. I recently had a short discussion with a Holiness preacher. I am to go to Lone Rock, Ark., the third Sunday in July; also at Huntington, W. Va., in Oct. I want to attend the Waters-Porter debate in Tenn., in July.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., July 14.—We had a very good meeting at Pansy, Ala., in spite of the bad weather, but the attendance was good. There were fifteen baptized and two confessions of faults. We had but 16 members before the meeting, but that number has been almost doubled now. One of the men baptized was 98 years of age, the oldest I ever baptized. I baptized his daughter who was 72. The old man was one time a Baptist preacher, but when he heard the gospel for the first time in his life, he said he wanted to be baptized for the remission of sins (Acts 2:38), saying, "I have been baptized by the wrong bunch." I leave today for Lowery, Ala.

Clovis T. Cook, Lodi, Calif., July 15.—I recently closed a good meeting at the Odom School house, near Dora, Mo. One was baptized. On July 3, I preached at Sulphur, Okla. My next meeting after the all-day meeting, July 4, was at the Early Town congregation, near Kinston, Ala., with one baptized. Howard King and Lynwood Smith were with me in this meeting. From here, we went to Lawrenceburg, Tenn., to attend the Porter-Waters debate for four nights. I am now in a series of meetings at Clio, Mo. I plan to leave July 29 for Calif. to resume work in that state for several months. "Truth will always win."

W. P. Skaggs, 818 So. 27th. St., Temple, Texas, July 11.—The church in Temple has recently enjoyed services by Brethren Ervin Waters and Nelson Nichols. We appreciate the cooperation of the 4th. St. Church, in Waco; brethren at Jones Hill; and Brother Joiner and family, from San Antonio, who have assisted us in various ways,

and especially by their visits. We are looking forward to a series of meetings by Brother Homer L. King, which is to begin July 21 and continue for eight days. We ask the prayers of the churches everywhere, that we may continue to grow in grace and knowledge of the truth, and that we may adhere to the doctrine and faith once delivered to the saints.

E. H. Miller, Pansy, Ala., July 2.—We had a wonderful meeting at La Grange, Ga., June 14 to 23, Brother Ervin Waters doing the preaching. The brethren liked his sermons fine and want him to return. We fell in love with Brother Waters, his wife, and Bro. Nelson Nichols. My heart rejoices to see young men willing to get out and preach the gospel. May God bless them all is my prayer. One was baptized and the people were taught the truth. I am now in a meeting at Pansy, Ala., which began last night, with a fair crowd present. We are in a tent, and mean to continue eleven days. I go next to Lowery, Ala., and then to Colquitt, Ga., and from there to Klondike, Iowa. As I return, I am to stop at Mt. Vernon, Ky., for the third effort. It is my desire to keep busy in the good work.

James D. Corson, Mahaffey, Pa., July 16.—I closed the meeting for the month of June at Flemington, Pa., and at Mookeyville, Pa., with six baptisms and three restored. The brethren all worked hard for the cause, manifesting much interest. The Lord willing, I mean to return this fall for more work. I am now entering a meeting at Nanty-Glo, Pa., where I hope to restore the church to the right way and rebuild them. I preached last Lord's day morning to my home church, Love Joy, Pa., where the attendance and interest are always good. This report covers my work for the month of June and two weeks in July.

Marvin E. Fisher, Anna, Texas, July 19.—The faithful congregation, meeting for worship at Milligan, 3½ miles east of McKinney, Texas, received some very constructive teaching by Bro. Homer L. King, last week. We all appreciated his efforts and the presence of his Christian family. There was one addition by baptism, for which we are thankful. I enjoyed the discussion at Lawrenceburg, Tenn., by Ervin Waters and Curtis Porter, on the cups, wine and classes. It was a complete victory for the truth, as much so as I ever heard. The S. S. brethren put up a seasoned debater, whom they considered their best, but still the truth prevails. Let us be humble and faithful.

S. E. Weldon, 1650 Brockman, Beaumont, Texas, July 12.—The brethren, meeting for worship at 1007 Vermont Ave., here, send greetings to all our brethren wherever the OPA is read. We have undergone many trials and persecutions by people who should repent of their error and come back to the old paths. While our congregation is small, yet we now have a house of our own through the

liberality of our brethren elsewhere. We hope to have the house completed by winter. We invite all who may be coming this way to worship with us, or better still, make your permanent home with us. Bro. Joe Castleman is still with us, and we find him a worthy worker in the church. Pray for us.

James R. Stewart, 1301 N. 13th St., Waco, Texas, July 18.—The meeting at Abilene, Texas, closed with one baptized and three confessions of faults. We had visiting brethren from Cedar Gap, DeLeon, Merkle, and Stamford. Preaching brethren who attended were Clarence Snodgrass, T. F. Stewart, and a Bro. Wright. We enjoyed our home with Bro. French. My next was at Bradshaw, Texas, where I convinced two families on the cups question. Then, to the all-day meeting at Wichita Falls, which was the best yet. Then, to Alta Vista, Kansas, where two congregations were brought together, after some old troubles and differences were settled. Nine confessed faults. Unity seems to prevail, and they worship according to the Book. I am now at Waters-Porter debate at Lawrenceburg, Tenn. Ervin is doing a good job, and it is easy to see who has the truth.

Homer A. Gay, Jr., Lebanon, Mo., July 13, —I have just been discharged from the C.P.S. camp at Camino, Calif., after two years, one month, and 14 days. I wish to thank everyone who has contributed to the support of us boys, and I also thank Brother King for handling this money and sending it on to us. I appreciate the way the Old Paths Advocate has stood by us in our plea for righteousness. I also wish to thank all of my friends for the hundreds of encouraging letters which I received during my stay in camp. And, brethren, let us not forget the other boys who are still in the camps, and send them help and encouragement.

Jesse French, 1144 Oak St., Abilene, Texas, July 15.—The church here is growing spiritually. Bro. James R. Stewart preached a week for us in June. Three confessed faults and one was baptized, and all were strengthened by the words of truth. Brother Campbell, of Los Angeles, Calif., was with July 7, and we enjoyed his talk very much. The loyal preachers are always welcome to stop over with us and preach for us at anytime. Brethren T. F. Stewart, Clarence Snodgrass, and Wright are our regular preachers. We meet each Lord's day at 11:00 a. m. and at 8:00 p. m. We ask the prayers of the faithful.

Lynwood Smith, Lawrenceburg, Tenn., July 20.—I recently enjoyed a visit in Bro. Tom E. Smith's meeting at Jacksboro, Texas, and a visit at the conclusion of a short meeting by Bro. King in Sulphur, where a number of brethren and preachers had stopped, en route to Wichita Falls. After the all-day meeting, July 4, I returned to Marion, La., where Bro. Gayland Osburn and I

held a mission meeting at Conway church house. I then visited Bro. Clovis Cook's meeting, near Sampson, Ala., where I enjoyed meeting the Early Town brethren. Too, I enjoyed being with Bro. Cook and family and Howard King, who was with him. I accompanied them to the great debate, near Lawrenceburg, Tenn., between Brethren Ervin Waters and W. Curtis Porter. I consider it a complete victory for truth. I never enjoyed anything more. I wish all could have heard it. It made me think of little David, of long ago, as he went out to meet the great giant, Goliath. The results of both incidents were similar. I am now in a meeting at Chappel Grove, near Lawrenceburg. This church is much stronger since the debate. Several members from the S. S. and cups church met here Lord's day.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., July 22.—The meeting at La Grange, Ga., closed June 23. Bro. Waters delivered some fine sermons (24 in 10 days). I accompanied Bro. Waters to Lowery, Ala., and New Salem, Miss. June 30, I was glad to worship with the Waco, Texas, church. I had heard much of them. We enjoyed meeting with brethren from various states at Wichita Falls, July 3-5. I preached at Temple, Texas, July 8. July 14, we worshipped at Chapel Grove, near Lawrenceburg, Tenn. The debate began July 16 and ended July 19. We believe that the truth was made to shine out more through this debate. I enjoyed it and was strengthened by it. Bro. Waters began the meeting near Marion, La., yesterday morning. I preached last night. Let us press onward holding the banner of truth unshamefully high.

J. W. McKeand, Route 4, Huntington, W. Va., July 16.—On June 30, I had the privilege of meeting the good brethren at Lebanon, Mo., and preaching for them at the morning service, and at Lees Summit that night. My next was at Wichita Falls, Texas, for the all-day meeting July 4, which impressed me very much. The preaching and singing, I believe, was the best I ever heard. The greatest love I have ever witnessed was manifested there. I was glad to meet many of my old friends as well as many new ones. I trust these meetings will not be in vain, but will accomplish much for the cause of Christ. En route home, I preached again for the brethren at the Lees Summit church, near Lebanon, Mo., on July 7. I ask the brethren to pray for me and my family that we may continue faithful unto death. I enclose my renewal to the OPA.

Tom E. Smith, Healdton, Oklahoma, July 10.—June 30 to July 7 was a very busy week for me but a very enjoyable one. After attending the all-night broadcast of the Stamps School of Music, June 29, we drove to Union Point, near Jacksboro, Texas, accompanied by Bro. Lynwood Smith, where I began a meeting. The meeting being advertised well, started off with good interest. Bro. A. W. Fenter and I attended the all-day meeting

at Wichita Falls, July 4, which was truly a foretaste of Heaven. My son, C. A., accompanied me back to Union Point, and we returned for the meeting in Wichita Falls, July 5. On July 6, Bro. Homer A. Gay, Cleo Fancher, Gillis Spradley, and his father, gave us a pleasant surprise by visiting our meeting, which helped much in the singing, and their good talks were an inspiration to all of us. The results of this meeting was one baptized and the congregation seemed determined to press the fight in Jesus' name. On July 9, I visited Bro. Homer L. King's meeting, near McKinney, Texas, and heard him deliver another good sermon, which he is so capable of preaching. This was my first visit with the McKinney brethren, but I was favorably impressed by the hospitality shown me and my family, and by the love that seemed to exist among them.

Homer A. Gay, Lebanon, Mo., July 15.—I closed the meeting at Cross Hollows, near Cassville, Mo., June 30th, and the next day I rode with Bro. Clovis Cook and family to Sulphur, Okla., where I enjoyed a few days' visit with Homer L. King and others there before going to Wichita Falls, Texas, for the 4th of July meeting. I suppose this meeting will be reported by others, and suffice it to say that I surely did enjoy meeting all of the old friends and new ones as well. My wife and Sonnyboy met me at Wichita and stayed with me in the meeting, which I have just closed. I was glad that we could be together here, and especially glad that our son is now discharged from CPS. I am also thankful to see Howard King discharged as well as a good number of the other boys. One was restored to the fold during the meeting here, and I believe that much good was done otherwise. I think a better feeling and a closer fellowship exists among the members, as well as a determination to try to preach the gospel to others around them. As you read this I will be in a meeting at San Angelo, Texas. From there I go to Washington, Oklahoma, to begin August 11th for three Lord's days; then to Sulphur, Okla., for three Lord's days; then to Ada, Okla., for a singing school, — and on and on. My health is holding up exceptionally well this year, for which I am very thankful. Brethren, "Let us love one another with a pure heart fervently."

Ervin Waters, 4436 Whittier Blvd., Los Angeles, 22, Calif., July 22.—I held a meeting at La Grange, Georgia, June 14-23, with one baptized and one restored. We had day services as well as the regular night services, and I also preached over the radio several mornings. We have a working congregation at LaGrange, spearheaded by Bro. E. H. Miller, a faithful preacher, in whose home we stayed and spent enjoyable days. I preached at the Napoleon, Ala., church on the afternoon of June 23. Bro. Gillis Prince, a zealous and capable evangelist, lives there. Bro. W. H. Reynolds and Bro. De Witt Palmer, gospel preachers, were with us a few days at La Grange. June 24-25, I preached at Lowery, Ala., to overflowing

crowds. June 26-27, I preached at New Salem, near Brookhaven, Miss., visiting in the home of our inimitable Carlos Smith. Bro. Lynwood Smith accompanied us to Texas. June 30, we worshipped at Waco, Texas, and I assisted in the teaching. July 4-5, we attended the fourth of July meeting at Wichita Falls, Texas. I preached three times at Temple, Texas, July 6-7. We worshipped at the Chapel Grove church, near Lawrenceburg, Tenn., July 14, and I assisted in the teaching. July 16-19, I met W. Curtis Porter of Monette, Ark., in debate under a tent at the Flatwoods School house, 4 miles from Lawrenceburg. We discussed the individual cups, the drink element, and the S. S. The debate will either be reported in this or the next issue of the paper by my moderator, Bro. Homer L. King. July 21, I began a meeting at Fairview, near Marion, La. Bro. Nelson Nichols has accompanied me to all of the above places and remains with me. We also have Bro. Warren Arnett and Bro. Gayland Osburn with us in this meeting. Let us take courage, brave hearts, and press unflinchingly forward.

Homer L. King, Rte. 2, Lebanon, Missouri, July 21.—Beginning June 28, I conducted a short series of meetings at Sulphur, Okla., with good attendance. En route to Wichita Falls for the July 4, meeting, quite a number of preaching brethren stopped over with us in Sulphur, and we had a very pleasant association. Among the number were Homer A. Gay, Clovis Cook, Lynwood Smith, Clarence Kessinger, and B. F. Leonard. We went from here to the all-day meetings at Wichita Falls, July 4 and 5. It was a great meeting, with over 400 brethren present. Someone said 23 preachers were present; 33 congregations, from Calif. to W. Va., were represented. The singing was simply grand. The next such meeting is scheduled to be at Sulphur, Okla., July 4, 1947. As one brother said, "I hope I never get my meetings arranged so that I cannot attend these meetings," but I hope, too, that I never get them arranged so that I cannot attend both days of these meetings. Not so many were present on July 5 as on the 4th. Many good things were said in these meetings by the various preachers and leaders. I went next to McKinney, Texas, for nine days, with one baptized. I enjoyed the association of the good brethren there. We were very glad to have our old pal and brother, Tom E. Smith, with us one night of this meeting. My next was to Lawrenceburg, Tenn., to moderate for Brother Ervin Waters in his debate with Bro. W. Curtis Porter in four nights of discussion on the cups, wine, and S. S. questions, July 16 to 19. It was a very pleasant discussion, conducted on a high plane by both disputants. I hope to give a more detailed report at a later date, but suffice it to say now, that so far as I could learn, Bro. Waters gave complete satisfaction to all brethren who stood with him, and we believe much good was done. Five were reported to have come over from the cups and S. S. church the last night of the debate. I am thankful to God for young

men with the courage and ability of Brother Ervin. The crowd was estimated from 600 to 1000 each night, but I think that may be a little high, but the crowds were very large and attentive. I am now in a series of meetings in Temple, Texas, with rather light crowds. Division and subdivision have hurt the cause much in this part. I go next to the New Salem church, near Brookhaven, Miss., and on to Summit, Miss., in August. September I have booked for the state of Pa. May all be ready. Pray for me and mine, brethren.

MY MOTHER'S BIBLE

1. This book is all that's left me now,
Tears will unbidden start,
With faltering lip and throbbing brow
I press it to my heart.
For many generations past
Here is our family tree;
My mother's hands this Bible clasped,
She, dying, gave it me.
2. Ah! well do I remember those
Whose names these records bear;
Who round the hearthstone used to close,
After the evening prayer,
And speak of what these pages said
In tones my heart would thrill!
Though they are with the silent dead,
Here are they living still!
3. My father read this holy book
To brothers, sisters, dear;
How calm was my poor mother's look,
Who loved God's word to hear!
Her angel face, — I see it yet!
What thronging memories come!
Again that little group is met
Within the walls of home!
4. Thou truest friend man ever knew,
Thy constancy I've tried;
When all were false, I found thee true,
My counselor and guide.
The mines of earth no treasures give
That could this volume buy;
In teaching me the way to live,
It taught me how to die.

—George P. Morris.
(Selected from McGuffey's Fifth Reader)

Punctuality: the art of guessing correctly how late the other party is going to be. —P. C. F. in The Saturday Evening Post.

A budget: a method of worrying before you spend, as well as afterward.—Papyrus.

A kiss: a contraction of the mouth due to enlargement of the heart.

A bore: a person who has flat feats. —Joe Harrington in Boston Post.

GIVE TO OTHERS

1. "Is thy cruse of comfort failing?
Rise and share it with a friend!
And through all the years of famine,
It shall serve thee to the end.
2. For the heart grows rich in giving;
All its wealth is living gain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.
3. Art thou wounded in life's battle?
Many stricken round thee moan;
Give to them thy precious ointment,
—And that balm shall heal thine own.
4. Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.
5. Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to lift thy brother's burden—
God will bear both it and thee.
6. Is thy heart a living power?
Self-entwined, its strength sinks low.
It can only live by loving;
And by serving, love will grow!"
—Author Unknown.

MINISTRY

I'd rather see a sermon,
Than hear one any day;
I'd rather one should walk with me
Than merely show the way.

The eye's a better pupil
And more willing than the ear;
Fine counsel is confusing
But example's always clear.

And the best of all the preachers
Are the ones who live their creed,
For to see good put in action
Is what everybody needs.

I soon can learn to do it,
If you let me see it done.
I can watch your hands in action,
But your tongue too fast may run.

And the sermon you deliver
May be very wise and true,
But I'd rather get my lesson
By observing what you do.

For I might misunderstand you
And the high advice you give;
But there's no misunderstanding
How you act and how you live.

—Publisher Unknown.

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. XIX

LEBANON, MISSOURI, SEPTEMBER 1, 1946

No. 9

BUILDING A CHRISTIAN HOME (No. 8)

The discipline that is needed in building a Christian home is certainly a work for two, and these two must be sure and cooperate in the task if they hope to succeed. This reminds us of the passage: "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord" (1 Cor. 11:11). In the seventh chapter of 1 Corinthians the Apostle gives us a good lesson, showing the relationship that should exist between the husband and wife along these lines (please read the chapter, and save me the space for it here). Also, in the fifth chapter of Ephesians there is given another fine lesson on husbands loving their wives and wives obeying their husbands—all of which is so necessary in order for them to work together in the disciplining of their home.

1 Pet. 3:7 speaks of the husband and wife as being "heirs together of the grace of life," which shows that the Lord wants them to be full partners in everything. When the children can get their parents to disagreeing on something and arguing it in the presence of the children, that is as good as they want. So, parents, you may not always see the thing just as the other one sees it, but by all means don't object in the presence of the child.

With two grown, married, christian people, prayer and open-mindedness, brought into quiet discussion ought to solve most any problem between them. It may be necessary at times for one or the other to yield on some point, on his or her manner of procedure, but this yielding is not a sign of weakness. Sometimes it is a sign of fair mindedness and willingness to cooperate. A thorough trial, honestly given, may really prove that one was wrong and the other right where it had not seemed possible before. Both should be filled with the wisdom that is from above as we read in Jas. 3:17, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." How well does this passage fit into the lives of Christian parents in disciplining their children. Each parent should strive to be easily intreated, remembering that they are only human. And above all things parents should never use hypocrisy with their children. A father may forbid the child doing a certain thing, then the mother arrange for the child to do it and the father know

nothing about it. The child partakes of such a scheme and violates a dozen laws of character and truth. Certainly he has lost respect to some degree for both of them, and will soon be learning to practice this deceit himself.

The wrong kind of discipline, the lack of it, or a disagreement between the parents over it, can spoil the whole outlook of the future of our boys and girls. The truth is that discipline has to begin with a deep self-searching on the part of the parents themselves. Many times corrective measures can be avoided wholly, if the parents will look ahead and make plans for their children's safety. The child, well trained by patient and consistent parents and provided with the necessities for comfort, happiness, and satisfaction at home, presents a far less problem than one who is not supplied with the means of normal happiness.

Not long ago seven young men, in a hotel room, were up until a late hour discussing the problems that they were facing. Some one asked them what their conclusions were and one replied: "We concluded that the problems facing us are greater than at any other age of the world, and therefore, it is going to take greater men with greater characters to face them; and that, God being our helper, we will be some of those greater men."

The great task before Christian parents today is to build of the children in their homes those greater men and women that the world needs, and must have to save it from chaos.

A father should consider well the answer he gives to his child and then the mother should not cross him; likewise the mother should think and pray before she says "yes" or "no" to a child, and the father should never, NEVER tell the child differently. Fathers must be careful to see that the child always minds the mother, and also the wife should see to it that the child minds the father. These are rules which must be observed if parents ever hope to bring their children up to obey and honor them and the Lord. Any relaxation of these rules will surely cause trouble in the home, and make a break that may never be mended.

I do not even hope for all to agree with me on these thoughts, but if only a few fathers and mothers will "awake to righteousness," and begin NOW to build a christian home, it will not be long until we can tell a great difference.

(continued)

—Homer A. Gay.

C. T. McCORMACK TAKES HIS STAND WITH THE TRUE CHURCH

Bro. C. T. McCormack of 1423 Sereno Drive, Dallas, Texas, came by Healdton on his way home from Laflares, Okla., where he had been conducting a singing school. Bro. Fred Kirbo was in a meeting at Healdton. Bro. McCormack made a public statement that he had been identified with the Sunday School brethren, for the past twenty-seven year, and while he had opposed uninspired literature, classes, and women teachers over such classes, he felt that valuable time had been wasted, and that he realized now that he had made a mistake in not coming out from among them and taking his stand with the true Church. He expressed his desire to do this, cutting loose from all innovations, that are causing division in the body of Christ. He asks our prayers and also the help of all loyal brethren, that he might spend the rest of his days helping to build up the true Church, both by preaching for the loyal congregations and teaching music, so that they may be better prepared to carry out the command to sing (Col. 3:16, Eph. 5:19). He is well qualified to do both, having a college education, as well as having been engaged in the music work, and preaching the gospel for the past thirty years. We, the under-signed can heartily recommend him to the brotherhood. We hope the congregations will call him for both meetings and singing schools. And may God richly bless him with many more years of life, that he may be able to help stem the tide of digression, winning many souls to Christ, and for himself a crown of life that fadeth not away. To God be all the praise.

Signed:

Tom E. Smith
Fred Kirbo
W. C. Milner
O. C. Mathews

Comment

The foregoing signed statement by the brethren, of Healdton, Oklahoma, is very encouraging, and we thank God and take courage to know that Brother McCormack has come out in the open, letting us know just where he stands on the innovations troubling the church today. Here is our hand, Brother McCormack, and we extend a hearty welcome to you as you take the noble stand for truth and righteousness. May you live long to teach the word of God to many others of our dear brethren in error on these questions. May you be kept busy in preaching the pure gospel and in teaching our brethren to sing God's praises more perfectly and efficiently. We need your able services in vocal music and otherwise. You can be a great factor for good in the music field among the faithful brethren.

I would like to urge the faithful brethren to take advantage of Brother McCormack's ability in vocal music, by arranging with him for a primary or normal vocal music school. I know him, personally, and I heard him instruct in his school at

Ardmore, Oklahoma, and I commend him as a capable vocal music teacher.

While I have not heard him preach, yet I am confident that he is able to deliver good lessons, since he is well educated, having taught in the literary schools of Texas for years, and has much experience in preaching the gospel. Let us call him out, brethren. We need his service, and he needs our friendship, brotherly love, and encouragement.

May God bless you, Brother McCormack, for your courage and faith in turning your back upon error, and coming out publicly and bravely for what you now believe to be the truth. We love you for your honesty and courage, and you may count on us to assist you in any way that we can in our feeble way. Therefore, command us freely.

—Homer L. King.

POPULARITY VERSUS THE APPROVED OF GOD

Popularity is environmental in affecting the development of human behavior in society, and in church affiliations. It has become a great criterion for judging; a standard of judging, or rule or test by which anything is tried in forming a correct judgment respecting it. Popularity has influenced the church of the Lord to do many things that are contrary to His teaching. It is the cause of men giving way to the desires of women in the affairs of the church, which affairs, God has spoken of in plain, understandable terms, belong to the men, and the women are to keep silence. Paul wrote Timothy, saying: "I am writing unto you Timothy, hoping to come unto you shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." Paul's expressions indicate the laxity of the men in allowing women to teach, and also usurp authority over them; otherwise, there is no point in his calling Timothy's attention to the fact that he, Paul, would not permit a woman to teach, nor to usurp authority over men. Paul commanded Timothy to study that he be able to rightly divide the word of truth . . . to show himself approved unto God . . . that he be not ashamed, etc., etc.

All are to do what Paul commanded Timothy to do; that is, study to meet God's approval in everything. God approved and that which is popular with men, have always been contrary one to the other.

Israel's demand for a king, was made for popularity's sake. They wanted to be governed, or judged like the nations about them. "Give us a king to judge us," they cried. "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. (I Sam. 8). God reigned then through His word, as spoken by Samuel. He reigns, even now, through His word as spoken by His apostles, whom He inspired by the Holy Spirit to direct

the affairs of men who would humbly submit to the Kingship of His Son, Christ the Lord. It even provoked the Lord when the Israelites asked for a king to rule over them." I gave thee a king in mine anger, and took him away in my wrath" (Hosea 13:11). The Lord will hold all to account for any scheme, or change made by anyone for the furtherance of the gospel of Christ, that is not in strict accord with His revealed will, whether he be leader or follower. "The blind lead the blind, both fall into the ditch," said the Master.

One must humbly accept the teaching of the apostles on all subjects, if he would be true to God and Christ. Popularity may mean much in drawing the crowd; but remember, the broad way is not the way of God, nor is it the way to God! To incorporate in the church ideas born of men, simply is to say, God's plan is insufficient in the gathering together of people for His name's sake; and such course, prosecuted, is nothing short of open rebellion against God and Christ. Let the church of our Lord be kept pure!

—C. T. McCormack,

1423 Sereno Drive, Dallas 18, Texas.
(more to follow)

WATERS-PORTER DEBATE

The above discussion was conducted at the Flatwoods School house, near Lawrenceburg, Tenn., under a large tent, July 16-19, one session each night.

The disputants were Brethren Ervin Waters, Los Angeles, Calif., and W. Curtis Porter, of Monett, Arkansas. The moderators, or time keepers, were, Franklin T. Puckett, of Florence, Alabama, for Brother Porter, and the writer for Brother Waters. We had nothing to do, except keep time and make announcements.

The Subjects Discussed—Brother Porter affirmed the use of individual cups (drinking vessels) for an assembly of the church (I do not have access to the exact wording of the propositions) the first session, and Bro. Waters denied. I shall not attempt to give all the arguments and Scriptures used, as this would require too much space. Suffice it to say, that Brother Porter followed about the same line of reasoning and arguments as did Bro. N. L. Clark in Clark-King Debate. He tried to justify his use of cups on the ground that Brother Waters uses a plate for the bread. Brother Waters took this away from him, for he had admitted that all incidentals are implied, if necessary, to carry out a command of the Lord, hence he put the plate, cups, etc. in the class of incidentals. Brother Waters showed that while a plate is an incidental not specified, yet the Lord specified "a cup," being mentioned a number of times in the Scriptures and was used by the Savior in instituting the Supper, hence "a cup," a drinking vessel, for each assembly, was a precedent and not an incidental. One significant admission by Brother Porter was that in the Scriptures, "He took a cup," etc. (Matt. 26:27; Mk. 14:23; Lk. 22:17; 1 Cor. 11:25), that the word

"cup" is used literally, meaning a drinking vessel. You will remember Bro. Clark made the same admission. I mention this, especially, because we have some "small-fry" who deny that Jesus used a literal drinking vessel, or that the word "cup" in connection with the Communion ever means a drinking vessel. Learned men, it seems, do not make that blunder. It is useless to say that Brother Porter failed to find his cups in the Bible, and Bro. Waters pressed this point with telling effect.

The second night, Brother Waters affirmed the exclusive use of the unleavened (unfermented) juice of the grape, or fruit of the vine," as the drink element of the Communion. Brother Porter denied. To all of our brethren, who stand for one cup, I am certain that Brother Waters fully sustained his proposition by the New Testament Scriptures and by the scientific analysis of the fruit of the vine before and after fermentation. Brother Porter read from the Jewish Mishna to show that they had fermented wine in the Passover, but Bro. Waters was ready with the Scripture that ruined him here as he referred to Mk. 7:5-9, where the Jews "made the commandment of God of none effect by their traditions," hence the Jews added many traditions, but were condemned, as in Mica, chapters 2 and 3. Bro. Porter finally admitted that he preferred the unfermented and that nearly all of his brethren used it, but that he believed either may be used. Due to the fact that few, if any, of the congregations in that part, or even elsewhere, use the alcoholic wine, there was less interest on this proposition than any other.

The third and fourth nights were devoted to a discussion of the class system of teaching and women teachers. Porter was in the affirmative the third night and Waters the fourth. Much interest was shown on these questions by the audiences. We expected Bro. Porter to show his greatest strength on the last two propositions, but to our surprise it was not so. I believe, his defeat was more manifest on these propositions than even the others. He tried to find authority for the classes in Tit. 2; Eph. 6; Eph. 5; 1 Pet. 2; Heb. 5; Matt. 28:19, 20; but Bro. Waters was ready with the answers, taking everything away from him and turning many of the Scriptures and arguments against him. He admitted that a woman could not teach a class of men, and this was ever in his way in trying to establish his classes or to make an argument stand up. Brother Waters pressed him to tell whether he classified the assembly physically, mentally, or spiritually? It was evident that if he classified them physically, they would be unclassified mentally and spiritually, and so the other ways around, hence no way to properly classify the assembly of the church.

Brother Porter tried to make a showing on Bro. Water's application of Tit. 2:3-5, that the teaching here mentioned for the aged women being in the homes, by saying if the teaching was done in the homes, then the young women who

(continued on page seven)

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING Lebanon, Mo.
HOMER A. GAY Lebanon, Mo.

PUBLISHER

HOMER L. KING Route 2, Lebanon, Mo.
H. E. ROBERTSON, Assistant Phillipsburg, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS 50

Printed by Laycock Printing Co., Jackson, Tenn.

BOOKS

"Favorite Spiritual Songs Number Two," our 1946 song book, containing 187 favorite selections of both old and new songs, is meeting with universal praise from every section of the nation. We believe it is one of the best song books ever offered our brotherhood. Yes, it contains the famous song by Albert E. Brumley, "If We Never Meet Again," which alone is worth the price of the book. It contains songs by a number of our loyal preachers and brethren. The price is, 35c per copy; 3 copies \$1.00; One dozen, \$3.75; 50 copies, \$14.00; 100 copies, \$27.00; postage prepaid by us.

"Favorite Spiritual Songs" is our 1944 song book, same size, general purpose book as the above book, which is in its third edition and still selling. It has been acclaimed by many of our brethren as the best song book they ever saw. Same price as the above book, except in 50 and 100 lots, being \$13.50 for 50 and \$26.00 per 100.

"The Communion" is a neat tract, covering the Communion questions, as pertains to the number of drinking vessels, the unity of the loaf and the manner of breaking it, and the drink element—whether fermented or unfermented; thanksgiving, etc.—very comprehensive; by Ervin Waters. Price 25c per copy; 5 copies, \$1.00; \$2.00 per dozen.

"Clark-King Discussion" is a written discussion by N. L. Clark and Homer L. King, on the number of drinking vessels for one assembly of the church for the Communion. 10c per copy; \$1.00 per dozen.

"Old Paths Pulpit" is a book of 33 sermons and essays by 33 preachers of the Church of Christ, with a brief history and a photograph of each preacher, covering the plan of salvation, Christian living, our relation to Civil Governments, worldly amusements, carnal war, the hair question, Sunday schools, breaking the loaf, cups, drink element, etc., etc. It is printed on high grade gloss paper, cloth binding, and a very neat job. Price is \$2.00 per copy; postage prepaid by us.

Send all orders for the above books to Old Paths Advocate, Route 2, Lebanon, Missouri.

MAINTENANCE OF BRETHREN IN CPS

Church, Wilmington, Calif., by Wm. M. Russell	\$50.00
Church, Carter, Okla., Clyde Middick (2 Months)	50.00
Church, Lees Summit, Mo., Herschel Massie	25.00
Church, Wichita Falls, Texas, W. D. Good-gion	25.00
Church, New Salem, Miss., Hulon Smith (2 Months)	10.00
A. E. Cogburn, DeLeon, Texas	5.00
Total	\$165.00
Balance carried over from last month	2.04
Total	167.04
Amount for one brother (Luke Robertson)	40.00
Balance	\$127.04

Notice, brethren:—Since all but Brother Luke Robertson have been discharged from CPS, if we have been correctly informed, I suggest that you do not send more contributions until the present fund is exhausted. "We are investigating another brother, who has been recommended for contributions, from CPS at Gatlinburg, Tenn., and unless he meets the qualifications for contributions, the above fund will take care of Luke for at least three months longer.

We are very thankful to God for the liberation of all the other dear boys from CPS, and we pray for the discharge of all in the very near future. We are so very thankful that our beloved Brother Robert Rose, of Los Angeles, Calif., is now enjoying his freedom from prison because of his religious convictions.

—Homer L. King.

OUR HELPERS

Below are the names of our helpers who have sent us one or more subscriptions from July 20 to August 20. Many, many thanks to all for the cooperation in assisting us to increase the circulation of this paper. Please, send us a nice list every month. We need the subs. and they need the paper.

Homer L. King—14; Paul Nichols—10; Mary E. Cariker—5; Clarence Kessinger—5; G. H. Turnbull—5; Jesse French—4; Carlos B. Smith—2; Etta Prince—2; Ervin Waters—2; E. H. Miller—2; Victor Lassetter—2; Gayland Osburn—2; Lynwood Smith—1; Billy Orten—1; Emmett Magar—1; Fred Orten—1; E. E. Wright—1; Mrs. L. H. Skaggs—1; David Gorden—1; Grafton Smith—1; Garland Smith—1; Mrs. Lila Phillips—1; Robert Adams—1; Prince Vaughn—1; Samson Franklin—1; J. B. Lasater—1; Abe Young—1; Ferd Roberson—1; James R. Stewart—1; Homer A. Gay—1; Alma Russell—1; C. T. Springs—1; Mrs. C. R. Fancher—1; R. L. Mack—1; Mrs. Robert Lothringer—1; Rollie Smith—1; Roy Arnett—1; Cleo Rakow—1; Total—81.

ACKNOWLEDGMENT

Brother Jesse French, Box 68, Camino, California, sends us a money order for \$40.00, with

the instruction that it is the contributions of the brethren in CPS while at Three Rivers and at side-camps of the same, and that they desire that a part of it be used for subscriptions to the OPA and the balance as we may think proper. Brother French sends us four names to whom they want the paper sent. Now, I suggest that if other brethren from CPS know of any they think would appreciate the paper, that they send me the names and addresses, and we shall use this fund to pay for their subs. There is a balance of \$36.00 left in this fund. Many thanks, brethren.

—Homer L. King.

MARRIED

Boyd-Tucker—United in Holy bonds of matrimony was our young Brother Billy Boyd, who just recently returned from Japan, and found his espoused Sister Irma Tucker faithfully awaiting his home coming. During Billy's absence Irma obeyed the gospel, thus adding to her already charming self, that most beautiful characteristic—consecration and Christian virtue. Solomon says that her price is above rubies. Billy's uppermost interest has always been the church; and we know him to be what one writer called, "The noblest work of God, an honest Christian man."

We all love these young people with that deep, trusting, abiding faith, that can be inspired only by Christian boys and girls. And we pray Heaven's sweetest blessings to attend their home.

Billy and Irma were married in my home on Wednesday afternoon, July the 17th.

—Claude T. Springs.

Osburn-Smith—On Aug. 3, at the home of the bride, I solemnized the rites of matrimony between Bro. Raymond Lee Osburn and Sister Carrie Elizabeth Smith. My wish is that God will bless their life with happiness as long as they both may live.

—Gayland L. Osburn

A New Pamphlet

Brother E. H. Miller, of La Grange, Ga., has sent me a copy of a late pamphlet, of 12 small pages, entitled "Robert Raikes And The Sunday School." It contains some important historical information concerning the origin of the Sunday school, etc. The price is 5c per copy. Order direct from him, 1003 Truitt Ave.

PASSED ON

Wheeler—Brother Edwin Eugene Wheeler, a native of Indiana, was born May 20th, 1873; passed away in Modesto, May 27th, 1946, at the age of 73 years. The church will miss him very much. He had been a member only 3½ years; being baptized by the writer. He lived faithful to the Lord's cause to the end.

He leaves to mourn his passing his wife, Sister Mary Wheeler, of Modesto, a daughter, Mrs. Lettie Moore, of Sunnyside, Washington; two brothers, John V. Wheeler, of Medford, Oregon, and Ralph A. Wheeler, of Modesto; three sisters, Clara A. Arnes, of Cottonwood, California; Rose Eus-

tice, of Eusrice, Idaho; and Betty Nicholson of Riverside, California. Eight grand children, and two great grand children. The writer conducted the funeral service. Our sympathy goes out to the sorrowing ones. But, let us weep not as those that have no hope.

—Claude T. Springs.

Hilton—Mrs. Lillie Hilton was born at Dodd City, Texas, in 1880; departed this life, July 12, 1946, being 66 years of age; having been a member of the Church of Christ for over 40 years.

Survivors are, her husband, T. W. Hilton; a sister, Pearl Fox; a brother, Clarence Fox.

Funeral services were conducted by the writer.

—Clarence Kessinger.

Anderson—Brother A. M. Anderson was born Dec. 14, 1885; departed this life Aug. 11, 1946.

In 1921, Bro. Anderson was united in matrimony to Miss Beulah Adcock, to which union were born five children, all of whom, except one, have obeyed the gospel.

He became a member of the Murphey Ave. Church of Christ in 1942, when he and Sister Anderson came out from the S. S. and cups church.

Brother Anderson leaves to mourn his passing, his wife, five children, three step-children, his mother, three brothers, one sister, seven grand children, and a host of other relatives and friends.

—E. H. Miller.

ITEMS OF INTEREST

Tom E. Smith

Not long ago my son and I had the good fortune to be in the company of Brother Ervin Waters, his father, mother, and Bro. Nelson Nichols. We accompanied them from Wichita Falls to Jacksboro, Texas. This was a very enjoyable and profitable trip for us. Certainly, we are helped or hindered by our associates.

In July, it was our privilege to have my brother, Abe, and his family to visit us. He and I are the two youngest of a family of thirteen children. We have always been pals, but the fact that we both are members of the body of Christ and both interested in the saving of souls by preaching the gospel in our feeble way, makes us even closer than brothers in the flesh.

During Bro. Kirbo's meeting in Healdton, the West Main St. Sunday school church challenged us for a discussion on our differences, suggesting that we secure a preacher to represent our position. We readily accepted the challenge and selected Bro. Ervin Waters to represent the truth, but after considerable delay, we hear that they are calling it all off. Can you feature that?

Brother Clarence Kessinger has just closed a good meeting at Graham, with one baptized and one restored, and the church much edified and strengthened. We are thankful that we have a man like him for the mission work in Oklahoma. The Graham church has seen the mission work in action, and they are now ready to help in the worthy cause. Who else in Oklahoma will see the need and help us carry on the good work?

MEET BROTHER GILLIS PRINCE



Brother Gillis Prince, of Wedowee, Alabama, was born August 18, 1915, in Randolph County, Alabama, and was reared by Christian parents.

Brother Prince obeyed the gospel at the age of 14, soon after which he began to take an active part in the worship of the church. He conducted his first protracted meeting at the age of 18, for his home congregation, with 26 additions. Since that time, he has been occupied in preaching over week-ends, conducting meetings at intervals, working on the farm and in a cotton mill.

Brother Prince is a good speaker, is a good singer, has a pleasing personality which makes friends for him wherever he goes; and he is neat and clean in his personal appearance. In fact, he is an all-around good preacher of the gospel, and he should be able to accomplish much good for the cause of Christ. Concerning his stand on the issues of the day, he speaks for himself. Hear Him:

Where I Stand

"I believe in the Bible way of the work and worship of the church; being opposed to all innovations. I am willing and ready to wage an uncompromising fight against all departures from the word of God and the advocates of the same. I believe in the unity of the worship as follows:

1. Paul said, 'In the midst of the church will I sing praise unto Thee' (Heb. 2:12). Notice that Paul said 'sing' not play. Therefore, I praise God in song.

2. I am opposed to any arrangement or system of dividing the church assembly into classes for the purpose of teaching, with women as teachers over some of the classes, etc. (1 Cor. 14:23-40; 1 Tim. 2:11, 12).

3. Concerning the Communion, brethren, I believe with all my heart that if there is anything more than another, from which man should keep unholy hands, it is the Communion, or Lord's Sup-

per. Certainly all informed men, who are honest, will admit that when the Lord instituted that supper, He used but one cup (drinking vessel). Why then should anyone want to add to or change the Lord's work? Note: "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). Hence, I believe in one cup for each assembly for the Communion. Anytime you find a verse of Scripture that you think justifies cups, the next verse will justify the classes, instruments of music, and sprinkling for baptism, etc. Some contend that the fruit of the vine is the cup—the cup anywhere you put it, or find it, even if it is still in the bottle or jug. But, let them show one law of language that will allow such use of words, rather such misuse of words. A man may be a man anywhere he is found, but he is not a Christian man until he gets into Christ; and so the fruit of the vine cannot be referred to as the cup of the Lord until it is put into a cup and blessed by thanks-giving. Here is work for my cups brethren.

Brethren, may we all cease trying to cover up the truth by such "balderdash" as many have been using to get around the force of God's word. The judgment is coming; eternity is long; Heaven is a prepared place for a prepared people!

4. Furthermore, I believe that we should use the very same kind of bread (unleavened) and the very same kind of drink element (unleavened) that was used by Christ, when He instituted His Supper. When we learn that Christ and His Apostles used the 'fruit of the vine,' they used that which the vine produced, and we all know that the vine does not produce an intoxicating drink. Hence, I am a firm believer in the unfermented juice of the grape in the Communion.

5. Now, brethren, the above is in brief, that for which I stand, and for which I am willing to spend and be spent. If any do not want to support this, or me, because of it; then by the help of God and my brethren, I intend to fight on in the battle for right and the truth. May the good 'Lord bless all who call upon Him out of a pure heart'."

—Gillis Prince, Wedowee, Alabama.

We suggested to Brother Prince that he make an itineration of the faithful churches, covering a number of states, of the Middle West, including Tenn., Mo., Okla., Texas, La., Miss., and Ala., which, I think, will be much help to the brethren and the cause, as well as to let him become acquainted with more of the loyal brethren, and he seemed favorable to the suggestion. I hope this can be worked out for him this fall, at which time he may arrange to spend one or more days with every church that desires to meet him in person and to hear him preach. I suggest that all who desire his services write to me or to him immediately.

I have known Brother Prince for two years, and I learned to love and appreciate him very much. I have much confidence in him as a Christian

gentleman and in his ability as a gospel preacher. I, therefore, freely commend him to the faithful brotherhood everywhere, and I hope the brethren will call him out and use him in the work he is fully qualified to do. May God bless him and his family in the noble stand for truth and righteousness he has openly and bravely taken.

—Homer L. King.

Commended

The innate honesty and integrity of Bro. Gillis Prince have manifested themselves in his actions and in his attitude toward truth. If the use of cups in the communion were right and could be sustained by the Scriptures, he wanted to know it. He has been preaching for years and he has come to no hasty decision on these matters. He prayerfully and deliberately weighed the cups arguments, which he had heard and which he himself had made, in the scales of truth and found them wanting. It was my privilege to talk to him several times while he fought this battle within himself. He was pretty well established in the field; he had monthly appointments and meetings at churches which would drop him if he decided the cups were wrong; he had a family of seven children to support and a car upon which he had to make monthly payments; and he knew it would take time and great sacrifice to become established among us. How I sympathized with him in his struggle! He said to me, "I want the truth above all else." And after he took his stand he said, "I will prove myself to the one cup brethren if I have to pound rocks for a living to do it." I am sincerely hoping that brethren will not let such an one suffer because of their lack of appreciation and support. Let us prove to him and to the Lord that we believe in bearing one another's burdens and fulfilling the law of Christ. He has a good car and a public address system which will be a great help in meetings. He has the spirit of Christ and possesses the charm and courtesy of the old south. I love him and I commend him to you.

—Ervin Waters.

WATERS-PORTER DEBATE

(continued from page three)

were to be taught to be "sober, to love their husbands, to love their children, to be discreet, chaste," etc., would be obligated to obey these injunctions only in the homes, hence could do the opposite in public. But, Bro. Waters turned this on him, by showing that according to Bro. Porter's application of this to public teaching and per his reasoning on its limitations, then the young women would have to obey the injunctions only in public, hence could do the opposite in the homes. This carried weight. It was evident that Bro. Porter's reasoning was faulty, for if he be right, if the teaching be done to an individual on a train, the teaching would apply only on a train, etc. Brother Porter labored hard to establish his classes and women teachers by the Bible, but Bro. Waters did one of the most complete jobs of taking everything away from him, I ever heard in

any debate on this question, and I have moderated for the masterful J. N. Cowan, when he was in the negative on these questions.

The last night, Bro. Waters was in the affirmative on one speaker at a time to the undivided assembly, the women keeping silent in the public teaching. He sustained his proposition by the following Scriptures: Deut. 31:11-13; Josh. 8:33-35; Matt. 13:2; Lk. 4:15; Lk. 5:15; Lk. 8:4; Acts 1:6; Acts 2:14; Acts 2:22; Acts 3:11; Acts 4:31; Acts 6:2; Acts 10:27, 33; Acts 11:25; Acts 13:14; Acts 14:27; Acts 15:30; Acts 17:2, 22; Acts 18:4-19; Acts 20:7; Acts 28:23; Heb. 10:25; and others.

Brother Porter reversed his position the second night. He had contended the night before that the Scriptures authorized his practice, but failing so hopelessly to establish that claim, he took the position the last night that the how to teach, method, arrangement, etc., were only incidental matters, putting their Sunday school superintendents, etc., on a par with a treasurer, building committee, moderators, and other things not specified. Brother Waters had asked a number of times about whether they had Sunday school superintendents, organization, etc. Bro. Porter answered that he was not defending the denominational Sunday school, etc. But, Brother Waters read, from the County newspaper, this advertisement by the S. S. church in Lawrenceburg: "Church of Christ, B. G. Hope, Minister, G. V. Boston, H. A. Mathis, Associate Sunday School Superintendents. Bible School, 10:00 a. m.," etc. Then, Brother Waters read a number of the denominational churches advertisements from the same paper and compared them, showing that about the only difference was that the Church of Christ had gone them one farther—they had two Sunday School Superintendents instead of one. This had a telling effect.

I would like to give many more interesting things that happened, but space forbids that I do it.

In respect to Brother Porter, I consider him one of the ablest men I ever heard in debate. He is shrewd, a good speaker, well informed, well educated, and he knows how to press a point; yet he is kind and pleasant, always wearing a big smile. He was very nice in this debate, which we all appreciated.

Brother Porter's moderator, F. T. Puckett, is one of the kindest and most pleasant men I ever met. He is able, and one of the best speakers I ever heard. His fairness and friendly attitude won for him the love and respect of all our brethren. We shall not forget his Christian demeanor.

In fact, the whole discussion was the most pleasant I ever attended, I do believe. All who know Bro. Waters know that he is a perfect gentleman in a discussion, and he behaved perfectly in this discussion. Contrary to about all other debates I ever attended, there was not heard a harsh word spoken, nor an angry frown seen in the entire debate. All were very nice and friendly on both sides, and all parted as friends

and brethren. If all debates had been conducted on the same high plane, I am sure they would not be in such bad repute today. I have been over anxious for debates, due to the unbecoming attitude of the disputants and others.

This was my first time to hear Brother Waters through a debate, and while I believed him capable, yet he is even better than I thought. May God bless him, and may he ever remain humble. We need him.
—Homer L. King.

WHY I DO NOT BELONG TO A DENOMINATION

Perry B. Cotham

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." (Col. 2:8-10)

Notice carefully this statement: "Ye are complete in him." When one has obeyed the gospel of Christ by doing just what the inspired apostles asked alien sinners to do; when he has heard the gospel and believed it with all of his heart; when he has sincerely and conscientiously repented of his sins; when he has made the confession that he sincerely believes Jesus is the Christ, the Son of the living God; when he has been buried with the Lord in baptism and raised to walk a new life—then he is a saved soul. Likewise he is a member of the church of our blessed Lord, because he has been added to it by God, the Father. "The Lord added to the church daily such as should be saved." (Acts 2:47) Also, Christ said just before he went back to heaven: "He that believeth and is baptized shall be saved." If one does this, he has the promise from God of salvation.

If an individual is saved, he has been added to the church—the church of the Lord Jesus Christ, the one that Jesus built, the one of which he is the head. Moreover, he became a member of that church the very moment he obeyed the Lord and became saved. This was true in the days of the apostles—the very same process that saved a person also made him a member of the church. Therefore, if he is a member of the church, he is in Christ; and Paul says in him dwells the fullness of the Godhead bodily. Thus if the saved man is in Christ, he does not need to join a denomination; he is complete. He has all spiritual blessings, for all such benefits are in Christ. (Eph. 1:3)

Now, if an individual is not yet a member of the family of God, he should not be concerned about this church or that church; but, on the other hand, he should study his Bible and find out what people were told to do to obtain salvation and membership in the Lord's church. On having learned that, he should obey it just as people did during the first century of New Testament Christianity. He may trust in God for the rest. In simply doing this, he has not become a member of any denomination. The church Jesus built is not a de-

nomination. If so, which one? It existed before denominations came into existence, and it can exist today without any of them.

Here are other reasons why one should not be a member of a denomination:

1. The New Testament, man's only guide in the realm of religion, is absolutely silent in regard to all modern denominations. It does warn us against divisions among the followers of Christ, and we should not ignore this divine warning. Our Master said, "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13), and he was talking about false doctrines. Paul, writing to the young man Timothy, said: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17). The Scriptures, said Paul, furnish men unto all good works. Does the Bible furnish information about human denominations? Does it tell how to get into them? Does it contain human names for men to wear? No, it positively does not. Then are denominations a part of "all good works"? Peter said that God hath given to us "all things that pertain unto life and godliness." (2 Pet. 1:3) Since, therefore, God has not given these denominations unto us, it is conclusive evidence that they do not "pertain unto life and godliness."

2. One should not belong to a denomination, because the good Book says: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God." (2 John 9) As long as an individual remains in the teachings of Christ, he has the approval of God; but if he goes beyond that (as he must certainly do when joining a denomination), he does not have God. One absolutely cannot read from the teaching of Christ about different faiths, churches, or denominations. Not once did Christ tell any man to join a denomination. Can you imagine him saying, "One church is as good as another"? Man should abide within the realm of Christ's teaching; he is complete in him and his word.

One should not be a member of a denomination, because the inspired apostles gave no such command. When the apostle Paul delivered his farewell speech to the elders of the church at Ephesus, he told them how he had kept back nothing that was profitable, but had delivered unto them the whole counsel of God. Acts 20:27) Yet Paul did keep back the mentioning of denominations. Thus they must not be profitable; they were no part of the whole counsel of God. If not profitable, therefore, they were surely unprofitable, for they must be the doctrines of men.

3. One cannot be a member of a human denomination, because Christians are told to walk by faith. (2 Cor. 5:7) But faith comes by hearing God's word. (Rom. 10:17) Thus it is evident that a person cannot do a thing by faith unless God's teaching warrants it. This is the meaning of walking by faith. But since the word of God says nothing about this denomination or that de-

nomination, no one can join such an institution and walk by faith. He cannot wear a human name by faith. Neither can he engage in acts of worship ordained by men and claim to be walking by faith. Now, the same writer who said that faith comes by hearing the word of God also said: "Whatsoever is not of faith is sin." (Rom. 14:23) Of course, then, an individual cannot afford to enter into a denomination! You may read, dear friends, every sentence in the Bible from Gen. 1:1 to the last verse in Revelation, and you will not find one word about a denomination, or any instructions on how to become a member of such an organization. What you learn about denominations, therefore, must come from some source outside of the Bible. But what one learns about how to become a child of God—a Christian, a member of the Lord's church—comes from the Bible itself, not from without.

4. All denominations are but sects or divisions among professed followers of Christ, and this is most emphatically condemned in the New Testament. In Paul's list of the works of the flesh (Gal. 5:19-22), factions, divisions, and parties are mentioned along with adultery, drunkenness, and idolatry. Moreover, the Bible plainly says that those who practice such things shall not inherit the kingdom of God. Should one, therefore, spend his efforts in trying to build up a party or a faction when he could obey the simple gospel of Christ and be added to the Lord's church? Friends, this may sound a little harsh to some, but I ask you kindly: Is not this the teaching of the Bible? You must admit it is. Then, for your sake, accept it. (In Gospel Advocate)

From The Fields

George Wright, Box 481, Hoodriver, Oregon, July 18.—We came here from Imperial, Calif., and we have located the little congregation. We are glad to meet Brethren Rush and Horton. We mean to try to get a place in town for the worship. We desire the prayers of the brethren.

J. M. Stevens, Sentinel, Oklahoma, August 2.—Brother Paul Nichols is now conducting a meeting for us, with large crowds and good lessons. Two have made the "good confession" and are to be baptized tonight. Others seem very much interested. Paul is doing fine in the preaching.

Clayton Fancher, Gatlinburg, Tenn., CPS No. 108, August 2.—As I am to be discharged this month, please discontinue contributions to me. I want to thank all for the contributions I have received. I plan to make my home near Davidson, Oklahoma. Only Guy Mallory and Leon Adams, of the faithful, will be left here.

Guy Mallory, Jr., Gatlinburg, Tenn., August 15.—On July 21, I preached for my home congregation, Mallory Chapel, near Spring Hill, W. Va. On August 4, I was with them again, doing the teaching. On the 11th, inst., I visited the church at Spring Hill, and Brother Covet and I divided the time in the teaching service. I was glad to meet Brother Covet. I am sure he will be a great help to any church wherever he may go. When you pray, remember me and the cause.

Roy Arnett, Waterford, Calif., August 14.—We are getting along fine at Waterford. Brother T. F. Thomasson is still with us, for which we are thankful. He is a great help to us. Warren (our son) and Bro. Gayland Osburn returned home from Tenn. and La., reporting a very nice time. We enjoyed our visit to Oklahoma recently and was glad to hear Brother King preach at Ada. Brother Clovis Cook preached for us last Lord's day morning. Brother Ervin Waters is beginning a meeting at Lodi. May God bless you and yours, Bro. King.

Rollie Smith, 4627 Hill Top Drive, San Diego, 2, Calif., July 19.—We still meet for worship each Lord's day, at YWCA building, 10th and C Streets. While the crowds are small, yet we do have unity, for which we are thankful. We are always glad to have the faithful brethren visit us and to worship with us. Pray for us that we may continue in the Lord's work.

G. A. Canfield (colored), Rte. 1, Box 78, Marion, La., August 14.—I preached at four different places in Mississippi, with two baptized and one confession of faults, and others almost persuaded. Due to a call from home to conduct a funeral, I had to close at Brookhaven before we finished. I enjoyed hearing Brother Homer L. King preach while in Mississippi. I am willing to go anywhere I can get to preach the gospel to my race.

Joe Castleman, San Antonio, Texas, August 13.—I began a series of meetings at Marlow, Texas, near Cameron, July 13, continuing until the 28th. One was baptized, one restored, and two confessed faults. I visited Bro. Clarence Snodgrass' meeting at Sand Grove, which I enjoyed. I was at Sabinal, August 10 and 11, and at San Antonio, August 12 and 13. All brethren have been so noble. I go next to Cedar Gap, near Tuscola for two weeks. Pray for me.

G. T. McCormack, 1423 Sereno Drive, Dallas 18, Texas, July 23.—I am happier now in the service than I have ever been since I made that awful departure from the Book. I made confession to that mistake last Saturday evening in a public meeting at Healdton, Oklahoma. I preached for the church at Ardmore on Lord's day morning, and all seemed glad to have me take my stand with them in the truth as it is written. I had a very good singing school at Le Flore, Oklahoma, closing last Friday night.

Gillis Prince, Wedowee, Alabama, August 10.—The church here is doing fine. I have just closed a ten days-meeting, in which seven were baptized and one restored. I held one mission meeting in July, and I plan to hold others. I enjoyed hearing the Waters-Porter debate in Tenn. I think Ervin did a masterful job. I am meeting with much opposition in this part, and I need the prayers. May God help us to run the race, and cease trying to walk it.

W. H. Jones, Rte. 1, Alta Vista, Kansas, July 19.—We had a good meeting with Bro. James R. Stewart doing the preaching. We were glad to have Sister Stewart with him, also Bro. Irving Jones to lead the singing at Moss Springs the first part of the meeting. The Alta Vista brethren came out and agreed on unity according to God's plan, and the meeting was moved into town. We hope this will make us stronger in the faith. All faithful brethren will find a welcome with us. Pray for us that we may keep the unity of the spirit.

Jesse French, Box 68, Camino, Calif., August 12.—I hope to have my discharge by the time this is read, and you may discontinue contributions to me, Bro. King. I want to thank all for sending these contributions, and I want to thank Bro. King for his kindness and patience in sending the checks to us. May the God of everlasting peace be with you always.

L. H. Skaggs, 818 So. 27th, Temple, Texas, Aug. 18.—Brother Homer L. King closed a short meeting for us July 28, in which the seed was sown, and I believe much good done, as the attendance was very good. We were glad to have visiting brethren, from Waco, Belton, Jones Hill, White Hall, and San Antonio. We ask the prayers of all the faithful everywhere.

S. E. Weldon, 1650 Brockman, Beaumont, Texas, August 13.—We invite our brothers and sisters, and especially, our loyal preachers to look us up at 1007 Vermont, Lamar Addition, when in Beaumont. We shall be glad to have you. We received three of the new song books, "Favorite Spiritual Songs Number Two," last week, and they are a fine collection of songs. We are ordering one dozen more for our use. They made a hit with all the members.

Abe Young (colored), Rte. 2, Box 184, Hallesville, Texas, August 9.—The church at Ash Springs, here, just closed a wonderful ten days meeting with 23 baptized into Christ, ranging in age from 11 to 50 years. We have been sowing the seed of the kingdom, which is the word of God, for years, and it is beginning to bring forth fruit. We are earnestly contending for the one way. I am leaving August 12, for Pelican, La., to continue one week. Then I go to Wedowee, Ala., for 15 days, where the Church of Christ is not known among my race. I ask all the faithful to pray for

the success of the work, and all the glory be unto the Lord.

Carlos B. Smith, Route 1, Box 150, Wesson, Miss., August 15.—I was glad to attend three nights of the Waters-Porter debate, which was well attended. All were well satisfied with the defense made by Bro. Waters and the splendid way he handled the truth. We had a fine meeting at New Salem, with Brother Homer L. King doing the preaching. One was baptized. The preaching was well done. He also preached two nights in Brookhaven to the colored brethren, which was highly appreciated by them. Brother King showed that God is "no respecter of persons" (Acts 10:34).

Claude T. Springs, Ceres, California, August 12.—I preached for the brethren at Yuba City, over the last week-end, delivering three sermons. We had good crowds at all services. It was my first time to preach there, but hope I can help them again, as I enjoyed working with these good brethren. Any loyal preaching brother will find a welcome with them. Brother John L. Reynolds and I were there the 4th, but he preached that time. These brethren are worthy of any encouragement we can give them, as they are earnest, loyal, and true Christians. Remember them when you pray. I enclose a subscription for the OPA.

A. E. Cogburn, De Leon, Texas, August 11.—Our meeting was conducted from July 23 to August 4, at Ramsey, by Brethren Fred Kirbo and Barney Welch. The crowds were large, and we had lots of good preaching and singing. The last Lord's day the seats all were full, and about 80 communed. Two were baptized that day. We had visiting brethren, from Belton, Waco, Blanket, Brownwood, Lubbock, and Wichita Falls, Texas. Brother Jesse Broseh preached today and baptized one.

H. E. Robertson, 929 No. Ophir St., Stockton, Calif., July 17.—I attended the Fourth of July meeting at Wichita Falls, Texas, which was certainly a feast of good things—the best of its kind it has been my privilege to attend. I had the privilege of meeting most of the preaching brethren and a goodly number of the leaders of the brotherhood. I am now in a meeting at Cable Ridge, Missouri. I go from here to assist Bro. Arthur Wade in a mission meeting at Eldridge, Mo. Then, to White Hall, Texas, the first Sunday in August. Having sold my farm in Mo., my permanent address is as above.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., Aug. 17.—I was happy to get back home Aug. 13, after having been away for six weeks, during which time I held two meetings and attended the Waters-Porter debate near Lawrenceburg, Tenn., and the July 4th meeting in Texas. The meeting at Mt. Home in Missouri, closed July 14, after one week. We began at Sentinel, Okla., July 28, and continued for two weeks. The members there are to be commended for their zeal. They really advertise a meeting. We had some splendid crowds as a result. The meeting closed Aug. 11, with two baptisms and one restoration. Let us press the battle, brethren.

Amos Phillips, Rte. 2, Portales, New Mexico, July 24.—We have rebuilt our church house, and while it is not completed, we plan to complete it before cold weather. Our little congregation is growing right along. Bro. Fulton gave us a good lesson last Lord's day, and we were glad to have Bro. and Sister Hogland, from Lebanon, Mo., with us, also. We enjoyed being at the all-day meeting July 4, and we hope to make all the others. We are ordering the new song book from the OPA, as we want them before our meeting begins in mid September. We are always glad to have brethren visit us. We live about three miles south of Portales, and our meeting place is located four blocks north of the depot and three blocks east of Lindsey School, in Portales. We meet each Lord's day at 10:30 a. m.

Clarence Kessinger, Gen. Del., Ada, Okla., Aug. 8.—I enjoyed the all-day meeting July 4, also Bro. King's meeting at Ada. We had worship in Sister Poteet's home, in Guthrie, but being unable to get a building, we were unable to hold a meeting. I was glad to attend the debate at Lawrenceburg, Tenn. Bro. Ervin did a fine job, defending the truth. It was the best I ever attended. I have just recently closed a good meeting at Graham, Okla., with one baptized and one restored. I consider it one of the best I ever held. This is a new congregation, that recently took their stand with us for the true worship. I am now in a meeting at Davis, Okla. Pray for me and the work.

W. D. Goodgion, Rte. 5, Wichita Falls, Texas, August 8.—We had a good meeting here, July 7 to 14, following the July 4-meeting, with Bro. Gay doing the preaching. I believe he and his family were appreciated by most all who know them. They are surely good people. We had the pleasure of being with the church at Ramsey, near De Leon, Texas, over the past week-end, where Brethren Kirbo and Welch closed a meeting Sunday night. Two girls were baptized, for which all were thankful. Bro. Jesse James, of San Antonio, and family were there, also Bro. H. C. Welch, of Lubbock, and others were there. We were glad to note the interest manifested by that church.

C. D. Palmer, Rte. 2, Kinston, Alabama, August 13.—Brother E. H. Miller has just closed one of the best meetings we have ever had at Lowery. Seventeen were baptized and a number confessed faults. I have just closed a meeting at Wedowee, Ala., embracing the first two Lord's days in August. The crowds were not as large as we desired, but I never preached to a more attentive group. Two were baptized and two came over from the Christian Church. We were glad to have Brethren Gillis and Foster Prince and Bro. Miller, of La Grange, Ga., for one night. I am to be with the LaGrange brethren over the third week-end. I am glad to hear of the good accomplished in the debate at Lawrenceburg, Tenn. It was enough to convince anyone who heard it, I think.

E. H. Miller, 1003 Truitt Ave., La Grange, Ga., August 13.—We had a wonderful meeting at Lowery, Ala., with 17 baptized and 12 confessions of faults. Very large crowds attended. After this I went to Colquitt, Ga., for a tent meeting, but it rained every day of the meeting, making the roads bad and making it disagreeable in the tent, but in spite of this, we had good attendance. Six were baptized here, including a man 72 years of age, who had been trying to get a preacher to baptize him for the remission of sins (Acts 2:38), but all refused, he said, and he rejoiced to have this opportunity. This is a mission point and we look for others later. I go next to Iowa and on to Kentucky. Bro. Gillis Prince gave a good lesson at LaGrange on "Why We Should Use One Cup." Some of the cups brethren have turned him down for his stand, even though they use one cup. "Consistency, where art thou?"

Gayland Osburn, Gen. Del., Glendale 5, Calif., Aug. 12.—The meeting which Lynwood Smith and I held at the Conway church, La., closed July 14, with one baptism, and that day I preached at the Fairview church. July 17-19, I attended the debate between Ervin Waters and Curtis Porter near Lawrenceburg, Tenn. After which, I attended the meeting at the Fairview church, La., conducted by Ervin Waters, hearing Nelson Nichols preach one time during the meeting. I

preached at the home church, near Linville, La., July 21 and 28, also preaching at the Cheniere, La., church the 28th. August 4, I assisted in the worship at my home congregation, Los Angeles, Calif., and that night I heard both Bro. Ervin Waters and Bro. Rose preach there. I preached August 11, at Glendora, Calif., and also at Montebello with one confession of faults. Correspondents, please notice my change of address.

F. K. Reeves, Marion, La., August 1.—We have just closed a good meeting with Brother Ervin Waters doing the preaching. Two were baptized and the good seed of the kingdom sown. I love Brother Waters for his work's sake. We were glad to have his wife and the young brethren, Gayland Osburn, Nelson Nichols, Warren Arnett, Carlos B. Smith, Sam and Thomas Smith, also Bro. Will Davis one night. All assisted in the singing and otherwise. We were made stronger, and we mean to press on in the work and for the truth. Brethren Lynwood Smith and Gayland Osburn have done some good mission work in Louisiana and Mississippi. They are good workers for the Lord, and we should keep them going in the good work of carrying the gospel to the lost. I am yours in Christ, standing for truth and righteousness.

O. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Aug. 15.—The meeting at Marion, La., closed July 28 with two baptisms as the only visible results. We left there for home, stopping at Temple, Texas, for one day. We arrived home August 1. I was thankful to be back home and to be with the brethren here and to attend the services at the Siskiyou St. congregation the last two Lord's days and Friday nights. I preached there three times since returning home. I was glad to see and hear my old friend and brother John R. Rose who has been permitted to return home just recently. Last Sunday evening we enjoyed a fine sermon by Brother Gayland Osburn at the Montebello congregation. We must labor in all seasons for the Lord and the cause of Christ. "There is nothing better for a man, than that he should make his soul enjoy good in his labor."

William M. Russell, 307 W. 165th St., Gardena, Calif., August 1.—The few who met for worship at Wilmington for about sixteen months have discontinued to meet there, due to Brother Garrison's moving away. We are sending \$50.00 for the faithful boys in CPS camps. Although we have ceased to meet in Wilmington, we desire to help these and others who are in need. We are very thankful to have Bro. J. Robert Rose at liberty again and that he and his family can be together again. He has given several good and stirring lessons recently. We are enjoying good health, but we are in need of spiritual assistance and growth. I ask the prayers of the faithful everywhere. May we all live the gospel we teach—teach by living.

Clovis T. Cook, Rte. 2, Box 10, Lodi, Calif., Aug. 13.—The meeting at Clio, Mo., closed with one baptism. We had many visitors during this meeting. Bro. John B. Hall and family and some relatives were there once. Bro. Raymond Bray and family, and two sisters from Oklahoma City, visited us. Bro. Paul Nichols was with us once. Bro. Reed Chappell, who was in a meeting in Ark., drove up and was with us one day, having to return for services that night. We arrived in Calif. the 3rd of Aug. I preached at Lodi morning and night of the 4th. I preached at Waterford the morning of the 11th and heard Ervin that night and several other nights this week. I go this week to begin a singing school at Los Angeles. I about have all the work booked that I will be able to do by January 1st.

M. Lynwood Smith, Box 893, Healdton, Okla., August 17.—I followed the debate at Lawrenceburg, Tenn., with an eight days meeting at Chapel Grove, with good crowds and good interest. Nine were baptized and one restored. Two families took their stand with the loyal church due to the results of the debate, and some of those baptized stated that they began to see the light at the debate. Brother King came by and preached the following Wednesday night, and one more was baptized. Counting the seven members as a result of the debate the loyal church has experienced a growth of 18 new members. From here, I accompanied Brother King and family

to my home in Mississippi, where he held our meeting at New Salem. It was a very good meeting and we enjoyed it. It was good to hear Bro. King preach again, and it was a blessing to be with him. I am now in a meeting at the Bit Shop, near Healdton, Okla., with good crowds attending. I am laboring with our beloved Bro. Tom E. Smith.

James R. Stewart, 1301 No. 13th St., Waco, Texas, August 13.—I have recently preached at LaGrange, Ga., where I met fine brethren. This is the home of Bro. E. H. Miller, and we visited in his home. He has a nice family. My next was at Love Joy, Pa., then East Ridge, where I established a congregation about 12 years ago. I enjoyed meeting these brethren again. On August 4, I was with the brethren at Spring Hill, W. Va., where the brethren want me to return for some work near there. On that Sunday night, I preached at Huntington, W. Va., to a full house. I was glad to meet old time friends. I also preached one night at Harrodsburg, Ind., where I met fine brethren. I am now in a meeting at Lees Summit, near Lebanon, Missouri, with good crowds.

James D. Corson, Mahaffey, Pa., August 15.—I just closed a meeting at Nanty Glo, August 5, after two and a half weeks, with two baptized and one restored. The meeting ended with a private discussion of the manner of breaking the loaf. There is prospect of a public discussion with the S. S. and cups preacher at Johnstown, Pa. Last Lord's day we worshipped in my home in Mahaffey, and several of the brethren, from Flemington, were with us most of the day. I am booked to spend some time in September at Love Joy, assisting Brother Homer L. King in the work there. From there I plan to go to the Valley, near Flemington, for as much time as we can get in before it becomes too cold to get people out for preaching. I ask the prayers of the faithful brethren everywhere, to the end the Lord may bless the work in this part.

Ervin Waters, 4436 Whittier Blvd., Los Angeles, 22, Calif., Aug. 13—I held a meeting at Fairview, near Marion, La., July 21-23, with two baptized. This congregation is to be commended highly for its growth and its works during the past year. Gayland Osburn, Nelson Nichols, and Warren Arnet were with us in this meeting and were a great help. Aug. 2, I preached at Siskiyou St., in Los Angeles. I worshipped at Montebello on the morning of Aug. 4, and Bro. Rose and I taught at Siskiyou that night. I attended a singing at Orange Cove Aug. 8, and one at Parlier, Aug. 9. Bro. Chester King now lives at Orange Cove and is doing a good work in that section. I began a meeting at Lodi, Aug. 11, with the largest crowd I have seen at that church. I have been enjoying the association of Bro. Clovis Cook the first portion of the meeting, but he leaves tomorrow for other fields of labor.

Ferd Roberson, (colored), Rte. 2, Lawrenceburg, Tenn., July 20.—We must say that we were not forgotten by the brethren in Christ during the Waters-Porter debate, near Lawrenceburg, for one day about 56 of the white brothers and sisters came to our home, among whom was about 15 preachers, and they spoke words of encouragement to us. They will long be remembered by the faithful little church here. There are only eight of us, but we stand for the truth. Bro. Chas. Rawdon was the one who opened our understanding to the truth on the worship. Brother Joe Howard has preached for us three times and Bro. King the second time, and now Brethren Paul Nichols, Clovis Cook, J. R. Stewart, Ervin Waters, Gayland Osburn, Lynwood Smith, Clarence Kessinger, and many others, all spoke words of comfort from the word of the Lord, to show that we were not forgotten. Bro. Fred Orten, our home town brother, was in the midst. We rejoice that the truth was presented to many more in error in the discussion, and we pray that all arrived home safely.

Homer A. Gay, Lebanon, Mo., August 12.—After closing the meeting at Wichita Falls, Texas, July 14th., I went with my wife and son by way of Brownwood and Brady, Texas, and on to Eola, to attend one night of their meeting, beginning Lord's day morning, the 21, at the Lake View Church of Christ in San Angelo. Here we had a wonderful meeting in many ways. I think we had the largest crowds they have ever had, and three souls were restored to the fold. We had many visitors from various parts of the state. Closing there August 4,

I went to Abilene, where I preached Monday, Tuesday, and Wednesday nights at the Church of Christ on South 15th and Oak Streets. I enjoyed my stay with these good folks and one was restored there. I began a meeting at Washington, Oklahoma, yesterday, which is to continue for two weeks. We had nice crowds both yesterday and last night, and we are looking for a good meeting here. After this meeting I hope to go home for a few days, thence to Sulphur, Okla., to begin a meeting September 1, continuing for two weeks; then to Ada, Okla., for a ten nights singing school; then to Dora, Missouri, for a singing school follow by a meeting October 2 to 20; then to White Hall, Texas for my nineteenth meeting with them. May the Lord bless and keep all of His faithful ones.

Homer L. King, Route 2, Lebanon, Missouri, August 20.—During the Waters-Porter debate, near Lawrenceburg, Tenn., we had a very pleasant and profitable meeting one day with the little colored church out in the country. This little church is to be commended for their loyalty and faithfulness. After the debate, I conducted a short meeting at Temple, Texas. While there were no additions, the attendance was beyond our expectations. I was glad to know that they were making plans to build a house for worship in the very near future. They have been meeting for worship in the home of Bro. L. H. Skaggs, 318 So. 277th St. They will appreciate a visit by any of the faithful preachers or brethren. They need encouragement, as they have experienced a hard struggle. I believe, there is still a chance to build up a faithful church in Temple. My next was one night at Chapel Grove, near Lawrenceburg, Tenn. The brethren there were rejoicing over the victory for truth in the debate and over the very successful meeting following the debate, conducted by Bro. Lynwood Smith; nine being baptized and one restored, and another was baptized the night I preached, and two families had come over from the S. S. and cups, with others almost persuaded. Brother Lynwood accompanied me to his home, near Brookhaven, Miss., where I conducted a very enjoyable meeting at the New Salem church. I never preached to a more attentive audience each service, and I never enjoyed a meeting more. It was good to be associated with Lynwood, Carlos, Uncle Nong, and all the other Smiths and brethren in that church again. After this meeting, I preached two sermons to our colored brethren in Brookhaven, which were well attended, and it seemed much appreciated. I was glad to hear Bro. G. A. Canfield (colored), in one sermon at Jerico church, near Brookhaven. It was good, and I wish he could be busy all the time, preaching to his race. Can we not support him in that work? I am now in a series of meetings, near Summit, Miss., where Bro. L. L. Red is striving to build up a faithful church. The crowds and attention have been unusually good, and we hope for some additions. I am scheduled to spend the month of September in Pa., a meeting at Love Joy. You may write me in care of T. J. Shaw, Starford, Pa.

I GIVE YOU TEXAS (By Boyce House)

From my old scrap book, here's a favorite poem, "The Old Man In The Model Church," by John H. Yates:

Well, wife, I've found the model church, I worshipped there today!

It made me think of good old times before my hair was gray;

The meetin' house was fixed up more than they were years ago.

But then I felt, when I went in, it wasn't built for show.

The sexton didn't seat me away back by the door; He knew that I was old and deaf, as well as old and poor;

I wish you'd heard the singin'; it had the old-time ring;

The preacher said, with trumpet voice, "Let all the people sing!"

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. XIX

LEBANON, MISSOURI, OCTOBER 1, 1946

No. 10

BUILDING A CHRISTIAN HOME—No. 10

Leading children into the Church. Parents should know that the gravest responsibility they have in this world is their children. And one of the most honorable things that they can accomplish is to bring their "children up in the nurture and admonition of the Lord." It certainly is sad to see children neglected physically,—dirty, thinly clad in rags, undernourished, uneducated, and so on, but it is a thousand times worse for their souls to be neglected! Regardless of how much money and land I might leave for my children to inherit; how much education I have given them or how high in circles of fame I may help them to go in this life, if I fail to lead them to Christ and into His Church, I have made a miserable failure.

I am faced often with good Christian parents, whose children have been educated and given a good start in the financial world, but have never obeyed the gospel. These parents want me to talk to their children to get them to obey the gospel. Now, these are hard facts, facts that we might as well face: those children of ours were as so much clay in our hands and we have molded them into what they now are. Just today, I have been talking with some parents who have sent their daughter, who was recently baptized into Christ, off to college. There is no loyal congregation where the daughter is, and NOW they are wanting ME to try to get the girl in touch with a congregation. Why did these parents not think of the church first? Don't you think that the parents made the girl think that they thought more of the school than they do of the church?

The evil influences of Satan are strong enough at the best, and children are going to be influenced by some of them, but the parents have the first chance at the children and surely can lead them into the church, if they will start in time. When Hannah prayed for a man child, she "vowed a vow, and said, O Lord of hosts, if thou wilt, indeed, look upon the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then will I give him unto the Lord all the days of his life" (1 Sam. 1:11). She evidently believed that she could have an influence over this boy—and did. In Acts 16th chapter, we notice that Lydia and her "household" were baptized, also the Jailor and his house—"household"—were baptized. The Angel told Cornelius (Acts

10), "He shall tell thee words whereby thou and thy house shall be saved." Paul said to Timothy, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice; and I am persuaded that in thee also" (2 Tim. 1:5). Again: "From a child thou hast known the Holy Scriptures" (2 Tim. 3:15).

If we expect our children to come into the church, we must prove to them that we, appreciate the church. Jesus "loved the church and gave himself for it" (Eph. 5), and we should LOVE THE CHURCH and do all in our power to make of it a success. When we spend more money for cold drinks, tobacco and such like, than we contribute into the Church we are showing the children that we do not think much of the church. When we will go to ten times as much trouble and expense to educate our children than we do to get them to the services of the church and to have them taught the Bible; when we find fault with all of the members of the church; when we allow company, a little muddy road, a little headache, and other such things, keep us away from the services of the church, we cannot expect our children to be very much interested in it themselves.

Parents should always be careful to live in a community where both they and the children can attend the worship. It is far better to live on less and have the influence of the church to help you with your children.

We should talk about the church, its benefits and advantages and blessings before the children. We should go to every service of the church; be a real booster for the church with our time, talent and money. Let the children know from infancy that the church and its work and needs come first with us.

The church needs young folks in it, and young folks need to be in the church. I hear some parents says, "well, I want my children to get through sowing their wild oats and settle down before they come into the church," but Solomon says, "Remember now thy creator in the days of thy youth" (Eccl. 12:1). How much better it is to not sow those wild oats at all!

I do not believe that parents should over-persuade their children nor try to scare them into the church, but it will be easy to LEAD them into the Church if we will always see to it that the church is first with us.

(continued)

—Homer A. Gay.

CHRISTIANITY A HABIT

Cleo Rakow

I have deliberately captioned this little article with a challenging statement. At first glance you may not be inclined to agree, and yet, it is a fact that you may establish the habit of christianity, just as you form any other systematic habit, whether good or bad.

The way to have christianity is to do the things that gain and maintain christianity, and on the other hand, to avoid those things that hold you back in your effort to gain a state of christian love, endeavoring always to say, "Get thee behind me, Satan." The foundation of your christianity habit may be summed up in one single word: "Regularity." Of course, it is perfectly true that there are a few folks with uncommonly resilient constitutions who operate on erratic and irregular schedules and appear, for a time at least, to "get away with it." However, this does not alter the fact that regularity is the firm foundation on which it must build. We should strive to be a Christian regularly. Be present at the Church services, whether it is Lord's Day, mid-week worship, or a business meeting of the members. Of course, this does not mean that we need make a fetish of "regularity." The important thing is to establish a system and hold to it until you have the habit of christianity.

A second important point is to have regular days for visiting the sick, and keep them! Do not forget to help the needy, take care of the widows and orphans, and pray. Never omit prayer!

Now, one final point. If you are to maintain the christianity habit, it is important that you should never neglect a minor temptation to "relax." It is far too easy to disregard this, that or the other persistent symptom with the comforting assurance that "it doesn't amount to anything." The very fact that it does not seem important is reason enough to take it in hand. Do not give "temptation" a "fighting chance" or you may have to fight it in real earnest a few weeks or months hence. You cannot justify the neglect of minor temptations on any score, even friendship. Certainly, it may cost a few worldly friends to stop an early "symptom" dead in its tracks. But the amount you save may be lost ten times over, once that condition gets the upperhand. For the safety and welfare of yourself and your household never neglect, nor ignore any early symptom of Satan sneaking in. When in doubt, see your Bible and heed its counsel.

EARLY COMMUNION SERVICE

Recently the Society received through the kindness of Mrs. Ada Mosher, librarian of the Missions Library, United Christian Missionary Society, a pewter communion set which was used in the First Disciple Church of Hubbard, Ohio, for many years. The church was locally known as the Cornerhouse Church.

The cup was made by Boardman Brothers,

Thomas Danforth and Sherman of Hartford, Connecticut, between 1825 and 1854. The plate was made by Samuel Kilborn of Baltimore who worked between 1814 and 1824. Both are in an excellent state of preservation.

That the service has been preserved was due to the thoughtfulness of Mrs. Richard Minglin and her descendants. Mrs. Minglin (a member of the Cornerhouse Church) rescued the set from the discard before 1904. Her daughter-in-law, Mrs. Isa K. Minglin (now deceased) and her granddaughter, Miss Ruth G. Minglin, Wooster, Ohio, carefully treasured the plate and cup until they were given, for safe keeping to Mrs. Mosher, who received permission from Miss Ruth G. Minglin for them to be placed in the museum section of the Society's archives. They are a valuation addition to our collection.

Comment

The foregoing is a clipping from the "Discipliana," July, 1946, issue. The publication is issued quarterly by The Disciples of Christ Historical Society, Canton, Missouri, Claude E. Spencer, Editor.

We give this clipping to our readers for what it is worth. It further sustains our claims that the use of a plurality of cups (drinking vessels, individual or two or more) is a recent innovation, borrowed from the denominational churches. The above clipping shows that even the Christian (?) Church, before 1900 used one cup, according to their own admission.

Furthermore a study of the works of Alexander Campbell will show to all honest hearts that he endorsed and used one cup in the services in his day. This further confirms the fact that the Church of Christ in many places has drifted from the ancient practice.

Below we are giving you an interesting report on the "Customs In The Assembly Of British Churches," as appeared in the August 6, 1946, issue of the Firm Foundation, Austin, Texas. In which you will note that the writer says: "Many of them believe it should be one cup and all of them use one large cup." Even though they have departed from the Bible way in adopting the Sunday School, etc., we are glad to know that they still cling to the Lord's example in the use of one cup. Here is the entire report:

"Customs in the Assembly of British Churches

Paul Sherrod

In visiting a number of the British churches, we were interested in noting some of the customs that are different from ours. Each Sunday a chairman is appointed to be responsible for the services of that day. (He is usually called "the president," at least until they criticized the American churches for using the expression "the minister" and we questioned them then on "the president").

The president either secures the speaker or, as we understand, will make the talk himself. Few children or non-members come to the morning

service. Although not prohibited, they are not encouraged to do so. They state the worship is for Christians. There is a Sunday School at 2:00 or 3:00 in the afternoon for the children, and a Gospel meeting at night.

The hymns are usually selected before the meeting and the numbers put on a board near the pulpit, but occasionally the president will ask the congregation for a selection.

The service is opened by the leader (president) announcing the song number twice, reading the first stanza, repeating the number, and they all stand while singing (for one song one congregation did not stand). A prayer follows led by the president. Another hymn and a reading from the Scriptures and another hymn (they never say "song"). They don't have a "song leader" but the first stanza is started by one in the audience and they have 100 percent participation by the congregation. After about ten minutes between each stanza all begin the next stanza with the first word. Every stanza is always sung, even if there are six in the song. Most of the hymns are familiar, but since the hymn books contain only the words, one must sing the tune from memory, or by ear. All the churches use the same hymn book, which has over 1000 hymns in it.

Before the communion, the leader makes a talk in regard to the Lord's Supper, and explains that it is for members only, also he may state that the collection is for members only and gifts from others are not acceptable. The collection box is passed. It is partly covered with an opening in the top through which coins, or bills, can be slipped. Then the bread and wine (unfermented grape juice is used) is passed. Many of them believe it should be one cup and all of them use one large cup. After talking and reasoning with a number of the leaders we found the one cup is not a big issue with most of them.

Next comes "the prayers of the church" when volunteer prayers are led by two to four brethren, the one at the table being the last. Then comes the sermon followed by another song. Someone is called on to lead the closing prayer, always followed by the benediction: "May the grace of God, the love of our Saviour and the fellowship and communion of the Holy Spirit abide with us and all God's children everywhere, both now and forever, Amen."

But the audience does not break up at once. All are seated again and remain quiet for a few moments, then some will begin talking to those near them and soon everyone has risen and is greeting friends. They usually remain long talking and visiting with each other.

Mailed From Paris, France."

Our American readers will be glad to know that the Old Paths Advocate is now going to a number of readers in England and Scotland. It is hoped that some, at least, of the brethren over there may adopt the simple worship in full, and that they may give us a report of the same.

—Homer L. King.

"THE LAW OF THE LORD IS PERFECT"

Most of the articles I read in my papers "now days," are "chock" full of generalities. Nothing directly to the point, and in most instances incomprehensible to the average Christian.

It seems to an old Bible reader, most preachers are trying "to whip the devil from behind a stump." Why not come out in plain language and tell what the Bible says on the subject, and quit? In some instances it takes some "big preachers" ten or fifteen pages, and five or six chapters to tell what the Bible says about some simple thing, that any sensible man could put on one page of an ordinary paper.

May be he is just selfish, and wants all the paper to "Explore His Splatterments." He may be over "bombastic," and has the disease called "can't helpits." But, what ever disease he has, I think the editor should give him a good dose of "Blue-Mass."

Some few papers have short, and to the point articles. And they are very popular. How long would it take some of our "long Johnnies" to make the subject of this article "plain"? We take a quotation of the Bible, muddle it up, roll it out, and try to make it into a ball, and it's "so soft, that if the editor should go to sleep while reading it, and drop it, he is apt to put it in tail foremost.

It is a shame to them, and a dishonor to the paper that contains it. But, many preachers become so top heavy, they THINK that the Spirit could not explain things for the "Modern mind," and I have almost come to that conclusion, myself. We are so far from God, and the holy Spirit's teachings, that He has given us over to "hardness of heart, and reprobacy of mind." In an article on "Leadership," in O. P. A., it was intended to portray making of Leaders in the Church, but his model was too perfect. It would take a life as long as mine (88 years), to gain all those things. He had a perfect man physically, mentally, morally, and spiritually. Why did he not give the requirements of an elder as given in 1 Tim. 3? He seemed to be ashamed of the word "elder," and invariably put "Leader." He, and all those who have substituted for God's word, should read, and reread Matt. 10:32,33; Mark 8:38; Luke 9:26, 27; John 12:47, 48; and John 13:48.

Now, please read Ps. 19:7 plus. "The Law of the Lord is perfect converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandments of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether" (v. 13). "Keep back thy servant from presumptuous sins," was David's prayer, why not ours? Our papers are simply full of that kind of articles. We want to dictate to the Lord, and tell Him, "We must have different laws for this Twentieth Century. Those old laws were all right up to the end

(Continued on page six)

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING Lebanon, Mo.
HOMER A. GAY Lebanon, Mo.

PUBLISHER

HOMER L. KING Route 2, Lebanon, Mo.
H. E. ROBERTSON, Assistant Phillipsburg, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

NOTICE TO OUR FRIENDS

Now, that the long winter nights are approaching, when people are naturally given to more reading, it is a splendid time to obtain subscriptions for the Old Paths Advocate. I find the brethren willing and anxious to subscribe for the paper, and I find it easy to obtain a nice list wherever I go for a meeting. All you have to do is just mention the merits of the paper a few times in public, and privately as you may have opportunity, and you will be able to send us a nice list each month. As you help increase our mailing list you help increase your audience for your reports and articles, and besides you are helping to fortify all the readers against the tide of digression in the church. Will you not give it a trial, preaching brethren and others? It will work, for some have tried it and proved it. Remember they need the paper, and we need the subscriptions. Act!

SHALL WE HAVE THE TRACT?

When I started writing the articles on "Building a Christian Home," I had no idea of putting them in tract form. But as they appear from month to month I keep getting letters and cards from different ones insisting that we put the articles in a tract, some have said they wanted a hundred tracts, others have said they are ready to help pay for the tract.

There will be twelve articles in all and they would make about a 32 page tract, and the printers say they will print them for \$109.00 for the first thousand copies and \$39.50 for each additional thousand. Now, if the readers want to pay for the printing of this in a tract I will have it printed and send the tracts (or, the most of them) to those who pay the printing for free distribution. DO NOT send any money to me now, but write and tell me how much you are ready to give on the tract and if there is enough promised to pay for it then we will tell the printers to go to work on it, and if there is not enough promised then we will NOT put the articles in a tract. But if you do want the tract you had better write me, as soon as you read this, as to how much you will pay on it, and then we will let you know if we will print it.

—Homer A Gay.

OUR HELPERS

Here you will find the names of our helpers, who have sent us one or more subscriptions from August 20 to September 20, as received by us, and following the names the number we received. Please, always check this list for your acknowledgment. Many, many thanks to all for their hearty cooperation in helping us extend the influence of the truth as contained in the columns of this paper. Please, mention the merits of the paper wherever you go. Let us send it to more homes that they may be enlightened concerning the danger of digression. Note below:

Homer L. King—21; Homer A. Gay—14; E. H. Miller—9; Carlos B. Smith—5; Mrs. L. N. Byford—4; J. F. Graham—4; C. E. Wilbur—3; C. C. Kessinger—3; Mrs. Jewell Briggs—3; Nelson Nichols—2; Gillis Prince—2; Mrs. James R. Stewart—2; Barney Welch—2; Gayland Osburn—2; Joe Castleman—2; Hazel Brooks—2; Jim Stevens—1; Mrs. Harold Fitch—1; Harry Roberts—1; C. C. Brown—1; J. E. James—1; Clovis T. Cook—1; E. V. Dennington—1; Abe Young—1; Mrs. Elsie Reeves—1; Vernon Sanders—1; Paul Nichols—1; E. A. Newman—1; Lynwood Smith—1; Mrs. Don Laney—1; Total—94.

MAINTENANCE OF BRETHREN IN CPS

Church, Hood River Oregon;	
G. H. Horton	\$ 50.00
Church, Lees Summit, Mo.,	
Herschel Massie	25.00
Total	75.00
Amount to Brother Luke Robertson.....	40.00
Balance	35.00
Balance carried over	127.04
Total Balance	162.04

Notice: Again, I call attention to the fact that but one brother remains in CPS (religious camps), who is receiving contributions now. The brother whom we investigated at Gatlinberg, Tenn., Bro. Leon Adams, we believe, is strictly loyal and worthy, but he is in a Government Camp, and being single, we have not been sending contributions to such brethren. So, it would seem that the present fund above is sufficient for several months without other contributions. We appreciate the liberality of all.

—Homer L. King.

PASSED ON

Melton—Barbara June Melton was born at Ft. Eustis, Va., Jan. 13, 1945; departed this life Sept. 9, 1946. She was the infant daughter of Mr. and Mrs. A. H. Melton, of Healdton, Okla. Barbara was the granddaughter of Sister Lindsay of the Bit Shop church.

May both the parents and grandparents realize that they have a precious jewel, awaiting them on the other side, and as David of old said: "It cannot come back to me, but I can go to it."

—Services by the writer.

Hensley—Sister Susan Saphaira Hensley, wife

of James A. Hensley, of Ada, Oklahoma, was born 1870; departed this life Aug. 30, 1946, being 76 years of age.

Sister Hensley was a godly woman and a faithful member of the loyal church, on West Sixth St., in Ada. She leaves to mourn her passing her husband, six sons, and one daughter. May they ever remember her sweet Christian life and faithful example and follow it. She will be missed in the home and very much in the church.

Services conducted by the writer.

Royal—Sister Mildred Royal was born March 23, 1913; died August 12, 1946.

Sister Royal is survived by three children, James, Leroy, and Gene; her father and mother, Brother and Sister A. V. Smith. Brother Smith is a veteran gospel preacher, having preached for over 40 years. She is also survived by one sister.

Funeral services were conducted by the writer in Ardmore, Okla., and interment was in the cemetery at Graham.

May the above departures remind us of the brevity of life, and may we all prepare for that better Home, the Heavenly Home, where no sickness, pain, sorrow, or death will be known.

—Tom E. Smith.

Nelson—Brother W. M. Nelson departed this life Sept. 5, 1946. He was a faithful member of the Church of Christ, working hard for the true way.

Brother Nelson leaves to mourn his passing three sisters, three brothers, and many other relatives and friends. The church will miss him much.

Goodwin—Brother Henry Goodwin departed this life Sept. 14, 1946.

Brother Goodwin was baptized while he was sick and he never did regain his health, but while he lived he contended for and believed in the one faith.

Both the above funerals were conducted by the writer.

—David Gorden (colored) Wesson, Miss.

Brown—Brother Geo. Riley Brown was born Nov. 16, 1884; passed away August 12, 1946, being 61 years of age.

Brother Brown obeyed the gospel in 1943, being a faithful member of the Cross Hollows Church of Christ, near Cassville, Mo.

Survivors include his wife, two daughters, two sons, and a host of other relatives and friends.

Funeral services were conducted by a Brother Woodward, of Cassville.

—Mrs. Efton Turner, his daughter.

Allen—Brother Henry Grady Allen, of Waco, Texas, was born August 31, 1917; departed this life Sept. 5, 1946, being 29 years of age.

Four years ago, Bro. Allen obeyed the gospel, and has since been a faithful member of the So. 4th. St. Church of Christ, in Waco. He was a useful and willing worker for the Master.

In 1940, he was united in matrimony to Sister

Susie Belle Strait, to which union, one son, Grady Darnell, was born.

Brother Allen's passing was a shock to his family and to the church, as his death came as a result of an explosion in the vault of the building in which he worked, which fatally injured him. He was rushed to the hospital, but to no avail, as he died the next day. He was conscious until near the end, and his family and the church were constantly on his mind.

We believe our loss is Heaven's gain, and while we cannot call him back, we can live so as to go to him.

Brethren Weley Ballard and Cyrus Holt conducted the funeral.

—Leslie N. Byford.

ITEMS OF INTEREST

Tom E. Smith

The Church of Christ in Oklahoma is not merely "holding its own," but it is distinctly on the upward trend. Brother Lynwood Smith conducted a very successful meeting at the Bit Shop, restoring six and baptizing two. The following Lord's day I preached at the evening service, and three more responded—two for baptism and one restored, making eleven in all. At Ardmore, he baptized one.

The church at Ardmore has purchased a lot in a favorable location, intending to build a house for worship in the near future. Any who are able to send them a contribution, will be helping a worthy cause.

I was at Ada, the first Lord's day in September, where I conducted a funeral. Brethren Ray Kessinger, McLemore, Raymond Bray, Ed Menasco, and I assisted in the morning worship.

I preached at Graham last Lord's day morning, baptizing three, then to Sulphur for lunch and singing in the afternoon, and what a good singing and fellowship meeting it was! This was the closing day of Bro. Gay's meeting at Sulphur. We inaugurated plans for a camp-meeting to embrace the July 4 meeting, in 1947. The camp-meeting is to begin in Sulphur, the last Lord's day in June and continue through the first Lord's day in July. The preaching in the camp-meeting is to be done by Brethren Homer L. King and Homer A. Gay. We all know what that means—a lot of good Bible instruction for saint and sinner.

Notice, Oklahoma brethren: The next get-together meeting for mission work in this state is to be the first Lord's day in November, with the faithful church in Oklahoma City. Come on, brethren, let us get behind this work like we really mean to do something. We are told, "Procrastination is the thief of time," and so with the good work, "the night cometh when no man can work." I am yours for more gospel work.

Don't be afraid of wasting time by learning something you are not required to know.

THE EVERLASTING FATHER

C. Nelson Nichols

It was prophesied that Jesus Christ, the Savior, would be called the "Everlasting Father" over 700 years before his birth upon this earth. In Revelation Christ, through the pen of his beloved Apostle John, calls himself "Alpha and Omega," the "first and the last," or the beginning and the end. He was with God in the beginning and according to the Scriptures will be sitting on the judgment seat at the end of time.

There are several titles given Him by the Scriptures, which prove Him to be everlasting and a father with "the government" of his spiritual kingdom "upon His shoulders."

There are three types of power at the head of any government. The first is legislative power, or the power to make laws. The second is executive power, or the power to enforce or execute the laws made. The third is judicial power, or the power to judge according to those laws, which are made and enforced. Jesus Christ was given "all power" in heaven and earth. Let us see how His titles fit in with the various powers He was given.

I. Legislative Power.

"The Lord is our lawgiver" (Isa. 33:22). "There is one lawgiver who is able to save and destroy" (Jas. 4:12).

Christ is our lawgiver. Christ was "a teacher come from God" (John 3:2). The Apostle Paul taught that Christ was a testator and that of necessity He had to die in order to put His testament into force (Heb. 9:16-18). Christ made a will and testament during His three and a half years ministry. He would mention some part of the old law and then say, "But I say unto you . . ." changing the old material law and giving a new spiritual one, which He would put into force after His death, burial, and resurrection. He preached the most beautiful and inspiring gospel sermon in Matthew, the fifth, sixth, and seventh chapters. His parables have furnished sermon material for His ministers and preachers since the apostles. Mothers teach their young children about Christ and his ministry and set Him up as an example for their children. He was the perfect lawgiver and He gave the "perfect law of liberty."

Paul said, "Looking unto Jesus, the author and finisher of our faith . . . let us run with patience the race that is set before us" (Heb. 12:2,1). He was the author and finisher of our faith. If He had not come to earth and made the laws and ordinances of the spiritual kingdom, which was to come when He died, and had He not purchased it with his own blood, we would be unable to save our souls and live righteously in the sight of God.

He is the covenant between God and mankind. (Isa. 42:6; 49:8). He is our deliverer (Rom. 11:26). Even as Moses led the Israelites out of the dominion and slavery of Pharaoh, Jesus Christ is leading His followers (the Christians) out of the dominion and slavery of Satan and sin. He is our prophet and our preacher (Lk. 4:19; Acts 3:22). He is spoken of as "God" many times in

the Scriptures (John 1:1; Rom. 9:5; 1 Tim. 3:16; 1 John 5:20; Isa. 9:6; etc.) Those are some of the designations given to our Lawgiver.

II. Executive Power.

He is called, "The King of kings, and the Lord of lords" (1 Tim. 6:15). Matthew says, "Behold, thy King cometh unto thee" (Matt. 21:5). He is The King of spiritual Israel. He has the power to enforce or execute the law that He gave during His ministry. This power was given from God. (Matt. 28:18).

He is our counsellor (Isa. 9:6). In Him we can find counsel and comfort. He is our governor (Matt. 2:6). He is the "Governor, that shall rule" the "people Israel" (spiritual). Paul taught that He is the "Captain of our salvation" (Heb. 2:10). He is the "blessed and only Potentate" (1 Tim. 6:15). He is the head of our religion. He is the head over the church, the king and governor of our kingdom (Eph. 1:23).

III. Judicial Power.

Power to judge man is in the hands of Jesus. He will judge all men in the end. We will be judged by the word, the truth (Rev. 19:13; John 14:6). He is the word. He is the truth. He is the witness (Rev. 1:5; 3:14). He is merciful and faithful (Heb. 2:17).

It is just and merciful of God to set up Christ as a judge over mankind. Jesus came to this earth and lived among the people. He was tempted the same as you and I might be. He lived in Nazareth a large part of his earthly life, and Nazareth was known to be one of the wickedest cities at that time. Jesus was even tempted by Satan, himself. But, Christ set examples then and at all times that we would do well to follow. When He died He was completely innocent of any sin and no guile was found in Him.

Let us follow Jesus, the Good Shepherd. Through Him we must go to God. He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14).

He made laws we must obey. He is now King and requires us to do His will and to do as He commands, for He will judge us. We must not forsake Him.

Let us always remember: "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of Grace". (Heb. 10:28,29).

"THE LAW OF THE LORD IS PERFECT"

(Continued from page three)

of the 18th century, but WE ARE A DIFFERENT KIND OF BIPEDS."

"Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." AMEN!

One who makes no difference in the Centuries.

—Emmett A. Lowry

From The Fields

J. M. Stevens, Sentinel, Okla., Aug. 20.—We certainly had a fine meeting, with Bro. Paul Nichols doing the preaching. Two were baptized and one restored. The attendance was fine.

G. C. Brown, Rte. 1, Naches, Washington, Aug. 28.—We still carry on the worship in our home in the Bible way. We have been unable to get a building for a meeting. The sects seem to have everything here.

G. A. Canfield (colored), Route 1, Box 78, Marion, Louisiana, September 11.—I have baptized two more here since we had our meeting. The church seems to have taken on new life, and they have a mind to work and to press forward.

David Gorden (colored), Rte. 1, Box 170, Wesson, Miss., Sept. 16.—I held a meeting at Marion, La., Brother G. A. Canfield's home church. Three confessed their faith in Christ and were buried with Him in baptism. I am still in the fight for the right.

Ralph Kitson, Mozier, Illinois, September 15.—The attendance at the Lord's day meetings after Brother King's meeting, last spring, was real good, but recently it has not been so good. I think, we need some more good preaching. We are looking for Bro. King or Bro. Gay to be with us again this fall.

James R. Stewart, Harrodsburg, Ind., September 18.—We had a good meeting at Mallory Chapel, W. Va., with one confession of faults, and the church seemed strengthened. Brethren Buffington, Chan Hill, and Covert, also brethren, from Spring Hill and Huntington, visited us. I begin at Harrodsburg tonight.

G. H. Horton, Rte. 1, Box 257, Hood River, Oregon, August 31.—Brother T. G. Wright and family, of Imperial, Calif., have moved here, and we are thankful to have them. He helps with both the teaching and singing. We trust we may soon have a church house, which is very encouraging to us. We are enclosing a check for the brethren in CPS.

C. T. McCormack, 1423 Sereno Drive, Dallas 18, Texas, September 5.—I returned home last Monday, from Jasper, where I taught a singing school. I am to begin a singing school in Dallas, next Monday night. I am to preach at the 6th St., church, in Wichita Falls, Texas, over next Lord's day. I hope to have a pleasant time there.

Bill Harmon, 1401 Monroe, Wichita Falls, Texas, August 22.—Thanks for the check from the brethren through you. I want to express my appreciation of the contributions I received while in CPS, and I want to thank Bro. King for his trouble and time in collecting and sending to us. I am to begin a series of meetings at Fruitland, next Friday night, continuing over two Lord's days, which is my first protracted meeting. Pray for me.

Clarence Kessinger, Gen. Del., Ada, Oklahoma, Sept. 13.—The meeting at Davis closed with good interest and one baptized. Accompanied by my family, I attended three nights of Bro. Lynwood Smith's meeting at the Bit Shop, which we enjoyed very much. The meeting at Council Hill resulted in two baptized and two restored—the same results as we had there in a meeting five months ago. I go next to Elmore City, where Bro. Lynwood and I will join efforts. Pray for the work.

Jesse French, Jr., Box 514, Chillicothe, Texas, Sept. 10.—I received my discharge from CPS, August 23, and on the 25th I preached at Waterford, Calif., to a good crowd. I preached at Sanger, Sept. 1, and on the 2nd, I attended the all-day meeting at Fresno. I am now attending a meeting at the Carter church, near Davidson, Okla., by Bro. Barney Welch. It is good to be with my home church.

David Gorden (colored), Rte. 1, Wesson, Miss., August 19.—Our meeting was conducted by Brother G. A. Canfield, who well preached the gospel. A most movable gospel preacher preached at four different places in Mississippi, and two made the good confession and were buried in baptism. We want the brethren to know that we are still in the fight, and we say to all the faithful, fight on!

Ervin Waters, 4436 Whittier Blvd., Los Angeles 22, Calif., Sept. 15.—I closed a meeting at Lodi, Calif., Aug. 25, with three restorations. August 28, I attended a singing at Orange Cove. Aug. 30-Sept. 1, I preached at Fresno preceding the Labor Day meeting at that place on Sept. 2. I received a spiritual uplift during this meeting. Sept. 8, Bro. Paul Nichols and I began a meeting at Yuba City in the new church building at that place. The meeting continues with eight restorations and two baptisms.

A. B. Pickle, Route 4, Box 89, Waco, Texas, August 26.—We had a good singing school at the Fourth St. church here, which continued two weeks. Brother Buffington, of Floresville, Texas, did the teaching. He also gave some good lessons in the Bible while here. Brother Joe Castleman was with us the third Lord's day in August, delivering a fine sermon, which seemed to be enjoyed by all. Pray for us and the work of the Lord.

Z. J. Fancher, Rte. 2, Bowie, Texas, September 6.—Our meeting has just closed at Fruitland. We had good preaching by Bro. Bill Harmon, and one obeyed the gospel. The interest in the meetings was good. I plan to move to the Ozarks as soon as I sell out here, the Lord willing. Address me in care of Cleo Fancher, 3105 Buchanan, Wichita Falls, until further notice.

E. V. Dennington, Box 188, Clyde, Texas, September 12.—We worship in Abilene, 15th and Oak, and we like it fine, but we hope to have a church established in Clyde in the near future. We would like to hear you preach again, Bro. King, and possibly, we shall. We enjoy reading the OPA and do not want to miss an issue of it. Regards to you and family.

Gillis Prince, Wedowee, Alabama, September 17.—I have just returned from a series of meetings, near Liberty, Kentucky, which continued for two weeks. This was one of the best meetings I ever held, being the third effort at this place. We had overflowing crowds every night. Seventeen were baptized and six confessed faults. The brethren there said it was the best meeting in the history of the church at that place. We had a singing school in the day time. May God help me to always be worthy of the confidence of my brethren. I am sending two subs. to the OPA.

James D. Corson, Mahaffey, Pa., September 15.—We closed a series of meetings at Le Contes Mills, last Lord's day. I preached the first week of the meeting, and Brother Homer L. King, of Lebanon, Missouri, preached the second week, except for one night, when I preached. Two were baptized and four were restored. I was very glad to be associated with Brother King and to take a seat in his audience and listen to his good gospel lessons. May we ever give to God all the glory. Brother King is now in a series of meetings at Love Joy, and is to continue another week or two.

E. H. Miller, 1003 Truitt Ave., La Grange, Ga., Sept. 16.—I have just returned from Iowa and Kentucky, where I held meetings for the third year. The meeting in Iowa, was a mission point, but was sponsored and attended by the Ottumwa brethren. Five were baptized there. At Mt. Vernon, three were baptized. They asked me to return at both places next year. I am to return to Lowery, Ala., the first part of October. I may visit the brethren in Waco, Texas, sometime in November, the Lord willing. I enclose nine subs. for the OPA.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., Sept. 16.—At this writing I am in a meeting jointly with Bro. Ervin Waters at Yuba City in the new building. The brethren from the new congregation at East Biggs have been in attendance as well as several outsiders. The meeting is a week old and thus far there have been eight confessions of faults and two baptisms. This

meeting is to be followed by a singing school, the Lord willing. Sept. 2, I attended the annual get-together meeting at Fresno, at which meeting the brethren decided on another year of extensive work for the Lord in this state. Brethren let's do more.

Chas. D. Palmer, Kinston, Ala., Sept. 15.—After I closed the meeting at Wedowee, Ala., I went to La Grange, Ga., and preached a few sermons, one being over the radio. I preached to a large crowd at the home church, Lowery, Ala., Sept. 8. Bro. Chatman Grimes gave us a good lesson today. He is rapidly developing into a good teacher and leader. He is sincere and seems to want the whole truth in religious work and worship. We appreciate him. I have received some calls to visit some of the places in Texas, where I have preached, and I may make a tour that way in the future.

Abe Young (colored), Rte. 2, Box 184, Hallsville, Texas, Sept. 3.—Please allow me space to report to the brotherhood, who make it possible for me to be in this part. I began a meeting at Malone, Ala., August 22. It is a new field, and I have found but one sheep, standing for the one faith. My race is certainly in the dark here, as some of them never heard of the Church of Christ, but I am sowing the pure seed. If the white brethren make it possible, we can plant the cause here. I am to be here until September 6, then to Brookhaven, Miss., and on to Marion, La. We have good interest here.

J. C. Waters, Route 2, Temple, Texas, August 20.—Since moving to Texas, I have heard Brethren T. H. Etheridge, H. C. Welch (at Belton), H. E. Robertson (at White Hall), and Brother Homer L. King (at Temple through a series of meetings). I was glad to meet all again and hear them preach. I have preached at Belton and at Temple, too, since coming to Texas. Brother Fred Kirbo is to begin a series of meetings in Belton, August 22. We ask the faithful brethren everywhere to pray for us and the cause of Christ in this part.

W. D. Goodgion, Rte. 5, Wichita Falls, Texas, Sept. 12.—We are glad to know that most of the loyal boys are out of the camps. We had Bro. C. T. McCormack, of Dallas, to preach for us over Lord's day, with a good singing in the afternoon, and a good sermon again at night. Several brethren, from the Carter church were down for the singing. All seemed to enjoy it very much. Bro. McCormack is a good preacher. We plan to have him again. May all pray for him in his stand for the truth. We are very glad to have Bro. Bill Harmon home again. He is a great help to the church here.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Sept. 16.—Brother Clovis Cook taught a singing school for my home congregation re-

cently. On Sept. 1, Brethren Gayland Osburn and Jesse French, and I were with the Sanger, Calif., congregation and aided them in the Sunday morning worship. We were at Fresno the rest of that day, and the next for the Labor Day business meeting. Upon leaving there nearly all the brethren seemed pleased with the business that had been transacted. Sept. 6, 8, I was back with the Siskiyou St. congregation, in L. A., assisting in the services. Bro. Abe Smith, of Azusa, Calif., held a meeting in Glendora, Sept. 8-15. I enjoyed attending this meeting. At Glendora, Sept. 15, I preached in the morning, and in the evening Bro. Smith and I both talked. It seems that the work everywhere is progressing, but that is only as it should be.

Joe Castleman, Rte. 1, Milano, Texas, Sept. 9.—Since my last report, I have been busy sowing the seed of the kingdom. I preached at the Fourth St. Church of Christ, August 18, night service, and I heard Bro. Buffington preach a good sermon at the morning service, same date. I was at Cedar Gap, near Abilene, August 20 to September 2, and in the afternoons at Abilene. Sept. 4-6, I was at the Vaughn St. Church, in Fort Worth. I was with the Ramsey church, near De Leon, 7th and 8th. I had a wonderful trip and the brethren were lovely. May the word of the Lord have free course and be glorified.

Carlos B. Smith, Route 1, Box 150, Wesson, Miss., Sept. 3.—I conducted a series of meetings at Advance, Arkansas, continuing for a week, recently. While we had no additions, yet I enjoyed the meeting very much, and am booked to return next year. En route to Advance, I preached one night at Flippin, Ark. Closing at Advance, the third Lord's day in August, I began at Galena, Mo., that night, and continued until September 1. I shall never forget all those good people I met. It was good to be with Bro. Ennes again and talk about spiritual things. I promised to return to both places next year.

L. N. Byford, 410 Clay St., Waco, Texas, September 8.—Today was an encouraging one for the South Fourth St. Church, here. Brother Cyrus Holt preached at the morning service and at the night service. Two confessed faults at the morning service, and one was baptized at the evening service. The house was full of people at both services. We pray that Christian unity will ever prevail here. We appreciate the manifestation of love in the death of our beloved Bro. Allen. We gathered as one big family at the hospital, in the home, and in the church. He will be missed by all very much.

Gayland Osburn, Gen. Del., Glendale 5, Calif., Sept. 11.—I enjoyed attending a few nights of Bro. Cook's singing school at my home church, Los Angeles, Calif. August 18, I preached twice at San Diego, with three confessing faults, and I preached again for them, August 25. On the

30th, I was with the home church (Friday night services). On Sept. 1, I was with the brethren at Sanger, where I heard Jesse French preach. That night, I heard Bro. Waters preach at Fresno. On the 2nd, I attended the all-day meeting at Fresno. I am now at Delta, Colo., having preached here last Lord's day.

L. O. Jones, Hill Top, Arkansas, Sept. 6.—I was glad to hear the good report by W. H. Jones in the OPA and from others of the good meeting near Alta Vista, Kansas, my old home. I am glad to know that the division that existed between Moss Springs and the church in Alta Vista has been removed, by the confession of faults, and that unity according to God's plan has been adopted. We thank God that the brethren in Alta Vista were willing and did go before the brethren at Moss Springs to make matters right. My prayer is that all may endeavor to keep the unity of the spirit and that everlasting peace may be with the brethren in and around Alta Vista. Brother Clarence Snodgrass was with us through a series of meetings, closing Sept. 1. Two were baptized and the church benefitted by the good lessons. Good attendance and attention continued throughout. We were glad to have Sister Snodgrass and their two sons with us, too, in the meetings. May the blessings of God rest upon all the faithful brethren.

Lee R. Williams, 234 W. Cherokee, McAlester, Oklahoma, Sept. 2.—We are still moving along very well here, however an old Bro. James, who has been with us for sometime, has been going from house to house, advocating the use of fermented wine in the Communion, but I called a halt, by giving a lesson showing that every reference to the use of a drink in the Communion, specified the "fruit of the vine," the "product of the vine," "the juice of the grape." I further referred to the Old Testament Scriptures as: "The new wine in the cluster" (Isa. 65:8); "The pure blood of the grape" (Deut. 32:14). I asked him if a vine produced intoxicating beverage, and he answered, "No." Which, of course, is right. I showed that God gave the law of procreation in, "Let the earth bring forth grass, herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself" (Gen. 1:11). And, thus the grape vine (fruit tree), produces the grape, which contains the juice (unfermented) and seed after its kind, but never the intoxicating wine. Truth will prevail.

Lynwood Smith, Box 893, Healdton, Oklahoma, September 19.—The meeting at the Bit Shop was very enjoyable and profitable. We had good crowds and interest. I baptized two and restored six. Bro. Smith the next Lord's day baptized two and restored one, and since that time two more have come in with them. The church is now in much better condition, as they now have five male members, whereas before the meeting, they had but one male member. We had visiting brethren,

from Oklahoma City, Davis, Sulphur, Ardmore, Healdton, and Bro. Clarence Kessinger and family was with us. I held my second meeting in Ardmore, baptizing one, and I enjoyed the meeting very much. Brethren, from the Bit Shop, Healdton, and Sentinel, visited us. We were very much delighted to have our beloved Bro. C. T. McCormack, of Dallas, with us one night and to preach for us. On the third Sunday afternoon, I attended the singing at Sulphur. It was one of the best. Bro. C. C. Kessinger and I are now in a meeting at Oak Grove School house, near Elmore City, Okla. Bro. Tom Smith and I, with the help of a few brethren, established this church about a year ago.

E. A. Newman, Box 834, Lodi, Calif., Sept. 20.—In company with my family, I left Calif., July 15, to visit loved ones and friends in Missouri. While so doing, I had the pleasure of preaching the gospel at a number of places. I conducted a series of gospel meetings at Cable Ridge, with eleven baptized and four confessions of faults, and I believe, the congregation strengthened by the power of the word. The attendance was much better than expected. In September I returned to Cable Ridge for another week of preaching, with good crowds and attention. I assisted in the teaching services at Lebanon and preached twice for them. I visited Bro. Arthur Wade's mission meeting at Rockey Ridge, Mo., preaching twice on September 13 and 18. Bro. Wade is a good preacher, who is now giving his whole time to preaching the gospel. I learned to love him more as I became better acquainted with him. I am now in Oklahoma, en route to California. I stand for the Bible way in work and worship—vocal music (sing, not play); in the public teaching, male members only, to the undivided assembly; in the Communion, one cup (drinking vessel, with or without handle), containing the pure blood of the grape (Deut. 32:14), "fruit of the vine" (Matt. 26:27), and one loaf (unleavened) for each assembly, from which all break and partake. Let us work while it is day, ever endeavoring to keep the unity of the spirit in the bonds of peace" (Eph. 4:3).

Barney D. Welch, Route 2, Belton, Texas.—For the past two or three issues of the paper I have neglected to report, although I have been busier than ever before; in fact, I can see now that I have devoted too much time away from my family. We preachers, with children, must ever be aware of the greatness of the burden our wife has to bear during our absence. I have been engaged in meetings at Spring Hill and Huntington, W. Va., also Ramsey, Live Oak, Texas, with Bro. Fred Kirbo. I enjoyed the meetings and truly enjoyed laboring with him. I have also held meetings at Houston, Ft. Worth, Eola, Austin, Texas, and am now in a meeting at Carter, Okla. I have truly and sincerely enjoyed the reception and hospitality received at every place. I go next (the Lord willing), to Portales, N. Mexico, Fort Worth again,

McAlester, Okla., and if I have time, to Shreveport, La. Truth must continue to march on. I have learned by my own mistake and the mistakes of others that personal digs at others are detrimental to the OPA and are not at all helpful to the cause of Christ. I am sorry for having participated in a small measure and shall endeavor to refrain from such. As the muffling thunders of the great judgment can almost be heard, I can see the great necessity of our drawing nearer to God and nearer to each other.

Homer A. Gay, Lebanon, Mo., Sept. 9th.—We closed the meeting at Washington, Oklahoma, August 25., with five baptisms, two restored, and two left for the brethren to baptize, and we felt almost sure that others would have obeyed the gospel the last night of the meeting had it not rained us out. In all, I feel that it was a good meeting. We had large crowds at every service, and a real good interest from the start. I believe the congregation is more determined to press the battle for the right. We were very glad to have a number of visitors with us including Bro. Bill Roden who preaches at Washington monthly. I spent a few days at home after this meeting, and enjoyed a good singing at the Lees Summit church one night, and had a short visit with my old Pal, Homer L. King. I began a meeting here at Sulphur, Oklahoma, the first day of Sept., and we have had good crowds at all services. We have baptized three and restored three fallen ones so far, and the meeting is to continue over the 15th. We are having a number of visitors here. Bros. Fred Kirbo, Tom E. Smith and C. C. Snodgrass, preachers, have been with us all of whom we appreciate very much. I go next to Ada, Okla., to begin a ten nights singing school, after which I will probably preach over the week end at Okla. City, then go by home for a day and on to Dora, Missouri, for a singing school and a meeting, where I shall be when you read this. I am very much encouraged by Brothers McCormack and Prince taking their stand with us for the truth. Let us not be weary in well doing: for in due season we shall reap if we faint not. (September 16, from Sulphur)—We closed here yesterday, with three baptisms and five restored. We had visitors from eight congregations and four or five preachers. I go to Ada today for the singing school.

Homer L. King, Route 2, Lebanon, Missouri, September 20.—I closed a good meeting at Red Oak Grove, near Summit, Miss., August 25, with good crowds and attention, and one was baptized. I enjoyed the meeting very much. It was good to be associated with Bro. Red and Lea again. The first Lord's day in September, I preached for my home congregation, morning service, and at Lebanon, evening service, to good crowds at both places, and I enjoyed being with the home brethren. While at home, my old Pal, Bro. Gay, was there for a few days, and we enjoyed a good singing together at Lees Summit one night. En route

to Pa., we visited my daughter, Nola, and family at Camden, Ohio, which we enjoyed. My first effort in Pa. was to preach at Love Joy, Sept. 8, morning service, then to Le Contes Mills that night to continue the series of meetings, begun by Bro. J. D. Corson, a week previously. I continued a week, except one night, baptizing two and restoring four. The crowds and interest were very good. It was my first effort there, and I was very glad to meet the good brethren and to be associated with Bro. Corson again. He is a very agreeable yoke-fellow. We closed there at the morning service, the third Sunday, and I began at Love Joy that night. The crowds and interest have been good, and I am enjoying the meetings very much, with Bro. T. J. Shaw leading the singing and Bro. Corson, assisting in prayer, reading, and otherwise. We are to continue here another week, at least. I have been invited to come to Flemington, Pa., and I would like to do so. Some of those brethren visited us Sunday night. Bro. Floyd Ross was with us over the last Lord's day at Le Contes Mills, and I was glad to meet him for the first time. After the work in Pa., I mean to return to Missouri for some mission meetings and a singing school. May the good work continue in love, and may we ever have the wisdom and spirituality to love the unity of the church better than we love a pet hobby. Our best regards to all my fellow-preachers in the field. I rejoice to read your good reports of the work in other fields. Will you all kindly remember to speak a word for me in your prayers. Please, mention the paper wherever you go. They need the paper and we need the subs. Write me at my home address.

WHAT CHURCH DID CHRIST BUILD?

John D. Cox

Had things remained as they were in the beginning of Christianity upon the earth, one would have never thought of asking, "What church did Christ build?" In those days there was only one religious group identified with Jesus of Nazareth. The enemies of Christianity knew that those who claimed it were united in their efforts to follow Christ. For the followers of Christ to become divided was such an unusual matter that it at once attracted the attention of inspired writers and received proper treatment. (See 1 Cor. 1:10-17).

But, alas! many churches have come into existence through the years, claiming, at the least, to be a part of the system of Christianity. In view of the religious division and confusion on every hand, it becomes necessary for the honest seeker after truth to ask, "Of the multiplicity of churches today, which one did Jesus build?"

1. That Christ is the builder of one church is evident from Matt. 16:18.

"Upon this rock I will build my church." From this statement we learn of his promise to build a church. Therefore, it is entirely within the bounds

of truth to regard him as the builder of a church. Furthermore, he specifies which church he purposed to build—"my church." It was to be the church that was established through his own efforts; it was to be owned by him. It is also evident from his promise in Matt. 16:18 that it was his purpose to build **only one church**. He said, "I will build my church"—not churches. To claim that Christ is the builder of more than one church is to claim that he did that which he never promised to do. To say that he is the builder of a multiplicity of churches with contradictory doctrine, names, and systems of worship is to make him the author of division and confusion. This would be inconsistent with his prayer in Jno. 17:20,21 that his followers might "all be one."

2. Christ is the builder of the church of which he is the foundation.

The scriptures teach that Christ is the builder of his church, but they also teach that he is the foundation of his church. He said, "Upon this rock I will build my church." (Matt. 16:18) The "rock" of which he speaks here is not Peter, but himself. Peter had just confessed that Jesus was "the Christ, the Son of the living God." Jesus tells Peter "Upon this rock (this foundation, bed-rock fact that I am the Son of God—J. D. C.) I will build my church." That there may be no mistake that this is the meaning of Christ's statement we read in 1 Cor. 3:11, "For other foundation can no man lay than that which is laid, which is Jesus Christ." Also, "Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." (Eph. 2:20) Since Jesus is the foundation upon which his church is built, one cannot build upon Christ without becoming a member of his church. Any church which admits that one can plant his hopes upon Christ without becoming a member of that particular church is not the one that Christ built.

3. Jesus built the church of which he is head.

This truth is set forth in the following passages: "And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:22,23) "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." (Col. 1:18) "For even as we have members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another." (Rom. 12:4,5)

Since Christ is the head of his church, one must be a member of it in order to be subject to the authority of Christ. (Col. 1:18) Any church which one does not have to be a member of in order to be subject to Christ is not the church that he built.

4. Jesus built the church which was purchased with his blood.

To the elders of the church at Ephesus, Paul

said: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts 20:28) Three things in this statement emphasize Christ's ownership of the church: (1) It is "the church of the Lord." (2) He "purchased" it. (3) He purchased it "with his own blood."

Since Christ purchased his church with his blood, to receive the benefit of the saving power of his blood we must enter into his church. Any institution of which it is not necessary for one to be a member in order to be saved by Christ's blood is not the church which he built. The average denominational preacher will admit that one can be saved by Christ's blood and not join the denomination for which he preaches. This is a frank admission that such a denomination is not the church of the Lord!

5. Christ is the builder of the church to which he adds the saved.

The second chapter of Acts tells of how Peter preached the gospel upon the first Pentecost after the resurrection of Christ, telling his hearers to "repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2:38) Then we are told that "they then that received his word were baptized and there were added unto them in that day about three thousand souls." (Acts 2:41) The last verse of this chapter tells us that "the Lord added to the church daily such as should be saved." (Acts 2:47) Observe: (1) Those that were saved were "added" to "the church." They did not "join" it. (2) They were added to "the church." This was not a denomination. We have learned that Christ was to build a church: that he is its foundation; that he is its head; that it was purchased with his blood. Surely, the church to which he "adds" the saved is the one to which he bears such a vital relationship! (3) It is significant that in New Testament days the saved were "added to the church," but it is more significant that "the Lord" did the adding. Who can conceive of our Lord adding the saved to a modern man-made religious denomination which calls itself a "church?" Any religious institution of which one may become a member without being added to it by the Lord is not the church that Jesus built.

6. The church that Jesus built serves God in the name of Christ.

"Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3:17) "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4:12) "The disciples were called Christians first in Antioch." (Acts 11:26) "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." The name "Christian"

is the only name which fully denotes our relationship to Christ; our dependence upon him; and our interest in his cause. Any church which insists upon wearing a denominational name for which there is no authority in the word of God at once disqualifies as the church that Jesus built. —(In Truth In Love)

ADVICE FOR YOUNG PREACHERS AND TEACHERS

H. C. Booth

Study, Work, Pray. In all matters be scriptural, logical, and practical. In manner be earnest, sincere, and natural. In sermonizing begin, proceed, and quit. In conduct be pure, exemplary, and consistent. In everything be punctual, kind, and generous. Preach to rich and poor alike. Preach to small crowds with as much vigor as to large ones. Be firm for the right way. Suit no one before God. Never compromise in order to have large crowds. Teach them Bible stories that can raise emotions in the least emotional sinner.

(This was taken from the writings of Bro. Booth when he was the editor of *The Christian At Work*, 1880-1883.)

(Selected by C. Nelson Nichols)

WHAT PRAYER HAS DONE

The lion has been tamed by prayer (Dan. 6:10),
As all who read are full aware,
That Daniel in the lion's den was cast,
And the mouth of the pit made fast.

So that He could not escape (Dan. 6:16),
From what then seemed to be his fate,
But there he with the lions stayed,
And in the lion's den he prayed.

Then with the lions he lies down (Dan. 6:17).
On the cold and damp ground;
Instead of getting any harm,
He from the lions gets warm.

Prayer has quenched the mighty fire,
Yes even men's very attire (Dan. 3:17).
In the flames men have walked
And in the flames men have talked.

Three men into the fire were cast
And the King cries out, "Alas (Dan. 3:21),
Did I not cast three men into the flames?"
And there stands the fourth, the Son of God by name.

Then out of the fire they are called,
And by the King they are high extolled;
Their garments were just the same (Dan. 3:27),
As they went into the flame.

(Selected by L. H. Skaggs)

Bragging is like a lawn mower running over a brick walk; it's noisy but it doesn't cut grass.

—Shamus O'Slattery.

Mrs. Zella Muller 909 Clinton

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. XIX

LEBANON, MISSOURI, NOVEMBER 1, 1946

No. 11

BUILDING A CHRISTIAN HOME No. 11

Encouraging Children. I believe that children should be encouraged to do good things and then they will not have to be corrected and prohibited from doing bad things. A person never climbs so high, nor accomplishes so much in this world, but that a kindly word of encouragement will help him to have a brighter outlook on life. There are many good things that we can see in our children, and we should see them, and let the children know that we see the good. I am afraid the parents make the children think that they never do see any good in them because they always correct them for their wrong doings and never mention the good deeds they do.

Moses, who lead the children of Israel out of Egyptian bondage, and into sight of the Canaan land, said to the people concerning his successor: "But Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage him: for he shall cause Israel to inherit it" (Deut. 1:38). If Joshua needed to be encouraged surely we should realize that our children need encouragement. Again we read, "Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord" (2 Chr. 31:4). Again "And he set the priests in their charges, and encouraged them to the service of the house of the Lord" (2 Chr. 35:2). This comes on down to us today in dealing with our children for we read in Col. 3:21, "Fathers, provoke not your children to anger, lest they be discouraged."

Children are human and not toys, and they come into our homes as pure as the driven snow. There is within every child a desire to do many things that are good, upright, and wholesome, and usually, if we will allow and encourage them in these things the evil things will not be so tempting to them.

Children should be allowed to enjoy themselves at home. As a general rule parents who will not allow their children to enjoy themselves at home, soon find that they are enjoying themselves some where else—and all too often in the wrong kind of company. Those slamming doors, stamping feet, whistling, singing, yelling mouths will be missing from that old home all too soon, anyway. Encourage your children, young and old alike, to bring all the company they want home

with them and enjoy themselves. If they are slamming your doors, playing your radio, thumping on an instrument at home, you know where they are, and that they are not molesting the neighbors, nor into anything that is very bad.

Parents often in trying to look after their children do them an injustice by not allowing them to associate with even good company. Boys and girls will associate with some one at some time and it is far better to encourage them to play with, chum with, and keep company with Christian boys and girls than to selfishly try to make them stick right with you, only to find out later that they are slipping around and going out with questionable characters.

Encourage the children to go to the services of the church—every one of them. If we will make it our business to see that we always go, the children will grow up into the habit. Always have their clothes ready, quit work in plenty of time for them to go. Be sure to never, NEVER, plan any piece of work, visit, nor any thing that would hinder the children from going to church. I have known parents to plan a birthday party for their child at exactly the hour of a church service! This is surely not encouraging them to go to church.

Children should also be encouraged to think for themselves. I find so many parents jumping in and telling the child what to say every time, giving it the answer to every question. Better let the child think for himself, he will have to learn some time in life.

Encourage the child to always be honest and to tell the truth regardless of the consequences. Let him or her know that they can depend on you staying with them, and helping them undo anything wrong that they have done, if they will just be truthful about it.

Encourage them to sing. Make a special effort for them to learn to sing. That is one thing that will bring them to the front in meetings of the church, and will make them realize that they too, can help worship God.

Encourage them to take some active part in the work of the church. Mothers can take their daughters with them to visit the sick. There are many things that they can do in the church in that way if given a chance. Boys should be encouraged to read a chapter in the worship, lead a song, lead a prayer. They will soon be able to

carry on the worship by themselves if they have to do so.

Parents, remember, you can train a plant to lean to the north, south, east, or west by the proper care. But if you turn a tub down over it, it will die. So, give that child some elbow room to do the good that he is capable of doing and wanting to do, and encourage him in everything that is right. "Give them the roses now."

—Homer A. Gay.

(One more to follow)

PREPARING FOR PUBLIC WORK FOR CHRIST

INTRODUCTION—In view of the fact that brethren in general are commanded to "edify one another," and that Paul commands a preacher to commit what he knows to "FAITHFUL men who shall be able to teach others," (2 Tim. 2:2), all faithful men in the church who have any talent at all for public work should try to prepare themselves thus to strengthen the Body of Christ. The following Rules may help:

I. Start public work by reading the Scriptures. This will help to wear away embarrassment. Then one can comment a little, then a little more, etc. A few words of dismissal will open the way for longer prayers.

II. Be sure to have something to say when you talk. One should never try to occupy time when he does not have something in his mind to present to brethren. And it should be definite. Don't ramble from one thing to another. Quit when you get it said. Let all things be "unto edifying."

III. Don't try to occupy 25 minutes, when 5 minutes is about all the time you can interest the hearers. A great mistake is made by leaders, to put up a 5 minute man to occupy 25 minutes. It bores the listeners, and is not unto edification.

IV. Speak distinctly, and loud enough to be heard by all present.

V. Don't slump onto the pulpit. Stand on both feet. If you don't know what to do with your hands, put them behind you.

VI. If you would make gestures properly, watch a little child 5 or 6 years old, when it is not conscious that you are observing, and see the grace in its gestures, and naturalness in its expressions,—and imitate it.

VII. Talk to 100 people just as you would talk to one, except with loud enough voice to be heard by all. When talking on business or any other subject, you look your hearer in the eye, and will probably make natural gestures. Lose yourself, if possible in your effort to get over the idea you are trying to impress on the minds of the hearers.

VIII. Practice at home. Let your wife or parents be your critics, and they may give you suggestions which will help. Remember, this is the Lord's work, and you should give Him your very best.

IX. Quit when through. This is one of the most important suggestions we can make, for many ruin their lesson by making it too long. Better keep the listener hungry than glutted.

X. Systematize your talk. Let the INTRODUCTION state in a few words what you are going to say. Let the BODY of the talk state it fully. Use only one or two good Scriptures on a point, for too many confuse the mind. Illustrate your points if you can, preferably with a Bible illustration or story. Don't make the illustration more prominent than the point you are illustrating. Let the SUMMARY be very short, showing the relation of the points to the whole subject, or theme. Make an APPLICATION for us today—give an exhortation.

XI. State the weak points of your talk first. Conclude with a strong point, or one which applies specially to hearers at that place. One often has to neglect the logical and chronological order, to do this. To conclude with a weak point leaves a weak impression. If expounding a chapter, a verse in the middle may be the best for exhortation, and it can be saved till the last.

XII. Don't try to be funny. There are no jokes in the Bible, and its theme is serious all the way through; and a public speaker on such should honor this. You cannot convert one to the gospel by telling him a funny story, either in the pulpit or in private. A sermon should not be a comic strip in a Sunday paper.

XIII. Don't speak on BIG subjects. Don't talk on the Holy Spirit, the millennium, state of the dead, etc., but confine yourself largely to matters of Christian living which is the most important thing in our Christian life. The doctrinal subjects and big subjects will come when you are better informed. "Little boats should keep near the shore," and most of us are little boats.

XIV. Don't urge a young man to become a preacher largely because he is bright or a good talker. In fact, we should not urge ANY ONE to devote his life to preaching, for there are many hardships and temptations in such a life; and if one is not thoroughly converted, he may sell out to the highest bidder and carry many souls with him to hell. We should throw such an influence around ALL members of the Church, that young men can not resist the call to give their talents to the Lord. I doubt very much whether we should dangle an old age pension before a young man as an inducement to preach. Apostolic preachers had nothing of the kind. Hardships help separate wheat from chaff.

XV. Don't be ambitious to be a great pulpit orator, but only to try to influence in a humble way, as many people as possible to a godly life. Too many brilliant men are not faithful. Moses was a slow-of-speech man, but he never led the people astray; but Aaron the eloquent man, led them away the first chance he got; and this has been an index in general concerning oratory in religion through the ages.

XVI. Keep as close to the Bible as possible in teaching. The leaflet Nuggets of Gold contains hundreds of references to choice, devotional passages, the commenting on which makes interesting and profitable talks to disciples and even non-members. They make good outlines for Bible classes. The new printing of the simplified New Testament contains these references.

XVII. A young preacher would do well to memorize 1 and 2 Timothy, Titus, and Paul's charge to the Ephesian elders in Acts 20, and passages in 2 Corinthians, and other places concerning Paul's sacrifices and courage. His missionary journeys should be to us like our ABCs.

XVIII. Don't flatter a speaker, especially a young man—only encourage him. You may ruin him. If you would say a good word, also counter it with a suggestion or criticism. Even we who are older may be a little weak there ourselves; false teachers by good words and fair speeches deceive the hearts of the simple.

XIX. Be sure your life is back of what you say. Otherwise, hearers will say, He would better practise what he preaches. Paul shows that it is only "faithful men" who shall teach the saints. We may push forward unfaithful men merely because they are brilliant or influential, and we may live to see the congregation go down. When Paul said to Timothy, "Let no man despise thy youth," he meant that Timothy should act in such a way that no one could justly condemn his life.

XX. Be earnest. Some one has said that earnestness is the soul of oratory. Sincere words backed by a sincere life, is bound to bring fruit.

XXI. Paul Should be our Ideal Preacher.—At least every week we should study some in the life of Paul, and try to imitate him as he followed Christ. Too many preachers and other public speakers for Christ, are satisfied to make nice little talks with never a word of reproof or rebuke. They are more interested in pleasing than strengthening their hearers. They are never compelled to answer any accusations against themselves, for they seldom cross any wayward Christian's path. They never stand and fight sin, but compromise with it. They are not stirred when they see the whole world given to spiritual idolatry, nor moved when the church is filled with worldliness. They have no ideal for which they are willing to sacrifice themselves, but they cater to the young and worldly, who would lower the Christian standard of morality and purity. Their fight against sin is an armistice with it. They are as unlike Paul as Quisling is unlike MacArthur. Sir Wm. Ramsey, a noted English archaeologist, who spent years excavating cities of Paul, writes the following summary of Paul's life which I intend to memorize, and think others would do well to do the same:

"In all his letters which have been preserved to us, Paul is absorbed in the needs of the moment, eager to save his readers from some mistake into which they are liable to fall, or have actually fallen—eager to strengthen

them and to move their minds—compelled to answer accusations against himself and misrepresentations of his actions which had endangered his hold on the hearts of his correspondents. He is always, as it were, with his back against a wall, fighting for life against principalities and powers, men and sin.

"SO IT MUST ALWAYS BE WITH A MAN WHO IS NOT AN OPPORTUNIST (compromiser) BUT WHO AIMS AT AN IDEAL. His life must be one long flight, which will not end till he dies, or till he gives up his ideal and falls back into despairing acquiescence in the existing order. But for Paul only one thing was possible. He could not rest; he could not abandon his ideal; he must fight on to the end."—In Pauline and Other Studies.

Oh God, give us humble preachers and teachers and Christians like Paul! Give us more and better elders. We need them so very badly. Please Lord, give them to us, for Thy Church's sake!

(Editorial in Macedonian Call)

"GO YE THEREFORE"

Since the world is dead in sin,
Go ye therefore.
Since the cross has power to win,
Go ye therefore.
Since the Devil and his host
Madly vaunt and ever boast,
Warring to the farthest coast,
Go ye therefore.

Brief the years of mortal life,
Go ye therefore.
Timeless issues end its strife,
Go ye therefore.
Men are passing early, late
Passing to eternal fate,
And the season will not wait—
Go ye therefore.

—Amos R. Wells in Exchange.

GIVE ME THE ROSES NOW

Wonderful things of folks are said
When they have passed away;
Roses adorn the narrow bed,
Over the sleeping clay.
Give me the roses while I live,
Trying to cheer me on;
Useless the flowers that you give
After the soul is gone.
Praises are heard not by the dead;
Roses they cannot see,
Let us not wait till souls have fled,
Generous friends to be.
Faults are forgotten when folks lie
Cold in a narrow bed;
Let us forgive them ere they die,
Now, should the words be said.
—Selected.

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING Lebanon, Mo.
HOMER A. GAY Lebanon, Mo.

PUBLISHER

HOMER L. KING Route 2, Lebanon, Mo.
H. E. ROBERTSON, Assistant Phillipsburg, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

WHY OCTOBER ISSUE WAS LATE

Since about all our help, except the Gays, have moved to California, and Bro. Gay being away much of the time, I have been forced to mail out a number of times this year from wherever I happen to be, when we receive the paper from the printers. Being in Pa. this time, I ordered the papers sent there. The Laycook Printers sent me notice that they were being shipped October 2, but for some reason unknown to me, they were delayed in transit, reaching me at the late date of October 12, and this being Saturday, it was the 14th. before I could get them on their way to Lebanon for distribution from that office.

We are sorry, but it was just one of those things that could not be helped under the circumstances, it seems. Since there is no financial income from the publication of the paper, no one can afford to give all his time to its publication. Therefore, for the present, so far as we can see, it must be done on the side, while the publisher is able to give full time to preaching the gospel. However, since my work in the gospel for the next few months will be mainly in and around Lebanon, Missouri, we hope to get the paper and books to all on schedule.

—Homer L. King.

BOOKS

"Favorite Spiritual Songs Number Two," our 1946 song book, containing 187 favorite selections of both old and new songs, is meeting with universal praise from every section of the nation. We believe it is one of the best song books ever offered our brotherhood. Yes, it contains the famous song by Albert E. Brumley, "If We Never Meet Again," which alone is worth the price of the book. It contains songs by a number of our loyal preachers and brethren. The price is, 35c per copy; 3 copies \$1.00; One dozen, \$3.75; 50 copies, \$14.00; 100 copies, \$27.00; postage prepaid by us.

"Favorite Spiritual Songs" is our 1944 song book, same size, general purpose book as the above book, which is in its third edition and still selling. It has been acclaimed by many of our

brethren as the best song book they ever saw. Same price as the above book, except in 50 and 100 lots, being \$13.50 for 50 and \$26.00 per 100.

"The Communion" is a neat tract, covering the Communion questions, as pertains to the number of drinking vessels, the unity of the loaf and the manner of breaking it, and the drink element—whether fermented or unfermented; thanksgiving, etc.—very comprehensive; by Ervin Waters. Price 25c per copy; 5 copies, \$1.00; \$2.00 per dozen.

"Clark-King Discussion" is a written discussion by N. L. Clark and Homer L. King, on the number of drinking vessels for one assembly of the church for the Communion. 10c per copy; \$1.00 per dozen.

"Old Paths Pulpit" is a book of 33 sermons and essays by 33 preachers of the Church of Christ, with a brief history and a photograph of each preacher, covering the plan of salvation, Christian living, our relation to Civil Governments, worldly amusements, carnal war, the hair question, Sunday schools, breaking the loaf, cups, drink element, etc., etc. It is printed on high grade gloss paper, cloth binding, and a very neat job. Price is \$2.00 per copy; postage prepaid by us.

Send all orders for the above books to Old Paths Advocate, Route 2, Lebanon, Missouri.

OUR HELPERS

Below are the names of those from whom we have received one or more subscriptions to the OPA from Sept. 20 to Oct. 20, and following the names the number received by us. Many thanks to all for their cooperation in assisting to increase the circulation of this paper. Please, let us have a nice list from you every month. Check the following for your acknowledgment:

Homer L. King—15; T. J. Shaw—11; Mrs. Ruth Cohea—10; Ervin Waters—9; Mrs. C. L. Williams—5; Fred Kirbo—4; Carlos B. Smith—4; Gillis Prince—4; James R. Stewart—3; E. H. Miller—3; Mrs. Fred Orten—2; Mrs. Artie Ethridge—2; Mrs. C. A. Allen—2; W. H. Jones—1; Mrs. A. R. McMullen—1; Emmett Offill—1; J. J. Reece—1; W. D. Thornton—1; G. A. Canfield—1; Raymond Bray—1; Abe Young—1; Homer Smith—1; Maude Kennedy—1; Mrs. Pansy Turner—1; Mrs. Nola Milner—1; Total—86.

HOW MANY WILL YOU TAKE?

"Tommy And His Mother," by Brother J. H. Curry (deceased), is a splendid tract or booklet, dealing with first principles, which makes it one of the best to hand out to denominational members or the unconverted, in general, that I have ever examined. The church in Lebanon, Missouri, having come in possession of a copy of this valuable tract, desires to have a reprint made, and if we can order 2,000 or more at one time, the printers can give us a much better price. While we would like to have 500 or more to hand out, we cannot well use 2,000, hence we are submitting

the matter to other congregations and individuals, who may want to join us in the printing of them. The Laycook Printers gave us a price on 2,000 or more which will allow us to furnish them in hundred lots, or thousands, for 10c possibly a little less) per copy. If interested in doing some effective mission work by the printed page, let us know immediately how many you can take, please. The booklet originally sold for 25c per copy, but we are not wanting to make any money on the matter, and we plan to let the brotherhood have them at cost.

Send no money now, but just write us how many you can take.

—C. W. (Bill) Van Stavern,
Box 322, Lebanon, Mo.

Note: I have examined the above tract, and I find it as represented above.—Homer L. King.

MAINTENANCE OF BROTHERS IN CPS

Church, New Salem, Miss., Claude Smith...	\$ 5.00
Balance carried over from last month	162.04
Total	167.04
Amount to one brother, Luke Robertson	40.00
Balance	\$127.04

THE SUNDAY SCHOOL ROUTE

That many hurtful things have crept into the Church of the Lord, no one dare deny. The casual observer cannot fail to see divisions in nearly every congregation. Surely there is a powerful force working among us that is causing destruction of the unity of the Spirit that God's children are to endeavor to keep in the bond of peace. I am persuaded that the divisions are caused not by things written in the Bible, but by teachings of men. As God's ways and God's thoughts are not our ways and our thoughts, and as His ways are holy, and His thoughts true and pure, and the ways of men corrupt, and thoughts of men vain, if we would see the beauties and grandiers of the celestial city of our God, we must walk in God's way and think as he would have us think, as we travel on toward that place of rest.

Man's inventions have always brought about his condemnation, when his inventions had to do with his duty toward God. Read about Uzza in II Samuel 6:6-7; Nadab and Abihu, Leviticus 10:1-2, to learn what God did for those who invented ways by which to do things commanded by him, instead of doing the things just as he said do them. God knows best!

I speak advisedly. Many hurtful, shameful, disgraceful things have come into the Church by the Sunday School Route: Instrumental music, literature imposed on the people that was written and passed on by sectarian committee, women teachers in assemblies of the Church, women writers of things to be dished out in class at Robert Raikes's Sunday School, women dictators as to whom should be chosen as preacher, elder, or what have you? We are no longer a people that

"speak where the Bible speaks, and silent where it is silent."

Millions of dollars are being spent to propagate a thing (Sunday School) that is diametrically opposed to God's plan. If the millions spent for equipping class rooms for the Sunday School, were spent to preach the gospel in God's appointed way, sounding out the Word thru men who have studied to show themselves approved of God, handling aright the word of truth, the whole earth would soon again have heard of the Christ and His love. Let us get back to the apostles doctrine, that we may save ourselves and those who hear us!

—C. T. McCormack,
1423 Sereno Drive,
Dallas 18, Texas.

WARRIORS OF PEACE

Cleo Rakow

"Now is the time for all good men to come to the aid of their country," and every other country. You read all this scientific "fol-fe-rol" that is sweeping the country, yet, if one man out of a hundred in the United States alone studied the Bible diligently, instead of eniac, walkie-talkie, night-sight viewers, recoilless rifles, radar, television, and countless other scientific aids to make the American ground forces, soldiers, superior to any other soldier in the world, the people would forget war and think more of peace.

Every alert male member of the body of Christ should examine himself, and if he is physically and mentally fit, join God's "Ground Forces." When God's soldiers display their cognition, there is more to their accuracy than meets the eye. Back of them is the world's greatest aggregation of "scientific research"—the Bible. It takes hard work, both physically and mentally to "search the scriptures daily," and become a teacher of the Word.

So, let the rest of the world split the atom. Let us split our time between learning and teaching.

DEATH

By Mary Jean Benford

Death comes in many ways,
On sunny, dreary, and rainy days.
It comes to all, the happy and gay,
But it is much friendlier to the old and gray.
When we are young, we seldom dread,
But think of death as a little thread
That passes among the strangers and friends
But often, too often, that little thread bends
And touches some loved one dear,
For it is then that we start to fret
It is now too late for them to fret
Over the things they should regret.
For everyone knows that God only saves
By the good things in life and not in the graves.
Marion, Louisiana

From the Fields

Clarence Kessinger, Gen. Del., Ada, Oklahoma, October 14.—Brother Lynwood Smith and I conducted a series of meetings at Oak Grove, Okla. Recently, I preached for the new congregation at Garr Corner, near Ada. I am now in a mission meeting at the Rody School house. Pray for me and the work of our Lord.

Raymond Bray, 2417½ NW 16th. St., Okla. City, Okla., Oct. 14.—The church here is doing as well as could be expected. I believe, we are gaining some. Oct. 6, I was at Healdton and assisted in the lesson. Oct. 13, I was at Stroud and gave the lesson. Though the church is small, they are holding on, and I believe, will grow in time.

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., Oct. 11.—Sept. 15, I preached at Delta, Colo., and the next Lord's Day I took part, giving a lesson, in the worship at Bro. McKaig's home, near Vista, Calif. Since then I have enjoyed being at my home congregation embracing three Friday night services and two Lord's Days. In which time I gave lessons at two Friday night services and in the worship one Lord's Day, and preached with Bro. Rose one Sunday night. I heard Bro. Ervin Waters and Bro. Rose preach Sept. 29.

T. J. Shaw, Starford, Pa., Oct. 16.—Our protracted meeting, conducted by Brother Homer L. King, closed Oct. 6. There was one baptism and one restoration. Bro. King "hewed to the line and the plummet," regardless of where the chips fell, and I feel that much good was accomplished. Bro. J. D. Croson assisted in the meeting during the last week. I enjoyed this meeting very much and would like to have Bro. King with us sometime in the future (D.V.).

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., September 23.—I went to Marion, La., Sunday, and preached at the new congregation, established by Gayland and Lynwood. I was at Hammond, La., a week ago, where I had a private discussion with two Mormon elders (?), and at the conclusion, they admitted they could not meet the arguments and would have to study more. I told them not to study to get around the truth, but to accept it. I go next to Huntington, W. Va., for a meeting.

Jim Stevens, Sentinel, Okla., Oct. 7.—The church here is doing fine. On Sept. 29, Brethren Lynwood Smith and Tom Smith and his family were with us over Lord's day. Both preachers took part in the morning lesson, giving us two good sermons. Bro. Lynwood stayed over a couple of

days, preaching Monday and Tuesday nights. One confessed faults. We certainly did enjoy Lynwood in our home, and we hope to have him again soon. A Bro. Rogers, from Austin, Texas, was with us last Lord's day. Bro. Dean Hopkins, from the City, was also with us, which we enjoyed.

W. H. Jones, Rte. 1, Alta Vista, Kansas, Sept. 22.—We were glad to have Bro. Fred Kirbo with us for eight nights, embracing two Lord's days, with Bro. Tom F. Gage, of Okla., leading the singing throughout the meeting. Two were baptized. We had visitors from Harvyville, and Junction City, Kansas. We have good interest at all meetings, and the church continues to grow in number and faith. A welcome is extended to all the loyal passing this way. "May the grace of our Lord Jesus Christ be with us all."

L. L. Red, Summit, Miss., Oct. 18.—I think, we had the best meeting we ever had, in August, with Bro. King doing the preaching. We certainly enjoyed having him and his family in our home. If there ever was a time that we need good preaching and good living the gospel, it is certainly in these days, for it will take the best we can do to hold this old rocky world down. I certainly hope you have the best of success in your work, Bro. King. and don't fail to let us know, if you fall short in support.

C. T. McCormack, 1423 Sereno Drive, Dallas 18, Texas, Oct. 15.—I was with the brethren in Wichita Falls last Lord's day. I am to do the preaching in a series of meetings there, beginning Friday night before the first Lord's day in November, to continue over the second Lord's day. I am looking for Bro. Tom Smith to visit us in this meeting. I may go to the Carter, Okla., church for a meeting this fall. I began a singing school last Monday night, at Lisbon (a suburb of Dallas), but I am meeting with opposition from the S. S. group, especially a preacher of that persuasion.

Tom E. Smith, Box 893, Healdton, Okla., Oct. 18.—Since my last report to the OPA, I have preached at the Bit Shop congregation. Brother Lynwood Smith and I were with the faithful congregation at Sentinel, Sept. 29, preaching for them over Lord's day. We found them still working faithfully for the cause of the Master. I was with the brethren at Washington last Lord's day, for the first time for several months, but I found them continuing in the faith as before. They were still talking of the good meeting they had last summer, Bro. Gay doing the preaching.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., October 16.—The meeting at Yuba City, in which Bro. Waters and I preached alternately, closed Sept. 22. The results were fourteen confessions of faults and three baptisms. After the meeting I taught a singing school, which began Sept. 30 and closed Oct. 8. During the school I preached Oct. 6, and four confessions resulted.

Oct. 9, I preached for the brethren for the last time. At present I am on my way home to spend a few days before beginning a meeting near Merced. Sometimes the going seems hard, but, brethren, let's keep pressing the battle in Jesus name. We cannot lose!

James R. Stewart, 1301 N. 13th., Waco, Texas, Oct. 12.—The meeting at Harrodsburg, Ind., closed without additions, but I believe much good was done. I enjoyed the hospitality of all the good brethren, and they asked me to return. I am now at Lees Summit in a good meeting, with two baptized, and we hope for others. Brethren, from Lebanon and other places have attended. Bro. Wade was with us two nights. I was glad to meet all again. My next meeting will be at Drury, Missouri, after which I am to return to my home in Texas. I am sending subs. to the OPA with this.

Abe Young (colored), Hallesville, Texas, Oct. 10.—I have now come off the field, as I am a farmer and must provide for the home and the church. I am the only elder in Harrison County (white or colored) and the opposition have gotten on me with both feet, but I am trying to work up a public debate. If he is colored, Bro. G. A. Canfield and I will handle it, and if he is white, Bro. Ervin Waters and Bro. King will handle it. I just had to close my last meeting a week too soon, due to my wife having to go to the rescue of our daughter in L. A., Calif. If Bro. Canfield or I can get another chance there, we should be able to establish a church without the S. S. or cups. I had to pay my board most of the time while there. Yours for unity.

Ervin Waters, 4436 Whittier Blvd., Los Angeles 22, Calif., Oct. 14.—Bro. Paul Nichols and I held a meeting at Yuba City which resulted in over a dozen restorations and baptisms. Sept. 22, Bro. Clovis Cook and I preached a double-header at Waterford. Sept. 29, I worshipped at Siskiyou and that night Bro. Rose and I both preached. Oct. 2, I went to El Centro where a division had occurred on the cups and bread breaking and worked from house to house for several days. I met Bro. Ford Copeland, a cups preacher, in private discussion there concerning our differences. Oct. 6, I preached twice with one restoration. Oct. 7, I attended a business meeting at Lodi. I visited the singing school at Orange Cove conducted by Bro. Cook, and Oct. 11, I taught at Fresno. Oct. 13, I began a meeting at Fresno. I go next to Waterford and Arvin for meetings, the Lord willing.

E. H. Miller, 1003 Truitt Ave., La Grange, Ga., Oct. 14.—We have just closed another good meeting at Lowery, Ala. While there were no baptisms, we had eleven confessions of faults, and the attendance was good throughout the meeting. This is where I baptized 17 in July, and they are holding out fine. The most of the teaching this time was directed to the church, as it was a busy time, and not many outside the church would come.

They ask me to return next summer for another meeting. They are blessed with good song leaders and good teachers and some preachers, as this is the home of Brethren Reynolds, Palmer, and Grimes. Bro. Grimes is young in the work, and I understand that others are developing their talent. The Lord willing, I am to be in Waco, Texas, for a meeting Nov. 6-17, as Bro. Gillis Prince could not make the appointment. Then, I plan to be in Joplin, Mo., in February or March for about three meetings.

Homer A. Gay, Route 2, Lebanon, Mo., Oct. 14.—The meeting at Sulphur, Okla., closed Sept. 15, with an all day meeting, lunch in the park, and a wonderful singing in the afternoon. Members from Healdton, Oklahoma City, Sentinel, Ardmore, Davis, The Bit Shop, Graham, and possibly others, whom I do not recall, were with us. Brother Tom E. Smith, Lynwood Smith, Clarence and Ray Kessinger were preachers present. Three were baptized and five were restored. Sept. 16, I began a singing school at Ada, Okla., continuing ten nights, preaching Lord's day and night. From Ada I went to Oklahoma City, preaching over Lord's day, Sept. 29. After two days at home I went to Dora, Mo., for a singing school, beginning Oct. 2, closing Oct. 12. At this writing, I am in a meeting at Dora, which is to continue through Oct. 20. I am to begin a meeting at White Hall, Texas, Oct. 26, then to Sulphur, Okla., for a singing school, beginning Nov. 12, continuing over the 22nd. The fields are white unto harvest, but the laborers are so few in some places.

T. R. Chappell, Box 5338, Sonora, Texas, Oct. 8.—I have experienced a very busy summer in the gospel field. My first effort was at Jerusalem, Ark., where I baptized one, and we had a very good meeting. We love the brethren in that church. I was happy to meet again our good brother, Dr. McMullen and his good family. We have a good church there. My next was with the Maple, Ark., church, being my second meeting with them. We had a fine meeting, with two confessions of faults. The church there seemed in much better condition to work, in spite of the opposition facing them. I went next to Sabinal, Texas where one was baptized, and much interest manifested. We continued two weeks here, and the church seemed to take on new life. As you will note above I have moved to Sonora, Texas, and I hope to establish a loyal congregation here in the near future. (Should anyone know of any loyal members in or around this place, please contact me immediately. I shall continue my monthly appointments as in the past. I preached for the Lake View church, San Angelo, last Lord's day, with a fine crowd present.

Homer L. King, Route 2, Lebanon, Missouri, October 21.—I closed a series of meetings at Love Joy, near Commodore, Pa., October 6. I baptized a fine young man, who desires to make a leader in the church, and one was restored. As I became

better acquainted with the good brethren there, I learned to love them more, and I enjoyed the work. I was glad to become better acquainted with Brother Tom Shaw, who is a pillar in that church. I was very glad to have Bro. J. D. Corson assist in the meeting the last week. I learned to love and appreciate him very much. He is much help to the brethren in Pa. From Love Joy, we went to Flemington for a week, which I enjoyed very much. It had been nearly nine years since I had seen the brethren in Pa. I am glad to know that we have, at least three churches in that part, who are still contending for the "faith once delivered to the saints." I preached every day for 43 days while in Pa.; thanks for the good health. I am sorry we could not visit other congregations en route home, as we had hoped. I was with the home church, Lees Summit, last Lord's day, giving a lesson at the morning worship; then preached for the brethren in Lebanon on Sunday night. I am to begin a series of meetings with the Lebanon church Oct. 23, to continue over the first Sunday in November. I shall be busy in meetings and singing schools the remainder of the year; the Lord willing.

Lynwood Smith, Rte. 1, Box 150, Wesson, Miss., Oct. 19.—Brother Clarence Kessinger and I held a meeting at Oak Grove, near Elmore City, Okla. I enjoyed the meeting and the pleasure of working with Bro. Kessinger. Some of the brethren at Healdton cooperated nicely in the work, among whom was Bro. Tom Smith, who was much help. Upon special request, he delivered a good sermon one night. I left before the meeting closed, but I understand we had visible results. One Lord's day, we had all-day services, singing in the afternoon, and lunch at the noon hour. This was an outstanding feature of the meeting, as we had visitors from Healdton, Bit Shop, Ardmore, Davis, and Sulphur. I accompanied Bro. Tom Smith and family to Sentinel, Okla., where we preached over the week-end, and I remained several days, preaching. I never enjoyed a visit more. One was restored from the digressive brethren. From there I went via Davis, preaching one night, en route to Bro. Tom Smith's home, where I visited several days before returning to my home, after preaching again at Ardmore and at the Bit Shop. Recently, I made a trip in company with Bro. Thomas Smith of Wesson, Miss., to Marion, La., where I preached once, baptizing one, and I preached at the new congregation at Conway, La., which we established last spring in the mission effort. I am to begin a meeting at Richland, Mo., the second Lord's day in November.

VIEWS AND REVIEWS

I will affirm, and without the least fear of being refuted, this: The Scriptures teach that the body of man is mortal. Will any Adventist affirm the same thing of the spirit? Now read his awkward, vain effort at argument:

"And every, living substance was destroyed which was upon the face of the earth, both man,

and cattle, and the creeping things, and the fowl of the heavens; and Noah only remained alive, and they that were in the ark." Gen. 7:23.

This passage completely answers the assumption that the real man is immortal. The text is historic and must be taken literally.

By an ingenious method of reasoning many plain passages of Scripture are made to assist the lie of the serpent, "Ye shall not surely die." But this passage is fortified most strongly. It will not do to say the body only and not the soul is spoken of in the above text, for it says "every living substance was destroyed" and immaterialists say; "the soul is a living substance; then according to the text the souls were destroyed by the flood.

But our text goes deeper yet; it says "Every living substance was destroyed, both man and cattle, and the creeping things, and the fowl of the heavens."

The word destroy is made clear, in the passage by adding, "and Noah only remained alive and they that were in the ark." Hence destroy is the opposite of remaining alive. And verse 22 says "All in whose nostrils was the breath of life, of all that was in the dry land, died," therefore man is mortal. —(Present Truth Messenger, Nov. 30, 1933)

Reply

In James 2:26 we read, "The body without the spirit is dead." And since "destroy is the opposite of remaining alive" in Gen. 7:23, as he admits, therefore it was the body that was "destroyed," not "remaining alive."

Again: "A substance is a kind of matter." But the "spirit" is not matter. Therefore, the "spirit" is not included in "every living substance" in Gen. 7:23. And moreover, no "immaterialist" believes or says that "soul," when used in the sense of "spirit," is a "living substance." But "soul" may denote "the animal body—dead or alive." In that sense it may be "a living substance."

Denying the "spirit," as did the Sadducees (Acts 23:8), is what makes one a materialist. And consequently all other materialists logically deny the resurrection, as did the Sadducees, no matter what they may claim to the contrary. The Pharisees confessed the "spirit" (Acts 23:8), and consequently "the resurrection. And it was on this account that Paul could say after he became a Christian "I am a Pharisee." (Acts 23:6) And when Christ pointed out to the Sadducees, in proof of the resurrection, that God could say, even in the time of Moses, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," and yet be "not the God of the dead, but of the living" (Mt. 22:23-33), they saw their materialism vanish and the resurrection an assured reality from the Scriptures they admitted to be from God, implying the "spirit" of man.

The man who dies, having no spirit, can have no resurrection any more than there can be wheat from a grain that dies, having no germ to survive. (I Cor. 15:35, 36, 37; John 12:24) And if the grain can be said to "die"—and it is

so said—while the germ survives, it can be said that Adam, or Christ, or any others "died," and yet the spirit survived.

The "soul," in the sense of "spirit," survives death. "And fear not them that kill the body, but are not able to kill the soul" (Mt. 10:28). And when the body is killed, the man (Adam, Christ, or any other) is said to "die." And no man that believes this, believes "the lie of the serpent, Ye shall not surely die," nor the falsehood of the man who says he does.

Now, affirm: The Scriptures teach that the spirit of man is mortal. And I will deny it. Will they do it?

—H. C. Harper.

COME YE OUT FROM AMONG THEM

R. C. Walker

The above statement was made by the prophet Isaiah and may be applied to the people of God today, even as it is by the apostle Paul in 2 Cor. 6:17. It is well that an examination be made to learn the whys and wherefores of the necessity of coming out from among them. With reference to Christians the statement would apply to coming out of the world and from among sinners, that is, we should not participate in the world and worldly doings.

The ways of the sinners and the way of the Christians are in contrast with one another. The church is in the world, and must be busy about converting sinners to Christ. When the world gets into the church, a situation which displeases God has been developed. In spite of this, evidence is abounding on almost every hand to show that some give little heed to God's desires in the matter of living. Man must realize that God has laid down the conditions of acceptable obedience and the standard of Christian living. We accept it and obey with the blessings of God coming upon us as a result. We refuse it and incur the displeasure of the Father.

"Come ye out from among them and be ye separate." This applies to the Christian living a life above reproach, doing that which is honorable in the sight of God, and in the sight of man. Remember, that which is honorable in God's sight is and should be honorable in the sight of man. God calls upon us for no unclean act, thought, or word. Christians should study about ways and means of pleasing God, and thus be found approved in his sight.

"Come ye out from among them and be ye separate." Whatever lust of the flesh is served by the worldings should be put behind us. We are to be separate from such things. Dances with all of their seductive and defaming consequences should never for a moment be countenanced by those who love and serve the Lord. It is impossible for the modern dance to be carried on in such way that would be pleasing to God. God never intended for Christians to waste their time and characters and lives in such conduct. Christian parents should rebel at the idea of their sons and daughters being

fondled and hugged in the modern dance. When church members begin to defend their conduct in permitting their children or in engaging in the modern dance, then you may well understand that they do not understand the full significance of our subject.

Surely there are those that will defend the habit of just a little "nip." One little "nip" leads to a sip which leads to a dram which leads to a drink, and thus we see the development of the drink evil. That man who is a confirmed drunkard would never have reached the stage where he sees snakes, if he had not taken a first drink. I can well remember the repulsive and disgusting scene put on by one on a train some years past. He claimed to be a mule dealer. In his drunken condition the mules were about to trample him to death or so he dreamed. The foul and abusive language that poured forth from his mouth was a sin and a shame. Christians are not to have any part or lot in such matters. Christians, rather, must be firm and uncompromising in condemnation of such.

Yes, we are to be a peculiar people in that our lives must not be conformed to this world but must be fashioned after the will of God. Surely, we are to have no interest in all the vile and filthy language which is spewing forth from the mouths of so many people on earth. Can we expect to please the heavenly Father and tell smutty jokes, and jokes which are calculated to wreck the lives and characters of the youth of today? When we turn on the radio, we understand that some programs are going to be clean and some programs are going to be questionable. We could name one popular radio star (to whom we never listen) whose reputation is built on that which is popularly funny but suggestive all the way through. Right thinking people do not listen to such legalized trash. It is to be regretted that owners and operators of the radio stations as a rule seem to prefer programs of such nature, but will exclude programs which are dedicated to the teaching of the pure and unadulterated word of God.

Some time past a group of sixth grade pupils in Memphis, Tennessee, wrote a letter to the movie censors of that city requesting a better type of entertainment in the theater. What a reproach on the people, when little children have to begin to look out for their own best interests in the form of recreation and entertainment. People generally recognize that the picture shows are carrying an unsavory reputation. A force which might be a power for good, has become a force for working the ways of the devil. Christians are to come out from among these things. The world and worldly affairs are not for Christian participation.

Having noticed some things in particular, let us give a general picture. That church where the members are entangling themselves with the world and its ways is bringing the cause of Christ into disrepute. The Lord Jesus Christ cannot be carried into the hearts of men and women by those who are deeply stained with sin as the ones they

are attempting to convert. There is entirely too much malice, envy, strife, and jealousy in the world. There are too many people thinking of themselves and too few thinking and holding in mind the best interest of the church. We should go down on our knees in prayer unto God to help us have the wisdom and strength to combat the devil and his ways which are so manifest in the world.

Unless there is a general awakening among God's people we deplore the situation that shall develop. Friend, are you engaging in wicked or questionable practices? For the sake of the one that died for you, come out from among them.

Brother, are your friends and associates to be found among the cohorts of satan? Know you not that evil companions corrupt good morals? Would you not give up that which can only bring you sorrow and distress, heartache and pain, to turn unto him who is the giver of every good and perfect gift? Why follow that which leads to certain destruction? "Come ye out from among them and be ye separate." Read this, weep over it and start a life in full harmony with the will of God.

May God's richest and choicest blessings rest and abide upon those of his people who are striving to live and act as ordered by the heavenly Father.—In Truth In Love.

EVERY CHRISTIAN SHOULD TELL THE GOSPEL TO HIS FRIENDS

Strange as it may seem, though we use the word "mission" and "missionary" very glibly, yet the words are not in the Bible. The nearest we have to the latter is the word, "apostle" which means "one sent out"; and the word "missionary" means "one sent." When the Lord sent Paul and Barnabas out from Antioch to preach and teach, there is no evidence that the church stood behind them financially.

The denominations today have their missionary societies galore, but they have not accomplished much in several hundred years, toward converting the world. Among us today we have churches co-operating without organization to send a preacher out, and that can be done by sending directly to the worker. The church at Philippi sent many times to Paul directly, but it seems not many others did. Paul took up collections for charity from different churches, but there is no evidence that it was ever done systematically. Good may be done in co-operation without organization.

We can talk over the radio and spread the gospel; but if we do not have enough churches to reap the benefits, it is doubtful whether the good is equal to the expense and effort; besides there is no personal touch. We have scattered much literature, and done good; but if the personal touch were there much more seed could be sown—that is, if one handed the literature especially to one he knows.

After all is said, I doubt if there is any better and cheaper way to spread the gospel, than for EVERY Christian to tell it to those he knows, like

the early Christians, who, when scattered, "went everywhere preaching the word." (Acts 8:4) On the day of Pentecost Jews and proselytes from many nations were converted, and there is every evidence that they took the gospel back with them and, like John the Baptist, prepared a people for the Lord—for the fuller proclamation of the Word. **There was the power of personal contact.**

When the disciples were scattered and went everywhere preaching the word, there might have been some evangelists among them, but nothing is said about it. But there were no apostles among them. And the scattered ones went as far as Antioch and preached to Gentiles as well as Jews, and thus that great church was established. Established, it seems, by common disciples telling the story of Jesus. Read the latter part of Acts 11.

Paul did not establish the church at Ephesus, but did a great work after it was. That man Aquila was from Pontus, and there were men present from Pontus at Pentecost, and it is possible that he might have been one of them. Anyway, Paul writes at one time to the church in their house at Ephesus—Aquila and Priscilla.

There were Cretes present, too, at Pentecost, and it is possible they took back the gospel. Paul's stay in Crete seemed to have been brief, and even then, after his release from the Roman prison.

It must hurt the Roman Catholics to be unable to prove from genuine authority that Peter ever was at Rome, much less established the church there. Paul did not establish it, for he wrote a letter to it before he went there. But Aquila and Priscilla were there, and the church met in their house, and it is possible that again they were instrumental in establishing the work there.

And so, as we view the field, we find that most of the great churches of apostolic days, were not established by apostles nor always even by preachers, not by churches; but must have been done by plain Christians talking to their friends and neighbors. Church history outside the Bible tells us that much of the spreading of the gospel in the first centuries was done through slaves and servant girls.

I doubt whether the Church of Christ will make any permanent growth till we get back to the personal evangelism of the first century, which today is almost a lost, forgotten or despised work.

But there is no use of the individual trying to tell the story of Jesus unless he knows something about it. In other words, we should learn all we can about the Apostolic Church, and there is no better place to begin than with Acts of Apostles.

And we must use judgment in our approach to people. Some "holiness" enthusiasts run up to strangers and ask, "Are you saved?" Some of our people have said to the writer, "I don't know how to approach people." Maybe a death in a community, an accident, some noted disaster, or spiritual lethargy of the world in general, advance of Roman Catholicism—will make a starting place

to say a word for our Savior. And, we need to study the people, too, for they have different dispositions. It may be best in the first talk, not to mention the distinctive teachings of the true Church of Christ but speak about religious conditions in general, and gain their confidence. Yet let us not be so "diplomatic" that we never say anything to people about their souls.

We will run up against objections we shall not be able to answer. Then we can go to the elders or preachers and they may be able to give us some light. That will make us study more, and hence we will learn. If any of the members of a church would engage diligently in such work for a month, then have a meeting to talk it over, possibly they would grow in such work. I am not now talking about going from house to house, but of each member talking to people he knows, or meets often. Hundreds of us have known people for years, yet have never said a word to them about religion. The command is to GO, but maybe we have tried to hire some one else to go. That might be all right if we have no friends we might talk to, but I am fully persuaded that there is nothing that will take the place of the personal touch of an earnest Christian's, whose life is a sermon itself, telling the story of Jesus to those he knows. This seems to be a forgotten fundamental of the faith.

Suppose in a lifetime we should be able to convert five people who would have the same outreaching spirit that we have and who would convert in their lifetime, five others; that would make twenty-five souls saved in a generation. Then in the next generation, it would make one hundred and twenty-five. In a few centuries, do you realize, you might be the means of saving THOUSANDS of souls? The time is rapidly passing; life will soon be gone; what have we done? "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3).

The summer has ended! and what have I done
To make it rich with the fruits of love?
What wandering feet have I turned or won
From paths of sin to the life above?
What have I done for the kingdom of God?
What for the kingdom of God within?
Am I larger of soul for the way I have trod,
Better for all I have heard and seen?
Amid the fashion and whirl of the world
Have I walked untouched by its glancing flame?
When evil passions their flag unfurled
Did I blush, or delight in the sin and shame?
The summer is ended; what have I gained
That will weigh in the balance, one little day?
For the scales are just and the hands are trained
Deciding all for the judgment day!
The summer is ended, the autumn has come!
Bring in your sheaves—the winter is nigh;
Welcome it loud with your harvest-home!
Fruitage of faith laid up in the sky.

—Bottome.
(Macedonian Call)

WORKING FOR JESUS

("Go—work in My vineyard"—Matt. 21:28)

M. Lynwood Smith

I am working for my Savior
And I'm busy every day.
I am busy in His service
Leading others to His way.
Oft the labor seems so heavy,
And it seems I stand alone,
Till I just consider Jesus
Then it keeps me toiling on.

It is not for worldly honor
That I labor, Lord, for Thee;
From the love of earthly riches,
Blessed Jesus, keep me free.
Keep me busy in Thy service,
Let me not go out for fame;
Lord, to Thee belongeth honor,
I'll ascribe it to Thy name.

Then, Lord Jesus, keep me humble,
Meek and lowly, kind and true;
For I oft recall my Savior
Was an humble Savior, too.
May I just keep toiling onward
Leading others to Thy way,
Till Thy voice shall gently call me
From my work at close of day.

TRAINING CHILDREN

The art of training children seems to be among the lost arts. Mothers turn over the training of children to hired nurses; they devote their time to attending fashionable entertainments. God had Moses nursed by his own mother. With more women like Hannah, Lois, and Eunice, our race would be much nobler and purer. No mother should despise her God-given mission of training children. Solomon said: "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) While the child is young his mind should be filled with the word of God. The truths learned in the home will go with him to the grave. There is no greater treasure than a godly mother in the home. "The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. . . . She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her." (Prov. 31:11-28.) With more godly mothers we shall have less use for jails and penitentiaries. Neither the church nor the school can do the work of the family. Home influences are the greatest and most far-reaching and should never be neglected.

D. Lipscomb.

Buy the truth, and sell it not; also wisdom, and instruction, and understanding (Prov. 23:23).

THOUGHTS

By C. T. McCormack

It should be our constant aim and effort, day by day,
To test our thoughts, our words, our deeds, by Christ's authority;
Matters not what we may think should please the Christ our Lord,
Our thoughts are vain, if not the same as written in His word.

All attempts to save the souls of men thru written creeds,
Shall fail of pow'r for only God and Christ know human needs;
Faithless men they are who dare make void God's saving scheme,
And say by creeds of men, and not by Christ, the sinner is redeemed.

No infidel can do the harm that faithless men can do
Thru their attempts to set aside God's way, as if not true;
And in its stead say that each man should choose his own way,
In disregard for words of Christ who said, "I am the Way."

PLEA FOR KIND WORDS

By Edgar A. Guest

If you really love another,
Show it.
Let your father and your mother
Know it.
Leave them not to doubt or wonder;
That is oft our greatest blunder.
Plow no seed of kindness under;
Grow it!

Have no fear of being tender;
Be it.
To your gentlest thought surrender?
Free it.
Doubt of you may often fret them;
Cold indifference may upset them.
Do you love them both? Then let them
See it.

Tears too late are vain and needless;
'Ware them.
Of them all the dead are heedless;
Spare them.
Have you words some heart to lighten,
And some loved one's morning brighten?
Then your lips let nothing frighten;
Share them.

SIMPLE RULES FOR STUDY—I

Introduction

This idea that the Bible is so difficult that we common people cannot understand it is just a great big excuse for a lot of mental laziness. The New Testament was written that all might understand. Jesus said, "The poor have the gospel preached to them." (Matt. 11:5).

Though the best selling book, the Bible is the most neglected book. In the average home in our nation, the Bible is a keepsake in which are stored the obituaries of departed loved ones and a few four leaf clovers. Occasionally, with a sanctimonious attitude, a member of the family will open the Blessed Keepsake and read at random a few passages, then declare, "The Bible is too difficult for me." Shame! Might as well read a paragraph in the center of a book of fiction and declare the same. But we know better when it comes to reading other books; we read and study them in a logical manner. But not so of the Bible. What is the trouble? We are lazy. We would rather believe a lie than to study systematically the Great Book of God. It is easy to excuse ourselves by "It is too difficult."

Many, purposing to be religious without studying the Bible, accept whatever "Our preacher" says. Hence, they become easy prey to teachers who substitute the wisdom of men for the pure wisdom of God. These things ought not to be. Study your Bible diligently and systematically. But if you won't study it, face your conscience and admit to God that you are just lazy. Don't blame God for our mental lethargy.

—Arthur Freeman.

AS THE TWIG

We, the youth who shock you so,
Ask, "How much did you help us grow?"
You gaze at us with astonishment.
Where were you when the twig was bent?
If you wanted saplings tall and straight,
Why did you wait? Why did you wait?
You gave us bread. Did that atone
For the days and nights we were left alone?
You laughed our heroes from their height
And left them worthless in our sight.
They lost their standards in the dust;
Their weapons dulled with bitter rust.
And when we asked for God, you turned
Our answers back with doubt that burned.
We watched you tempt the hand of fate.
The world plunged into war and hate.
In mockery of brother-love,
Nothing on earth, nothing above!
You blame us for skirting danger's brink—
We want to feel, for we dare not think.
Who asks good fruit from a well-grown tree
Must take the time for husbandry.

—Gertrude Ryder Bennett

Our Purpose is to "earnestly contend for the faith which was once delivered unto the saints," and to "prove all things; and 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. XIX

LEBANON, MISSOURI, DECEMBER, 1946

No. 12

THE CHRISTIAN'S WALK

By C. Nelson Nichols

There are two methods or ways of teaching: example and precept. Precept is authoritative command; a reason or rule of action or moral conduct; a maxim. Precepts are the laws and commands we receive and the reasons and rules for the things we should do. Reading our Bibles and reading and hearing good sermons bring out precept upon precept that should be applied to our lives.

An example is a model or copy; an illustration of a precept; a sample; a specimen; etc. Examples are the sermons we see—precepts illustrated and put into practice. We must be taught precepts and shown examples in order to know what to do. Precepts and examples are both found in the Bible, but an example of today often helps.

For today's example we should walk with a Christian. Not a spiritual midget, but a true Christian; a man who lives all the precepts and laws of God. The Apostle Paul said, "Be ye followers of me even as I also am of Christ" (1 Cor. 11:1). There are ten points we wish to consider as we study the Christian's Walk.

1. Walk in the law of the Lord.

"Blessed are the undefiled in the way, who walk in the law of the Lord" (Psa. 119:1). There are many blessings for one who walks in the law of the Lord. A truly honest and sincere man is blessed with joy and contentment. Business flourishes for the honest man and he becomes known for his honesty if the Lord is with him. His health is better physically when spiritual contentment reigns, if in accordance with God's plan. Blessings abound in the law of God.

2. Walk in newness of life.

After the burial with Christ in baptism we notice our "example's" life changed because the new Christian learned that he "should walk in newness of life" (Rom. 6:4), and press on towards perfection.

3. Walk in works.

The true Christian knows that to arise and walk in newness of life is not enough. He knows that he should also walk in good works. "For we are his workmanship, created unto Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). "Faith without works is dead" (James 2:20).

4. Walk in love.

Because God is love, no Christian life can be complete unless walked in love (1 John 4:8; Eph. 5:2).

5. Walk in the spirit.

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16).

6. Walk in Christ.

To be a Christian one must walk in Christ. He is the Christian's strength. He is his foundation. Without Him all is void (Col. 2:6).

7. Walk in wisdom.

Wisdom is a blessing that men have longed for since Adam but few are able to find it because they are not capable of it or they look in the wrong place. In order to walk in wisdom one must study and pray (Col. 4:5).

8. Walk in the light.

Christ was a light sent into darkness. Through Christ a Christian becomes a light unto the world. His walk or His example is a light unto sinners (1 John 1:7).

9. Walk worthily.

In order to be a true Christian a man must walk worthily. He must be worthy of wearing the Lord's name. He must be a worthy example unto all men (Eph. 4:1).

10. Walk through death.

The last spiritual and physical steps of a true Christian are the most glorious ones ever taken by mortal man. He has lived a full spiritual life and is nearing the crown of righteousness. It is then that he fully realizes the importance of a man having the Lord walk with him. And with David he can say, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me" (Psa. 23:4).

849 Wilcox Ave.
Hollywood 38, Calif.

BUILDING A CHRISTIAN HOME No. 9

(Editor's note: We are sorry that this number in the series was overlooked, but it was misplaced until after Nos. 10 and 11 had run. No. 12, the final, will come next.)

Religion in the Home

Family worship is as old as the family itself. Noah and his family stepped from the Ark and built an altar, and worshipped God (Gen. 8:20). Think of the multiplied instances in which God

has made use of the home places which were consecrated to Him: Abraham and his wanderings (Gen. 12 and 13 chapters), is replete with the recurring phrase, "and he built there an altar unto Jehovah."

There is intrinsic beauty in the study of our first human home at its daily worship hour. In that perfect relationship with the creator there was a period in "the cool of the day" when the family were in fellowship with God. During that pause in the evening, before the long rest at night they had learned to anticipate the sound of his voice while "walking in the garden."

Lydia's house (Acts 16), enabled her to give her timely invitation to Paul and Silas, "come into my house and abide there." Acquilla and Priscilla turned their house into a place of meeting for the church (1 Cor. 16:19). Mark's home, alive at midnight with praying disciples, was ready to receive Peter from his prison deliverance (Acts 12). The "upper room" of a disciple sheltered the last passover that our Lord ate with his disciples, and was the place where the Lord's Supper was first instituted. To say nothing of the home of Mary and Martha, Zacchaeus, of Peter, and hords of others mentioned in the Bible; as well as the influence of many homes on down through the ages which have helped to shape and mold the lives of great characters—both statesmen and religionists.

The memories of the old home places with all that went to fill them have held straight the lives of many youths when footloose in the world at large. Home places of great men are preserved and displayed with interest as having a significant bearing on the character of the men. Not often do we see pointed out to us the homestead of a noted criminal. The reason may be that few of them had the advantage of such a place. Religious homes do not lend themselves to the breeding of criminals.

Christian parents should see to it that religion has the first place in their homes. Some of the best and earliest impressions can be made upon the child by his parents living christianity in the daily home life.

Where God's word is read and obeyed in the daily home life, the child is made to see the beauty and benefits of it constantly, and learns to appreciate it because it causes him to have a more truthful father and mother than the parents of his playmates who are worldly; he sees that they treat each other better; that his home is more congenial and thus, like young Timothy, the faith is imbedded in him in his tender years.

Regardless of how much religion we may display at church, if we do not practice it at home it will not have the proper influence upon our children. We cannot be hypocrites before them: they know us too well. What we are when we get out into the wider circles of the work of the church service depends on what we are in the intimacy of our own homes. One who cannot lead the prayer in the quiet of his own home usually does a poor job of trying to lead a public prayer.

When Jesus had cast the devils out of the poor, benighted soul, He told him "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19). Thus He lays down a principle showing that it would not be in accord with the principles of christianity to allow this man to accompany him to some foreign field while his homefolk knew nothing about the Christ. And I believe today that the Lord expects us to first exert our influence at home. I have always been made to wonder about the preacher who wielded such an influence away from home while his children were not even members of the church. And I have always felt that the brother who could sit on the street corner all day and argue scripture—not knowing what kind of mischief his children were in, would do better to do some of that teaching at home.

I believe that family worship will go as far as anything in the world in giving religion a place in the home and causing children to realize that father and mother reverence God, appreciate his goodness and depend upon Him for their blessings. Every christian home should have at least one hour set apart for this worship—in which all the family can participate. We found in rearing our children that a good time for this was soon after the evening meal, and before the children get too sleepy. Some prefer to have the worship around the breakfast table. One of the most impressive of these services I ever took part in was around the breakfast table of Brother Alfred Ellmore when I was a boy.

A song or two that the children can help sing makes the worship more realistic; a chapter read by father or mother or by one of the children, with any one asking questions or offering comments on the lesson; then all, both young and old, kneeling down should go to God in prayer. Here the children will learn the lessons of life and duty, and they will learn to read aloud the word of God, and learn how to pray and sing.

May we all have more religion in our homes.
(More later) Homer A. Gay.

THIS FAST AGE

In this "fast age," we are likely to overlook teachings that are of vital importance to a complete obedience to the will of Christ, and which have to do with the salvation of ourselves, and of them with whom we have to do. Surely there are no "short cuts" to be taken in teaching the people of Christ and His love. One should not even trust his ability to quote the Lord's teaching on subjects about which so many differ; but should read the passages, word for word, as recorded in the Book, lest even the reader's ideas influence the statement made by him.

Frequently, we hear statements made by the one who is serving at the Lord's table, that are not in harmony with the wording in the New Testament. Such statements as, "This is emblematical of the sufferings of Christ"; or, "This

is a token of the body and blood of Christ"; or, "This represents the broken body of Christ"; or, "This we know, and all understand, is for our spiritual good, and with no further remarks, let us give thanks." What is the hurry, please? Why not take advantage of the opportunity to teach the whole church what the Lord taught Paul concerning the bread and cup? There is no better way to bring the church to a full and complete understanding of the Lord's will in this matter, than to read, and, word for word, just what He taught Paul. I am inclined to believe that men in authority at Corinth, read to the church what Paul said the Lord told him about the bread and cup. "What saith the Lord"? is an interrogation all should heed.

C. T. McCormack,
734 North Widomere,
Dallas 11, Texas.

SECOND CHANCE

By Cecil B. Douthitt, in Grace and Truth

Some of the leading Pre-millennialists teach that some people will have a chance after death to get right with God and be saved; others, pressing their Pre-millennial views, claim that some of the unprepared—especially the Jews—will have a chance to accept the Christ after his second coming. Both are "second-chancers"; one is as bad as the other.

If the unprepared have a "chance" after death, then that rich man of Luke 16:19-31 certainly got a bad break; he wanted a "second chance" but did not get it.

If the unprepared have a "chance" after the second coming of Christ, then those five foolish virgins of Matt. 25:1-13 certainly got a bad break; they wanted a "second chance" and did their dead level best to prepare after the first "sign" of the bridegroom's coming. They failed.

Your Opinion—What's It Worth?

Nothing can be gained by expressing our opinions in religion; but much harm can be, and often is, done. M. C. Kurfees once said in a tract, "The people of God are not divided over what is IN the Bible, but over what is NOT in it; not over what the Bible says, but over what it does not say; not over the word of God, but over the opinions and speculations of men." Religious opinions should be held as private property.

Where the Bible speaks, we can speak as a matter of faith; but if we speak where the Bible is silent then we speak without any support in the word of God for our views. Telling what we THINK in religious matters, without being able to give the passage in the Bible that teaches it, is a very harmful indulgence forbidden by God's word. See 1 Pet. 4:11; 2 John 9; Rev. 22:18.

If anyone THINKS a person should join a denomination, he should be able to give book, chapter and verse that teaches such, or forever hold his peace.

If a man THINKS a person can be a Christian and not be in the church, he ought to find the

passage that teaches it before he lets anybody know that he THINKS it.

If I THOUGHT instrumental music in Christian worship is acceptable to God, I would be afraid to say so, until I found the passage that teaches it. If I THOUGHT the reigning with Christ of Rev. 20:4 will be here on earth after his second coming, I would be afraid to say so, until I could find the book, chapter and verse that said "on earth after his second coming." I have not found that verse yet.

Comment: The above, "Your Opinion—What's It Worth?", appeared in The Apostolic Times, June, 1946, and I think, it worth passing on to our readers, for the writer gives some very good reasoning, and what he has said concerning instrumental music, etc., will also apply to other things over which the church has divided, and I would like to carry it a little further.

"If I thought" the Sunday school, with its classes, plurality of teachers, some of whom are women, "is acceptable to God, I would be afraid to say so, until I found the passage that teaches it."

Again, "If I thought" a plurality (individual or two or more) cups in the Communion "is acceptable to God, I would be afraid to say so, until I found the passage that teaches it." Yes, and "I have not found that verse yet."

Well, it seems that all digression and innovations come in at the same door, and when you fight one, you fight all. When you let the bars down for one, you let them down for all. "Better be safe than sorry."
—Homer L. King.

OUR HELPERS

We wish to thank all of the undernamed brethren and friends for their hearty co-operation in assisting us to increase the circulation of the Old Paths Advocate. We certainly appreciate the nice list of subs. below—it encourages us to press on to greater heights. May we have your name in every issue, please. Check the list below for your acknowledgment:

The Byfords—35; Ervin Waters—8; Homer L. King—5; Rolland Everett—5; H. E. Robertson—3; Homer A. Gay—3; Mrs. Dollie Whitworth—3; Stella Barnes—3; Osie Calloway—3; Lynwood Smith—2; Mrs. Fay Wright—2; Jesse Ennes—2; Mrs. B. F. Newcomer—2; Vallie Stone—2; N. C. Smith—2; John L. Reynolds—2; Gillis Prince—2; C. W. Vanstavern—2; Mrs. Hazel Nelson—2; Mrs. John Malcolm—1; W. C. Cox—1; Mrs. Emma Seymour—1; D. C. Kelley—1; C. F. Reese—1; J. L. Sims—1; G. A. Canfield—1; W. E. Campbell—1; Mrs. Esley J. Carlo—1; Billy Orten—1; Carlos B. Smith—1; Roy Smalling—1; A. W. Fenter—1; Wayne Enix—1; Clovis T. Cook—1; A. H. Pinegar—1; Jeanne Conner—1; F. F. Francis—1; E. T. Yarbrough—1; Mrs. L. R. Thomason—1; Harry A. Cutburth—1; Mrs. W. E. Murry—1; Fred Kirbo—1; Homer Smith—1; Mrs. Earl Butts—1; Total—113.

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

Entered as second-class matter March 24, 1932, at the post-office at Lebanon, Missouri, under the Act of March 3, 1879.

EDITORS

HOMER L. KING Lebanon, Mo.
HOMER A. GAY Lebanon, Mo.

PUBLISHER

HOMER L. KING Route 2, Lebanon, Mo.
H. E. ROBERTSON, Assistant Phillipsburg, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycock Printing Co., Jackson, Tenn.

CHRISTMAS

By the time this reaches our readers, no doubt, many will be making much preparation for the above holiday. It is held by many to be the birthday of Christ, but I know of nothing substantial to sustain that idea. Had the Lord wanted His people to celebrate that day, He would have so instructed in His word. We are told plainly that the early Christians met on the first day of the week to worship God (Acts 20:7; 1 Cor. 16:1, 2). I have no confidence or patience in observing this Roman Catholic and Pagan observance, and no informed or spiritually minded Christian will deceive their children, by the mystical "Santa Claus," "Saint Nicholas" deception, yes, and the "Christmas (Christ - mass) tree" foolishness.

I would not say that it is wrong to give presents at that time of the year, or any other time of the year, so long as we do not connect it with an observance of an unauthorized institution as above mentioned. Now, if you plan to send or give some gifts at this time of the year, don't forget the OPA for a year might do the party much good here and hereafter. Yes, and remember our list of books, especially "Old Paths Pulpit."

—Homer L. King.

BOOKS

"Favorite Spiritual Songs Number Two," our 1946 song book, containing 187 favorite selections of both old and new songs, is meeting with universal praise from every section of the nation. We believe it is one of the best song books ever offered our brotherhood. Yes, it contains the famous song by Albert E. Brumley, "If We Never Meet Again," which alone is worth the price of the book. It contains songs by a number of our loyal preachers and brethren. The price is, 35c per copy; 3 copies \$1.00; One dozen, \$3.75; 50 copies, \$14.00; 100 copies, \$27.00; postage prepaid by us.

"Favorite Spiritual Songs" is our 1944 song book, same size, general purpose book as the above book, which is in its third edition and still selling. It has been acclaimed by many of our brethren as the best song book they ever saw.

Same price as the above book, except in 50 and 100 lots, being \$13.50 for 50 and \$26.00 per 100.

"The Communion" is a neat tract, covering the Communion questions, as pertains to the number of drinking vessels, the unity of the loaf and the manner of breaking it, and the drink element—whether fermented or unfermented; thanksgiving, etc.—very comprehensive; by Ervin Waters. Price 25c per copy; 5 copies, \$1.00; \$2.00 per dozen.

"Clark-King Discussion" is a written discussion by N. L. Clark and Homer L. King, on the number of drinking vessels for one assembly of the church for the Communion. 10c per copy; \$1.00 per dozen.

"Old Paths Pulpit" is a book of 33 sermons and essays by 33 preachers of the Church of Christ, with a brief history and a photograph of each preacher, covering the plan of salvation, Christian living, our relation to Civil Governments, worldly amusements, carnal war, the hair question, Sunday schools, breaking the loaf, cups, drink element, etc., etc. It is printed on high grade gloss paper, cloth binding, and a very neat job. Price is \$2.00 per copy; postage prepaid by us.

Send all orders for the above books to Old Paths Advocate, Route 2, Lebanon, Missouri.

CONCERNING COMMENDATIONS

Over a period of several years I have been told by a number of different congregations that a brother Lawrence Rodgers dropped by to preach for them and told them that I told him to go by and preach for them. Now, this is out of my line of work. I have never made a practice of going to a congregation uninvited, and have never felt that it was a good practice for anyone else, and above all I have never sent other preachers to other congregations. I have always felt that the congregations could and would call the preachers they want. I would like for it to be understood that I have never told this Bro. Rodgers to go to any congregation and I have never told any congregation to call him. I simply try to let the preachers and congregations work out their own meetings.

—Homer A. Gay.

A NEW SONG BOOK IN 1947

Quite a number of brethren have asked me concerning the advisability of putting out a new song book in 1947, and my answer has always been, that I think we should have a new song book every year. Our waiting two years after our first book, further convinced me of this idea. The churches who sing and have a knowledge of vocal music, become tired of a song book of the average size in a year, and they want other new songs to learn and sing.

I rejoice that our book for 1946 has been hailed as the best book the brethren, who have them, have ever used, even surpassing our 1944 book. Yet, the majority of the churches will be ready

for a new book by the spring of 1947, and I think it better to furnish the new book than to put out a new edition of our present book. Many have told us that they liked the 1946 book better because it was better balanced, containing more of the old songs.

Now, we shall appreciate suggestions and criticisms by anyone, that will help us to put out a better song book in 1947.

Another advantage of putting out a new book, we are giving our song writers an opportunity to get one or more new songs in the book. So, all who wish to see their songs in the 1947 book should begin immediately to prepare something worth while. And, please, remember, that since we all are beginners and our finances limited, each writer of songs, will be expected to pay for his own plate, which was \$9.00 per page in 1946. It may be more or less now; we have not investigated. But, whatever it may be, you will be expected to pay for it, but the plate will be your property.

Homer L. King.

NO TRACT AT THIS TIME

I appreciate very much the offers that have been made to pay for the printing of the articles on Building a Christian Home in a tract, but the offers would lack some paying for it and so, there will be no need of sending the money to me. Some have already sent the money and I will return it.

As I stated, I had no intentions of putting the articles in a tract when I began writing them, and I mentioned it only because others insisted on them being put in tract form. We will still have the copy of the articles and if there should be enough demand for them we might print the tract at some future date.

—Homer A. Gay.

AS BROTHER RED SEES IT

I would like to say, "Amen!", a thousand times to what Brother King had to say in his report in the October issue of the OPA, as he asked for "wisdom and spirituality to love the unity of the church better than to love a pet hobby," also to Bro. E. A. Lowry's article, "The Law of The Lord Is Perfect." I think preachers should heed the admonition of this aged man.

It is pitiful for a preacher to deliver a good sermon or write a good article, and then spoil all the good influence of it, by drifting off on cold drinks, coffee, tobacco, or some fables. The little poem that is so often repeated, "I'd rather see a sermon than to hear one any day," makes me think the time has come, which was spoken of by Paul, when "men will not endure sound doctrine."

Now, just what has the Lord said about cold drinks, tobacco, coffee, etc? The Bible is just as silent as the grave on such, but the Lord did say:

"There is nothing that goeth into the mouth that defileth a man, but that which cometh out of the heart."

I once saw a preacher step down out of the pulpit, and say to a little painted faced girl, "Sister,

do you love me?" She blushed, batted her eyes, seeming to wonder what might be the next word. Then he continued: "If you do, make me a cup of coffee." Now that same preacher has a lot to say about cold drinks and tobacco, but he says nothing about hot drinks (coffee). No, for that might condemn the preacher.

Now, in this greatly needed and perilous time, we had better preach the "Perfect Law of Liberty," leaving off all untaught questions, and thus be safe.

—L. L. Red, Rte. 5, Summit, Miss.

"TOMMY AND HIS MOTHER"

We made an announcement of our intentions to reprint this valuable tract by Brother J. H. Curry (deceased), by permission of his wife. The tract deals with first principles, and originally sold for 25c per copy, but if we can get enough of bulk orders, we ought to be able to furnish all the brotherhood may want at about 10c per copy.

Evidently some misunderstood in the other announcement, and they sent us orders for one copy, etc. Now, we do not want the money at this time, but we would like to hear from churches or individuals who will take them in numbers of hundreds or thousands. Just drop us a card telling us how many you will take, and when they are ready we will notify you to send the money, as we send the tracts. Please write me at once.

—C. W. Van Stavern, Box 322, Lebanon, Mo.

STATEMENT

I have received letters recently from brethren testifying as to their having been told that I, this year, had worshipped where they used more than one cup, in an attempt to get two congregations to fellowship each other, and another report was that I now believed in the use of a plurality of cups (drinking vessels). Concerning the above reports I appreciate this means and opportunity of making the following statement to the entire brotherhood. For many years I have not observed the communion where more than one drinking vessel was used. If I ever did, it was during the first one or two years after obeying the Gospel at the age of 13. Not only am I opposed to the use of more than one container for the distribution of the drink element, but I am also strongly opposed to fermented wine being in that container. I contend for the pure blood of the grape. (Grape Juice, the fruit of the vine). I strongly oppose the use of more than one Loaf, leavened bread, dividing the assembly into classes and women teachers in the church. I have never and do not now believe that Acts 2:42 contains a set, unvarying, order in which the items of worship should be carried out. What I mean by oppose is that I teach against (publicly and privately) and cannot conscientiously worship the Lord in that manner. Brethren, I do believe I have discovered my besetting SIN. That is procrastination, (putting off just one more day . . . etc.). The Bible tells me to repent when guilty of sin,

This I do, as soon as I discover them. I shall endeavor to answer all letters and such like more promptly in the future. I want to get just as close to the Lord as I can. May God help us to be humble. I will appreciate correction from anyone. Feel free to write me concerning any matter that pertains to our eternal welfare.

Written in love for truth,

Barney D. Welch.

CLOSING THE OLD YEAR

As we close the old year with this issue, we are completing 14 years of the paper, under the present name and publisher. We have seen the paper grow from eight pages to twelve, and from a mere handful of subscriptions to a national influence, nearing the two thousand mark. It should have been much higher, and could have been if all had worked half as hard as some. We have many loyal friends, who never cease working and sacrificing for the paper. Our goal is—"The Old Paths Advocate in Every Christian Home"! Brother, Sister, will you help us reach that goal? We could easily double our subscription list every year, if only every subscriber would renew and send us one more name. Some preachers never cease to mention the paper publicly and privately, sending us a nice list every month. Many never send us a list. Brother, are you just riding, or are you pulling? Let us all push and pull until we reach the goal. Will you? —Publishers.

PASSED ON

Thomas—John S. Thomas, son of Jack and Dotia, was born Feb. 17, 1883, at Springtown, Texas; departed this life November 12, 1946, following a heart attack of but a few hours.

In 1900 Brother Thomas moved to Oklahoma, near Sentinel, where he has lived since. In 1905, he married Ethel Smith, daughter of Bro. and Sister Isaac Smith. To this union one daughter was born, Mrs. Jim Stevens, of Sentinel.

Brother Thomas obeyed the gospel in 1906, and has lived a faithful Christian life ever since, having been a deacon in the church for 25 years. He will be missed in the Sentinel church and in the entire brotherhood, for he was well known, especially in the loyal churches of Texas and Oklahoma. He was a stalwart Christian and a staunch supporter of the truth. All who knew him loved him and will long remember his sunny disposition and pleasant smile.

Brother Thomas leaves to mourn his passing, his wife, daughter, son-in-law (Mr. and Mrs. Jim Stevens), of Sentinel; four brothers, Oscar, Forest, Virgil, and Dee; three sisters, Mrs. Jim Criswell, Mrs. Joe Roland, and Mrs. Cessal Nix; one brother-in-law, Homer F. Smith, and a host of other relatives and friends.

To all the bereaved above we would say, as the beloved Paul, that "They sorrow not even as others who have no hope" (1 Thes. 4:13).

A large crowd of brethren and friends assembled to show their respects to the beloved brother

and family. The writer conducted the funeral, assisted by Homer A. Gay, Fred Kirbo, Bill Roden, and a group of singers. There was a most beautiful floral offering.

Tom E. Smith.

Comment: Words fail me as I try in vain to express my very deep sympathy in the passing of one of the best men I ever knew, a very dear sweet brother, and a true and tried friend. To know him was to love him. Sentinel will never be quite the same to me hereafter. Someone very dear, lovable, and sweet has gone on ahead of us. May God bless all the dear bereaved ones, and may the sweet anticipation of Heaven with him, partially assuage their grief. —Homer L. King.

Baker—William Z. Baker was born in Searcy County, Arkansas, Oct. 14, 1870; departed this life Oct. 17, 1946, in Oakdale, Calif., being 76 years and 3 days of age.

Brother Baker was the husband of Mrs. Nora Baker, of Ceres; the father of Mrs. Ruth Boyd and Mrs. Pearl Wright, of Ceres; the father of three sons, William G., Charles H., and John A. He leaves two brothers, Jim and Wade; two sisters, Mrs. Jane Coplan and Lizzie Downs, to mourn his passing, also 25 grand children and 12 great grand children.

We all miss Brother Baker at the service at Ceres, as he was always at his post of duty, when his health would permit. We always regret the loss of a faithful member of the church, as it seems that one of the family is gone, and truly they have. However, we hope to meet them again, and we shall if we remain faithful to the end. We think of the words of the poet:

"Angelic forms come down from above,
Bearing the gifts of blessing and of love,
Until the shadowy path they lonely trod,
Becomes for us a bridge that upward leads to God."

The writer conducted the funeral services October 19, in Modesto.

—Claude C. Springs.

Moore—Brother John A. Moore was born in Platt County Missouri, July 2, 1874, and departed this life November 15, 1946. Bro. Moore moved with his parents to Grayson County, Texas, in 1884, and into the Indian Territory, 1886. He was baptized into Christ in 1891, and lived a faithful christian life until death. In 1893, he was married to sister Sarah Ella Posey, to which union fifteen children were born—eleven of whom still survive and were present together with his wife, at the funeral. Also one brother, one sister, thirty two grand children and sixteen great grand children survive. Bro. Moore had lived at Sulphur, Oklahoma and had worshipped with the loyal congregation there since 1928.

Funeral services were conducted by the writer on Monday, November 18th, at the Tishomingo Avenue Church of Christ in Sulphur, his home congregation, a very large crowd attending.

—Homer A. Gay.

MAINTENANCE OF BRETHREN IN CPS

No Contributions received last month.
Balance carried over from last month \$127.04
Amount sent to one brother 40.00
Balance 87.04

Note:—Brother Luke Robertson, who is now the only brother in CPS to whom we send contributions, writes me that he is to be discharged, he thinks, about December 10th, hence unless others are inducted, we shall have a small balance on hands from the above fund, and we would appreciate suggestions from those who contributed, telling us what to do with it.

—Homer L. King.



J. J. Reece, Yarnell, Ariz., October 10.—There is no church here, and we do not go to Phoenix very often as it is 80 miles away. So, here is my renewal to the O. P. A.

Jean E. Conner, Hill Top, Arkansas, November 9.—We are renewing our subscription to the Old Paths Advocate, which we enjoy very much, and from which we receive much good. May your efforts be blessed.

Emzy T. Yarbrough, Cherokee, Texas, November 12.—Let the good work continue all over the brotherhood, and as reported in the OPA. I am so glad to receive the paper that I can hardly wait for it to come.

A. E. White, Mitchell, Indiana, October 23.—We are getting along all right in the church here. I was at Harrodsburg, recently, to hear Bro. Stewart. May the Lord bless the work you are doing, Bro. King.

Luke Robertson, Camino, Calif., Nov. 13.—Yesterday I took my physical for my discharge, which is expected to come through about Dec. 10. The length of service required was cut to one year, which includes me. You can imagine how happy I am!

Howard King, 1431 Belvedere, Stockton, Calif., Nov. 14.—Last Sunday, Luke and Lois Robertson, Harold King, and I attended Bro. Waters' meeting at Waterford. We had singing in the afternoon, and what a singing! Next Sunday we plan to go to another at Ceres. We really enjoyed the day at Waterford.

Carlos B. Smith, Rte. 1, Wesson, Miss., Nov. 1.—I enjoyed a meeting of two weeks with the brethren at Huntington, W. Va. One was re-

stored. I found some very zealous brethren at this place. Bro. B. F. Leonard has sacrificed much for the cause. We were glad to have Brethren Cobbs and Buffington one night.

George Wright, Rte. 1, Box 253 A, Hood River, Oregon, Oct. 24.—We have been seeking a building suitable for public worship here, but so far we have not found one, and we continue to worship with the other faithful ones in our home. All faithful brethren passing this way will find a welcome with us.

W. C. Cox, 1325 Sycamore St., Abilene, Texas, Oct. 22.—We are doing nicely at 15 and Oak Sts. here. We have good preaching, with very good attendance, for which we are thankful. All faithful brethren will find a welcome with us, when passing this way. We enjoy reading the Old Paths Advocate very much.

D. C. Kelley, Box 272, Woodlake, California, Oct. 21.—Although few in number, we trust we are strong in the faith. We have much opposition from the digressive brethren, and we need the help of faithful brethren, who may be passing this way, or who may want to locate in California. There is much work of various kinds. If interested write me as above.

R. B. Roden, 505 N. Marshall St., Midwest City, Oklahoma City, Okla., Oct. 22.—I was with the faithful at Sentinel last Sunday, preaching, and baptizing a lady 87 years of age. I am striving to preach every Lord's day somewhere. I visit Sentinel, Davis, Washington, and Carter (near Davidson). All are growing in faith and love. Pray for me.

Roy E. Smalling, 1133 So. Broadway, Stockton, Calif., Nov. 3.—Things seem to be settling back to normal here, and the church moves on. We certainly appreciate having Howard King with us; we think he is a fine boy. Too, we appreciate the new song books and think they are fine. Also, we appreciate the fine work you are doing, Bro. King, with the paper. Pray for us.

John L. Reynolds, Box 251, Ceres, Calif., Nov. 12.—I am now in the second week of a meeting with the church in El Centro. The interest seems to be growing, and even some of those, who pulled off to start a cups church, are attending nicely. We hope they may see the error of their way and come back. I hope to get some subs. before I leave here.

Jesse Ennes, Galena, Missouri, October 24.—We are getting along very well here. I had the misfortune of a broken ankle, while logging, recently, and will be unable to get around for several months. A Bro. Fancher, from Texas, was with us over Lord's day, recently, which we enjoyed. He was looking for a location. Pray for me and the cause.

G. A. Canfield (colored), Rte. 1, Box 78, Marion, La., Oct. 28.—I have received a contribution from Brother F. R. Robertson and the faithful little church, who meet in his home, near Lawrenceburg, Tenn., to help me preach the gospel to our race. I plan to go to Alabama next year, and if I get to go, I mean to go on to be with the faithful few with Bro. Robertson. I want to do all I can.

Rolland Everett, 1137½ N. Braver, Oklahoma City, Okla., Nov. 15.—The church in the City is progressing nicely. Each Lord's day, some of the leaders go to the smaller neighboring congregations, to assist in the teaching and in the worship. Mother and I have lived here since last summer, but I spend almost every Lord's day at Maud, where a struggling few are trying to carry on in the Lord's way.

Ray B. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 11.—During my visit in the southern part of California, I have preached at the following congregations: Oct. 13, San Diego; Oct. 20, Glendora; Oct. 29, Montebello; Oct. 20, 27, I spoke at the Siskiyou St. congregation in Los Angeles (there was one confession of fault). I want to express my appreciation to the congregations here for their support, both spiritually and financially.

W. E. Murry, Box 12, Waterford, Calif., November 14.—We are enjoying some good preaching at Waterford, by Brother Ervin Waters. There have been no visible results to date, but we hope there may be before the meeting closes. We hope the two tracts mentioned in the OPA, "Tommy And His Mother," also "Building A Christian Home," may be published.

Fred Kirbo, Wilson, Oklahoma, Nov. 16.—Since my last report, I have preached at Alta Vista, Kansas, baptizing two. At Jerusalem, Ark., four were baptized and three restored. At Rogers, Ark., where Bro. John Hall is laboring to build up a New Testament church, seven confessed faults. At Dead Oak, Brother Barney Welch and I preached a week, baptizing one. At Belton, Texas, one was baptized. I am sending a sub.

Tom E. Smith, Healdton, Okla., Nov. 15.—On Oct. 27, I preached at the morning service for the brethren in Ada. Bro. Fred Kirbo preached for the Garr Corner church in the afternoon. Nov. 3, Bro. Lynwood Smith and I preached for the brethren at Washington, morning service, and in the afternoon went to Oklahoma City, for the "get-together meeting." Many congregations were represented and much interest in mission work was shown. Last Lord's day, we were at the Carter church for the morning service, and at Wichita Falls for the singing in the afternoon, remaining over to hear a good sermon by Bro. C. T. McCormack at the night service, when he closed a series of meetings there.

Billy Orten, Rte. 3, Lawrenceburg, Tenn., Oct. 31.—Bro. Gillis Prince conducted us a fine meeting, Oct. 13 to 20. One was baptized and two confessed faults. We had good crowds nearly every night, the interest was good throughout, and the church was much strengthened by the good sermons by Bro. Prince. His brother, Gorden, assisted in the song leading. Bro. Prince preached one sermon at my grandfather's home to a small crowd, but he preached just as well as if it had been a large crowd. Everyone here liked Bro. Prince very much, and we plan to have them with us again. Pray for us and the work here.

J. D. Corson, Mahaffey, Pa., Nov. 12.—Recently, I preached at Le Contes Mills and at Love Joy, with good attendance. We missed Bro. King, wife, and little son, Don. We had a good meeting, with Bro. King doing the preaching. He told you of the results, except the marriage the last week of the meeting, in the home of Bro. Don Laney. I was called upon to officiate in uniting in the bonds of matrimony Bro. Don Dietman and Sister Thelma Ann Lockard, both of Love Joy. Bro. King baptized the groom the night before. Since then, Bro. Oliver McCombs, of Love Joy was married, and I officiated. May all remain faithful to the Lord.

James R. Stewart, 1301 N. 13th St., Waco, Texas, Nov. 15.—The meeting at Lees Summit closed with two baptized, good crowds and interest throughout. I enjoyed meeting all the old time friends. We were glad to have Bro. Irving Jones with us the last Sunday. My next was with the faithful at Drury, Mo., with two elderly people baptized and two confessed faults. We had good crowds and interest, and the church seemed to take on new life. They asked me to return in the early spring. I am attending a good meeting at my home church now, by Bro. E. H. Miller. He has baptized one, and the preaching is as good as I ever heard.

Gayland Osburn, Gen. Del., Glendale 5, Calif., Nov. 11.—I attended services at my home congregation, Los Angeles, Oct. 11 and 13. Also, on the 13th I heard Bro. Rose preach at Montebello. Oct. 20, 27, and Nov. 3, I have preached at the Fairview church, near Marion, La., and at Linville, La., I preached October 20, Nov. 3, and 10. I preached in the afternoon and at night at the Conway church, near Truxno, La., on Oct. 27. Since that time I have been assisting the church there at Conway every Sunday night in an effort to advance their talent in teaching. Nov. 9 and 10, I preached at Cheniere, La.

Gillis Prince, Lawrenceburg, Tenn., October 15.—I preached for the faithful brethren in LaGrange, Ga., the 6th. I am now at the above place in a meeting for the brethren at Chapel Grove, having begun the 13th. The meeting starts off in a big way, with good crowds and interest. Wife, children, and my brother are with me. My

brother is helping in the song leading. We enjoy the hospitality in Bro. Fred Orten's home. I preached at Long Branch Sunday. There is much to be done in this part. I go next to Brookhaven, Miss., for a few nights, and possibly, a mission meeting, supported by the Brookhaven brethren. Pray for me as I go sowing the seed of the kingdom. I enclose four subs.

Ray E. Kessinger, 7933 Pilot St., Houston, Texas, Nov. 13.—On Oct. 20, I preached at Ada, Okla., to a good crowd. In the afternoon I preached at Garr Corner. The next day, I preached at Lawrence, Okla. On Oct. 27, Nov. 3, and Nov. 10, I preached to the faithful in Houston, where I am to work with them for sometime. We ask the prayers of all that the word of God may have free course.

Gillis Prince, Wesson, Miss., Nov. 15.—The meeting at Chapel Grove, near Lawrenceburg, Tenn., closed Oct. 20, with one baptized and two confessions of faults. Some of the S. S. and cups brethren, from Lawrenceburg, attended the meeting, and I preached on our differences the last day of the meeting. Some expressed themselves as being convinced that the simple worship in the Chapel Grove church is right. I preached again for the faithful at LaGrange, Ga., Nov. 10. I began at Brookhaven, Nov. 12, where I am now. We are having a good meeting. These brethren really enjoy talking about the Bible, and I am enjoying myself in the home of Bro. Carlos B. Smith. I am to be with the churches in Southern Ala., in December. May the Lord bless us all as we fight the "good fight of faith" for truth and right. I enclose two subs.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., Nov. 15.—We closed the tent meeting, near Merced, Nov. 15, after two weeks duration, with seven restored, one confession, and one baptized. One of those restored was a man that had been baptized by C. R. Nichols years ago. I preached two sermons on the communion, and he publicly proclaimed that he had been led to believe error by preachers to whom he had formerly been listening. The Lord blessed our efforts, and we were thankful. Nov. 11, I listened to a powerful sermon delivered by Bro. Ervin Waters in his meeting at Waterford. I was glad to visit the brethren there again. The last three nights I have been sitting at the feet of Bro. Clovis Cook, hearing some real teaching. "Now is the day of salvation" (2 Cor. 6:2). What are we doing to let people know it, brethren?

Ervin Waters, 4436 Whittier Blvd., Los Angeles 22, Calif., Nov. 15.—I closed at Fresno, Oct. 27. I visited the Armona meeting, conducted by Bro. Clovis Cook, two nights, and preached a double-header with Clovis onenight. Nov. 3, I began a meeting at Waterford, which continues with good crowds and good interest. One Sunday afternoon during this meeting, we visited the meeting at

Merced, conducted by Bro. Paul Nichols. Waterford is the home of our beloved old soldier of the cross, Bro. T. F. Thomasson. I go next to Arvin, the Lord willing. (Date of Nov. 18, Ervin writes as below—H. L. K.) The Waterford meeting closed last night, with three baptized and one restored. We had a full house at singing at Ceres yesterday afternoon. Howard King, Luke Robertson and Lois, Harold King, Paul Triplett and Robert Lee and families, from Stockton, came.

C. T. McCormack, 734 North Windomere, Dallas 11, Tex., Nov. 15.—The meeting with the church at Wichita Falls, Texas, from the first of November to tenth, was very interesting to me. We had plenty of rain throughout the meeting. It was God's rain, and I trust that it was His meeting. We, of course, could do nothing about the weather, except act upon it in a favorable manner, which we did by attending the services regularly in spite of the inclemency of the weather. I am confident that good was done, even if there were no baptisms. A number of brethren from Oklahoma and other parts of Texas were in attendance, and surely we enjoyed their presence and assistance given the meeting. I made my home with brother and sister E. J. Smith while there, and certainly they were exceedingly gracious toward me in every way.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Nov. 15.—We are in a good meeting at the So. 4th St. church, in Waco, with one baptism to date. We hope there will be others before we close. The church in LaGrange is still growing. I baptized one there three Sundays ago, and we had a fine crowd out for worship. The next Sunday, I went to Colquitt, Ga., preaching Sunday morning, and for the brethren at Pansy, Ala., at the evening service. We had a nice service at each place. They have no preacher in that section, Brethren Palmer and Reynolds being the nearest, which is about 100 miles away. These churches are small in number and meet in private houses for worship. They want to build meeting houses if possible. It brethren elsewhere could send them a small donation, it would be greatly appreciated, for they are poor in this world's goods. Pansy is the place, where the 98 year old man was baptized in Aug. He was 99 the last time I was there, and he is certainly glad he learned the truth before it was too late. Contributions may be sent to Leslie Cato, Rte. 1, Colquitt, Ga., and to Franklin Jordan, Rte. 1, Pansy, Ala.

Homer A. Gay, Lebanon, Mo., Nov. 16.—The meeting closed at Dora, Mo., Oct. 20, without visible results. We have some good brethren there whom I learned to love. My next was at White Hall, near Temple, Texas, October 27th to November 3rd, with two baptisms and one restored. We had a number of visitors, and in general a good meeting. November 10th I worshipped with the home congregation at Lees Summit, taking part in the teaching. While at home I had the pleasure

of being with our preaching brethren Lynwood Smith, C. H. Lee, Arthur Wade, and Homer L. King for short visits. At this writing I am in a singing school at Sulphur, Oklahoma, which will last through next week. I am to preach here tomorrow and tomorrow night. I hope to hold a meeting at Mozier, Ill., in December, and if I do so, I will round out the busiest year of my life. Some meetings and singing schools are pending for this winter. Brethren, the time is so short, may the Lord help us to forget our quibbles and quarrels and try to save another soul. Remember: there is always plenty of room at the top.

M. Lynwood Smith, Wesson, Miss., Rte. 1, Box 150, Nov. 16—Recently, I visited in the home of Brother Tom E. Smith. While there, we attended the meeting in Oklahoma City, in behalf of the Oklahoma mission work. Then en route to Richland, Mo., where I was to begin a meeting, I visited in the home of Brethren King and Gay, which I enjoyed very much. On Nov. 10, brother King and I went to Richland, Mo., where I remained to hold the meeting. The meeting thus far has resulted in two baptisms and one coming from the Christian church. Good crowds attended each service. We were glad to have Brethren King and Wade to visit the meeting; also, the Gays and others. It made me sorry to hear of the death of Brother Thomas, of Sentinel. He was a good man and a Christian.

Homer L. King, Route 2, Lebanon, Missouri, November 20.—Correction—In my report last month, it read that "I preached every day for 43 days, while in Pa."; it should have read, "for 36 days." I began a series of meetings with the brethren in Lebanon, Oct. 23 and continued until Nov. 3. The crowds and interest were good until the latter part, when rain and cool weather hindered much. There were no additions. We were glad to have Brother Arthur Wade with us in this meeting. He is a very agreeable and willing yoke-fellow. Brethren Gay and Lee were with us part of the time, for which we were thankful. Others of the Lees Summit church attended, rendering valuable aid in song, among whom was Sonny Gay and his mother. We were delighted to have Brother Lynwood Smith visit in our home for a few days before and while in his meeting at Richland. We heard him deliver some good sermons at Richland. We have been hindered in beginning the meeting at Competition, due to bad weather, and a siege of the flu on my part, but we hope to begin there next Lord's day, after which, we are to teach a singing school at the home church, Lees Summit. May the Lord help us all to unselfishly put forth our very best efforts to build up the cause of our Lord, while life's little day is ours.

Clovis T. Cook, Rte. 2, Box 10, Lodi, Calif., Nov. 5—Have been busy the past few months in meetings and singing schools, at Los Angeles, Corcoran, Orange Cove and Armona, Calif. The work moves on and the churches are maintaining a steady increase in numbers, knowledge and zeal in this state.

They have always done that regardless of preachers or brethren who opposed them. Preachers and brethren may come and go and cause a little trouble here and there of a local nature, but the bulk of the congregations and leaders in this state "have a mind willing to work." They have a plan that will work. They have seen it do more for the young preachers than was ever done before. They have seen new congregations spring up, new churches erected, new communities invaded with the "seed of the kingdom." Think you could convince these brethren with your idea that their system or plan won't work? These brethren are not much for ideas unless they have been productive of good and are Scriptural. They like a "thus saith the Lord" in matters of faith. Their idea of how to carry on the work is backed up with facts and figures.

Barney D. Welch, Route No. 2, Belton, Texas.—I closed a very enjoyable meeting Sept. 15, at Carter, Okla. I truly learned to love the Brethren there even more than ever. Sept. 21-25, I preached at Portales, N. Mexico. There I found some very zealous brethren who had really sacrificed to provide a place to worship God. Sept. 28-29, I visited the brethren at Jerusalem, Ark., finding Bro. Fred Kirbo in a good meeting there. Oct. 6-13, I held a meeting at Ft. Worth, Texas. The brethren there impressed me greatly by the deep love they showed toward one another. A few days later I was called to conduct the funeral services of a small baby, the son of our beloved Milton Evitt and wife. The child only lived six hours. This was a very sad occasion. May God's blessings rest upon Bro. and Sis. Evitt. Oct. 20, I preached at Belton, Texas, now my home. Oct. 27 through Nov. 3, I enjoyed a very pleasant meeting at McAlester, Okla., baptizing a fine man, 82 years of age, and a lady made a confession for worshiping in the past where they had S. S. and Cups. Brethren, if you can spare a little contribution for a church building, I know of no more worthy place than to send it to Bro. Lee R. Williams, 234 Cherokee W., McAlester, Okla. They have a building started and are badly in need of some aid to complete it. They are not transit members either. He has been at the same public job for 22 years. They have sacrificed greatly for the cause. Men are dying daily, but TRUTH keeps marching on.

BARTON W. STONE AND JOHN SMITH ON CHRISTIAN UNITY

On Saturday, the appointed day, a multitude of anxious brethren began, at an early hour, to crowd the old meeting house of the Christians, on Hill Street, in Lexington. There were Stone, Johnson, and Smith, and Rogers, and Elley, and Creath, and many others all guarded in thought and purpose against any compromise of the truth, but all filled with the spirit of that grandest of prayers, "May they all be one, as thou, Father, art in me and I in thee; that the world may know that thou hast sent me."

Smith rose with simple dignity, and stood, prayerful and self-possessed, before the mingling brotherhoods. He felt, as no one else could feel it, the weight of the responsibility that rested on him. A single unscriptural position taken—the least sectarian feeling betrayed—an intemperate word—a proud, unfraternal glance of the eye—might arouse suspicion and prejudice, and blast the hope of union in the very moment when it was budding with so many promises. Every eye turned upon him, and every ear leaned to catch the slightest tones of his voice. He said:

"God has but one people on earth. He has given to them but one Book, and therein exhorts and commands them to be one family. A union, such as we plead for—a union of God's people on that one Book—must, then, be practicable.

"Every Christian desires to stand complete in the whole will of God. The prayer of the Savior,

and the whole tenor of his teaching, clearly show that it is God's will that His children should be united. To the Christian, then, such a union must be desirable.

"But an amalgamation of sects is not such a union as Christ prayed for, and God enjoins. To agree to be one upon any system of human invention would be contrary to His will, and could never be a blessing to the Church or the world; therefore the only union practicable or desirable must be based on the Word of God, as the only rule of faith and practice.

"There are certain abstruse or speculative matters—such as the mode of the DIVINE EXISTENCE, and the GROUND AND NATURE OF THE ATONEMENT—that have, for centuries, been themes of discussion among Christians. These questions are as far from being settled now as they were in the beginning of the controversy. By a needless and intemperate discussion of them much feeling has been provoked, and divisions have been produced.

"For several years past I have tried to speak on such subjects only in the language of inspiration; for it can offend no one to say about those things just what the Lord Himself has said. In this scriptural style of speech all Christians should be agreed. It cannot be wrong—it cannot do harm. If I come to the passage, 'My Father is greater than I,' I will quote it, but will not stop to speculate upon the inferiority of the Son. If I read, 'Being in the form of God, he thought it not robbery to be equal with God,' I will not stop to speculate upon the consubstantial nature of the Father and the Son. I will not linger to build a theory on such texts, and thus encourage a speculative and wrangling spirit among the brethren. I will present these subjects only in the words which the Lord has given to me. I know He will not be displeased if we say just what He has said. Whatever opinions about these and similar subjects I may have reached, in the course of my investigations, if I never distract the church of God with them, or seek to impose them on my brethren, they will never do the world any harm.

"I have the more cheerful resolved on this course, because the Gospel is a system of facts, commands, and promises, and no deduction or inference from them, however logical or true, forms any part of the Gospel of Jesus Christ. No heaven is promised to those who hold them, and no hell is threatened to those who deny them. They do not constitute, singly or together, any item of the ancient and apostolic Gospel.

"While there is but one faith there may be ten thousand opinions; and hence, if Christians are ever to be one, they must be one in faith, and not in opinion. When certain subjects arise, even in conversation or social discussion, about which there is a contrariety of opinion and sensitiveness of feeling, speak of them in the words of the scriptures, and no offense will be given, and no pride of doctrine will be encouraged. We may even come, in the end, by thus speaking the same things, to think the same things.

"For several years past, I have stood pledged to meet the religious world, or any part of it, on the ancient Gospel and order of things, as presented in the words of the Book. This is the foundation on which Christians once stood, and on it they can, and ought to, stand again. From this I cannot depart to meet any man or set of men, in the wide world. While, for the sake of peace and Christian union, I have long since waived the public maintenance of any speculation I may hold, yet NOT ONE GOSPEL FACT, OR COMMANDMENT, OR PROMISE, WILL I SURRENDER FOR THE WORLD.

"Let us, then, my brethren, be no longer Campbellites or Stoneites, New Lights, or Old Lights, or any other kind of lights, but let us all come to the Bible, and to the Bible alone, as the only Book in the world that can give us all the light we need."

Barton W. Stone Speaks

Smith sat down, and Stone arose, his heart glowing with love, and every pulse bounding with hope. "I will not attempt," said he, "to introduce any new topic, but will say a few things on the same subject already presented by my beloved brother."

After speaking for some time in a strain of irresistible tenderness he said, "that the controversies of the church sufficiently prove that Christians never can be one in their speculations upon those mysterious and sublime subjects, which, while they interest the Christian philosopher, cannot edify the church. After we had given up all creeds and taken the Bible, and the Bible alone, as our rule of faith and practice, we met with so much opposition, that by force of circumstances, I was led to deliver some speculative discourses upon those subjects. But I never preached a sermon of that kind that once feasted my heart; I always felt a barrenness of the soul afterwards. I perfectly accord with Brother Smith that those speculations should never be taken into the pulpit; that when compelled to speak of them at all, we should do so in the words of inspiration. I have not one objection to the ground laid by him as the true scriptural basis of union among the people of God; and I am willing to give him, now and here, my hand."

He turned as he spoke, and offered to Smith a hand trembling with rapture and brotherly love, and it was grasped by a hand full of the honest pledges of fellowship, and the union was virtually accomplished. (In Apostolic Times)

"THE VOICE OF GOD AND THE WORD OF GOD"

Alexander Campbell, in the Millennial Harbinger.

Having so far traced the exact import of the phrase "the word of God," and "the word," in the apostolic writings, I proceed to notice the various epithets which are used to designate the peculiar character of the word of God, or the gospel.

It is called "the word of reconciliation; the word of life; the word of his favor; the word of faith;

the word of truth; the word of righteousness; the implanted word, which is able to save your souls." Such are the titles and descriptive epithets by which the word of God is commended to us by its author. It is the word which reconciles man to the divine character, will, and government. It is the word through which life is communicated to man, and by which we have confidence in God. It is the word of truth, or the truth emphatically, which delivers us from error and darkness, and imparts to the mind certainty in things unseen and future relative to the divine purposes. It is the word of righteousness by which we are qualified to live righteously. It is the implanted word, the word established by the Apostles in the world, which is able to save the soul. In a word, it is the word of God's grace, or favor, by which alone we do enjoy the favor of God here, and are prepared to enjoy it forever.

The attributes of this word are strikingly displayed in the apostolic writings. It is called the living word, the sword of the Spirit. In one period Paul gives us a full description of it. Heb. 4-12. "The word of God is living and effectual, and more cutting than any two-edged sword, piercing even to the parting of both soul and spirit, and of the joints also and marrows, and is a discernor of the desires and purposes of the heart."

By it we are said to be purified, sanctified, begotten again, enlightened, saved. Nothing is so much extolled; no instrument so powerful, energetic, and effectual; so well adapted to its end, as the word of God. Every great moral change in man is ascribed to it; and it is uniformly presented to us as the great instrument of God's almighty power. It is the voice of the Almighty. By his voice all his great works have been accomplished. God commanded light to shine out of darkness, and the only instrument which he is said to have employed in the original creation was his word. In the new creation he has not changed his plan, or employed a new instrument. Of his own will he has impregnated us by the word of truth, and has made his word the very principle of renovation. Hearing is imparted to man by his word; for faith comes by hearing, and hearing itself comes by the word of God.

To hear many of the moderns, who profess to preach the word, talk of it as they do, and represent it as a dead and inefficient letter, is enough to provoke the meekness of a Moses, or to awaken the indignation of a Paul. The voice of God spoke the universe into being from the womb of nothing. The same voice recreates the soul of man, and the same voice will awaken the dead at the last day. His voice, heard or read, is equally adapted to the ends proposed. Some look for another call, a more powerful call than the written gospel presents. They talk of an inward call, of hearing the voice of God in their souls. But what greater power can this inward call have, than the outward call, or the voice of God, echoed by the Apostles? God's voice is only heard now in the gospel. The gospel is now the only word of God,

or will of God—the only proclamation and command addressed to the human race. 'Tis in this word of God his Spirit operates upon men, and not out of it. Were the Spirit to lay it aside, and adopt any other instrument, it would be the greatest disparagement of the word of God, "which is the wisdom and power of God," "the word of life," and "able to save the soul"; it would be to dishonor that word as men do who prefer other means for converting men to the gospel of Christ.

The voice of God, and the only voice of God which you will hear he calls you home, is his written gospel. This is now the only word of God, the only command and the only promise addressed to all men; proclaimed by his authority to every creature. The gospel is the power of God to salvation, to every one who obeys it. 'Tis in it the Spirit of God exhibits his energy, and he who thinks that the Spirit operates in any other way than clothed in the word of God in convincing and converting the world, feeds upon a fancy of his own, or of some other distempered mind.

I have never heard a person attentive to the apostolic writings, never heard a student and practitioner of them, complain of any want of power or energy in them. I have seen and felt their power to be that of the Spirit which indited them, an omnipotent moral instrument in his hand exactly adapted to man. Not physically omnipotent, as in creating something out of nothing; but so morally omnipotent that he who regards them not, could not be persuaded through angels, and spirits, and the dead revived, did appear and speak to them in a language never before heard. It is a mistake, a gross mistake, in my judgment, of the means necessary to restore man—a mistake, of the nature of the government of God over man, of the actual condition of man, to imagine that any other than moral means, than the well attested development of the love of God in the mission and sacrifice of his Son, is necessary to renew the heart of man, to reconcile him to God, and to prepare him for the enjoyment of the friendship and favor of God forever. But this only by the way. They who talk of a resistible and irresistible voice of God—who talk of a gospel grace common and special, have found a new Bible and a new gospel which I have not seen, nor read, and of course do not understand. The book, commonly called the New Testament, (rather the sacred writings of the Apostles and Evangelists of Jesus Christ) is that from which I have derived my views of Christianity, and to which alone I subscribe as the infallible arbiter of all questions touching the word of God, and the salvation of Jesus Christ. The voice of God has, in it, bid me welcome, and my ability to come I find in the welcome which he has given. "The Spirit and the church say, Come; every one who hears, says, Come; and Jesus says, Let him who is thirsty, come; and Whosoever will, let him come and take of the water of life freely." In this whosoever, I have found every letter of my name, and have had as special a welcome as if Gabriel had paid me a visit from heaven.