

W. H. Reynolds P. 2

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. XX

LEBANON, MISSOURI, JANUARY, 1947

No. 1

THE NEW YEAR

Another year is swiftly passing from us, and by the time this reaches the readers we will have already passed over the threshold of a new year. How short the time has seemed since we were turning over the calendar leaf for 1946! This just goes to prove that "Time is now fleeting; the moments are passing."

Now as we take a retrospective glance at the year that has just passed, we see that it was filled with sorrow and joy. That is always the case. We have very much for which to be thankful through the past year. God's blessings have been abundant. His grace has been felt by us all. Yet, we have reasons to be sorrowful. Try as we may to live for God, we will falter and stumble. Who has not done this last year? Regardless of how earnest our endeavor may be, we will always make wrong decisions, when we face problems. This should make us very humble and make us remember that "we are but dust." And if we remember that "we are but dust," may we be thoughtful enough to remember that our brother is of the same making—he is "dust," too. Let us learn to look at one another as God looks at us all, for David says in Psa. 103:14, "He knoweth our frame; he remembereth that we are dust." Also John says, "If we will confess our sins He is faithful and just to forgive us our sins" (1 Jno. 1:9). Then whatever our mistakes might be, let us come to God in the proper manner and obtain forgiveness. Then let us, as the apostle Paul, freely admit, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Then, in a prospective sense, let us look as deeply as our limited vision will allow us, into the new year that is emerging out of eternity. Let us face it with an unwavering faith in God. Many are the cares and pains, toils and burdens, problems and dangers that it will bring before us. Some of them we will overcome and some of them will be hard for us. The only way we will ever successfully meet them is for us to come down from our lofty station in life and stop thinking what "we are doing" or worse still, what "I am doing," and all the time meaning that we are doing that "alone." We must get back to the humble,

contrite spirit of the great old apostle when he said, "I can do ALL THINGS" (but, how, Paul)? "through Christ who strengtheneth me" (Phil. 4:15). Also, David said, "I will lift up mine eyes unto the hills from whence cometh my help: My help cometh from the Lord who made the heavens and the earth."

In this forthcoming year let us all heed the apostle's suggestion in 1 Cor. 3:9: Let us all (1) be "laborers," for He commands us to "labor that we might enter into His rest." (2) Let us labor "together." We need each other. We should love one another. As Paul said in Rom. 1:8, "I thank my God for you all." But, (3) let us remember that though we all put our forces together and stopped there, we could never accomplish ought. But he commands that we be "Laborers—together—WITH GOD." Let us all all work, work together, and "work together with God," and we are sure to win.

Now to the future I will turn my face,
And look to God, who still can lead aright;
Have faith in God, and trust His wondrous grace,
To lead me through the shadows of each night.
—M. Lynwood Smith,
Wesson, Mississippi

MISCELLANEA

By Ervin Waters

An Unanswered Question

Though we are prone to think that past generations were better than present ones and that the days of yore were "the good old days," a study of the Bible and history reveals that there has been little change. While we deplore the breaking down of family ties and censure parental negligence of children, there is evidence that these ills also plagued the people of past ages. The Greek sage, Socrates, away back in 400 B. C. proclaimed in Athens: "Fellow citizens, why do ye turn and scrape every stone to gather wealth, and take so little care of your children to whom one day you must relinquish it all?" This sounds like a question propounded to modern parents because it so fits the present, but it appears that the parents in 400 B. C., likewise, were money mad and pleasure seeking and that they disregarded the bringing up of their children. Fathers and mothers, it would be well to ponder the above question. Par-

ental delinquency almost invariably precedes juvenile delinquency; and that is the reason why some present day judges are meting out fines and punishment to parents in cases where it is apparent that the minor's misconduct was caused by the parent's neglect and disregard. If you still think the past was much better than the present, heed Solomon's wisdom: "Say not thou, what is the cause that the former days were better than these? For thou dost not inquire wisely concerning this" (Eccl. 7:10).

British Brethren

I appreciated Bro. Homer L. King's remarks in the OPA recently concerning some of the churches in England. Years ago the restoration movement in England was swept from its moorings by digression in the form of extra-congregational organization. This ecclesiasticism dominated the church and led it into modernism and worldliness. About twenty years ago some of the churches revolted against these errors. The Sunday School and individual cups brethren in the United States are making a determined effort to gain the fellowship of these British churches and pull them into the orbit of their influence. They are sending John Allen Hudson to England to try to accomplish this. These British brethren seem to be much nearer to us in belief and practice than they are to the S. S. brethren. Otis Gatewood, a S. S. preacher who visited England this year, reports: "The British Brethren are almost all believers in one cup" (The Lubbock Lectures). John Allen Hudson, who was associated with the British brethren a few years ago, also reports: "In England practically nothing is done for the children" (Lubbock Lectures). He probably refers to the fact that the British have not gone for the highly organized Sunday School and he ignores home training as of little consequence. They do not have the pastor system for Otis Gatewood says: "They do not therefore have one man do all the preaching. They take time about" (Lubbock Lectures). They have what they call a "mutual ministry."

We may be failing to seize upon one of the greatest opportunities of our generation if we neglect to help these British brethren. The S. S. brethren, we know, will try to lead them into digression with the individual cups, the pastor system, the modern Sunday School, and the so called Christian Colleges, which the British brethren also do not have. Shall we lift a hand to those in need? We might be able not only to help them in combating these errors, but we might help them to walk in the "old paths" in other truths which they may not have been taught. This would require sacrifice and effort on our part, but the goal would cause them to fade into insignificance. If we do refuse to make an attempt, history may record our isolationism and selfish contentment as being among the greatest of our failures.

The Dog in the Manger Attitude

The dog in the manger not only did not want the hay but wanted to prevent other animals from eating it. Jesus indicted some for having

this same attitude: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Lk. 11:52). Some of our brethren manifest the same attitude today. Some brethren will not support the preachers so that they can have a living. But is that enough? No, they will hinder those who would. Some brethren would not send an evangelist out to preach. But is this inactivity enough? No, they will hinder those who would. They not only will not do anything constructively to build up the cause of Christ, but they desire to hinder those who would build it up. Some brethren would not consider leaving their families for the most of the time for the nomadic "hand to mouth" life of an evangelist. But it is not enough that they would not make this sacrifice; they would hinder those who try to make it. A "do nothing" attitude is enough to condemn us. If you would "do nothing" and be condemned, please do not hinder those who are doing something that they might be saved. "For ye neither go in yourselves, neither suffer ye them that are entered to go in" (Matt. 23:13).

—4436 Whittier Blvd.
Los Angeles 22, Calif.

BUILDING A CHRISTIAN HOME. No. 12

Building a Christian home has been an interesting study for me this year, but as we come to the last of this series on the subject we become more serious as we notice:

The Dissolution of The Home.

God has taught from the beginning of man that death separates husband and wife (Gen. 3). And Jesus shows in Matt. 22, that the family tie ends at death. We will not be as fathers and mothers, husbands and wives, children, etc., but will be as the angels of heaven. The home, therefore must accomplish its purpose in a very short period of years—which only emphasize the importance of the things I have said in the foregoing articles.

I recently visited in a Christian home where the couple had lived together for fifty years! This is far beyond the average. If nothing but age cuts us down, we can stay here a very little while, and it is not very often that both husband and wife leave this life at the same time. "No snow falls lighter than the snow of age; but none is heavier, for it never melts." While we are young we constantly look to the future, but as we grow older we are inclined to look back over the past of our lives. We begin to live in and for our children and not for ourselves. The hope of Christian parents is to live to see their children grown and settled in life for themselves. Tho we cannot keep back the tears when our children marry, yet, we realize that it is only natural and that God has always intended it to be so.

Dissolution of the home in this way, if children are brought up right and are choosing Christian companions, is only natural, and is a blessing to the human race. Too many times parents act as if their children have forsaken and turned against them just because they are getting married—

forgetting that they did the same thing a few years ago. It is not right for parents to be so selfish as to expect their children to always stay with them. The separation of Christian parents which we have been studying is sad, indeed. I have had the sad experience of conducting the funeral for a good Christian father, who was leaving behind a Christian wife and Christian children. I have conducted the funeral of a good Christian mother, who was leaving behind a Christian husband and Christian children. In either case it is certainly heart rending. We have minute accounts of such as this as far back as Gen. 23, where "Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah and to weep for her. And Abraham stood up before his dead and spake to the sons of Heth, saying: I am a stranger and a sojourner with you, give me a burying place with you, that I may bury my dead out of my sight."

Even tho Sarah was well over a hundred years old, she was still the "beloved wife of faithful Abraham." Abraham is held up to us as "the father of the faithful," and Sarah is held up as the "mother" of faithful Christian mothers today (1 Pet. 3:5).

It is hard for young people to realize that death will ever separate them, but as we grow older we realize that we cannot always live, and begin to look toward the grim monster,

DEATH.

No sex is spared, no age exempt. The majestic and courtly roads which monarchs pass over, the short and simple annals of the poor, all lead to the same place.

"Dear, we've been long together, thru pleasant and cloudy weather; 'tis hard to part with those so dear, in grief we shed the scalding tear."

Here is a little poem that I feel is very fitting right now:

One Of Us Two

"The day will dawn, when one of us shall hearken
In vain to hear a voice that has grown dumb,
And morns will fade, noons pale, and shadows
darken,

While sad eyes watch for feet that never come.
One of us two must sometime face existence
Alone with memories that but sharpen pain
And these sweet days shall shine back in the distance

Like dreams of summer dawns, in nights of
rain.
One of us two, with tortured heart half broken,
Shall read long-treasured letters through salt
tears,
Shall kiss with anguished lips each cherished token
That speaks of these love-crowned, delicious
years.

One of us two shall find all light, all beauty,
All joy on earth, a tale forever done;
Shall know henceforth that life means only duty,
Oh, God! Oh, Góð! have pity on that one."

—Ella Wheeler Wilcox

"When these hands of ours shall be pulseless and cold, and motionless as the grave wherein they must lie, when the winding sheet shall be our vesture, and the close-sealed sepulchre our home. As our bodies rest in their beds of clay, and our spirits recline in the bosom of God, if we are conscious, may we be able to see,—like the reflection of the sun's rays after it sinks behind the western horizon, sheds its beauty across the sky,—the golden influence, of a Christian Home still echoing and re-echoing in the world."

—Homer A. Gay.

(The End)

I HAD RATHER HAVE A LITTLE ROSE

I had rather have a little rose,
From the garden of a friend;
Than to have a basket full,
When my stay on earth shall end.

I had rather have one kind word,
And a smile that I can see;
Than to have all the flattery—
When from earth-life, I am free!

I had rather have one smile,
From a friend I know is true;
Than tears shed, round my casket,
When this world, I bid adieu!

Bring all the flowers today—
Pink, white or red—
I had rather have one blossom now,
Than a truck load when I'm dead!

—V. L. Springer.
(In Firm Foundation)

WHAT IS CHRISTIANITY

In the home—it is kindness.
In business—it is honesty.
In society—it is courtesy.
In work—it is fairness.
Toward the unfortunate—it is pity.
Toward the weak—it is resistance.
Toward the strong—it is trust.
Toward the fortunate—it is congratulations.
Toward God—it is reverence and love. "This is God's day; I will live it for him."

DOING HIS WILL

Seek ye first the kingdom of God
Then you'll never know a fear.
For if you obey His commandments
He will be forever near.

Study to show thyself approved,
Rightly divide God's truth,
Throughout the eventide of life
As also in thy youth.

Fight the good fight—finish your course,
Ever pure and holy be.
Always obey God, rather than men,
Then eternal blessings you'll see.

—Mrs. J. Malcolm.

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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 near tract, covering the Communion questions, as pertaining 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.

WE SHALL HAVE THE TRACT

I stated in the December issue of OPA that we would not be able to publish the tract on Building a Christian Home at this time. But, while that statement was in the hands of the printers the faithful congregation in Oklahoma City "made a certain contribution" for the purpose of publishing the tract—enough to assure us of the printing of it. This, together with what has been contributed and promised already, will enable us to have several thousand of them printed for free distribution, and we hope to have them off the press some time in February, '47. Several have asked the price of them: they will not be for sale, they are free. However, if you should want to send something to help to pay for the handling and mailing of them you will thus be a partner in the work.

—Homer A. Gay

"TOMMY AND HIS MOTHER"

We are glad Brother Bill Van Stavern is going forward in having a reprint of this tract made, and that he is letting the brotherhood have them at cost, plus the postage and handling, which is making it possible for you to have them at a very reasonable price, as follows:

15c per copy; \$1.50 per dozen; \$10.00 per hundred.

They should be ready for delivery by the time this reaches you.

Send all orders to C. W. Van Stavern, Box 322, Lebanon, Missouri.

Too, we are glad Bro. Gay's tract, "Building a Christian Home" is to become a reality, as the money for printing it has been received. We are glad to see the brethren take more interest in circulating printed matter.

PASSED ON

Prince—Brother Steve Prince was born February 7, 1873; departed this life Dec. 1, 1946, being 73 years, 9 months, and 23 days of age.

Brother Prince was a faithful member of the Church of Christ for many years, and so his wife, and all the children are members.

Brother Prince leaves to mourn his passing, his Christian wife, Ruthie; five sons—Foster, Chester, Gillis, Gordan, and Calvin; five daughters—Sisters Palmer Laney, Una Langely, Rudelle Harris, Vivian Rowe, and Pearl Mann; three brothers, two sisters, 25 grand children, 2 great grand children, and a host of other relatives, friends, and brethren. His elder son, Foster is a deacon in the church at LaGrange, Ga., and his third son, Gillis, is a gospel preacher, who lives at Wedowee, Ala., where he and his father lived and worshiped so long.

Funeral services were conducted by the writer, assisted by Bro. Doc. McDonald.

While the death of Bro. Prince brought sorrow to our hearts, yet with the sorrow, was a world of joy in knowing that he had worked for Jesus,

and now at the close of day, he was called to receive his "hire" (reward).

—E. H. Miller,
LaGrange, Ga.

Wilks—William Wesley Wilks was born April 1, 1884, Walnut Springs, Texas; departed this life Nov. 26, 1946, at his home, six miles from Dublin, Tex.

In August, 1905, he was united in marriage to Miss Erie Taylor, to which union seven children were born—five boys and two girls. He obeyed the gospel in 1912, under the preaching of J. T. Bentley, and thus lived a faithful Christian life for 34 years.

Brother Wilks was a preacher of the gospel of Christ for a number of years, having led many souls to the Lord by his teaching and by his life, both publicly and privately, being a strong contender for the "unity of the spirit in the bond of peace," and if we had more of his type, the cause of Christ would be in better condition.

The brother leaves to mourn his passing a loving wife, seven children, fifteen grand children and a host of brethren and friends.

I was called to speak words of comfort and warning to the bereaved and the many friends, who had gathered at the church, near Chalk Mountain cemetery, where his body was laid to rest.

In his going the cause of Christ has suffered a great loss, but judging by his fruits, our loss will be Heaven's gain.

We extend our heartfelt sympathy to the bereaved family left behind.

—T. T. Copeland,
Dublin, Texas.

Gentry—Brother James A. Gentry, Sulphur, Oklahoma, was born January 25, 1871, at Corenth, Mo.; departed this life Nov. 10, 1946.

Brother Gentry was a loyal member of the Church of Christ at Sulphur, and considered one of the elders of that church. The writer has been closely associated with him the past few years and found him ever faithful and ready to defend the worthy cause.

He leaves to mourn his passing, his wife, Sister Etta, four children, a number of grand children, and many brethren and friends.

May God bless the bereaved.

—Clarence Snodgrass

(Editor's note: Brother Clarence sends an obituary of Brother Wilks, but since it has already been received from Bro. Copeland, we omit it.—H. L. K.)

"GET-TOGETHER" MEETING AT SULPHUR, OKLAHOMA

On Saturday night, January 11, and the Lord's day following, January 12, the preachers, church leaders, song leaders, young men who are beginning in the public work, of Oklahoma, are planning a "get-together" meeting at Sulphur.

On Saturday night, the young men will have charge of the services, with Brother Lynwood Smith taking the lead. On Lord's day, after the

morning worship, there is to be a basket lunch at the noon hour. Then, services in the afternoon, in which the church leaders, preachers, and song leaders will participate.

We invite any and all of our preaching brethren, church leaders, and song leaders, and all others, to some and be with us. We hope this reaches all in time to make plans to come.

—Tom E. Smith,
Healdton, Oklahoma.

THREE GATES OF GOLD

The Chinese say they have three gates of gold, through which all gossip should pass, before being uttered to anyone; viz.:

1. Is it true?
2. Is it needful?
3. Is it kind?"

Someone has given the Christian's three gates of gold for gossip as follows:

1. Will it help the party about whom it is told?
2. Will it help the one to whom it is told?
3. Will it help the one who tells it?"

To this may be added, "What is the loving thing to do?" Now, if all gossip passed through all these gates, how much better would the home be? How much better would the church be? How much better would the world be? Yes, and how much better would every individual be?

—Homer L. King

IN MEMORY OF OUR BROTHER JOHN THOMAS

Our dearly beloved brother in Christ
Has been called far beyond the blue,
To live with our blessed Redeemer,
He obeyed and was ever so true.

He lived always for his Blessed Lord
Day by day, and year after year,
We'll never forget his kind, humble ways,
For to us he was ever so dear.

He was the backbone of this Church
To us all, like a guiding star.
He gave us courage, strength and love,
By a smile that was never marred.

Always holding the banner of Christ so high
Which shall not fall with his passing,
Through our loss we shall gain strength to press on
To that beautiful Home, everlasting.

Heaven is one jewel richer tonight,
But we that are grieved with sorrow,
Have the promise, if faithful to the end,
Shall meet him some golden tomorrow.

So, dearly beloved, let's live for our God
The straight and narrow road is the best.
Then, the Lord will reward us every one,
And we shall enter that sweet Haven of Rest.

—Ethel Hopkins

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Nov. 24.—We had a good meeting at Waco, Texas, Nov. 6-17. The crowds were small the first few nights, but continued to increase until we had a full house toward the last. Although but one was baptized and one restored, I feel others will obey soon. They plan to have Brother Gillis Prince and me there next year, also other meetings, making about four in all. I hope many congregations will call Bro. Prince for next year, as they will not regret it. I met preaching brethren, Stewart, Holt, Ballard, and others, whose names I do not recall, while at Waco. I preached at the home church yesterday, with one restored.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Dec. 15.—It has been sometime since I heard from you (King), except through the OPA—a wonderful paper it is, for which I am thankful. I am sending a sub., and I want to send others all along during the new year. The church here is moving along very well. We finally were able to put brick-siding on the house, but we still worship in the basement. Drop by and see us in passing through. We are trying to get a mission meeting at Blue Springs, 27 miles from here.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., Dec. 16.—Since I last reported, we had the pleasure of having Brother Gillis Prince preach for us for nearly a week. He did some fine preaching, and he is an able man for his age in the gospel. He is to hold our meeting in August, 1947. Recently, I performed the ceremony for the marriage of Bro. Sam Smith and Sister Irma Lee Lofton. May they have a happy Christian home. I was to go to LaGrange, Ga., this week-end, but was not physically able. Will go when I can.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., Dec. 16.—The meeting at Greenfield, Nov. 21 to Dec. 1, closed with the best attendance I have seen at that place during a series of meetings. I was treated royally by the brethren while there. Nov. 17, I preached at Orange Cove, the closing night of Bro. Cook's meeting there. Dec. 8, I was with the church at Wooklake, enjoying two services. Dec. 15, I taught the lesson in the worship at Fresno. Last week, I attended several nights of the meeting at Sanger, conducted by Bro. Clovis Cook.

Ervin Waters, 4436 Whittier Blvd., Los Angeles 22, Calif., Dec. 16.—I preached at Siskiyou on Friday, November 22, and began a meeting at Arvin, November 24. This meeting closed December 8, with five baptized and one restored. The Arvin church has certainly progressed. December 12-13, I heard Bro. Cook preach at Sanger. I preached twice at San Diego, December 15. I had not been with these brethren in a year and I found that they have baptized and restored several the past few months. They are much stronger. My next meeting, the Lord willing, will be at Ceres.

A. B. Pickle, 702 North Fifth Street, Waco, Texas, Dec. 17.—I was very glad to have Brother Barney Welch and family visit the South Fourth St. church here, last Lord's day, Dec. 15. Brother Welch taught a wonderful lesson on The Home.

Jim Stevens, Box 111, Sentinel, Oklahoma, Dec. 10.—We appreciate the words of sympathy and encouragement from our many friends and brethren in the passing of Brother Thomas, also the good funeral service, conducted by Bro. Tom Smith, and the singing by Brethren Gay, Kirbo, and others. Brother Lynwood Smith is here now and will be with us over next Lord's day. He is to preach a few nights for us this week.

Joe Castleman, 515 Shamrock St., Beaumont, Texas, Dec. 16.—I have moved back to the above address, due to so many of the faithful moving away. Since early fall, I have been preaching only on week-ends. I was at Sand Grove, Sabinal, San Antonio, Austin, Belton, and Houston in such efforts. Bro. Ray Kessinger gave us a good lesson here last Sunday, a week ago. Too, we were glad to have the young members, from Houston. They are splendid singers. If you know of any members in or near us, please write me as above. Our place of worship is 1059 Vermont St., just off of Port Arthur highway. All will find a welcome here. Pray for us.

Clovis T. Cook, Rte. 2, Box 10, Lodi, Calif., Dec. 16.—I recently held a meeting for the new congregation in Orange Cove; in which I baptized a fine man. I am now in a series of meetings at Sanger, with fine crowds attending. There has been one confession and one restored from the S. S. church to date. I see the unity question very much as Brother L. L. Red expressed it in the December issue of the OPA. Nothing is to be gained by preaching unity, but giving no grounds for it. Many seem to want unity, but it must be on the basis of their opinions or "pet hobby."

Clarence Kessinger, Gen. Del., Ada, Oklahoma, Dec. 10.—Due to the unfavorable weather here, I have been unable to hold a series of meetings, recently, and so far in December, I have been visiting the newly established congregations. November 10, I was at Oak Grove, and in the afternoon, I preached at the Rody School house. Nov. 24, I preached at Ada, and at the new congregation at Garr Corner in the afternoon. Dec. 1, I preached at Graham, Okla. Last Lord's day, I preached my first sermon at Washington, which I enjoyed very much. They plan to help in the mission work. We look forward to a more prosperous year in 1947 for the work in Oklahoma. Pray for me.

Gayland Osburn, Gen. Del., Glendale 5, Calif., Dec. 12.—I had the pleasure of hearing Gillis Prince preach at the New Salem church, near Brookhaven, Miss., Nov. 12-14. Nov. 17, I preached three times at three different places, at the

Fairview church, at the home church near Linville, and at the Conway church, all in La. Nov. 20, I preached in the home of George Reeves, not far from the Fairview church, with one confession of faults. I held a mission meeting in the Burrough Community Bldg., near Columbia, La., Nov. 23-Dec. 8. Nine confessed their faults there, and a church has been established upon the truth.

Ira Hooker, 773 Franklin Ave., Yuba City, Calif., Dec. 9.—The church here at a business meeting either adjusted or set aside all differences for the sake of unity. These differences had in the past hampered the progress of the church. Bro. John Reynolds will conduct a gospel meeting here in Jan. We continue to have outside interest and attendance, since we began meeting in our new building, at Gardenway and Wilbur Ave., Yuba City. We cordially solicit the visits of all brethren, who may be passing our way. We desire the prayers of all the faithful that the cause will prosper here.

Tom E. Smith, Box 893, Healdton, Okla., Dec. 11.—I have preached at the following places recently: Graham, Ardmore, Bit Shop, Oak Grove, and my home church, Healdton. All of these churches are on the upward trend, and seem to have a determination to accomplish more for the Lord's cause in 1947. Brother Lynwood Smith preached at Healdton, Thanksgiving, and we all were well paid for the services by the good lesson he brought to us. Brethren, don't forget the "get-together" meeting at Sulphur, January 11 and 12, reported elsewhere in this issue.

Guy M. Mallory, Rte. 7, Box 330, So. Chas., W. Va., Dec. 9.—Since September 18, I have been with Bro. Buffington, assisting in the work, wherever he goes. In Oct., we held a meeting at Roanoke, Va., continuing about three weeks. One was baptized. Our next was Beckley, W. Va., where we continued three weeks, baptizing two. After this Bro. Buffington held a meeting Winfred, W. Va., with one confession. Dec. 4, we were at LaGrange, Ga., and on the 6th and 7th, we were at Lowery, Ala. Dec. 8, we were at W. Monroe, La. We were glad to meet the above brethren. Pray for us.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Dec. 14.—We were looking forward to a great week-end, with Bro. Carlos B. Smith to preach for us, this week-end, but we have just received word he is not able to make the trip. We pray that he will have a speedy recovery. The Lord willing, I shall be with the brethren at Lawrenceburg, Tenn., next week-end. I was with them sometime ago and enjoyed very much the services over the week-end. Here is hoping that we all will be able to do more for Jesus and His church the coming year than ever before. It makes my heart ache to see the fields so white to harvest and the laborers so few. I pray that more laborers will enter the field and work, and that we all may work together better.

Jim Thompson, Gen. Del., Merced, Calif., Nov. 20.—The work at this place is growing and doing fine. We just had a good meeting, with Bro. Paul Nichols doing the preaching. He really did some good teaching, and the results were good. Eight were restored and one baptized. I met some good people in Texas and Okla., while on a visit with my father, who has just recently passed. Among the number we met were Brethren Snodgrass and Talbert Stewart and wives. We miss Brother King in California, and we hope he will return sometime to be with us. May the Lord bless him and his efforts in his field of labor, wherever he may be, is my humble prayer.

Abe Young (colored), Rte. 2, Box 184, Hallesville, Texas, Nov. 29.—Please, allow space for a few lines in the OPA from me. We, at Ash Springs, are still fighting and will continue as long as able. I have been trying to catch and tie one of these digressive brethren, but he doesn't want to sign the propositions. He just stands off and hollows: "The one cup is down right filthy and nasty." I received a nice contribution from Bro. Ferd Robertson and others, of Lawrenceburg, Tenn., for mission work. I have been very ill the last two months, and I thought once I would not make it, but thanks be to the Lord, I am up again. I ask all the faithful, who "call upon the Lord out of a pure heart," to pray for me.

Clarence Snodgrass, Tuscola, Texas, Dec. 17.—During the past summer, I conducted meetings at the following places: Sand Grove, Texas, with two baptized and five restored; Dougherty, Okla., and Sulphur (both places for ten days), with four baptized six restored; Hill Top, Ark., with two baptized and excellent interest. We are to return at Sand Grove for two weeks in 1947. This was our first meeting at Hill Top brethren, but we enjoyed it very much. The Compton brethren meet with the Hill Top brethren. We were well rewarded for our efforts there. We were very glad to have with us for a brief visit our beloved Bro. and Sister Marvin Wade, of Sulphur, Okla. En route home, we passed through Sulphur, where we heard two inspiring lessons by Bro. Gay.

L. N. Byford, 410 Clay St., Waco, Texas, Dec. 16.—Brother Miller assisted us in a meeting in Nov., which was well attended, and he did some good preaching. The church on So. 4th St. has grown in spite of opposition. The leadership and oversight of this church has been under Brethren Francis Holt, Jesse B. Lane, Cyrus Holt, and myself, since our present building was erected. Brethren J. L. Kirk and Grady Allen, also labored with us until their passing away, within the past two years. Brother Stewart preached for us Dec. 12, and several confessed their faults. Bro. Stewart said he wanted to be remembered in the prayer, himself, and he asked how many wanted to do the same, and about 20 in all raised their hands. We pray that those who are trying to press their teaching, which does not pertain to the worship, will see the error of their way. I

WE HAVE BORROWED TOO MUCH

There was a time when the church of Christ could be easily distinguished from the denominational world round about on more points than the Lord's Supper, baptism, and mechanical music, and it is true in most places today; but I fear that there are too many things we have borrowed from the denominational world. We are using them almost in full, so as to lessen the difference between us. It looks like we are a little too stiff and not humble enough, and having so much form in some places that we hardly see the real heart service. Then, too, we are about to go wild on the entertaining of the young people; and while we do not have the organizations as the denominations do, we are going about as close as is possible not to fall over in the ring. Too many now think that they must have all kinds of outings, parties, trips, and so on, till it is hard to see that the spiritual is well kept in mind. We have some who plan to take the young people out sight-seeing, and that on the Lord's day; and, to make it appear a little like the church, they take the Supper along and stop long enough to have that. Then we have some girls to read pieces and speak before the group assembled, having all the service but the Supper and contribution, mixed audiences of men and women.

Then we have an assistant minister for the young people instead of a young people's "pastor." We put on the high pressure in the meetings and scare some of the little children into being baptized.

Then we let the older members live as they desire, and do nothing about it.

We are having vacation Bible schools, in which the little children are almost pulled into the act of baptism.

Yes, we have borrowed too many things; and I, for one, would be glad to see them paid back and quit borrowing from the denominational world, and go to feasting on the word of God and obeying what it commands and being free from the world and denominations.

—H. M. Phillips in Gospel Advocate.

THE MODERN DANCE

Dr. E. S. Sonners, eminent specialist in nervous disorders, of Chicago and Los Angeles, makes this terrific indictment of the modern dance:

"I attack the modern dance as a reversion toward savagery. As a medical man I flatly charge that modern social dancing is fundamentally sinful and evil. I charge that dancing's charm is based entirely upon sex appeal. I charge that dancing is the most advanced and most insidious of the maneuvers preliminary to sex betrayal. It is nothing more or less than a damnable, diabolical, animal physical dissipation.

"A young girl enjoys the dance because she is drugged by suggestive music and emotional overstimulated into a drunkenness, a fanaticism, a frenzy that takes her back nearer to the beast we are supposed to be evolving from.

"Do brother and sister dance like that? Father and daughter? Mother and son? Why is the long married husband wearied soon of dancing with his wife? I tell you, the basic spell of dance is the spell of illicit contact.

A man who has learned what true love really is—something more than physical—does not willingly dance the modern dance with the woman he truly loves, nor watch her dance with others.

"Under what other shield can a man or woman, a youth or maid, so promiscuously fondle so many of the opposite sex in a single evening? Or a lifetime?

"We doctors know there are mysterious currents, affinities that seem almost chemical. I am no prig or prude, and so I tell you frankly it is not safe to subject even the strongest men and women to the subtle temptations of the dance. A trail of broken homes prove this.

"The physical stimulation of the dance with its fingerings of the lowest and most primitive emotions, drugs the intellect and the spirit."

Could the people see the demons

And the devils in the dance,

And the flames of hell astreaming,

Into every naughty glance,

They would hesitate and hesitate,

Before they entered there,

When broken hearts and suicides

Are ending in despair.

Where little girls of tender years

Are ruined by the score;

And crumble underneath their fears,

Till Satan yells for more.

—Selected from The Family Altar News.

THE THING THAT COUNTS

Don't boast of the many hills you've climbed
On a long and tiresome way;
The thing that counts is the way you climb
The hill you are on today.

Don't talk of the hard spots in the road,
Or the way your feet have bled;
The thing that counts is the shoe you wear
For the hills that lie ahead!

—Mary Kelly Oler.
(In Firm Foundation)

TRUST

Trust in yourself and you are doomed to disappointment.

Trust in your friends, and they will die and leave you.

Trust in money, and you will have it taken from you.

Trust in reputation, and some slanderous tongue may blast it.

BUT

Trust in God, and you are never to be confounded in time or eternity.

—The Berean Banner
(Selected by Ray Asplin)

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. XX

LEBANON, MISSOURI, FEBRUARY 1, 1947

No. 2

DIVINELY ORDAINED INSTITUTION

With all its imperfections, the church is still a divinely ordained institution. Glory is given to God through the church. The church in any locality is no better nor worse than members that compose it. In other words, the church in any locality is just what its members are. If its members are in disrepute, through their sinful conduct, the church is dishonored by the people of the community. Even its members are somewhat reluctant in telling folks that they are members of the local congregation.

The church in the beginning, as described in the New Testament, had members who failed to live consistent with the divine law of God; and they brought shame and dishonor to the church, and thus adding difficulty to difficulty in the establishment of the church in many places—the moral qualities of the Law, as well as of the church, were broken down by a sinful membership. The church at that time suffered because of the evil conduct of its members, and the fact remains true today, and shall always remain true. Men cannot live like the world lives in all kinds of sin, while members of the church, and expect the church to be exalted in the minds of others.

Christ is to be exalted by His followers, that sinners may be lead to glorify Him. Remember this one thing, brethren, we are the "salt of the earth"; and, we are the "light of the world." There is no darkness in God and Christ, and there should be no darkness in the members of His body—the church. As a member of the church in any locality, be loyal to it at all times and under all circumstances.

Regular attendance is a sure means of one's own spiritual development. Let each of its services of worship, preaching, teaching, singing, giving, constitute for you, a "standing engagement" with Christ the Lord. You cannot pray for the advancement of the church of the Lord, and fail to keep your engagement with Him. Willfully absenting yourself from the church of the Lord, in its engagements, is sinful. Your faithful presence at each service of the church, together with your constant prayers for its advancement, and your willing performance of every work of faith, will surely build up the church, both in faith and numbers. It is rather difficult to decide which is the greater trial of the church,

or congregation, the member who will not do anything at all, or the one who is forever dwelling upon activities calculated to entertain the young of the congregation.

Young people have a right to know that their home is the center of their life. The most precious aspirations and memories that anyone can have are centered around the ideals of an "ideal home." Nothing has priority over the home. Fathers and mothers are to teach their children from infancy. Christian fathers and mothers are the custodians of God's truth and standards. God appointed a law in Israel, which He commanded the fathers that they should make them known to their children (Psalms 78:5). Anything that has a tendency to draw away from the home its right to teach is calculated to weaken the influence of the home. There is a form of social training which can be given in the home better than anywhere else. There is nothing quite so worthwhile to even parents than that of teaching their own children about God, Christ, and the church. It takes much time to develop the child-mind. Things have to crystalize to be permanent. The home is the place, and only place, for early teaching of the child.

C. T. McCormack, Dallas, Texas.

THE THREE THORNS

By Ervin Waters

In the parable of the sower Jesus taught some wonderful lessons concerning the proper and improper receiving of the word of God. Some heard the word and then permitted the devil to take it out of their hearts lest they should believe and be saved. Oh, the countless thousands who have had the seed of the kingdom planted in their hearts, but who have then let its divine work be frustrated by Satan! If that seed remains in its native soil, the sin burdened souls of fallen humanity, there it will germinate, spring forth, grow, bloom, blossom and develop into practical Christianity. Others heard that same word, momentarily received it with joy and obeyed it, but in time of temptation fell away. They did not permit that word to take firm root and they deprived it of the necessary moisture of study, meditation, and practice. Thank God that some receive the word into an honest and good heart, keep it, and bring forth fruit with patience. These are the bulwark of the church, the salt of the

earth, the light of the world, the defenders of the faith, and the wheat of Christ. "They shall walk with me in white: for they are worthy" (Rev. 3:4), promised the Lord. But, how sad the thought, there is another group! "A sower went forth to sow his seed," explains Jesus, "And some fell among thorns; and the thorns sprang up with it, and choked it." (Lk. 8:5, 7). "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection" (Lk. 8:14).

When Adam and Eve transgressed in Eden, God cursed the ground for Adam and said, "Thorns and thistles shall it bring forth to thee" (Gen. 3:17-18). Thorns are a curse to man. And, surely, if that is true in the natural sense, it is true in the spiritual sense. The three thorns mentioned by the Lord, the cares of this world, riches, and the pleasures of this world, constitute the greatest continual threat to the well being of the Christian. These thorns choke out the word and debilitate the church member. It is because of them that so many hands hang down, so many knees are feeble, and so many are lame (Heb. 12:12-13). No wonder we are not wielding the influence we should wield over others; no wonder our meetings are not producing more fruit; no wonder more church members will not attend Sunday night services, mid-week services, evangelistic meetings, or, yes, even the worship on Lord's Day; no wonder our contributions are so small in proportion to our income.

I fear that laxity and leniency with regard to many sins and worldliness in general is gripping many of us. Too much of an attitude of softness, silence, and do nothing with reference to these things is taking hold of the teachers and preachers in the church. I, too, have felt the inclination to "pursue the path of least resistance" and just keep still. Satan is subtle and if he can pervert the source of our instruction in the church or delete from that instruction teachings which would be inimical to some of his designs, then he can further his diabolical scheme to undermine from within what he cannot destroy from without. Let us not be ignorant of Satan's devices.

Are thorns still a curse? "But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned" (Heb. 6:8). If we do not want to be "nigh unto cursing" and "to be burned," then let us not "bear thorns." "But, beloved, we are persuaded better things of you, and things that accompany salvation" (Heb. 6:9). Instead of bearing thorns we should bear the things that accompany salvation. Here is good admonition, "Break up your fallow ground and sow not among thorns" (Jer. 4:3).

1. Cares of this World

"And the cares of this world, the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful" (Mk. 4:18-19). We must understand that there are many things which have a necessary and legit-

imate part to play in the Christian life as long as they do not interfere with and are subordinated to Christian duties and responsibilities. A word may have six syllables which must be pronounced but the accent is usually on only one of them. Put the accent on the wrong syllable and the word may be unintelligible to the hearer. In the Christian life the accent and emphasis is on discharging the duties imposed upon us by Christ. Nothing should be allowed to interfere with these duties.

We do have cares. The Lord expects the husband to make a living and necessarily, therefore, he enters some trade or profession. But this work and making of money is to provide for life here while preparation is being made for a future life. It seems strange that many become so obsessed with providing for a life which must end and so forgetful of a life that will not end. I believe a man can make a living and serve the Lord at the same time. Christ has not commanded the impossible. But when brethren work on Sunday and miss the worship just to hold a job, they are putting the accent on the wrong syllable and allowing their work to become a "thorn" which chokes out the word. There are other jobs and if there were not, there is no sense in merely taking care of the physical body to the neglect of the spiritual. When a farmer can not attend meetings because of his work and his refusal to quit work an hour or two early, then his cares become a "thorn" in his flesh. If you work so long and so much that you have no time left for study and the performance of other duties, then you let your work become a "thorn."

When the people were bidden to a great supper, one said, "I have bought a piece of ground and I must needs go and see it: I pray thee have me excused" (Lk. 14:18). Buying a piece of ground for use or for sale is all right, but let us not permit it to hinder our spiritual duties. Another said, "I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused" (Lk. 14:18).

According to Paul in 1 Cor. 7:32-34 it is natural for a man to want to please his wife and for a woman to want to please her husband; but when this natural desire leads either the husband or the wife to become neglectful of Christian responsibilities, it becomes a "thorn." I have known boys and girls who would not think of missing any of the services of the church. They married and quit attending all of the services except the Lord's Day morning service. Others completely ceased church attendance. Thank God for the staunch husbands and wives who continue to grow in grace and knowledge while simultaneously enjoying the blessings of marital happiness and conjugal felicity.

There were two sisters, Mary and Martha. Both were fine women. Martha seemed to be a scrupulous housekeeper, which is admirable in women if not carried too far. Jesus visited this home. Mary sat at Jesus' feet and feasted upon the words of wisdom which fell from his lips. Mary had a

proper appreciation of true values. Martha was "cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her" (Lk. 10:40-42). Is this "one thing" needful in our lives? I have known women who were such careful and fastidious housekeepers that they could not "be hospitable" (Rom. 12:13) or "entertain strangers" (Heb. 13:2) or friends lest their house be placed in disarray or their domestic routine be broken.

Let us choose that "good part" (Lk. 10:42) and not let it be taken from us. Let us be industrious, a working people who "eat not the bread of idleness," but let us "seek first the kingdom of God" (Matt. 6:33).

Next we shall study the remaining two thorns, "the deceitfulness of riches" and the "pleasures of this world." (To be continued)

4436 Whittier Blvd.
Los Angeles-22, Calif.

THE LAST DAY

By Paul O. Nichols

Hundreds of years ago it was penned by inspiration that there would be a judgment of mankind. But, as is mirrored in the actions of humanity, people seem to think that there will never be a cessation of time, or a day of reckoning.

What a day that is going to be! It will come in such an hour as we think it will not—"as a thief in the night" (1 Thes. 5:2; 2 Pet. 3:10). Either preparation will already have been made, or else we will be found unprepared, through stubborn refusal or procrastination. Unprepared! Too late! Condemned!

All Will Know That Day

"For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth" (Jno. 5:28, 29), and "every eye shall see him" (Rev. 1:7). There will not be one who shall miss this great event. For even those who have passed on and "paid the debt to nature" will arise to stand with those who have never tasted of the bitterness of death, and view with awe the coming of the Christ, the "Lion of Judah."

Christ The Judge

Through the ordination of God, Jesus Christ is to be judge in that day (Acts 17:31). One time He came into the world and was mocked, slapped, scourged, spit on, and finally slain upon the cross of Calvary. He was born of a lowly birth, lived poorly, and died in poverty and shame. Sad indeed. But the next time He comes He shall come

in flaming fire, in glory with clouds, with all His holy angels with Him, and accompanied by ten thousands of the saints (2 Thes. 1:7, 8; Matt. 25:31; Jude 14, 15), "and all kindreds of the earth shall wail because of him" (Rev. 1:7).

Our Bodies Changed

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 52). There will be none escape the resurrection, for even the sea shall deliver up the dead in it, as well as death and hell shall (Rev. 20:13). A person may think should he have his body cremated, and the ashes of it strewn to the four winds, or poured upon the ceaseless surging waters of the ocean that he may escape the great judgment. How foolish!

"But some man will say, How are the dead raised up? and with what body do they come" (1 Cor. 15:35)? "It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him." (1 Jno. 3:2).

All Nations To Be Judged

"And before him shall be gathered all nations . . ." (Matt. 25:32). The Apostle John said, "I saw the dead, small and great, stand before God . . ." (Rev. 20:12). In that day it will make no difference what station in life a man may have occupied; whether he was great in the eyes of society, possessing great material wealth, or a poor simple beggar along the wayside. We shall all stand in the judgment to give account of our own lives. You may be standing by a king the resurrection morning, or you may be standing by a man who was a pauper in this life. You may be standing by one of God's saints, or you may be standing by a rank alien sinner—with a heart as black as a buzzard's wing, rebellious, stained filthy with iniquity. But, that will make little difference to you then, for you will be more concerned as to what the Judge will have to say to YOU than to the ones around about you.

The Savior told the apostles to go teach all nations (Matt. 28:19), and in the day of reckoning all nations will be accountable to Him. "And they were judged every man according to their works" (Rev. 20:13).

Judgment Final

Each one of us, as we are judged, will be placed either on the right hand of Christ or on His left hand, "as a shepherd divideth his sheep from the goats." To those on the right He will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). Then to the ones on His left He will refuse, and these shall go into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).

There will be many sadly disappointed on the last day. Some expecting to receive the crown of life, only to be rejected. Yes, some are even to (Continued on page five)

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No contributions received; nothing paid out; a balance of \$87.04. Please, advise me.

—H. L. K.

TOMMY AND HIS MOTHER

This tract is now in the hands of Brother C. W. Van Stavern, ready for shipment to all who may desire it. Word from him as we go to press, informs us that due to a saving on the price and postage, he had not considered, would enable him to send postpaid at the following price: 15c for 1 copy, and 10c per copy on one dozen or more. Send all orders to C. W. (Bill) Van Stavern, Box 322; Lebanon, Missouri.

MARRIED

Reeves-Saxton—On Tuesday evening, December 17, I was called into the home of Mr. Robert Crisp, of Ceres, to solemnize the marriage of Mrs. Crisp's brother, Burle Reeves, and Miss Lorraine Saxton; in the presence of many of their friends and relatives.

We wish for them a happy married life.

—Claude T. Springs, Ceres, Calif.

Here each month we give the names of our friends who are taking enough interest to send us one or more subscriptions to this paper, and following their names the numbers of subs. received by us. Please, always check for possible mistakes and report the same to us at once, if you find any. Many thanks to all for the interest manifested in helping us to finance the printing and circulation of the OPA. Below you will find the subs. received by us from Dec. 20 to Jan. 20:

D. E. Stone—12; Homer A. Gay—9; Homer L. King—6; Mrs. L. N. Byford—5; Amos Allen—5; Mrs. Robert Kramer—4; Ervin Waters—3; Jesse French—3; H. A. Cutburth—3; E. H. Miller—3; T. F. Thomasson—3; Mrs. Ella Mountain—2; Gayland Osburn—2; Mrs. L. M. Ponds—3; Mrs. Mae Sammons—1; J. W. Russell—2; O. N. Reeves—1; Tom E. Smith—1; Mrs. C. W. Deacons—1; H. C. Thomas—1; C. C. Cleary—1; Alfred Walker

—1; Mrs. T. L. Modgling—1; Buster Boyd—1; D. B. McCord—1; J. A. Scantling—1; Abe Young—1; Mrs. Lila Phillips—1; J. F. Cobbs—1; A. R. McMullen—1; C. C. Brown—1; A. R. Osteen—1; L. H. Skaggs—1; Perry Allen—1; Paul Triplett—1; Lee R. Williams—1; Roy D. Modgling—1; B. F. Leonard—1; Clovis T. Cook—1; J. S. Shelley—1; Total—90.

PASSED ON

Reeves—Brother Joseph David Reeves, of Marion, La., was born September 23, 1883; departed this life Dec. 28, 1946.

In 1897 Bro. Reeves obeyed the gospel, and so far as we know he was faithful at the end.

In 1924, he was united in matrimony to Miss Minnie Morgan, who survives him in death. He leaves to mourn his passing, his Christian wife, four children, two sons and two daughters, four grand children, one brother, and a host of other relatives and friends.

Although the death of Brother Reeves brought sorrow to those who loved him, yet there was consolation in the fact that he was working for the Lord, when death took him from us.

Funeral services were conducted by the writer, at the Fairview church, near Marion, La.

—Gayland L. Osburn.

Johnson—Sister Johnson, mother of Sister John W. Jones, of near McKinney, Texas, was born Feb. 21, 1864, in the state of Ga.; departed this life Dec. 21, 1946, at the home of her daughter, Sister Jones.

Sister Johnson took her stand with the faithful church under the teaching of Bro. Ervin Waters, in 1944, having been a member of a church using cups and loaves. She was a splendid example to all of us, being determined to attend the services of the church, in spite of her advanced age of over 82 years and of her condition, being unable to walk alone. I never knew her to speak evil of anyone; she loved peace, was humble; desiring to do what she believed to be right. She will face a righteous Judge, who will deal mercifully with her, and we trust give her the peace she loved here. In seriousness, let us ask, will our record be as good as hers, when we come to the end of the way?

Survivors include a daughter, Sister Jones; a son, Ira Griffin; four grand children; four great grand children; a brother, and a sister.

Words of comfort and encouragement were spoken by the writer at the funeral services.

—Marvin E. Fisher.

COLORED BROTHER SPEAKS

When man declares the gospel of salvation, which God has sent, mighty things are wrong for the glory of God and the good of men. It is just that which we should be about with renewed zeal during the new year ahead. We are in debt and we must discharge our indebtedness, by declaring to the world that "Jesus saves." For "the word

of the Lord is right, and all His works are done in truth" (Ps. 33:4). Jesus said, "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice" (Jno. 18:37).

Best wishes to all for a most blessed new year.

—Alfred Walker, Brookhaven, Miss.

FELLOWSHIP

By Clovis T. Cook

"If we say that we have fellowship with Him, and walk in darkness, we lie and do not the truth; But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 Jno. 1:6-7).

The subject of fellowship is one worthy of consideration. There is more than one reason why we should study the subject. 1. Because it is a Bible subject. 2. Because in more recent times it has been abused in practice, due perhaps, to a lack of understanding.

No doubt some have the idea that if they can't agree with a brother on every point that they can't have fellowship with him. A Los Angeles brother recently asked "if fellowship was a thing that one could put on or off as a coat at his own convenience?" The actions of some rather convey that belief.

In order that we may understand it better and know what the Bible teaches on the subject of fellowship, let us go "to the law and the testimony."

FELLOWSHIP—GREEK KOINONIA

Under Thayers second definition (Lexicon page 352) he says, "intercourse, fellowship, intimacy, etc." 1 Jno. 1:3-7 comes under this definition and is spoken of "as the fellowship of Christians with God and Christ." Under Thayers first definition, however, he says, "association, joint participation, etc." And, "the share which one has in anything, participation."

The word "fellowship" seems to have been used some sixteen times in the Bible, the general meaning of which has been defined above. Seems as if many of us are not looking for the things that we can agree upon, but rather the things upon which we can disagree. We are looking for something that we can use against a brother so we can disfellowship him rather than fellowship him.

When we talk about a brother that we can't fellowship, we generally mean that we have severed all spiritual ties and can no longer tolerate him. If a brother has an idea that we can't accept, we are prone to spread the blanket of disfellowship over him and leave him to smother. Many brethren have ideas that I cannot share with them. Is it possible to look at this thing and see if it is innocent or detrimental? Thayer says the word "fellowship is sometimes used, with a genitive of the thing in which one shares." So,

if I can't see every thing like my brother, when his idea does not interfere with Scriptural worship, neither is hurtful or unfruitful, I will not disfellowship the brother, but the idea. I will have no participation or share in a thing I do not believe. But, if that brother has an idea that interferes with Scriptural worship, and is pressing his idea to the hurt and detriment of the Church, Paul said, "have no fellowship with the unfruitful works of darkness" (Eph. 5:11). Consequently, if a brother held unscriptural and unfruitful ideas, persistently pressing them to the disorder of the Church, consistency would demand that we cease fellowship with him. The Bible certainly teaches that such an one should not be retained in the fellowship of the Church.

THE LAST DAY—

(Continued from page three)

argue with the judge that they are worthy of heaven and its joys. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23).

There are religious people in the world who are sacrificing, and will continue to sacrifice for the things that they think are right, spending their lives in error. When you speak to them about their error, they reply that it does not make any difference what religion a man professes. But, listen to the words of the prophet of God, "Behold, to obey is better than sacrifice" (1 Sam. 15:31). The Son of God said, "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).

It would be much more popular for one to assume the wishful thinker's attitude, "Oh, surely God is a merciful God, and would not punish anyone with everlasting punishment," than to accept the teaching of the Bible. It acts as a salve for a person's feelings when he is disobedient. But Christ said, speaking of the ones who fail to do the will of God, "These shall go into everlasting punishment" (Matt. 25:46). The everlasting torments of hell will be co-existent with the eternal joys of heaven, for the authorities tell us that the words, "everlasting" and "eternal" are both translated from the greek "ainion," meaning "without end or never ending."

I once saw a fine looking man in the Oklahoma State Penitentiary, who had been sentenced to die in the electric chair. He had committed murder. But just within the "nick of time," the warden told us, he received a reprieve from the governor, which saved his life.

Such a thing as that happens occasionally in the annals of criminology, but should we be consigned to punishment forever by Christ, the decision of the Judge will be final, and there will be

no commutting the sentence, or escape from eternity.

Prepare us, Lord, for that great day,
When we shall stand before Thee;
That Thou in judgment then may say,
"Come live, ye blessed, with me."

We know that we are weak down here,
And sometimes prone to stumble;
But Thou canst make us strong, yet fear,
And always keep us humble.

Assist us all along life's trail,
And help us in the true way;
Then heav'n we'll see, and shall not fail,
Upon the great judgment day.

849 Wilcox Ave.
Hollywood, 38, Calif.

RECOMMEND OR COMMEND

Some apparently fail to understand that a brother or a congregation can recommend or prefer one brother above another without disfellowshipping those not preferred or recommended. One man may be recommended in preference to another because of his several abilities. This certainly doesn't mean that if a congregation chose one of our young preachers for a work, that they were discriminating against me. If one of us has an idea (we may think it to be a matter of faith, others think of it as only an idea) that a congregation cannot share with us and use a brother for their meetings, etc., that agree with them sincerely believing that in so doing it will accomplish the most good; then let us not think that we are being disfellowshipped and discriminated against. That's child's play.

In Acts 1:23-26, after Judas "by transgression fell," the eleven were to choose a successor. They cast their lots, and Matthias was numbered with the eleven. Did this mean that Joseph who was called Barnabas, was disfellowshipped?

In Acts 15-7, when Peter rose up and declared that God had chosen or preferred that by his mouth the Gentiles should hear the gospel and believe, did Peter mean that he was the only one that could ever preach to the Gentiles? Did he mean because he had been preferred that the others were being discriminated against or disfellowshipped?

In Acts 15:36-41, after Paul had said unto Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." Barnabas wanted to take Mark with them, but Paul didn't think it best, therefore, Paul and Barnabas had a sharp contention over the matter. "Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, being recommended by the brethren unto the Grace of God. And he went through Syria and Cilicia, confirming the Churches." Paul and Barnabas couldn't see alike and ceased to share either's idea about the matter. Paul had his reason for not preferring Mark to go along, but not

once intimating that Mark was such a person that Paul couldn't fellowship him.

Perhaps, we need to do more visiting in the Churches to see how they do. A congregation kept in order is like one gained.

Brethren, let us study these things and not develop a persecution complex. The work is big enough for us all and we only show how big we are when we do our part. If we are not willing to get into the harness, let's not hinder the other fellow.
—Lodi, Calif.

SOMETHING TO THINK ABOUT

In one of the leading daily news papers, "The Globe Democrat," of St. Louis, Missouri, for January 4, 1947, covering an entire page, in large print, were the words announcing the coming and speaking of a noted conscientious objector, "Pastor" Martin Niemoeller, from Germany, who spent eight years in a Nazi Concentration Camp for his opposition to activities of Adolf Hitler, until rescued and released by the American Army. His coming to America is sponsored by the Conference of Church Federations. He was to be the principal speaker at the annual meeting of the Metropolitan Church Federation of St. Louis, Jan. 8, in the Kiel Auditorium Opera House. We are told "Pastor" Niemoeller was invited to the United States by the Federal Council of Churches of Christ in America, and that he is head of the foreign office of the Evangelical Church in Germany.

Concerning his opposition to Hitler and his being sent to a concentration camp, I quote from the above announcement:

"His opposition to Hitler was based fundamentally on religious grounds. On liberation he was reunited with his Berlin congregation and said that he wanted to preach to all Germany 'repentance and brotherly love.' He called on all Germans to repent 'for the fact that all German people were guilty for sins against themselves and their neighbors—for the sin of being too cowardly to oppose Hitler and his aims.'" And again, from his reply to Hitler, in Berlin, 1937, he is quoted as saying:

"As long as the world exists, one must obey God rather than man."

His topic for his speech in St. Louis, Jan. 8, was to be:

"The Faith That Sustained Me."

Now, I am curious to know a few things. How comes, that during the war with Germany, we were told that if one should attempt to be a conscientious objector against killing in war, in Germany, he would be stood up before the firing squad; yet even during the war I read about this man, Niemoeller, and his being in a camp there? Now, he lives through it all and is out to tell all Germany about it, and even comes to America to tell us about it. No doubt he suffered much, but so did many of our Christian boys here. However, it was not as bad as some tried to picture it.

Here is another thing I would like for some of

my war minded brethren to explain to me. Since a number of my brethren tried to sustain their attitude in war and killing in war, as well as their actions, in the false application of Rom. 13, "Let every soul be subject unto the higher powers," etc., and 1 Pet. 2:13, 14, "Submit yourselves to every ordinance of man for the Lord's sake," etc.; and since the New Testament was given to all the world, "every creature" (Mk. 16:15, 16), "all nations" (Matt. 28:19), the very words of the New Testament, that they used to justify themselves, were also spoken to "Pastor" Niemoeller, of Germany, and indeed, to all other people and nations. Now, tell me, did Niemoeller do wrong, when he refused to enter the army, take arms, and kill the Americans? Remember, the words of the New Testament are for Christians in any country, under any government in all the world, and that which is spoken to you in America as children of God, is spoken to all Christians in all nations. Now what is the answer to the seeming tangle? Peter gives the answer, when he was face to face with the same situation, between the "ordinance of man," "powers that be," and the ordinance of God. Hear him and the other apostles: "We ought to obey God rather than men" (Acts 5:27-29), just as Niemoeller replied to Hitler, in Berlin, Germany, 1937, "As long as the world exists, one must obey God rather than man." Though, no doubt wrong in many things, religiously, he was certainly on the beam here. The application that some of my brethren and friends place on the references in Rom. 13 and 1 Pet. 2:13, 14, would compel Christians to kill Christians, when found in opposing armies of the world, and thus the Kingdom of Christ would be divided against itself, making it impossible for it to stand, as Jesus plainly taught.

May God help us to study the Scriptures more carefully on this and all other vital questions, that we may be better prepared for the trials of life that may yet come upon the Christians of this and future generations.

—Homer L. King.

INDOCTRINATION

Children are not born into this world totally depraved, neither are their sin inherent. If a son is born to a union in wedlock, and the parents of the son born have committed murder before the child was born, the child was not and cannot be born an inherent murderer.

"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies" (Pas. 58:3). The word "estranged" means to make indifferent to, to make hostile to, alienate.

In other words, to say the least, they must be taught and induced to tell lies, or steal or commit murder before they can be adjudged sinners. We note also that the passage states that "they go astray speaking lies." The word "astray" means to digress, to turn aside from.

Children do not become incriminated in sin un-

til they grow old enough to understand to tell lies, steal and do all other things that are in violation of God's law and divine nature. Yes, they go astray speaking lies.

St. Paul says, "And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). The only difference in the language used by Paul in Eph. 6:4, and that of David in Psalms 58:3, is that Paul used the word provoke instead of the word estrange.

"Provoke" means to incite to anger, make hostile or indifferent to. I use the statement of the Apostle Paul to show what David meant, and to prove that the parents of little ones are, to a great extent, responsible for their sons and daughters being alienated and turn aside from living a Godly life from their childhood.

The children, instead of being brought up in the pure teachings of Christ, are allowed to become indoctrinated in the false idealologies, theories, and doctrines of men. For example, they are taught by nearly all religious bodies, including some of the folks who claim to be members of the Church of Christ, to go to Bible Study, (Sunday School).

"Oh," says someone, "The Bible Study Class method of teaching is not an illusive or deceptive way of teaching the Church when it assembles on the first day of each week to worship the Lord."

Well, let's take a little time and investigate this class method of teaching the Church. It has been studied and reasoned out by some of the more qualified exponents of the Gospel that the class method is a most efficient way of teaching the children when the Church comes together on Lord's day. This is due to the fact that the children are not capable of understanding the more incomprehensible (known as strong meat) things that are taught the adults.

When, therefore, the Church assembles on the first day of the week to worship the Lord, the congregation is divided into three or more classes; namely, the children's class, the young folks class, and the adult class.

The more simple and easy to understand (known as the milk) things are taught the children.

But, Paul says, "Strong meat belongs to them who are of full age, those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14).

Children do not possess the mental ability to discern both good and evil at all times. Therefore, milk (simple teaching) must be ministered unto them, and strong meat (teaching) to the adults. Now, if strong meat must be ministered unto the adult class, and milk to the children, then what kind of nourishment will be or can be ministered to the young folks class?

And, in conjunction with this thought, I would like to ask this question. What part of the word of God is milk, and what part is meat?

When Paul wrote his letter to the Corinthians, he addressed it to the Church. In this letter he

taught and explained to them about the Church, its foundation, its divisions, its love, its work, how to conduct its worship, and last, but not least, the resurrection of the dead.

Yet, in his exposition to them of all these things, he says, "I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able" (First Cor. 3:2).

Therefore, all that Paul fed the Church at Corinth was milk (simple teaching).

Peter says, "As new born babes desire the sincere milk of the word, that ye may grow thereby" (First Pet. 2:2).

Thus we learn from Peter and Paul that the word of God is all milk, sincere milk.

The Lord said to Peter, "Feed my lambs" (Jno. 21:15): "Feed my sheep" (Jno. 21:16).

For Peter to divide (separate) the lambs (children) from the sheep (adults) to feed (teach) them would have been sheer foolishness on his part, since he only had one kind of nourishment (milk) to feed them both.

Even if there were two kinds of nourishment (milk and meat) contained in the word of God, it would have been an impractical task for Peter to separate the children from the adults and feed the children milk (simple teaching) and the adults meat (strong teaching) at the same time.

Just so it is sometimes, that the most feasible and plausible methods of doing things, are the most deceptive. It is the things, that seemingly are right, that turn out in most instances to be the most alluring and deceptive.

This is not by any means the only deceivable way of alluring and inducing children to do wrong. But, the class method of teaching the Church the word of God is top notch as far as Christianity is concerned.

Peter, Paul, nor any of the rest of the Apostles, would ever attempt it.

—H. A. Cutburth,
Broken Arrow, Oklahoma



C. M. Perkins, 244 Recio, San Antonio 4, Texas, Jan. 17.—Due to the unfavorable weather, we have decided to postpone a meeting until better weather. We feel encouraged with renewed interest, and we desire the prayers of all devoted Christians.

Howard W. King, 1431 Belvedere, Stockton, California, December 29.—The new church building here is almost ready for use, and it really will be nice. Brother Ervin Waters began a meeting in Ceres today. I have enjoyed visiting a number of places of interest, since coming to Calif.

O. N. Reeves, Star Route, Marion, La., Dec. 24.—I am always glad to read the reports in the OPA. Much success to all who are holding up the light.

Wm. R. Heimer, Sr., Taylor, Missouri, January 13.—We have no meeting house here, but I think we can secure a school house for a meeting, and we plan to have a mission meeting in the near future. I have been in contact with the leaders of the Apostolic Christian Church, and they seem interested.

W. E. Stewart, Rte. 2, Vivian, La., January 20.—We have a nice congregation at Walton Center, made up mostly of members from Good Exchange, as a result of a division over the class system and the cups question. We plan to sponsor a mission meeting at Good Exchange in the near future, if possible.

Joe Castleman, 515 Shamrock, Beaumont, Tex., Jan. 19.—Due to the poor condition of our meeting house and Bro. Wells' physical condition, wife and I have worshiped in our apartment the last month, but we have not given up, even though we are bothered with "dogs in the manger." Let us be long suffering, patient, not hasty in our conclusions, warning with tears. Pray for us.

J. D. Corson, Mahaffey, Pa., Jan. 14.—Recently, I have been meeting with my home church, Love Joy, assisting with the teaching and preaching some. In spite of the winter weather, the attendance is good, as all seem to realize their Christian duty.

G. H. Turnbull, 1915 Webster St., Sanger, Calif., Jan. 14.—The church here is doing fine since Bro. Cook's meeting. We are having good crowds, and about 30 communed last Lord's day. We will be glad, when Brother Cook can hold us another meeting.

D. B. McCord, 220 E. Johnson St., Norman, Okla., Jan. 4.—Over the holidays (Christmas), I visited my father at Shreveport, La., and worshiped at the Velva St. Church of Christ, where I found some very fine people. I enjoyed a wonderful visit in the home of Bro. Horace Hampton. The church in Okla. City is doing nicely.

James W. Russell, 755 Orange Ave., Fresno, California, Dec. 24.—The work in Central Calif. is better than it has ever been. Bro. Cook has just done two weeks of his best preaching at Sanger, and yesterday at an all-day meeting there the house was filled to capacity. Beyond a doubt the preachers who are working together in this part are among the very best in the land. In the Calif. brotherhood there is a little friction occasionally, but I believe the cooperation is better than it has ever been. I preach at Armona the fourth Lord's day each month. My job still takes me to most of the meetings in the San Joaquin Valley. Pray for us.

Hartshorne, Oklahoma, January 15. Sister J. G. Wilson writes that she had the misfortune of a fractured hip, due to a fall on January 2. She requests the prayers of all the faithful in Christ, to the effect that she may again be able to walk. She is getting along in years, but yet faithful, it seemed to me. Let us remember her in prayer, and we trust her home church will see to her financial needs, if there should be any.

Marvin E. Fisher, 1212½ Coleman St., McKinney, Texas, Jan. 8.—The church at Milligan, 3½ miles east of McKinney, on Highway 24, seems to be on the upward trend. We all are looking forward to a meeting in the early summer, with Brother Ervin Waters doing the preaching. We have been made sad because of the death of our senior member, Sister Mary E. Johnson. Let us all work together, that the cause of the Lord may abound.

H. C. Thomas, Rte. 1, Box 70B, Chino, Calif., Dec. 23.—The church at Pomona is doing fine. None "throw up a smokescreen" at the meeting house door. To my knowledge, none use tobacco in any form. They are the best brethren I ever knew as a group that large. About all are well read and grounded in the light of the truth, which has been learned thus far. I don't think the church or any individual has learned all the truth yet.

Ben Frentrup, 1028 Nolan St., San Antonio 2, Texas, January 13.—Please convey to the brotherhood through the paper, our humble and fervent appreciation for the financial assistance given by various churches in helping us obtain a public meeting place. We pray God's richest blessings upon them. The church has now moved from 1206 Burnet St. to 401 Gulf St., one block north and one block east of the Houston St.-New Braunfels Ave. intersection. All faithful brethren will find a hearty and warm welcome.

Harrel Strong, 57 Anthony, Austin, Texas, January 12.—I have been reading the OPA, and I think it a fine paper. We have a large congregation at Taylor and Waller Streets, and it seems to be in unity. Bro. Fred Kirbo is to be with us over the week-end, possibly, beginning on Wednesday night before. We have a number of good working brethren in this church, including Brethren Cledie Ethridge, Ostine, Foster (Raymond and Chester), and Heartone. I teach a little on Wednesday nights. I am but 12 years of age and weak in the faith, but I do my best. I ask the prayers of faithful brethren.

Perry Allen, 4702 Dam Road, Richmond, Calif., January 11.—I received my OPA, while in bed, of a cold, and I read every word in it. I certainly did enjoy it very much. I wish I could enjoy some of the good singing schools over the country, as we had attended but one in the eleven years we have been in above place. We haven't seen a

preacher in so long, I don't know whether we would know what to do if we should see one in our place of meeting. But, we hope to have a meeting in Richmond in the near future. We still meet for worship at our regular place, 1558 Wanda St., Crockett, Calif., each Sunday at 10:30 a. m. All the faithful are cordially invited to meet with us. Pray for us.

J. F. Cobbs, 4522 McCorkle Ave., So. Charleston, W. Va., Jan. 8.—The church at Spring Hill is getting along fine and increasing some. Bro. Covert preaches for us part of the time. He sold his farm in Ohio and moved back up here. He says he is going to devote all his time to preaching the gospel. He is a fine preacher, and I think his ability is above the average. Bro. Buffington is in Texas now, but is to be back about Feb. 1. He has held three mission meetings, with much good done. We hope to do a lot more this year. We hope to use a tent part of the time, if we can secure one. If there ever was a time that the pure gospel needs to be preached, it certainly is now.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Jan. 16.—The church here at B. and Grand, is growing some, as some have moved to McAlester, who are members. I want to express my thanks for the OPA and the good articles in its columns. The article by J. L. Hines is certainly fine. He has clearly shown to any man on earth that when he is a member of a denominational church of any date, he cannot be a member of the Lord's church. All the denominational churches have the wrong date for their beginning, the wrong names, the wrong organization, and they have the wrong heads, hence cannot be divine. I am enclosing a sub. to the OPA.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., Jan. 14.—Dec. 22, I was with the Greenfield congregation, where I held a meeting in November. Dec. 27, I preached for my home congregation, and again Jan. 3. I delivered two discourses at San Diego, Dec. 29. Then Jan. 5, and 10, I was with the home congregation preaching three times. Jan. 12, I was at Arvin for two services. I was happy to get to visit Bro. and Sis. McKaig near Vista, Jan. 8. They carry on the worship in their home, and hope some day to have a faithful congregation in that locality. My mother and father were with me on that trip. I was happy to get to be with so many of the members of the church that I had not seen for so long. This is a new year, brethren, have we made any plans for the Lord's work?

J. S. Waters, 1003, So. 25th. St., Temple, Tex., Jan. 17.—We are still meeting for worship each Lord's day at the home of Brother L. H. Skaggs, 818 So. 27th. St., but we are very happy to tell you that we are beginning our new building, which we hope to have completed for our meeting in June. The church here seems to be taking on new life, and we hope that more good will be ac-

complished in the future than in the past. We extend a welcome to all our loyal preaching brethren, who may be passing our way, to stop over with us for services, and all faithful brethren are invited to worship with us. We are striving to hold out the light and to build up a faithful church here. We need your prayers.

Ervin Waters, 4436 Whittier Blvd., Los Angeles 22, Calif., Jan. 16.—On Dec. 22, I worshiped at Corcoran and taught the lesson. Dec. 29-Jan. 12, I assisted the church at Ceres, Calif., in a meeting. We had splendid attendance during the meeting and good interest. Two were baptized and five were restored. Ceres is the home of several of our preachers, John L. Reynolds, C. T. Springs, and Ray Nichols. We had visitors from the churches at Los Angeles, Parlier, Fresno, Merced, Waterford, Stockton, Lodi, and Yuba City. I enjoyed being in the homes of these fine people. Bro. Clovis Cook attended several nights. I am to begin a meeting at Parlier, Calif., Jan. 19.

Tom E. Smith, Box 893, Healdton, Okla., Jan. 16.—The year just closed was a very busy and happy one for me. I observed a number of new congregations come into existence in Oklahoma, for which I am thankful. Brother C. T. McCormack conducted a series of meetings of a week, at Healdton during the Christmas holidays, in which he did some very constructive teaching, which was strengthening to all of us. He knows the Scriptures, and he knows how to present them effectively. I believe, he unreservedly stands for the teaching of the Book, being definitely set for the defense of the word of God as it is written. The "get-together" meeting at Sulphur was a grand success, which is reported elsewhere. We miss the sweet Christian association of Bro. Lynwood Smith, who has returned to Miss., his home. May the Lord bless him in his labor of love.

Clovis T. Cook, Rte. 2, Box 10, Lodi, Calif., Jan. 13.—The meeting at Sanger, Calif., closed with two confessions of faults, one restoration, one baptized, and one making a confession and taking his stand with us who had been with the S. S. people. I attended three nights of the meeting at Ceres, which was conducted by Bro. Waters. Bro. Chester King and I, recently took a trip laying the ground work for future evangelistic work. The trip took us several hundred miles over rough and rugged country. I am to begin a singing school for the Arvin congregation Jan. 17th. The work moves on here in Calif. with the weather being a little hard on fog lights.

Lynwood Smith, Rte. 1, Box 150, Wesson, Miss., Jan. 15.—On Dec. 1, in company with Brother C. A. Smith, I left Healdton, Okla., for Marion, La., where I officiated in the marriage of Brother Thomas Smith, of Wesson, Miss., and Sister Juanita Reeves, of Marion, La. We wish for them a very happy Christian life. I preached for the church that morning. C. A. assisted in the services

by reading, song, and presiding at the table. I was very glad to have him accompany me. I have preached at Sentinel, recently, which I enjoyed. I was glad to be with Brother McCormack in a meeting at Healdton during the holidays. Too, I preached at Graham and Healdton, recently. I am now back in my home community, Wesson, Miss.

B. F. Leonard, 1714 Jackson, Ave., Huntington, W. Va., Jan. 3.—Since my last report, which was some time ago, I have preached at Lees Summit, and at Lebanon, Mo., en route to Texas in July. I have baptized two at the home congregation here, one of whom was to be the wife of Bro. Kenneth Triplet the next day. I hope they will be useful to the church wherever they may be. We had a good meeting with Bro. Carlos Smith doing the preaching—the latter part of October. One was restored. I attended Bro. Buffington's meeting, near Backley, W. Va. I was glad to find others meeting in like manner as we. Bro. Buffington did a good work there. The church here is still holding on. Let us prepare ourselves for whatever may confront us.

E. A. Newman, P. O. Box 943, Marysville, Calif., Dec. 30.—The church here is doing nicely now, and the brethren are cooperating better in unity in the work than in the past few weeks. A better spirit seems to prevail, and a new zeal is apparent to do the will of the Lord. Improvement in the attention and order during the services exists now, for which we are thankful. Brother Ralph Mustard and the brethren here have come to a better understanding, wrongs were made right, and confessions were made, and all have agreed to forgive. Bro. Ralph is now giving some good lessons. We ask the prayers of all the faithful, that we may lay aside all quibbles and quarrels and strive ever for unity.

Jesse French, Box 332, Healdton, Oklahoma, January 16.—Since my report, recently, I had the pleasure of visiting several congregations in Texas, Okla., and Illinois, and I certainly enjoyed meeting the brethren in Christ. I esteem them my dearest friends. I enjoyed Bro. McCormack's meeting in Healdton. He is really a gain to the church. Too, I enjoyed the meeting in Sulphur, Jan. 11 and 12. There is nothing this side of Heaven that can fill one's soul like meetings of this kind. Pray for me, and may the Lord bless you all.

Emmett Offill, Rte. 3, Haskell, Texas, Jan. 7.—The church at Stamford is few in number, as some have quit due to a lack of interest manifested. I have just received a letter from Bro. Clarence Snodgrass, of Tuscola, Texas, telling me of his financial condition. Having been sick for three weeks and no income, he is in need of finances to pay doctor bills and grocery bills. His work was mostly preaching, but that did not supply his living, hence he had to work at other things part time. He has heart trouble and other ail-

ments; it seems. He has done much for the cause, and he deserves some help. (I hope the churches with whom Bro. Clarence has labored, especially his home church, will see to his needs, and if unable to do so, will report further to the OPA.—H. L. K.)

Roy Knight, Star Route, Wray, Colorado, Jan. 11.—I have recently moved here from Los Angeles, with my family, and I find our home congregation here following in the steps of the Christian church, less the music; but I am endeavoring to get a loyal church established, and I would like to contact every individual who might be a loyal follower of Jesus. I am circulating the tracts, "The Communion" and the "Clark-King Discussion." I certainly enjoy reading the OPA and hope to send some subs. soon.

Clarence Kessinger, Gen. Del., Ada, Oklahoma, Jan. 17.—I preached at Council Hill, Okla., the last Lord's day in December to a small crowd due to bad weather. The first Lord's day in Jan., I preached at Ada to a good crowd. I attended the "get-together" meeting in Sulphur, which I enjoyed very much. It is encouraging to see so many young men, who are developing into song leaders, preachers, and church leaders. I had the pleasure of meeting Bro. C. T. McCormack here. He is a good preacher and singer. I desire the prayers of the faithful.

Homer L. King, Rte. 2, Lebanon, Missouri, Jan. 20.—Due to very unfavorable weather and road conditions, my efforts the past month have been confined to local points. I have assisted the home church in teaching and song a number of times, and it seems good to be with them. I preached at Lebanon the 12th inst. Last Lord's day, I was with the faithful brethren at Richland. They are continuing in the struggle and are hopeful of better things. The Lord willing, I am to begin a series of meetings at Council Hill, Okla., next Lord's day, and early in February, I plan to go to Huntington, W. Va., for two weeks of preaching. Preaching brethren, let us earnestly strive to preach, teach, live, and sing, in such a way as to edify, build, encourage, and unite all faithful brethren, instead of tearing down, dividing, and discouraging them. Love and best regards to all my fellow preachers and brethren in general.

L. N. Byford, 410 Clay St., Waco, Texas, Jan. 13.—When we read of the praise given the Lord by many of the Bible characters, I am made to wonder if we do not keep silent many times, when we should be praising Him. The church in Waco, on So. 4th St., has reasons for rejoicing and praising the Lord, for He has so bountifully blessed us the past year in many ways. He blessed this small band of Christians financially to the extent that we could get \$1812.72 to His cause. This with the balance from 1945, enabled us to distribute \$2,021.42 to the needy, spread of the gospel, etc. All the glory be to the Lord, without Whom we

could do nothing. We pray that we may do more in 1947. We enjoyed visits by Bro. and Sister Horton, of Hood River, Oregon, and Bro. Guy Mallory, of West Va., who preached three times for us.

Abe Young (colored), Hallsville, Texas, Jan. 6.—The church at Ash Spring, here, is in a great spiritual fight at present. I have been trying for five months to tie up in a proposition one of these cups preachers, but I believe we have one now, who will affirm that a plurality of cups in the Communion is Scriptural. I believe we can do much good in and around Hallesville in this investigation, as there are about seven cups churches in Harrison County. I am asking the faithful brethren to send Brother G. A. Canfield, Marion, La., a small donation to come here and help me fight it out for the Lord's way. We will need about \$50 for this work. Who will help us? We pray that Brother Canfield will be able to turn the light on error in this part. I am yours for back to the New Testament and the one right way.

Luke Robertson, Crane, Missouri, January 12.—My discharge from CPS became effective December 10. I want to express my thanks to all, who contributed to my support, while I was in the service, especially do I want to thank my home church, Lees Summit. Words cannot express my appreciation for everything done for me, which was very liberal. I am now with my folks in the above place, and I am enjoying the association with the good brethren in this part. (Editor's note: We are, indeed, thankful that Luke, the last of our boys has been discharged from CPS. These boys have rendered a faithful and courageous monumental example to the children of God of this generation and of many to come, possibly. May we not be unprepared should another trial of faith be presented to us, as was the case in the one just passed. We are glad that all the boys, to whom we sent contributions, have written us, expressing their thanks and appreciation, with but one exception. We would like to think that it is just an oversight on his part rather than a lack of gratitude.—H. L. K.)

C. C. Cleary, Rte. 1, Box 83, Wichita Falls, Tex., Dec. 30.—The church at No. 6th. and Broadway, here, is in fine working condition and growing nicely. The members seem to be working hand in hand, with more brotherly love being manifested than in many years before, for which we thank the Lord. I try to meet with the Fruitland congregation the first Lord's day in each month. They have a membership of 20 to 30 in attendance. I like the OPA for its stand on "Where the Bible speaks, we speak; where the Bible is silent, we are silent." Paul tells us we are to teach and exhort, and I believe we should practice that, too. I do not believe that Acts 2:42 was intended as an unvarying order of worship on Lord's day. Nor, do I believe in the use of fermented wine in the Communion, but simply the "fruit of the vine."

juice of the grape, produce of the vine, blood of the grape. I contend for one loaf, one cup, in the Communion. In the teaching service, I contend for the undivided assembly, as opposed to the dividing into classes, women teachers, etc. I oppose the so-called "pastor system," where one man keeps the church dependent upon him for an existence, at "so much money for so much preach." Now, if there is anything else for the church to do in the worship, in addition to singing, praying, teaching the word, Communion, and giving, will someone please advise me?

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., Jan. 13.—Dec. 15, I preached at the Burrough church, near Columbia, La. Since then I have been with them Dec. 22, and Jan. 5, helping them teach and conduct the services. This congregation was established in November and they would enjoy having any of the loyal brethren visit them. They worship every Lord's Day, at 2:30 p. m., in the Burrough Community Building, about six miles east of Columbia. I preached at the Conway church, near Farmersville, Dec. 15 and Jan. 12, and I was also with them Jan. 5, assisting them by giving a lesson with others teaching, also. The church at that place is endeavoring to accumulate enough finances to build, but they need help from others to accomplish this task. Any money any church or individual will send them for this purpose will be greatly appreciated by them. Send such contributions to Gordon Traylor, Truxeno, La. I assisted in the teaching service at Cheniere, La., Dec. 22, and preached there Dec. 25, 29, Jan. 5, and 8. Jan. 8, I also visited a brother and a sister near Cheniere, who confessed their faults and took their stand with the loyal church. Dec. 29 and Jan. 12, I preached at the Fairview church, near Marion, La., preaching also Jan. 12, I preached at the Fairview church, near Marion, La., preaching also Jan. 12, at the church near Linville; La.

Homer A. Gay, Lebanon, Mo., Jan. 18. — I preached for the faithful congregation in Oklahoma City over the last Lord's day in December, also preached there Monday and Tuesday nights. We had nice crowds considering the bad weather, and one confessed faults. I enjoyed my visit there, as I always do, for this is one of the most zealous and wide-awake congregations in the brotherhood. I began a singing school at Sentinel, Okla., Jan. 1, and continued over the 12th, preaching on Lord's days and Lord's day nights while there. We were almost snowed under the first week, but we had a good school. Every one worked hard. We also have a fine congregation at Sentinel. I preached the morning of Jan. 12, at Lugert, near Sentinel, where they have practiced dividing the bread in two pieces to pass out to the audience. They agreed for me to preach on the Communion and then wait on the table, which I did, and we are hoping that much good may come of it. I am at home this week, trying to wear out case of the flu. I am to begin a singing school at

White Hall, near Temple, Texas, Jan. 20, to run until Jan. 30, then to Mozier, Ill., for a meeting beginning Feb. 8. The last three Lord's days in March, I am to be in a meeting in Houston, Texas. If you have children, friends, or, know of any who would be interested in the true worship there send me their addresses. I will look them up and try to get them started to church. There is still plenty of room, and no tramping on toes, pushing, crowding, nor fear of some one else holding the meeting, for those who are willing to "Go into all the world and preach the gospel to every creature"—Let us all try it.

E. H. Miller, 1003 Truitt Ave., La Grange, Ga., Dec. 26.—The church here is still doing fine. Brother Bud Parker is rapidly developing his talent in the public work and as a preacher, preaching here and elsewhere, quite often. He is strictly for the Bible way in everything. I was with the Lawrenceburg brethren over the last week-end, and they were still talking over the good that Brother Waters did in the debate there last summer. The ones who came over from innovations were still rejoicing that they had learned the truth more perfectly. Too, they were thankful for the good meeting a few months back, with Bro. Gillis Prince doing the preaching. They think he is a real good preacher, and I am sure no one will ever regret having called him.

SIMPLE RULE FOR STUDY—II

RULE I: Develop an appetite for the truth.

"A good appetite is the best sign of health." Almost the first thing the doctor asks you when he begins his examination is the question, "How is your appetite?" When the appetite becomes jaded, and one is indifferent about his meals, it is a good indication of some maladjustment inside. And that holds true spiritually also! A person who seldom reads and studies the Bible is spiritually weak. His loss of appetite is an indication that his soul is out of tune with the Lord. "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." (Matt. 4:4).

Among other things, the blessing of a good appetite leads one to action. When a person gets hungry, he does something to satisfy his craving hunger. Just so when one has a good appetite for the Word of the Lord, he will act by studying regularly and systematically to satisfy his hungry soul. "Blessed are they who hunger and thirst for righteousness, for they shall be satisfied." (Matt. 5:6).

We might also word our rule, "Cherish the love of the truth." Then we would be reminded of Paul's statement that certain are "to perish because they refused to love the truth and so be saved." (2 Thess. 2:10.)

Thus we conclude that the first requisite to a clear understanding of the Bible is the overwhelming desire in one's heart that he might gain the true understanding. —Arthur Freeman.
(In Macedonian Call)

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

OLD PATHS ADVOCATE

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

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

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LEBANON, MISSOURI, MARCH 1, 1947

No. 3

CHILD CULTURE

Solomon said, "Train up a child in the way he should go and when he is old he will not depart from it." Solomon's advice is just as profitable now as it was then. The thoughts, feelings, and desires which dominate the child's life during the formative period, largely determine its future character and possibilities. Jesus recognized the truthfulness and virtue of the statement made by Solomon, and said, through the apostle Paul, even commanded, that children should be brought up in the nurture and admonition of the Lord.

The Catholic Fathers have said, "Give us the first ten years of a child's life, and we will show you a Catholic forever." This truth long recognized by them, should impress us with the importance of having the early training of the child right. Surely we are not willing to concede that Catholic Fathers have a greater influence over children than is possible for the real father to have over his children. The thing about it is, that fathers and mothers are not as interested in making Christians of their children, as Catholic Fathers are in making Catholics of them. Catholics build the Catholic church by securing the custody of many children, many of them orphans, and training them in the fundamentals of Catholicism. They allow nothing to prevent or hinder them in their determination to succeed in accomplishing the one thing, a Catholic." But we are willing to give over the training of our children to almost anyone, regardless of what his religious ideas may be, just so we do not have to go to the expense of time and patience to teach them. God expects, and commands that we do the bringing up of our children under Christian influence—in a Christian home. The parents that develop one child into a Christian character, has not lived in vain.

Every child should be governed as largely as possible from within. Just as soon as the child can understand a gesture or a word, there should be persistent effort on the part of parents to impress the laws of right and wrong upon its mind and heart. The inner life must be built up, and the source from which the building processes become, is parental. God has so ordained that parents teach their children. No amount of teaching that comes from other sources, will fulfill His requirement; and consequently, cannot train the child in the way God would have it trained, so that it be to His glory in the propagation of righteousness in the earth. Many parents make the fatal mistake of allowing others to dominate in the

teaching of their children the things that pertain to spiritual life. Such procedure as some are inclined to encourage through Sunday School classes, is a sin against the child and God, and brings condemnation upon the parent who allows such methods to dominate in the rearing of the child.

Home life is the most potent factor in the formation of character. Every little jar or discordant note has its influence upon the development of the child. Every sunny smile, word of cheer or touch of kindness is like the touch of the artist on the canvas; it adds beauty and perfection to his masterpiece. Very few children who come from sunny, happy, Christian homes, go astray.

The little mind and heart are very susceptible to religious influences. If the child is told in simple language of the heavenly Father, His kindly interest, and watchful care, he will come to love Him and reverence Him. If taught of how great and wonderful is the love of Christ, he will want to become like Him, and will feel the necessity of obedience to His will.

C. T. McCormack
734 North Windomere
Dallas 11, Texas.

THE THREE THORNS (No. 2)

By Ervin Waters

2. Deceitfulness of Riches

"And the cares of this world, the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful" (Mk. 4:18-19). These are the thorns among which the word of the Lord is unfruitful and cannot take firm root. We have studied the cares of this world and now we shall study the deceitfulness of riches.

It is so easy to be deceived by earthly wealth. Riches can easily give those who trust in them a false sense of security. When one possesses much of this world's goods, if he is not careful, he will be lulled into a fatal repose and will begin to set his affections upon and put his faith in those things. Let us notice a few instances in which riches either produced a misplaced faith or led those who loved them into sin.

"The ground of a certain rich man brought forth plentifully" (Lk. 12:16). But he was not condemned because he had much goods or because he was blessed materially in such abundance. His errors were in trusting in his riches, "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and

be merry" (verse 19), and in being "not rich toward God" (verse 21). He put the accent on the treasures he possessed rather than on the life he lived. Christ thus instructed his disciples, "The life is more than meat, and the body is more than raiment" (Lk. 12:23).

In the case of the rich man and Lazarus (Lk. 16:19-31) we have another example of a rich man who was not righteous. This man was not condemned because he possessed riches but because he refused to help the poor, being too stingy, and because, evidently from the language of the Lord, he had not obeyed Moses and the prophets, the law under which he lived and died. His life had been wrapped up in the things which he possessed and too late he learned that his riches could not purchase salvation.

James delivers a scathing denunciation of the rich, but here we also learn that his denunciation applied to those rich men who had sinned. Let us catalogue some of their sins. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten" (Jas. 5:1-2). (1) They had hoarded their treasures, "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days" (Jas. 5:3). (2) They fraudulently-kept back the wages of the laborers, "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth" (Jas. 5:4). (3) They had lived in pleasure, "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter" (Jas. 5:5). (4) They had condemned and murdered just men, "Ye have condemned and killed the just; and he doth not resist you" (Jas. 5:6). What an ugly picture of what the love of riches wrought in the lives of these men!

The rich young ruler in Matt. 19:16-26, who came to Jesus inquiring what he would have to do to have eternal life, had some admirable traits. He was eager enough to run to Jesus, humble enough to kneel before Him, docile enough to question Him, and moral enough to keep the ten commandments. But he was not willing to give up his great possessions to the poor, and he was not willing to follow Jesus if it entailed such sacrifice. This led Jesus to say, "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Matt. 19:23-24). Many have been the efforts to explain the "camel" and the "eye of a needle" in this verse. These efforts have proved futile and puerile. Both the English and the original Greek show that a literal camel and a literal eye of a needle is meant. Likewise, the context so teaches for Jesus further said, "With men this is impossible" (Matt. 19:26). A camel might go with difficulty through a small gate in the wall of Jerusalem, but with men it is impossible for a

camel to go through the eye of a needle. But the disciples asked, "Who then can be saved?" (Matt. 19:25). Some have argued that Jesus meant that it is impossible for a rich man to be saved. Jesus did not so teach. He explained, "With men this is impossible; but with God all things are possible" (Matt. 19:26). It is possible for a rich man to be saved, but, oh, how difficult for him to resist the lure of Gold and trust in God.

Among these rich men who were covetous, dishonest, greedy, stingy, and sinful, there tower several Bible characters who were both rich and faithful. First, I will mention Abraham. "Abraham was very rich in cattle, in silver and in gold" (Gen. 13:2). Yet his riches did not make him selfish or greedy. When he and his nephew Lot possessed so much substance that the land could not bear them both (Gen. 13:6) he unselfishly gave Lot the first choice between the fertile well watered plain of Jordan and the more arid and less fertile highlands. When Lot chose the plains of Jordan, there was no complaint from Abraham. Abraham believed in giving liberally and gave tithes to Melchizedec, the priest of the most high God (Gen. 14:20). Abraham was honest and would not take things which did not belong to him to be rich. He said to Bera, the king of Sodom, "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abraham rich" (Gen. 14:22-23). Abraham was obedient enough to offer his son Isaac upon the altar at the command of God (Gen. 22). He is called "the father of all them that believe" (Rom. 4:11). "So then they which be of faith are blessed with faithful Abraham" (Gal. 3:9).

Another shining example of faithfulness among the rich was Joseph, a rich man of Aramathea. He was a disciple of Jesus (Matt. 27:57) and he "waited for the kingdom of God" (Mk. 15:23). "He was a good man and just" (Lk. 24:50). He was against those who crucified Christ. "The same had not consented to the counsel and deed of them" (Lk. 24:51). At a time when it was dangerous to be known as a friend of Christ he went to Pilate, begged His body and buried Him in his own new tomb.

These two men, with others, are the exceptions which prove the rule. Christ calls wealth "the mammon of unrighteousness" (Lk. 16:9) and Paul calls it "filthy lucre" (1 Tim. 3:3). Jesus warned, "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth" (Lk. 12:15). I would be glad if we had more brethren blessed with earthly wealth if they would remain strong in faith and give liberally to the cause of Christ. Thus, when they prospered, the church would prosper. Paul wrote to the church concerning the rich in it, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for

themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. 6:17-19). All we have materially, we received from God. We are but stewards over it and must in the judgment give account to God for the way we have used our blessings. If we have been deceived and led astray by this thorn, "the deceitfulness of riches," "the love of money," let us heed the question of Christ's, "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" (Lk. 16:11). (To be continued)

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KEEPING THE RECORD STRAIGHT

In November of last year, a good friend and brother came to me and told me that it was being told that I "stole" the song, "The Narrow Way." I began to think and try to recall all things connected with the publishing of the song. I recall that over two years ago Bro. Tom E. Smith sent me some words for a song and asked me to write the music for it. I had tried hard, and looked every where for something to help me get a melody started for the song, without much success. While holding a meeting in Waco, Texas, a brother told me of the Holland sisters there who, he said, had a number of songs, written and partly finished by their brother who had recently died, and that he felt sure that I could find something in them that would help me as well as perhaps find a good song to publish in our song book. I talked with these sisters about the songs and they told me that I could take a little note book, that contained their brother's songs, and look it over and see if I could get any good from it. I told them that I was trying to figure out a "tune" for the song "Beyond the Blue," and that I might be able to work one of their brother's songs over and publish it. They told me that if his name was used over a song, they would not want any changes made, but for me to take the book and get whatever good I could out of it; to take good care of it and return it to them—which I did. After looking the book over carefully I failed to find anything that would help with a melody for Bro. Smith's song, neither could I find a song among his songs that I felt was ready for publication without some corrections—the thing they said for me to not do.

While staying with Bro. Tom E. Smith, holding a meeting, I fixed up the little book of songs to send back to the sisters, when Bro. Smith called my attention to the melody of the song, "The Narrow Way." We sang it over and both liked it. So, I told him if he would help me with some words that I would work it over and make a song of it. He wrote one stanza, and I took it and thought words there were already with the song—thought up all that I could to go with them, changed all of them several times, worked on the melody some and wrote the harmony, and after doing all I could with it I sent it to Bro. Flayil Hall for him to correct. He writes me (date 11-17-46): "As best

I remember the main changes I made in your songs consisted in casting the songs in the correct rhythm—starting the beats correctly and holding them so thru out the song. I arranged the harmony and made a few changes in the words and melodies."

On Jan. 24, this year, I went, in company with Bro. and Sister Jas. R. Stewart, and talked with the Holland sisters about the song, after which Bro. and Sister Stewart wrote the following statement: "To All Concerned: On this day we went with Bro. Homer A. Gay, and talked with the Holland sisters about the song, "The Narrow Way,"—No. 52, "Favorite Spiritual Songs No. 2." Bro. Gay had used part of their dead brother's song in this, to which they had objected. But after they talked it over, and Bro. Gay explained to them how he came to use any of it, and apologized for using it, or even taking their book to look at, and offered to pay for making a plate for any one of their brother's songs that they would suggest, they said that they do not hold any ill will toward Bro. Gay, and could see that he would feel free to use the book after they had told him to, that they may want him to print one of their brother's songs, but would let him know. We believe that Bro. Gay has done, and offered to do every thing that is right about this matter."

It seemed that some one had caused the sisters to think that ALL of their brother's songs would be published, and they were disappointed when they found that they were not in the new song book. I tried to explain to them that it cost nine dollars a page to have the plates made, and that I did not believe the songs were ready for publication without correction.

I realize now that it was a big mistake on my part to ever have taken their book in my hand to look at in the first place. But I just felt as free to use it as I would a brother's sermon outline. Many times I have handed my sermon outline book to a younger preacher and told him to get whatever good he could out of it, and that is exactly the way I felt about their book of songs. Of course, if I had published one of his songs exactly as it was written by him, then it would have been in his name.

Wherever I have gone, and they were singing "The Narrow Way" song, I have always told them that I do not deserve much credit for it, and have told them how I came to have it. But it seems that there are always some who love to take up a false report and pass it on to others.

Yours for honest, truth, and right,

—Homer A. Gay

Maintenance of Brethren in CPS

A balance of \$87.04 remains in our hands, as we have no one now in CPS, to whom we send contributions, and I still do not know what to do with the balance, do you?
—H. L. K.

Old Paths Advocate

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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 near tract, covering the Communion questions, as pertaining 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.

"Tommy And His Mother" is a tract dealing with first principles, showing the errors of the denominational churches, and should be very effective to hand out in mission work. Brother Bill Vanstavern, Box 322, Lebanon, Mo., had a reprint made of this excellent tract and is offering them to the brotherhood at cost—15c per single copy; 10c per copy of one dozen or more; postage prepaid by him. Note: Send all orders for this tract to the above address.

"Building A Christian Home"—Brother Gay informs us that he is expecting this tract from the printers by the time this issue of the paper reaches our readers, and that all orders will be filled promptly. This tract was paid for by donations and is for free distribution. All communication concerning it should be addressed to Homer A. Gay, Rte. 2, Lebanon, Missouri.

1947 Song Book—Yes, we plan to put out a song book this year, and we hope it will be ready by late spring or early summer. Work on the book has already begun in a preliminary way. We suggest that all who intend to write songs for the book, begin in plenty of time to have them ready, when we call for the manuscript.

—Homer L. King

OUR HELPERS

Many thanks to all who have sent us one or more subscriptions from January 20 to February 20, and below you will find your name and the number received by us. Please, check and report any errors. May we have your name each month. It is much appreciated. They are as follows:

Mrs. L. N. Byford—10; Homer L. King—10; L. C. Dent—5; Tom Smith—5; Ervin Waters—6; Jim Russell—4; Abe Smith—3; Ferd Roberson—3; G. H. Turnbull—3; Nelson Nichols—2; Howard King—2; Clovis Cook—2; V. H. Yoder—2; N. L. Broner—2; Susie Gay—1; T. E. Wright—1; J. W. Allsup—1; James Halstead—1; Roland Everett—1; Mrs. Chas. Ballenger—1; Clyne Hancock—1; Carlos Smith—1; W. W. Wilkerson—1; C. H. Lechner—1; R. D. Phillips—1; Bill Van Stavern—1; Dayton Clouse—1; N. C. Jackson—1; Mrs. Jewell Van Brunt—1; Mrs. Artie Etheridge—1; Mrs. Harry L. Wallace—1; W. E. Stroud—1; Leslie Cato—1; Edwin Finto—1; Essie Miller—1; James T. White—1; W. S. Likes—1; Edgar Claywell—1; L. H. Fletcher—1; D. E. Stone—1; D. A. Jones—1; Jeff Brazil—1; Total—87.

PROPOSED CAMP-MEETING

Beginning the last Sunday in June (29th.) and continuing one week, through the first Sunday in July (the 6th.), which embraces the annual all-day meeting on July 4, there is to be an old time camp-meeting, day and night services, in the National Park, at Sulphur, Oklahoma.

The night services will be devoted to regular preaching services, with Brother Homer A. Gay and the writer selected to preach alternatively. It is probable that the day services will be devoted to preaching, prayer, and singing, by visiting brethren.

ren. Brethren, from all parts of the U. S. are expected to attend, and a wonderful spiritual feast is anticipated.

Sulphur, located in the heart of Oklahoma, and being a health resort and a National Park, is one of the scenic spots of the U. S., and is of national renown. No better location for a camp-meeting by the Church of Christ could be found. A good sized congregation of the faithful Church of Christ is located in the town.

We are making this announcement early, that brethren may begin now to make their plans to attend the entire week. Let us work and pray to make this the greatest spiritual feast ever enjoyed in our time.

—Homer L. King

FRIENDS OF THE OPA, NOTICE!

Soon all our preaching brethren will be out in the fields in protracted meetings, which will give an excellent opportunity to contact many brethren, who are not now receiving the truths taught in the columns of this paper. We would like to urge all to help us achieve our goal to "Put the Old Paths in every Christian home." A few public announcements of its merits from the pulpit and a mention privately to each individual, will do the work. Will you help us, brother?

We have been sending each preacher a bundle of samples each month for the above purpose, and we would like to continue this practice, if you will use them for that purpose, but if, for any reason you do not care to work for the paper and will let us know it, we can send the samples to others. We appreciate every effort to increase the circulation. If there are preachers or brethren not now receiving the samples who will work for the paper, and will let us know it, we shall be glad to put you on our list. We need someone in every congregation, who will take a personal interest in the paper sufficiently to solicit subscriptions. Who will help?

"GET-TOGETHER" MEETING

This meeting was conducted at Sulphur, Oklahoma, recently, with a view to creating a closer and better feeling among the brethren in Oklahoma, and it was fruitful and successful in that respect. It continued from Saturday night through Sunday.

The meeting was begun on Saturday night by reading of Paul's words to the church at Philippi (Phil. 3:11-21), which was the spirit of the meeting. The young brethren had charge of the meeting on Saturday night. It seemed that all were surprised at the talks made by these boys, on various subjects. There were eight boys who talked, as follows: Glen Elmore, Johnny Elmore, Jesse French, Billy Jack Ivey, Donald McCord, Boby McGill, E. A. Smith, Billy Joe Tate, and others lead songs, etc., among whom were, Bobby McKinney and Marvin Marrow.

On Lord's day morning, Brother C. T. McCormack, of Dallas, Texas, preached, followed by the other items of the Lord's day worship, which was much enjoyed.

The afternoon session was turned over to the preachers and church leaders. Among the preachers present were: Clarence Kessinger, C. T. McCormack, Bill Roden, Tom Smith, and the writer. Many church leaders were present. Churches represented were: Ada, Ardmore, Dougherty, Davis, Davidson, Healdton, Okla. City, Sentinel, Sulphur, Oak Grove, and Washington, possibly others. Brother Tom Smith and the writer had charge of the meetings.

Such meetings are to become an annual affair, the Lord willing. Next year, it is scheduled for Ada.

—Lynwood Smith

Wesson, Miss.

THE DEPARTED

Snodgrass—Sister Mary Jane Snodgrass, of Tuscola, Texas, mother of our preaching brother, Clarence Snodgrass, was born September 11, 1872; departed this life Jan. 1, 1947, being over 74 years of age.

Sister Snodgrass obeyed the gospel under the preaching of Brother Bentley about 40 years ago. She remained true and faithful to carry the banner of Christ until her closing days, and we trust she is at rest, awaiting the resurrection morn.

She leaves to mourn her passing, a husband, three sons, Clarence, George and Johnnie, one daughter, Sister J. C. Baker; 17 grand children, and 19 great grand children. All of the children and her husband were members of the Church of Christ.

—Emmett Offill, Haskell, Texas.

I BID THEE DO GOD'S WILL

1. I bid thee do the will of God, (Math. 7:21)
Whatever the cost. I know,
That sometimes heart and flesh will fail,
That sometimes tears will flow.
2. I know His will will cross thine own,
And woo thee to the cross. (Rom. 8:7)
I know that life will sometimes wear
A look of heavy loss.
3. I know that friends and foe alike,
Will gaze with sheer dismay. (John 14:6)
Upon the heights thy feet must climb,
And yet God bids me say.
4. Do thou the will of Christ, thy God,
And dare what'er betide, (Math. 7:21)
To follow on to know thy Lord;
His footsteps are thy guide.
5. Thy lead along a blood marked way,
But Jesus beckons on beloved, (Rev. 3:21)
And yonder is the throne,

And all thy toil forever past,
Thy tears forever dried. (Rev. 2:4)
And praise wells up thy pure heart,
That thou was true though tried. (1 Pet. 1:7)
(Selected by L. H. Skaggs)

THE CHURCH OF CHRIST, AS THE BIBLE GIVES IT

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10).

What is the heart? Is it that lobe of flesh that pumps the blood to the extremities of the body? Certainly not, tho many believe it. (1) It is a department of the mind, by which we think, reason, judge, and decide matters. (2) The emotional nature of man, as contrasted with the beast.

The whole system of Christianity is founded upon FAITH. Then, what is Faith? Primarily, it is belief. A firm persuasion that God sent His Son to die for the human race, that they might be freed from the curse put upon Adam, and that thru Him we may have eternal lifht. A belief in the teachings of Christ, with all the heart. To do what He says, the way He says it. Take no man's word, but His, for salvation. To live for Him, to do for Him and die for Him. A full, and explicit trust in His promises.

How do we get Faith in Christ? "Faith comes by hearing the word of God" (Rom. 10:17). The testimony given in the New Testament is to be read, studied, received, and acted upon.

Faith is also spoken of as a system of government: The Law of Faith and the law of works is contrasted in Rom. 3:27. Also in 2 Peter 1:5-8.

There are three kinds of Faith: (1) Saving Faith (Rom. 1:16)—"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek." Also, (Jude 3) "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful to write unto you, and exhort you that we should earnestly contend for the faith which was once delivered unto the saints." (2) False Faith: 2 Thes. 2:3; 4. Rom. 1:25; 1 Tim. 6:21. (3) Dead Faith: James 2:17, 26. We hear many say: "I believe this or that, when they prove that they are absolutely ignorant of what faith, or belief is. Other say: "I believe in the Bible," yet they never read it, or from their actions, never think about it. The purpose of Faith; what does it do? Kills the love of sin in the heart. Purifies the thoughts of the heart; changes the heart from the love of sin to the love of righteousness (Acts 15:8, 9. Gal. 2:16; Rom. 5:1; Gal. 3:22-28).

Repentance

What is it? It comes from two words, "Re"-again; and "pento", to turn, and literally, to turn again. It is used in the Bible to signify, turning away from a sinful, and disobedient life, to an upright life in the service of God. Sam Jones said it means "to quit your meanness and do right." A very good definition. It is: to turn away from, and give up every practice and habit, in which there is the appearance of evil, and substitute therefor habits of usefulness, purity of thought and deed. But, any preacher who tells his congregation that, is liable to loose his job, as I can testify. But only that will save your soul. No Christian can suck a pipe cigar, or cig-

arette, or take into his body any other poison, for the body becomes the temple of the Lord, for His indwelling place and He will not stay where poison is found, so we will be in a BAD fix, without Him and His Holy Son. How is it brought about? (2 Cor. 7:10)? "For Godly sorrow worketh repentance to salvation, not to be repented of; but worldly sorrow worketh death." Many of us are not so sorry for our sins, but sorry that we have been "caught up with." That is the kind that "worketh death."

We can have no genuine repentance without strong faith in the teachings of Christ. When a man has given up his past life, with its evil deeds, he feels a longing for something better. He really wants something better. He realizes he has been serving Satan all his life, that he yet belongs to Satan. He thinks of the Kingdom of Christ, and wants to get out of satan's kingdom into closer relation to Christ. So, he thinks of the second clause of my subject, and wants to confess his relation to Christ. He knows, now the relation of Jesus to God, and wants to confess HIM, and make known his love and confidence in Him as his personal Savior. And, brethren, I do not believe he should be prevented from doing that very thing. But the preacher, for some reason, not known even to him, makes the confession for him. "And with the MOUTH confession is made unto salvation." Let's get back to the teaching of Christ, for He knew His own business.

Baptism

What is it? Many would say, just a burial in water. But that is not true. Of course, a burial in water is according to the teaching of the Holy Spirit; but that is only a part of the performance. (Rom. 6:3-13, Please read it and think) (Col. 2:12). "Buried with him in baptism, wherein ye are also risen with him, thru the faith of the operation of God, who hath raised him from the dead." We also call your attention to John 3:5, where Baptism is illustrated by the birth of a child. So many people get into a "fog" there, and the same ones have a foggy idea of baptism.

I shall use the "New Birth" to show baptism in its proper light. Jesus said to Nicodemus, "Except a man be born of water, and the Spirit, he cannot enter into the kingdom of heaven." Now there are TWO things he must be born of—The Water and the Spirit. Most people can see how he is born of water, but the other is a MYSTERY. That is very strange, that Jesus, trying to show Nicodemus how we must be born of the Spirit, and make it a mystery that neither Nicodemus could understand, nor coming generations?

If we read closely what Jesus said and then read Eph. 2:4-6, I think we can get the idea intended. "But God who is rich in mercy, for His great love where with He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Please answer this question: When are we saved; at what moment? Or do, or can we know anything about it? Another Mystery? We cannot know except we believe what

Jesus said. He said we must be born of the Spirit. When does that take place. Another MYSTERY? No. Reread what the Spirit says in the above quotation. "We were quickened with Him; hath raised us up Together." Now, please get it. Jesus died and was buried. But the Spirit of God waked Him up, see? WE die to sin. Are buried. The Spirit of God, (the same that waked Him up) meets us in the grave, pardons us, frees us from sin, makes us alive in Christ Jesus, and we come forth from that grave a new creature, as clean and pure as the new born babe. SEE? How simple. Begotten of God, the Father, thru His word, die to sin, and buried, arise a new babe in Christ to feed upon the "milk of God's word, and grow to become giants in His kingdom. Nicodemus can now understand how a man can be born when he is old.

May God help all those who WILL to throw away all opinions, and teachings of men, take God's word and study it, then we will not want commentaries, (which are the opinions of men) and God will make His word plain to them, tho they are uneducated. Amen! Give God the glory due to Him.

—Emmett A. Lowry

620 Spears Avenue
Chattanooga 5, Tenn.

(Continued)

WALK AS MEN

By C. Nelson Nichols

"Are ye not carnal, and walk as men?" (1 Cor. 3:4).

The Apostle Paul in the fourth chapter of his first letter to the church at Corinth reprimands them for worldness and reminds them of conditions there, that would not exist, had they grown in the gospel as they should have. "I have fed you with milk, and not meat: for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. 3:3). From scriptures such as these we conclude that there is a marked difference between a Christian's walk and the walk of fleshly man.

There are two walks (the scriptures clearly teach this) and it is our duty to find out the difference between the two and conscientiously walk with God.

To walk as men, would be a contrast to walking as Christ. We have many lessons on "Walking with God," "Christian's Walk," "The Narrow Way," etc. The Christian's walk must be in the law of the Lord (Psa. 119:1), in newness of life (Rom. 6:4), in works (Eph. 2:10), in love (1 John 4:8), in the Spirit (Gal. 5:16), in Christ (Col. 2:6), and in wisdom (Col. 4:5). But in order to see the "other way," the roadway more clearly, let us study and see what it is to walk as men.

Digression

After Adam and Eve first sinned and were cast out of Eden, mankind drifted farther and farther away from God. "The wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). All of those living at that time

were not actually murderers, or fornicators, or thieves, but as a whole they made up a wicked race. Only Noah and his family were walking righteously and with God; but the rest were walking as men. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Gen. 6:6). God washed the earth.

Cakes untuned

Often we see that one who becomes a Christian fails to completely give up the ways of man but walks therein during the week, and on Sunday walks as a Christian. Perhaps it is a neighbor, or a relative, or we ourselves that are halfheartedly trying to walk with Christ.

The prophet Hoseah wrote that Ephraim was "a cake not turned" (Hos. 7:8). Why? Ephraim had "mixed among the people" and was not walking with God. Ephraim was living as an Israelite and was "joined unto his idols" (Hos. 4:17). He was trying to be a partaker of the blessings and privileges of an Israelite and, too, enjoy the things of the world. We may be trying to be partakers of the blessings and privileges of Christianity and, too, enjoy the ways of men, and walk therein. But this cannot be done for the end thereof is death.

"A cake not turned." Each of us, as a Christian, may be "a cake not turned." Many Christians are not completely removed from carnal things. By going the downward way instead of always plodding upward; by partaking of sin at times; by giving in to fleshly desires; by being carnal and seeking pleasure, comfort, and mammon (money, gain) rather than seeking God and depending on him we become lukewarm and cakes not turned. (A modern term that is synonymous with "cake not turned" is: "half-baked").

We walk as men if we think more of a job, or money, or anything else than of Christ and preaching His gospel.

In our old age

Those who have weathered this life and are growing old—nearing "the valley of the shadow"—all tell us, no matter how they have spent their "talents," that they find no pleasure and much heartache in any foolish or riotous living in their past. Old age is what you wish to make of it. You may take joy in a righteous and sensible past and look forward to, and dream of eternal bliss. You may tremble with fear as you look back and remember each foolish moment you spent and how little good you did. You may remember the times you could have cheered a weary one, or helped a sick and weak fellow-being—but you didn't. You might even recall times when you could have been a good example to someone who needed an example—but you weren't. Your heart may ache as you recall the ways your children went because you weren't strong and sure. Then nothing you can do will help "fix" the past. It will be too late.

Then as you try to tell those living and warn them of the end and eternal punishment they might remark of you as "a foolish and a childish old man."

What is already done is past and there is only one way towards recompense for the past and that is to be genuinely penitent and righteous and walk

with God (Rom. 3:25). "Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5). Paul here speaks of "redeeming the time." Through his ceaseless efforts and preaching he was trying to "redeem the past" or make up for the persecution, havoc, and evil that he had wrought in his earlier life.

Recently, there was mentioned in the paper of a man who, at ninety-eight years of age, obeyed the gospel. It certainly must have taken courage and faith to step forward at such an age and admit that in ninety-eight years upon this earth he had not walked with God.

We who still have time may prepare for comfort and satisfaction in our old age by seeking God and walking with him. We must be firm for the right way; forever turn away from evil and not walk as men; and press on towards perfection. We should pray to God as David did: "Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore" (Psa. 16:11).

BEST INVESTMENT PLAN

The service we render our fellowman
Is truly the best investment plan.
The kind words spoken and deeds we do
Come back to us in friends who are true;
For the thing that really makes life dear
Is filling other hearts with cheer.

There wouldn't be so much to living
But for th joy of helpful giving;
And it isn't so much the cost of a thing,
It's the message of love we strive to bring,
For neither wealth, nor fame, nor power
Can soothe a heart in its darkened hour.

A pleasant word and a kindly deed
Are things of life that people need.
And though we serve for love of gold
The good we do comes back tenfold,
And the service we render our fellowman
Is truly the best investment plan.

Joseph S. De Ramus.
(Selected by Lee R. Williams)

WHEN I GROW OLD

"When I grow old,
God grant that every child
Will feel the youthful texture of my soul,
And will not turn away from me,
As from a thorn or blighted vine—
When I grow old.

When I grow old,
God grant that I may have some task
Which must be done, or someone fare the worse;
That in some corner of th earth
Someone will need my hand—
When I grow old."

(Selected by Homer A. Gay)



Abe Smith, 1103, Sunset Ave., Azusa, Calif., Feb. 1.—We are doing fine at Glendora. In fact, all the congregations in this part seem to be improving. We plan to attend the meeting at Sulphur, July 4, this year.

A. R. McMullen, Hector, Arkansas, Jan. 31.—We like the song book, "Favorite Spiritual Songs, Number 2," and we are recommending them to others, as we enjoy the book. Best wishes to you and family. Stop to see us when passing this way, Bro. King.

Rolland Everett, 1137½ N. Braner, Okla. City, Jan. 27.—I was with the little church at Maud the second Lord's day, inst. They have but two brethren to carry on the worship, unless visiting brethren come in. Four sisters are members there, too. I try to be with them all I can.

N. C. Jackson, Cassville, Mo., Feb. 8.—The church at Cross Hollows, near here, continues with interest and good attendance, in spite of the bad weather. I am thankful for all who helped to bring about my conversion and for the means used in bringing that about.

D. A. Jones, Rte. 2, Atlanta, Texas, Feb. 17.—I have been in very poor health for three years, two years of which I laid in bed, due to heart trouble and arthritis. The Dr. said I would die, but I am able to walk around in my yard now, thanks to my Lord. Please, pray for me.

L. H. Skaggs, 818 So. 27th. St., Temple, Texas, Feb. 1.—We have our church building under construction, and we hope to have it ready for services in a month. Of course, we are few in number and will be in debt when we get it completed, but we trust brethren elsewhere will help us.

W. E. Stroud, 819 N. Oak, Ada, Okla., Feb. 10.—If you have a few extra copies of the OPA for January, send them to me to pass out. They will get the job done. I passed my copy around so much it is torn up. What is the matter with Bro. H. E. Robertson, that we hear nothing from him? Is he back from Calif. yet?

Ferd Roberson (colored), Rte. 2, Box 58, Lawrenceburg, Tenn., Feb. 13.—We are doing fairly well here, with the exception of colds among the members. We are hoping for much success in the work of the Lord this year. I am enclosing a list of subs. for the OPA—our renewal and two others. We send our regards to you and family, Bro. King.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Feb. 10.—Due to the severe weather in this part, our meeting was postponed until the first Sunday in April, with Brother Homer L. King doing the preaching. We were glad to have Brethren Howard King and Lester Ceiling with us last Lord's day. The church here is doing well, we think.

Jim Stevens, Sentinel, Okla., Feb. 5.—Since my last report, Bro. Lynwood Smith conducted a week of meetings, which we enjoyed very much. We enjoyed the singing school by Bro. Gay, in spite of the bad weather. Bro. Gay preached at Lugert while here, and Bro. Clarence Kessinger has since visited them, and I am sure they are straight by now. We plan to help them all we can in visiting them and their meetings. We hope to send other preachers there as they come this way. We are enjoying some good lessons at this time at Sentinel by Bro. Clarence Kessinger.

Ira Baker, Cameron, Texas, Feb. 17.—We are still meeting for worship at Barlow, each Lord's day at 10:00 a. m. All passing this way are invited to be with us. Bro. Buffington visited us in January. While he did not get to preach, we believe some good was done. He encouraged us to meet on Sunday nights, at 7:30. We began with small crowds, but they have increased until last night all the members were present. We pray that good may be accomplished. I believe we should contend for the things written in the Bible, publicly and privately.

E. H. Miller, Rte. 4, Box 221, Joplin, Mo., Feb. 17.—I have just begun a meeting, five miles from the above place, and everything looks hopeful for some good meetings ahead. We have good weather and good attendance to begin the meetings. If all goes well, I should be here for four meetings in this part before returning to my home in Ga. This will engage me until about the 16th. of March. I would appreciate any of the brethren in Mo., visiting us. If any should come, just phone Oscar Johnson, 1541-R2, and someone will meet you in town.

Tom E. Smith, Healdton, Oklahoma, Feb. 4.—I was at Ada, Okla., Jan. 26, and preached at the morning worship. We went to Garr Corner and preached to the little band there in the afternoon. Bro. Ed Menasco is to be commended for the interest he takes in this little congregation. At the night service, we preached again in Ada. We had a very enjoyable time, and we feel that our time was well spent. Bro. Bobby McGill and my son accompanied me on this trip and helped in the work. We are thankful for the interest the boys are taking in the Lord's work. We are receiving some good lessons from them. Bro. Jesse French gave us several good lessons at Healdton, recently. He, in company with Bro. and Sister McGill and Bobby, has gone to Calif. We shall miss them here, but we hope they continue the good work wherever they go.

Ervin Waters, 4436 Whittier Blvd., Los Angeles 22, Calif., February 17.—I conducted a meeting at Parlier, Calif., Jan. 19 through Feb. 2. We had splendid cooperation from churches at Armona, Fresno, Sanger, and Orange Cove, and visitors from Los Angeles. We were glad to have Bro. Paul Nichols with us several nights. Bro. Clovis Cook preached one night. I was with the church at Fresno, Feb. 7, during their Friday night services, and I assisted in the teaching. Several of the brethren there, who are just beginning to teach, made talks. I began a meeting at Armona, Feb. 9, which continues yet. I plan to return to Texas in March. The Lord willing, I shall conduct meetings for the Carter congregation, near Davidson, Okla., and for the brethren in Oklahoma City, during the month of April.

Guy M. Mallory, Rte. 7, Box 330, So. Charleston, W. Va., Feb. 11.—Since my last report, I have been in Texas visiting and preaching. Dec. 11 to 15, I preached for the brethren in Houston; 20 to 22 at Austin, where three confessed faults; at Waco, Jan. 4-5; Fort Worth, 12; at Belton, 14 to 16. I was at San Antonio, Jan. 19, where Brethren Buffington and Barney Welch and I did the teaching. I attended Bro. Barney's meeting at Eola, which I enjoyed very much. Jan. 20 to 30, I attended Bro. Gay's singing school at White Hall, and it helped me very much. En route home from Texas, I visited the church at Seneca, Mo., preaching twice for them. They have a good congregation. I enjoyed meeting with and preaching for all the above congregations very much.

Clovis T. Cook, Rte. 2, Box 10, Lodi, Calif., Feb. 17.—Recently, I held another singing school for the brethren at Arvin. They are doing fine. I just closed a meeting for the Yuba City brethren, with four baptized and a number of confessions of faults. This was one of the best meetings I have held in the state. The congregation in Sanger has been doing wonderfully, since their meeting two months ago. I have received urgent call for another meeting there which is to begin the 23rd, inst. The congregation established at Orange Cove, last year, by Chester King, Ervin Waters, and myself, has about completed a new church building. May the Lord bless all such constructive minded brethren.

Clarence Snodgrass, Tuscola, Texas, Feb. 14.—I take this means of thanking the brethren, who helped me in time of need, without which I do not know what I would have done. I received contributions as follows: Davis, Okla., \$30.24; Sulphur, Okla., \$50.00; West Monroe, La., \$10.00; Ervin Waters, \$25.00; Oklahoma City, \$25.00; Eola, Texas, \$25.00; Stamford, Texas, \$6.00; Emmett Offill, \$5.00; Marvin Wade, \$5.00; Wichita Falls, Texas (Sixth St.), \$25.00; Voy Wilks, \$2.00; Lewis Davis, \$2.00; Azusa, Calif., \$10.00; Nolan Wells, \$5.00; Nimrod, Texas, \$25.00; Ramsey (DeLeon), Texas, \$25.00; Montebello, Calif., \$100.00; Los Angeles, Calif., \$55.00; Dublin (So. Side), Texas, \$25.00; Abilene, Texas, \$4.00; Dublin, Texas, \$24.00; Menard, Texas, \$25.00; Mae Sammons,

\$5.00; D. Wright, \$1.00; Bro. Pate, \$1.00; Jesse French, \$1.00; C. Harvey, \$1.00; Individual, \$3.00; Bro. Allen, \$20.00; George Snodgrass, \$2.00. If we have over-looked any contributions, we thank you just the same. I am improving now. I go to the doctor each day, but I hope that will not continue long now. Please, pray for us, and we thank you again.

Homer A. Gay, Mozier, Ill., February 11th. — While teaching the singing school at White Hall, Texas, the latter part of January I preached there once. We had a good school and the singing was much improved. Besides meeting with many friends from surrounding parts, the following preachers were with me some while there: Jas. R. Stewart, Syrus Holt, Wesley Ballard, Barnie Welch, M. J. Buffington, and Guy Mallory. I was glad to be with all of them. After spending a few days at home I came to Mozier, Ill., and began a meeting Saturday night, the 8th, and even-though we have near zero weather, we are having nice crowds and a good interest. I will probably be in this part for two or three weeks, thence to Houston, San Antonio, Texas, Ada, Oklahoma, and on and on into the year. May the good Lord give us health, strength, and faith to keep on with the Lord's work in loving unity and peace.

James W. Russell, 755 Orange Ave., Fresno, Calif., Jan. 22.—The cause in Calif., is, I believe, in better condition than it has ever been. Nearly all the brethren "have a mind to work." Recently, I was called upon to assist in a business meeting at Sanger, and all of the brethren there now are of the same mind and desire to see that their duties are executed in a business like way. Brother Geo. Turnbull now has opportunity and is doing all he is qualified to do with a genuine zeal. Brethren Sam Jones, Owen Ogden, and Geo. Turnbull are the trustees of the property. I have been preaching once a month at Armona, and they are growing. They plan to build soon. The congregations in Central Calif. plan to have all-day services once a month at various places, in order to encourage a better cooperation. I am still of the opinion that the faithful preaching brethren have not been surpassed since the second century A. D.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., Feb. 15.—The congregation at Orange Cove has almost completed their new building, and it is going to be nice. I worshipped with them, Jan. 19, teaching the lesson. Jan. 26, I sat at the feet of Bro. T. F. Thomasson at Stockton, who preached at the morning service. That was a big day. They had built a very fine meeting place, and were having all day services. We had some of the finest singing in the afternoon that I have heard in the state of California. There must have been almost two hundred people present, representing six congregations. I was honored with the privilege of delivering a discourse at the evening service. Feb. 2, I preached at Glendora in the morning, and that night preached a "double header" with Bro. Gayland Osburn, who has been doing a good work in

the mission field in Louisiana. Feb. 4, I assisted in the teaching at Ceres, attended another singing at Stockton the next night, and Feb. 9, I preached at Waterford for the first time in many months. It was good to see all, and to see the good work going so well. Brethren, let us "thank God, and take courage."

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., Feb. 13.—On Jan. 15, I preached at Houston, Texas. January 19, I preached at a place, near Alamogordo, New Mex. With others, I gave a lesson at my home congregation, Los Angeles, on Jan. 26, and that night I preached at Montebello. Feb. 2, I assisted with the worship at Los Angeles, and that night Bro. Paul Nichols and I preached a "double-header." I made a talk at Ceres, Calif., Feb. 4, and the next night I attended the singing at Stockton. I preached at Waterford, on Lord's day morning, Feb. 9. One confessed faults. I enjoyed a sermon there that night by Bro. Paul Nichols.

James W. Russell, 755 Orange Ave., Fresno, Calif., Feb. 9.—I preached at Woodlake to an attentive audience, Jan. 21. The "class" brethren there are working hard to destroy the pure church. Their leader is a Brother Coppinger, who has some fame as a "builder upper" of that faith; but according to some of his language and actions, we wonder if he is as honest and upright as some of his brethren believe him to be. On Jan. 29-30, I was scheduled to discuss differences with the S. S. "pastor" at San Luis Obispo, in a private home, at his request. However, he conveniently excused himself both nights on a pretext of being too busy. I preach at Armona about once a month, morning and evening. The work there continues to improve. At an all-day meeting at Parlier, Feb. 1, it was decided that one of the neighboring congregations (Parlier, Orange Cove, Sanger, Armona, and Fresno) would hold an all-day meeting on the first Sunday of each month. Let us "Keep our banner unfurled and forward" in the work of the Lord!

Clarence Kessinger, Route 3, Ada, Okla., Feb. 13.—I preached at McAlester, Okla., Jan. 19, to a fine crowd. The 26th, I went to Oak Grove, and the 9th of March, I am to begin a mission meeting at the Rody School house, near Oak Grove. On Feb. 2, I preached at Sentinel, Okla., Lord's day morning and at night. Accompanied by Brethren Bill Goldtrap and Clyde Waller and families, of the Lugert church, we went to Mangum, to the home of the preacher of the Lugert church. We discussed the manner of breaking the loaf, which they had been practicing in the Communion. The church in Lugert is now worshipping according to the pattern in the Bible, for which we are very thankful. I am to return to preach for them soon. I returned to Sentinel, continuing the meeting for a week, baptizing one and restoring one. I enjoyed my stay with the good brethren there in their homes and the meeting with them. While there my mother, of W. Va., and my brother, Ray, of Houston, Texas, visited me. Pray for me and the work of the Lord.

Barney D. Welch, 1028 So. Wall St., Belton, Texas, Feb. 15.—Since last reporting I have spent my time preaching on week-ends as close to home as possible, enabling me to enjoy many happy hours with my family. I enjoyed conducting a very interesting meeting (to me), during the Christmas holidays at Eola, Texas. Bro. Fred Kirbo and I plan to conduct a three-Lord's-Day meeting there in July, as well as several other places, together. I certainly enjoy laboring with him, as well as others I have worked with some. We (family and I) were benefited greatly by having the opportunity of attending a great portion of Bro. Gay's singing school at White Hall. We were happy to have him, the Buffington family, and Guy Mallory visit in our home, and enjoyed all of their preaching while in this section. Four weeks ago I baptized a fine young woman (26) at San Antonio, or near there. I have just received word of her approaching death, being given up as far as hopes for survival, by the doctors. Brethren and friends, death's door is just about to close on her, due to an incurable ailment, but did you know it may close on US first, long before we expect it? Let us all seek God according to the DUE ORDER NOW. It's too dangerous to gamble with our souls while facing eternity.

Homer L. King, Route 2, Lebanon, Missouri, February 20.—I began a series of meetings at Council Hill, Oklahoma, Jan. 25; continued through Feb. 2, with fair attendance and good interest. While there were no baptisms, we believe the church was edified and unified, for that was the mission, primarily, of the meetings. We were glad to have Bro. Lee Williams and others, of McAlester, attend one night. I am to return next summer for a longer stay. I was with the home church over the second Lord's day in February, which I enjoyed. Last Lord's day and night, I was with the brethren in Lebanon, delivering two discourses to attentive audiences. The next two Lord's days, I plan to be with the brethren at Competition and at Richland, respectively. The second Lord's day in March, I am scheduled to begin a series of meetings with the faithful church in Waco, Texas (So. 4th St.), to continue for two weeks. We hope to meet a number of our old friends in that part. Due to unusual cold and otherwise bad weather, the meeting in Huntington, W. Va., was postponed until the first Lord's day in April. We hope to visit Harrodsburg, Ind., and other places on this trip to the East. We are now enjoying a visit in our home with my son, Howard, and another young brother, Lester Ceiling, of Colorado. Best wishes to all of my fellow-workers in the gospel and a prayer that the Lord will bless all the sincere efforts to build up the church and to save souls, and that all may truly heed the admonition of the apostle of old to "Seek peace and ensue (follow) it" and to "Endeavor to keep the unity of the spirit in the bond of peace," thus, "walking worthy of the vocation (profession) wherewith ye (we) were called." Pray for me. May I suggest to all the preachers and others, that we put forth a greater effort than ever before to put the OPA into every Christian home? They

need the truths contained in its columns, and we need the subscriptions. Can I count on you, brother?

BROKEN FELLOWSHIP

By William Green

Both the spiritual fellowship of Christians with their Savior and the visible fellowship of Christians one with another may be broken. This is clearly taught by Jesus himself: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away. . . . If a man abideth not in me, he is cast forth as a branch, and is withered" (John 15:1-6). This separation may be a voluntary act on the part of a sinner, as in the case of Judas, who "fell away, that he might go to his own place" (Acts 1:25). Or it may result from acts of sin which require the attention of the brethren, and a withdrawal of visible fellowship.

Such a case had arisen in the church at Corinth, and drew a sharp rebuke for the apostle Paul: "It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of you hath his father's wife. And ye are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you. . . . I wrote unto you in my epistle to have no company with fornicators; not at all meaning with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world: but as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat. For what have I to do with judging them that are without? Do not ye judge them that are within? But them that are without God judgeth. Put away the wicked man from among yourselves" (I Cor. 5:1-13). This act of rejection was intended as a means of bringing the offender to repentance and salvation. If the same case is referred to in II Cor. 2:6, we learn that "this punishment which was inflicted by the many" was sufficient, and accomplished its purpose. The breach of fellowship, then, was not final, but only temporary, to serve an immediate purpose.

Paul gave a similar command to the church at Thessalonica. There were some in that city who "walked disorderly," apparently leaving their daily work in anticipation of the speedy coming of the Lord, and living at the expense of their brethren. Paul told them that they should withdraw from such men, adding, "If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread. . . . And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother" (II Thess. 3:10-15).

Another class of offenders includes all those who cause divisions in the body of Christ. Of such Paul says: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them" (Rom. 16:17). And to Timothy Paul writes: "But shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain. A factious man after a first and second admonition refuse; knowing that such a one is perverted, being self-condemned" (Titus 3:9-11). Peter also speaks of "false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction" (II Peter 2:1). And perhaps the most grave warning ever uttered against such men was from the pen of John, whose favorite theme was love: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works" (II John 9-11).

These passages are not pleasant reading. They bring to our attention the saddest wound which the body of Christ can suffer. They also present to the church the grave problem of judging men and doctrines, in order that false teachers and factious men may be rejected and avoided. A study of the history of the church may afford us examples and warnings, that we may gain wisdom in this matter. (Gospel Broadcast)

SIMPLE RULES FOR STUDY—Rule 4

Get the most obvious meaning of each sentence and paragraph in relation to the whole. Claim that and no more.

Dr. Philip Doodridge, one of the outstanding Bible scholars of the eighteenth century wrote, "I am more and more convinced, that the vulgar sense of the New Testament, that is, the sense in which an honest man of plain sense would take it on his first reading the original, or any good translation, is almost everywhere the true general sense of any passage."

That the New Testament has a lot of hidden and mysterious meaning is born of ignorance and folly. Set about your study of its pages in a regular and systematic manner with full appreciation of the fact that the most obvious meaning is nearly always the right meaning. The main thing is to study. Most people are ignorant of the Bible, not because it is too difficult to understand, but because in their laziness they won't study it to try to understand.

Once you have arrived at the most apparent meaning of a passage in relation to the whole, claim that and no more. Sometimes we let our imagination run away with us and devise theories that may or may not be right. Be content with the obvious meaning and you will be safe. Don't forget to do what you learn you should just as soon as you have learned it. —Arthur Freeman.

THE HOME

Rich and poor homes alike must be clean, tidy, and comfortable to produce physical and mental peace and a desire for anybody to remain in it.

Each member must have the privacy of a room or nook where he or she may think out their own problems without interruption.

There must be a comfortable assembly room where all may gather to converse and exchange ideas.

Parents should settle their differences and disputes in the privacy of their own room away from the children.

The arrival of father home from work should be an event. He is toiling away his life to support the family, and each member should be home ready to receive him with kindness and interest.

No father ever deserted a cheerful, interesting family which showers him with respect, interest, and love. — Selected.

WHY PEOPLE GO TO CHURCH

"Some go to church, because, forsooth it was a habit formed in youth.

"Some go because they like to hear The preacher rake their neighbors dear.

"Some go to show their dress, and stare At what the other people wear.

"Some go because they are afraid To not do so might injure trade.

"Some go because they think it squares The week-day shady sin affairs.

"Some go to take a quiet snooze While sitting in the restful pews.

"Lulled by a soporific talk As gentle as a cradle's rock.

"Some go, but under protest, who Have wives that compel them to.

Some go because they really fear The temperature beyond the bier.

"Imagine that the Church's brand Will pass them to the Promised Land.

"Some young men go, because the fair Young girls they're sweet on will be there.

"Some go they really do not know Just why, they simply dress and go.

"And yet among the chaff we find Much golden grain of humankind.

"Good Christian men and women, who To holy things are ever true.

"Bright flowers that spring from sinful sod Who really go to worship God.

"But oh, the millions on this ball Of earth who never go at all"

(Selected by Mrs. Lila Phillips)

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

OLD PATHS ADVOCATE

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

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

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No. 4

THE THREE THORNS (No. 3)

By Ervin Waters

3. Pleasures of This Life

"And the cares of this world, the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful" (Mk. 4:18-19). "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring forth no fruit to perfection" (Lk. 8:14). In the two former articles we have studied the cares of this world and the deceitfulness of riches. Now we shall study the third thorn, "the pleasures of this life," which is so lethal in the dealing of death to disciples.

There are so many who, instead of having pleasure in spiritual things, "have pleasure in unrighteousness." That life which should be beautified by and adorned with the "fruits of the spirit" is marred by the "works of the flesh." Satan with his diabolical cunning and deceptive devices succeeds in gaining and holding the attention of many. Thus the work lags, our growth is retarded, our influence is destroyed, our strength is dissipated and we "bring forth no fruit to perfection," because the pleasures of this life and the lusts of other things entering in have choked out the word.

Brethren, let us not relax our vigilance and sheathe our swords against this deadly foe. As the teachers, preachers and parents remain silent, incipient worldliness moves into our homes and congregations. Silence will not kill or destroy the thorns and thistles of worldliness. Paul gave warning when he said, "Be not conformed to this world" (Rom. 12:2). John in his boundless love for disciples whom he addresses as "little children" (1 John 2:1), admonished, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 Jno. 2:15-16).

The modern dance has caused the downfall of many, and yet some so called Christian parents uphold it and permit, or even encourage, their children to take dancing lessons. The dance is the only place I know of where the most vile and sensual of men can take your daughter into his arms and hug her, not with rebuke and criticism, but with the favor and praise of society. Another

man can embrace your wife before your eyes. Such conduct is both shameful and shameless. It has led to immorality. It is licentious and lascivious. To deny this is to ignore both known facts and the nature of man. "Abstain from all appearance of evil" (1 Thess. 5:22). "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh; to fulfil the lusts thereof" (Rom. 13:12-14).

One of the most subtle pleasures of this world, one which deceives so many of the parents and children, is the movies. I am not a fanatic or devoid of reason. Anyone should know that moving pictures could be a boon to mankind. They could be used educationally in training for the various fields of human endeavor. They can be used in geography, science, the manual arts, etc., and such pictures are used to some extent. But these are not the pictures which you see in the theatres. These are not the ones which eighty-five million Americans pay to see weekly and which pours billions of dollars annually into the movies industry. So please do not use subterfuge in your defense of the movies. "Anoint thine eyes with eyesalve" (Rev. 3:18), and face the facts. The movies wield the most potent power over the life and customs of this nation; and that power is soul destroying, sin producing, and hell deserving, as it stands in its present habiliments. It is as it stands that I discuss it.

A few things are apparent from observation. Most of the young people in the church who are careless about attending church or gospel meetings are movie-goers. Most of those who depart from the faith are movie-goers. Compare these with the spiritual and promising singers, teachers, and preachers, among the youth of the church. How many of the latter are movie-goers?

Some defend the movies by saying they are educational. If in their present condition they are educational, they educate in sin, crime and debauchery. Some say they teach morality. This argument is the most lacking in truth, the most ignoring of facts, and the most manifesting of ignorance of any that is offered. Consider some of the following testimony.

An old League of Nations Committee, "The Committee of Child Welfare of the League of

Nations analyzed two hundred fifty American films and found in them: ninety-seven murders, fifty-one cases of adultery, nineteen seductions, twenty-two abductions, forty-five suicides. Of the characters in these 250 films there were: 176 thieves, 25 prostitutes, 35 drunkards." Who can say that these men were prejudiced or ignorant of facts?

Ellen O'Grady, Deputy Police Commissioner of New York City, said, "The clergy, educators, judges and welfare workers of all kinds might as well lock up the churches, shut the books, close the courts, if they are going to permit the filthy motion pictures to continue. Juvenile delinquency has increased in the past eight or nine years and I know it is due to those pictures. I am in a position to know, as I have the confidence of the young people who fall into our hands." He knows that crime is spawned in the movies. A soft voiced ministry and a movie-going membership can take our moral leadership away from us.

Dr. Norman Richardson, professor at Northwestern University, "We might as well try to sweep the incoming Atlantic tide back with a broom as to build up the moral character of our children while the present types of films are being shown promiscuously."

Earl Barnes, an educator, "Any person brought up on the psychology of the movie world is unfit for life. The lower minds go to the movies, and the longer they go, the lower they will be."

The famous author, Peter B. Kyne, states, "Your intelligence is insulted every time you go to a movie."

Dr. Edward A. Ross, famous sociologist, "Never has there been a generation so much in revolt against their elders as this. In my judgment this psychic revolt springs from the motion films. We have a generation of youth sex-excited, self-assertive, self-confident, and parent-critical."

The Collier's Magazine, "The movies are making their mark on ten million American minds every day. We are already beginning to pay the price in lowered standards of democracy."

Bernadine Freeman, a teacher, "The movie contains the most sexually suggestive elements. It shows lawlessness and crime in all their horror and brutality. It pictures drunkenness in its most licentious aspects. The movie serves to glorify indecency and immorality solely by its presentation."

Judge George W. Martin of New York, "On all sides we find movies that are grossly sensual and glorifying crime. The youth breaks the law that in the movies he is taught to break."

Judge Alonzo McLaughlin in the New York Times, "Most of the photoplays of the present time should never be exhibited before the eyes of the child or of young folk. These pictures are unfit for exhibition before the eyes of adults."

Marie Heynemann, a psychiatrist, "On investigating juvenile delinquency we find that 70 per cent of all the crimes were first conceived in the movies." Brethren, think of this monstrous evil

which stalks abroad in the land with myriads of victims!

Herbert Blumer, University of Chicago, "About twenty per cent of convicts studied — affirm that the movies started them downward." We do not know how many others were unconsciously influenced by the movies, but twenty per cent affirm that the movies started their downfall.

Brethren, is a tree known by its fruits? If so, is this tree evil or good? Will you shut your eyes to facts, close your minds to reason, and stop your ears to Truth? More are not hungering and thirsting after righteousness because their spiritual appetites are vitiated and perverted. "And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). Many are not strong because they are enervated by these forms of worldliness. Let us break the shackles of sin's bondage and arise in the strength of Jehovah to conquer sin. But if we would bring "fruit to perfection" and not be chocked, we must heed the words of the Lord, "Break up your fallow ground, and sow not among thorns" (Jer. 4:3).

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FORSAKE NOT

By D. B. McCord

We find it to be a practice of some members of the church today to become lax concerning things that to them might seem superfluous. One of these is the "forsake nots" mentioned in the Bible. It has been a command since Old Testament times. At one time, David exhorted Solomon to seek the Lord and forsake Him not, telling him if he did forsake Him, He would cast him off forever (Chr. 28-9).

In Hebrews 10:25, we find one of the "forsake nots" that can not be stressed too much. Too many of our brethren seem to put other things first when it comes to assembling for worship upon the first day of the week. The writer of Hebrews emphatically said, "forsake not the assembling of yourselves together." This is not conditional. I believe there is but one reason for failing to assemble on Sunday and that is to be sick or physically incapacitated in some way. The sincere Christian is not going to look for some excuse. Just because company comes is no reason to forsake the house of God. You are wanting to show people you are a Christian, aren't you? The Lord told the twelve they were a city set upon a hill that cannot be hid. When company comes we should try to persuade them to go to church with us. Just tell me a better way to let our light shine forth that a dying world might be led to the Christ. If company refuses to go to church with you, the Christian is not to stop here. He has a work to do; a dying world that needs to be saved; a cross to bear; a crown to win; a race to run. When you have gone to worship and come home again, you may find you have no company, but you have done your duty. You showed someone that you had a duty on Sunday morning to "forsake not" the assembly; that you had to gather

around the Lord's table; that you had to lay by in store. What is more, when your company comes again on Sunday morning, they will know exactly what to expect.

Then there is the job that cannot wait until tomorrow. There is a saying, "If you cannot make a living in six days, you can't in seven." For the Christian, the Lord's day should be a busy one. There are duties we should perform, worshiping, visiting the sick, the widows, the orphans, the poor, and more. This is christianity in action. This is not a one day but a seven day a week affair. If we yield to the temptation to forsake the assembly, we sin! We break a commandment; we didn't remember our Lord's crucifixion for us; therefore we are on the way to a spiritual death. You cannot live, spiritually, and forsake the duties on Sunday morning laid down in the Bible.

Truly, we are not to forsake God. From the life of Job, we learn that to forsake not God is earthly gain as well as spiritual. Draw nigh unto God, and He will draw nigh unto you. Just as true, draw away from Him and He will draw away from you. Let us look at Psalms 37:25. The Psalmist David said, "I have been young and now am old; yet have I not seen the righteous forsaken or his seed begging bread." These are words of gold to that brother who thinks he has to forsake the church in benefit of his family and move for work into a community where the church is not known. This has happened and not only the brother but his family have been segregated from the church. Spiritual death came, God was forsaken! But, that brother who sees that "forsake not God," comes before anything else in this life, will reap benefits here as well as in that home over there. "Be content with such things as ye have: For He hath said, 'I'll never leave thee nor forsake thee.' So, that ye may boldly say the Lord is my helper and I shall not fear what man shall do unto me" (Heb. 13:5, 6).

In Proverbs, forsaking not the laws of thy mother mentioned, (Prov. 1:8; 6:20). A Christian mother is a blessing we can not be too thankful for. When Paul wrote his second epistle to Timothy he told him of the faith that was in his grandmother, Lois, and then in his mother, Eunice. Timothy did not forsake these ways, so we should not. Yes, a mother influences; her life influences, her laws influence. It behooves us, one and all, to take heed to our Christian mother's laws and ways, and to forsake them not.

"Forsake not thy friend nor thy father's friend" (Prov. 22:10). The words of our Master, Himself: "Greater love hath no man than this, that a man lay down his life for his friends." Our Lord practiced that to the world. He demonstrated it. We are to help our friends, if we can, Scripturally. We should not forsake them.

In conclusion, as Christians, knowing and realizing that sunset is inevitable; that death is sure; let us take heed lest we forsake the House of God; lest we forsake the laws and ways of our Christian parents; lest we forsake our friends. Let us be faithful and at the end, we shall have no regrets, and we can peacefully confront death, unafraid.

—Norman, Okla.

TROUBLED HEARTS

by C. Nelson Nichols

"Let not your heart be troubled . . ."
(John 14:1)

The troubled heart is not confined to a few individuals but is a universal condition. Every man, woman, and child has worries or cares of some sort that weigh heavy upon his heart; if not all of the time at least during meditation. Let us study the troubled heart in the light of Christianity.

First, let us follow in the footsteps of the Lord. As we follow we find him passing among the people, making the blind to see, making the deaf to hear, making the dumb to speak, healing the lepers and healing the crippled. Each of these miracles was done through the grace of the Heavenly Father. Each was a manifestation of God's divine love and sympathy for the troubled heart.

The blind men were certainly troubled in their hearts about their affliction. The Lord relieved their troubled hearts by giving them their sight. Then they could see the glorious handiwork of their God. But, better yet, they could look upon the loving Master's merciful face. Their hearts were no longer troubled, but, now they were rejoicingly thankful.

The deaf were also troubled in their hearts. The kind Savior healed them. He restored their hearing. They could now hear the sounds of this earth. They could hear God's sounds of nature, and it must have seemed like music to their hungry ears. They heard Christ's voice.

The dumb were made to speak. Then, they could sing and shout praises to the Savior and to God. They could profess their faith in God and be witnesses of his power.

The lepers, the lame, and the sick were troubled, too. The Master healed them and showed them a new way to travel. The trouble in their hearts had been removed.

The greatest of all these miracles was when Christ raised the dead. He saw a widow whose only son had died and they were conducting the funeral ceremony. He spoke to the troubled mother, who was shedding tears of grief, and told her to "weep not." Christ then raised her son from his funeral bier.

Then, we find our Lord with Mary and Martha again. (Remember Mary who washed the Lord's feet with her tears, dried them with her hair, and anointed them with ointment)? Mary and Martha grieving the loss of their brother Lazarus who had died in the Lord's absence. The people were weeping with them. And the Scriptures say: "when Jesus therefore saw her weeping, and the Jews also weeping that came with her, he groaned in the spirit, and was troubled." Jesus was troubled in his heart through sympathy for the bereaved sisters. "Jesus wept."

Then Jesus went with them to the grave and raised Lazarus from the dead. Their troubled hearts were made exuberantly happy. He had given them happiness for unhappiness. He gave

(Continued on page eight)

Old Paths Advocate

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AN APPEAL

I have been asked by my home congregation at Temple, Texas, to explain their need for help on a church building. About three years ago my home congregation divided because of cups brethren and cups preachers. They lost the old church house which is so dear to my childhood memories. Furthermore, this division and subsequent fratricidal strife left only a handful of members worshipping in Bro. L. H. Skaggs's home. This year they have begun a new church house. The burden is so great for so few to bear. The cause at Temple is near to my heart. I pray that the spark of New Testament Christianity which remaineth there may be fanned to a great flame for the Lord. If you would "bear one another's burdens" and so fulfill the law of Christ, send a contribution to this needy field. Address it either to L. H. Skaggs, 818 So. 27th St., Temple, Texas, or to J. S. Waters, 1003 So. 25th St., Temple, Texas. This will be "fruit to abound to your account."

—Ervin Waters

Comment

I wish to add to the above appeal, that while in the meeting at Waco, I visited in Bro. Skaggs' home in Temple, and saw the new church building, 28 by 40, and so far it is a nice job. The walls are up, the roof on, and the floor laid. It will soon be ready to use for services.

Yes, the faithful few in Temple have experienced a hard struggle, and I hope brethren will come to their aid.

—Homer L. King.

MARRIED

Buck-Snoderly—On Feb. 12, I solemnized the marriage of Warren Buck, of Lebanon, Mo., and Juanita Snoderly, of Richland, Mo. Warren is my wife's younger brother, and we think Juanita is a very fine girl. We trust both will obey the gospel in the near future. We pray they may enjoy a long happy life together.

Gay-Deems—On March 2, I said the ceremony that united in the bonds of matrimony, Homer A. Gay, Jr., and Maxine Deems, both of near Lebanon, Mo. I have known both almost since infancy, and we think they are fine people and devoted Christians. We pray that they may be blessed with a long happy Christian life together.

—Homer L. King.

OUR HELPERS

Below we give the names of our loyal helpers who have sent us one or more subscriptions to the Old Paths Advocate, from February 20 to March 20. Please, always check this list for any mistakes and report the same to us. Many, many thanks to all for the very nice lists and for the interest in the circulation of the paper. Here are the names and number received by us.

Mrs. Ruth Cohea—31; Mrs. L. N. Byford—20; Homer A. Gay—16; Homer L. King—9; E. H. Miller—6; L. C. Dent—5; Gillis Prince—3; Carlos B. Smith—2; Jim Castleman—2; Clovis T. Cook—2; G. H. Turnbull—2; Osie Calloway—2; L. A. Corbell—2; Clyde Penner—2; Mrs. W. E. Stroud—2; T. A. Deavers—1; C. C. McClain—1; G. A. Canfield—1; E. Wood—1; Grover White—1; Mrs. W. F. Cogburn—1; Laura Smith—1; L. H. Skaggs—1; Sam Finto—1; Mrs. J. R. Morris—1; R. M. Lynn—1; Mrs. Christine Walkup—1; Mrs. H. E. Turpin—1; C. B. Hufstedder—1; Ervin Waters—1; Gordon Traylor—1; Homer Smith—1; Sherman York—1; E. A. Lowry—1; Pansie Keele—1; Nelson Nichols—1; John E. Perkins—1; Mrs. Ella Mountain—1; Irvin R. Boss—1. Total—130.

PASSED ON

White—Sarah Ella White, born Dec. 11, 1866, in Riverton, Ala.; died March 5, in McAlester, Okla. She was married to John L. White on August 21, 1884. He preceded her in death in 1923. Six children were born to this union, five daughters and one son: Annie Everett of Oklahoma City; Minnie Welch, who preceded her in death in 1936; Mattie Wilson, Cabaniss, Okla.; May Gilliam, Ivy Williams, and Henry White, all of McAlester, Okla. She obeyed the gospel in 1903, and lived a devoted Christian life. She leaves to mourn her passing, a host of grandchildren, and friends. The writer, in company with a carload of brethren and sisters from Oklahoma City, conducted the services. May God bless and comfort the saddened hearts.

—M. Lynwood Smith.

Kees—I was called to Mississippi, Feb. 10, to attend Sister Autra Kees' funeral. She departed this life, Feb. 9. She obeyed the gospel about two years ago and was faithful until death. Bro. David Gordon baptized her, and I baptized Bro. Kees and six of their children, five boys and one daughter. Just before her death she told her children not to cry or worry after her but to be faithful and remain in the faith.

—G. A. Canfield (colored)

ANOTHER COMRADE HAS FALLEN

Brother Emory J. Smith of Wichita Falls, Texas, fell in death in the evening of February 18, '47. He was a faithful servant of his Lord, and died in the triumph of a living faith. The First Psalm gives the description of a man that is blessed of God. I cannot read this Psalm without thinking of Brother Smith's fidelity to the teaching of our God and Christ. If you should like to know what

I think of him as a servant of Christ, read the Scripture referred to, for my words cannot express what I should like to say of him. His delight was really in the law of the Lord Christ. And in that law he meditated both day and night. "Jehovah knoweth the way of the righteous." The writer was called to conduct the service of this great and good man. He had lived in the world sixty-eight years; had been in the body of the Lord nearly fifty years, and most of that fifty years he had spent preaching the gospel of Christ without fear or favor of mankind. He is apart from a good Christian wife, four children, and thirteen grand children. Most of whom are faithful to the Lord.

IN HIS MEMORY:

His outer nature has wasted away;
For he has died.
But he who served his God each day,
Shall soon abide
With Christ, in whom he lived without a fear,
But satisfied,
He was able to do that for which He
Was crucified.
His earthly tent in which he lived, decayed;
But there's prepared
A house of God for faithful souls to live alway
And blessings share
With those the Christ accept as Lord,
God hath declared!
Be of good courage; walk by faith, not sight,
The Lord knows best!
Whether at home here on earth, or there
With Christ, at rest,
Our aim should be to please our God, ever,
With heaven's blest!

—C. T. McCormack,
734 North Windomere,
Dallas 11, Texas.

CUSTOMS IN THE ASSEMBLY OF BRITISH CHURCHES

Paul Sherrod
Broadway Church of Christ
Lubbock, Texas

"The President"

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.")

Only Members

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 service 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.

Hymns—Not Songs

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 per cent participation by the congregation. After about ten seconds 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.

The Communion

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.

Benediction Always

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."

Still They Linger

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.)

Comment

By Tom E. Smith

The above is excerpts from articles written by Paul Sherrod, deacon of Broadway Church of Christ, Lubbock, Texas, and Otis Gatewood, evangelist. It appeared in the August and September issues of the Rocky Mountain Christian, relative

to the customs in the assembly of the British Church of Christ, and a summary of their visits among the British brethren. Space would not permit the articles in their entirety, but I wish to notice especially the points in the worship over which the Churches of Christ here in America are divided. For instance, Bro. Sherrod's remarks relative to the service on Lord's day. He here called attention to customs that are different from ours. We are bound to admit that the word "president" as applied to one who is responsible for the Lord's day service is foreign to the New Testament but it was used by some of the early writers and came into use much nearer the apostolic age than did the hired pastor, located evangelist, the Sunday School superintendent, etc. After all, why not call Bible things by Bible names, and be guided and directed by the word of God in all of our faith and practice? The elders are the ones who, after having qualified themselves for the work, (I Tim. 3rd Chap.), should take the oversight of the feeding of the flock (I Pet. 5:1, 5). As the apostle said, "Neither as being lords over God's heritage but being ensamples to the flock," for they also have a chief shepherd (verses 3 and 4). Hence, they must be guided by His instructions (Tim. 3:14-17, II Pet. 1:3, II Jno. 9).

He also has this to say relative to the communion, "Many of them believe it should be one cup and all of them use one large cup." Then he goes on to say that, "after talking and reasoning with a number of the leaders we found the one cup is not a big issue among most of them." Bro. Sherrod, just how did you reason with them? When Paul reasoned with the Jews at Thessalonica, he reasoned with them out of scriptures (Acts 17:2), and according to the New Testament scriptures you would have been bound to do as Barnabus did at Antioch, who, when he had come and seen the grace of God, was glad and exhorted them with purpose of heart they would cleave unto the Lord (Acts 11:23). I do not wonder that the one cup was not an issue with them since they were all agreed upon how many to use, and their practice in the communion being in harmony with the New Testament scriptures, there would naturally be no ground for disagreements. I am made to wonder what the situation will be after you brethren reasoned with them, for if you advocated there what you practice here in America, the use of a plurality of cups, you advocated something which is contrary to the New Testament scriptures. Hence, if followed by some, would cause division there just as it has here. Consequently, the brethren in England, if they followed the apostle Paul's instructions to the Romans, would mark you as one who would cause divisions and offences contrary to the doctrine they had learned (Rom. 19:17-18).

Note also, what he says about the children and non-members. Of course, I believe in order to bring our children up in th nurture and admonition of the Lord, it is our duty to take them to church (Eph. 6:4), also to invite non-members to church in order that they may observe our worship and receive the teaching from the word of God, but christian parents should make child

training (and this should include Bible study), an every day affair. We are also admonished by our Savior to let our light so shine before men, that they may see our good works and glorify our Father which is in heaven (Matt. 5:16). If these instructions and other New Testament scriptures pertaining to our christian duties, were obeyed, it would soon become apparent to all who are seeking the truth, that the Sunday-school is an unnecessary evil, and furthermore, unauthorized by the word of God.

Bro. Gatewood says the British brethren are somewhat wary of American influence. Now, do you suppose it could be that, or is it possible they have been reading their Bible? We find Paul's warning in Col. 2:22, "Touch not; taste not; handle not; which are all to perish with the using after the doctrines and commandments of men."

Brethren, here is a golden opportunity for the true Church to do some constructive work since, as it was stated, our brethren across the Atlantic are bound together with a strong determination to get back to the Old Paths. To those congregations or individuals who are interested in mission work, why not send a liberal donation to Bro. King, instructing him to send bundles of the Old Paths Advocate, a paper dedicated to that very purpose, to be distributed among the brethren in England, Scotland, and Ireland. It would be well also, to order a bundle each of the Clark-King discussion, and Bro. Ervin Waters' tract on the communion. Too, there is the book "Old Paths Pulpit," containing thirty three sermons pertaining to New Testament christianity. It would be better still to raise enough funds to send some of our preaching brethren over there. "Lift up your eyes and look upon the fields; for they are white already to harvest (Jno. 4:35).

—Healdton, Okla.

MACKNIGHT AND CLARKE ON HEBREWS 5:9

Weldon B. Bennett

It is interesting to observe that Adam Clarke, the noted Methodist scholar, quotes and approves the following commentary from the pen of James Macknight, the noted Presbyterian scholar:

"In this verse (Heb. 5:9)" says Dr. Macknight, "three things are clearly stated: 1. That obedience to Christ is equally necessary to salvation with believing on him. 2. That he was made perfect as a high priest by offering himself a sacrifice for sin. 3. That, by the merit of that sacrifice, he hath obtained pardon and eternal salvation only to them who obey him."

To this Clarke adds: "... It is not merely believers, but obedient believers, that shall finally be saved. ... In order to prepare for it the sinner must ... be a worker together with him, walk in conformity to the divine will through this divine aid, and continue faithful unto death, through him, out of whose fulness he may receive grace upon grace."

1215 N. Santa Fe,
Compton, California.

CHRISTIAN MADE SLAVES

The following extracts from letters, reveal some startling truths concerning the Conscientious Objectors:

From a letter by E. LeRoy Dakin, "Interpreter to the Churches," addressed to Brethren C. R. Nichol, Harvey Scott, M. C. Cuthbertson and J. L. Hines, we have some facts which ought to be known.

"Dear Brother Hines: This letter is written at the suggestion and request of two of your trusted brethren in the church of Christ. Mr. B. C. Goodpasture, editor of Gospel Advocate and Mr. G. H. P. Showalter, editor of Firm Foundation. "During the past four years 199 young men who were active members of the churches of Christ have served the Government, as Conscientious Objectors to war, doing work of national importance assigned them by the Government, in accordance with the Draft Law.

"These men came to be Conscientious Objectors to war in the homes, schools and churches of the churches of Christ, under the teaching of church of Christ preachers, who also taught them that, regardless of cost, they must remain loyal to the teachings of Scripture. As a result, most of these men stood against their parents and the majority of the members of their local congregation, as well as against the government, rather than be untrue to their understanding of the will of God. We have found them to be sincere Christians, men of high characters and above the average in resourcefulness. Many of them are rugged individualists. (At present 120 has been released). Of those remaining, two-thirds are in government camps where government defrays all expenses but pays no wages. (It is "slave-labor," utterly un-American, not to say un-Christian).

"When these young Christians come home from C. O. camps there is no welcoming committee in community or church. They are not included in the G. I. Bill of Rights. For them there is no guarantee of a job, no help in education, no monies available from government for home-building or business. Yet they ask only for your Christian goodwill and a chance to prove themselves as competent Christian workers.

"It has already cost the Peace Churches (Brethren, Friends, Mennonites-JHL) \$93,363 to support church of Christ men. Interested individuals and churches have contributed \$31,183 toward this expense. The C. O.'s themselves have contributed all they had. The unpaid balance amounts to \$62,180. In addition, the Peace churches have supported the wives and babies of some of your church of Christ men, paying rent and doctor's fees, furnishing food and clothing, in the amount of an additional \$9,400.

"Since these young men are penniless, the Peace church leaders are concerned that no one should expect them to meet this expense. I present the matter to you, and through you to your fellow members, because these young men of yours feel that whatever obligation there may be should be shared by their elders in the churches who were their teachers and leaders.

"Many of your strong church of Christ men with whom I have conferred feel that, as a matter of pride and honor, the Peace churches should be reimbursed. At present, as stated above, only 37 of your men remain in church-administered camps. At least ten of these are eligible for discharge during the month of May. I would like to hope, therefore, that you will take action on this matter quite immediately.

The Law: "Any person because of such conscientious objections—shall, if he is inducted, — be assigned to work of national importance under civilian direction."—Selective Service Act, Section 5 g."

What C. O.s in C. P. S. have done—1941-1945. Worked in national parks for the General Land office and the Bureau of Reclamation, 2,511, 361 man days without pay. Worked in mental hospitals, free, 1,175,574 man days. On nation's farms they gave free 137,980 man days. Agriculture experiment stations were given by these men, free 82,525 man days labor. On dairy farms and dairy testers, they contributed free 445,523 man days of labor. C. O.s have submitted to disease and experiment to advance medical knowledge, others in public health, to these days gave 148,738 man days labor.

Total free "slave-labor" contributed 4,498,701 man days of labor. At \$50 per month, army base pay, value of their work is equivalent to \$8,639,800.00. What has the government done? Provided that sincere and religious objectors may perform work of national importance in the Civilian Public Service program. It has provided administrative and technical supervision and has supplied equipment and tools at an estimated cost of eight million dollars. And it has provided maintenance for about five percent of CPS men who are serving in government camps. The government has not paid these men one dime for their labor. The government has not done the following for the C. O.s: No maintenance. No wages. No dependency aid. No compensation insurance or death benefits. Given inadequate use of educational training and technical skills. No permission to serve abroad in relief and ambulance service, for which many have volunteered, with the exception of a small number in Puerto Rico and the Virgin Islands.

These are facts and they tell a tale.

In August of 1946 I wrote to The Honorable W. Lee O'Daniel, Senator from Texas, asking him what the government was doing for these men, held in camp. His reply was: "Selective Service still has authority over those men who, for religious reasons, could not service in the armed forces. Some of them have been released for reasons of personal circumstances."

These 199 young men, of the churches of Christ, men who have been redeemed by the precious blood of Jesus, when called upon to give an account for their faith, were criticised by the majority of their own brethren, were taken into the protecting care of the Friends, Brethren and Mennonites, to the tune of \$93,363.00, while a few of their brethren gave toward this expense \$31,183.00, leaving an unpaid balance of \$62,180.00.

Jesus said: "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not" (Matt. 25:41-43).

What should be the attitude of the churches of Christ toward these 199 young men? Even if "we" believe them wrong, do you not feel that the Christian thing to do, would be, for "us" to raise that \$62,180.00 and the extra \$9,400.00, for which the Brethren, Friends and Mennonites, so generously gave in order that "our" own might not be placed in prison? Personally, I believed these 199 went just a step too far. My advice was "When the government calls you for service, ask to be allowed to serve in the Medical Corps." However, since I have seen the treatment afforded our men, who had conscientious objections to combatant service I now believe that Christians can have not one thing to do in carnal war. I had rather rot in prison than become a party to hatred, malice, envy, bitterness, greed, covetousness, lasciviousness, drunkenness and all of the indecent things which go with carnal wars. Jesus said: "Love your enemies" (Matt. 5:44), and not only is the murderer in danger of the "hell of fire" but even the one who is "angry" with his brother "shall be in danger of judgment" (Matt. 5:21).

There has been written in the history of the churches of Christ a page filled with ingratitude, inhumanity and, I fear there is a bit of hatred for those who differ from some of us. Shall we be big enough to rise above our littleness and tear this page from our history and substitute instead one filled with love by paying our debt of \$62,180 plus \$9,400, and send a "We thank you"?

—J. L. Hines,
(In Firm Foundation)

Comment: This article from Bro. Hines should be read and re-read by all who claim to be followers of Him who said "Love your enemies."

I feel that there are many more who, like Bro. Hines, now see that it was wrong to take part in the war business, but will they be big enough to speak out and say so?

Brother King and I stood out against taking part in war, and advised the boys to go into the C.P.S. camps, and did what we could toward getting and distributing to them money to pay their way. But, I was sorely disappointed in many of our brethren who to our face would agree with us, but would not (did not) contribute a dollar of their big wages to help these godly boys along their rough way. Some of the brethren who had sons in the camps seemed to feel ashamed of them, and a number of our preachers who privately advised the boys to take the camp were never heard to say a word in their favor in public. In justice I want to commend Brethren Clovis T. Cook, M. J. Buffington, Fred Kirbo and Lynwood Smith, all of whom came out boldly for the boys in the camps.

I believe now, that we all see the mistake we made in not teaching more on the war question be-

fore the war, and while all are trying to show the need for peace it is high time that all, and especially all of our preachers get in and do some good teaching along these lines. If our church members would become half as "patriotic" to Christ and His cause now as they were to the cause of war, during the war, we would see the church grow as never before in our life time.

—Homer A. Gay.

TROUBLED HEARTS

(Continued from page three)

them lightened, joyous hearts for their weeping, troubled hearts.

Now, that we have gone into the fleshly and material relief given by Christ during his personal ministry, let us go into the greater part of this study which deals with the mind and soul. Prophecy tells us of a "new heart" and "a new spirit" which was to be given by the Lord to his faithful followers (Ezek. 36:26). It also tells us that we were to be given "one heart" (Ezek. 11:19). Jeremiah says, "I will give them an heart to know me" and, "I will give them one heart, and one way." (Jer. 24:7; 32:39).

The new heart was to be brought by Jesus Christ, the Son of God, the new prophet. In his rising from the grave on the third day he banished from the hearts of doubtful disciples any doubt or fear they may have had. Even when he was being crucified he was giving comfort. He warned the women of Jerusalem, "weep not for me, but weep for yourselves, and for your children" (Luke 23:28). Thus, he brought back into their minds more important things than death.

Christ taught, "Blessed are they that mourn: for they shall be comforted." (Matt. 5:4). The comfort that comes from God is spiritual hope and promise of eternal life. "Blessed are the pure in heart; for they shall see God" (Matt. 5:8). The promise that the pure in heart shall see God covers a large study. "For as he thinketh in his heart, so is he" (Prov. 23:7). In order to be pure in heart one must be pure in thought and desires.

Christ will heal your blindness if you will accept His word with an open heart. If you are spiritually sick, Christ, the physician, will heal you. If the cares of this life are too heavy to bear, he will share your burdens and make your path a little easier to travel.

Death shouldn't trouble the faithful Christian's heart. He has a promise from the Heavenly Father that will carry him home if he is worthy. The dread of death, and the old meaning of the word has been replaced with the softened phrase, "asleep in Jesus"; for he "hath abolished death" (2 Tim. 1:10). (1 Thess. 4:14, 15).

When it comes my time to lay down this fleshly tabernacle in death my prayer now is that I will then be able to say with the Psalmist David, "Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psa. 23:4). Remembering, too, that Christ has said, "Let not your heart be troubled, neither let it be afraid" (John 14:27).

From The Fields

J. W. Weeks, 428 Park St., Lawrenceburg, Tenn., March 10—The Chapel Grove church is going along nicely, with good crowds. Hope you and your family are well.

H. F. Smith, Sentinel, Okla., March 12.—We are doing fairly well at Sentinel. Brother Dean Hopkins of the city, preached Sunday. We had a large crowd to hear him.

E. Wood, 218 D. St., S. E., Ardmore, Okla., Feb. 23.—I am renewing my sub. to the Old Paths Advocate. I would miss the good articles of a "thus saith the Lord." The only fault I find with the OPA is that it does not come often enough.

Ralph Kitson, Mozier, Ill., March 12.—We had another good meeting with Brother Gay. He preached sixteen nights. We had four additions, two baptized and two restored. We had a large crowd last Sunday for worship. Brother Gay did some good preaching.

T. F. Stewart, Tuscola, Texas, March 15.—The church is doing good in Abilene. I have recently visited the brethren at San Angelo, Robert Lee, Eola, Menard, and various other places. Regards to all the faithful in Christ.

Grover White, Route 1, Long Bottom, Ohio, Feb. 24.—We are progressing rather slowly in the church work here, but holding on firmly. We are located out in the country and the attendance is small but regular. Hope you are having great success in your church work. I am not preaching much, as I am working every day, six days a week.

Ferd Roberson, Rte. 2, Box 58, Lawrenceburg, Tenn., March 17.—I am so glad to say I had the pleasure of baptizing my son, Feb. 16. Our hearts were made happy. So, the 16th of this month on Lord's day, he led the communion service and did fine. We are asking the prayers of the faithful that he may grow and stand firm until the end.

James R. Stewart, Rte. 2, Box 304, Waco, Texas, March 20.—I am at home at the present and have been enjoying some good preaching with Bro. King in the meeting here. He is sick with the flu at present which has interfered with the meeting much. But we are praying for his speedy recovery. I have been going to a mission point, near Grosbeck, Tex., where we have succeeded in assisting a few members in meeting the Bible way. In next month I plan to be in a meeting in Ottumwa, Iowa, and other places in the spring and summer work. Hope all will be ready for their meetings. Pray for me and the work.

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., March 12—Feb. 16, I preached twice at Glendora, Calif., and enjoyed the singing that afternoon. I worshiped at Montebello, Calif., Feb. 23 and March 2, assisting with the teaching, and I preached there on the night of Feb. 23. I heard Ralph Mustard preach there March 1. Since I reported last to the paper, I have attended three Friday night services at my home congregation, Los Angeles, helping in the teaching twice. In the afternoon of March 2, I attended singing there, and Ray Nichols and I preached that night. March 9, I preached twice at El Centro, Calif.

Ira Hooker, 773 Franklin, Yuba City, Calif., March 14.—The cause of Christ continues to grow in Northern Calif., though comparatively slow, the trend is steady and increasing. The digressive churches continue to have a dominating influence and are establishing congregations all around us, nevertheless, our progress is noticeable. The meeting held by Bro. Cook for us in Feb., was well attended by both members and outsiders and as the meeting continued, new faces continued to show in the congregation, thus proving the outside interest here is good and that we have excellent opportunities here. Aside from the additions during the meeting, all were edified and a greater zeal is now manifest. We continue to solicit the visits of all brethren in Northern California.

M. J. Buffington, Box 122, Spring Hill, W. Va., March 17.—I have several mission meetings to hold as soon as the weather will permit, both in Va. and W. Va. I could not ask for better cooperation than that I am receiving from the brethren here, who are helping me to locate other places to hold mission meetings and thus establish other congregations. So far, we have located three other congregations who have lined up with us. I also plan to go to Pa. soon for some preaching, the Lord willing.

G. H. Turnbull, 1915 Webster St., Sanger, Calif., March 14.—The congregation here is doing fine. We just had a meeting with Bro. Clovis Cook doing the preaching. The good results were one baptized and seventeen confessions of faults. Bro. Ervin Waters assisted with the singing during most of the meeting. The first Saturday night the house was filled far beyond seating capacity. We wish to express our gratitude to the brethren of the Fresno, Parlier, Orange Cove, and Armonia congregations for their splendid cooperation. Pray for us that we may continue in the faith.

J. N. French, 3845 Butler St., Fresno 2, Calif., March 12.—Since my last report I have moved back to Calif. I certainly miss the fine brethren at Healdton, Sulphur, and Carter (my home congregation), but I am happy to be with the brethren out here again. I have preached at Armonia, Parlier, and Sanger, and assisted in the worship here in Fresno. I was privileged to hear Brother Waters and Brother Cook in their meetings at Armonia and Sanger. I would love to be with Ervin in his meeting at Carter this spring. Pray for me.

Gillis Prince, Wedowee, Ala., March 16.—I have not made a report in some time through the paper, but everything is going well with me. I have worked in a cotton mill for two months this winter, but I have had some good week-end meetings. I have several meetings booked, and several pending. The Lord willing, I will be with the brethren in Lawrenceburg, Tenn., next Lord's day for a week-end meeting. The fifth Sunday I am going to Pansy, Ala. The brethren there have started on their new building, and they hope to have it completed by summer. Brethren, pray for me as I go forth to fight the battle for truth and right. I am sending three subs for the paper.

Leslie N. Byford, 410 Clay St., Waco, Texas, March 20.—The meeting that we have looked forward to for several months is now in progress. We are experiencing about as many difficulties as the farmer sometimes does when he goes forth to sow his seed. The flu epidemic has been felt in most every home of the congregation. At this writing, Bro. King is in bed with it but we are hoping and praying he will be over it in a few days, so he can give us some more of these good lessons that are upbuilding to the Cause.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., March 17.—The second Lord's day in this month, I was at Marion, La., Sunday morning service, preaching at the church, Brethren Lynwood Smith, and Gayland Osburn, established last year, where they are trying to build a house for worship. Any donation will be appreciated by them. Send to Gordon Traylor, Truxno, La. I preached at West Monroe, La. Bro. Carroll from Shreveport is there now and is a great worker in the church. I visited Columbia, La., but bad weather would not permit us to have services. Bro. Gayland Osburn is doing some fine work in the mission field in these parts.

Tom E. Smith, Healdton, Okla., March 16.—I was at Wichita Falls, Texas, Feb. 23, and preached morning and night. We had a good service each time. I was at Graham, Okla., March 2, for the morning service, then to Sulphur in the afternoon for the "get-together" meeting in the interest of the mission work. Interest in the mission work is growing and we hope to eventually see one hundred percent participation among the congregations in Oklahoma. I have also visited the following congregations in Oklahoma, since my last report. Oak Grove, Bit Shop, and Washington. I found all of them alive with zeal which is really encouraging to a gospel preacher.

G. A. Canfield, (colored), Rte. 1, Box 78, Marion, La., March 11.—I went to De Ridder, La., Feb. 9, and found a congregation, but they hold to S. S., cups, and women speaking in public. I told them that was not the sound Church of Christ, and succeeded in getting six of them to say they would stand for the truth. I had a letter from them, and they want me to come back and teach them some more so, I plan to go back in the near

future and see if I can get them all straightened out. The most of them seem to be honest.

W. D. Goodgion, Rte. 5, Wichita Falls, Texas, March 11.—The church here is doing fine. We are having good crowds. The last month we had a preacher every Sunday. We had Bro. Kirbo twice, Bro. McCormack once, and Bro. Tom E. Smith. All of them preached good sermons. We were sorry to lose one of our good brethren by way of death, Bro. E. J. Smith, Sr. It was very sudden. He was only sick a short time; he took sick Saturday night, Feb. 15, and was buried Feb. 20. We miss Bro. Smith very much. It surely was a loss to the church here, but we trust a gain to Heaven. Bro. McCormack conducted the services. Pray for us.

M. Lynwood Smith, Rte. 1, Wesson, Miss., March 13.—Since reporting last, I have returned to Oklahoma and have preached several times at Healdton, Sulphur, and the Bit Shop. I have visited Ada and Ardmore. Last Lord's day, I preached at Healdton and a sister from the W. Main church (S. S.), confessed her wrongs and took her stand with the loyal brethren. She states that she learned the truth while studying to defend "cups." So, we see that when the word falls into "good and honest hearts," it will spring up and bear fruit for the Master. Since being in Oklahoma, I have heard Brethren Tom E. Smith, Fred Kirbo, and C. C. Kessinger preach.

Gordon Traylor, Truxno, La., March 12.—We are planning to build a church house at Conway. We need some help from the brethren. All who can send help for this cause will be much appreciated by us. We have been worshipping in my home about a year. The worship was established by Brethren Lynwood Smith and Gayland Osburn. Bro. Carlos B. Smith was with us Saturday night, March 8, and Sunday afternoon. We enjoyed his lesson very much. May God bless him in his work. We have received contributions from the following churches: New Salem, \$100.00, and Columbia, \$5.00. We wish to thank them for the contributions.

Clovis T. Cook, Lodi, Calif., March 14.—The meeting at Sanger, Calif., resulted in one baptism and seventeen confessions of faults, a goodly number of whom were restorations. There were several nights during this meeting that all the seats were taken and many people standing. This was the second meeting for me there in as many months. The work is really looking bright on the west coast. Reports from all over the state are: "better crowds, better interest, better singing and even better results." Bro. Waters was with me through the greater part of this meeting at Sanger, preaching twice at other places and doing much for the meeting by reasoning privately on the Scriptures and helping in the song leading. We had the greatest cooperation from the surrounding churches I have ever seen. I am to begin a singing school at Ceres, the 18th inst.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., March 15.—Sunday night, March 9, we closed a meeting at Greenfield with four baptisms and one restoration. This was the third meeting I had held here in the past year and a-half. I return soon for a singing school, the Lord willing. I go later to Parlier for a meeting, and Fresno for a singing school. The work in California is progressing and the Lord is blessing our efforts. It is good to see the fine work being done elsewhere, too. Brethren, we have so much to do and the night is fast approaching with so many precious souls still lost in the darkness of sin.

Ervin Waters, 4436 Whittier Blvd., Los Angeles 22, Calif., March 14.—I closed a meeting at Armona, Feb. 23, with one confession of faults. Bro. Paul Nichols preached for us once during this meeting. Bro. Chester King, Bro. Clovis Cook, Bro. Jim Russell and Bro. Jesse French visited the meeting. We had all day services Feb. 23, and eleven California congregations were represented. On March 2, we had a big day at Orange Cove where their new church building was just completed. Bro. Chester King and I assisted in the teaching there in the morning and Bro. Clovis Cook made a talk in the afternoon. On March 9, I again worshipped at Orange Cove. I attended the meeting at Sanger conducted by Clovis for a few nights and was spiritually blessed. We plan to go to Texas in several days. I plan to be at Carter, near Davidson, Okla., April 4-13, at Oklahoma City, April 18-27, at Waco, Texas, May 2-11.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., March 12.—Since my last report I have been visiting, teaching, and assisting in the services at several of the congregations in Calif. During the past month I have been at the following places: Feb. 16, L. A.; Feb. 16, San Diego; Feb. 23, Armona get-together meeting; Feb. 28, Mar. 2, 7, L. A.; Mar. 9, San Diego, Vista, Montebello, for the morning, afternoon, and night services consecutively. The brethren at these places are striving to do the Lord's will and not the will of men, and are growing in strength as well as numbers. The work in Calif., seems to be growing in spite of opposition. We must keep fighting Satan and building up the church. Eccl. 3: 1, 3, "To everything there is a season, and a time to every purpose under the heaven, . . . a time to break down, and a time to build up." We must pray to God for guidance in these things.

Homer A. Gay, Lebanon, Mo., March 17.—I spent three weeks of February in and around Moberly, Ill., baptizing two and restoring two, and we believe a wonderful lot of good was accomplished for the cause in that part. We had large crowds at all services, and the people showed much interest in the gospel. I believe this is one of the best fields that I have been in for several years. Bro. King and I have promised to spend some six weeks in that part this fall. March 9, I preached at Richland, Mo., in the morning and in Lebanon that night, with nice crowds at both places. I began a two-weeks meeting at the loyal church at 8001

Buchanan St., Houston, Texas, yesterday. From here I go to San Antonio, to begin with the faithful, March 31, and then, to Ada, Okla., for the last three Lord's days in April, then back to Missouri for the month of May. My wife is going with me in my meetings this year. May the Lord send forth more laborers into His harvest, and may we all labor with more zeal and courage, and may our efforts for good be crowned with success.

Clarence Kessinger, Rte. 3, Ada, Okla., March 17.—Recently, I preached at Graham, Okla., with one confession of faults. I returned to Lugert, Okla., Feb. 21, where I remained until March 3, working with the brethren there. While there, I also preached at the Sentinel church, baptizing one. March 9, I started a mission meeting at Roady schoolhouse, closing the 16th. The weather hindered some, but we had favorable crowds. I was glad to have Brethren Lynwood Smith, and Tom Smith and family, attend one night. I have been chosen to do mission work for Oklahoma the year of 1948, for which I am thankful. Pray for me and the work of the Lord.

E. H. Miller, 1003 Truitt Ave., La Grange, Ga., March 17.—I closed a mission meeting recently at a point about seven miles from Joplin, Mo. It was sponsored by the Beef Branch church, which is about five miles from Joplin. We had fine crowds and interest all the way through. Three were baptized and one restored. Bro. Oscar Johnson is one of the leaders. He is seventy-six and has been preaching for about 40 years. He is now 100 percent for the Bible way, and so is his home church. My next was at Swars Prairie, about five miles from Seneca, Mo. We continued two weeks, with very fine attendance and interest. Three were baptized and thirteen confessed faults, and one was restored. This church is strictly for the Bible way. They have a nice new church building, 30x40, concrete blocks. Brethren C. E. Adams and Len Cox are the elders and they work together nicely. Bro. Adams is a preacher, and he fearlessly contends for the truth. I am to return in September for four weeks preaching in this part.

C. E. Adams, Seneca, Mo., March 17.—We have just closed a very successful meeting with Bro. E. H. Miller of La Grange, Ga., doing the preaching. I had never known Bro. Miller until he came into our midst some four weeks ago, but he has proven himself to be an able man both in and out of the pulpit. I have been physically unable to work since Jan. 17, so Bro. Miller and I spent each day in personal calls and sometimes into the night. The church here has been strengthened much, discord among brethren removed, and others added to the body of Christ. Thirteen confessed their errors and were restored to the fellowship of the church. One came out of a digressive congregation, acknowledging his errors and united with us and three were buried with Him in baptism, making seventeen altogether for the two weeks series of meetings. There was much interest otherwise manifested and we are hopeful to be able to harvest much more yet, despite the strong opposition

from nearby digressive congregations. We have had and are still having a hard battle upholding the faith once delivered to the saints. Out of twelve congregations I know of in this county there are only three who are not practicing for doctrine the commandments of men and we are not too close (in miles), together; however we are trying hard to work together. Bro. Oscar Johnson of near Joplin, and myself, are the only two gospel preachers left in this section and Bro. Johnson is well up in the seventies in age. We have only recently organized a congregation here (Swars Prairie). In less than a year we have built us a house (it is almost finished), and have been using it for about six months. We started with about fifty members and now have around seventy, despite bitter opposition. In the last five or six years we have been forced out of two different congregations because of these additions. We met from house to house for more than a year until we were able to build us a house in which to meet.

Homer L. King, Rte. 2, Lebanon, Mo., March 20. —I was glad to be with the home church the last Sunday in Feb. and the first in March. I began a meeting with the So. 4th St. church, in Waco, March 9, and we are nearing the close of the second week. We have been hindered much by bad weather, flu epidemic, cars breaking down, death and funeral of a near relative of the Holt family, who lived in West Texas, and a very unusual experience for me, being confined to my bed for three days with a severe attack of the flu, and for the first time as publisher, I am preparing the copy, propped up in bed. The wife has assisted much in typing. The church in Waco has been subjected to much contention by a few brethren, but I think the church is now in much better condition, as all seem to be of the same mind. I predict for them a bright future, for I believe they have learned some lessons in their struggles, which will not soon be forgotten. I certainly appreciate the hospitality shown me and my family in the Byford home.

Definitions

Chalice: An ancient name for a drinking cup, retained for the vessels used for the wine in the holy sacrament.

There were two classes of chalices; the ordinary chalice, used by the priest at the altar, and the ministering chalice, for the communion of the congregation. The latter was larger and frequently had two handles. The chalice always consisted of three parts—a bowl, a long neck, and a foot.

Architecture And Buildings: Christians, at first, had no separate buildings for worship, but met in private houses.

In the third century there were separate churches of considerable size. —Funk and Wagnalls' New Standard Encyclopedia, Vol. 6.

Step on your stumbling blocks instead of falling over them.

TAKE A LITTLE WALK AROUND YOURSELF

When you're criticizing others
And are finding here and there,
A fault or two to speak of,
Or a weakness you can tear;
When you're blaming someone's weakness,
Or accusing some of pelf—
It's time you went out
To take a walk around yourself.

There are lots of human failures
In the average of us all;
And lots of grave shortcomings
In the short ones and the tall;
But, when we think of evil
Men should lay upon the shelves—
It's time we all went out
To take a walk around ourselves.

We need so often in this life
This balancing of scales;
This seeing how much in us wins
And how much in us fails;
But before you judge another
Just to lay him on the shelf—
It would be a splendid plan
To take a walk around yourself.

—Sons and Daughters of Liberty.
(Selected by Mrs. Clovis Cook)

ARE ALL THE CHILDREN IN?

Are all the children in? The night is falling,
And storm-clouds gather in the threatening west;
The lowing cattle seek a friendly shelter,
The bird hies to her nest;
The thunder crashes, wilder grows the tempest,
And darkness settles o'er the fearful din;
Come, shut the door, and gather round the hearthstone;
Are all the children in?

Are all the children in? The night is falling,
When gilded sin doth walk about the streets,
O at the last it biteth like a serpent:
Poisoned are stolen sweets.
O mothers, guard the feet of inexperience,
Too prone to wander in the paths of sin!
O shut the door of love against temptations,
Are all the children in?

Are all the children in? The night is falling,
The night of death is hastening an apace;
The Lord is calling; enter thou thy chamber,
And tarry there a space.
And when He comes, the King in all His glory,
Who died the shameful death our hearts to win,
Always the gates of heaven shut about us,
With all the children in.

—Author Unknown.
(Selected by Mrs. Lila Phillips)

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. XX

LEBANON, MISSOURI, MAY 1, 1947

No. 5

ADDRESS

by Alexander Campbell

Printed in the Congressional Record, November 22, 1837, by request of Hon. Joseph B. Shannon, of Missouri.

Mr. SHANNON. Mr. Speaker, I ask unanimous consent to extend my remarks and to include an Address on War made in 1848 by that great Christian and scholar Alexander Campbell. It is the most eloquent discourse I have ever read on that subject. His arguments against war are as tenable today as they were when advanced by him in 1848.

The address is as follows:

Ladies and gentlemen, has one Christian nation a right to wage war against another Christian nation?

On propounding to myself, and much more to you, my respected auditors, this momentous question so affecting the reputation and involving the destiny of our own country and that of the Christian world, I confess that I rather shrink from its investigation than approach it with full confidence in my ability to examine it with that intelligence and composure so indispensable to a satisfactory decision. With your indulgence, however, I will attempt, if not to decide the question, at least to assist those who, like myself, have often and with intense interest reflected on the desolations and horrors of war, as indicated in the sacrifice of human life, the agonies of surviving relatives, the immense expenditures of a people's wealth, and the inevitable deterioration of public morals invariably attendant on its existence and career. If with Dr. Dick, of Scotland, we should put down its slain victims to the minimum of 14,000,000,000; or with Burke, of Ireland, at the maximum of 35,000,000,000; or take the mean of 24,500,000,000, what imagination could picture all the miseries and agonies inflicted upon the slain and upon their surviving relatives and friends? And who could compute the wealth expended in the support of those immense armies whose butchered millions can never be exactly computed? In Great Britain alone, from the revolution in 1688 to the overthrow of Napoleon in 1815, during her 7 years' wars, occupying 65 years of 127, expended the sum of £2,023,000,000 — more than \$10,100,000,000 — sum much more easily expressed than comprehended by even the most accomplished financier—how can we compute the aggregate expenditures of all the battles fought and wars carried on during

a period of some 5,000 years? Yet these millions slain and these millions expended are the least items in its desolations to the mind of an enlightened Christian philanthropist. When we attempt to reflect upon one human being in the amplitude of his whole destiny in a world that has no limit and also survey the capacities and susceptibilities of his nature according to the Christian revelation, how insignificant are the temporal and passing results of any course of action compared with those which know neither measure nor end. How important, then, it is that in investigating a subject whose bearings on society arithmetic cannot compute no language express we approach it with a candid and unprejudiced temper and examine it with a profound and concentrated devotion of our minds to all that history records, philosophy teaches, and religion enjoins.

But, before entering upon the proper examination of this question, it may be of much importance to a satisfactory issue that we examine the terms in which it is expressed. More than half the discussions and controversies of every age are more logomachies, verbose wranglings about the terminology of the respective combatants; and more than half the remainder might be compressed into a very diminutive size, if, in the beginning, the parties would agree on the real issue, on the proper terms to express and define them.

As public faith or commercial credit, founded upon an equivocal currency, on its exposure suddenly shrinks into ruinous dimensions, at once blighting the hopes and annihilating the fortune of many a bold adventurer, so many a false and dangerous position, couched in ambiguous terms, when pruned of its luxuriant verbiage, divested of its captivating but delusive elocution, and presented in an intelligible, definite, and familiar attitude, is at once reprobated as unworthy of our reception and regard.

On comparing the literature and science of the current age with those of former times we readily discover how much we owe to a more rigid analysis and a more scrupulous adoption of the technical terms and phrases of the old schools, to which the whose world at one time looked up as the only fountains of wisdom and learning. When submitted to the test of a more enlightened criticism many of their most popular and somewhat cabalistic terms and phrases have been demonstrated to be words without just or appropriate ideas, and have been "nailed to the counter" as spurious coin; others, however, like pure metal antique forms, have been sent to the mint, recast

and made to receive the impress of a more enlightened and accomplished age.

The rapid progress and advancement of modern science is, I presume, owing to a more rational and philosophical nomenclature and to the more general use of the inductive system of reasoning, rather than to any superior talent or more aspiring genius possessed either by our contemporaries or our immediate predecessors.

Politics, morals, and religion—the most deservedly engrossing themes of every age—are, in this respect, unfortunately, behind the other sciences and arts cultivated at the present day. We are, however, pleased to see a growing conviction of the necessity of a more apposite, perspicuous, and philosophical verbal apparatus in several departments of science, and especially to witness some recent efforts to introduce a more improved terminology in the sciences of government, morality, and religion.

To apply these preliminary remarks to the question of this evening, it is important to note with particular attention the popular terms in which we have expressed it, viz:

"Has one Christian nation a right to wage war against another Christian nation?"

(continued)

"FISHERS OF MEN"

Gillis Prince

"Jesus, while walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew, his brother, casting a net into the sea, for they were fishermen, and He said unto them, 'Follow me and I will make you fishers of men.'" When Jesus called the disciples to leave their nets, boats, and fish, to follow Him, it was a call from the things of this world, to an interest that was higher and of a nobler kind, and within its realm was the glorious scene of a brighter day to all who will deny himself and take up his cross and follow Jesus.

Please notice that Jesus placed the emphasis on men—not things. From this we learn that the human interest is always the highest interest. An interest in humanity became a test of discipleship in the kingdom established. It was a call from human ways to follow His example, for He was the "Fisher" of men. We see this more forcibly expressed in the statement Jesus made during his personal ministry among men. "O Jerusalem, Jerusalem, thou that killeth the prophets and stoneth them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23:37).

Faith

One fundamental principle that is significant in the brief surrender of Peter and Andrew to follow Christ is Faith. Imagine a man coming along as you go about your daily work, and asking you to lay it all down, give it up, and follow him. Why, you would doubtless argue the case with him, and tell him something was wrong with him. I am sure if the sentiments of the people today had been expressed in Peter's answer to Jesus, he would

have said, "Oh, I haven't time to go now. I have a wife to look after. Possibly, when I am rid of this responsibility, I will follow you. I'll fish for you some day, Lord, but first I want to catch more fish, and then I will go." In the study of the life of Peter, we find that he was a fisherman, and owned his own boats. One day while he was at the job of fishing, a man (Jesus) came along, who had no hook which eye could see, and who later said that he had no place to lay his head, and asked him to give up the fishing. Peter immediately left the ship, and they followed him. (Matt. 4:22).

Now, if a man were to tell us to follow him, that he had a mansion for us just over the hill we, would be ready to go? But, when Jesus asks us to follow Him from this world to another, and, too, that in His Father's house there mansions await us, we want to put it off.

Self-Denial

Another principle that is outstanding in the leave of Peter and Andrew to go with Jesus is self-denial. Friends, how often are we guilty of putting ourselves first in matters? In Luke 14:26, we have the statement from Jesus; "If any man come to me and hate not his father, mother, wife, children, brethren, and sisters; Yea, and his own life also, he cannot be my disciple." Brethren, I pray the day will come when all Christians, who name the name of Christ will depart from iniquity, and the things which are hindering the onward march of the church will cease. May all our opinions and minor differences be forgotten. May the love of God be shed abroad in our sleeves and march under the blood stained banner of Him, who has never lost a conflict. I am persuaded that our greatest draw back today is that we all have not made a full surrender. Jesus said: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospel shall receive an hundred fold, and shall inherit eternal life."

Sacrifice

Let us notice briefly another principle that was characteristic of Peter and Andrew, which many are overlooking today—sacrifice. God has required nothing of man than that which is reasonable of him. Paul says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Too many people are giving too much of their time fishing for the devil. In Paul's admonition to the church at Ephesus, he said: "Also of your own selves shall men arise speaking perverse things, to draw away disciples after them." In so doing they omitted the weightier matters of the law.

The Methods

Let us now turn our attention to the method and simplicity Jesus used in fishing for the souls of men. He was interested not only in the great multitudes, but He frequently fished for the individual heart. We should be interested in studying the different methods He used in fishing for individuals. If we succeed in catching men, we must know more of the skill, the patience, and the variety of methods used by Jesus in angling for

the individual heart. How innocently He approached the woman of Samaria; "Give me a drink," said He (Jno. 4:7). This was a perfectly natural request for Him to make and in so doing He led this woman to an understanding of true worship to God. Jesus used a different method in dealing with Zaccheus (Luke 19), and that was by being friendly. "Zaccheus, make haste and come down, for today I must abide at thy house." When Simon, and others, were fishing, Christ said, "Launch out into the deep, and let down your nets for a draught, and Simon answering said unto Him, Master, we have toiled all night, and have taken nothing; nevertheless, at thy word, I will let down the net." Is it not possible, brethren, that we can toil all our life, fish our days out, and not catch anything for the Lord? We have far too much jealousy, malice, and envy among us, and the unbelieving world is looking upon us; and our influence is good for nothing, but is cast out and trodden under the foot of men. (No wonder, we receive so few "bites"). We need to stop and consider the method used by Jesus, and let us not "fly off the handle" and tell sinners at the first impulse that they are going to hell. Let us exercise more patience and be more optimistic about preaching the gospel to the lost world. A good fisherman will set all day without success. He will return to the same place the next day with hope, patience, and optimism.

Brethren, let us keep fishing and never give up. May we "go into the highways and hedges and compel them to come in." The harvest is ready and laborers are few. Let us lift up our eyes and look on the field.

May we remember that Jesus did not select the most popular men to follow Him, but common fishermen. May our prayer ever be; "Lord, help us to recognize Thee in Thy children, and help us to save them as we would serve Thee."

Those on the left hand will not hear the word, "Depart," because of some things they have done, but because, saith Jesus, "I was an hungered and you fed me not; I was thirsty and you gave me no drink. I was a stranger and you took me not in." Friends, may we dedicate all the power of our being to His service, while here we live; and when the battle is over and we stand with Him on the glad shores of eternity, all will be ours. May the Lord bless all who call upon Him out of a pure heart.

—Wedowee, Alabama.

PRAYER

By Paul O. Nichols

After having been healed of his congenital malady, one of the many miracles performed by the Son of God, the man who had formerly been blind said to those Pharisees who were denying that Jesus was from God, "We know that God heareth not sinners" (Jno. 9:31). Now, the truth that was declared by this healed man was not something that he made up, nor did he declare it as an opinion of his own. The fact was that the Jews knew that "The Lord is far from the wicked, but he heareth the prayer of the righteous"

(Prov. 15:29), and this man was merely declaring an already known truth.

Peter teaches, "The eyes of the Lord are over the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil" (1 Pet. 3:12).

These scriptures should suffice to prove that the alien sinner, the man who has never submitted himself to the will of God, has no right to expect the Lord to hear and answer his prayers should he offer them. But John says, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 Jno. 3:22).

Conditions of Acceptable Prayer

Although one may have a scriptural right to pray, still it is possible to offer prayer that is unacceptable, so therefore it is essential that we know how to pray. Remember the Lord's disciples wanted Him to teach them how to pray. They felt that it was a necessity to know something about prayer.

"I will pray with the spirit, and I will pray with the understanding also . . ." (1 Cor. 14:15). For one to pray with the spirit means for him to do so with his whole heart, soul, mind, and strength. That does away with thumbing the song books, whispering, playing with the babies, looking over the crowd to see who all is there, and to see what kind of flowers Sister So-and-so has on her hat, and etc., while the prayer is being offered. "With the understanding" means for us to understand the things for which we pray. The one who words the prayer in congregational capacity is supposed to be wording it for every worshipper present, so therefore, it is good for us to give our attention to the usage of simple terms and words that can be understood by the most illiterate. But some men seem to think that if they are called on to direct the prayer in public, it is the time to use "flowery speeches" and "big" words, and the contest is on. But really, if there is any time in the worship that a person needs to "condescend to me of low estate," it is when he offers the prayer for the rest of the congregation.

Also, we should be careful when we lead in prayer that every word is spoken distinctly and loud enough for every person to be able to hear and understand. I have heard some brethren pray so quietly that it almost seems as if they were afraid that the one next to them might hear what they were saying.

"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 with the wind and tossed. For let not that man think that he shall receive anything of the Lord" (Jas. 1:5-7). According to this if a man does not have faith in his petitions to the Father, then he might as well not pray, for his prayer does not avail him anything. So faith is an absolute requisite. "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

"And when ye stand praying, forgive, if ye
(Continued on page eight)

Old Paths Advocate

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BOOKS FOR SALE

"Favorite Spiritual Songs Number Two," our 1946 song book, has been received with nothing but praise from every quarter, but our supply of the first edition is virtually exhausted, with possibly 200 copies left. We have not planned to have another edition printed unless there should be considerable demand for it, as we plan to have our 1947 book ready within a month or two from the time you read this. Considerable work has already been done on the book. We still have plenty of the 1944 song book.

"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 pertaining 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.

"Tommy And His Mother" is a tract dealing with first principles, showing the errors of the denominational churches, and should be very effective to hand out in mission work. Brother Bill

Vanstavern, Box 322, Lebanon, Mo., had a reprint made of this excellent tract and is offering them to the brotherhood at cost—15c per single copy; 10c per copy of one dozen or more; postage prepaid by him. Note: Send all orders for this tract to the above address.

"People's New Testament," by Johnson—We are in a position to supply our readers with this commentary of the entire New Testament in two volumes. This is, probably, the most popular commentary in use by the Church of Christ. If you are desiring a commentary, we can supply you with both volumes for \$5.00, postpaid.

A New Song Book.—Preparations are under way for our third song book, same size and quality as our former books, containing both old and new songs. We hope to make this our best effort, and we shall have it ready just as soon as the printer can make it for us, and we hope to have the material in his hands within a few weeks. Notice: All new songs, composed for this book, should be sent to Homer L. King, Route 2, Lebanon, Missouri, for compiling and to be sent to the printer for plates, which will cost at least \$9.00 per page. The song and the plate, however, will be the property of the composer. Please, send in your songs as soon as possible, that we may get them in the hands of the printer.

—Homer L. King.

TIMELY SUGGESTIONS

I think the article in the last OPA by Bro. Tom E. Smith to be very timely. I have thought for some time that we should try harder to make contact with other brethren in other parts of the world. Others have talked with me about sending some one to England to visit and get acquainted with the churches there. But, you know talk is cheap, it would take money to send some one over there for six months or a year, and when money is mentioned the most of the brethren get cold feet.

I am personally acquainted with a number of congregations who have enough money in their treasuries (idle money, not doing anybody any good), that four or five of them could cooperate and send a loyal preacher to England and support him for a full year.

My suggestion: Some one tell me how to get these congregations to see the need of such a work to the extent they will finance it.

If individuals or congregations would contribute enough to send a thousand copies of the Old Paths Pulpit over there to be distributed among the churches it would be a wonderful work. No, YOU could not send a thousand, but you could send ONE—will you?

We are badly in need of a tract fund, to buy and hand out good tracts. We also need more tracts and leaflets put out by our own brethren. Suggestion: some one agree to write the tract, and some one agree to pay for printing it; then all make an effort to hand them out.

Concerning publishing the Old Paths Advocate: Brother King has been devoting about one full week out of each month to the publishing of the

OUR HELPERS

Here each month you will see the names of those who have sent us one or more subscriptions from the 20th to the 20th. Please, always check to see if your subs. were received by us. We sincerely thank all for the interest in the circulation of the paper. We appreciate everything you do for the paper. May we all unite to increase its usefulness by increasing its circulation. Here are the names and the number of subs. by each:

Homer A. Gay—10; L. C. Dent—5; F. S. Wilburn—5; Mrs. L. N. Byford—5; Homer L. King—4; L. D. McDonald—4; Mrs. R. R. Kramer—4; John Thomson—3; W. P. Perser—3; John L. Reynolds—3; Ray Roe—3; Ervin Waters—3; Harvey Chapman—2; Mrs. Ella Mountain—2; Mrs. C. E. Roberts—2; James R. Stewart—2; Robert Falvey—1; Mrs. L. C. Asplin—1; J. E. Jones—1; Carlos Smith—1; Maylon Williams—1; Ray Asplin—1; A. L. Hurst—1; Raymond Bray—1; Mrs. Bertha Wiseley—1; Mrs. W. E. Stroud—1; Foy E. Wade—1; Lee R. Williams—1; C. H. Lee—1; E. O. Evitt—1; Mrs. L. A. McElroy—1; Mrs. Artie Ethridge—1; S. E. Weldon—1; Mrs. Wm. Hefner—1; Joe D. Elmore—1; John W. Nowlin—1; W. C. Stewart—1; Gillis Prince—1; W. H. Gill—1; Total—83.

ARTICLES BY CAMPBELL

In this issue of the OPA we are beginning a series of articles by that famous scholar, writer, and Bible student, Alexander Campbell, on the subject of "War." We trust that all of our readers will read them with an unbiased mind, with a will to know only the teaching of the New Testament on this subject. We pray that by the time you will have completed reading these articles, we all shall be "perfectly joined together in the same mind and in the same judgment," and that we may "with one mouth and one heart" teach the church by all "speaking the same things." I believe these articles are unanswerable and conclusive, being just as appropriate and applicable today as when he uttered them in this wonderful lecture nearly a hundred years ago.

Please, read, meditate, compare with the Bible, and be convinced, I do pray.

—Homer L., King.

MARRIED

Elwess-Green—On March 12, I solemnized the marriage of Albert James Elwess and Kathrya Mae Green, both of Ceres, Calif. We hope they remain happy in each other's love and companionship.

—Claude T. Springs, Ceres, Calif.

Wellman-McKeand—On April 11, at the Church of Christ, in Huntington, W. Va., I said the ceremony, uniting in the bonds of matrimony Brother Billy Wellman and Sister Glenna McKeand, both of Huntington. We had baptized Billy a few days before. We consider them a very fine young couple of Christians. Glenna is the daughter of Brother Jim McKeand, a gospel preacher. We wish for them a long happy married life together in the Lord.

—Homer L. King.

paper ever since he took over the publication back in 1932; and for several years he and I spent some of our own money to pay for the printing of it. But in later years the paper is paying its own way, while Bro. King continues to contribute his one weeks work each month on the preparation of the copy. It is true that now and then some one remembers his work on the paper and gives him a small contribution, but they are a long way apart.

Now my suggestion is this: Let us—all who are interested in the cause of the Lord that the Old Paths Advocate is trying to uphold, see to it that we raise the subscription list up to three thousand. This would pay for the printing and mailing of the paper and give considerable financial support to Bro. King, which together with the sale of song books and a few other good books would enable him to put in more time with the paper and thus put out a better paper to say nothing of the benefits the extra readers would derive from it.

We have a number of preachers among us who have, and still do, rely on the OPA for their advertisement to the brotherhood, who without the OPA would still scarcely be known out of their home county, and would perhaps, still be working at day labor and just preaching on Lord's days somewhere close by, but by being commended by the OPA, and reporting their work in it, have been made known to the brethren, and are now keeping busy almost the entire year preaching the gospel. Some of these preachers send in a subscription to the paper now and then when some one just volunteers and gives them the money. But, brethren, don't you really believe that you owe it to the OPA to mention it publicly and in the homes where you go, and insist that the brethren read it? If you will do this for six months we can easily reach our three thousand goal.

Some may say, "Well, I can't agree with all that is in the paper." Well, we may not agree with everything that you preach, and do, but we are giving you space in the Old Paths Advocate to get yourself before the brotherhood, and we are trying our best to look over your mistakes and shortcomings and magnify your virtues. Will you "go, and do likewise"? "Were there not ten cleansed—But where are the nine?" (Lk. 17:17).

—Homer A. Gay.

Suggestions

I would like to suggest that the balance of money (\$87.04) left on Bro. King's hands, contributed for the boys in CPS, be used as a mission fund to be used in sending such literature as the OPA, Bro. Ervin Waters' tract, "The Communion," "Clark-King Discussion," and "Old Paths Pulpit" to our British brethren, to help call them back to the "old paths" and save them from further innovations and departures from the Bible way. What say you, brethren?

—B. F. Leonard, Huntington, W. Va.

Note:—Do others have suggestions? What do you think of Bro. Leonard's suggestion? You who have sent contributions, please, write me at once.

—Homer L. King.

A lot of people have ability, but lack stability.

WHO WILL HELP?

Sister Letha Wilson, of Mozier, Illinois, is confined to the State Sanatorium of Missouri, located at Mt. Vernon. She has been there since 1940. The doctors claim she needs a special kind of medicine, which will cost \$8.00 per day for a three months course. They say she must have this or die, and the state will not furnish the medicine. So, if she is to live, someone must furnish the money for the medicine.

Sister Letha is the daughter of Sister Ralph Kitson, of Mozier, Ill., and the step-daughter of Brother Ralph Kitson, who is a poor laboring man, not able to carry such a heavy financial load as the above. If you want further reference concerning their standing and worthiness, write either Homer L. King or Homer A. Gay, as both have preached there, and Bro. Gay knows Sister Letha. Anything you wish to contribute will be much appreciated.

Send all contributions to Ralph Kitson, Mozier, Ill.

—Arthur Wade, 407 Taylor St., Lebanon, Mo.

THE DEPARTED

Elliott—Effie Lee Lester, daughter of Samuel and Mary Lester, was born December 21, 1882, in Jasper county, Missouri. She departed this life, March 30, 1947, while visiting in Bakersfield, California, at the age of 64 years, 3 months, and 9 days.

Sister Elliott came to this country at the age of three years. She obeyed the gospel early in life and thus became a member of the Church of Christ, and lived a devoted Christian life until death claimed her.

Sister Elliott was united in marriage to Clark Elliott, December 24, 1903. He preceded her in death, December 3, 1944. To this union eleven children were born. Two children died in infancy, and Mildred passed away March 12, 1942. The surviving children are: Verlin, and Mrs. Clarietta Padgett, Bakersfield, Calif.; Pearl Cook, Foster, Okla.; Iola Howard, Dora, Mo.; Elvin, Carlton, Mo.; Elden, Othello, and Edith Hall, all of Cassville; twenty-five grand children, and two great grand children. She is also survived by two brothers; Otto Lester, Crosshollows, and Earl Lester, Wagoner, Okla.; two sisters, Fairy Patton, Crosshollows, and Cora Mayfield, Monett, Mo.; and a host of other relatives and friends.

Sister Elliott lived a life that was an example and an inspiration to those who knew her. She was laid to rest by the side of her husband to await the resurrection morning.

—H. E. Robertson

Lankford—Albert Nathan Lankford died at St. John's Hospital, Springfield, Mo., Sunday, March 16, 1947, after a brief illness.

Albert Nathan was born April 1, 1866, at Jackson Port, Ark. He moved to Lebanon, Mo., December 27, 1937. Brother Lankford is survived by his wife, Mary Ann, and eight children, Grover, Yakima, Wash.; Mrs. R. T. Leach, Lebanon, Mo.; Herbert, Floyd, Joe, and Mrs. L. S. Burkhalter, Wilmington, Calif.; Paul, Long Beach, Calif.; Mrs. Cleo

Kinkland, San Pedro, Calif.; nine grand children and one great grand daughter.

At the age of 28 he was baptized into the Church of Christ and has been an active member these many years.

The writer was called to conduct the funeral services of Brother Lankford and he was laid to rest in the Lebanon cemetery to await the call of his master to bid him come forth to another life.

—H. E. Robertson

ARE THE MOVIES SINFUL?

Even among those who are not members of the Church of Christ, there are some who will cry out against this evil; while the saddest of all is, when I hear some of God's own people say, "Oh I can't see anything wrong with the movies"; or "In some movies you can always find good moral." These statements are just as good as the devil wants, and with members of the Church working for him in that way, he will be able to do an inside job, and thus establish this rotten practice among other members, leading them also to a devil's hell.

I maintain that if the movies are right, then it would be right for every member of the Church to attend; but if they are wrong, every member of the Church sins, who attends them, and every one who upholds them, even though they did not attend, themselves.

The movies would very easily come under the heading of "Worldly Lust," which is condemned (Tit. 2:12-14). Every unbiased person will agree that the movies are rotten from the top to the bottom and from the core to their outside. They will also agree that they are one of the foulest, not the foulest, influences in the world today.

The movie producers are making millions of dollars, (some church members are assisting them), merely by showing upon a silver screen almost nude women, adultery, murder, drunkenness, liars, gambling, illicit love scenes and every abominable thing that could be mentioned under heaven. Most of the actors and actresses who play in these scenes have been divorced and remarried a number of times. They are looked upon by some as being great characters and stars, but truly they are among the lowest class of people upon the face of the earth. One of these characters portrayed in an illicit love scene upon the screen, can hold the attention of some for hours, while the story of Jesus Christ and His love for man grows wearisome in fifteen minutes.

The movies encourage crime and breed criminals. Doctors Blumer and Hauser, interviewed several convicted criminals, and they listed thirty different criminal devices and practices, which these convicted criminals had learned from the movies. Even the little children can be seen using toy guns in likeness to some movie character that used a gun to "kill the enemy." In millions of homes (there are eighty million people that attend the movies every week), there are those that can tell you the names and biography of nearly all the movie stars; most of these same people cannot tell you the names of the twelve apostles; probably some of them do not even know how many

apostles there were. I am the father of one child, and with God's help I am going to do the very best I can to keep him out of these places. Brethren, what would you think of me, if I taught our little boy as he is growing up, that it would be all right for him to take a small part in one of those ungodly pictures? I am sure that most of you would say that it would be wrong, while some of you might take the position that it would be right. I certainly would hate to see my children or anyone's children, as for that matter, affiliate with such ungodly works of darkness.

Some believe that "good moral shows" are all right. As for me I have never heard of any good moral shows, and furthermore, if the producers were to start producing good moral shows, they probably would not stay in business very long.

Preachers should cry out against this evil. Elders of the churches should warn against it, and take action against those who would dare to teach, either publicly or privately that it would not be a sin to attend one of these places. I have been in a few congregations where the leaders believe that as long as you "pick your shows," and go to only the "good ones," that it would not be a sin. I wonder sometimes if the Lord has not already removed the candlestick from congregations that believe and teach such.

I admire the preacher that is willing to denounce sin in "high places." While we are teaching against "faith only" doctrine, and also against the digressions in the church, let us remember, that sin, of whatever nature it might be, is a digression from the truth. The church is an army banded together under one victorious leader and should be waging a war of unconditional surrender against all evil, in high, as well as low, places.

Christ purchased the Church with His own blood, "That he might present it to Himself a glorious church, not having spot or wrinkle or any thing, but that it should be holy and without blemish" (Eph. 5:25-17). Brethren, let us so live and preach the gospel, that we may please the Lord by having a church that is without "spot or blemish." I am sure that in such a church there will be no one found going to the movies, or taking part in them in any way, but all will be willing to denounce this ungodly evil.

—M. J. Buffington,
Box 122
Spring Hill, W. Va.

BY EVERY WORD

By L. H. Skaggs

In Mt. 4:4, Jesus says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In studying a passage of scripture we must understand something of the context, in order to understand that passage. In this investigation I wish, first, to call your attention to the context, in order that I may get properly before you the thought in the passage.

Those acquainted with the Bible remember that Jesus, after He had been baptized by John in the river of Jordan, came up from the watery grave, and that God said, "This is my beloved Son,

in whom I am well pleased." Immediately, after this Jesus went into the wilderness and spent forty days and nights fasting. At the end of that period Satan came to Him and said, "Command that these stones be made bread." Jesus replied, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." You remember that Moses had given the law at Sinai, and had repeated that law (in the book of Deut.), just before he went up on Mt. Nebo to die, and he said to all Israel, "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

In our text Jesus quotes these words of Moses, thus showing that God's principle of dealing with man has always been the same. Paul makes this statement, "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" We conclude from this that the principle by which God dealt with Israel is the same principle by which God deals with people under the gospel dispensation.

With these thoughts before us, we desire to call your attention to three lessons from the text and its surroundings. The first is: How to overcome the temptations of life. The Bible tells us that Jesus was tempted in all points as we are, yet without sin. God says he will not suffer us to be tempted above that we are able to bear, but will with the temptation make a way for our escape. I believe God will provide a means for our escape. We may not lay hold of the means, but God provides them, nevertheless. We may learn from the temptation of Jesus how to overcome or escape temptation. He was tempted as we are, and yet He resisted and overcame temptation. When Jesus was tempted He said, "It is written," We shall escape many sins, by saying, when tempted, "It is written," and then doing as it is written.

Suppose we are tempted to steal?

If we will say, "The Bible says," "Thou shalt not steal," and then act the way it is written, we will never be guilty of stealing. Suppose we are tempted to stay away from the meeting on the first day of the week? If we will say, "It is written in God's book," "Not forsaking the assembling of ourselves together, as the manner of some is," and do the way it is written, we shall never be guilty of this wrong.

The first recorded words Jesus uttered after His baptism were: "It is written."

The second lesson is found in the two lives contrasted. I will quote the text, and repeat the verb, and by so doing will do no violence to the word of God. "Man shall not live by bread alone, but (shall live) by every word that proceedeth out of the mouth of God." In other words, Jesus tells us that it never was God's will that man should live by temporal food alone, but it always has been the will of the Lord that man should live on a higher and more exalted plane, and in order to live on this plane, he must live by every word of God.

We sometimes hear the statement that man is a little above the beast. I never did believe that idea; I do not believe it now. I believe that man

is far above the beasts of the field. I believe that man is a separate and distinct creation. We hear people talking about hunting for the "missing link" between man and the beast. You might as well look for the missing link between, a mule and a tomato. I read in Heb. 2:6, 7, "What is man, that thou art mindful of him, or the Son of man, that visitest him? Thou madest him a little lower than the angels; thou crownedest him with glory and honor, and didst set him over the works of thy hands." We learn from this that man was made a little lower than the angels. God never intended that man should live on a plane with the beast, but he did intend that he should live a little lower than the angels. But some one says this text refers to Christ. I grant it. But, the Bible says that Jesus did not take on himself the nature of angels, but took on himself the nature of the seed of Abraham, and was made in the likeness of His brethren. If, in being made like His brethren, He was made a little lower than the angels, it certainly follows that His brethren are a little lower than the angels.

We occupy a plane a little lower than the angels. Beasts live by temporal food; man lives by more than temporal food; "by every word that proceedeth out of God's mouth." They are entirely different. But, the man who spends his time, his talent, and his energies, in this world, accumulating temporal things, just to satisfy the fleshly man, is not living as GOD would have him live.

The Bible says, "It is not in man that walketh to direct his steps." Every animal that God has created can take care of itself, but man can not take care of himself without a guide.

There is a question that confronts the young, the middle aged, and old alike, and that is, what kind of a life must I live, and what kind of course must I pursue that I may be able to get all the enjoyment in this life for me, and fill my mission in the world? Since there are two lives—one by "bread alone," and the other by "every word that proceedeth out of God's mouth." In order to answer this question, we must find which is the better of these lives.

God has not left us to guess about this matter. God points out the right way to go, and warns against the wrong. He does more than that, He shows by example the right way to go, and by example warns us against the wrong, that we may be able, both by precept and example, to select the good and shun the evil. I, at one time, wondered why God put in the Bible Abraham's lie, David's sin, and Solomon's idolatry and folly; but now I know. God gave us this record of their sins that we might learn by example the things we should not do.

God not only says, "Thou shalt not bear false witness," but commands us to speak the truth in love. Now, since God preaches by precept and examples the kind of life we should live, and the kind of life we should not live, I call your attention to the man that lived by bread alone. He was born a prince, an heir of an Oriental kingdom, with all the wealth of an Oriental kingdom at his command. A fond loving father took all pains to educate and train him to be king over Israel. When

he was about nineteen years of age he was crowned with a glittering diadem in the presence of all Israel. All Israel shouted, "God save king Solomon." The first thing Solomon did was to go to God in sacrifice and prayers until God appeared to him and said, "What is your request, Solomon." Solomon replied: "Give me wisdom and knowledge, that I may go out and come in before this people: for who can judge this Thy people, that is so great?" And God said to Solomon; "Because this was in thine heart, and thou hast not asked for riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but has asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth and honor, such as none of the kings have had that have been before thee; neither shall there any after thee have the like." God made him the wealthiest man that ever lived. For a time Solomon lived right; but he married strange wives, and they turned his heart away from the God of his fathers. But we hear Solomon, just before He died saying, "All is vanity and vexation of spirit." Then we hear another of Solomon, "Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Now let us consider the one who did not live by bread alone. He was born in a stable and cradled in a manger; so poor in this world's goods that He said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

He did not do as Solomon did, accumulate wealth and have a good time. Instead of working for things that satisfy the flesh, He worked among men for more than three years, doing good freely and kindly. He healed the lame, made the dumb to speak, awoke the sleeping dead, and preached the gospel to the poor. He did good to mankind each day of His public ministry. And, I tell you plainly that the life of Christ is the sublimest life that man ever contemplated.

PRAYER

(Continued from page three)

have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses" (Mk. 11:25, 26). Such teaching is evidently overlooked by some of our well-meaning and well-thought of brethren. Jesus taught that if one was not willing to forgive others their mistakes and errors, he need not ask forgiveness for his sins. And yet I have heard brethren ask the Lord to purge them from their guilt, and at the same time they were holding something against one of their brethren that he had done which was, perhaps, a very small thing in comparison with that of which they were guilty. It is possible that a man may be holding something against another person for which the Lord has granted forgive-

ness. So, first we should be willing to forgive others, and then ask for forgiveness.

"And this is the confidence we have in him, that, if we ask anything according to his will, he heareth us" (1 Jno. 5:14). It is possible for us to pray "with the spirit, and with the understanding," "in faith," being willing to forgive, and yet not pray just according to God's will in everything. I may ask for something that is not at all in reason, but I should not put the blame on the Lord if I do not receive. I would be the one at fault, not God.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17). I have heard prayers that went no farther than the audible sound of the voice could be heard. Why? Because the person tried to go directly to God without using Christ as the mediator, which is just as foolish as for a person to begin trying to talk to someone on the telephone without the operator connecting him with the party with whom he wishes to speak. Christ says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jno. 14:6).

—Hollywood, 38, Calif.

(continued)

From The Fields

C. H. Lee, Rte. 6, Mountain Grove, Missouri, April 10.—I plan to get out into the field of preaching in the Lord's work in a short time, the Lord willing. Note my change of address above. Pray for us.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., April 9.—The church here, B and Grand, is still growing slowly. We are looking forward to a good meeting, beginning May 2, with Bro. Barney Welch doing the preaching.

Ray Roe, Box 230, Marietta, Okla., April 14.—I am renewing my sub. to the OPA and sending it to two others. I think the paper is getting better. The articles by Brethren Ervin Waters, Gay, and others have been very good.

John L. Reynolds, Rte. 1, Box 490, Ceres, Calif., March 26.—I closed a week of meetings at Woodlake, last Sunday night. One married lady was baptized. We have some zealous brethren here. Bro. Clovis Cook is teaching a singing school at Ceres, with good crowds. Please, note my new address above, as I have sold my home in Ceres and bought out of town.

W. C. Stewart, Route 2, Vivian, La., April 11.—We held a mission meeting in Feb. at Good Exchange (near here), with seven restored and two from the S. S. brethren. A Bro. Hathiway, of

Texas, did the preaching. The S. S. brethren challenged for a debate, and it is scheduled to begin May 7, 4 days.

Joe D. Elmore, 408 K, NW, Ardmore, Okla., April 14.—The church here is getting along nicely, with good attendance. We have nine brethren, who take turns in giving lessons on Lord's days, if no preacher is with us. May we all work to save souls.

J. N. French, 3845 Butler St., Fresno 2, Calif., April 7.—The work in Fresno is doing nicely, with increasing interest. Brother Paul Nichols began a singing school here tonight, with a good crowd present, some of whom were non-members. We hope the school will benefit the singing much. I preach each month at Armona, 3rd. Sunday, and at Sanger the 2nd. Sunday. Pray for me and the work.

F. S. Wilburn, Rte. 1, Box 226, Ripon, Calif., April 8.—The churches in this part are getting along very good. Waterford church has its new building about completed. We still have a little work to do on the building at Stockton. Howard King, son of Homer L., is back in Stockton, and he is developing his talent in giving lessons from the word of the Lord.

John L. Reynolds, Rte. 1, Box 490, Ceres, Calif., April 10.—I baptized another man last Sunday. Bro. King, I hope you are well by now. It is bad enough to have the flu, without being bothered with putting out the paper; but I do not know what we would do without the paper and Homer L. King to publish it and to keep it straight. Note my change of address above, please.

S. E. Weldon, 1650 Brockman, Beaumont, Texas, April 14.—I thank you, Bro. King, for continuing to send the OPA on to me, as I get much comfort and encouragement in reading it. I have not been able to attend the worship lately, until yesterday, as I have been sick. Bro. J. D. Tipton was with us yesterday and did some fine preaching. Bro. Joe Castleman is located here, and he is doing good service, but still we need laborers. We extend an invitation to those of like faith.

James R. Stewart, 511 Kane St., Waco, Texas, April 14.—The church at So. 4th. St., here is doing nicely. We are looking forward to Bro. Ervin Waters' meeting, early in May. I preached yesterday afternoon in Bro. Taylors' home, near Rosenthal. We had a nice service, with some unconverted present. I leave this week for a meeting in Ottumwa, Iowa. Here is a sub. for the paper. Much success to all in the gospel work.

Clarence Kessinger, Rte. 3, Ada, Okla., April 15.—March 23, I preached at Ada, Okla., to a good crowd, and the 30th. at Washington, where one was restored. April 6, I preached at Maud, and the 13th. at Graham, where two were restored to the fold. I am now enjoying some good preaching by Brother Gay in his meeting at Ada, Okla.

homa. Please, pray for me in the work of the Lord. We rejoice that troubles have been settled and all are happy together at Ada.

Ray E. Kessinger, Six Blvd., 34 Edge Water View, Galveston, Texas, April 14.—Since October, I have been preaching at Houston to a good, faithful congregation. Bro. Gay just closed a good meeting there, with three restored, and one confession of faults. The whole church was strengthened by the good teaching. The church here is growing in number. Let us all strive to work together, for we are "laborers together with God." Pray for us here.

Ira Baker, Cameron, Texas, April 14.—We visited Houston, recently, and enjoyed being with them and others. We enjoyed a good sermon by Bro. Gay on the "Communion." We still meet each Lord's day (10:30) and at night. Although few in number, we believe much good can be done. All seem to enjoy being together. We believe it is good to come together to iron out our differences, if there be any. We appreciate your sending the paper on to us, Bro. King. We mean to renew soon.

Claude T. Springs, Box 242, Ceres, Calif., April 9.—On March 28, Bro. Clovis Cook closed a very fine singing school here, with good crowds throughout. Several congregations were represented during the school. Brother Cook preached on Sundays and evenings, and three were baptized. He should have remained longer to preach, but had to go elsewhere. Last Lord's day, two more responded, and were baptized Tuesday night. To God be all the praise. On with the good work, brethren!

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., April 11.—March 16, I preached twice at the Burrough church, near Columbia, La., and I also preached there April 6. I was with them again March 30 assisting with the teaching. March 19, April 6, and 9, I preached at the Cheniere, La., church, and I helped them with the teaching March 30 and April 2. I enjoyed hearing Ervin Waters preach there on the night of March 26. I preached for the Fairview church, near Marion, La., March 23 and that afternoon and night for the Canway church, near Truxno. I had pleasure in attending two nights, March 27 and 28, of a meeting in Shreveport, La.

Roy Snoderly, Route 2, Lebanon, Missouri, April 19.—Having been a member of the Baptist Church and a preacher of a few months for them, I recently learned the truth and obeyed it. I have been warmly welcomed in the Church of Christ, wherever I have gone. The fourth Lord's day of March, I assisted in the teaching in the worship at Lebanon, and that night, I preached at Lees Summit. I am now enjoying the fellowship of the church at Huntington, W. Va., and I thank them for the kindness and hospitality. I have been spiritually uplifted by the teaching of Bro. King, while with him in his work with the church. I request your prayers.

C. O. Ethridge, Box 157, Kyle, Texas, March 22.—Our meeting is to begin April 2, with Brethren Kirbo and Barney Welch doing the preaching, continuing until the 12 or 14th., after which we are to begin a mission meeting at Manchaca, about five miles out of Austin, where we hope to establish a congregation. Though living at Kyle, I work with the church in Austin, where the church is increasing in faith and number. We have had 50 or 60 baptisms and confessions of faults the last year. About 15 male members assist in public work. Let us all remain faithful to Christ and His church.

Gordon Traylor, Truxno, La., April 16.—Since I reported last, we have enjoyed having Brother Gayland Osburn, of Glendale, Calif., with us, and we appreciated it very much. We appreciate the contributions, which we received from the brethren, to assist us in building a house for worship. They are as follows: Hammond, La.—\$30.00; Chennie, La.—\$25.00; Red Oak Grove, Miss.—\$20.00; Mountain Home—\$25.00; Fairview—\$40.66. We certainly do thank all for their liberality and assistance in the time of need. We now have a deed for the land, but we still need funds.

Raymond W. Bray, 2417½ NW 16th. St., Okla. City, Okla., April 1.—Our mission work has taken on new life, and it looks as if we have a good year before us. The churches decided to increase the support and to use Brother Kessinger again in 1948. He has more prospects of meetings and work than he can do in one year, and possibly two years. I gave the lesson twice this month in the City. The crowds are increasing. We are looking forward to a good meeting, with Bro. Waters doing the preaching the latter part of this month.

Gillis Prince, Rte. 2, Wedowee, Ala., April 16.—Recently, I preached for the brethren, near Lawrenceburg, Tenn.; three services. The church there is doing some fine work. My next meetings were with the brethren in south Ga. and Ala., where one made the confession and was baptized. I am now in a mission meeting, near West Point, Ga., in a union church house, which is starting off in a big way, with good interest. We have a good prospect of establishing a congregation here. My public address system is bringing good results. My next is near Liberty, Ky. I enclose a sub. for the paper. Pray for me and the work of the Lord.

Jim Thompson, Rte. 1, Box 104A, Merced, Calif., March 27.—We have just closed a good meeting here, with Bro. Chester King doing the preaching, and it was really good preaching. Men and women gladly heard the word of the Lord, as in the early days of the church. One sister came out from the error of the Sunday school and took her stand with the faithful church. The majority of the church here, drove to Ceres last Lord's day evening and heard some good singing. Bro. Clovis Cook gave a good lesson that night. May God bless our preaching brethren, wherever they are. Pray for us.

Clarence Snodgrass, Rte. 1, Tuscola, Texas, March 23.—I have recently preached at Stamford, Eola, Menard, Nimrod, and Abilene, all of whom seem to be doing nicely. We plan to go to Sulphur, Okla., the 5th. Lord's day in this month. Since I sent a report of the contributions received, I received the following: Lubbock, Texas,—\$25.00; Waco (So. 4th. St.), Texas,—\$25.00; Portersville, Calif.—\$25.00; Pomona, Calif.—\$50.00; W. H. Clouse, Chino, Calif.—\$10.00; Bro. and Sister Hefner, Abilene, Texas,—\$5.00. Thanks to all. Pray for us.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., April 14.—We had a nice singing school at Greenfield. I also preached six times while there. At present the singing school here at Fresno is in progress. We are having fair attendance, and people are learning it seems. We are glad to have preaching brethren James W. Russell and J. N. French in attendance each night. Brethren who intend to go to Sulphur, Okla., for the annual July 4th get-together meeting had better make preparations now. Remember camp-meeting for a whole week!

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., April 10.—On Mar. 14, 16, we had Brethren Paul Nichols and Ervin Waters with us in Los Angeles and Glendora. Enjoyed the lessons given by both. Mar. 23, I assisted in the teaching and singing at Arvin, Calif., Sunday morning and afternoon, and that night I preached at Montebello. March 28, I preached funeral services for Sis. Cathrine Wilhite of Montebello, and assisted in teaching services at Siskiyou St. that night. Mar. 6, marked the beginning of a meeting by Bro. Clovis Cook at the Siskiyou St. congregation in L. A., which is my home congregation. We were glad to have brethren from Vista and San Diego with us for our all-day-services last Sunday. Bro. McKaig of Vista brought a man up from there that he had converted and he was baptized Sunday. We are glad that the church down there is progressing.

Tom E. Smith, Healdton, Okla., April 16.—I was at Sentinel, March 30, being accompanied by my wife, son, and Bro. Lynwood Smith. We had an enjoyable day in things pertaining to the kingdom of God, just as every Lord's day should be. I heard Bro. Ervin Waters in three sermons in his meeting with the Carter church, near Davidson. This was a treat to me and my family. He has developed into one of our very best preachers, and he is a staunch supporter and defender of the truth. So long as he continues humble, which I believe that he will, I predict a bright future for him and the cause of Christ and a crown of life in the world to come. He is to be at Healdton for one night, April 27, for which we are thankful.

Ervin Waters, 419 W. Ave. H, San Angelo, Texas, April 15.—I preached twice at San Angelo, March 23. March 26, I preached at Cheniere, near West Monroe, La. I enjoyed a visit there with Bro. Gayland Osburn and was glad to see some

of the brethren from Marion, La. March 25, I came by Waco, Texas, and visited with Bro. Homer L. King who was then convalescing from a severe attack of the flu. I visited a few days in the home of my parents at Temple, Texas, preaching there March 30. Both Bro. J. R. Stewart and Bro. Cyrus Holt, of like precious faith with us and sincere co-workers, visited me at Temple. I held a meeting at Carter, near Davidson, Okla., April 4-13. There are some fine brethren in this congregation. Bro. Lynwood Smith was with me six days, assisting in the singing and preaching once. Bro. Tom Smith, of Healdton, a stalwart preacher of Oklahoma, attended three services. The churches at Wichita Falls, Sentinel and Healdton cooperated splendidly. I go next to Oklahoma City for a meeting. The Lord willing, I will begin one at Waco, Texas, May 2, and at San Angelo, Texas, May 18.

Homer L. King, Route 2, Lebanon, Missouri, April 20.—Due to a severe attack of the flu, I was unable to continue the meeting in Waco, Texas, the last five days, but we had two confessions of faults. Brethren J. R. Stewart and Cyrus Holt finished the meetings, for which we were thankful. I was glad to be with them and to work with them, for they know how to cooperate nicely. I was very glad to have a visit by our beloved Ervin Waters, while there. Bro. J. D. Tipton, also came by to see me, which I appreciated. Brethren, from Jones Hill and Temple cooperated loyally, and some visited the meeting, from Fort Worth, Carter, Okla., and from Bellmead, near Waco. We shall not forget the hospitality and kindness of the Byfords and others, while in their homes. I closed a meeting of 15 days duration at Huntington, W. Va., April 20; with two men baptized, and the church much unified and edified, it seemed. Quite a number, from the Spring Hill church visited our meetings; among whom were Bro. Cobbs, the Murphys, Junior Kessinger, and others. We were very glad to have Brethren Covert and Buffington, gospel preachers, with us one night each. Young Bro. Roy Snoderly, formerly a Baptist but now a Christian, accompanied me and family to Huntington and on to Fairmont, W. Va., where we are now for three nights. I go next to Gratis, Ohio, for two days; Harrodsburg, Ind., two days; and two days at Mozier, Ill. Address me at my home above, unless otherwise notified.

Barney D. Welch, 1028 So. Wall St., Belton, Texas, April 16.—I preached at Shreveport, La., Feb. 20-23, finding a very zealous group of brethren there. Happy to have Bro. Gayland Osburn visit us 2 nights. March 2-16, I conducted a meeting at Jerusalem, Ark., being handicapped by rain, sleet, snow, wind, cold, sickness, etc.; but still had a good meeting. Two were baptized. Bro. A. R. McMullen, and his godly family, are certainly well thought of by all. Bro. Richard Brown, who twelve months ago was too angry to listen to the gospel being preached by Bro. Fred Kirbo and myself, is now a devout Christian. His getting mad caused him to study his Bible. Preaching the plain truths is making many people mad (even

brethren). I hope it causes them to study their Bibles, as Bro. Brown did. March 21-30, I labored with the Shreveport brethren in a very pleasant meeting, with 5 baptisms and 4 restored. They have a mind to work and a love that's not fickle. April 2-13, Bro. Fred Kirbo and I enjoyed a very fruitful meeting at Austin, Tex. (Taylor & Waller Streets), with 14 confessions of faults. The congregation was greatly purified. Several brethren and sisters made public confessions for setting the wrong kind of example before the youth (as well as others) of today by habitually using tobacco in the forms of smoking, dipping and chewing. May God bless them for sacrificing the lust of the flesh for Jesus' sake.

Homer A. Gay, Ada, Okla., April 14.—I held a meeting for the faithful congregation at 8001 Buchanan St., Houston, Tex., from March 15 to 30th. In all we had a pretty good meeting, with nice crowds, a number of visitors, and three were restored and one confessed faults; and others found the place of worship who had not been there before. I began with the faithful congregation at 401 Gulf Street, San Antonio, Tex., March 31, and continued thru April 6, with one baptized and the brethren seemed to be encouraged. They have a nice meeting house now, with the help of other loyal congregations, and I believe that with time and persistent effort they will build up a good sized congregation there. Leaving San Antonio after preaching Sunday night, I went back to Houston, where they told me they had a full house at the worship Sunday. I then took my wife and our daughter (who is ill), back to our home at Lebanon, Mo.; then came on to Ada, Okla., Saturday, the 12th., and began a meeting here yesterday morning. We had nice services both yesterday and last night in spite of the bad weather. This is the home of our preaching brother, Clarence C. Kessenger, and I am very glad that he can be with me for at least a part of the meeting. I am to continue here thru the 27th., and then go to Missouri for a month's preaching; then to Jerusalem, Ark., for a meeting the first three Sundays in June.

HIS LAMPS

His lamps are we,
To shine where he shall say;
And lamps are not for sunny rooms,
Nor for the light of day,
But for dark places of the earth,
Where shame and wrong and crime have birth,
And for the murky twilight gray,
Where wandering sheep have gone astray,
And where the lamp of faith grows dim,
And souls are groping after Him.
And as sometimes a flame we see,
Clear shining through the night
So dark we cannot see the lamp,
But only see the light,
So may we shine, His love the flame,
That men may glorify His name.

—Selected by Adila Everett

LORD, HELP ME

When my heart is sad;
When all I do seems to go bad;
When it seems that nothing can make me glad,
Lord, help me.

When dawns a new day,
May I learn to wake and say,
"To help someone in life this day."
Lord, help me.

When temptations come, to darken my way,
And trials seem to enhance day by day,
I'll always remember to pray
Lord, help me.

As more time to life I give,
May I learn more how to live
And strive to learn more how to give
Lord, help me.

The years will come and go,
Youth, Adulthood, and senility
But better to live and grow,
Lord, help me.

To go when duty calls,
To do and give my all,
To assist those who may fall,
Lord, help me.

To search the Riches of Thy Word,
To abide by them Dear Lord
To help others do the same
Lord, help me.

To walk in the Light
To lead someone in what is right,
To do this with all of my might,
Lord, help me.

To live that when my time does come,
To quit the walk of man,
To know that I have done the best I can
Lord, help me.

Then some glad Day,
Eternal Glory to see,
In Heaven to live and forever be,
Lord, help me.

—Darnold B. McCord

"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.

What one does in his spare time is the acid test of his character.

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. XX

LEBANON, MISSOURI, JUNE 1, 1947

No. 6

SHOULD CHRISTIANS MARRY UNBELIEVERS?

By Ervin Waters

The solemnity and lasting nature of marriage demands that it be approached with seriousness by both sex. A mistake in marriage very often means ruination to both parties. Hence due precaution should be exercised in the God given contract, and as in all things God's law should be heeded. The prevailing moral laxity among all ages and the whirlwind courtships of modern youth have multiplied the problems which cry out for solution. However, there has never been an age of the church in which the above question did not need to be propounded with eager interest. Since most boys and girls are destined to marry, why should they not be warned of the dangers consequent upon a Christian's marrying an unbeliever. I shudder to think of the sweet Christian boys and girls who rushed head-long into such a marriage and who, when their hopes of converting the unbeliever were blighted, sorrowed a lifetime, bearing an almost unbearable burden and watching their children falter and frequently fail as their immature minds grasped for truth amidst the perplexity of a divided household. I shudder more to think of many of those sweet boys and girls who gave up the unequal battle and followed the unbelieving companion into error and sin. Thankful I am that some of the unbelievers are converted, but these few do not compensate for the believers who are lost or justify the infraction of God's commands. So many boys and girls ignore our earnest entreaties and look upon their own case as special, saying, "This is different. It will work for me." I ask you to gravely study this pertinent question with me.

In The Old Testament

(1) **Marriage With Children of God Permitted**—Adam (Gen. 2:7) and Eve (Gen. 2:22) were the work of God's creation. Adam "was the son of God" (Lk. 3:38), and Eve, the daughter of God, became the "mother of all living." This first husband and wife lived in felicity among the pristine beauties of their Edenic home. Their happiness was unmarred until sin crept in.

(2) **Marriage With Aliens Prohibited**—The iniquity which brought upon the world the catastrophic flood was mainly caused by God's children marrying sinners. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. 6:2). "And God saw that the wickedness

of man was great in the earth" (Gen. 6:5). This caused God to resolve to destroy man (Gen. 6:7). The descendants of Cain, the murderer, introduced polygamy (Gen. 4:19), instrumental music (Gen. 4:21), and generally were degraded (Gen. 4:23). It is probable that the daughters of men (Gen. 6:2) were among them. They led astray the sons of God.

Under the law of Moses the children of God, the Israelites, were prohibited from marrying aliens. "And thou take of their daughters unto thy sons, and their daughters go a whoring after their Gods, and make thy sons go a whoring after their Gods" (Ex. 34:16). God feared lest such marriages turn the hearts of his children from Him. Do you believe God was wise enough to know best? "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other Gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly" (Deut. 7:3-4). Israel was led into idolatry through failure to heed these commands. Even wise Solomon's heart was turned by his strange wives.

In The New Testament

It is agreed that while we may learn from the above Old Testament instructions they do not apply to us. Let us then study some New Testament references.

(1) **The Case of the Widow**—"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord" (I Cor. 7:39). The widow could marry "only in the Lord." One translation renders it, "only a Christian." There is no particular reason why the widow should marry a Christian any more than a virgin should. The widow has more experience and should be better prepared to cope with an unbelieving husband than the virgin. But Paul said for her to marry "only in the Lord." "God is no respecter of persons" (Acts 10:34).

(2) **The Case of the Single Man**—For this we take Paul's own statement of what he had the power to do. "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord and Cephas" (I Cor. 9:5). Paul did not mean a sister or a wife. Grammatically a wife stands in apposition to sister and refers to the same person. The Living Oracle Translation renders it "a sister wife." Other translations more understandable render

wife who is a believer." Thus Paul says, "Have we not power to lead about a wife who is a believer." Thus Paul says, "Have we not power to lead about a wife who is a believer?" Though Paul was not married, he indicated that he had the right to marry a Christian. He did not have the right to marry an unbeliever. Paul said, "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1). Paul then states a fact, "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord" (I Cor. 11:11).

With these facts before us it is obvious to open minded students that Christians are not to marry unbelievers. "The way of the transgressor is hard" (Prov. 13:15). Oh, how hard for some of those who have transgressed this law!

"Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14). Most Bible students think that this would include a Christian's marrying an unbeliever. While Paul in the context did not have marriage primarily under consideration, it is possible that this prohibition would include marriage. Such marriages as we have been considering certainly present an unequal yoking. However, some who think that the above refers to marriage have concluded that because Paul said, "Come out from among them" (2 Cor. 6:17), the Christian should put away the unbelieving companion. This conclusion clearly violates and ignores Paul's instructions in 1 Cor. 7:12-13 which deal with the Christian's marriage to an unbeliever. A general statement cannot nullify a specific one. If 2 Cor. 6:17 presents a rule, "come out from among them," for those who have violated 2 Cor. 6:14, and if 2 Cor. 6:14 includes a Christian's marrying an unbeliever, then Paul presents an exception to that rule in 1 Cor. 7:12-13, "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him." It is only fair to state here that Paul does not say when these marriages took place, and for me to say that they all took place before the Christian obeyed the gospel is a presumption. To presume is "to suppose on probable grounds." A Christian is not to marry an unbeliever, but once such a marriage takes place 1 Cor. 7:12-13 applies and the Christian must make the most of a bad situation.

To those who have married unbelievers I give this admonition, try by your Godly life to convert the unbeliever. To do so you will have to be stranger for the Lord than the unbeliever is for the devil. Peter wrote, "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word, be won by the conversation of the wives; while they behold your chaste conversation coupled with fear" (1 Pet. 3:1-2).

Some congregations have an insufficient number of young people to provide Christian prospects for marriage. Perhaps parents ought not to be match-makers for their children, but if they were as interested in their welfare as Abraham and Isaac were in their sons they might visit neighboring congregations and as much of the brotherhood as possible to permit their children

to make Christian acquaintances of their own age. This would give Christian boys and girls opportunities for better selection for marriage and lessen the possibility of their marrying unbelievers.

—4436 Whittier Blvd.
Los Angeles 22, Calif.

AN ADDRESS ON "WAR"

By A. Campbell

"Has one Christian nation a right to wage war against another Christian nation?"

We have prefixed no epithet to war or to right, while we have to the word "nation." We have not defined the war as offensive or defensive. We have not defined the right as human or divine. But we have chosen, from the custom of the age, to prefix Christian to nation. The reasons for this selection and arrangement of terms shall appear as we proceed.

First, then, had we prefixed the word "offensive" to the word war, we would, on proving that a Christian nation had no right to wage an offensive war, be obliged to institute another question, and to ask, "Can a Christian nation wage a defensive war against another Christian nation?" thereby implying that one Christian nation might be the aggressor and another the aggrieved. But we cannot without great difficulty imagine such a thing as a Christian nation carrying on an aggressive war. We, therefore, simplify the discussion by placing in the proposition the naked term "war." Nor shall we spend our time in discussing the political right of one nation to wage war against another nation, and then ask whether they have a divine right. Indeed, the latter generally implies the former; for, if a nation have a divine right, it either has or may have a political or moral right to do so.

But we must inquire into the appropriateness of the term "Christian" prefixed to nation—for popular use has so arranged these terms—and the controversy, either expressly or impliedly, as nowadays occasionally conducted in this country, is, Has one Christian nation a right to wage war against another Christian nation? But, as we assume nothing we must ask the grave and somewhat startling question: Is there a Christian nation in the world, or have we a definite idea of a Christian nation? We have, indeed, had, for many centuries past, many nations called Christian nations; but we must fearlessly ask, at what font were they baptized? Who were their godfathers? In what record are their sponsors registered? Aye, these, indeed, are preliminary questions that demand a grave and profound consideration. That there are many nations that have Christian communities in them is a proposition which we most cheerfully and thankfully admit. By a common figure of speech, we also give to that which contains anything the name of the thing contained in it. Thus, rhetorically, we call one edifice a college; another, a bank, a third, a church; not because the brick and mortar, the plank and nails, constitute a college, a bank, a church, but because these buildings contain these institutions. So we have—if anyone contend for

the name—as many Christian nations as we have Christian communities in different nations, and as many Jewish nations as we have nations with Jewish synagogues in them, and as many Mohammedan nations as we have nations containing mosques in them. But, according to this rhetorical figure, we may have a Christian and a Jewish nation, or a Christian and a Mohammedan nation, in one and the same nation, as we sometimes find both a Jewish and a Christian synagogue in the same nation. But a rhetorical Christian nation are very different entities. A proper literal Christian nation is not found in any country under the whole heavens. There is, indeed, one Christian nation, composed of all the whole earth.

The Apostle Peter, in one letter addressed to all the Christians scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, though "strangers" or aliens in these respective nations, calls them collectively "a holy nation, a royal priesthood, a peculiar people." In strict logical and grammatical truth there is not, of all the nations of the earth, one properly called a Christian nation. Therefore, we have never had as yet one Christian nation waging war against another Christian nation. Before anyone, then, no matter what his learning or talents may be, can answer the great interrogatory now in discussion, he must form a clear and will defined conception of what constitutes a nation and what constitutes a Christian.

We have very high Roman authority for defining a nation, from nascor. Pardon me for quoting it: "Genus hominum qui non aliunde venerunt, sed ibi nati sunt"; which, in our vernacular, means a race or tribe of men who have not come from abroad but live where they were born. Being a Roman word, derived from natural birth, a Roman author has the best right to define it. Now, a Christian is not one born where he lives; he is born from above, as all Christians of all parties admit. Therefore, no nation, as such, as respects either its natural birth or its constitution, can with any show of truth or reason be called a Christian. When anyone produces the annals of a nation whose constitution was given by Jesus Christ, and whose citizens are all born of God spiritually, as well as of man physically, I will at once call it, in good faith, without a figure, a true, proper, and literal Christian nation.

Now, although we have this advantage, which no one can take from us, and conceded, too, by all the literary and Christian authorities in Christendom, we will not build on it alone, nor at all. We will not have it said that we carry our definition by a grammatical or rhetorical decision of the great question. We appeal to all our public documents, without regard to party. We appeal to all our elementary and most profound writers on the subject of nationality. Nay, we appeal to the common views of this whole community. Have we not a church and a state in every State in the Union and in every European nation? Do not all belong to the state or nation, and a part only, and that often a small part, to the church? Is not the bond of political union blood, or naturalization? Is not the bond of union in the Christian

kingdom faith, or the new birth? What nation is there whose citizens, or a majority of them, are Christians? Not one, even in profession.

But there is a reflex light of Christianity, a moralizing and a civilizing influence as well as a direct and soul-redeeming radiance, which imparts to those nations that have the oracles of God a higher standard of moral excellence, a more discriminating conscientiousness, and a more elevated national character; which, in contrast with pagan nations, obtains for them the honorary distinction of Christian nation. Still, as nations, or states, the spirit and character of the nation are anti-Christian. A community of Jews in New York or New Orleans, even were they naturalized citizens of the United States, would not impart to those cities an American or Gentile spirit, nor would they impart to our Nation a Jewish spirit or character. They would still be Jews and we Americans.

The American Nation as a nation is no more in spirit Christian than were Greece and Rome when the apostle planted churches in Corinth, Athens, or in the metropolis of the empire, with Caesar's household in it. Roman policy, valor, bravery, gallantry, chivalry are of as much praise, admiration, and glory in Washington and London as they were in the very center of the pagan world in the days of Julius or Augustus Caesar. We worship our heroes because of their martial and Roman virtue. Virtue in the Roman language was only a name for bravery or courage. Such was its literal meaning. With a Roman it was queen of all the graces and of all moral excellencies. It raised from plebian to patrician rank and created military tribunes, decemvirs, triumvirs, dictators, consuls, kings, emperors. With us it cannot make a king, but may, perhaps, a third time make for us a President. If, indeed, it does not yet make for us a king we shall blame the soil, not the culture. Kings cannot grow in America. But under our free and liberal institutions we can impart more than kingly power under a less offensive name.

But a Christian community is, by the highest authority, called a kingdom. He, however, who gave it this name said to Caesar's representative, "My kingdom is not of this world. Had My kingdom been of this world, My servants would have fought, and I should not have been delivered to the Jews. But now is My kingdom not from hence." It is then decided, first, that we have no Christian nation or kingdom in the world, but that Christ has one grand kingdom composed of all the Christian communities in the world, of which He is Himself the proper sovereign, lawgiver, and king.

Having, then, no Christian nation to wage war against another Christian nation, the question is reduced to a more rational and simple form, and I trust it will be still more intelligible and acceptable in this form, viz: Can Christ's kingdom or church in one nation wage war against His kingdom or church in another nation? With this simple view of the subject, where is the man so ignorant of the letter and spirit of Christianity as to answer this question in the affirmative? Is there a man of ordinary Bible education in this

(Continued on page seven)

Old Paths Advocate

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A NEW SONG BOOK

"Old Path Melodies" is the name selected for the new book; same size, quality, and general purpose collection of songs as our other books. We shall do all that we can to get it out as soon as we can, but no printer seems to be able to give us a definite date for delivery, hence we cannot promise when it will be ready. We shall just do our best, and that is all we can promise.

—Homer L. King.

SULPHUR, OKLAHOMA, CAMP MEETING

As has been announced before, the 4th of July meeting this year is to be at Sulphur, Okla., during a meeting that Homer L. King and the writer are to hold there. The meeting will begin on Friday night, June 27, and continue until July 6. We hope to have this meeting in a large tabernacle. Services each morning and night. Bro. King and I will preach alternately at night, and we hope that visiting preachers can do the day preaching. Of course, on the day of the 4th, we have short talks by preachers, together with good singing.

Those who plan to attend should make arrangements to take care of themselves. This is the home of the Platt National Park, and you may camp on the grounds if you like. If you can take your tent and cooking utensils, you will be ahead. Cabins will be scarce and hard to get and should be secured as soon as you read this. Cabins may be had for: \$12.00 per week for single cabins, or \$2.50 per day. \$15.00 per week, or \$3.50 per day for doubles. Three room cabins for \$20.00 per week. Also, tents may be secured for \$3.00 per week, cots \$1.00 per week, pads 75c per week. Ice boxes \$1.00 per week, stove \$1.00 per week, tables 75c, chairs 50c per week. There are cafes where you may eat if you do not wish to cook. Or, you can find wood to cook on a fire if you like. Everything that you can bring with you will help.

If you want a cabin or a tent you should write to Bro. A. M. Wade, 1208 W. Broadway, Sulphur, Okla. and tell him what you want and for how long you will want it, when you will arrive, and so on; and send him a deposit on what you want. There will be a large crowd at Sulphur, and those who wait until they get there will not likely find a cabin or a tent either. If you would rather phone Bro. Wade his number is 219.

This should be a spiritual feast of good things.

Everyone should come to enjoy the association with kindred spirits, the singing and the preaching. You will be able to meet and shake hands with brethren that otherwise you would never meet in this world.

Let us all forget our own feelings, petty differences, slurs, and ax grinding, and "follow after the things which make for peace and the things wherewith one may edify another."

—Homer A. Gay.

NO HELP NEEDED

I am in receipt of a letter from Brother Ralph Kitson, of Mozier, Illinois, in which he says:

"Dear Brother King:—We received a letter from the T. B. Service, Jefferson City, Missouri, stating they will furnish the money for the medicine for our daughter, Letha Wilson, for whom the plea was made in the May issue of the Old Paths Advocate. So, please, stop the plea, and if any contributions are sent to us, we shall return the money to the senders. We thank you for the trouble." —Ralph Kitson, May 9.

We appreciate the fact that when the money is not needed they cancel the plea for help, and we are thankful that the money has been supplied. We pray that the Lord may bless the sister to regain her health, in blessing the means being used to cure her.

—Homer L. King.

OUR HELPERS

Here each month we give the names of our helpers who have sent us one or more subscriptions. Following each name is the number received by us from April 20 to May 20. Many thanks to all for the hearty cooperation. We shall appreciate everything you do for the advancement of the paper. Please, check this list for possible mistakes:

L. C. Dent—10; Ervin Waters—10; Homer L. King—7; Ruth Cohea—5; C. W. Jernigan—5; Mrs. L. N. Byford—5; Nelson Nichols—4; Clarence Kessinger—3; Paul Nichols—3; Homer A. Gay—3; Bonnie Stafford—3; Overa Freeman—2; R. L. Morris—2; Raymond Bray—1; Mrs. T. J. Fletcher—1; Ben Higham—1; Maxine Meents—1; Jessie Hill—1; Mrs. Janie Bever—1; T. R. Hensley—1; Mrs. Cuba Rummer—1; Mrs. J. O. Weldon—1; Abe Young—1; Mrs. J. L. Kirk—1; Mrs. Lila Phillips—1; Clovis Cook—1; Mrs. H. W. Gilmore—1; Louis P. Howsman—1; Alma Russell—1; Mrs. H. G. Perry—1; Mrs. Artie Ethridge—1; A. J. Kinder—1; J. N. Hawkins—1; Maud Kennedy—1; Harry Roberts—1; C. W. Carson—1; L. C. England—1; Gillis Prince—1; Ira Baker—1; Total—88.

COMMENDED

I wish to especially commend Sisters L. N. Byford and Ruth Cohea for the liberal and loyal support they have given to the Old Paths Advocate. They have sent hundreds of subscriptions to the paper the last few years, and I presume, paid for them from their own funds. They deserve special mention in this matter. Just a few more friends of the paper like them would put it in a position to reach many more souls with

the truth in its columns each month. We wonder if there are not others who would like to use some money to put the truth into more homes. Every word you speak for the paper is appreciated and every subscription you send is thankfully received. May their tribe increase.

—Homer L. King

TIMELY SUGGESTIONS

I have before me "The Minute-Monitor," the official Bulletin of the Denver Heights Church of Christ, San Antonio, Texas, of which Bro. A. Hugh Clark is "minister."

Looking over the financial statement for the month of March, 1947, I notice some interesting figures, for instance: "Paid out for preaching—to the located minister, \$500.00" which I would think a pretty good price. The fourth item is "mission work" \$10.00. Suggestion: Don't you think there should be a little more spent for the mission work and little less for the "located" minister? But again: this strong church had a contribution for the month of March of \$1,509.69, of which amount they gave liberally (?) to orphans and charity to the amount of \$22.30. However, Bro. Clark had to have "office help" to the tune of \$100.00; the Janitor had to be paid \$75.00 for this \$500.00 a month located minister, and the "maid service" was \$24.00. And all of this, mind you, while ten dollars was spent for mission work and twenty-two dollars and thirty cents was given to orphans and charity!

Suggestion: Why not have the elders to "feed the flock" (Acts 20:28), and the "minister" "go into all the world and preach the gospel" (Mk. 16:15-16)? This should be a lesson to all of us as to where the "located minister" leads.

—Homer A. Gay.

Departed

OLIVER.—Martha Louise, daughter of Henry C. and Frances A. Booth, was born at Bells, Tenn. She departed this life, May 9, 1947, while visiting near Alamogordo, New Mexico.

She went to school in Tennessee, completing her education at Henderson College. After graduation she taught music in Hardeman College at Nashville. She wrote several compositions of music, the last being written just before her death.

Sister Oliver came to Hollywood, California, about seventeen years ago, after having lived in New Mexico for several years. Hollywood was her home until she passed away. Ever since coming to California she attended worship services at Siskiyou St., Los Angeles, endearing herself in the hearts of the members, whom she helped influence for good. Certainly she will be missed by those who knew her.

Her father was a faithful gospel preacher, consequently she became a Christian early in life. Bro. Booth preached for sixty-three years, and she, like her father, lived a devoted Christian life to the end, pursuing her scriptural studies daily.

She was united in marriage to Ed L. Oliver, a faithful member of the Church of Christ, who preceded her in death by some eighteen years.

Bro. and Sis. Oliver reared five children—John L., Henrietta L. Nichols, Mrs. A. O. Linden, of Hollywood; G. B., Alamogordo, N. M.; and Frances Nichols, West Los Angeles. Sis. Oliver is also survived by eighteen grand children, three of whom are gospel ministers, nine great grand children, three of whom are gospel ministers, nine great grand children, and a host of friends.

Her body was laid to rest at Alamogordo by the side of her loving husband to await the coming of the Lord.

—Paul O. Nichols

* * *

DARR.—Phillip Darr was born in Bushnell, Ill., in 1866. Departed this life April 12, 1947, age 81 years. He had lived around Ceres for a long time.

He was the husband of Lou Etta Darr; father of Neta Hageman of Oakland; Mildred Hiatt of Los Angeles; Hayward Darr of Turlock, and Airline Thompson of Snelling. Brother of Mrs. Nellie Collins, of Iowa, and Walter Darr, of Oregon. Grandfather of Glenn Darr, of Berkeley; Barbara Darr, of Turlock. Besides the above named relatives, a large circle of friends mourn his departure.

The funeral services were conducted, on Wednesday afternoon, April 16th, in the Severn Funeral Home, in Modesto. The writer officiated.

—Claude T. Springs,

Ceres, California.

HILL.—Sister Emily Jane Hill, of the Spring Hill (stop twelve), Church of Christ, died in the home of her daughter, Mrs. H. E. Fletcher of Teays Valley. Sister Hill was eighty-one years old and left one hundred and twenty-seven descendants, as well as a multitude of friends among both saint and sinner to mourn her passing. She was a faithful member of the body of Christ and attended services regularly until she became ill. Sister Hill was the mother of Bro. Chan Hill, who is a minister of the gospel, and has done quite a lot of preaching in this part of the country. We know that to lose a faithful member of the Church like Sister Hill, is a great loss, however our loss, we believe, will be Heaven's gain. Bro. Frank Cobbs and the writer conducted the funeral services.

—M. Buffington.

MARRIED

Branton-Van Stavern.—I had the pleasure of solemnizing the marriage of Bro. Glenn E. Van Stavern of Lebanon, Mo., and Sister Roberta Branton of Richland, Mo., April 9th. We wish for them a happy christian life together until the union they have entered into shall be desolved by death.

—Arthur Wade,

407 Taylor, Lebanon, Mo.

BENNETT-HOWARD DEBATE

This debate between Bro. Joe H. Howard, Dora, Mo., and A. D. Bennett, a Missionary Baptist preacher, also, of Dora, Mo., was held at the Sweeten Pond church house in Dora, beginning April 28th, and continuing four nights. The propositions were on apostasy and baptism. The debate was well attended.

Bro. Howard did his work well, turning all of

Mr. Bennett's arguments against him, and sustained his proposition very forceably. The debate will be long remembered, especially, by the Baptists in that part. Bennett had five Baptist preachers handing him notes, and hunting for Scriptures—which they could not find.

A good feeling seemed to prevail throughout the whole debate and all shook hands friendly at the close.

The writer moderated for Bro. Howard, and Lawrence Harris, a Baptist preacher, moderated for Mr. Bennett.

I believe that much good will come from this debate.

—Arthur Wade, 407 Taylor,
Lebanon, Mo.

THE CUP OF THE LORD (No. 1)

By E. H. Miller

There are many people today condemning cups and classes in the church, but there are more condemning classes than cups; in fact, many who are condemning classes are trying to support cups on the Lord's table. But why condemn one and hold to the other? when neither can be found in the blessed word of God.

"Oh!" says someone, "I am not for cups, for the container has no part in the Lord's Supper; it's the fruit of the vine that is called a cup, and it is a cup regardless of the name or number of containers it is in." Well the Bible says, 1 Thes. 5:21, "Prove all things," so I want someone to prove that if they can.

Well, they say, Christ said, "This cup is my blood"; and we know the container is not his blood, but the fruit of the vine is; so that is what Christ called a cup. Now that sounds convincing, but there is just one flaw; **Christ did not say "This cup is my blood."** That statement is not to be found between the lids of the Bible, but what Christ did say can be found in Luke 22:20, "This cup is the New Testament in my blood." Now the New Testament is not Christ's blood; hence, Christ's blood is not the cup of Luke 22:20 because that "cup is the New Testament in his blood." But what does this mean? Let us read this verse from other versions and see if we cannot understand it better. Goodspeed version—"This cup is the New agreement ratified by my blood." The Moffatt version reads, "This cup means the new covenant, ratified by my blood." And Thayer's Greek-English Lexicon of the New Testament, in reference to this verse on page 15 reads as follows, "The meaning is, 'this cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the New Testament.'" Now, friend, be fair with yourself; was that wine in, a bottle or bucket? No, it was in a cup, as all can clearly see. And Thayer said that cup was an emblem of the New Testament and the wine in the cup was an emblem of Christ's blood, and that blood ratified (or sealed) the New Testament which was represented by the cup it was in, as I have already proved by Luke 22:20.

But let us now read another verse, Matt. 26:27, "He took the cup, and gave thanks, and gave it to them, saying, drink ye all of it." Here some-

one says, "you can't drink of a container." Well, let us see, Ezek. 23:32, "Thus said the Lord God; Thou shalt drink of thy sister's cup deep and large—it containeth much." The "Improved Edition" reads, "Thou shalt drink thy sister's cup." Now we know this cup was a container, for it contained much, and it was deep and large. Yet, they were to drink it or drink of it. They drank it by drinking what it contained, and we drink the Lord's cup as they drank their sister's cup. But back to Matt. 26:27, let us read this verse from other versions or translations, as they sometimes make it easier to understand. Diaglott version—"Drink all of you out of it." Goodspeed version—"He took the wine cup—saying you must all drink from it." So you see, it was a wine cup Christ took, and they all drank out of it or from it. But now if you still doubt the word cup here referring to the container, let us go to Thayer (the same one the cups people go to, to learn what baptize means) and on page 510 of his Lexicon we read, "The vessel out of which one drinks, Matt. 26:27," page 533—"a cup, a drinking vessel, Matt. 26:27." So you see that this great Greek scholar to whom all go for the meaning of words, tells us, cup, in Matt. 26:27, was "a cup, a drinking vessel," "out of which one drinks" and the Diaglott version in Mk. 14:23 reads, "They all drank out of it." That prince of scholars, R. F. Weymouth, in The New Testament in Modern Speech, renders it, "and they, all of them, drank from it"; and remarks, in a marginal note—"From it". Implying that all drank from the same cup, as is now done at civic banquets when the 'Loving-cup' goes round."

But let us now go to the Bible Dictionary by William W. Rand, D.D., of 1859, "cup—This word is taken in scriptures both in a proper and in a figurative sense. In a proper sense, it signified a common cup of horn or some precious metal, Gen. 40:30; 1 Kings 7:26, such as is used for drink out of at meals; or a cup of ceremony, used at solemn and religious meals, as at the passover, when the father of the family pronounced certain blessings over the cup, and having tasted it, passed it round to the company and his whole family, who partook of it, 1 Cor. 10:16." Now what was this cup of ceremony that they drank of at the passover? Let us go a little farther into this same book and see, "Jewish writers give us a full description of the passover feast, from which we gather a few particulars. Those who were to partake having performed the required purifications and being assembled at the table, the master of the feast took a cup of unfermented wine, and blessed God for the fruit of the vine of which all then drank." So we see at the Passover Supper where Christ instituted the Lord's Supper they all drank from one cup of wine, and this cup and its contents was called the cup of blessing as I will now shew. Let us notice a statement in "The Life and Times of Jesus the Messiah" by Alfred Edersheim, M.A. Oxon., D.D., Ph.D., pages 497 and 511—"Christ seems to have passed the one cup round among the disciples—This was called as by St. Paul, (1 Cor. 10:16) the cup of blessing." So, my friend, you see the cup of blessing of 1 Cor. 10:16 was a cup of wine out of which all drank. Here I might also quote from Dum-

melow's Commentary, 1 Cor. 10:16, "Cup of blessing the cup of wine upon which a blessing was pronounced."

Want more proof? O. K., turn with me to the "New Testament History" by Harris Franklin Roll, President of Liff School of Theology, page 155—"If we follow the suggestions of Paul's words written but a score of years later (1 Cor. 11:23-25)—the leader would take a cup of wine and add: in like manner also the cup, after supper saying, this cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me." So you see the one who waited on the Lord's Table in Paul's day took a cup of wine, not a bottle of wine, or some cups of wine.

Let us now turn to "Cruden's Complete Concordance to the Old and New Testament," "Cup—this word is used (1) literally, for a material cup from which one drinks; and (2) figurately, for the contents of a cup, 1 Cor. 11:27." So again, we find a cup and not a bottle or some cups used in the Lord's Supper. But hold on! says someone, didn't you notice he said the cup of 1 Cor. 11:27 meant the contents of a cup? Yes, I notice that, **The contents of a cup, not the contents of a bottle or some cups.** So if you want to call the wine a cup, it will have to be the contents of a cup. And this can be further proved by going to "Webster's Universal Dictionary." Why do we have dictionaries? To learn what words mean, don't we? Well let us go to it and see what cup means. "Cup—1. a small vessel, used commonly to drink out of; as, a punter cup; a wine cup; especially a vessel of pottery usually furnished with a handle and used with a saucer; as, a teacup; a coffee cup. 2. The contents of a cup; that which is contained in a cup; as, a cup of coffee. 3. The chalice from which the sacramental wine is dispensed; also, the wine itself." So here again we find a cup is a literal cup or the contents of a cup. Coffee is called a cup when in a cup, but if in a pot and boiling you would say the pot is boiling just as you say the car radiator froze, referring to the water in the radiator. So, cup in connection with the Lord's Supper means the cup or chalice that holds the wine, and the wine in this cup or chalice is called a cup because it is the contents of a cup. But what is a chalice? We will let this same dictionary tell us, "Chalice—a drinking cup or bowl; particularly a communion cup." So you see we always end with a container in connection with the Lord's cup, and that container is a cup, not some cups or a bottle for the wine would be called a bottle if it was in a bottle. Want proof? O. K. look up bottle in this same dictionary, "Bottle—1. a hollow vessel of glass, wood, leather, or other material, with a narrow mouth, for holding and carrying liquids. 2. The contents of a bottle." So wine in a bottle is called a bottle but in a cup it is called a cup, and the Bible tells us in Mark 14:23—"He took the cup, and when he had given thanks, he gave it to them; and they all drank of it." Please notice he took the cup. **It was a cup before he took it, and he gave them what he took and "they all drank of it."**

Now remember I've already showed how they drank of it; but I will give more proof by quoting this same verse for other translations; first, Diaglott version—"and taking a cup, having given

thanks, he gave it to them; and they all drank out of it." Now from the Goodspeed version—"He took the wine-cup and gave thanks and gave it to them, and they all drank from it." Friends, please notice that Christ took "a cup," "the wine cup," "and gave it (the wine-cup) to them," "and they all drank out of it," out of the wine cup he took and gave to them. **He gave them one cup and they all drank out of it.**

Perhaps it would be impossible to find a more scholarly work than the **Commentary on Matthew** by that specialist in Greek, John A. Broadus. Here is his comment on "He took the cup"—"a cup is the correct text in Matthew and Mark, while it is 'the cup' in Luke and Paul. There was a cup on the table for drinking wine according to the custom of the paschal meal; 'a cup' does not say there were others."

Now you see how simple and easy it is to prove the safety of one cup on the Lord's Table, by the Bible, Dictionary, or History, and since it cannot be proved at all that a bottle or cups are safe, let us continue in the things we have learned and been assured of (2 Tim. 3:13-19).

Once I was a two-cups man,
But found my house was built on sand;
Found I had no place to stand,
And could not meet the one-cup man.
I found divisions I did cause
Contrary to the God-made laws;
Found I could not give one clause
Justifying the division I had caused.
And since on one side I must abide,
I chose the one no one denied,
For the one- and two-cups man agree
One cup is safe for you and me.
And now I do not have to run
From any man living under the sun,
But find the cups man runs from me,
For he's still where I used to be.

(to be continued)

—1003 Truitt Avenue
LaGrange, Georgia

AN ADDRESS ON "WAR"

(Continued from page three)

city or commonwealth who will affirm that Christ's church in England may of right wage war against Christ's church in America?

But I will be told that this form of the question does not meet the exact state of the case as now impinging the conscience of very many good men. While they will with an emphatic no negative the question as thus stated, they will in another form propound their peculiar difficulty:

"Suppose," say they, "England proclaims war against our Nation, or that our Nation proclaims war against England: Have we a right, as Christian men, to volunteer, or enlist, or be drafted, to fight against England? Ought our motto to be, 'Our country, right or wrong'? Or has our Government a right to compel us to take up arms?"

(To be continued)

The unprepared man must find a job; a job will find the prepared man.

BY EVERY WORD (No. 2)

By L. H. Skaggs

Now, let us, continue our study. Jesus, says "I am the way." This should be every Christian's motto—"Walk in His steps." To walk in His steps means all to you and me. The life of Christ is the best life to live.

The lesson is found in the phrase, "By every word." "Man shall live by every word that proceedeth out of the mouth of God."

I care not what comes up in the Church, if it comes from God's mouth, we must do it, or die; if it applies to us today.

Some one may say, "Why do you say 'If it applies to us'?" Because there are some things God says that we can not do, and do right. We should understand that God spoke to man in three dispensations. 1. Patriarchal, 2. Mosaic, 3. Christian or Gospel. Paul, speaking to Timothy says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We should be sure that we apply the Scripture properly. We cannot live back in Abraham's or Moses' times; neither could they live in our time. God told Abraham to offer his son, Isaacs, but God does not require us to offer our sons for a sacrifice. Hence, there are some things found in the Bible that do not apply to the people in the Christian dispensation.

I want to illustrate how we live by every word. The first word that I call your attention to is, "Grace." In Eph. 2:8, Paul says, "For by grace are ye saved." Then, in John 1:17, "Grace and truth came by Jesus Christ." Since grace and truth came by Jesus Christ, and we are saved by grace, it is one of the words that proceeded out of God's mouth, and we are to live by it.

Now the great trouble with people is; they do not understand what grace means. They think that grace is something mysterious, which comes from Heaven, and creates within them a peculiar sensation, better felt than told. But that is not grace. There is nothing mysterious about grace. It can be understood when used in business transaction, why not in a Scriptural way?

Suppose I go to the bank and borrow \$50.00 and the note is made payable on March 30, 1947; and the day comes for me to pay, but I do not have the money, to take care of it. So, the banker waits 3 days, and I get the money and go in and take care of the note, what has taken place? The banker gave me three days of grace. Can you not understand? Or, in other words, the banker showed me a favor, by extending the time 3 days. Then, God means favor, when he talks about His grace.

A long time ago God made a covenant with His people. They violated that covenant and deserved death. God said, "I will send my Son and He will save them." This is the favor of God, or the grace of God, which was shown to sinful man. Did you ever stop to think that there are two kinds of grace? One is temporal, the other is divine. Everything that God does for us in a temporal way is temporal grace. Everything God has done for our Salvation is a spiritual favor, or grace of God. We can not live the temporal without God's tem-

poral grace. We can not live the spiritual life without God's spiritual grace.

Every morning God sends the sun up the eastern hill tops, flooding the world with golden, melodic light. That is God's grace to us.

God gives us the day time in which to labor, and when the work of the day is done, and we are tired, He drops the curtain of night around us, giving us sleep. While His children sleep God watches over them, so that no harm can come to them, if they live by "every word" that comes from God's mouth. God gives the sunshine, the showers, and the soil to make our bread; trees around us bloom and bear fruit for our gratification, cool, clear, sparkling water to quench our thirst. The painted flowers, perfumed with the breath of heaven, and scattered in profusion along our pathway. This is more of God's temporal grace.

But notice what God has done for us in a spiritual way: He gave Jesus to die for us on Calvary's cross; He sent the Holy Spirit to quicken the church; He gave us the Bible while is our guide through this world of sorrow. If we will live by it, it guides us right, and when Jesus comes back again, we can rejoice, for He will bring our reward with Him.

He says in fatherly kindness, to the suffering, "Come unto me and I will give you rest." This is God's spiritual grace, and we can not live a Christian life without it.

The second word is FAITH. The Bible says, "We walk by faith and not by sight." It is one of the words that proceeded out of God's mouth; hence we are to live by it.

Paul tells us to walk by faith, and that faith comes by hearing God's word. Then, when we walk as it is written, we are walking by faith. When we refuse to walk as it is written, we are living by bread alone. Then if we would please the Lord we must live by every word that proceeded out of God's mouth. The Lord has said, "For whatsoever is not of faith is sin."

The third word is HOPE. Paul says, "Without hope we would of all men be most miserable." It is impossible for one to go through this world, and discharge his duty, without hope. We may see a man in the business world who has climbed to the top of the ladder, but the crisis comes and down to the bottom of the ladder he goes, a bankrupt. But we see him begin to toil and save and pay his debts. What makes him do that? It is hope. It is hope that some day these old debts will be paid, and he will be free again. It is hope that tells his weeping wife and children that some day these obligations will be discharged, and they can own a home and be happy.

What is it that makes the evangelist leave his home, be separated from its tender ties and sweet associations face the scoffing and frowning world and spend his time preaching the unsearchable riches of Christ? It is the hope that some day Jesus will give him a glittering "Crown that fadeth not away." Without hope, God's preachers would never preach another sermon.

The next is LOVE. The Bible says "God is love." Then it proceeds from God's mouth, and without it we can not be saved. There are things God desires us to love, namely, God, our neighbor,



brother and enemies. Some might ask: Bro. Skaggs, do you teach that man should love himself? Yes. I can not be a child of God and not love myself, for the Bible says, "Thou shalt love thy neighbor as thyself." If you do not love yourself, how can you love your neighbor? But we must love God supremely.

Do you realize the way we treat God's children is the way we treat God. And the way we treat God's people is the way we treat the Lord. Let me prove this. Jesus will say at the Judgment, "I was an hungered and ye gave me meat. I was thirsty, and ye gave me drink: I was a stranger and ye took me in; naked and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger and took thee in? Or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Then shall he say to them on his left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not: sick, and in prison, and ye visited me not.

Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to the least of these, ye did it not to me." Does not this teach, the way we treat God's children, is the way we treat the Lord? The way I love you is the way I love the Lord. When Saul was on his way with authority from the chief priests to bind the Christians, a light shone around about him and a voice said, "Saul, Saul, why persecutest thou me?" Then Saul said, "Who art thou Lord?" Saul was answered, "I am Jesus whom thou persecutest." Paul was persecuting Christians, but Jesus said, "You are persecuting me." May the Lord help us to live by love—love to God, love to mankind, and love for ourselves.

We treasure the farewell words, of our loved ones, as they are departing from this life. Of course we love them, but we must put Christ first and He has made us a promise that He would not forsake us or leave us, if we would live as He has commanded us, or in other words, if we would live by the word of God, and not rely on mortal man to guide us.

Brethren, let us live by "every word that proceedeth out of the mouth of God." For Jesus says, "The words that I speak unto you, they shall judge you in the last day."

"I see no consistency in preaching that God is the same yesterday, today, and forevermore, but that only men of past were inspired to write songs worthy of His praise."—P. B. Shaw.

Ira Baker, Rte. 3, Cameron, Texas, May 19.—Correction: We meet for worship on Lord's day morning at 10:00 o'clock, instead of at 10:30, and we have changed the night meeting to 8:00. We enjoy reading the OPA.

Louis P. Howsmon, Appleton, Ark., May 12.—I would certainly regret to miss an issue of the Old Paths Advocate, and I send my renewal. We certainly enjoyed the good articles on worldliness by Brethren Ervin Waters and M. J. Buffington. May we have more such articles.

T. R. Hensley, Rte. 2, Ethridge, Tenn., May 1.—We are getting along just fine at Chapel Grove. Brother C. D. Palmer preached three good sermons for us last week-end, and we hope he can be with us again. Bro. Gillis Prince is to be with us over the fourth Sunday in May. We hope Bro. King can be with us again sometime.

N. E. Sipes, 1309 W. Wyandotte, Sulphur, Okla., May 16.—We have moved back to the above place, as my health will not permit me to work longer. I am now close to the church here and can give more of my time to the work of the Lord. The church here is doing fine—better than for years, I believe, for which we are thankful.

Ray Kessinger, Edge Water Cabanos, 6th and Blvd., Galveston, Texas, May 14.—Since my last report, I have been worshipping in my home. I was injured in the Texas City disaster, receiving a fractured skull, and am unable to meet with the faithful in Houston. The Doctor says I will not be able to work for four months. Thanks to the Lees Summit church for \$75.00 and the Houston church, \$50.00, which I appreciate very much.

R. L. Morris, 2626 Fort Ave., Waco, Texas, May 14.—We have just closed a good meeting, with Bro. Ervin Waters doing some good preaching. The church here has been strengthened much by the timely teaching of God's word by Bro. King and now by Bro. Waters. To both of whom we are very grateful. There is evidence that the cause of Christ here will take on new life and prosper. We pray that the efforts of humble servants of the Lord will be blessed.

T. F. Stewart, San Leandro, Calif., April 2.—I am interested in seeing a congregation established in the above place, and anyone knowing of members in the Bay section, please write me in care of Bro. J. L. Renfro, 1018—73 Ave., Oakland, Calif. I preached at Crockett the fourth Lord's day in March. I want to do all the good I can while in Calif., and we may be here all summer.

J. D. Corson, Mahaffey, Pa., May 13.—Since latest report, I have preached at LeContes Mills and at Love Joy, Pa. At Love Joy, May 11, I preached, and three responded for baptism. I plan to go to Flemington, May 18, to begin a series of meetings. From there I begin holding tent meetings for the summer. Faithful brethren passing this way will find a welcome. Pray for me and the work.

Jim Stevens, Box 111, Sentinel, Okla., May 9.—Since my last report, we have enjoyed a number of good lessons from Brethren Bill Rhoden, Dean Hopkins, Tom E. Smith, Lynwood Smith, and Ervin Waters. Bro. Tom Smith brought his family and Bro. Ervin Waters brought his wife. We are glad to have them all, and, of course, we fed them on fish, as that is about all the preachers get at my house, you know, Bro. King. I hope to see you July 4, at Sulphur.

C. W. Carson, Rte. 3, Wichita Falls, Texas, May 16.—We have just closed a meeting here, with Bro. Kirbo doing the preaching. We had fair crowds, but no visible results. We do hope the church was strengthened. The church here has been visiting and helping some of the weaker churches around us within driving distance, which I think is a good work. Remember us in your prayers. Best regards to the OPA and its editors.

E. M. Huguley, Rte. 2, Kinston, Ala., May 11.—I was reared a Baptist and followed them for 33 years, but, thank God, I have learned the truth, "and the truth shall make you free." Brother King was the first I ever heard preach the gospel, six or seven years ago at Early Town. The way in which he preached the truth, I shall never forget. Three years later Bro. Cook baptized me and my wife. May God bless all the preaching brethren is my prayer.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., May 12.—The mission meeting at West Point, Ga., closed May 4, with one baptized and others "almost persuaded." We encountered considerable opposition from the Baptists there. We have a new tent ordered, and we plan to have another mission meeting right away. We are looking forward to our meeting the latter part of June and the first part of July, with Bro. Carlos Smith, doing the preaching. My time is all booked until the first of October. May God bless all who give their time to the good work.

Gillis Prince, Wedowee, Ala., May 20.—I closed a mission meeting, near West Point, Ga., April 20, and Bro. Miller continued for another week. We might have established a congregation, but were unable to secure a house for the worship. On May 4, I preached for the church in LaGrange, Ga. I began a number of short meetings in Missouri, May 16, having preached three nights at Richland, and am now with Bro. King in his home congregation, Lees Summit, with good crowds. I close here tonight and go to Lebanon tomorrow night for three nights. I am to be with the faithful in Lawrenceburg, Tenn., over the week-end

for three services. My next meeting will be with the brethren at Early Town, Ala., beginning June 13. May we press the battle.

J. L. Winchester, 205 E. Tokay St., Lodi, Calif., May 19.—Brother Clovis T. Cook has just closed a very successful meeting at the above place, which continued over four Lord's days. The visible results were seven baptized, one restored, and the whole church greatly edified. Bro. Cook did some of the best preaching that was ever done in Lodi. We pray that other congregations that have not had a meeting in a long time will arrange for one in the near future, before they die spiritually. We are thankful for the cooperation of the Stockton brethren and others. Pray for us that we may continue faithful until the end. I hope to see you all at Sulphur, Okla., July 4.

L. H. Skaggs, 818 So. 27th St., Temple, Texas, May 9.—We are rejoicing here, as the first Lord's day in May, we worshiped in our new building, with good attendance. All the members seem to have taken on new life, as we have been hindered much for the past few years, being without a public place for the services. The new building is located at 819 So. 29th St. Brethren Ervin Waters and Lynwood Smith are to preach a few nights for us next week, for which we are thankful. We are looking forward to our protracted meeting, beginning June 8 and continuing two weeks. Brother Homer L. King is to do the preaching. We invite all in reach to be with us. We ask the prayers of God's children everywhere, that we may do that which is right, and that we may prosper in the cause of the Lord, unto Whom be honor and glory.

Paul O. Nichols, 849 Wilcox Ave., Hollywood, 38, Calif., May 14.—The singing school at Fresno closed April 19, and I preached there April 20, at two services. During that week I attended several services of Bro. Chester King's meeting at Orange Cove, preaching twice. April 27, I began a meeting at Fresno which closed May 11, with three restorations. That congregation has some of the best material in it now that it has had since the congregation began. Talent is being developed in song leading and teaching. I learned to appreciate some of the members there greatly. The Lord willing, my next is a singing school at Stockton. We are planning a mission meeting for San Luis Obispo, including a radio program every week day morning, with brethren James Russel, Chester King, and me doing the preaching. This will be an effort to establish a scriptural congregation. Brethren let's pray for the work, and that "doors of utterance" may be opened to us.

Clarence C. Kessinger, Route 3, Ada, Okla., May 19.—I had the pleasure of attending Brother Gay's meeting at Ada, and I assisted in baptizing two, and two restored. We all were edified much by this meeting. On April 28, Brother Phillips and family and my family and I attended the night service at Healdton, Okla., where Bro. Ervin Waters preached. He gave us a good lesson, and it was enjoyed very much. May 4 to 18, I

held a mission meeting at Blackburn, where a small congregation was established. These brethren will need help to carry on. I am to return in November. The Baptist people attended the meetings well. I was glad to have Sisters Moore and Bates attend, which was much help. I am to begin a meeting at Graham, May 25. May we all keep pressing on in the work of the Lord.

Abe Young (colored), Rte. 2, Box 184, Hallesville, Texas, May 7.—It has been sometime since I made a report, but I am still on the "firing line." We have had some trouble with the cups brethren. I have been trying to get propositions lined up with one of them for a discussion, but so far have failed. Since November, 1946, we are working on the third man, trying to get him hitched, as the others ran out on us. Bro. G. A. Canfield and I are standing ready to defend our practice of one cup. One of us intends to go back to Wedowee, Ala., in August, if we can get some help. The help must come from the white brethren, if we get it at all. It is hoped that Bro. Canfield can go. I am asking the prayers from the faithful few.

Question: I would like to know who was the first preacher or elders who put the cups in the worship of Christ? The information will be appreciated.

T. F. Stewart, Route 6, Box 415, Visalia, Calif., May 16.—We closed a meeting at Greenfield, at the water, with one baptized in Christ, whom we trust will arise to walk the new life. We believe others were almost persuaded to obey the gospel. We continued from April 27 to May 4. We enjoyed the Christian hospitality of the brethren there very much. We hope to return at a later date. On May 12, we were with the brethren at Poplar and spoke to a good crowd. We met brethren we had known since youth. We enjoyed our visit in the home of Bro. E. S. Byars, also the home of Bro. Johnnie Byars, in Portersville. We are now at Visalia to begin a mission meeting at Mooneys Grove Park, about five miles south of Visalia. We plan to be there from May 18 to 25th. Pray for the work, please, April 19-20, we were at Fresno, where we heard Bro. Paul Nichols over Lord's day. May we all remain faithful to the end.

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., May 13.—April 13, I preached three times at three different places: at the Fairview church, near Marion; in a country home, near Linville; and at the Conway home church, near Truxno, and at Conway there was one confession of faults. All of these places are in La. The next night I visited in a man's home near Wisner, La., and about 11:30 that night we went out, and I baptized him. April 16 and May 7, I assisted in the lesson at the Chenierie, La., church, and I preached there April 30. I preached at the Burrough church, near Columbia, April 20, and baptized one. I also preached there April 27. May 4 I helped give the lesson at the same place, and two confessed their faults. Carlos Smith held a short meeting there May

1-4, and I enjoyed hearing him. I am now in a mission effort at Winnsboro, La., which began May 9, and there has been one confession of faults to date.

Franklin Jordon, Rte. 1, Pansey, Ala., April 22.—We are trying to build a church house here. There is not another true church within 50 or 75 miles. Brother W. H. Reynolds has worked here for several years with but a very few members in an effort to build up a church. Later Bro. E. H. Miller, last summer, conducted a meeting here, baptizing 16. We do not have a preacher, but the above preachers and Gillis Prince and Bud Parker have helped us by visiting us with sermons. As a result of the mention of our intentions to build, by Brethren Miller and Prince, in the OPA, we received \$20.00 from Bro. Van Stavern, for the church in Lebanon, Mo. We are very thankful for the same. Although, we have received but little help so far, we are faithfully working right on, and carrying on the worship in the Bible way.

F. S. Jackson, Davidson, Okla., April 28.—Brother Ervin Waters conducted a series of meetings here April 4 to 13. He taught us some wonderful lessons, and we learned to love and appreciate him more, this being his first meeting with us. Brethren Tom Smith and Lynwood Smith were with us several nights of the meeting, also brethren, from Sentinel, Lugart, and Wichita Falls, were with us some. We enjoyed the association and assistance of all. Bro. Fred Kirbo preached for us several times in March. It is always a pleasure to have him with us, and to hear him preach. We congratulate him and his wife on the arrival of a daughter. Bro. Barney Welch conducted a meeting here last fall of two weeks' duration. He did some good preaching, and we were edified. We are sorry we neglected to report his meeting. Let us pray for peace and harmony in the church and in all the world.

Clovis T. Cook, Gen. Del., Lodi, Calif., May 9.—I conducted a singing school at Ceres, the last two weeks of March, and while there, I preached five sermons, baptizing three. The interest was unusually good, and I enjoyed the work there. My next was a series of meetings with the Siskiyou St. church, in Los Angeles, where one was baptized, who had been a Catholic. The credit of teaching this man is given to Bro. J. H. McKaig, who had "taught him the way of the Lord more perfectly." The meeting embraced three Lord's days, with all-day services each Lord's day. I really learned to appreciate the brethren in the Montebello and Los Angeles churches. While there I received a challenge from Bro. H. C. Thomas, of Pomona, to debate three propositions, on what I consider extreme and radical ideas. I am now in a meeting at Lodi, where we have baptized seven to date and restored one. We have enjoyed visits of brethren, from Marysville, Los Angeles, Orange Cove, Stockton, San Diego, and Graton. Brother James Winchester of the Lodi church in developing into a good leader and is to be appreciated. He is forgiving, and when he realizes he has made a mistake, he is man enough to admit it. How many of us will do it?

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., May 14.—I enjoyed attending Bro. Clovis Cook's meeting at my home congregation in L. A. April 13, I preached at San Diego, Calif., April 21 through 27, I enjoyed attending the meeting at Orange Cove, conducted by Bro. Chester King. We had a fine all-day service there, April 27. There were brethren present from long distances, which is commendable. During the next week I was able to attend some of my brother Paul's meeting at Fresno. May 4, I preached at Sanger, Sunday morning, and Sunday afternoon we had another big singing. Many brethren came from long distances to attend this service, too. It is truly commendable of brethren to manifest such intercongregational cooperation. May 9, I attended a service of Brother Chester King's meeting at Waterford. The next day I was called home upon hearing of the death of my grandmother.

James R. Stewart, 511 Kane St., Waco, Texas, May 16.—I closed a good meeting with the faithful in Ottumwa, Iowa, with good crowds and two baptized, May 3. We were glad to meet old friends again, and we enjoyed the hospitality of all and our good home with Bro. LaRue and family. My next was a mission meeting in Kansas City, Mo., where we have about 7 members. They had rented a big tent for the meeting, and considering the weather and all we had fair crowds. We continued for 13 days without visible results. Bro. Irving Jones was to continue the meeting for five more days. He is

the leader of the little church. We enjoyed our visit in each home. The meeting was supported by Ottumwa, Iowa; Lees Summit, Mo., and Alta Vista, Kansas. We are now in a meeting at Maud, Okla., where we have but four faithful members. We go next to Floresville, Texas. We visited Oklahoma City one night, and all the church attended services at a cups church, where they were to discuss the "individual (?) cups" and two or more. One man talked, but no one replied, and as the meeting was thrown open to all, I made a short reply. We hope some may see the truth.

Raymond Bray, 2417½ NW 16th., Oklahoma City, Okla., May 18.—In 1945, Bro. H. E. Robertson held a mission meeting at Stroud, Okla., at which time a small group began the worship in the City Hall until May 11, of this year. I have spent considerable time with the congregation and with Bro. Bill Mathison, the leader. We have secured a splendid lot, southwest corner location, with paid pavement on both sides. The church had \$514.00 in the treasury. We paid \$300.00 for the lot, leaving a small balance. We made arrangements with the lumber company to give us a loan on whatever we will lack in paying for the material, etc. If we could get some contributions from the brotherhood, we could soon pay out the loan in small payments. We estimate that the building will cost us \$2200.00 for a 24 by 30 ft. house. The Oklahoma City church is signing the note with the church at Stroud. We plan to have a meeting house for them. All contributions should be sent to Will M. Mathison, Rte. 1, Stroud, Okla., or to the writer above. We have visited the church at Maud, in Bro. Stewart's meeting, recently. One young boy was baptized.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., April 15.—I enjoyed short meetings at Lebanon, Mo., and at Lees Summit. I preached three nights at each place, but was disappointed that I did not get to see Brethren King and Gay, as they were away from home. We baptized one at each place. The one at Lebanon was a young Baptist preacher, and we hope he will soon learn to preach the truth in the place of the commandments of men as taught by the Baptists. I was glad to learn that one was baptized at Lebanon the next Lord's day after I was there, and that two were baptized at Seneca the next Lord's day after the meeting closed. One was baptized here two weeks ago. Bro. Gillis Prince is now in a mission meeting, near West Point, about 15 miles from LaGrange. The meeting is sponsored by the church in LaGrange. We are glad to recommend Bro. Gillis Prince as sound in the faith and well qualified to preach the gospel. No church will regret having called him. Too, Bro. Bud Parker, one of the deacons in this church, has developed into a fine preacher, who has been answering local calls, but is willing to go elsewhere.

Arthur Wade, 407 Taylor, Lebanon, Mo., May 12.—Although I have not reported through the O. P. A. for some time, yet I have been busy in the Lord's work. I appreciate the paper and shall try to do more for it in the future than I have in the past. The first and second Lord's days in January I was with my home congregation at Lebanon; Jan. 18th and 19th, I preached at Jamesville; Jan. 26th and 27th, at Bendavis; Jan. 31st to Feb. 2nd, at Sweetwater; Feb. 9th, at Competition; Feb. 16th, at Claxton; Feb. 21st to 23rd, at Fieldstone; first week end in March, at Bendavis; March 13th through 17, Sweetwater; March 22nd to 23rd, at the German church, in Texas Co.; March 29th to 30th, at Sweetwater; April 5th to 7th, at Odom; April 11th to 16th, at Mozier, Ill.; April 18th through 27th, I held a meeting at Cable Ridge; April 28th to May 1st, I moderated for Bro. Joe Howard in a debate at Dora. I have baptized five and restored four since the first of the year. May 3rd, Bro. Homer A. Gay and I began a mission meeting in Grove Spring, Mo., where we are at this writing. We plan to go next to Claxton for a meeting. I am booked to hold meetings at Sweetwater, Odom, West Plains, German Church, Champion, and enough other places to keep me busy the most of this year. Pray for me and the work in this part.

Ervin Waters, 4436 Whittier Blvd., Los Angeles 22, Calif., May 14.—I preached at Sentinel, Okla., April 17. This was my first visit to this congregation in over nine years. Bro. Lynwood Smith was in a week's meeting there at the time. April 18-27, I was in a meeting at Oklahoma City. The meeting closed with two restorations. This is one of the most zealous and working congregations in the brotherhood. Lynwood Smith was with us for four days. Space forbids my mention-

ing all of the good brethren associated with there and the congregations which attended. I preached one night at Healdton, Okla., April 28, and my heart overflowed with gratitude for the reception given me. Brethren from eight congregations in Oklahoma and Texas attended this one service. My work the past few years has taken me from this section where as a boy preacher I received much of my experience. Bro. Clarence Kessenger, the gospel preacher who is making such inroads in Oklahoma with his work, was there. Other preachers were there also. May 2-11, I held a meeting at Waco, Texas. This is another stronghold of the cause. This bastion of the Lord's has held out firmly. Few churches have spent as much for the spreading of the gospel in recent years as has this congregation. Bro. Cyrus Holt, a gospel preacher, lives here and attended all of the meeting. May 12-13, I preached at Temple, the home of my parents, to good crowds. They have just completed a nice church house and began worshipping in it May 4. I go next to San Angelo and McKinney, Texas, for meetings. Do not forget the July 4 meeting at Sulphur, Okla.

Homer A. Gay, Lebanon, Mo., May 14.—The meeting at Ada, Okla., seemed to be a success in many ways. I was very glad to find, when I arrived, that they had settled their differences and were ready to work together in the meeting. We baptized two and restored three, and the whole congregation was rejoicing. We had visitors from near-by congregations and from Oklahoma City, Healdton, Sulphur, McAlister, and perhaps, from other places. Bro. Clarence Kessenger was with me for about all of the meeting and was a great help. Lynwood Smith and Tom E. Smith were other faithful preachers who visited the meeting. I closed at Ada, April 27th, promising to go back there next year for another meeting. Brother Arthur Wade and I began a mission meeting in Grove Spring, Mo., May 3rd, which is to close tomorrow night. We have baptized two—a man and his wife, who live in reach of Claxton where we have a loyal congregation. I preached in Lebanon, May 4th, and in Richland, May 11th. Bro. Wade and I are to begin a meeting at Claxton, May 17th, and continue through the 25th. Bro. Wade is a true yoke-fellow, and a good preacher. I am to begin at Jerusalem, Ark., June 1st, to continue through the 15th, then to the camp meeting at Sulphur, Okla., beginning June 27th, then to Cross Hollows, near Cassville, Mo., for three Lord's days, and then to Old Ramsey, near DeLeon, Texas, for the first two Lord's days in August. Let us all be ready. I especially appreciate the good articles recently by brethren Waters and Buffington opposing the movies.

Homer L. King, Route 2, Lebanon, Missouri, May 20.—After the meeting in Huntington, W. Va., we went to Fairmount, W. Va., for three nights. I enjoyed meeting new faces, and we hope to return for a longer stay sometime. I was glad to get to visit my daughter, Nola, and family in Gratis, Ohio. From there we spent the week-end (April 27) at Harrodsburg, Ind. I was glad to see all there again, and to know that they continue in the Bible way in the worship. I hope to return there for a meeting this fall. En route home, we stopped over at Mozier, Ill., for two nights. They seem to be getting along very well. Brother Roy Snoderly, my wife, and young son, Don, accompanied me on the trip above mentioned. The first Sunday in May, I was with the brethren at Richland; the second Sunday, at Claxton; and the third Sunday, at Lebanon. We have just enjoyed three nights of good preaching by Bro. Prince at Lees Summit, and one night at Lebanon. He is to be there two more nights. It was my first time to hear him deliver a sermon, and I was glad to know that he is even better than I expected. He is a good speaker and delivers his lessons well. We rejoice all the more to have him with us, since he is an able preacher. You will remember he recently came over with us from the cups brethren. I leave tonight for San Antonio to begin a series of meetings, May 23, and continue about ten days. June 8, I am to begin a series of meetings in Temple, Texas, with the faithful brethren, who have just completed a new church building at 819 So. 29th St. We, especially, invite all the faithful brethren in reach to attend and cooperate, not only at Temple, but in all our meetings. From Temple, we head for the camp meeting at Sulphur, Okla., beginning June 27, continuing until July 6. Here we anxiously anticipate the meeting of many of our dearly beloved brethren from many parts of the nation. May we all see the need of working for the peace and unity of the churches, instead of sowing the seeds of discord and contention. "Behold, how good and how pleasant it is for brethren to dwell together in unity."—David.

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. XX

LEBANON, MISSOURI, JULY 1, 1947

No. 7

TRIBULATION

Cleo Rakow

"These things have I spoken unto you, that in me ye might have peace. In the world ye have tribulation; but be of good cheer, I have overcome the world" (Jno. 16:33).

What is "tribulation"? The word is from the Latin, "tribulum," meaning a "flail," hence something which beats down upon us, simply, "severe affliction." In the world we have affliction; something is continually beating down upon us—hatred upon love, bitterness upon the sweet, unbelief on faith, error and falsehood upon truth, etc. But, how heartening and reassuring are the words of Jesus—"Be of good cheer," He cries, "I have overcome the world."

I love the Savior's method of conquest, as presented in the above text. We should not live under circumstances, but over (on top) of them! We should conquer our unholy environment, but never be conquered by it. Sin and death came by the first man Adam, but life and righteousness by Jesus Christ. "Being justified by faith, we have peace with God through our Lord Jesus Christ."

We should glory in the tribulations of this world, knowing that "Tribulation worketh patience, and patience, experience; and experience, hope, and hope maketh not ashamed to bear the name of Christ, because the love of God is shed abroad in our hearts." Therefore, even in tribulation, let us "be of good cheer," for just as Jesus overcame the world, so we, too, can overcome every obstacle, "through Jesus Christ, Who strengtheneth me (us)."

Let us walk out on Lord's day and view the throngs, as they crowd and push along the walks and highways—some hurrying to keep a rendezvous with satan at some place of amusement, possibly; others just milling aimlessly, going nowhere, yet anywhere. As you approach the house of the Lord for the worship, view the pitiful, but faithful, few, who have come to worship God and our Lord Jesus. It is at this point we need to remember the consoling words of Jesus, "Be of good cheer; I have overcome the world." Children of God, take heed unto yourselves, "be of good cheer," lest you are overcome of the world and discouraged to the extent that you will fall by the wayside and be lost forever in the eternal outer darkness. May we be wise enough to profit by the friendly and brotherly admonition, and courageous enough to overcome all petty fault-finding and smarting ridicule. Let us be "strong

in faith, giving glory to God," walking "in the steps of that faith of our father, Abraham," and we shall be able to exclaim with Paul, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38, 39). When do you say, brother, have you allowed any of the above tribulations to separate you from the love of God? Have you allowed any of the above tribulations to keep you away from the house of God on Lord's day? Remember, "For this is the love of God, that we keep His commandments; and His commandments are not grievous" (1 Jno. 5:3). "Be of good cheer, for I have overcome the world"—Jesus.

PRAYER (No. 2)

By Paul O. Nichols

Thus far we have learned through our study of the scriptures, such as Jno. 9:31, Prov. 15:29, 1 Pet. 3:12, 1 Jno. 3:22, that the alien sinner in his condition of degeneracy has no scriptural right to expect God to hear and answer his prayers, but that the prayers of a righteous holy man of God are acceptable—conditionally. These conditions are very plainly set forth on the pages of Holy Writ, viz., (a) with spirit and understanding (1 Cor. 14:15), (b) in faith (Jas. 1:5-7), (c) with a spirit of forgiveness (Mk. 11:25, 26), (d) according to God's will (1 Jno. 5:14, 15), (e) with Christ as mediator (Col. 3:17; Jno. 14:6).

Posture

Posture in prayer is very seldom taught or even discussed for the benefit of honest seekers, and when it is, it is usually by some fanatic who has some extreme position he tries to sustain by the Word, and tries to bind it on the people as the only posture that can be assumed in prayer scripturally. Then there are some who seem to think that the Bible is as silent as the tomb at midnight concerning any kind of posture in prayer. I trust that I am neither of these.

"And when ye stand praying, forgive, . . .", Jesus taught His disciples (Mk. 11:25). So I know that it is perfectly scriptural for one to stand in prayer, but I also know that is not the only posture, nor is it the most humble.

I have no knowledge of a passage of scripture that teaches that sitting when one prayed was ever practiced by the early Christians. However,

I do not teach that it is wrong, for I do think that it is more humble than standing, and standing is acceptable, if it is not done to be seen of men (Matt. 6:5).

The attitude, that requires the greatest humility, which is decent and perfectly in order in congregational capacity, is kneeling. Peter said, ". . . Be clothed in humility: for God resisteth the proud, and giveth grace to the humble" (1 Pet. 5:5). Kneeling in prayer is one way that we can prove that we want to be humble as we strive to do the will of God here in this old world. The Son of God practiced this when He prayed. In Luke 22:41, we find Him kneeling in one of His most trying hours on earth, praying to the Father and sweating as it were great drops of blood.

Stephen, the first martyr of Christianity, closed his triumphant life kneeling in prayer, - praying for those who were killing him (Acts 7:59, 60). ". . . Peter put them all forth, and kneeled down, and prayed: . . ." (Acts 9:40). "And when he (Paul) had thus spoken, he kneeled down, and prayed with them all" (Acts 20:36). And these men did not wait until they had a nice clean hardwood floor beneath them before they fell to their knees to pray. Are we greater than the Son of God??? Are we greater than the "chief of the apostles"?? Greater than Stephen? What about the Apostle Paul, who wrote more of the New Testament than all the other writers combined? Greater than he? All of these holy men of God kneeled when they prayed.

Some seem to think that kneeling is too lowly for such great and fine members of the church as we have today, but I am sure that there are many that have just failed to think very seriously about it, who are honest and sincere, and who show humility in other ways. However, let us never be found guilty offering trivial excuses. One woman told me that she would kneel in prayer, but her "joints popped," and she was afraid that somebody might laugh at her. And one man said that his knees were too tender. Poor tender fellow! We need to "get our knees acquainted with the cold and rocky ground." It is very unlikely that if a member of the church will not kneel in congregational capacity, he will kneel in private.

Where Should One Pray?

Prayer is one of the items of worship to God on the Lord's day (Acts 2:42), but we should not wait until the Lord's day to pray, for private prayer is not only acceptable, it is a duty (Matt. 6:6). Some try to excuse themselves by saying, "I don't know how to pray." Do you think that is acceptable with God? If you can talk to men, you can talk to God in Heaven. If you cannot do it now, you can learn to do it, if you will try. How about it?

It has been said that prayer to the Christian is like air or water to the fleshly part of man. A person will soon die if he cannot get air; and a Christian will soon die, when he fails or ceases to pray. No wonder we have so many weak members of the church, and those who have died spiritually. Lack of prayer! "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting" (1 Tim. 2:8).

For What Should One Pray?

We have a scriptural right, and not only do we have a right, but we are exhorted to pray for all men (1 Tim. 2:1, 2). We are taught to pray for those that have the rule over us, "that we may lead a quiet and peaceable life in all godliness and honesty."

Jesus taught, "Watch and pray that ye enter not into temptation" (Lk. 22:40).

"Is any among you afflicted? let him pray" (Jas. 5:13). By this we see it is scriptural to pray for our infirmities, that God will relieve us—if it is His will.

The Apostle Paul solicited the prayers of the faithful brethren of Thessalonica (1 Thes. 5:25). And certainly if the apostles, who were inspired men of God, needed the prayers of others, we today who are not inspired need the prayers of one another. Do we pray for each other as we should?

In May, 1906, one of the most terrible earthquakes and fires that has ever struck the West Coast, ravaged the city of San Francisco. Some five hundred persons lost their lives, and \$400,000,000 damage was done. Hugh cracks opened in the earth into which fell debris of wrecked buildings and wild, panic stricken men and women, never to be seen again. Others were being burned to death. No doubt many of the inhabitants of that "city of many hills" who seldom or never thought of God, prayed as earnestly and fervently as their stammering fear-filled tongues would let them. Oh, yes, men seem to know by instinct how to pray then. We can understand then why Paul wrote, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

We should live careful, prayerful lives all of our days. Jesus said, "Men ought always to pray, and not to faint" (Lk. 18:1), and Paul said, "Pray without ceasing" (1 Thes. 5:17), which simply means for us to never decide that there is nothing to pray, or become discouraged, but to pray all of our lives.

One of these days we shall have to lie down in the cold arms of death. Man sometimes seems to think that he is self-sufficient, but in the hour of death he is made to realize that the arm of flesh is weak, and he must look to the "Father of mercies, and the God of all comfort." On that day when we must pass on will we be at peace with God, or will our lives have been so void of prayer that when our cheeks begin to fade a prayer from our pallid lips would seem hollow and meaningless? Or will we have been so faithful in praying all the days of our lives, that it will be only natural for us to breathe our last breath in a word of prayer as our soul takes its flight to the great paradise of God?

Death is coming, and eternity is sure. Are you on speaking terms with God?

—849 Wilcox Ave.
Hollywood, 38, Calif.

It takes a lifetime to build up a good reputation; it may be lost in a moment.

THE CUP OF THE LORD (No. 2)

E. H. Miller

In my first article I amassed an array of evidence in favor of the use of one cup in the communion. For the benefit of those who are still not satisfied let us go a little deeper into this subject. In The New Century Dictionary, vol. 1, page 361—"cup . . . the chalice used in the eucharist; . . . also, a cup with its contents; the quantity contained in a cup." The foot notes by Thomas Scott, D.D., in the Holy Bible printed in 1818 reads as follows under 1 Cor. 10:16—"The cup of wine, which was used in the Lord's Supper to represent spiritual blessings—Matt. 26:27—The wine in that cup represented his blood, as shed to make way for the New Covenant; and to ratify it." No comment is needed to show how many cups were used.

Now turn to The Encyclopedia Americana, vol. 6, page 252—Chalice—The ecclesiastical cup in which the consecrated wine is administered—The first of these usually had handles, as they were very large and heavy." They would not have been large and heavy if churches then had used individual cups. Let us read of one of these cups in The Modern Concise Encyclopedia under the word "chalice"—Ecclesiastical cups in which wine is administered—Charlemagne gave a gold chalice weighing 53 lbs. to St. Peter's in Rome." Maybe that was for a congregation of many thousands of members which the cups brethren talk so much about.

But we will now turn to the Greek New Testament with English Notes by J. A. Spencer, A.M., published by Harper & Brothers 1868. Under Mk. 14:23 we read, "At the passover the guests all drank out of the same cup." The Greek word for cup here is "poterion," and we will see what Thayer's Greek-English Lexicon says this word means here. On page 533—"Poterion—a cup, a drinking vessel—Matt. 26:27—Mk. 14:23—Lk. 22:17, 20—1 Cor. 11:25." Thayer says cup in these verses means a drinking vessel. On page 510, "the vessel out of which one drinks, Matt. 26:27, Mk. 14:23." Again he says on page 189, "the thing out of which one drinks, Matt. 26:27, Mk. 14:23, 1 Cor. 11:28." Once more on page 15, "1 Cor. 11:25; Lk. 22:20 in both which the meaning is, This cup containing wine, an emblem of blood, is rendered by the shedding of my blood an emblem of the New Covenant." So he tells us the cup of Matt. 26:27; Mk. 14:23; Lk. 22:20; 1 Cor. 11:25 and 1 Cor. 11:28 is a "vessel containing wine," the wine being an emblem of Christ's blood, and the vessel out of which they drank an emblem of the New Covenant.

Smith's Bible Dictionary by William Smith, D.C., LL.D., in which so many people trust for definitions of Bible words, in the complete unabridged edition which consists of three volumes with a total of 4,156 pages, says under Passover—"There is no mention of wine in connection with the Passover in the Pentateuch; but the Mishnah strictly enjoins that there should never be less than four cups of it provided at the paschal meal even of the poorest Israelite (Pes. 10:1). The cups were handed round in succession at specified intervals in the meal. Two of them appear to be

distinctly mentioned in Lk. 22:17, 20. The cup of blessing (1 Cor. 10:16) was probably the latter one of these and is generally conceded to have been the third of the series." So you can see that the cup of blessing (1 Cor. 10:16) was a cup of wine. But someone may ask if they didn't use four cups in the Passover. Yes, but Christ used only one of them in the Lord's Supper, the cup of blessing, the third cup of wine from which all drank at the Passover. All drank from each of the four cups in the passover and they all drank from the one cup of blessing in the Lord's Supper. In vol. 2, page 139-140, Smith says concerning the observance of the passover—"The head of the household, or celebrant, began by a form of blessing for the day and for the wine, pronounced over a cup, (not over a bottle—EHM) of which he and the others drank." Note, they all drank of that cup. Now continue—"The table was then set out with the paschal lamb, unleavened bread, bitter herbs, and the dish known as charoseth. . . . The celebrant first, and then the others, dipped a portion of the bitter herbs into the charoseth and ate them. The dishes were then removed, and a cup of wine again brought— and the cup was passed round and drunk. Note, this was a "cup of wine" and they drank the cup. . . . After this they ate the flesh of the paschal lamb, with bread, etc., as they liked; and after another blessing, a third cup, known especially as the 'cup of blessing,' was handed round. This was succeeded by a fourth cup." All drank of each cup at the passover, and the third cup of which they all drank was called "the cup of blessing." That cup was the only one used in the Lord's Supper.

The Bible Dictionary by William W. Rand, 1859, says it was "a cup of unfermented wine." So while here we might add, for the benefit of those contending for strong fermented wine, that the Bible does not teach us to use strong wine in the Lord's Supper. Yet, I have before me an article by W. F. Jones in the Footprints of Time of October 1941 in which he contends for strong wine. He says, "They had the prescribed drink, the strong wine, the fruit of the vine, the unleavened drink used in all O. T. feasts, sacrifices, and the passover, and by the Lord on his Table on the night he was betrayed. . . . So we cannot have unfermented grape juice in the holy communion. . . . The Jews—our type—were forbidden to have leaven in their houses during the feast which typified our passover, Ex. 12." (Emphasis mine.—EHM). Notice how he contradicts himself. He first said they had the fruit of the vine, the unleavened drink used by the Lord on His table on the night he was betrayed. . . . so we cannot have unfermented grape juice. ??? Then we cannot have what Christ used?? He must not know that unleavened means unfermented and unfermented means unleavened. We will let Webster's Dictionary tell him. Unfermented—"not fermented; . . . not leavened." Ferment—"leaven." Thayer's Greek-English Lexicon of the N. T. defines it thus—"to leaven; to mix leaven with dough so as to make it ferment." Young's Analytical Concordance, page 596, gives us this definition of the Greek word for leaven—"anything leavened or (Continued on page 9)

Old Paths Advocate

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BOOKS

Building A Christian Home.—I have received many compliments on this tract, all of which I appreciate. A few have criticized, and I appreciate that, too. We have mailed out hundreds of them and still have plenty for those who want them. They are free for the postage and you should order them direct from me.

—Homer A. Gay, Rte. 2, Lebanon, Mo.

"Old Path Melodies"—This is the name of our 1947 song book, 192 pages of both old and new gospel songs, suitable for all services of the church. We believe this will be the best book we have put out. It contains a number of new songs by the preachers, song leaders, and faithful brethren. You will want to sing them; but it contains the cream of the songs put out by the Stamps Quartet Music Co., also some very fine songs by other companies.

We have reasons to hope that this book will be off the press by the time you read this, but it is not certain. We know you all are anxious for it, and so are we.

As to the price, the price of paper and other materials have advanced rapidly the past six months, which has caused the printers to have to raise the price on us over \$4.00 per hundred copies, but we are promised a better grade of paper and better covers. So, we shall be compelled to pass a good portion of the cost on to our customers, which will make the price as follows: 40c per copy; \$4.00 per dozen; \$16.00 for 50; and \$30.00 per 100; postage prepaid by us. Send all orders to Old Paths Advocate, Route 2, Lebanon, Missouri.

TIMELY SUGGESTIONS

Concerning old Preachers: For several years I have intended to write some on this subject, but other things have hindered. I notice in the Firm Foundation, of March 18, 1947, from the pen of Bro. Ralph Godfrey, that the Sunday school brethren of the Church of Christ have turned the old Gunter Bible College, Gunter, Texas, into a home for the aged, both men and women, with "special emphasis placed on old preachers and their wives." I spent some of my boyhood days at the old Gunter Bible College, days of fond remembrance, and I have always made it a rule

never to oppose anything unless I can offer something better and I believe it is a good rule.

Through all the years that I have been in the church it has been the custom for the churches to use the preachers all of their useful lives, that is as long as they are able to endure the hardships of the preachers life—and that usually at a big sacrifice on the part of the preacher and his family. Then, when the preacher is old and his health is broken, he is turned out on the mercies of the world while younger men take his place with the evangelizing. I am sure that it is with love for the old folk, and especially these old preachers that these brethren are establishing this home to care for them. To which, as I said, I have no objections until we can offer something better, but I have wondered if this would not be better: When preachers begin to get old, and not able to put into the work of evangelizing the work that they once could, instead of just keeping them going and going until they are completely broken down and then discard them, why not, if they have the other qualifications of an elder, appoint him as one of the elders of a congregation and let him "Labour in word and doctrine"? (1 Tim. 5: 17). Most every congregation among us of any size is able to support such a work, and a preacher who has had years of experience in meeting and working with people, if given a living could work a town and community and build up a congregation and fortify it against errors from day to day. If this said preacher does not have the qualifications of an elder, of course he should not serve in such a capacity but he could work as a servant of the church, and thus with the knowledge and experience and stability of the aged; and the zeal and courage of the young blended together the congregations would harvest.

Suggestion: Read this again; talk about it; think about it and then talk about it again. What shall we do with the old preachers? Shall they go to the Old Folks Home? Will they have to live with some of their children (maybe out of reach of a loyal congregation)? (Remember, the most of them are very poor because the churches have used their useful days and have not paid them as they should have been paid). Shall they get the Old Age Pension and skimp along as best they can? Or, shall we make their last days upon earth their most useful?

—Homer A. Gay.

P. S. I am neither old nor needing a job. H. G.

"HOW OLD AM I?"

"I am young enough to have joys and sorrows, deep longings and high dreams, and many, many problems, and old enough to know there is a cause for every joy, a cure for every sorrow, a solution to every problem, and a fulfillment for every aspiration.

"I am young enough to desire success, and old enough to know that it can never be attained at the cost of health or character.

"I am young enough to want money, and old enough to know that true wealth consists not in the abundance of things one possesses.

"I am young enough to covet fame, and old enough to know that better than fame is the joy

OUR HELPERS

Below are the names of our friends who have sent us one or more subscriptions from May 20 to June 20 and the number of subs. received by us. Please check the list for possible mistakes and report the same to us at once. We thank you all for your interest in the paper and the cause. Will you please continue to mention the merits of the paper to others and send us a nice list every month? Here they are:

Homer L. King—16; Warren T. King—15; L. C. Dent—10; Mrs. L. N. Byford—10; Mrs. W. E. Stroud—4; Illa Newman—4; Lynwood Smith—4; Arthur E. Wade—3; Tom E. Smith—3; Earl Carter—2; Mrs. Artie Etheridge—2; Mrs. L. H. Skaggs—2; Mrs. J. H. Broughton—2; Ray Asplin—1; Glen Gadberry—1; Clovis T. Cook—1; Joseph McDonnell—1; Mrs. Lila Phillips—1; Mrs. Earl Joy—1; J. T. Broseh—1; Homer A. Gay—1; D. B. McCord—1; D. H. Garrison—1; W. H. Blackburn—1; Janie Carter Bever—1; Bill Van Stavern—1; Walter Stewart—1; B. E. Wilson—1; Wm. Tracy Moore—1; Total—93.

ACKNOWLEDGMENT

I wish to acknowledge receipt of the following contributions to help us pay for our new church building in Temple, Texas:

Brother Ervin Waters—\$25.00; Bro. James R. Stewart—\$25.00; Church of Christ (So. 4th St.), Waco, Texas—\$50.00; Church of Christ; New Salem, Miss. — \$75.00; Church of Christ, Sanger, Calif.—\$25.00; Sister Poteet, Healdton, Okla. — \$10.00; Bro. Guy Berry, Monticello, Ark.—\$5.00; Total—\$215.00.

For all the above contributions we are very grateful, and we pray the Lord will bless the donors.

Below, I am making a brief statement of our financial standing on the cost of the house:

The total cost of the church building was \$3800.00. The amount donated by the Temple church was \$2785.00. This plus the donations received above makes a total of \$3000.00, and this from the \$3800.00, leaves \$800.00, the amount we still owe on the building. All contributions are gratefully received.

—L. H. Skaggs,
818 So. 27th, Temple, Tex.

HELP RECEIVED

In Spite of the cancellation of the plea for help to buy medicine for Sister Kitson's daughter, as a result of the state's decision to furnish the medicine without cost, the following contributions were received by Bro. Kitson, of Mozier, Ill.:

Fresno, Calif., Church, by Shelby Buchannan—\$50.00; Siskiyou St. Church, Los Angeles, by Carl N. Nichols—\$50.00; Austin, Texas, Church, by C. W. Jernigan — \$32.00; Montebello, Calif., Church, by J. H. Sharp—\$25.00; Stockton, Calif., Church, by Roy King—\$15.00; A Bro. McGuire, Fresno, Calif.—\$5.00; Bro. H. E. Thompson, Los Angeles, Calif. — \$10.00; Sister Elean Mynes, Huntington, W. Va., — \$10.00; Sister M. Nace, Dwight, Kans.—\$4.00; Sister R. R. Kramer, Flemington, Pa.—\$4.00; Sister Gerheart, Los An-

of spending oneself in self-forgetful, loving service.

"I am young enough to enjoy a good time, and old enough to know that one cannot have a good time if pleasure-seeking is put first in life.

"I am young enough to be intensely enthusiastic about people and things, and old enough not to let any enthusiasm run away with me.

"I am young enough to love to play, and old enough to have learned that the most fun is having a hard task and seeing it bravely through.

"I am young enough to want to be beautiful, and old enough to know that true beauty is from within.

"I am young enough to seek far and wide for Truth, and old enough to know that I most often find it in being faithful to the task in hand.

"I am young enough to make many mistakes, and old enough to learn the lesson, forget the experience, and pass on to better things.

"I am young enough to dread sorrow, pain and misfortune, and old enough to be grateful for their chastening, mellowing influence.

"I am young enough to yearn for happiness, and old enough to know that it tarries longest with us when we seek it least.

"I am young enough to crave true friends, and old enough to appreciate them when I find them.

"I am young enough to believe in the goodness of the human heart, and old enough to keep that faith regardless of some disillusionments.

"I am young enough to know love, and old enough to realize it is the most priceless possession in life.

"I am young enough to have simple faith in God, in His Goodness, in His loving care over me, in His wise and beautiful plan for my life, and old enough to value this faith as the thing that gives life purpose and makes it well worth living."

Selected by Mrs. James R. Stewart.

DEPARTED

Hooven — Noah M. Hooven was born June 8, 1884, Indian Springs, Tenn.; departed this life at his home, Ardmore, Okla., April 30, 1947, being 62 years of age.

Brother Hooven is survived by his wife, Sister Ethel Hooven; two daughters, Mrs. E. A. Thompson, San Pedro, Calif., and Mrs. E. E. Reynolds, Oklahoma City; three sons, E. C. of Oxnard, Calif., Joe and Max, of Ardmore; also four grand children. He came to Okla. in 1902.

Brother Hooven was a faithful member of the Church of Christ at Ardmore, Okla., and his passing will be a great loss to that church, his home, and his community. The writer, assisted by Bro. Lynwood Smith, conducted the funeral. A large concourse of friends were present to pay their last respects to a good man who had fulfilled his obligations to his fellowman and to his God as best he could, is my honest opinion.

To Sister Hooven and the children, I would say, "Sorrow not even as others who have no hope" (1 Thes. 4:13-18). There was a beautiful floral offering and a very impressive song service by the members of the Ardmore and the Healdton churches.

—Tom E. Smith.

geles, Calif.—\$10.00; Mr. and Mrs. Brooks, Joliet, Ill.—\$10.00; Mr. and Mrs. Harold Gierich, Joliet, Ill.—\$2.00; Sister Berdella Zumwalt, Oakland, Calif.—\$5.00.

We want to thank the above good brethren and sisters for their liberal contributions, also Brethren Wade and King for their trouble.

—Ralph Kitson and family,
Mozier, Ill.

WHEREIN YE STAND

C. Nelson Nichols

"Wherein ye stand" are the words used by the Apostle Paul concerning the gospel he had preached unto the Corinthians. He had preached it, and they (the Christians) had received it, and now they were standing therein. The gospel that Paul had preached unto them was Christ and Him crucified (1 Cor. 15:3-4). Christ (and His gospel) is the best place for us to stand, for He is a sure and safe foundation (Isa. 28:16; Matt. 7:27; 1 Cor. 3:11). In order to stand upon that sure foundation we must strive to gain knowledge of it; study the questions that may arise therein; be sure of that which we are told to have in our hearts; study the power of God. Let us study and see wherein we stand on these subjects.

Knowledge

The Apostle Peter taught Christians to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Pet. 3:5). Thus, it behooves every child of God to study all that God has said or done to his followers and to know the basis of his hope. Paul said, "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). We are told to study to show ourselves approved unto God and not to men as many try to do. We are told to study—the scripture didn't in so many words say what to study but it implied that it was the word of God because it went on and said, "a workman that needeth not to be ashamed, rightly dividing the word of truth." We may study higher mathematics, history, chemistry and physical sciences, and agriculture all our lives, but none of these will teach us to rightly divide the word of truth, nor will it tell us wherein we stand, concerning the salvation of our souls.

If we study as Paul admonishes us to do, it naturally follows, that we would know the things which would enable us to give the reason or reasons for the hope that lies within us. If we study daily we can gain a fuller knowledge of the gospel wherein we stand.

The Jews knew so little of their own law and how it read, that they did not recognize Christ or their own scriptures which He quoted. He told them, "search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). The Jews were so ignorant of what their scriptures taught, that they thought they would receive all blessings including eternal life. Had they known their scriptures they would have recognized Christ Jesus as the spiritual king and the only giver of eternal life.

"Moreover, brethren, I declare unto you the gospel which I have preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved if ye keep in memory what I have preached unto you, unless ye have believed in vain" (1 Cor. 15:1-2). If the Apostle Paul had not preached the gospel to them, or had they not received it, when he did preach it, they would not have had anything to stand on or on which to base their hope. (They would have had no hope).

We must grow in knowledge. The only way to gain knowledge is to seek it in study. Then, we must pray for wisdom and always remain humble as Christ taught. With knowledge we have a good foundation (Christ) and we know wherein we stand.

Questions

Questions often arise in any organization which has several different types and personalities among its members. The church is not an exception to that handicap. Questions which do arise must be dealt with, and in religion the Bible should be the only source of knowledge. God gave the scriptures that we might be "thoroughly furnished unto every good work" (2 Tim. 3:17). The knowledge which we have already discussed is a great help when questions do arise. How should we face questions?

First we should decide if it is a Bible question, or a question to gender strife. If it is a Bible question, we should see if it has anything to do with the worship, or our salvation. (The worship should never be tampered with. We should abide by the words and examples that Christ gave. On any Bible questions we should study all of God's dealings with the subject in all of the scriptures and under what circumstances he gave his laws and rules. We must remember that there are no scriptures in the Bible that are put there to be stumbling blocks for men. Only our lack of knowledge and wisdom makes a subject questionable. So many preachers, while dealing with questions, have asserted that the old scriptures teach this or Moses taught that and that it didn't mean anything or that God didn't back it up. We should never make such assertions. These are made when one does not have enough knowledge to give a definite and scriptural answer to a question. Opinions and prejudices are hindrances to Christian growth and knowledge of the truth. They tend to raise questions and strife that otherwise would not bother us.

Many men have gone to the Bible to prove their opinions. Often this may prove fatal to a man's soul. We should make our opinions fit the Bible rather than try to make the Bible fit our opinions. It is taught that we should "Go to the church of your choice." It would be much better if we went to church of God's choice, that is, the one that Christ built. Before taking a stand on a question, see what the Lord has to say about the matter.

Paul told Timothy, "foolish and unlearned questions avoid, knowing that they do gender strifes" (2 Tim. 2:23). Remember God in all matters and pray to Him continually for guidance.

In our hearts.
In Christianity it is necessary for men to serve wholeheartedly. "Blessed are they that keep his

testimonies, and that seek Him with the whole heart" (Psa. 119:2). "No man that warreth entangleth himself with the affairs of this life" (2 Tit. 2:4). The heart is the center of our lives and our thinking, therefore, "keep thy heart with all diligence; for out of it are the issues of life" (Pro. 4:23).

If our hearts are on Christ and His teachings always, we are and always will be too busy to conceive evil. Before evil is borne it first must be conceived. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. . . All these things come from within, and defile the man" (Mark 7:21-23). The heart is the fountainhead of all evil. . . the heart is also the fountainhead of all righteousness. No man inherits evil or righteousness. None of those things aforementioned are hereditary but each is conceived in the hearts of individuals. Any man who tries, can banish these things from his heart and God will not allow us to be tempted beyond that which we can stand (1 Cor. 10:13).

Often we hear the phrase "heartfelt" religion. This term is not scriptural but the thought is. If a man has Christianity in his heart, so is he, "for as he thinketh in his heart, so is he" (Prov. 23:7). We must examine our hearts and take heed wherein we stand.

Power of God.

How do we as Christians stand in relation to the power of God? How do sinners stand in relation to the power of God?

The same God that spoke the earth, the sun, and the moon, and the heavens, into existence, gave the laws of the dispensations and gave Christ all power to execute or enforce the last Testament. The same God that created man and gave him a soul has the power to make that soul live eternally. His power has not diminished in the least. The power of his Son has not diminished in the least. (Heb. 13:8; Matt. 28:18).

There are many scriptures that tell us of the power of God. Here are a few witnesses: (Job 26:12) "He divideth the sea with His power." (Psa. 62:11) "God hath spoken once; Twice have I heard this; that power belongeth to God." (Psa. 65:6) "Which by his strength setteth fast the mountains; being girded with power." (Luke 1:37) "For with God nothing shall be impossible."

Christ, whose power was of God, made a law by which righteous men may be distinguished from sinners. This law is to judge all of mankind when time is no more (2 Thess. 1:8; Rev. 20:12). Those found righteous in the sight of God will be taken to heaven—God's dwelling place (Matt. 25:31-40). Those found unrighteous in the sight of God shall be taken down to eternal death (Matt. 25:41-46; Matt. 16:27; Rev. 22:12).

When we are trying to live a righteous life, God has the power to guide us, protect us, and in the end save us if we are found faithful (2 Pet. 2:9). God is a just God. If we want guidance and instruction all we have to do is seek it, study, do His will, and pray to Him. He will lead us through by His Son Jesus Christ.

The conclusion of the whole matter is this:

We must study and gain knowledge, and we must study scripturally, Bible questions, so that we will know wherein we stand. We must keep our hearts pure and righteous, and we must fear God and keep His commandments in order to stand within God's protection and promises.

Friends and Brethren, let us take heed wherein we stand.

ADDRESS ON WAR (No. 3)

A. Campbell

Have we a right as Christian men, to volunteer, or enlist, or, if drafted, to fight against England? Ought our motto to be 'Our country, right or wrong'? Or has our Government a right to compel us to take up arms?"

This form of the question makes it important that we should have as clear and definite conceptions of the word "right" as of any other word in the question before us. We must, then, have a little more definition. For the doctrine of right and wrong, so frequently spoken of by elementary political writers, I cannot say that I entertain a very high regard. Men without religious faith, being without an infallible guide, are peculiarly fond of abstraction. Led by imagination more than by reason, authority, or experience, they pride themselves in striking out for themselves and others a new path, rather than to walk in the old and long-frequented ways. They have a theory of man in society with political rights, and of man out of society with natural rights; but as they cannot agree as to the word "natural" prefixed to "right"—whether nature be a divinity or the cause of things—I will not now debate with them the question of natural rights, but will take the surer and well-established ground of a divine warrant, or a right founded on a divine annunciation.

Much, in all cases of any importance, depends on beginning right; and in a question upon right itself, everything depends upon that ultimate tribunal to which we make our appeal. In all questions involving the moral destinies of the world, we require more than hypothetical or abstract reasoning from principles merely assumed or conceded. We need demonstration, or, what in this case of moral reasoning is the only substitute for it, oracular authority. All questions on morals and religion, all questions on the origin, relations, obligations, and destiny of man, can be satisfactorily decided only by an appeal to an infallible standard. I need not say that we all, I mean the civilized world, the great, the wise, the good of human kind, concede to the Bible this oracular authority; and therefore, constitute it the ultimate reason and authority for each and every question of this sort. What then, says the Bible on the subject of war?

It certainly commended and authorized war among the Jews. God had given to man, ever since the flood, the right of taking away the life of man for one specified cause: Hence murderers, ever since the flood, were put to death by express divine authority. "He that sheds man's blood, by man shall his blood be shed." He gave authority only, however, to one family or nation, whose God

and King he assumed to be. As soon as that family was developed into a nation, He placed it under His own special direction and authority. Its government has been properly called by Josephus, a distinguished Jew, a theocracy. It was not a republican, an aristocratical, or Monarchical, but a theocratical government, and that, indeed, of the most absolute character, for certain high ends and purposes in the destinies of mankind—temporal, spiritual, and eternal. God was, therefore, in person the king, lawgiver, and judge of the Jewish nation.

It was not simply for desiring a king that God was at one time displeased with them. It was for asking a king like those of other nations, and thereby refusing God Himself and God alone as their king. Still, He never made their kings any more than viceroys. He, for many centuries, down to the end of Old Testament history, held in His own hand the sovereign of the nation. Hence the kings ruled for him, and the high priest, or some special prophet, was the Lord's mouth to them. Their kings were, therefore, unlike other kings. They truly, and only they, of all the kings on earth, were "the Lord's anointed." The Jewish kingdom was emphatically a typical institution, prospective of a kingdom not of this world, to be instituted in future times and to be placed under the special government of His only Son and Heir. Hence it came to pass that the enemies of Israel became typical of the enemies of Jesus Christ; and hence the temporal judgments inflicted on them were but shadows through which to set forth the spiritual and eternal judgments to be inflicted on the enemies of the Messiah's reign and kingdom. Whether, therefore, the enemies of the Jews fell in battle, or by any of the angels of death, it was God that slew them. Hence their kings and God's angels were but mere sheriffs, executing, as it were, the mandates of high heaven.

It is, however, important to reiterate that God gave to Noah, and through him to all his sons and successors in government, a right to take away, in civil justice, the life of a murderer. As the world of the ungodly, antecedent to the Deluge, during the first 500 years of Noah's life, was given to violence and outrage against each other, it became expedient to prevent the same violence and bloodshed after the flood; and for this purpose God gave to man, or the human race in Noah's family, the right to exact blood for blood from him who had deliberately and maliciously taken away the life of his fellow. Had not this been first ordained, no war, without a special divine commission, could have been sanctioned as lawful and right even under the Old Testament institution. Hence we may say that wars were first allowed by God against those who had first waged war against their fellows, and consequently, as viewed by God himself, they were murderers. The first and second wars reported in the annals of the world were begun by the enemies of God and His people, and hence the reprisals made by Abraham and Moses are distinctly stated to have been occasioned by the enemies of God and His people.

But what is most important here and apposite to the occasion is that these wars waged by God's

people in their typical character were waged under and in pursuance of a special divine commission. They were, therefore, right. For a divine precept authorizing anything to be done makes it right absolutely and forever. The Judge of all the earth can do only that, or command that to be done, which is right.

Let those, then, who now plead a *jus divinum*, a special divine warrant or right for carrying on war by the authority of the Lord Jesus Christ, produce a warrant from the present Monarch of the universe. What the God of Abraham did by Abraham, by Jacob, or by any of his sons, as the moral Governor of the world, before He gave up the scepter and the crown to His Son Jesus Christ, is of no binding authority now. This is a point of much more importance that we can at present develop and one which has been, so far as known to me, wholly slurred over in this great investigation. The very basis of the Christian religion is that Jesus Christ is now the Lord and King of both earth and heaven, and that His Father and our God no longer assumes to be either the lawgiver, judge, or king of the world. It is positively declared by Him that all legislative, judiciary, and executive power is now committed into the hands of One who is both our kinsman and God's only begotten Son. Two grand declarations that ought to revolutionize our whole views of civil government as respects its ultimate authority, and change some of our forms of legal justice, are wholly overlooked so far as they are of any practical value and importance. The first was announced by the Messiah immediately before His ascension into heaven; the other was publicly propounded by an embassy from heaven immediately after His ascension. The former declares that "all authority" (*exousia*), all legislative, judiciary, and regal authority in heaven and earth is given to Jesus Christ; the other affirms that God has made Jesus, Lord and Christ, or appointed Him sovereign of the universe. Kings of the earth and courts of high judicature are all under Him, but they do not really acknowledge it; few of them, perhaps, know or believe the fact that Jesus Christ has been on the throne of the universe for more than 1,800 years. Hence, the courts of England and America, the two most enlightened nations in the world, are yet deistical in form, rather than Christian. In every place where they have the phrase, "In the name of God," they ought to have, "In the name of the Lord." This is the gist of the whole controversy between the friends and the enemies of war, on the part of the subjects of Christ's kingdom. The coronation of Jesus Christ in heaven as Lord of all, His investiture with all authority in heaven and earth, legislative, judiciary, and executive, is the announcement, on the belief and public acknowledgement of which the first Christian church was founded in Jerusalem, where the throne of David was; in the month of June, 1,814 years ago, A. D. 34.

God the Father, in *propria persona*, now neither judges nor punishes any person or nation, but has committed all judgment to His Son, now constituted head of the universe and judge of the living and the dead. This simplifies the question and levels it to the judgment of all. It is this: Has the author and founder of the Christian religion

enacted war or has He made it lawful and right for the subjects of His government to go to war against any nation, or for any national object, at the bidding of the present existent political authorities of any nation in Christendom?

The question is not Whether, under the new administration of the universe, Christian communities have a right to wage war, in its common technical sense, against other communities—as the house of Judah against the house of Israel, both of the same religion, language, and blood. This is already, by almost universal consent, decided in the negative, probably only once society of professed Christians excepted. But the question is, May a Christian community, or the members of it, in their individual capacities, take up arms at all, whether aggressively or defensively, in any national conflict? We might, as before alleged, dispense with the words "aggressive" and "defensive"; for a mere grammatical, logical, or legal quibble will make any war either aggressive or defensive, just as the whim, caprice, or interest of an individual pleases. Napoleon, on his deathbed, declared that he had never engaged, during his whole career, in an aggressive war—that all his wars were defensive. Yet all Europe regarded him as the most aggressive warrior of any age.

(continued)

"COME OVER AND HELP US"

(Acts 16:9)

In the latter part of 1945, Bro. Ralph Kitson of Mozier, Ill., wrote to Bro. Homer A. Gay and asked him to come over into Illinois and help them. A little band of Christians had been struggling along in that part for years—trying to cling to the truth, and to get always closer to the Bible. The Sunday school and cups preachers had done all of their preaching, which had kept them torn up about all the time.

Bro. Gay, not being able to go to their rescue, Bro. Homer L. King went over and held them a meeting in the Spring of 1946. He found a nice little congregation of godly people who wanted to worship God in the Bible way, and who were hungry for the truths of the gospel. Bro. Gay went over there and spent the month of February in that part and found them growing in faith, zeal and courage. Bro. Gay also preached at two other congregations in that part who seemed to be hungering for the true way of worship. Some were baptized and some restored in each of these meetings. Large crowds attended in spite of bad weather. In April of this year, I visited the congregation at Mozier and found that they were solidly fixed on the Rock, and that Brethren King and Gay had taught them against all innovations, and had encouraged them to greater work for the true cause. They are a happy band of Christians, willing to sacrifice for the cause, glad to have preachers with them who will "earnestly contend for the faith."

There are a number of other congregations in that part who are wanting to learn the truth but most of them are dominated by the S. S. and cups preachers. There seems to be an open field in that part for the pure gospel, and Brethren King

and Gay have promised to go this fall and spend six weeks or longer preaching the gospel to all and trying to line up a number of congregations, who are already very near the truth. They expect to encounter some opposition from the digressive preachers, who have done the preaching in there for several years. But the brotherhood knows that Brethren Gay and King can take care of any opposition that comes up and we thank God for God-fearing men like them who are willing to make a sacrifice to help others learn the truth.

When Paul was called into Macedonia (Acts 16:9), he endeavored to go, and did go; and established a congregation at Philippi in A. D. 53. In A. D. 60 he wrote to the church at Corinth how that the church in Philippi had supported him, while he preached the gospel to others (2 Cor. 8:1-8, Phil. 1:5, 2:25-30). We notice that in 2 Cor. 8:8, Paul says "I speak not by commandment but by occasion of the forwardness of others, and to prove the sincerity of your love." Thus he commands them in verse seven to abound in this distribution (Rom. 12:13), and use their giving as a gauge to prove their love. I see no better way for congregations to prove the sincerity of their love for the cause of Christ and for Bro. Gay and Bro. King, than to have some fellowship in this work in Illinois, thus having "fruit that may abound to your account" (Phil. 4:17). The brethren at Mozier will do all they can to support this work, but they are poor. This is a worthy field, and we will have some strong and faithful congregations in that part some day with your assistance.

Brethren, think about this. Take it up with the congregation, and then send a liberal contribution to the work. Send to either one of these preachers or to Ralph Kitson, Mozier, Illinois. Let us see to it that these two brethren are adequately supported in this great work.

—Arthur E. Wade, Lebanon, Mo.

THE CUP OF THE LORD (No. 2)

(Continued from page three)

fermented." Since the children of Israel could not use or have leaven during the passover but had to use things unleavened or unfermented, they used unfermented wine as that Bible Dictionary said. Read Matt. 26:29 in Goodspeed's Translation, "I shall drink the new wine with you in my Father's Kingdom." What is new wine? Isa. 65:8, "Thus saith the Lord, as the new wine is found in the cluster." That would be unfermented grape juice.

The foot note of the New Testament translated by Ferrar Fenton, M.R.A.S., M.C.A.A., under Matt. 26:27-29—"It should be noted that no unfermented wine might be used by the Hebrews during the passover week." Fenton also says in his book on The Bible and Wine—"Philip Sidorsky, a Christian Jew, told Mrs. Hamilton that at the passover supper the Jews squeezed the juice from a bunch of grapes into the chalice." The Ferrar Fenton translation of 1 Cor. 5:6-8 reads, "Do you not know that a little ferment ferments the whole mass? Clean out the old ferment, so that you may be a sweet mass, and thus you will be unfermented, for Christ, our passover,

was sacrificed for us, so that we may keep a festival, not with an old ferment, neither in a ferment of feast and wickedness, but on the contrary with unfermented purity and truth." Leaven and ferment is the same, and unleavened and unfermented is the same, and are used interchangeably. W. F. Jones further writes in his article, "For even Christ our passover is sacrificed for us (1 Cor. 5:7). Hence, in verse 8, gospel people are enjoined to keep the communion table unleavened." And that means unfermented as just shown. Therefore he should give up his contention for strong fermented wine or change his argument. (To be continued).

1003 Truitt Ave.
LaGrange, Georgia

From the Fields

James D. Corson, Mahaffey, Pa., June 6.—Recently, I held a meeting at Flemington, with two baptized. I am now in a meeting at Pleasant Gap, in a strange community, near State College. Bro. Floyd Ross is assisting. Pray for us.

J. T. Broseh, Dublin, Texas, May 25.—The church at Ramsey is doing fine. It received a very good and needed lesson on the "Millennium" by Bro. E. O. Evitt, May 18. Find five dollars for my subscription to OPA. We enjoyed our short visit with Bro. King at Waco in March. We plan to see many brethren July 4.

James W. Russell, Fresno, Calif., June 7.—Brethren Chester King and Paul Nichols and I are to begin a mission effort in San Louis Obispo, Calif., June 15, with a 15 minutes daily radio broadcast. We plan to feature the merits of the OPA on the air, and would like to have sample copies to hand out.

L. H. Skaggs, 818 So. 27th. St., Temple, Texas, June 20.—Brother Homer L. King is with us in a meeting, of two weeks duration, and is to close next Sunday. We are being edified by the preaching, and we appreciate the cooperation of brethren, from Waco (So. 4th St.), White Hall, Eldorado, Jones Hill, McGregor, and Austin (Taylor and Waller), also Bro. Bert Joiner and family, from San Antonio. Attendance is good, generally. Pray for us.

G. A. Canfield (colored), Star Route, Box 78, Marion, La., June 15.—I am to go to Malone, Ala., to hold a mission meeting, where there is just one member, and he is poor in this world's goods. He says he will do all he can to support the meeting. I have received a little help to do some preaching to my people, and if others would like to help, it will be appreciated. I plan to go if I have to bear my own expenses.

L. H. Frizzell, 707 1st. Ave., Chula Vista, Calif., May 27.—We are all well and doing fine here. The church has purchased a building at 1806 Ave. D, National City, about four miles from here. Pray for us.

Bert Joiner, 1036 Rigsby Ave., San Antonio, Texas, June 20.—We, just recently, closed a ten days meeting at the Catalina and Viendo Sts. church, with Brother King doing the preaching. He gave us splendid sermons, and although there were no visible results, we believe much good was accomplished in promoting Christian unity and fellowship among brethren. The attendance was fair. When in San Antonio, we extend a welcome to all faithful brethren to meet with us. You will find the worship in harmony with the Bible way. We ask the prayers of all the faithful brethren.

E. H. Miller, 1003 Truitt Ave., La Grange, Ga., June 16.—Our new tent has arrived, and we began a meeting in it last Lord's day, with good attendance. The tent is 20 by 40, and we have the meeting about 8 miles from town, where several of our members live. Bro. Gillis Prince preached for us the first Lord's day in June, baptizing one. He is now in a meeting at Early Town, Ala. I think the article by Bro. Waters in the June issue of the OPA, on "Should Christians Marry Unbelievers?" was fine. I would add: "If you marry a child of the devil you will have trouble with your father-in-law."

Wm. Tracy Moore, 248 Columbia St., Delta, Colorado, June 16.—Our meeting closed here June 8, with Brother Chester King doing the preaching. Three were baptized by him last Lord's day (8th), and three more were baptized the next Lord's day (15th), making us six new members, for which we are very thankful. Brother Chester is a fine young man and a wonderful preacher of the gospel, we think. We want to begin our new church building here this summer as materials are becoming plentiful now. May the Lord bless you, Bro. King, and all your righteous efforts.

Arthur E. Wade, 407 Taylor, Lebanon, Mo., June 13.—I just closed a good meeting at Sweetwater, Mo., with one baptized, good crowds and interest. I established this church last Nov. I go next to Nickle Hill School house, Camden Co., Mo., for a mission meeting. After this to Sulphur, Okla., for the July 4-meeting. I enjoyed working with Bro. Gay last month. He is a co-laborer in the vineyard. I am looking forward to meeting many brethren at Sulphur and enjoying a good feast. I am sending subs. to the OPA, and I hope others will do likewise. I now see the need of the paper.

Elmer Meeker, Moberly, Mo., May 21.—I am sending one dollar for my subscription to the paper. We like to hear from the brethren who are holding up the banner of Christ, high in other fields. We still hold open house to all the faithful brothers and sisters, who can come and worship with us at 736 Vincie, Moberly, Mo. Pray for us that we may continue in the good work, and receive our eternal reward.

Jesse E. James, 2122 Santa Monica, San Antonio, Tex., May 4.—We have been having very enjoyable services since our meeting on Gulf St. It seems that it put new life into all the members. We have visitors almost every Lord's day, and we feel that some of them will be looking for a faithful congregation sometime and will stay with us. We were made to rejoice recently, when a young man was baptized into Christ. He is already taking part in reading and commenting on the lesson.

Gayland Osburn, Gen. Del., Glendale 5, Calif., June 13.—May 9-25, I conducted a mission meeting at Wiannsboro, La., which resulted in one baptism and three confessions of faults, and true worship was established. I was certainly glad to have Ervin Waters, Lynwood Smith, and Carlos Smith visit one night of the meeting. Since the meeting, I have been with the congregation there every Lord's Day. May 28 and June 4, I was at Cheniere, La., and I preached at the Burrough church, near Columbia, La., June 1. I am now in a mission meeting, near Wisner, La., which began June 6, and there has been one baptism to date.

Clarence Kessinger, Rte. 3, Ada, Okla., June 14.—I conducted a meeting at Graham, with one confession and good crowds throughout. The church seemed strengthened much. The churches at Healdton and Ardmore assisted, also the Bit Shop. We were glad to have preaching brethren, Tom Smith, Lynwood Smith, Ray Kessinger, and Billy Jack Ivey in attendance. Billy Jack gave us a good sermon, and I think he will make a good preacher. On June 15, I am to begin a series of meetings at Garr Corner, near Ada, Okla. We ask an interest in the prayers of the saints.

L. N. Byfords, 410 Clay St., Waco, Texas, June 18.—Since our last report to the OPA, we have enjoyed a number of good lessons. We have attended the meeting in Temple a number of times, where Bro. King is doing some excellent preaching. The brethren in Temple are in their new building and ready to do all they can to advance the cause there. We hope to see a number of you readers at the camp meeting at Sulphur, especially on July 4, which, probably, will have been history by the time you read this. May all continue in the good work of the Lord.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., June 16.—May 16, I was with my home congregation in L. A. May 18, I preached at Glendora, Calif., morning and night. In the afternoon we had a good singing. May 25-28 I was at Orange Cove, Calif. May 30, I was at Fresno. There was a large crowd present. June 1, I was at Armona, Calif. I preached at the morning and night services. There were good crowds at all services, and many came long distances. The brethren are more and more seeking the way of steadfastness. Let us say with David, "I have set the Lord always before me: because he is at my right hand, I shall not be moved" (Psa. 16:8).

Guy Mallory, Rte. 7, Box 330, So. Chas., W. Va., June 14.—I returned home from Texas Feb. 14, and I have been preaching somewhere every Sun-

day. Much of the time, I was preaching for my home church, Mallory Chapel. Twice I preached for the brethren at Spring Hill. Brother Buffington held a meeting at Madison, W. Va., with good results, as they seemed to be joined together in love and unity. I enjoyed my visit with the brethren at Winiford in April, and with the brethren at Huntington last week. Bro. Barney Welch is to begin a meeting at Spring Hill June 15. Pray for me.

W. L. Jones, P. O. Box 2297, San Diego, Calif., June 11.—The church here is doing fine. Bro. Paul Nichols was with us May 18, and all were much strengthened by the good teaching, for which we are thankful. We met last Lord's day in our new building, which we bought. This is the only loyal church in this part. We appreciate the help the other congregations sent us. We still owe \$3700.00 on it. All contributions will be much appreciated. Our meeting is to begin next Lord's day, with Bro. John R. Reynolds doing the preaching. We hope much good will be done. The church is located at 1806 18th. and D Sts., National City. We invite all loyal preachers to be with us. Please pray for us that we may ever be faithful in the Lord's work.

Tom E. Smith, Healdton, Okla., May 6.—(Note: We are sorry this report was overlooked in the June issue.—H. L. K.) I was with the faithful church in the Carter community, near Davidson, April 27, with two good services, morning and afternoon. On Monday night, Bro. Ervin Waters preached at Healdton to the largest audience that had gathered there in several years. Eight congregations were represented, and we appreciated their cooperation in making this a wonderful service, and all expressed themselves as being well paid for their trip. I heard Bro. Gay deliver a good sermon at Ada, April 19, which I appreciated. The next meeting in Okla. for the furthering of mission work is to be at Sulphur, the first Lord's day in July, and I urge all to attend.

James R. Stewart, 511 Kane St., Waco, Texas, June 16.—The meeting at Maud, Okla., closed with fair interest, one being baptized and one restored. Brethren, from Oklahoma City and Ada, attended several times. Bro. Rolland Everett was with us during most of the meeting, assisting in the song services, which was appreciated. After this, I attended two nights of Bro. King's meeting in San Antonio, en route to Fair View for a meeting. We had good attendance at Fair View, and one was restored. Brethren, from San Antonio and other places attended some. We have attended a good part of Bro. King's meeting in Temple, recently. We have enjoyed the association of the brethren and the preaching. The little church in Temple is doing fine. They have one of the nicest buildings in the brotherhood. My next will be at Alta Vista, Kansas, after which I go to the camp meeting at Sulphur.

Tom E. Smith, Healdton, Okla., June 9.—We were with the church in Sentinel May 25, and as usual, we had an enjoyable association, being strengthened and encouraged by the undaunted faith and zeal of that church. I was with the brethren at Ardmore, morning service, June 8, where a number of us made short talks, relative to the Lord's work there. They met for the first time in their new house, which they purchased, and are completing into a nice church building. They have an ideal location (I do not know the St. No.), which will be announced soon. The brethren seem determined to have a house worthy of the name, and while they are making no appeal for help, they all are poor, financially, and I am sure contributions from stronger congregations will

be appreciated and wisely used. I was at Graham last night, where Bro. Kessinger closed a good meeting, even though no additions were obtained, yet much good was done in edifying the church.

T. F. Stewart, Tuscola, Texas, May 29.—The mission work at Mooney's Grove Park and Visalia closed May 28, after much teaching and good accomplished. We had visiting brethren from Fresno, Bro. Jim Russell and family; Bro. John Reynolds, Ceres; Brethren Byers and Scott, Portersville; Brethren D. C. Kelley, Russells, Young, Woodlake. This encouraged us in the work. Bro. C. Kelley was very faithful to attend. In East Visalia, we held a mission meeting on the lawn at the home of Bro. J. W. Sharp. Good crowds, eager to hear, attended. Brethren from Exeter and Farmersville, also Woodlake, attended. Several promised to meet with the faithful. We were unable to secure a house for worship, but promised to return to Farmersville in September for a tent meeting, and establish a congregation if possible. I preached at Woodlake in the morning services (10:30), May 18-25. We rejoiced to be the faithful we had known for years. They are up and doing for the Lord, an oasis in the desert for Christ. All honor and praise be to God for all blessings. My next meeting will be at Merced, Calif. Pray that we may be found faithful in Christ.

Ervin Waters, 419 W. Ave. H, San Angelo, Texas, June 16.—Bro. Lynwood Smith and I preached at Fairview church near Marion, La., May 16, and we heard Bro. Gayland Osburn preach, May 17, during his mission effort at Wynnesboro, La., May 18-19, I preached three times at New Salem near Brookhaven, Miss. We were glad to visit Carlos Smith, T. E. Smith, and many others among that splendid group. Bro. Lynwood accompanied my wife and me to San Angelo, Texas, where I held a meeting May 23—June 1. Three were baptized and four were restored. The brethren from Robert Lee, Eola, and Eldorado cooperated in this meeting. I preached three times at Wichita Falls, Texas, June 6-8. I was glad to meet Bro. Nelson Nichols there. We are attending the Stamps Quartet School of Music in Dallas. It will last three weeks. I began a meeting yesterday with the faithful church which meets three miles east of McKinney, Texas. Other preachers present were Nelson Nichols, Lynwood Smith, and Tom E. Smith. My next meeting will begin, the Lord willing, July 6, at Lawrenceburg, Tenn., and then I go to Alabama.

G. A. Canfield (colored), Star Rte., Box 78, Marion, La., June 15.—I have just returned home from Hallsville, Texas, where Bro. Abe Young and I have been trying for eight months to get our cups brethren to defend their practice, but they would never sign a fair proposition; but finally one of them agreed to deny the one cup position. The date was set for the debate, and Bro. Young wrote me to come, and I went June 12, the date set for the debate, but the cups man failed to come. However, the cups brethren talked another of their men into defending them, and he tried it. He made about as good showing as any of them could do. He contended that Jesus was not talking about the vessel, when He said "cup." I showed from 1 Cor. 10:16 and from Thayer, page 533, that he was wrong on that. He said if we had to use one cup, we would have to have the same cup that Jesus used at Jerusalem, but I turned this on him, since they claim that the cup is the fruit of the vine, according to him, they would have to have the same fruit of the vine they drank at Jerusalem. Bro. Young will give a fuller report of the debate, I hope.

Homer A. Gay, Lebanon, Mo., June 10.—We had a very interesting meeting at Claxton, the latter part of May. Good crowds attended every service, and a fine interest was manifested. The membership seemed to be very much encouraged, and are wanting a longer meeting there some time this year. I began a meeting at the Mount Zion Church, near Jerusalem, Ark., June 1, and we still continue to this date, with nice crowds and good interest. This congregation was established some months ago by brethren Kirbo and Bernie Welch, and even tho their opposition from the S. S. brethren and sectarians has been strong, and practically all of the members are young in the true faith, they are doing exceptionally well and are capable of carrying on the work in a commendable way. I am to continue here through the 15, and we are hoping for a harvest of souls before we close. I expect to preach a night each at McAlistler, and Ada, Okla., and Ramsey, Tex., on our way next week to Brady, Texas. By the time you read this the Camp Meeting at Sulphur will be history. I am to begin at Cross Hollows, near Cassville, Mo.,

July 13, to continue for three Lord's days. Then to Ramsey and White Hall, in Texas, for meetings. I have preached at these places since my boyhood days. May the Lord send forth more laborers into His vineyard.

Homer L. King, Route 2, Lebanon, Missouri, June 20.—May 23 to June 1, I was in a series of meetings with the Catalina and Viendo Sts. Church in San Antonio. Interest and attendance were fair, but no additions, yet we hope some good was accomplished, especially along the line of unity for the Bible way. I was treated royally by the brethren. We were glad to have Bro. and Sister Stewart with us two nights, and brethren from Sabinal and Poteet visited the meetings. I am now in a series of meetings with the 819 - 29th St. Church, in Temple, Texas; intending to close next Lord's day. The attendance and interest have been fair, but no additions as yet. We appreciate the cooperation of the So. 4th St. Church, in Waco, and brethren, from San Antonio, Jones Hill, White Hall, Austin, and Eldorado have attended one or more services. I was glad to have my old friends and pals, James R. Stewart and Cyrus Holt, also Bert Joiner, gospel preachers, with me part of the meeting. They manifested a nice spirit of cooperation in the work, and I believe they want unity to prevail among the preachers and in the brotherhood. En route home from San Antonio, I spent one day in Dallas, completing arrangements for our new song book, "Old Path Melodies," which we hope will be off the press within a few weeks. After the meeting in Temple, we plan to stop over one night in Waco, one day in Dallas, visiting the school of music; one night with the brethren in Fort Worth, and then to Sulphur, Okla., to join Brother Gay in the camp meeting, June 27 to July 6. After this to Louisiana for about a month, then back to Council Hill, Okla., in August. Let brotherly love continue, and may we all see the need of pulling together in the interest of the cause of the Master.

IF MONEY WERE MANNA

If money were manna and soured over night,
As the children of Israel learned in their flight,
We should live day by day and be fairly content,
Knowing dollars were useless unless they were spent.

Yet sometimes I fancy, with all of its power,
Money, selfishly hoarded, turns rancid and sour.

The stuff can be kept; there's no doubt about that,
But the soul may grow lean, while the purse waxes fat.

Under the lock in strong vaults man can hold
Whatever he gathers of silver and gold,
But whenever a mortal has more than enough,
The acid of selfishness poisons the stuff.

Who keeps it too long robs himself of the fun
Of the good in the world which his gold could have done;

The dollars of misers but prove at the end,
That their hearts were too narrow to give or to spend,

And too late they learn, in their last conscious hour,
That money, like manna, long kept may go sour.

—Selected.

"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.

"Buy the truth, and sell it not; also wisdom, and instruction, and understanding" Prov. 23:23.

Wester Reynolds 34 Hughes

OLD PATHS ADVOCATE

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

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

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

LEBANON, MISSOURI, AUGUST 1, 1947

No. 8

Vol. XX

"BEWARE LEST ANY MAN SPOIL YOU"

By Ervin Waters

"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" (Col. 2:8).

Those who teach that it is impossible for a child of God to apostatize and be lost can only look with consistency on the above verse as jangling nonsense. Paul here teaches that we can be spoiled. It was not his desire for he warns us against it and thus prayed for Christians, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thes. 5:23). Jude addressed his epistle "to them that are sanctified by God the Father, and preserved in Jesus Christ" (V. 1). Everyone knows that you can preserve anything by careful means and it can be afterwards spoiled. I have seen spoiled preserves. When one obeys the gospel of Jesus Christ he is saved from his past sins and preserved in Jesus Christ. One must live the Christian life and remain faithful to keep preserved. Paul in the text points out several things by which man can "spoil" us.

1. Philosophy and Vain Deceit

The ancient philosophers tried to account for the phenomena of the universe entirely apart from God's revelation concerning it. Thus they reasoned in vain on the moral and the spiritual. Since knowledge of the origin and destiny of man and the universe is not inherent within man, the philosopher's mind could not go higher than his own experiences without God's word. Their famous hypotheses were nothing but suppositions and theories advanced to account for what they did not understand. There were conflicting schools of thought among the philosophers and most of the people drifted hungrily from one to the other in search of the so called "summum bonum," the great good, of the philosophers and failed to find it. After endless perambulations among these assumptions they came forth with a husk without the kernel. Many of Paul's converts had formerly been followers of these philosophical doctrines and stood in danger of being led away by them.

The Athenians "spent their time in nothing else, but either to tell, or to hear some new thing" (Acts 17:21). Paul's profound logic on Mar's hill, when he confronted the philosophers of the Epicureans and Stoics, unveiled the shallowness of their philosophy. The Stoics prized virtue but

prided themselves in their complete indifference to either happiness or grief. How opposite to the teachings of the Christ that we should "weep with them that weep, and rejoice with them that rejoice." The philosophy of Epicurus was that since life was transient man should get all the sensual pleasure out of it he could. He valued the physical and the material. Christ alluded to this philosophy when he said, "After all these things do the Gentiles seek" (Matt. 6:32), and then taught the opposite of it, "But seek ye first the kingdom of God, and his righteousness" (Matt. 6:33). Paul reasons that if the resurrection of the dead, which is a foundation principle of Christianity, be not true then we may as well follow the Epicurean philosophy, and he sums it up in these words, "Let us eat and drink; for tomorrow we die" (1 Cor. 15:32).

Paul referred to philosophy when he said, "The world by wisdom knew not God" (1 Cor. 1:21). "For the Jews require a sign, and the Greeks seek after wisdom" (1 Cor. 1:22). The abstract reasonings of the Jewish philosophers had weakened the Jewish system. Both Jewish and pagan philosophy opposed the teaching of Christ, and the early church was troubled by both. Many Christians were "spoiled" by them.

The Atheistic philosophers of modern times advance their speculative theories concerning evolution to undermine the Bible. And some of their theories pervade many pulpits among the denominations under the guise of modernism and religion. Let us strike some telling blows against them.

But the modern religious philosophers have deceived hordes of people. They have excogitated their many doctrines and dogmas. They have sought out many inventions to build their own religious systems.

"Vain deceit" is a weapon in the hands of false teachers. With it they advance their theories and do immeasurable damage to the church. Paul warned against such, "Lest any man should beguile you with enticing words" (Col. 2:4). "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). "But evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13). "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6).

"Vain deceit" is not to be ignored. Eternal vigilance is the price of liberty. Jesus warned, "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). Christ's solicitude for his disciples prompted him to say, "Take heed that no man deceive you" (Matt. 24:4).

"Vain deceit" is a constant threat to the unity of the church. The Devil is the arch-deceiver and he finds tools and servants in the church to do his dirty work. These servants usually unwittingly and unconsciously do his bidding. They themselves are deceived and have a measure of sincerity about them. While claiming to elevate the church they lower it. While claiming to save souls they tend to destroy them. While good words and fair speeches come from their mouths they bring division to God's people without a qualm of conscience. Their actions and the effects of their works belie their claims. As soon as one set of these destructive characters is expurgated from the midst of disciples, another set arises. The lines of battle must be drawn and the empty places in the ranks must be filled again. Some congregations learn by experience and others never learn. Some congregations, which in times past have tasted the bitter fruits of division caused by such men, have short memories and continue to play with fire until they are burned again. These men "are known by their fruits" and their end "shall be according to their works." Do not be spoiled by them. (To be continued)

4436 Whittier Blvd.
Los Angeles 22, Calif.

THE CUP OF THE LORD (No. 3)

By E. H. Miller

I now call your attention to "The Cup Question" by J. L. Musgrave. In the tract he contends for cups and on page 1 makes the broad assertion, "The one container brethren are wrong in everything; the Bible, history, and the scholarship of the world." In view of the Biblical, historical, and scholarly evidence which I have presented, and which I shall present, in favor of one cup, I will let the reader judge as to whether we are wrong in everything.

On page 13 he pretends to quote Jesus, "This (cup) is my blood," but Christ did not say that. Jesus said, "This cup is the new testament," and we all know that the New Testament is not His blood. So, the cup is not His blood, but it is the New Testament (sealed) in Christ's blood; and Mofatt's Translation thus renders Lk. 22:20, "This cup means the new covenant, ratified by my blood." On page 15 Musgrave mentions this as follows, "This cup (container) is the new testament." Let us consider it: "This (cup) is my blood of the new testament" (Matt. 26:28). Note that he has the first verse right (Lk. 22:20) but in Matt. 26:28 "this" is not "cup." Verse 29 says "this fruit of the vine." So "this cup (container) is the new testament in (ratified by) my blood" (Lk. 22:20), and "this (fruit of the vine) is my blood of (Goodspeed's version "which ratifies") the new testament" (Matt. 26:28). Here Mus-

grave says, "Certainly the blood of the New Testament and New Testament blood are one and the same." Yes, but the New Testament ratified by the blood and the blood that ratified the New Testament are not the same. Christ said the cup was the New Testament (Lk. 22:20), and the fruit of the vine was the blood (Matt. 26:28-29). As proved already the blood was in the cup but was not the cup itself.

Now hear Musgrave again on page 15, "In Ex. 24:6-8 the blood was in basins (plural); however, it was still the blood of the covenant! Why can't New Testament blood be in containers and still be the blood of the covenant?" I answer, because Jesus had it in a container and said, "You must all drink from it" (Matt. 26:27 — Goodspeed's Version). But what about the (plural) basins for the Old Testament blood? Let us study this a little. The King James Version does say basins, but the original Hebrew word here translated basins is "aggan" and in Song of Solomon 7:2 we read, "Thy navel is like a round goblet." Goblet is from the same Hebrew word "aggan." If it is singular here, it could be in Ex. 24:6. And sure enough in the Myles Coverdale Version of 1535, which I have, the first English translation ever printed, we read as follows: "And Moses toke the half parte of the bloude, and put it in a basen, the other half sprenkled he upon the altare" (Ex. 24:6). You can see that a basin or goblet (chalice or cup) was used as a container in both the Old and New Testaments.

We will now read from the "Commentary and Critical Notes of the New Testament" by Adam Clark, L.L.D., F.S.A., M.R.I.A., under Matt. 26:28—"The confirmation of the old covenant was by the blood of bulls and goats — — — the confirmation of the New was by a cup of wine — — — Christ, having published all the articles of the New Covenant, he takes the cup of wine, and gives them to drink, and saith, 'This is the new testament in my blood.'" In the preface to this gospel he says, "In the celebration of his last supper, Christ calls the cup; 'This cup is the new covenant in my blood'; i. e., an emblem or representation of the new covenant, ratified by his blood; see Lk. 22:20." The cup was an emblem of the New Covenant, and the New Covenant was not the blood but was ratified by the blood. Adam Clark comments of Lk. 22:20, "It does not appear that our Lord handed either the bread or the cup to each person: he gave it to him who was next to him, and by handing it from one to another, they shared it among them, verse 17. In this respect, the present mode of administering the Lord's Supper is not strictly according to the original institution." Passing cups was not the original way. Under Lk. 22:17 he says, "Divide it among yourselves. Pass the cup from one to another." This gives a blow to Musgrave's argument on page 19 of his tract.

On pages 20-23 he crosses himself up on metonymy. First, he gives a good definition of metonymy, and then he falsely represents the one container argument. We do not say the cup of the Lord is a metonymy. We say the cup of the Lord is a cup of wine. The word cup is sometimes used as a metonymy, as in 1 Cor. 11:27, "Drink this cup of the Lord." Paul here named the con-

tainer to suggest the contents. Note, he didn't name the contents but named something else that readily suggested it. This is according to Musgrave's definition of metonymy on page 20, "Metonymy is a figure of speech by which an object is presented to the mind, not by naming it, but by naming something else that readily suggests it." So the word "cup" in 1 Cor. 11:27 is used as a metonymy, a container named for the container, but its being used as a metonymy here does not make it a metonymy everywhere, for in Matt. 26:27 the word cup means a drinking vessel (a container), Thayer-pages 510, 533, and 189. Cup here is literal.

In 1 Cor. 10:16 both container and contents are meant as previously shown. Next Musgrave jumps on the Greek on page 24, "To the Greek! To the Greek! shout our friends — — — the cup is taken from poterior, which means a drinking vessel, a vessel out of which one drinks." Seldom, if ever, do they tell anyone cup in Matt. 26:39 is from the same Greek word poterior. Let this poterior (cup, a drinking vessel, a vessel out of which one drinks) pass from me." Hear Clark's Commenatry on this, "It seems to be an allusion to a very ancient method of punishing criminals. A cup of poison was put in their hands and they were obliged to drink it. — — — Pass from me — Perhaps, there is an allusion here to several criminals standing in a row, who are all to drink of the same cup, but the judge extending favor to a certain one, the cup passed by him to the next." So, there seems to be a literal cup involved here also in this metaphorical comparison. My next article will close this series. (To be continued)

—LaGrange, Georgia.

ADDRESS ON WAR, No. 4

By A. Campbell

But the great question is: Can an individual, not a public functionary, morally do that in obedience to his government which he cannot do in his own case? Suppose the master of an apprenticed youth, or the master of a number of hired or even bond servants, should fall out with one of his neighbors about one of the lines of his plantation, because, as he imagined, his neighbor had trespassed upon his freehold in clearing or cultivating his lands. His neighbor refuses to retire within the precincts insisted on by the complainant; in consequence of which the master calls together his servants and proceeds to avenge himself, or as he alleges, to defend his property. As the controversy waxes hot, he commands his servants not only to burn and destroy the improvements made on the disputed territory but to fire upon his neighbor, his sons, and servants. They obey orders, and kill several of them. They are, however, finally taken into custody and brought to trial. An attorney for the servants pleads that those servants were bound to obey their master, and quotes these words from the Good Book: "Servants, obey in all things your masters according to the flesh." But, on the other side, it is shown that the "all things" enjoined are only "all things that the 'all things' enjoined are only 'all things lawful.'" For this obedience is to be rendered "as to Christ"; and, again, "as the servants of Christ, doing the will of God from the heart." No judge

or jury could do otherwise than condemn as guilty of murder servants thus acting. Now, as we all, in our political relations to the Government of our country, occupy positions at least inferior to that which a bond servant holds toward his master, we cannot of right as Christian men obey the powers that be in anything not in itself justifiable by the written law of the great King—our liege Lord and Master, Jesus Christ. Indeed, we may advance in all safety one step further, if it were necessary and affirm that a Christian man can never of right be compelled to do that for the state, in defense of state rights, which he cannot of right do for himself in defense of his personal rights. No Christian man is commanded to love or serve his neighbor, his king, or sovereign more than he loves or serves himself. If this is conceded, unless a Christian man can go to war for himself, he cannot for the state.

We have already observed that the Jews were placed under a theocracy, that their kings were only vicegerents, and that they were a symbolic or typical nation adumbrative of a new relation and institution to be set up in "the fullness of time" under an administration of grace. In consequence of this arrangement, God was revealed as the God of Abraham; and afterward, when He was about to make Himself known in all the earth, in contrast with the idols of the nations, He chose by Moses to call Himself the God of the Hebrews. As the custom then was, all nations had their gods, and by their wars judged and decided the claims and pretensions of their respective divinities. Esteeming the reputation and pretensions of their gods according to their success in war that nation's god was the greatest and most to be venerated whose people were most successful and triumphant in battle. God, therefore, chose this method to reveal Himself as the God of the Hebrews. Hence He first poured out 10 plagues upon the gods of Egypt. The Egyptians worshipped everything from the Nile and its tenantry to the meanest insect in the land. He first, then, plagued them their gods. Afterward, by causing the Jews to fight and destroy many nations in a miraculous manner, from the victory over Amalek to the fall of the cities and kings of ancient Palestine, He established His claims as supreme over all. Probably in this way, He fully manifested the folly of their idolatries and the omnipotence, greatness, and majesty of the God of the Jews.

The wars of pagan nations were, indeed, much more rational than those of our miscalled Christian nations. No two of these nations acknowledged the same dynasties of gods; and, therefore, having different gods, they could with much propriety test their claims by invoking them in battle. But two Christian nations both pray to one and the same God to decide their respective quarrels and yet will not abide by the decision; for success in war is not by any of them regarded as an end of all strife as to the right or justice of the demands of the victorious party. Did our present belligerent nations regard victory and triumph as a proof of the justice of their respective claims, they would in the manner of carrying on their wars prove themselves to be very great simpletons indeed; for why sacrifice their hundred millions (Continued on page eight)

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DO YOU LIKE THE OPA?

We appreciate the fact that more and more brethren are turning to the reading of this paper; yet evidently a few do not like the paper. This is only natural, for the editors and writers of no paper ever pleased everybody. But, if you once liked the paper, but do not now, there must be a reason for that, and we shall appreciate your reason. I am confident that the paper in its policy and teaching has undergone no change since the writer became the publisher in 1932. I believe and teach very much the same today as I did then, and I believe the same is true of Brother Gay. So, will you please examine yourselves to see if the change may be in you? Evidently, that is the reason, if you do not like the paper now. If you like the paper, tell others of its merits; if you do not like it tell us. We appreciate friendly criticism. Let us all pull together to make the OPA a greater factor for good. We need to reach more people with the truth in its columns.

—Homer L. King.

"OLD PATH MELODIES"

The above all-purpose song book, containing 192 pages of both old and new favorite selections, has been in the hands of the printers for sometime, but word from them about a week ago, informs us that they will be able to deliver it to us July 23. Hence, it should be going out to all you who have ordered before you read this. We are sure you will like this book, containing so many beautiful songs.

The price is, 40c per copy; \$4.00 per dozen; \$16.00 for 50; \$30.00 for 100 copies; postage prepaid by us. Send all orders to Old Paths Advocate, Route 2, Lebanon, Missouri.

THE FOURTH OF JULY MEETING

From June 27 to July 6, Bro. Homer A. Gay and Bro. Homer L. King held a ten day camp meeting at Sulphur, Okla., the site of the beautiful and scenic National Park. These two seasoned veterans, co-workers since they were young men, demonstrated how two preachers could work together constructively during such a meeting. Services were held mornings and evenings, several visiting preachers dividing the time each morning and Bro. Gay and Bro. King preaching alternately in the evenings.

At the beginning of the meeting a stream of brethren began pouring in from the east and the west and the north and the south. They swelled the tourist courts, hotels, rooming houses, private homes, and the camping grounds. Many of us, exhilarated by the more primitive camp life, pitched our tents and drank from the various fountains whatever water suited our tastes.

Soon the fourth of July, the day for which we had been looking with such happy anticipation, arrived. The meetings were conducted under a tabernacle and how it overflowed this day! The singing began about 9:30 A. M. and as the hearts of that multitude made melody, their voices blended in sweet harmony which soothed the spirit and ascended to the throne of God. Bro. Gay and Bro. King were in charge of the meeting. They introduced the speakers and kept time. Twenty-five preachers spoke during the day on many and varied subjects. It was nearly five o'clock in the afternoon before the assembly was dismissed until the night service.

About thirty preachers were present. Brethren representing approximately forty-eight congregations from eleven states attended. Over five hundred people were there. Sulphur being in Oklahoma, that state ranked first in having the most congregations represented. Texas was second, and far off California ranked third in having eight of its congregations represented. Besides these three states brethren were there from West Virginia, Ohio, Alabama, Tennessee, Mississippi, Louisiana, Arkansas, and Missouri.

This meeting was a far cry from the ones held ten years ago when we were glad to have three or four preachers and ten or twelve churches present. Sulphur was selected to be the site of the next fourth of July meeting in 1948. The plans are to have camp meeting. Make your plans now to be there and partake of this spiritual feast.

The church at Sulphur is to be commended for its hospitality and for its preparation for this meeting. The brethren barbecued a beef for the fourth of July dinner. In particular Bro. Wade, of Sulphur, deserves our thanks. He supervised these activities and worked zealously before and during the camp meeting to find and provide places of lodging for the incoming visitors.

Those of us who attended will never forget it. We feasted on the bread of life distributed by the many speakers, permitted our very souls to ascend to God on the vibrant strains of holy song, joined in united prayer for the cause we love, drank deep at the fount of Christian fellowship, and purposed in our hearts to return next year.

—Ervin Waters.

OUR HELPERS

Here each month we give the names of our friends, from whom we receive one or more subscriptions to the OPA. Many, many thanks to all for the interest manifested in the circulation of this paper. We certainly do appreciate the very encouraging list received this month. Will you all please continue to work for the paper?

Homer A. Gay—24; Warren T. King—23; Ruth Cohea—21; Gillis Prince 15; Homer L. King—15;

Mrs. L. N. Byford—10; L. C. Dent—10; Paul O. Nichols—7; Arthur Wade—5; H. E. Robertson—5; C. T. Springs—4; Ervin Waters—4; Ray Asplin—3; Albert Brown—3; Roy Arnett—2; Lee R. Williams—2; Ora D. Hooker—2; J. H. Lackey—2; Bill Van Stavern—1; Lillian Arnett—1; R. G. Hatter—1; Beulah Griggs—1; J. D. Corson—1; Reuben Brown—1; Gordon Traylor—1; Mrs. M. F. Paslay—1; Mildred Osburn—1; Mrs. A. J. Mason—1; Mrs. P. B. Fowler—1; Bess Beckham—1; R. L. Baker—1; Geo. Rozzell—1; K. G. Wilks—1; Paul Willhoite—1; J. L. Reynolds—1; E. H. Miller—1; Nelson Nichols—1; Total—176.

TIMELY SUGGESTIONS

You can't be down in the mouth and up on your toes at the same time. Try looking up: after all, that is the direction you want to travel, isn't it?

The best way to feel rich is to trim your wants down to your needs. Neither prosperity nor adversity changes a man: each merely brings out what there is in him.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven" (Matt. 18:4). Many today need this lesson on humility. During the war the American army was moving their heavy equipment thru a certain country, when in a very rugged part of the country they came to an underpass of a small rail road. The large tank was too high to go under the bridge. The whole train of equipment was stalled. They called their chief engineers and army men to figure out what to do about it. They tried to figure a way around but the country was too rugged; they finally decided that the only way would be to literally take the rail road down, drive the tank under and build the road back again. About then a ruddy faced youth meekly suggested, "Why not let some of the air out of the tires, and drive the tank under the bridge?" The smart men, the engineers, generals, et al., scratched their heads in embarrassment. They let the air out of the tires, drove the tank under the railroad bridge, re-inflated the tires and went on. Wouldn't it be great if we had some ruddy faced boy to suggest to preachers when they get too high and lofty, to just deflate a little, and go on with the Lord's work! Many fail to realize the road to "easy street" is paved with hard work.

"It is significant that seventeen of the thirty-six parables of our Lord had to do with property and stewardship. Did our Lord preach too much on money?"

Roger Babson, famous economist, has said:

\$1.00 spent for lunch lasts five hours.

\$1.00 spent for a necktie lasts five weeks.

\$1.00 spent for a car lasts five months.

\$1.00 spent for a car lasts five years.

\$1.00 spent in service to God lasts for eternity.

Now consider this: We spend—an average per person every year: \$115 on crime; \$51 on gambling; \$46 on liquor; \$37 on Christmas; \$30 on medicine; \$30 on sports; \$28 on education; \$16 on cosmetics; \$13 on movies; \$6 on the Church.

This is the record of the American people, and it tells where our hearts are every year." (From "Just A Moment.")

Suggestion: Read this again, and try balancing your budget and see where your heart is. Remember Jesus said, "where your treasure is, there will your heart be also" (Lk. 12:34).

—Homer A. Gay.

MARRIED

Blanton-Gadberry — Charles E. Blanton and Leola K. Gadberry were jointed together in the holy bonds of matrimony, June 8, at the church house in Fresno, where the bride has been attending services with her family for the past few years. There was a nice crowd present for the occasion.

We hope the Lord will bless this Christian union, and their happiness will reign supreme.

The writer performed the ceremony.

—Paul O. Nichols.

Johnson-Finley—On May 17, I was called upon to join L. M. Johnson and Hazel Marie Finley in the bonds of wedlock. We congratulate them in their endeavor, and pray God's blessings upon them.

Cronan-Elwess—On May 26, I said the ceremony that united Donald Charles Cronan and Miss Gloria Arlene Elwess in marriage. The ceremony was witnessed by a large group of friends and relatives. Our best wishes and prayers go with them.

—Claude T. Springs, Ceres, Calif.

ANNOUNCEMENT

The annual business meeting of the faithful brethren of the California congregations will be August 31, afternoon, and September 1, all day. The service on Lord's day afternoon will be at the Fresno meeting place, 757 Orange Ave., and that day will be used by hearing from the preaching brethren and the leaders of the congregations in California. The September 1 meeting will be at the I. O. O. F. Hall, corner of Broadway and Merced Streets. (Broadway is highway 99 through Fresno). The meeting will begin at 9:00 A. M., and lunch will be served in the building; all facilities for convenience and comfort are within the building. It is possible that all the singing during the two days will be recorded, and that the records may be purchased. We invite the brethren from everywhere to be with us at this meeting and would especially like to have a lot of preachers with us. For those that will be here for several days, we suggest that you make hotel reservations well in advance. J. N. French will be glad to assist you in making reservations, if you will tell him what you would like to have and send money for reservation. Write Brother French at 757 Orange Ave., Fresno, California.

—James Russell.

THE DEPARTED

Michael—On Tuesday, June 17th, I conducted the funeral service of the late Charles Wesley Michael; who was instantly killed while working on

a construction job, at Plasserville, California. He leaves a wife and five children. The sorrowing ones have our sympathy. The Moores Funeral Chapel was in charge.

—Claude T. Springs, Ceres, Calif.

Goodman.—James Howard Goodman was born Feb. 20th, 1918. Departed this life June 20th, 1947, age 29 years. He was a native of Missouri. He leaves to mourn his departure, Mildred, his faithful wife; two children, Bennie and Juanita, all of Modesto. He was the son of Mr. and Mrs. Charles Goodman of San Jose. The brother of Leonard and Harvey Goodman also of San Jose; and Jack, of Modesto. His young life was snuffed out instantly, when the Santa Fe Stream-line passenger train struck the car in which he was riding. The tragic accident occurred near Empire.

Occasions like this remind us of what James said in chapter 4, verse 14, "Where as ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." Also, of what Jesus said in Math. 24:44, "Therefore, be ye also ready: for in such an hour; as ye think not the Son of Man cometh." May these sad occasions be a warning to all of us. I tried to speak words of comfort to the living, at Moores Funeral Chapel, to a large concourse of friends and relatives. Mildred, his faithful wife, and all of her people, are members of the church in Modesto. These sorrowing ones have our sympathy.

—Claude T. Springs, Ceres, Calif.

COLORED BRETHERN DEBATE

Brother G. A. Canfield, of Marion, La., and a Brother Charley Rand, discussed the cups question at Ash Springs church, near Hallesville, Texas, June 12.

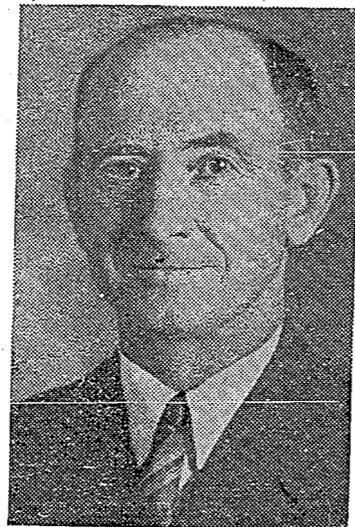
The arrangements for this debate began in August 1946, when one L. W. Waters offered to meet us, but he gave up in Nov., 1946. Then Russell H. Moore, of Kilgore, Texas, said he would affirm his cups, and he signed a proposition to meet G. A. Canfield, June 12, 1947. When the time arrived Bro. Canfield was on hand, but we have not seen Russell H. Moore until yet. The house was packed with people anxious to hear the debate, so one Charley Rand undertook to defend the cups and deny the one cup; but he fell down so badly until one Calvin Porter wanted to take it up for him. He took the position that the accounts of the Communion in Matt. 26:27; Mk. 14:23; and Lk. 22:17-20 were under the law of Moses and before the church was set up; but Bro. Canfield showed that Paul in laying down instruction for the church at Corinth (1 Cor. 11), referred to the very same accounts, and bound it on the church at Corinth and elsewhere. So, Porter fell down just as badly.

So, all the cups brethren are all stirred up, and all their brethren can tell them is that "there is nothing to the container"; "it would be all right to take the drink element out of the palm of the hand," or to "drink it from a bottle," etc. But, of course, they can give no Bible for it. They all made a complete failure.

I have given you some of the high lights of this debate.

—Abe Young (colored), Hallesville, Texas.

GETTING ACQUAINTED WITH OUR PREACHERS



Brother James D. Corson, Mahaffey, Pa., was born in Hastings, Pa., in the year of 1904.

In 1918 with his folks he moved to Wyoming, which was their home until 1925, when he returned to St. Louis, Mo., and later to Pa.

January 24, 1927, he was united in matrimony to Clara A. Westland, in the Catholic Church. In 1930 he and his wife were baptized into the Church of Christ, by a kindly old gospel preacher, A. J. Salyards, of Nanto Glo, Pa. Three years later he preached his first sermon at Patchinville, Pa., and has continued to preach the gospel without addition or subtraction, as opportunity presented the time and place.

Brother Corson is a very lovable, friendly, pleasant man, with a very nice personality. To know him is to love him, and his Christian wife and children are, too, very nice and lovable. All are held in high esteem in his home community, and it seems wherever they are known in the churches in Pa. He and his family freely sacrifice much for the cause of Christ, that he may preach the gospel. We are glad he is now engaged in mission work in his state. I commend him freely to the brotherhood.

—Homer L. King.

SHOULD WOMEN BE SILENT IN THE CHURCH?

By Pat Etheridge

In the "Firm Foundation" of March 25 there appeared an article written by Brother E. E. Gibson, questioning "How free are women under Christ?" It is with reference to this question that the writer addresses his suggestions. Brother Gibson, in the beginning, goes to the Bible (the proper place for all of us to go) and finds that Deborah and Hildah were prophetesses. This is recorded in Judges 4:4 and 2 Kings 22:14 and was under the old dispensation, during the period of the Mosaic Law. In order to properly divide the word, may I respectfully refer to Ga-

latians 5:4 A.R.V. where Paul says, "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace." Reference was also made to the prophesy of Joel 2:28, which was quoted by Peter in the second chapter of Acts on the day of Pentecost, but the record does not bear witness to the speaking of a woman in the church on that day. Paul pointing out various duties for men and women is found in many places—second chapter of Titus; Ephesians 5:22-3; 1 Peter 3:1-7. In 2 Peter 3:16 Peter said Paul did write some things hard to be understood, but we do not believe 1 Corinthians 14:34-35 and 1 Timothy 2:11-15 are among them.

Brother B. W. Johnson in his commentary says 1 Corinthians 14:34 is a difficult passage, but the prevailing custom in the church is the thing that make it seem so. The very fact that women are not permitted to speak at the eleven o'clock Lord's day service is some evidence that the church which has classes does not believe they should speak in the church. If it is wrong for a woman to preach in the church, does she not violate that same principle when she teaches? The lesson taught is that the woman should be silent (with reference to speech) in the church.

Brother Gibson, in his article, asks a rather pertinent question, "If elders have a scriptural right to appoint a woman to teach when the church is at work on the Lord's day at the matter of teaching (or any day as to that), then by what scriptural authority have we the justification to exclude the women who are godly from being an evangelist, an elder, or a deaconess." May I say this in answer to this question: that elders who assume to have a scriptural right to appoint a woman to teach assumes an authority which the divinely appointed Apostle Paul denied himself, for he said, "I permit not a woman to teach." 1 Timothy 2:12 A.R.V.

Brother Gibson, in his article, refers to Brother Paul Knight, the publisher of the "Church Messenger" at Booneville, Arkansas, as being the leader of the churches who have but one class and where women do not speak publicly in the church. Brother Knight is a devoted disciple to the Lord Jesus Christ, and as such, is under the leadership of Christ, and is just one of many who believes in this same doctrine.

In a spirit of friendship and love for all Christian men and women, I humbly submit the following truths:

1. The Bible, the word of God, contains not a single book written by a woman. It is peculiarly significant that God never gave his word to the world through woman.
2. It is recorded in the New Testament, the church age, that all the Apostles, Evangelists, Elders and Deacons were men. No qualifications are set forth for women to act as elders or deacons.
3. There is not a single instance recorded in that book where a woman ever spoke publicly in the church.
4. The church of Christ's prohibition of instrumental music in the church is based upon this same principle—the lack of an example in the early church. Why permit women to speak

publicly in the church when we have no recorded example?

5. The privilege granted to women to speak publicly in the church is nothing but a tradition of men which the church has permitted to creep into it without scriptural authority.

6. The true issue involved has been obscured and clouded by discussions as to whether women have a right to teach men, when, as a matter of fact, the truth taught is:

7. "Let your women keep silence in the churches.

For it is a shame for women to speak in the church" (1 Corinthians 14:34-35).

"Let the woman learn in silence, with all subjection.

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (Timothy 2:11-12).

8. Here are five distinct commandments for a woman to be in silence, and I respectfully challenge anyone to write a more positive, more easily understood command, for them not to speak, but to be silent in the church.

9. The first quoted scripture from 1 Corinthians 14 is immediately followed by this statement: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

10. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

(In Firm Foundation, May 13, 1947)

WE COMPLEMENT EACH OTHER

By Andy T. Ritchie, Jr.

A man was talking about his work with another. Having previously pointed out some of the ways in which the two of them were not alike and mentioning the fact that they often disagreed on certain points, he said, "But we love each other." He went on then to express the feeling that they seemed to complement each other—that the blending of their personalities made the work of both more effective.

There can be no doubt that such a thing is possible. We are born with different tendencies and abilities, and we acquire others which distinguish us. Every personality is distinct. It is interesting to notice the characters and dispositions of the twelve apostles. Some were stormy and impetuous; some gentle and lovable; some logical and businesslike. A great contrast is evident in the lives of Peter and John, for example. Peter was bold, rash, and given to thinking in terms of material things. John was quiet and deeply spiritual. Again, when we think of the personality of Paul, we seem literally to feel his scholarship and the brilliance of his mind.

In Christian activities very often two people can work together and accomplish much more than they could by laboring separately. It is of great importance for us to learn to complement or supplement each other for the sake of highest achieve-

ment. Differences in manner, and even differences of opinion, should not hinder us. "But we love each other" explains why two people of different tastes and temperaments can work together.

A common love always has a great deal to do with those who are devoted to the same thing. It is impossible for us to imagine two people consecrated to the same holy task without having respect and consideration for each other. In spite of personal characteristics we are admonished to "be of the same mind, one toward another;" again, "that ye may be like-minded, having the same love, being of one accord, of one mind."

Paul, in the second chapter of Philippians, goes further with the thought: the way to be of the same mind is to do nothing through faction or vainglory; but for each in lowliness of mind to esteem others better than himself. "The mind in you, which was also in Christ Jesus." He humbled himself, dedicated himself, obeyed the will of God.

Unity of ideal, of purpose, and of love, and a full acceptance of a common authority will make varied dispositions work well together. The scholar and the unlearned person can often help each other by coordinating their efforts. The gentle and the impetuous can advantageously work as one. What a blessing it would be if we would only learn to work with the other fellow—to do our part and to help him—to make more complete the efforts of another.

In no sense are we ever justified in sacrificing principle for the sake of superficial union. We cannot scripturally, and therefore not rightly, unite our efforts to do the Lord's bidding until we are one in spirit, in purpose, in brotherhood—until we are members of the one body, the church of our Lord.

While it is true that we need to work together, and by doing so the strength of one may fill a place made empty by the weakness of another, we must also realize that everyone must develop every phase of his own life. Two personalities as individual as personalities can be made blended together or one submerged in the other. Thereby great good may be accomplished, but not unless both of them are Christian. We are not to conclude that things condemned by God's Word may be justified by the superior character of a companion. We are only saying that every human characteristic not wrong within itself can be used to advantage when it has been surrounded and permeated by the principles of Christ.

It is sinful in the extreme for us to excuse even one unChristian attitude or habit in our lives. We must strive to be complete in Him. Every act of worship is for every Christian. Choosing one or two of them because they might particularly appeal to us is not sufficient. All are to worship in prayer, in singing, in study; and likewise all are to develop Christian characteristics throughout the processes of thinking, speaking, and doing. God has need of all who are willing to love him and serve him, and variations in native traits and qualities peculiar to ourselves, when we submerge them in Christianity, may all be used for his glory.

(In Harding College Bulletin)

Comment

Brother Ritchie, in the above has, according to my way of thinking, presented some wonderful truths, which need to be considered by all of us, who are striving to be Christians. He has said some things that I have often wanted to say, but did not know just how, and I feel that this article should be passed on to the readers of the Old Paths Advocate.

As I read the above article, I am reminded of two of our beloved brethren, who have worked so faithfully together as above mentioned; who have together bore the brunt of opposition from without and from within; who together have labored to stem the tide of digression in the church; and who have in a great measure been successful in keeping down descension and ill feelings among the rest of us, with whom they labor.

The above mentioned brethren are no other than Homer L. King and Homer A. Gay. May we all continue to co-operate with them in the great work of soul saving and of leading brethren out of error back to the "Old Paths." May we all continue to follow them in the noble example, in so far as they follow Christ. God grant that they may never ask anyone to follow them other than in the footsteps of Christ, and I am persuaded they will not.

—Tom E. Smith, Healdton, Okla.

ADDRESS ON WAR (No. 4)

(Continued from page three)

lions of dollars and their fifty thousand lives in 1 or 2 years, when they could save these millions of men and money by selecting each one of their genuine simon-pure patriots and heroes and having them voluntarily to meet in single combat before a competent number of witnesses and encounter each other till one of them triumphed—and thus award, from heaven's own court of infallible rectitude, to the nation of the survivor the glory of a great national triumph both in heroism and justice? But this they dare not do, for these Christian nations are quite skeptical so far as faith in the justice of their own cause or in the right decision of their claims in the providence and moral government of God is concerned. To what purpose, we therefore ask, do they both appeal to the same God, when neither of them feels any obligation to abide His decision?

But as we are neither under a Jewish nor a Pagan government, but professedly, at least, under a Christian dispensation, we ought to hear what the present King of the Universe has enacted on this subject. The maxims of the Great Teacher and Supreme Philanthropist are, one would think, to be final and decisive on this great question. The Great Lawgiver addresses His followers in two very distinct respects: First, in reference to their duties to Him and their own profession, and then in reference to their civil rights, duties, and obligations.

So far as any indignity was offered to them or any punishment inflicted upon them as His followers, or for His name's sake, they were in no way to resent it. But in their civil rights He allows them the advantages of the protection of civil law, and for this cause enjoins upon them

the payment of all their political dues, and to be subject to every ordinance of man of a purely civil nature, not interfering with their obligations to Him.

"If a heathen man, or persecutor, smite you on one cheek, turn to him the other also. If he compel you to go with him 1 mile, go 2. If he sue thee at law, and take away thy coat, let him have thy mantle also," etc. These and whatever else of evil treatment they might receive, as Disciples of Christ, they must, for His sake, endure without resistance or resentment. But if in their citizen character or civil relations they are degraded, maligned, or prosecuted, they might, and they did, appeal to Caesar. They paid tribute to civil magistrates that they might protect them; and therefore they might rightfully claim their protection. In this view of the matter, civil magistrates were God's ministers to the Christian "for good." And also, as God's ministers, they were revengers to execute wrath on those who did evil. Therefore, Christians are in duty bound to render to Caesar what is Caesar's, and to God what is God's—to reverence, honor, and support the civil magistrate, and, when necessary, to claim his protection.

But as respects the life peculiar to a soldier, or the prosecution of a political war, they had no commandment. On the contrary, they were to live peaceably with all men to the full extent of their power. Their sovereign Lord, the King of Nations, is called "The Prince of Peace." How, then, could a Christian soldier, whose "shield" was faith, whose "helmet" was the hope of salvation, whose "breastplate" was righteousness, whose "girdle" was truth, whose "feet were shod with the preparation of the gospel of peace," and whose "sword" was that fabricated by the Holy Spirit, even "the word of God"—I say, how could such a one enlist to fight the battles of a Caesar, a Hannibal, a Tamerlane, a Napoleon, or even a Victoria?

Jesus said, "All that take the sword shall perish by the sword." An awful warning! All that take it to support religion, it is confessed, have fallen by it; but it may be feared that it is not simply confined to that; for may I not ask the pages of universal history, have not all the nations created by the sword finally fallen by it? Should anyone say, "Some few of them yet stand," we respond, "All that have fallen also stood for a time; and are not those that now stand tottering just at this moment to their overthrow? We have no doubt, it will prove in the end that nations and states founded by the sword shall fall by the sword.

(Continued)

"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.

"I see no consistency in preaching that God is the same yesterday, today, and forevermore, but that only men of past were inspired to write songs worthy of His praise."—P. B. Shaw.

From The Fields

R. L. Baker, Route 3, Cameron, Texas, June 30.—We are expecting Brother James R. Stewart to begin our meeting July 17 and continue to the 27th. We trust much good may be done.

R. L. Chapman, Box 252, Hebronville, Texas, June 23.—We are still meeting for worship in the Court House, here. Although few in number, we strive to worship the true way. I keep informed of you through the OPA.

W. H. Jones, Alta Vista, Kansas, July 15.—We enjoyed a meeting June 22 to 29th., with Brother James R. Stewart doing the preaching. One was baptized, and all seemed strengthened. Crowds were small, but good attention. Pray for us.

Claude T. Springs, Ceres, Calif., June 26.—Last Sunday, I preached at Merced, morning and evening. I have been preaching at home mostly, recently, but I hope to do more preaching for neighboring churches this year than last. I enclose subs. to the OPA. Success to the paper.

Gordon Traylor, Truxno, La., June 22.—We are beginning our church building this week, and we hope to have it ready by the time we begin our meeting in July, by Bro. King. Thanks to the church at Lebanon, Mo., for \$20.00 to help finance it. We are borrowing \$500.00 to build.

Albert Brown, Livingston, Calif., June 21.—Brother T. F. Stewart is conducting a meeting for us at the church in Merced. Much good is being done, with several baptized into Christ. I am enclosing three subscriptions to the OPA. I like the paper very much. Pray for us.

Nelson Nichols, Box 893, Healdton, Oklahoma, July 12.—I was very glad to attend the meetings at Sulphur, including the all-day meeting July 4. I preached at Healdton, Okla., last Sunday night and again Wednesday night I am willing to go any place that I can be of service to the cause of Christ.

Clarence Kessinger, Route 3, Ada, Oklahoma, July 15.—I am glad to report a good meeting at Garr Corner, near Ada, which resulted in three being baptized and one restored. The interest was good, I think. After this I had the pleasure of attending the camp meeting at Sulphur, embracing the July 4 meeting. It was a great spiritual feast. I am now in a series of meetings at Healdton, Okla., having begun July 13 and is to continue until the 27th. I attended the afternoon singing last Lord's day, at the Rody School house, where Bro. Tom Smith was conducting services. Pray for me and the work.

AUGUST 1, 1947

James D. Corson, Mahaffey, Pa., July 11.—I have recently preached at Pleasant Gap, Pa.; at Smulltown, Pa., for three weeks. I am now at Carole, Pa. All of the above have been tent meetings in communities, where the gospel has not been preached before. So far there have been no visible results. Pray for me.

L. N. Byford, 410 Clay Ave., Waco, Texas, July 15.—We enjoyed our stay in Sulphur, attending the camp meeting and the all-day meeting July 4. Bro. Cyrus Holt, of our home church, is conducting a series of meetings at the Nalley School house, with good attendance and attention. Prospects are good for some additions. The So. 4th. St. Church is supporting the work.

G. A. Canfield (colored), Star Route 78, Marion, La., July 21.—Our meeting began yesterday, with Bro. Robert Adams, of Wesson, Miss., doing the preaching. The interest is good, and two have made the confession and are to be baptized today. I am to return to a meeting near Brookhaven, Mississippi the last of the week. From there on to Alabama, and on to Lawrenceburg, Tenn., continuing to the latter part of August.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., July 17.—The meeting at San Luis Obispo closed June 29, with James Russell, Chester King, and the writer doing the preaching. We had a daily radio program of singing and preaching over KVEC. The July 4—meeting was a great success, with about 500 in attendance, of whom at least 30 were preachers. I closed a meeting at Jacksboro, Texas, July 13, resulting in three baptisms. May the Lord bless all who are working for truth in Christ Jesus.

John L. Reynolds, Route 1, Box 490, Ceres, Calif., July 10.—I wish I could have been with the brethren at Sulphur, Okla., July 4, and I thought of all often. We preached two weeks at San Diego, embracing the last three Lord's days of June. The crowds were small, but interest good. Two were baptized. Brethren Frizzell and Stewart, of Lodi, are now with the brethren at San Diego, which has given the congregation there a boost. On the way to San Diego, I visited our beloved Bro. J. H. McKaig, of Vista, and I think he is a fine man. There is something about him that makes you feel the love he has for the brethren. We all miss the preaching brethren, who are in the East and Middle West, preaching, now.

Carlos B. Smith, Route 1, Box 150, Wesson, Miss., July 12.—Beginning June 19 and continuing to July 6, I enjoyed a series of meetings with the brethren at LaGrange, Ga., the home of Brother E. H. Miller. I found some very fine people there. I esteem Bro. Miller very highly for his work's sake. We were very glad to have Brethren Gillis Prince, C. D. Palmer, Leslie Cato, and others with us a part of the meeting. Four were baptized and two confessed faults. I went to Pansy, Ala., for two nights of Bro. Miller's meeting. Bro. Reynolds carried me to Lowery, where I preached to a large crowd. I enjoyed it all.

Ray Kessinger, Ada, Okla., July 14.—I have been visiting in Ada since the meeting July 4, which meeting I enjoyed very much. Last Lord's day, I had the pleasure of attending the worship at Healdton, Okla., and in the afternoon attended singing at the Roady School house. I am still under the doctor's care and unable to work, but I am available for meetings. Pray for me.

Roy Smalling, 1133 S. Broadway, Stockton, Calif., June 23.—We have just closed a fine meeting here, with Bro. Paul Nichols doing the preaching. Two were restored and one baptized. The seed of the kingdom was sown with much force. I had the pleasure of baptizing an old man (60) yesterday, as a result of Bro. Paul's preaching. Brethren, let us continue to sow the good seed. If we cannot preach, we can pray and pay and live the Christian life.

James W. Russell, 755 Orange Ave., Fresno, Calif., July 13.—Brethren Chester King, Paul Nichols, and I conducted a series of meetings at San Luis Obispo, June 15 to 29. We had a daily radio program at 11:00 a. m. over KVEC, for preaching and singing. Bro. and Sister Harold Winslow will meet in their home for the worship for the present. Prospects for a congregation there are good, and we need one there very much, as there are none on the coast route from Los Angeles to San Francisco. Bro. Winslow's address is 269 1/2 Broad St. July 6, I preached in the home of Bro. Fancher, east of Springdale, Ark. It seems that we are overlooking possibilities in not doing more mission work in that state.

Gillis Prince, Wedowee, Alabama, July 15.—The meeting at Early Town, Alabama, closed recently with fine results. Four were baptized and fifteen confessed faults. These brethren are few in number, but they are strong and zealous of good works. They asked me to return for their meeting in 1948. I enjoyed the meeting at Sulphur, Okla., July 4. This was my first to attend a meeting of this kind, but I must confess that I had a spiritual uplift. I plan to be there next year, the Lord willing. I am now in a tent meeting with Bro. Ervin Waters, at Lawrenceburg, Tenn. We are having large crowds with fine interest. I go next to New Salem, Miss., for two meetings. Brethren, may we learn what Unity is and then endeavor to keep it."

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., June 17.—Instead of having the singing school at Stockton we had a nice meeting, which resulted in two restorations and one baptism. We had visitors from seven different congregations in the San Joaquin Valley at various times. I truly enjoyed this meeting, although I preached one night with a fever of over 101 degrees. I was glad to be associated with so many of the brethren I have known for several years, some in Missouri and some in California. At this writing we are engaged in a mission effort at San Luis Obispo, with a radio program in the morning and a preaching service at night. Brethren, let's preach the Word. Do not be a "fault finder," but be a worker. Fight!

AUGUST 1, 1947

THE OLD PATHS ADVOCATE

PAGE ELEVEN

Gillis Prince, Wedowee, Ala., June 18.—I closed a short meeting at both Lees Summit and Lebanon, May 23, which I enjoyed very much. I baptized a man and his wife who were members of the Baptist church. I am to return for a meeting with them in 1948. Following this work I was with the brethren at Chapel Grove, near Lawrenceburg, Tenn., May 24 and 25. They are looking forward to a meeting in July by Bro. Waters and me. On June the 1st, I preached for the brethren in LaGrange, Ga., and baptized one. On June 13, I began a series of meetings at Early Town, Ala., where I am now, enjoying good crowds and interest. This is where Brethren Cook and King have done much good work. One has been restored to date and we look for more. I enclose 10 subs. to the OPA.

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., July 15.—June 6-22, I held a mission meeting near Wisner, La., in which three were baptized and a place of worship was established. If it be the Lord's will, services shall be held there, in the home of James Hedgepeth, about three miles west of Wisner, every Lord's Day at 2:30 p. m., and there will be a welcome there to anyone who may attend. Since the meeting, I preached there June 29, with one confession of fault and helped with the teaching there July 6. June 15, 22, 29, and July 13, I preached at Winnsboro, La., with one confession of fault June 15. I assisted with the teaching at Cheniere, La., June 25 and July 9. I enjoyed hearing J. C. Jones, of Shreveport, La., preach there July 29, and I gave a short talk after he finished. I also preached at Cheniere, July 6. July 3 and 4, I certainly enjoyed being at Sulphur, Okla., hearing Homer A. Gay and Homer L. King preach and also attending and taking part in the all day get together meeting July 4. I am now in a meeting, which began July 12, at the Burrough church, near Columbia, La.

E. H. Miller, 1003 Truitt, LaGrange, Ga., July 15.—Since my last report, I have experienced some very good meetings. I baptized three in the tent meeting, just out of town here, just preceding our meeting by Bro. Carlos Smith at the church building in town. Four were baptized. The crowds and interest were very good, and Brother Smith did some very fine preaching. As the mills closed down that week, our crowds were larger at each service than they had been in a long time. We closed after nine days, July 6. As I was to begin at Pansy, Ala., the night of July 6; we closed at home at the morning service, and he accompanied me to my meeting and preached the first two nights, laying a good foundation. I took over the third night, and at every service there were one or more confessions, during the eight days, which resulted in 13 being baptized. Among the number were a man and his wife, 75 and 70 respectively. They had been Free Will Baptist, since they were 16 years of age. Fourteen confessed their faults. They are striving to build a house for the worship, and they need help. Send donations to Franklin Gordan, Rte. 1, Pansy, Ala. I am now at the congregation at Colquitt, Ga., having begun last Lord's day. They, too are

planning to build, and will need help. Send to Leslie Cato, Rte. 1, Colquitt, Ga. I heard Bro. Fred Kirbo at Lowery, Ala., two good sermons.

Tom E. Smith, Box 893, Healdton, Okla., July 10.—The last thirty days have been happy and profitable to me. On June 9, accompanied by my wife, son, and Bro. Lynwood Smith, Billie Tate, Johnnie Elmore, I went to Dallas, Texas, where they enrolled in the Stamps Quartet School of Music, and I enrolled the following Monday. On arrival, I found to my delight Bro. Ervin Waters and wife, Bro. C. T. McCormack, Sister Smith and daughter, and Nelson Nichols, of Calif., were attending. It was like an oasis in a desert to have so many faithful Christians, with whom to associate. During the school, Bro. Ervin Waters conducted a series of meetings one week, near McKinney, Texas. We enjoyed meeting the good brethren there and hearing the good sermons by Bro. Ervin. Last week was spent at Sulphur, Okla., where Brethren King and Gay were conducting a camp meeting, assisted by other preachers and brethren, from various states, among whom was my brother, Abe, from Calif. All seemed to enjoy the meetings, and only eternity will reveal the good accomplished. If you have never attended such a meeting, you had better plan now to attend next year, which is to be repeated at same place and same time of the year.

Arthur E. Wade, 407 Taylor, Lebanon, Missouri, July 17.—I preached at Richland, Mo., June 15, morning services, and that night I began a mission meeting, near Crocker, which continued through the 22nd. Good crowds attended, but no visible results. I am to return this fall for two weeks. July 25 and 26, I preached at Kansas City, and from there to Oklahoma City for four sermons. We have a fine band of Christians there, with much zeal activity. I learned to love them very much. I went from there to Sulphur, Okla., for the all day meeting, which I enjoyed very much. I met so many of the brethren, from various states. I hope I never miss another meeting of that kind. From there I went to McAlester for Sunday and Sunday night, where I met some very fine Christians. I think Bro. Lee R. Williams is a fine man and is to be commended for his work in McAlester. I am now at Odom, near Dora, Mo., having begun a meeting July 12. From here I plan to return to my home congregation to attend a meeting, which is to begin July 30. After that to West Plains, Mo., for a mission meeting. May the peace of God be with all who strive to do His will.

C. Nelson Nichols, % Tom E. Smith, Box 893, Healdton, Okla., July 14.—From June 9-28, I attended the School of Music at Dallas, Texas, along with Bro. Tom E. Smith, Ervin Waters, Lynwood Smith, and other brothers and sisters. The faithful brethren were well represented and respected. June 15-22, Brother Waters was in a meeting at McKinney, Texas, at which I assisted in the song service and the teaching on Sundays. On June 25, I heard Bro. Homer L. King preach at Ft. Worth. Many of us worshipped at Ardmore, Okla., on the morning of June 29 and went to Sulphur, Okla., in the afternoon. We were at Sul-

hour through July 6, and enjoyed both the camp meeting and the fourth of July meeting. I went home with Bro. Tom E. Smith and family and preached at Healdton, July 6 and 9. I arrived in Lawrenceburg, Tenn., July 11, where Bro. Gillis Prince and Bro. Ervin Waters are conducting a mission meeting. In the afternoon of July 13, several of us visited the church at Long Branch. Brethren Neil Adkison, Billy Orten, and I made talks.

Ervin Waters, 4436 Whittier Blvd., Los Angeles 22, Calif., July 14—I held a meeting at Old Milligan near McKinney, Texas, June 15-22, with two baptisms resulting. I appreciate these brethren very much. The brothers and sisters attending the Stamps Quartet School of Music in Dallas with us rendered valuable assistance during this meeting. I heard Bro. Homer King preach at Ft. Worth, June 25. The School of Music ended June 28. Bro. Tom Smith and I finished with the advanced harmony class. June 29, we worshipped at Ardmore, Okla., and went on to Sulphur where we camped through July 4. We received a great spiritual uplift. July 6, Bro. Gillis Prince and I began a tent meeting in Lawrenceburg, Tenn., which continues at this writing. We are having fine crowds and some of the best interest I ever saw. Bro. Dewitt Palmer was with us for several days. Bro. Neil Adkison, a young man from Kinston, Ala., who wants to become a preacher, and Bro. Nelson Nichols are with us at present. Bro. Billy Orten, a young man in the Chapel Grove church near Lawrenceburg, shows great promise of becoming a preacher. I hope to have him travel with me some next year. July 20, I am to begin a meeting at Bro. Prince's home congregation near Wedowee, Ala. The Lord willing, we then will return to California.

Homer A. Gay, Cassville, Mo., July 14. — The meeting closed near Jerusalem, Ark., June 15, with splendid crowds, good interest, and the church seemingly much encouraged to press on for the Lord. One was baptized. We have some very fine Christians here whom I learned to love very much. I preached the night of the 16th at McAlester, Okla., to a nice crowd; the 17th, at Ada, where we also had a good crowd; the 18th, I preached at Ramsey, near De Leon, Tex., to a good crowd. After which, we went to our family reunion at Brady, Texas, where I preached on Lord's day, in the park. We had seventy-two to commune with us. There is no loyal congregation near there, but ALL could conscientiously worship with the one loaf and the one cup. It would be great if everybody would have that spirit all the time. I preached at our old home, Eola, Texas, June 25; at Wichita Falls, the 26th, with good crowds and nice visits at both places. Then we began the camp meeting at Sulphur, Okla., June 27, continuing until the 6th of July. I trust that this meeting will be sufficiently reported by others, but we had a grand meeting, with overflowing crowds at all services. Three were restored. I enjoyed working in this meeting with my old co-worker, Homer L. King, and was glad to see so many good brethren again. The Church

at Sulphur arranged with Bro. King and me to hold another camp meeting there in 1948. I am now in a meeting at Cross Hollows, near Cassville, Mo., which is to continue for two weeks. We were glad to have with us yesterday, our faithful preaching brother, H. E. Robertson and wife. I am to teach a singing school the first two weeks in September, at Shreveport, La. Those near by who would like to attend should begin to make arrangements now.

Homer L. King, Route 2, Lebanon, Missouri, July 21.—After the series of meetings in Temple, Texas, we visited a day and a night in the Stamps Quartet School of Music in Dallas, Texas, where we met many of the members of the faithful church, among whom were Brethren Ervin Waters, Nelson Nichols, Tom Smith, and Lynwood Smith. I enjoyed all very much. I preached one night in Fort Worth, Texas, to the faithful brethren on Vaughan St. I was glad to see all again. Our next was the camp meeting, at Sulphur, Okla., June 27 to July 6. This was one grand spiritual feast, which embraced the all-day-meeting, July 4. See the report by Bro. Waters elsewhere in this issue. I consider the all-day meeting, July 4, about the best we have ever had, and except for one "sour note," it was a feast of love and edification the entire day. It was a great pleasure to labor again with my old pal and co-laborer, Homer A. Gay, in the camp meeting. It seems to me that all of our faithful preachers could so labor together in love and unity if they really desired to do so. My next was a series of meetings with the faithful few on the Cheniere Road, about eight miles west of West Monroe, La. We closed there July 20, at the morning service and began that night at Conway, La., about 35 miles north of Monroe, La. The crowds at the Cheniers Road church were generally small, but the attention was good. There were no additions. We were very glad to have Brethren Paul Nichols, Lynwood Smith, and C. A. Smith with us part of the meeting, and Brethren Clovis Cook and Gayland Osburn visited us a few hours while there. Paul preached one night of the meeting, giving a good lesson. We are now in a very promising mission effort at Conway, where about 15 members were rounded up by our faithful boy preachers, Lynwood Smith and Gayland Osburn. They have just about completed a good new building, and I preached the first sermon in it last Sunday night to an overflowing crowd. We are hopeful of a very fine meeting here. My next will be at the Fair View church, near Marion, La., for a week. This community is the home of our faithful colored preaching brother, G. A. Canfield. He is held in high esteem by both the white and colored brethren. I am told the colored brethren have a good congregation in this part, due mainly to the untiring efforts of Bro. Canfield. He likes to talk about the Bible, and I am enjoying some visits with him. I am to begin a meeting at Council Hill, Okla., August 10; continue two weeks. Please, pray for me and the work of the Lord.

Don't forget to speak a good word for the OPA, everytime the opportunity presents itself.

W. H. Reynolds R. 2

OLD PATHS ADVOCATE

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

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

"Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls.' (Jer. 6:16) 'And they that be of Thee shall build the 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)."

"BEWARE LEST ANY MAN SPOIL YOU" (No. 2)

By Ervin Waters

"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" (Col. 2:8).

Paul here teaches that we can be spoiled. In my first article I discussed the possibility of our being spoiled "through philosophy and vain deceit." Philosophic speculations deceitfully promulgated have done great damage to the cause of Christ. However, Paul points out the danger of our being spoiled by some other things.

2. After the Tradition of Men

There are several kinds of traditions. First, there are the traditions received from the apostles and the Scriptures, which must be kept and followed by us if we would be saved. We must neither deviate from nor change these traditions. "Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thes. 3:6). "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (2 Thes. 2:15). "Now I praise you that ye remember me in all things, and hold fast the traditions, even as I delivered them to you" (1 Cor. 11:2, A.S.R.V.).

Immersion in water for the remission of sins is a tradition received of the apostles. Reject it and there is no scriptural alternative. Assembling on the first day of the week to worship is one of these traditions (Acts 20:7). Teaching the word of God to an assembly of the church without classifying them is a divine tradition. Having men to teach one by one with the women remaining silent is a divine tradition (2 Tim. 2:2; 1 Tim. 2:11-14; 1 Cor. 14:34-35; 1 Cor. 14:31). Singing Scriptural songs without instrumental accompaniment is a tradition received from the apostles (Eph. 5:19; Col. 3:16). The use of one cup for each communion assembly is certainly a divine tradition (Matt. 26:27; Mk. 14:23; Lk. 22:20; 1 Cor. 10:16; 1 Cor. 11:25-28). We must accept these traditions and keep them.

Second, there are traditions, or ways of doing things, which do not violate Scriptural traditions, but which are not mentioned in the Scriptures. These belong to the realm of preference, judgment, discretion, and opinion. They are permis-

sible but not bound on us. Failure to separate incidentals from precedents has been the cause of much trouble among disciples. The vegetarian brother who followed the human tradition of not eating meat was received by God (Rom. 14:3) until he bound this human tradition on the church as a tenet of faith (1 Tim. 4:1-3). The weak brother who wanted to observe the tradition of not working on the Sabbath (Rom. 14:5-6), was not to be judged (Col. 2:16; Rom. 14:4), but when he observed it as a matter of law (Gal. 4:10), Paul was afraid lest his labor was bestowed in vain (Gal. 4:11). As a matter of discretion Paul circumcised Timothy, who was half Jew, (Acts 16:3), thus following a tradition, but when some taught that circumcision was a condition of salvation (Acts 15:1-2) Paul disputed with them and refused to have Titus, a Greek, circumcised (Gal. 2:3). He refused to give place to them (Gal. 2:5), called them "false brethren" (Gal. 2:4), said that if they justified themselves by the law of Moses they were "fallen from grace" (Gal. 5:4), and said concerning all such teachers, "I would they were even cut off which trouble you" (Gal. 5:12).

Some brethren follow a tradition so long, which may be permissible in itself, until they think it is law. Some brethren have in contributing placed their contribution on the table for so long that they think the Bible demands that it be placed there. The Bible requires us to contribute, but it does not tell us where to put it. The Bible requires us to commune, but it does not say anything about the bodily posture we must be in when we commune. Christ sat down with his disciples (Matt. 26:20) and began to eat the pass-over. The Scriptures are silent as to whether they were still sitting when Jesus instituted the communion. I could guess that they were, and probably they were; but guesses and assumed probabilities are not part of the faith upon which our salvation is conditioned. There are several items of worship but the Scriptures do not mention an order in which they must be observed in unvarying routine. I have my preference concerning many things but I cannot force my preference on the churches without creating a faction and becoming a heretic. One brother has recently caused some trouble among some congregations by insisting that they kneel during the giving of thanks for the communion and that there be no dismissal of the assembly other than the singing of a last song. We can receive brethren who hold opinions, but when they cause trouble in the

church with their opinions they become divisive and must be handled differently.

Third, there are traditions which violate the Scriptures. They cannot be tolerated at all. The use of instrumental music violates Scriptural tradition. The Sunday School with its classes, literature, and women teachers violates Scriptural command and example. The use of cups in the communion mutilates and corrupts that service. It ignores and flagrantly trods under foot the examples, commands, and inferences of the Scriptures. The use of fermented wine in the communion pollutes that services by substituting for the fruit of the vine (Matt. 26:29) an intoxicating drink. Fermented and intoxicating wine is no more the true fruit of the vine than is grape vinegar. It is a scientific fact that vinegar is only one step further removed by decomposition and decay than is fermented wine. These traditions will "spoil" those who are contaminated thereby. Paul warns against such, "Touch not; taste not; which all are to perish with the using; after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship" (Col. 2:21-23). "Will worship" means "worship which man devises and prescribes for himself." Do not touch it, taste it, or handle it. It will "spoil" you.

3. After the Rudiments of the World

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?" (Col. 2:20). The Christian is dead with Christ from the rudiments of the world. Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). Paul was dead to the world, and the world was dead to Paul. "Be not conformed to the world" (Rom. 12:1), and "Love not the world" (1 Jno. 2:15) are two commands which, if obeyed, will keep us "unspotted from the world" (Jas. 1:27). The elements and rudiments of the world allure and deceive so many Christians. Drinking, gambling, dancing, movie-going, and many other worldly pleasures strike telling blows to the church. "Be-ware lest any man spoil you."

—4436 Whittier Blvd.,
Los Angeles 22, Calif.

THE CUP OF THE LORD (No. 4)

By E. H. Miller

J. L. Musgrave, in his tract "The Cup Question," on page 33 tries to get someone to help him out. He thinks it is wonderful proof; and it is for me, but not for him. Notice the letter from **The Lexicographer**: "In the King James Version, the word cup is used to mean the contents thereof, just as one says, 'He drank the dipper in a single swallow,' or again one might say, 'He passed the dipper around and everyone took a sup of it and said, How good this is,' in which case the pronouns it and this refer to the contents of the dipper and not to the dipper itself." (Signed) The Lexicographer

Now that hurt him and helped me. All drank of one literal dipper. There was only one literal dipped involved here, and all who drank its contents drank the dipper. Well, that is what I say about the Lord's cup. Pass the cup around and let everyone take a sup of it. Everyone who drinks of it drinks the cup. "This" in Matt. 26:28, refers to the contents of the cup and not to the cup itself. I did not need this help, but it is appreciated anyway. I wish Musgrave would start passing the cup (not cups) around and let everyone take a sup of it. In Mk. 14:23, "He gave it to them: and they all drank of it." The Lexicographer said "this" referred to the contents of the dipper and not to the dipper itself. So Musgrave on page four of his tract was wrong when he said, "This (cup) is my blood." "This" would refer to the contents of the cup and not to the cup itself. If a dipper is used Musgrave can see how "this" can refer to its contents, but he can't see it that way if a cup is used. Maybe if he would put cup where the letter says dipper he could understand it. He can understand that to "drink the dipper" one must drink the contents of a literal dipper, but when we insist that an assembly must drink the contents of a literal cup to "drink the cup" he says, "Well, you will have to swallow the container." Are his eyes blinded?

While he is catching his breath, we will notice some more Bible, history, and the scholarship of the world, which he thinks is against us. Eadies Biblical Cyclopeda by John Eadie, D.D., L.L.D., under I Cor. 10:16, "The master of the feast took a cup of wine in his hand and solemnly blessed God for it and for all the mercies which were then acknowledged. It was now passed to all the guests, each of whom drank of it in turn." "It" was taken in his hand, "it" was passed to all, and each drank of "it" in turn.

Now for good measure we will return to the original word which Christ used, *poterion*, the word translated cup in the English. We will go to the Greek and English Lexicon of the New Testament by Edward Robinson, D.D., L.L.D., and see if he agrees with Thayer. "Poterion, 1. a drinking vessel, a cup, Matt. 10:42; 23:25; 26:27; Mk. 14:23; Lk. 22:17, 20; 1 Cor. 11:25 — 2. meton. a cup for the contents of a cup, cup-full, e. g. a cup of wine; so of the wine drank at the eucharist, Lk. 22:20 et 1 Cor. 11:25; 1 Cor. 10:16." So there is in the communion "a cup" and the "contents of a cup," "a cup of wine" (literal and metonymy both given). You can have the literal without the metonymy, but you cannot have the metonymy without the literal.

Why do the cups brethren use more than one container? They say because of large crowds and the danger of spreading diseases. They depart from the New Testament example for these reasons. Did you know that in the fifteenth century the Catholics for these same reasons changed the communion and withheld the cup from the laity? I have before me two of their books, "The Faith of Millions" and "The Faith of our Fathers." Beginning on page 223 of the first and page 306 of the latter we read as follows: "Why do you give the communion to the laity? asked an in-

quirer recently, 'under the form of bread and not under the form of wine as well?' — Grave and just reasons enumerated by the Council of Trent were: the danger of spilling the precious blood, the difficulty of reserving the Sacrament under the species of wine, and the danger to health from partaking of a chalice touched by infected lips. As the question involves merely discipline, the Church exercises her right as the guardian of the Sacrament to adopt her methods of administering them to the changing conditions of the times. — It would be very distasteful, besides, for so many communicants to drink successively out of the same chalice, which would be unavoidable if the Sacrament were administered in both forms—so in the fifteenth century she withdrew the cup. — While Protestants consider the cup as an indispensable part of the communion service, they do not seem, in many instances, to be very particular as to what the cup will contain." So there you have it. The Catholics gave the cup to one man instead of to all as Jesus did (Matt. 26:27; Mk. 14:23) because if they do as Jesus did it would be dangerous and very distasteful, besides, for so many communicants to drink successively out of the same chalice which would be unavoidable. The Catholics knew that Jesus used one cup, but for these reasons they changed the method of administering it. They are at least open with their admission that they did change it. The cups brethren agree with the Catholics on the danger and the distastefulness of using one cup, but they just take a different step in changing the communion. They introduce individual cups to get around the common cup. They have as much Bible (none) for their way as the Catholics do for theirs, but I had rather follow the way of Christ (Jno. 14:6). I do not think it dangerous to do as he said.

If the cups brethren could give as much proof that cups were safe as I have given for one cup, we would have yielded long ago. If there is a cups man who can give as much Biblical, historical, and scholarly proof that Christ used cups as I have given in favor of one, I will not only yield to him, but I will make him a present of one hundred dollars.

Let us notice some of the references to the communion in translations other than the King James Version. But some will protest that they do not believe in other translations. Why? "Oh!" they say, "it was the first and must be the one God wanted us to have." Well, they are wrong, for I have four translations in English older than the K. J. V., and perhaps there are others. Let us read from these.

(Wycliffe Version, 1389 A. D.)—Matt. 26:27, "And he takyng the cuppe, dede thankyngis, and gave to hem, seyinge, Drinke yee alle herof." Mk. 14:23, "And the cuppe takun, he doynge gracios gaf to hem, and all drunken therof." Lk. 22:20, "Also and the chalys, after that he hadde soupid, seyinge, This cuppe is the newe testament in my blood, which schal be sched for you."

(Tyndale Version, 1526 A. D.)—Matt. 26:27, "And toke the cuppe, and gave thanks, and gave it them, sayinge, drink of it every won."

(Myles Coverdale Version, 1535 A. D.)—Matt. 26:27, "And he toke the cuppe, and thanked, and gave it the, and sayde; Drynke ye all thereof." Mk. 14:23, "And he toke the cuppe, thaked and gave it the, and they all drank thereof."

I left the spelling as it is in these old Bibles. It is old English. If anyone cannot read it, I will be glad to spell the words the modern way for them.

Challover-Rheims Version, 1582 A. D.—Mk. 14:23, "And taken the chalice, giving thanks, he gave it to them, and they all drank of it."

(Goodspeed's Version)—"And he took the wine cup and gave thanks and gave it to them and they all drank from it." 1 Cor. 11:25, "This cup is the new agreement ratified by my blood."

(Moffatt's Translation)—1 Cor. 11:25, "This cup means the new covenant ratified by my blood."

(Twentieth Century Translation)—Mk. 14:23, "Then he took a cup — and they all drank from it." Lk. 22:20, "This cup is the new covenant made by my blood."

(American Standard Revised Version) — Mk. 14:23, "He took a cup—and they all drank of it."

(The Revised Standard Version of 1946)—Mk. 14:23, "He took a cup—and they all drank of it."

With all of this proof that Christ took a cup and they all drank from it, how can we say we are following Christ when we take cups and drink from them? (Matt. 26:27; Mk. 14:23; Matt. 28:20; 2 Jno. 6-9; 2 Tim. 3:13-17).

—1003 Truitt Ave.,
LaGrange, Georgia

DOES THIS CONCERN YOU?

O Lord I thank you for the love
That makes my pathway bright,
For this, I praise Thee Sunday morn
But not on Sunday night.

I'm glad to hear our singers chant;
My pure and deep delight.
On Sunday morn I hear them sing,
But not on Sunday night.

I love to hear our preacher speak;
His views are sound and right.
They feed my soul on Sunday morn,
But not on Sunday night.

At eleven A. M. I stroll to church
In Sunday garb bedight;
But Lord, I crave my easy chair and
Slippers on Sunday night.

Lord bless our church and help to fill
Our preachers soul with might,
To charge the sinful ramparts of my
Empty pew at night.

—Selected by Jesse French

Old Paths Advocate

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OUR NEW SONG BOOK

Yes, "Old Path Melodies" is now a reality, and the advance order have been filled. Already, very nice words of encouragement are coming to us from various parts of the nation. This seems to be the theme of all the comments: "The new song book is certainly fine. It is the best you have put out so far," and we, too, believe it is our crowning effort, with the best selection of songs for a general church book, the best job of printing, the best grade of paper, and the best covers. 191 songs, both old and new, and about all favorite selections. It contains plenty of good old and tried songs for any church, with a fine selection of late and new songs. Have you examined it? You will like it.

The price is reasonable: 40c per copy; \$4.00 per dozen; \$16.00 for 50; \$30.00 for 100; postage prepaid by us. Send all order to Old Paths Advocate, Route 2, Lebanon, Missouri.

TIMELY SUGGESTIONS

A Good Letter. Following is a letter I received from Bro. Walter Gray, Heartshorne, Okla.: "Dear Bro. Gay: I read with pleasure your article in the July issue of O. P. A. about old preachers. I have similar feelings about this matter.

I want you to do me a favor. It is along the same line as you mention in your article. If you know of an old preacher who would be interested, please send me his name and address. I want a man who knows his business, yet an old man, with a world of patience, and one who would not expect too much financial reward, to help me build up a congregation here. You, Bro. Gay, know the situation here. It would be a long, hard fight, and small remuneration."

Yes, I know Bro. Gray, and know him to be a good man, and I want to make a few statements and offer a suggestion. First: the Old preachers generally know how to get along on very little financial support. But the most of them are not usually able, physically, to endure the hardships imposed upon one in blazing the trail and establishing a congregation. Younger men are best fitted for this kind of work, and should be out doing this kind of work, supported by the congregations. It is no more the duty of the preacher to preach the gospel than it is the duty of the congregation. And when the preacher does the

work, in the congregation's stead, the congregation should certainly be willing to pay him for it. Another thing: Some times enough preaching is wasted in one locality to save a whole community some where else, all because some brother, or some of his children, live in that place.

Suggestion: When sufficient effort has been put forth at a place and nothing worth while is accomplished, it is time to move on some where else. "The field is the world," says the Savior, and "the word of God is the seed of the Kingdom." Let us scatter the seed, and quit trying to plant it all in one hill.

I want to make another suggestion: When brethren arrange with a preacher for his time in a meeting, why not these brethren do some arranging, too? Let them arrange their work so they can attend the meeting, and help to make it a success. I wonder how it would seem now, if the brethren would get their work done up where they could be foot-loose and could attend day and night services in a meeting, and not go to sleep; if the parents would see to it that the children were at home, so they could attend every service, and the members would have time to visit their neighbors and talk with them and try to get them to attend the services I believe the preachers could come nearer giving their sermons that old time Jerusalem ring, and that sinners would be converted by the dozens.

I appreciate the compliments that I get from my "timely suggestions," and hope to offer more, along.
—Homer A. Gay

ANOTHER TRACT PROPOSED

I now plan to put the articles in tract which have been running in the OPA on the "Cups," as soon as they are completed, and I have the time and money to finance it. Already some have sent money to help. I think, I shall include in the tract my article on "Robert Raikes And The Sunday School," and I hope to be able to sell it for 10c per copy. If others are interested and would like to help finance the printing, I would be glad to hear from them, so that I may know how many to have printed. Of course, I cannot say definitely about the price of the tract until all matter is completed and presented to the printer. I shall appreciate word from those who are interested.

—E. H. Miller, 1003 Truitt Ave.
LaGrange, Ga.

HOUSE BURNS

I have just received word from Brother Gillis Prince as follows:

"Homer, since I left home, recently, my mother's house and everything they had burned up. My youngest brother had just moved in with her a short time before, and all his furniture burned, too. No one was at home, and all went, except what they had on their bodies.

My mother is a widow, Ruthie R. Prince, Wedowee, Ala. She is 63 years of age."

Brother Prince writes me from Summit, Miss., and he further tells me that the church there is sending his mother \$100.00. I am certain Sister Prince is worthy of help, and I feel certain brethren will come to her aid.
—Homer L. King.

THE DEPARTED

DAME—Sister Hulda Jane Dame, of Lebanon, Mo., born at Reedy, West Va., Sept. 6, 1906. She was injured when struck by a car on the highway and died July 5th. She was a member of the Church of Christ at Lebanon. She obeyed the gospel at an early age. She will certainly be missed by the Church, friends, and loved ones. I was called at the Sulphur meeting concerning the services, but I had already departed, hence, when I arrived and learned of her death it was a shock. Bro. Gay, Homer Gay, Jr., my wife, and I did the singing.
—Clovis T. Cook

MOORE—Sister Bertha Grace Moore, born March 13, 1888, died July 28, 1947. While I was in Mississippi, the long distance wires were busy trying to contact me. When I arrived home I received the word of her death. Funeral services were conducted by the writer July 31, at the Church of Christ, Scholten, Mo. This sister knew several weeks before her death that she had to go, yet, not one time did she fail to smile and talk with friends until the last few hours. Her personality and lovable disposition will be missed greatly.
—Clovis T. Cook.

Byrd—Ruby May Byrd, of Graham, Okla., was born Feb. 1, 1928, at Graham; departed this life August 2, 1947, at Ardmore, Okla.

Sister Byrd was baptized into the Church of Christ in 1943, which was followed by a devoted Christian life.

She is survived by her father and mother, of Graham; seven brothers, a grandfather, Joe Matherly, of Norman, Okla., and a host of other relatives and friends. One sister preceded her in death in infancy.

Services were conducted at Graham, Aug. 3, to a large congregation of sorrowing friends and relatives. May the hope of eternal life lighten the burden of grief for the bereaved.
—Tom E. Smith.

Watkins—Sister Grace Watkins, of Sanger, Calif., was born July 7, 1888; departed this life July 6, 1947, being killed instantly, when their car was hit by a train.

Sister Watkins became a member of the Church of Christ early in life. She had lived about six years in Sanger and attended services at the faithful church here. Her four children have been baptized into Christ, and they weep not as others who have no hope.

The husband of Sister Watkins preceded her in death about 7 years ago, but she leaves to mourn her passing her four children, Walter, Joseph, Cecil, and Mrs. Loree Morton, and a host of friends and other relatives.

Funeral services were conducted by Bro. Chester King.

—G. H. Turnbull, Sanger, Calif.

MEET BROTHER KING



Warren T. King, Box 131, East Gadsden, Alabama, was born in Morrison, Tenn., February 12, 1909.

Brother King obeyed the gospel at Shelbyville, Tenn., at about the age of 19, and preached his first sermon about a year later. He has continued to preach now and then ever since. He began with the Sunday school brethren and attended the David Lipscomb College less than a year. But, sometime ago he met a Brother J. W. Moore, who talked with him about the S. S. and gave him a tract on the teaching question, which convinced him that the S. S. system was unscriptural, and having a desire to do only that which pleased the Lord, he gave it up, but this still left him with the cups brethren. While with them he says he would often hear them say something about the "one cup brethren," and while he did not give it the study he should, he wondered how it could be wrong to have and use one cup in the Communion service. During his stay with the cups brethren, he met Bro. Gillis Prince, heard him preach, heard of his taking a firm stand for one cup, and last spring he went to see Bro. Prince. They talked again, and later he read the "Clark-King Discussion" and "The Communion," by Bro. Waters. After which he heard Bro. Waters preach on the question and Bro. Shelnett's attempted reply, which he says was a "complete failure." But, hear him in his own words as to where he now stands:

"I want all to know that I am following the Scriptural way of one cup in the Communion, the safe way, and I thank God that I have learned the truth on this subject. Yes, it is hard to give up friends and make new ones, but it was hard to do that, too, when I gave up the S. S., but we must do that to follow the Lord. I thank the Lord that my wife and family are also with me in following the truth."

In 1930 he was united in marriage to Gladys Miles, of Boaz, Ala.; to which union four children have been born; three boys, Miles, Charles, and

Neil; one girl, Joyce Evelyn, the youngest, 2.

Brother King informs me that he would like to devote more time to preaching the gospel. He is now engaged in bookkeeping and preaching over Lord's days, but tells me he would like to make preaching his life's work, giving full time to the work.

While, I have never met Brother King, yet I have corresponded with him, talked with Brethren Gillis Prince and Ervin Waters, who have met him, and from what I can learn of him, I think he should make good in the gospel work as an evangelist, and I hope the brethren will call him out, just as they have Bro. Prince, that he may get acquainted with the faithful brethren and at the same time have an opportunity to do good in the Master's vineyard.

Brother King, here is our hand as a token of our love for you and appreciation of your struggle to learn the truth and your sincere acceptance of the same. You will find a hearty welcome with us and in the columns of the Old Paths Advocate as long as you stay with the word of the Lord. May God bless and keep you in His service as a faithful servant, is my sincere prayer.

Naturally, many will want to know if the Brother King above is a relative of mine. We have discussed that some, and it seems very probable that we came from the same "line of Kings" somewhere in the past, but we are unable to figure out if it is more than 32nd. cousin. Anyway, I would not be ashamed of it, if it turns out that we are, but I rejoice not in the flesh, but that we are of kindred spirits and truly brothers in Christ.

—Homer L. King

OUR HELPERS

We appreciate very much the nice lists of subscriptions, which have been coming to our office, and we extend our sincere thanks to all for their loyalty and interest in the cause of the paper. We urge all our friends to continue to work for the paper. Following are the names and number of subs. received by us from July 20 to August 20:

Gillis Prince—17; Homer L. King—16; Warren T. King—14; L. C. Dent—10; Mrs. L. N. Byford—10; Homer A. Gay—8; E. H. Miller—8; Arthur Wade—6; Ervin Waters—5; Paul Nichols—5; Carl R. Nelson—4; Clovis T. Cook—3; Ray Asplin—3; Lynwood Smith—3; Mrs. R. D. Phillips—3; R. L. Baker—3; Adrian Swindler—3; Jim Russell—2; Marie Davis—2; E. T. Yarbrough—2; Mrs. J. B. Lane—2; Mrs. H. D. Hinton—2; J. T. Brose—1; J. A. Sharp—1; Maude Kennedy—1; A Friend—1; E. E. Wright—1; Mrs. I. C. Fisher—1; W. C. Hyde—1; Pete Howard—1; L. F. Upshaw—1; J. A. Bentch—1; L. M. Walker—1; M. L. Jacks—1; N. L. Broner—1; J. E. Thomason—1; Lawrence T. Orner—1; Bill Van Stavern—1; J. W. Bowmer—1; Homer Smith—1; Barney Welch—1; Abe Young—1; M. J. Miller—1; G. A. Canfield—1; Lee R. Williams—1; Total—154.

"A Man that hath friends must show himself friendly" Prov. 18:24.

THE WORK GROWS IN ALABAMA

(Gillis Prince)

I have had much opposition since I took my stand for one cup in the communion. I have been made to think much of the Scripture in 2 Tim.; 4:16, as Paul said, "At my first answer no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge."

Brother Waters held us a meeting from July 20 through July 27. We had good crowds through out the meeting, in spite of the opposition. We believe the meeting did much good, and won a great victory for the cause of Christ.

We have had trouble here over the "Cups Question". On Saturday night of the meeting Brother Waters gave a fine lesson on the Communion which was clear and to the point. The cups brethren had Brother W. L. Shelnutt, a cups preacher, to represent them in their views.

The cups brethren would not cooperate in the meeting, thus drawing a strong line between us. Shelnutt asked Bro. Waters, when he went into a community and found Sunday School and Instrumental music brethren, did he expect them to cooperate? Hence, I want all readers to notice where Shelnutt classed his brethren.

Brother Shelnutt tried to prove that the Fruit Of The Vine is the cup, and that Jesus said, this cup is my blood. He was called on for the proof. He tried hard to find it, but never did. Shelnutt said that Jesus left the dividing up to His disciples, and that each of us could have a cup. Brother Waters showed that Jesus took the cup, and when he had given thanks, he gave it to them; and they all drink of it (Mk. 14; 23), thus proving that they divided it as each one took his part.

After Shelnutt's saying that we could each have a cup, Brother Waters ask him to put just one passage of Scripture in the circle that taught his plurality of cups. This he never did, and admitted he could not. Then Brother Shelnutt goes to the Jerusalem church, the big church argument, and like the Methodist preachers are about baptizing, he wants to know how one cup could serve them all. Just as if he knew of a church today that large. So he had him a problem figured out which proved to be false. That was, if the Jerusalem church used one container, and there being 8000 in number it would take 20 hours to serve them all, and would also take 500 gallons of wine. But this was easy for Ervin. He showed that one pint of grape juice would serve a hundred communicants. Thus showing that 10 gallons would sever his big number. So, Shelnutt missed his problem by 490 gallons. Some mistake, wasn't it? Then, Brother Waters showed by the Scriptures that the Jerusalem church met and "broke bread from house to house." (Acts 2:42; 46).

Brother Waters wrote propositions for discussion, but Shelnutt would not deny our practice, and said he would be whipped to start with if he tried to deny it. After calling us hobby riders, and said that he couldn't commune with us, but our practice is one that he can't deny. "Oh, consistency, where art thou?" Brother Waters asked him if he opposed the class system of teaching,

and on what ground; and if he was ever called a hobby rider for doing so.

One thing is strange, and that is there is no other liquid that they call a cup except grape juice, they do not call orange juice "a cup," but you just mention grape juice to them, and that's a cup.

By what law of language would you call grape juice "a cup" if in a plurality of cups? The cups brethren will argue one cup for the whole world, and the very next breath say we can have one cup each. I can't understand such teaching. I would like for them to explain this.

The cups brethren ask me if Christ shed a cup. But I just ask them how much fruit of the vine He shed. One man said that he could take it out of a tool box. I wonder if he thinks Christ shed a tool box. I wonder if that is the reason Christ was called the carpenter's son?

Brethren, I am making this plea to all cups brethren, that since you all admit that we have a practice you can't deny, then will you not drop your cups and cease to pervert the right way of the Lord? If our practice can not be denied, then we have the only ground for unity. Then, we could march hand in hand together under the blood stained banner of Him who never lost a conflict. Brethren, if we have to resort to the violation of grammar to prove a doctrine, then such a doctrine can not be true.

May God help us to realize that eternity is long, and may we choose the route no one can deny.

Wedowee, Alabama

THE POSTPONEMENT THEORY EXPLODED

J. Early Arceneaux

It is sometimes said that when we get past the 12th chapter of Matthew nobody ever said any more that the kingdom was "at hand." Why? Because the theory says the Jews rejected Jesus as King and God postponed the establishment of the kingdom until the second coming of Christ. Let us look at the testimony on that point and let one simple, plainly recorded fact blow the theory to smithereens. First, John said, "the kingdom of heaven is at hand." Matt. 3:2. Later, Jesus said, "the kingdom of heaven is at hand," Matt. 4:17, and later still he sent out the twelve, Matt. 10:5-7 and told them to preach "the kingdom of heaven is at hand." Shortly after that men, who advocate this theory, say nobody said anything more about the kingdom's being at hand. They say they quit talking about the kingdom and began to talk about the church, something Old Testament prophecy never said anything about. Christ gave them a new message, the church. Now, a rather amusing thing occurs right there; (Matt. 16:18), they had quit talking about the kingdom, the theory says; and now Jesus said, "upon this rock I will build my church; and the gates of Hades shall not prevail against it." Talking about a new thing now, the church; and had quit talking about the kingdom. Let us read the next sentence, "and he said unto him (Peter), I will give unto thee the keys of the kingdom of heaven." Talking about the church, had quit talking about the kingdom,

but in the next verse says "I'll give unto you the keys of the kingdom." What did he intend to do with them after he had postponed the establishment of the kingdom until the second coming of Christ?

But that's not the worst; I heard a man in Houston, years ago, who was brought all the way from New York down there to lecture, the great Dr. Gabelein. He made a speech about "this at hand"; and came to the 12th chapter of Matthew, and said that here we have the rejection of the King, "and no more kingdom at hand." Its establishment had been postponed. Well, we want to think about that just a little, now. John the Baptist first, then Jesus, and still later the twelve apostles, said "the kingdom of heaven is at hand." Future kingdom advocates, those who say the establishment of it had been postponed, agree with me and I agree with them that John, Jesus and the twelve, meant the kingdom was very soon to be established. They agree that is what they meant, but the Jews rejected the King, and God postponed what they said was about to take place in connection with the first coming of Christ. But, I want to add a passage here and that's the parallel passage in Mark 1:14-15, Mark says Jesus said "The time is fulfilled, and the kingdom of God is at hand." The time is fulfilled. Now that removes any possibility of question as to what they meant by the kingdom's being at hand. It was time for it. "The time is fulfilled." What time? The epoch of prophecy, the date that the prophets had set for the establishment of the kingdom was there. "The time is fulfilled and the kingdom of God is at hand," and they all agree that is right, but God decided to postpone the establishment of the kingdom. Let us suppose now I'm convinced that is true; they have convinced me; we are agreed that John, Jesus and the twelve were talking about the first coming of Christ as the date for the establishment of the kingdom, but it has been postponed, and I shake hands with them. You can just suppose that I did that. Do you know what they do then? The next thing they do is pick up the Bible, then turn back to Genesis and then come from Genesis right on through the Old Testament trying to prove that the prophets were talking about the second coming of Christ all the time. Get it now. Kingdom was at hand and Jesus said the time is fulfilled, it couldn't have meant anything except the time pointed forward to by the prophets, and they agree that is so, and then they go back and begin to try to show the prophets were talking about the second coming of Christ all the time. The question then is in order: which time did the prophets tell the truth, when they said it would be at the first coming of Christ, or when they predicted it at the second coming of Christ? Now, after this theory says they quit proclaiming the kingdom at hand, Jesus said, "I will build my church" and, still later, he (the record says it was later) (Matt. 17:1), he went to the top of a mountain with Peter, James and John and was transfigured before them. Now in Luke 9, we have the parallel of Matthew 17; in Luke 9, we have a record of the transfiguration. In Luke 10:1, we read, "Now af-

ter these things." Whatever it is we have in Luke 10 then is after the transfiguration; that was after Jesus said "I will build my church" and that was after these men say they had quit talking about the kingdom's being at hand.

Now the fact that I told you would explode the whole theory is recorded in Luke 10. Jesus here sends out the seventy and they declare from verses 9-11, "the kingdom of God is come nigh unto you." Come nigh in this passage is a translation of the same word translated "at hand" in Matthew, in all these passages; and in Mark also. "At hand," and "come nigh" are translations of the very same word: that postponement theory then is completely exploded by the fact that the seventy said "the kingdom of God is at hand" long after these theorists say nobody said that anymore. One fact then exploded the whole theory of postponement. And one other thing. A negative fact. I have never yet seen a man, nor read anything from anybody who put down one single scriptural reference that he thought meant God decided to postpone the kingdom. Usually men find something they quote, but I've never seen a verse referred to that men thought conveyed the idea that God postponed the establishment of the kingdom.

We know then that the establishment of the kingdom had not been postponed at the time this theory says it was. Then if it was not postponed, it was established on schedule, in fulfillment of the predictions of the prophets; and of the announcement of John, Jesus, the Twelve and the Seventy. This conclusion stands not only on the sufficient evidence already given; but also upon the testimony of Jesus in Mark 9:1, that the kingdom would come while some of those standing there were still living; and the statement of Paul that Christians had been translated into the kingdom of Christ (Col. 1:13), and John's affirmation: "I am your brother in the kingdom of Jesus" (Rev. 1:9).

—The Bible Banner.

GIVE ROSES NOW

When I quit this mortal shore,
And mosey round this earth no more.
Don't weep, don't sigh, don't sob,
I may have struck a better job.

Don't go and buy a large bouquet
For which you'll find it hard to pay,
Don't mope around and feel blue,
I may be better off than you.

Don't tell the folks I was like a saint
Or any old thing that I ain't,
If you have jam like that to spread,
Please hand it out before I'm dead.

If you have roses, bless your soul,
Just pin one in my button hole
While I'm alive and well today,
Don't wait until I've gone away.

—Selected.

From The Fields

Ferd Roberson (colored) Route 2, Lawrenceburg, Tenn., Aug. 11.—We are doing very well in the church here, and we still enjoy the word of the Lord. We rejoice that our son is doing so well in admonishing us by the word of the Lord.

J. E. Thomason, Rte. 2, Sentinel, Okla., July 27.—Our meeting began this morning, Bro. Paul Nichols doing the preaching. He seems to become more like the "Paul" in the Bible each time we hear him. I am sending my renewal for the OPA.

J. T. Broseh, Dublin, Texas, Aug. 13.—Our meeting at Ramsy, near DeLeon, closed with two additions, and Bro. Gay did some fine preaching. We enjoyed Bro. and Sister Gay in our home. I hope to do more for the cause soon. Greetings to the faithful.

James D. Corson, Mahaffey, Pa., Aug. 12.—We continued at length in our mission effort at Carroll, Pa., due to the fine attendance and interest, hoping for visible results. We appreciate the cooperation of faithful brethren in the work. Our next is at Blairsville, near Johnstown. Pray for me and mine.

L. M. Walker, Gen. Del., Orange Cove, Calif., July 21.—The church here is doing good. Bro. Ervin Waters is to begin our meeting the first Lord's day in Sept., and continue two weeks. I like the OPA very much, as it is much help to us. May God ever bless you and family, Brother King, is my prayer.

Homer Smith, Sentinel, Oklahoma, August 11.—Our meeting closed last night with good crowds and interest. Paul did a grand job of preaching, although there were no additions. We needed another week to complete the job. Bro. Paul did some private teaching at Retrop, and we plan to have a mission meeting there in September, if we can get a house. We saw a copy of the new song book, and it looks to be the best yet you have put out, and we want a supply for the church. We certainly did enjoy the July 4-meeting at Sulphur.

Efton Turner, Cassville, Mo., Aug. 12.—Our meeting closed July 27, with Bro. Gay doing the preaching and much good accomplished. Seven were baptized and one restored. Three of those baptized were young men, to whom we are looking for our future leaders. The following Sunday, Bro. H. E. Robertson was with us, and a sister, about 75 years of age, was restored. We now have about 20 members, who meet regularly. We appreciate the work of the above preachers. Pray for us.

Ray E. Kessinger, 8228 Chadwick St., Houston, Texas, Aug. 13.—My family and I are located again in Houston, and we are happy to be back with the faithful church here. In July, I visited my brother, Clarence in a good meeting in Healdton, Okla. I preached at Ada, July 21 and Aug. 3, also Garrcorner at night. I visited my brother again at Davis, Okla. I preached at Houston, Aug. 10.

G. A. Canfield (colored) Star Rte., Marion, Louisiana, August 14.—I have just returned from Miss., where I did some preaching. We had the best hearing they ever had, with four baptized. This was at Brookhaven. I am to return to Miss. the 18th. to go to Ala. and Ga., with Bro. Gillis Prince who is now in Miss., preaching, but he is to close by the time above mentioned.

G. H. Turnbull, 1915 Webster St., Sanger, Calif., July 16.—The church here is doing fine in membership, leadership, and financially. 42 communed last Lord's day. We having singing each Sunday night, and it has improved much. We are ordering 100 copies of "Old Path Melodies."

Jesse French, 3845 Butler Ave., Fresno 2, Calif., July 16.—The interest and work is moving along fine in Fresno. All are pushing forward for the Lord. I baptized two into Christ a few weeks passed. Last Lord's day I preached at Sanger to a good crowd. Interest there has certainly increased.

Pete Howard, 412 Washington Ave., West Plains, Mo., July 27.—We are getting along fine at the Odom School house. Our meeting closed July 22, after a short effort, due to Bro. Wade's wife becoming worse in ill health. There were no visible results, but we hope good was done otherwise.

R. L. Baker, Rte. 3, Cameron, Texas, Aug. 15.—I am attending a good meeting at Sand Grove; preaching by Bro. Clarence Snodgrass, with nine additions. He is a good preacher and a pleasant man to talk with. The crowds have been good, but have increased the last few nights, I believe. I enclose subs. to the OPA.

Jim Stevens, Sentinel, Oklahoma, Aug. 11.—We had a fine meeting here, which closed last night. Brother Paul Nichols surely did give us some very fine lessons, but no visible results. However, we look for a harvest later. We had visiting brethren from the City and from the Carter church. We had very nice crowds, and we had lunch on the church yard each Lord's day.

R. B. Roden, 505 N. Marshall St., Oklahoma City 10, Okla., Aug. 13.—Since the good meeting at Sulphur, the church here has enjoyed some good preaching by Brethren Gay, Nelson Nichols, Clarence Kessinger, and Ray Kessinger was with us one night. We enjoyed having all of them. Bro. Paul Nichols is to begin our meeting, Aug. 13. I attended a few nights of his meeting at Sentinel, while I enjoyed much. I go to Carter,

near Davidson, Aug. 16, to preach over Lord's day. I am enjoying the good paper, the OPA. Pray for me and mine.

Carl R. Nelson, 325 Elmdale, Ottumwa, Iowa, July 20.—We are trying our best to "keep the unity of the spirit in the bond of peace" in the church here. It is a hard task to get the public to realize the importance of the salvation of their souls, but we must not give up. Sister Zella Mullen sends \$5.00 to be used at your disposal, Bro. King. I hope this finds you and yours enjoying the blessings of this life and looking forward to the one to come.

Joe Castleman, 1059 Vermont St., Beaumont, Texas, Aug. 15.—Since my last report, I have been preaching over week-ends, except for a colored Baptist Church at Sour Lake, Texas. They have given up the error of women preachers, and have asked for more teaching. We could do a great work among the colored people, as they are easier to convince than white people. Bro. Clarence Snodgrass is holding a good meeting at Sand Grove, with three baptized to date. The preaching is forceful.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Aug. 15.—From Lawrenceburg, Tenn., I came to Oklahoma and was at Davis for a week-end meeting, after which I went to Healdton, where Bro. Clarence Kessinger was in a meeting. On request I preached one night in his meeting and continued in attendance to the end of his meeting. On Sunday morning, I accompanied Bro. Tom Smith to Graham, where I preached. In company with Bro. Kessinger, his family, and Bro. Ray Kessinger, I heard Bro. Gay in the City, Aug. 1-3. I have preached at the City, Davis, and Ada, recently. Thanks to all for the hospitality, and for the care of me while sick in the City.

Don McCord, 640 Okmulgee, Norman, Okla., July 29.—I never enjoyed myself so much as at the July 4-meeting at Sulphur, and it seemed that everybody enjoyed it. I am trying to get the church established in Norman. If anyone knows of faithful members living in or around Norman, I shall appreciate it if you will contact me, giving me their addresses. We are looking forward to Bro. Paul Nichols' meeting in the City in August. Kindest regards to you and family, Bro. King, and come to see us, when convenient.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., Aug. 14.—I was with the church in Hammond, La., the fourth Lord's day in July, baptizing one. Bro. Clovis Cook taught us a fine singing school the latter part of July. He preached twice on Lord's day, baptizing two. Bro. Cook gets better with the years. Bro. Gillis Prince just closed a ten days meeting for us, baptizing 14 and 1 confessed faults. He is now at Red Oak Grove, having baptized 1, already. He is doing some excellent preaching. We esteem him highly for his work. I go to Galena, Mo., the 22nd, then to Advance, Ark. I ask your prayers.

Abe Young (colored), Rte. 2, Hallesville, Texas, August 12.—The church at Ash Spring, near here, is having a hard fight. Satan got in his work and has divided the church over the cups, but a faithful few are still fighting for the right with the "sword of the spirit" in hand. On June 12, Bro. G. A. Canfield and I gave them such a hard fight they could not withstand the truth of the following Scriptures: Lev. 10:1, 2; 1 Sam. 15; 1 Kings 18:17-40; 2 Sam. 15:1-6; and 18:9, 10; Acts 20; Tit. 1:5; 1 Pet. 5. So, on July 6, the church house was burned to the ground, and then they asked, "What will the one cup people do now?" But, a few of us are still carrying on the worship, and like Nehemiah of old, we are asking them to come back, and we will rebuild; the Lord will provide.

M. Lynwood Smith, Healdton, Okla., Aug. 14.—After the great meeting at Sulphur, I had the pleasure of visiting several meetings. I heard Bro. C. C. Kessinger at Healdton. In company with C. A. Smith, I contacted Bro. Paul Nichols in Dallas and accompanied him to La., where we visited in meetings by Brethren King and Gayland Osburn. Then, we went to Miss., where we found Bro. Clovis Cook in a fine singing school at New Salem. It was good to be with them again. After this we heard Bro. Gillis Prince in a meeting at New Salem. I am to begin at Washington, Okla., August 17. I extend thanks to all my dear Christian friends who have been so kind to me in my misfortune in the loss of my luggage.

Tom E. Smith, Healdton, Okla., August 17.—I spent the most of the past month, attending meetings in and around Healdton. Our meeting in Healdton was conducted by Bro. Clarence Kessinger and resulted in one baptism and two confessions of faults. We had very fine attendance and a good meeting. Bro. Nelson Nichols, one of our young preachers, was with us, and we enjoyed his association and his preaching. We think he is a very fine young man. I preached at Oak Grove last Lord's day and at Roady School house in the afternoon. Brother Clarence Kessinger and a number of brethren from Davis, where he was in a meeting, were with us at Roady. We had a fine service.

Clovis T. Cook, Lebanon, Mo., Aug. 12.—Since leaving California, the latter part of June, I have preached at Fruitland and Wichita Falls, Texas. I attended the fourth of July meeting at Sulphur, Okla. I taught a singing school at New Salem, near Brookhaven, Miss. I preached twice while there baptizing two. My next was a meeting at Clio, Mo., where we had fine crowds. One was baptized. I want to take this opportunity to thank the brethren in California for their consideration of me in so many ways while I was working with them in that state. I feel that I was not worthy of the fine support, cooperation and praise given me. I will say that the eighteen months I spent there were the busiest months of my preaching career. I have nothing but praise for the brethren in California. May the Lord continue to bless them.

Clarence Kessinger, Route 3, Ada, Oklahoma, August 19.—The meeting at Healdton closed July 27, with good results. One was baptized, two restored, and two confessions of faults. I was glad to have a number of preaching brethren with me. Tom Smith, Lynwood Smith, Ray Kessinger, and Nelson Nichols were in attendance. Bro. Nelson preached one night. We had visiting brethren from Ardmore, Bit Shop, Oklahoma City, Davis, Graham, and Sulphur. A number of us heard Bro. Gay one night in the City. I closed at Davis last Lord's day, with one restored and good attendance. Sulphur, Dougherty, Healdton, Ardmore, Ada, and the City co-operated nicely. We visited Bro. Tom Smith at Roady, recently.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., August 15.—I was happy to visit recently in Louisiana and Mississippi, in company with Brethren C. A. and Lynwood Smith. While in La., we attended two services of the meeting conducted by Bro. King, near West Monroe, and three services conducted by Bro. Gayland Osburn, near Columbia. I preached once at each place, also once at Fairview, near Marion. I attended one night of a singing school at New Salem, Miss., by Bro. Clovis Cook. July 27 to Aug. 10, I was in a meeting with the fine congregation at Sentinel, Okla. Due to mutual efforts the interest and crowds were good. I am now in a meeting at Oklahoma City, which began the 13th inst. On with the good work!

T. F. Stewart, Tuscola, Texas, June 23.—The meeting at Merced, Calif., continued over three Lord's days, May 31 to June 15. Eight were baptized in obedience to their Lord. Much good was accomplished, thanks to God. We had good interest and large crowds to the last night. Brother Paul Nichols was with us the first night and Bro. John Reynolds the first Lord's day. The church enjoyed lunch in the park. May the Lord bless all the faithful in Merced and may we all work while it is day, "for the night cometh, when no man can work." My next meeting is to be at Corcoran. Until further notice, please address me at 752 Saunders St., San Leandro, Calif.

Warren T. King, Box 131, East Gadsden, Ala., August 8.—I have been quite busy recently. Last Lord's day, I went to Napoleon, Ala., where I was to preach; but I was met by two men as I got out of my car, who inquired of my business there, and when I told them, they forbade me to preach in the building, and further forbade me to enter the building to worship, and when some of the brethren invited me into the building, an argument arose between them and the other two, which resulted in one of the cups men striking one of the brethren who insisted that I come into the building. When the brother turned the other cheek he was hit again. After being thus hit twice he offered the cups brother his hand to shake, but was refused. However, we went on into the house and worshipped the Lord. I am very sorry this happened, but it has strengthened me in the faith, and it seems that I can never be satisfied to remain out of the preaching field.

Gillis Prince, Wedowee, Alabama, August 11.—The meeting with Brother Waters and I doing the preaching, in Lawrenceburg, Tenn., closed without additions, but we believe much good was done. The brethren there are to be commended for their efforts. Brother Waters held a meeting for my home congregation, July 20 to 27. We had good crowds throughout the meeting. We had considerable opposition from the cups brethren. They say they are satisfied with one cup, but you wouldn't know it from their actions. Aug. 1, I began a meeting at New Salem, Miss., ten days, with 14 baptized and 1 restored. We had overflowing crowds every night. We were glad to have Brethren Lynwood Smith, Gayland Osburn, C. A. Smith, King Reeves, and his family; also brethren, from Hammond, La., in attendance in this meeting. I enjoyed this meeting and consider it one of the best I ever held. These brethren are to be commended for their liberality and hospitality. They plan to build a church house in Brookhaven. I am now in a meeting at Red Oak Grove, Miss. My next meetings are in Kentucky. Bro. Neil Adkison, a young man from Earlytown, Ala., desires to be a preacher. He has been with me for sometime, but is returning home to complete his last year in high school. It has been a pleasure to have him with me. I would that more young men would study to become preachers. "The fields are white to harvest, but the laborers are few"; may we be up and doing!

Homer L. King, Rte. 2, Lebanon, Missouri, Aug. 20.—I closed a short meeting at Conway, La., July 27, after one week, with overflowing crowds. Two were restored and others seemed almost persuaded. We should have continued another week, but did not have the time. I began the night of July 27 at Fairview, about 7 miles from Conway and about 4 miles from Marion. I continued a week, with unusual crowds and interest, with three baptized. I am to return, the Lord willing, next year for a longer stay. I was very glad to have Bro. Gayland Osburn in the meeting at Fairview and one night at Conway, also Brethren Lynwood Smith, Ervin Waters, Grady Carroll, W. F. Davis, J. C. Jones, Guy Ashley, and C. A. Smith for a part of the meeting at Fairview. I am now in a series of meetings at Council Hill, Oklahoma, with fair interest and crowds. I am to close here next Lord's day. My next is to be a mission effort at Odessa, Texas, beginning August 31 and continuing two weeks. We hope all brethren in reach will try to visit us there. We have two or three of the Van Stavern boys, from Lebanon, Mo., now located in Odessa, and we want to plant the pure worship in an established church in that part. If you cannot come, pray for the effort. September 21, I hope to begin at Harrodsburg, Ind., after which I am to join Bro. Gay in an extensive effort in and around Mozier, Ill. May we all see the need of going forward in building for the Lord.

Homer A. Gay, Lebanon, Mo., August 15.—The meeting at Cross Hollows, near Cassville, Mo., closed July 27, with seven baptized and one restored. Nice crowds attended for the most part, and I think the little band of believers was very

much encouraged to continue on in the good work. We left some "almost persuaded," whom we hope will soon obey. From Cassville, we drove to Council Hill, Okla., and preached the night of the 28, thence to Oklahoma City and preached the 29th and 30th. We began a meeting at Ramsey, near DeLeon, Texas, August 1st, closing the 10th. Here we had good crowds, with many visitors. Wife and I greatly enjoyed our stay there with so many old friends, I held a meeting there thirty years ago, I also held a meeting there just after wife and I married. It had been twelve years since we were there in a meeting. Here we baptized two, one of them the son of a brother whom I baptized when he was twelve years old. We are to begin tonight at White Hall, near Temple, Texas. I have also preached here since my boyhood days. From here we go to Shreveport, La., for a Vocal Music School, then to Stroud, Okla., for a meeting beginning September 19, then to Illinois to join Bro. King in an extended effort there. May we all see the need of "striving together for the faith of the gospel."

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., Aug. 12.—July 12-20, I conducted a meeting at the Burrough church, near Columbia, La. I was certainly glad to have Paul Nichols, Lynwood Smith, and C. A. Smith visit the meeting for three nights, and Paul Nichols preached one night. July 21, I attended the singing school at the New Salem church, near Brookhaven, Miss., which school was taught by Clovis Cook. Again, I visited the New Salem church July 5-7, during the meeting there held by Gillis Prince. July 20, I preached at Winnsboro, La., and I assisted with the teaching there July 27, Aug. 3, and 10, baptizing one, Aug. 3. I helped with the teaching at the Cheniere, La., church, July 23. July 26, I attended the last night service of the meeting at the Conway church, near Truxno, La., by Homer L. King. I was glad to attend also the meeting Homer L. King conducted at the Fairview church, near Marion, La., July 27 - Aug. 3. July 27, I preached at the church near Wisner, La., and July 3 and 10, I took part in the teaching service there. Also, I baptized one there Aug. 10 and preached at the Conway church, near Truxno, La., that night.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Aug. 16.—I closed at Colquitt, Ga., with two baptized and one restored. I was glad to be with Bro. Waters in his meeting near Wedowee, Ala. He certainly gave some wonderful sermons, and I feel much good was done. He preached one sermon on the Communion, and the cups brethren had a cups man to reply to him, but his reply consisted of slurs and misquoted Scriptures, as "Jesus said this cup is my blood," etc. I offered him \$50.00 for the passage that said that, and he began to hunt for it, and I suppose he is still hunting, for he has not produced it yet. He is held up as a big debater among the cups brethren, but he really did look little before Bro. Waters on that question. He claimed he wanted to debate the question, and Bro. Waters handed him propositions, one of which was, "The Scriptures teach that an assem-

bly of the Church of Christ for the Communion may use a plurality of cups (drinking vessels) in the distribution of the fruit of the vine," but Shelnut said, "No, I won't affirm that. If I did I would be whipped before I got started." That shows he knew he was already whipped, for that was only his practice, but he would not affirm it. Several who favored cups gave them up as a result of the investigation, but no one gave up "the cup." I plan to put my articles on the cups in tract, as soon as I have time and the money, and I think I shall include in the tract my article on "Robert Raikes and the Sunday School." I am now in a good meeting at Lawrenceburg, Tenn., with good attendance, two baptized, two restored, and one from the Christian Church. I am to be in Texas from Oct. 12, on into November, and should others in that part or on the way desire my services they should write me soon.

Barney D. Welch, 1028 S. Wall Street, Belton, Texas, Aug. 13 - May 11 to 25, Brother Fred and I were enjoying a meeting at 2704 Vaughn Blvd., in Fort Worth, Texas. June 1st to 29th, I held a meeting at Huntington and Spring Hill, W. Virginia; two weeks at each place. Three were baptized. July 3, 4 and 5, I enjoyed, as usual, the annual meeting with many good thoughts presented each day and in seeing the many people from far and near. July 6 through 20, Brother Fred and I were again together in a meeting at Eola, Texas. We had visitors from various parts of the state including San Angelo, Austin, DeLeon, Belton, Fort Worth, Sonora and others, but I can't recall the names. It's a great pleasure to work with Brother Fred, a man who can face men while he fights sin. And thanks to God, he is not softening up. May God help us all to have the courage to cry out against ungodliness. July 24th to August 3rd, I held a very interesting meeting for the faithful congregation in San Antonio, Texas, with 3 baptisms, 2 confessions, and visitors from eight out-of-town cities. They are growing rapidly in zeal, strength as well as number. Several fine teachers and song leaders. The singing there heads the list of anything I have heard in 1947. I'm thankful that even though they have faced persecution and have been withdrawn from by those who believe in war in that city, we can still find a place to worship God in spirit and in truth at 401 Gulf Street in San Antonio, Texas. August 4th, I left for W. Virginia, to moderate in a discussion between H. C. Welch Sr., and Curtis W. Porter, but Porter was unable to appear. August 8, 9 and 10, I attended Bro. Kirbo's meeting at Lebanon, Mo. I am now in a meeting at Richland, Missouri.

Ervin Waters, 4436 Whittier Blvd., Los Angeles, 22, Calif., Aug. 15—Bro. Gillis Prince and I closed the meeting at Lawrenceburg, Tenn., July 18. We received a splendid hearing there. The Chapel Grove church is growing in zeal and activity. July 20-27, I held a meeting at Napoleon, near Wedowee, Ala., the home congregation of Bro. Gillis Prince. I preached twice daily. This congregation is torn with strife over the cups question. The opposition ostracised the meeting

and refused to attend. In spite of this we had overflowing crowds every night. People attended by the hundreds. I announced three days in advance that I would preach on the communion. The opposition sent to Atlanta, Georgia, for Bro. W. L. Shelnut. He came and replied to me. We had two sessions on Saturday night and Sunday afternoon of informal debating. He tried to rely on witticisms and anecdotes to deflect the people's attention from the issues. I think nearly everyone was ashamed of him before it was over. Several came to me and said that they learned the truth. Brethren, manifest the spirit of Christ and, if you are right, you will win. No less than three men of the opposition threatened physical violence at different times to various ones of us. I constantly advised the brethren to keep the spirit of Christ. The next Sunday after I left one man of the opposition struck one who agreed with us. This brother turned the other cheek and it was also smitten. Then he stretched forth his hand and offered to shake hands. Oh, how the truth is despised and its advocates hated! I know of no preacher in the brotherhood who has received the persecution and reproaches in his home community that Bro. Gillis Prince has received since he took his stand for the truth last year. He has been slandered and misrepresented. I pray that he will endure as patiently as did our Savior. Bro. Warren T. King of Gadsden, Ala., formerly a cups preacher, took a public stand for the truth while I was at Napoleon. He is a fine man and has a splendid family. Bro. E. H. Miller of LaGrange, Georgia, a faithful preacher, attended the meeting almost every service. Bro. W. H. Reynolds, of Lowery, Ala., the tried warrior who has been in the fight so long, was with us the last week end. Bro. Bud Parker from LaGrange, who has been preaching during the past year was with us much of the time. Of course Bro. Gillis Prince was my constant companion and support. We learned to love and appreciate some splendid members of this congregation. We left there July 27 and visited the next day for several hours with Bro. Carlos and Bro. T. E. Smith of Wesson, Miss. They are still on the firing line. There, also, Bro. Lynwood Smith and Bro. C. A. Smith joined us and we went to Fairview church near Marion, La., to hear Bro. Homer L. King that night. We enjoyed the visit with him. Jeanne and I visited my parents at Temple, Texas, and her parents at San Angelo, Texas, en route to California. Sister Irene Howard, Jeanne's sister, and her son, Michael, accompanied from San Angelo to California. We arrived in California Aug. 4. I preached at Siskiyou Aug. 8, taught at San Diego, Aug. 10, and preached at Montebello on the night of Aug. 10. We enjoyed the hospitality of Bro. J. H. McKaig and family at Vista, Calif., on the night of Aug. 9. The work here is moving along.

"Hearken unto thy father that begat thee, and despise not thy mother when she is old" (Prov. 23:22).

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips" (Prov. 27:2).

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. XX

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No. 10

"LET BROTHERLY LOVE CONTINUE"

"Let brotherly love continue"—thus, begins the final chapter of Paul's epistle to the Hebrew brethren. In the genesis of the Church, we understand that brotherly love was present. Now, after almost 2,000 years, I believe that brotherly love should still be an important factor in the Church. It was good for our Christian forebears, so why would it not be good for us?

The Church of Christ is not an alterant church. Our practices and principles are no different from those in the Church at the beginning. I was recently reading from a book on Catholicism in which the author remarked that the Catholic Church (?) (may I remark, parenthetically, that I believe that Christians should be hesitant in calling denominations, "churches." I read of but one—don't you?) had changed and would keep changing as time goes by. I believe, that Jesus built a perfect Church, and I believe, also, He intended for it to remain so, unchanging, through the ages; but now, it is not an uncommon thing for us to see and hear brethren in confusion. We hear sermons, loud and long, on "unity." May I ask, brethren, where will unity, that we talk of, exist if brotherly love is an extinct attribute of a Christian character? Extinct? We are sometimes made to wonder if it exists in some instances. Is it not true that Holy Writ gives an answer to all of our questions that concern our spiritual well-being? In a Christian life we can only be on one side of the fence (on the right side); hence, we can not be on the other side, and by the same token, we can not be "astraddle" of it.

We might endeavor to give a definition of the phrase "brotherly love" as we use it. Grammatically, love is a noun with brotherly used as an adjectival modifier, telling us what kind of love we are talking about. From Webster, love means "strong liking, fondness, good will, ardent affection." The definition rendered for brotherly is "becoming to brothers, kind affection for." Now, if I possess brotherly love, I am going to have an ardent affection for my Christian brother, am I not? If he possesses the brotherly love that he should toward me. Also, tell me where there is room for argument, disfellowship, back-biting, whisperings and tumults between my brother and me? If a disagreement does arise, there will be an acquiescence arrived at and it will be more or less a mutual one, and unity will not be in any close

proximity of being dissolved. Where is the basis of unity, brethren? Love for one another is our answer.

To find brotherly love you do not have to look far and wide. If it is there, you know it and if it is not there you know it. It is not something that is concealed from all human perception.

If I have brotherly love, I am going to be hesitant in labeling my brother "unclean," "defiled"—and I am not with abrupt spontaneity going to "withdraw" from him or "disfellowship" him. If brotherly love is a mutual characteristic, our differences will soon dissolve and be forgotten.

Here are the words of our Savior: "And if a house be divided against itself, that house can not stand" (Mark 3:25). . . . What causes this? Put your finger on the element of brotherly love (if it can be found) and I believe that the question is answered. The lack of it is a myriad of differences in the Church that arise from time to time.

It is needless to say that differences will arise among and between us, but where brotherly love is a mutual thing, these differences can be "ironed out" and furthermore they will be.

In my opinion, one of the best tests for brotherly love is how one conducts himself before an assembly of the Church as speaker of that assembly. I believe it behooves, not only our preachers, but our teachers and leaders, to have as an objective in speaking to proclaim the truth and "let the chips fall where they may." If this be the objective, I believe that all "challenging," all "threatenings," etc., will be eliminated, and brotherly love will be permitted to flow from heart to heart, and our differences of opinion will dissolve in the balance with Holy Scripture, and the unity of the Church of Christ will not be jeopardized.

In conclusion let us read 1 John 4 and especially notice verse 17, which reads thus: "Herein is our love made perfect, that WE MAY HAVE BOLDNESS IN THE DAY OF JUDGMENT, BECAUSE AS HE IS, SO ARE WE IN THIS WORLD." Be it granted, brethren, that we will all heed Paul's admonition, and let each and every one of us pause frequently and have a little talk with self and determine the extent of our love for one another, lest we forget the love of Christ that was so nobly shown for us by Him, that we might gain entrance into the gate of the Eternal City.

—Don McCord
640 Okmulgee,
Norman, Oklahoma

TREASURES IN HEAVEN

C. Nelson Nichols

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. . . For where your treasure is, there will your heart be also" (Matt. 6:20, 21; Luke 12:33, 34).

Christ, the Messiah, was sent from God to provide an avenue of escape, or a way by which men may have their souls saved from past sins and enter into a new life, which, if lived in spirit and in truth, will insure them of a home with God in heaven. In showing them this new way, he preached many truths unto them. The sermon on the mount was taught to many who were "learners of Christ." Many truths were contained in this sermon. One of them is that where a man's treasure is, there his heart is also.

Christ admonished us to lay up for ourselves treasures in heaven. Each person must lay up his own treasures. Another person cannot do this for us. "Where neither moth nor rust doth corrupt and where thieves do not break through and steal." Moths often render material, garments, and paper worthless. Thieves often break through and steal treasures laid up on the earth. Even the most carefully guarded and protected treasure is sometimes destroyed or stolen by thieves. If none of these things happen, and a man stores up great treasure, what does it profit him? Death will inevitably come and take his life, and he must leave behind all his works. Christ told us of a place where we can lay up treasures (many more and much greater treasures than we could possibly lay up on the earth), and there they are safe from harm.

Necessity of treasures in heaven.

Treasures laid up on the earth look good to men. Men think that a man is farsighted if he lays up treasures to take care of himself during his old age. The truly farsighted man is the one who looks beyond the judgment, and lays up treasures where he will be able to enjoy them longer and more fully than anything on this soon-to-be-destroyed earth.

How will those men feel (who have laid their treasures here) when death comes and takes them and they must bid farewell to their labors and treasures, leaving them behind with nothing to look forward to except guilt and punishment? How will they feel when their false security is destroyed and they must stand in guilt and shame, and see the earth and their treasures destroyed with it in fervent heat? What will they have other than eternal punishment?

How do we lay up treasures in heaven?

We lay up treasures in heaven by the righteous deeds we do (Matt. 19:21) and by our giving to the poor and to support the gospel.

The question may arise—"How should we give?" Give every time there is opportunity; "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). Give by putting into

the contribution upon the first day of the week (1 Cor. 16:2). The money which is given upon the first day of the week should be used for the poor and to support the gospel (Rom. 12:13; Acts 11:27-30; Rom. 15:25-28; 2 Cor. 8:1-6; 1 John 3:17; 1 Cor. 9:7-18; Gal. 6:6; Phil. 4:15-19). The contribution is part of the worship service.

"We loose what we waste. What we consume cannot be gotten back. But that which we give we save eternally.

The church, also, must not lay up treasures on earth. It should use the contribution (treasury) for the purpose that it is given. If there is no opportunity to give to the poor financially, the gospel may be sent to those who are poor and dying spiritually. The gospel must be supported and sent forth by the church (1 Tim. 3:15). What good will a large treasury on earth do a church in the judgment?

Sacrifice.

Giving should mean sacrifice. The Israelites were commanded to sacrifice to God. The Christian is expected to make himself a living sacrifice and always work for the Lord.

SACRIFICE

"When he has more than he can eat
To feed a stranger's not a feat.

"When he has more than he can spend
It isn't hard to give or lend.

"Who gives but what he'll never miss
Will never know what giving is.

"He'll win few praises from his Lord
Who does but what he can afford.

"The widow's mite to heaven went
Because real sacrifice it meant."

—Edgar A. Guest

The story of the widow's mite should be a lesson to all of us (Luke 21:1-4). She was extremely poor, and her gift, though not much, was her only money; and thus, in comparison with what she had, was more than the gifts of the rich men, for their gifts were of their abundance, and meant no sacrifice to them. Her philosophy was to give to the Lord and trust in Him to help her get by on less. It would do us all good to practice this. Christ admired her for her generosity and trust in the Lord.

Blessing

There is a two-fold blessing awaiting the abundant giver. One blessing is that through our giving we are laying up treasures in heaven. The other is enjoyed after each act of giving. There is a feeling which few men ever have, and that is the feeling that we have helped someone else. To see others prosper, to see others benefit, and to see others in the Lord should thrill our souls and make our spirits sing.

None of us are called upon to make the sacrifice that Christ and the early Christians had to make. They gave both their possessions and their lives.

What would our treasures in heaven be in comparison, if there were any comparison? They served with all they had and with all their strength. They could truthfully say, "Heaven holds all to me."

If we lay up treasures in heaven while we are able, as we grow old and our eyesight fails us, and earth's beauties pale away, heaven's beauties and treasures will come to us clearer and clearer through faith.

(An article on this subject was suggested and requested by several members of the church. It is a vital subject to all Christians and we have studied briefly one of the many phases of the subject of giving. C. N. N., Jr.)

—849 Wilcox ave.
Hollywood 38, Calif.

ADDRESS ON WAR (No. 5)

Alexander Campbell

Jesus said, "All that take the sword shall perish by the sword." What then of nations created by the sword? We have no doubt, it will prove in the end that all nations and states founded by the sword shall fall by the sword.

When the Saviour, in His sententious and figurative style, indicating the trials just coming upon His friends, said, "You had better sell your outside garments and buy a sword," one present, understanding him literally, as some of the friends of war still do, immediately responded, "Lord, here are two swords." What did he say? "It is enough." Two swords for 12 apostles! Truly, that are dull scholars who thence infer that He meant they should literally use two swords to fight with! When asked by Pilate whether He was a king, He responded that He was born to be a king, but not a worldly type or character. Had He been such a king, his servants would, indeed, have used the sword. But His kingdom neither came nor stands by the sword. When first announced as a king by the Jewish prophets, more than seven centuries before He was born, the Spirit said of His reign, "He shall judge among the nations, and decide among many people. And they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:2-4) Two prophets describe it in almost the same words. Micah, as well as Isaiah, says:

"Out of Zion shall go forth the law,
And the word of Jehovah from Jerusalem;
And He shall judge among many people.
And decide among strong nations afar off;
And they shall beat their swords into ploughshares,
And their spears into pruning-hooks;
Neither shall they any longer learn war;
But they shall sit every man under his vine,
And under his fig-tree, and none shall make him afraid;
For the mouth of Jehovah of hosts hath spoken it."

Such was, according to prophecy, such is, according to fact, the native influence and tendency of the Christian institution. The spirit of Christianity, then, is essentially pacific.

There is often a multiplication of testimony for display rather than for effect. And, indeed, the accumulation of evidence does not always increase its moral momentum. Nor is it very expedient on other considerations to labor a point which is generally, if not universally, admitted. That the genius and spirit of Christianity, as well as the letter of it, are admitted, on all hands, to be decidedly "peace on earth, and good will among men," needs no proof to anyone that has ever read the volume that contains it.

But if anyone desires to place in contrast the gospel of Christ and the genius of war, let him suppose the chaplain of an army addressing the soldiers on the eve of a great battle, on performing faithfully their duty, from such passages as the following: "Love your enemies; bless them that curse you; do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father in Heaven, who makes his sun to rise upon the evil and the good, and sends his rain upon the just and the unjust."

Again, in our civil relations: "Recompense to no man evil for evil." "As much as lieth in you, live peaceably with all men." "Dearly beloved, avenge not yourselves; but rather give place to wrath." "If thine enemy hunger, feed him; if he thirst, give him drink." "Be not overcome of evil, but overcome evil with good." Would anyone suppose that he had selected a text suitable to the occasion? How would the commander in chief have listened to him? With what spirit would his audience have immediately entered upon an engagement? These are questions which every man must answer for himself, and which everyone can feel much better than express.

But a Christian man cannot conscientiously enter upon any business, nor lend his energies to any cause, which he does not approve; and in order to approve he must understand the nature and object of the undertaking. Now, how does this dictate of discretion, religion, and morality bear upon the case before us?

Nothing, it is alleged, more tends to weaken the courage of a conscientious soldier than to reflect upon the originating causes of wars and the objects for which they are prosecuted. These, indeed, are not always easily comprehended. Many wars have been prosecuted, and some have been terminated after long and protracted efforts, before the great majority of the soldiers themselves, on either side, distinctly understood what they were fighting for. Even in our country, a case of this sort has, it is alleged, very recently occurred. If, it is presumed, the true and proper causes of most wars were clearly understood and the real design for which they are prosecuted could be clearly and distinctly apprehended, they would, in most instances, miscarry for the want of efficient means of a successful prosecution.

(continued on page 7)

Old Paths Advocate

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DO YOU NEED THESE BOOKS?

Song Books—"Old Path Melodies" has just recently come from the press, designed for a general church book. It contains 191 splendid songs, both old and new, suitable for all services of the church, song practice, singing schools, etc. We have received nothing but praise from the many places where this book has been received and tried. The price—single copy, 40c; doz., \$4.00; 50 copies, \$16.00; 100 copies, \$30.00 postage prepaid.

"Favorite Spiritual Songs" (1944) is one of the best general purpose song books ever published, we believe, same size as the above book. 35c per copy; \$3.75 per dozen; \$13.50 for 50; \$26.00 for 100; postage prepaid.

Note:—"Favorite Spiritual Songs No. Two" (1946) has been exhausted, and unless considerable demand comes to us for it, we may not have another edition printed.

"Old Paths Pulpit," a book of 33 sermons and essays by 33 preachers in the Church of Christ; together with a brief life history and photograph of each preacher, printed on high grade gloss paper and cloth bound; \$2.00 per copy; postage prepaid.

"The Communion," a 54 page booklet, covering the various phases of the Communion, pertaining to the unity of the loaf and the cup, by Ervin Waters. The price, 25c per copy; \$1.00 for 5 copies; \$2.00 per dozen; postage prepaid.

"Clark-King Discussion," a written discussion concerning the number of drinking vessels that may be used in the Communion in one assembly; 29 pages. Price, 10c per copy; \$1.00 per dozen; postage prepaid.

Send all orders for the above books to Old Paths Advocate, Homer L. King, Publisher, Route 2, Lebanon, Missouri.

TIMELY SUGGESTIONS

"Wandering Stars"—In the book of Jude a very dark picture is drawn of the back-slider, and especially of the false teacher. In the 12th and 13th verses he says, "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds, trees whose

fruit withereth, without fruit, twice dead, plucked up by the roots, raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

So, back sliders are like dead trees, without fruit; rainless clouds; raging waves; wandering stars. The darkest pictures that are pictured in words in the Bible are those of the false teacher. In connection with the book of Jude, read the second chapter of second Peter. They are like wandering stars because they are out of the true way and have no certain goal—they wander. The sun, moon and stars stay in their places, and move according to law. A wandering star gets out of its orbit and passes out of the universe, into outer darkness. One translator calls them "shooting stars."

When the Israelites did not want God's way in the wilderness, they were made to wander. There was nothing else for them to do. They had no place to go. They did not know where they were going, they had no definite aim; they only knew that they were dissatisfied with God's way, and so, they wandered. The promised land was not too far away, but they did not want it—they were looking at too many other things.

Suggestion: wouldn't it be better to be a little star and always stay in your place—along with the other little stars—and shine all the time than to be a "Wandering Star"—burning brightly with a long tail following you, and soon burn out?

Think it over.

—Homer A. Gay.

ANOTHER PREACHER TAKES STAND

As we go to press today I have just received a letter from Brother Thomson, of Lansing, Illinois, under date of September 21, 1947; in which he says:

"Dear Brother King:—No doubt you read my letter addressed to Brother Gay, concerning my report for the October issue of the OPA, and my leaving the 'cups' brethren and putting my Christian influence hereafter with the brotherhood who believe in the 'one cup' for the Communion service."

Among other things, Brother Thomson tells me that he desires to meet Brethren Gay, Van Stavern, and me, and that he is arranging to make a trip to Lebanon, leaving Chicago, October 10 for Lebanon, hence we look for him to be with us the second Sunday in October. Furthermore, he wants one of us for a meeting there soon.

We rejoice and take courage as preachers and other brethren learn the truth on the vital Communion question and then have the courage of their conviction to come out in the open, declaring their stand to the brotherhood.

We are sorry his above mentioned report has failed to reach me at this writing, being misdirected to Brother Gay, instead of to me. All matter intended for publication in the paper should be sent to me. Brother Gay being away from home in a meeting at Stroud, Oklahoma, we doubt if the report will appear in the October issue. Watch for more from Bro. Thomson in the OPA.

—Homer L. King

OUR HELPERS

Below you will find the names of our helpers in securing subscriptions to the OPA from August 20 to September 20, and following the names the number received by us. We extend our sincere thanks and appreciation to all for their interest in the only paper of its kind. Please, keep up the good work until the paper goes into every Christian home.

John Thomson—12; Ervin Waters—11; Gillis Prince—10; Mrs. L. N. Byford—10; L. C. Dent—10; Warren T. King—8; Homer L. King—6; James R. Stewart—5; Don McCord—5; Ray Asplin—5; Raymond Bray—4; Arthur Wade—4; Homer A. Gay—3; W. C. Cox—3; Chas. D. Palmer—2; J. F. Graham—2; E. H. Miller—2; Carlos Smith—2; Nelson Nichols—2; W. H. Clouse—1; Robert Falvey—1; E. V. Dennington—1; Albert Bledsoe—1; Mrs. Pansy Turner—1; Mrs. L. D. McKinney—1; Buster Bennett—1; Mrs. Clarence Bickford—1; J. G. Smith—1; A. B. Pickle—1; W. C. Phillips—1; Rollie Smith—1; G. P. Davis—1; W. C. Walden—1; Chester King—1; Hardy Robertson—1; Ralph Kitson—1; Rhuel Stumpff—1; Mrs. June McKinney—1; Mrs. Ida Shultz—1; Total—126.

ROBERT RAIKES AND THE SUNDAY SCHOOL

E. H. Miller

Long ago we learned that Sunday schools cannot be supported by the Bible because there is not one command or example, in all the Bible for dividing an assembly into classes to teach God's word. But, we do read in Deut. 31:12, 13: "Gather the people together, men, women, and children, and the stranger that is within thy gates that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known anything, may hear, and learn to fear the Lord." Please, notice the children that had not known anything were to be gathered together with the men and the women. Now, that is a command, in the Old Testament, for gathering together, the people of all ages.

So, let us now notice an example of how they obeyed that command, Neh. 8:1-3: "And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra, the scribe, to bring the Book of the Law of Moses, which the Lord had commanded to Israel. And Ezra the priest, brought the Law before the congregation both of men and women, and all that could hear with understanding upon the first day of the seventh month. And he read therein before the street that was before the water gate from morning until midday, before the men and the women, and those that could understand." There is an example, as well as a command, in the Old Testament, for gathering together.

Let us now see what the New Testament gives on this. Heb. 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is"; so there is a command not to forsake to

assemble. But where is a command not to forsake the dividing?

I will give \$50.00 for a Bible command to divide an assembly into classes to teach the word of God, just one command for dividing the church, Jesus built, into classes (one assembly into more than one class), is all I ask. I will give \$50.00 for an example of Jesus, or any apostle of His, dividing an assembly into classes to teach the word of God. We have learned they were to assemble (Heb. 10:25); now, just one command or example for dividing this assembly into classes is all I ask.

Let us read 1 Cor. 11:17, 18: "Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all when ye come together in the church, I hear that there be divisions among you." Here we have example for coming together in the church. Now, let us read verse 20: "When ye come together therefore into one place." Read 1 Cor. 14:23: "If therefore the whole church be come together into one place." Then, in Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." We learn from these verses, the disciples came together in the church. Yes, the whole church came together into one place.

There are other verses in favor of one assembly such as Joshua 8:35; Acts 11:25, 26; Acts 14:27; and Acts 15:25 and 30, but we will not take time to notice them all as the ones noticed are so plain, and positively prove we should all assemble together. There is not one verse in all the Bible that says one word about dividing an assembly into two or more classes with teachers teaching at the same time, as many churches are doing today.

Now, the question: If the Bible says nothing about Sunday school classes, how can we know when they were started? The preachers who condemn instrumental music in church, after showing it cannot be supported by the Bible, for the Bible says not one word in favor of instrumental music in the church, go to history and show that instruments of music were not used in church until the year 666, this being 633 years after Christ built His church. They say that is too late to be scriptural or apostolic, yet, we find Sunday schools were started over eleven hundred years after instrumental music was introduced and 1750 years after Christ built His church. Do you want proof? Here it is: First, we hear from the "World's Popular Encyclopedia," Volume 9—"Robert Raikes of Gloucester, England, was the father of the modern Protestant Sunday school. The first in the United States was at Philadelphia, December 19, 1790." Now, turn to Volume 8, and we read, "Raikes, Robert, (1735-1811), the founder of Sunday schools." Robert Raikes, the founder of Sunday schools, was not born until 1702 years after Christ built His church.

From the "International Reference Work," volume 7, page 2278, "Sunday schools were first organized in England, by Robert Raikes." In vol-

ume 6, page 2365, we read, "Raikes, (raks), Robert, the founder of Sunday schools, born in Gloucester, England, Sept. 14, 1735."

From "The American Reference Library," volume 6, page 2793, "Sunday schools, schools usually organized in churches for the purpose of Bible study. The origin of these schools is due to Robert Raikes of Gloucester, England. The first Sunday school in America was opened in Philadelphia, in 1790." On page 2395, same volume, we read, "Raikes, Rakes, Robert, (1735-1811), the father of Sunday schools."

We will let Robert Raikes speak for himself. I have before me a book of 415 pages known as "Yale Lectures on The Sunday School," for 1888. This is a book in favor of Sunday school yet it gives the history of its origin and struggles, and from page 112, I read from a letter written by Robert Raikes in 1787: "My eldest boy was born the very day I made public to the world the scheme of Sunday schools, in my paper of November 3, 1783." This was 1750 years after establishment of the church spoken of in the Bible. Next, quoting from page 114: "Speaking of the early days of the Sunday school movement, Sir Charles Reed said at the Raikes centenary, in London, in June 1880: 'When Sunday schools were first instituted in this country, they were fiercely attacked. It is not supposed that they had easy progress. They were attacked by prelates in the pulpit.' The Presbyterians, Scotland, and Congregationalists of New England were represented among the opponents of the Sunday school as it battled its way into deserved favor." You can see the Presbyterian church and the Congregational church opposed Sunday schools at first, and although there were Baptist churches in this country in 1639 (see "International Reference Work," page 228, volume 6), yet, there were no Sunday schools until 1790, as I have already shown. The Baptist church was in this country 151 years before Sunday schools.

We will now let the Baptists speak for themselves. I have here the "Baptist Encyclopedia," 1881, and on page 1121 we find these words: "The Baptists have been abreast with their brethren of other denominations in promoting the cause and establishing schools. Among the oldest Baptist schools having an unbroken history are the following: The school of the Second Baptist Church of Philadelphia, instituted in 1815; and of the Second Baptist Church of Philadelphia, founded in 1816."

On page 918 we read, "Philadelphia, Second Baptist Church of, was organized in March 1803." You see this church was organized 13 years before it had a Sunday school.

We read from page 576: "Indiana, the Sunday schools of, were not general before 1850. Many churches, however, had schools as early as 1833." How long was this after the first church there? We find the answer on page 575: "The original church was constituted in 1798." This was 35 years before it had a Sunday school (according to the earliest date), and the Baptists say they have kept abreast with other denominations in estab-

lishing these Sunday schools and their oldest only dates back to 1804 as I have shown, 21 years after Robert Raikes said he made, "public to the world the scheme of Sunday schools." We can clearly see it came in far too late to have been taught by Christ or His apostles or any Bible writer. Let us stop trying to improve on God's word and way of doing things (2 Tim. 3:13-17; and Eccl. 12:13).

We have already found that Sunday school classes are not in God's word, and in order to learn when they were started, we have to go to history. We go to the Bible to learn when and where the church was started and how the people came together in one place and one spoke at a time, but the Bible was completed hundreds of years before the Sunday school classes were put in the church; but we go to history on when this was done and how, and we will use history by Sunday school men as they know, or should know, how their classes were first brought about.

We turn to "The First Fifty Years of the Sunday School," a book in favor of Sunday school, by W. H. Watson. On pages 24-25, we read: "Many years ago, in one of the older cities of England, two men might have been seen walking together, the one older than the other, and leaning on the arm of his younger friend. When they reached a certain place, the elder of the two said, 'Pause here,' and so saying, he uncovered his brow, closed his eyes and stood for a moment in silent prayer. That place was the site of the first Sabbath school, and the elder man was Robert Raikes, its founder."

Here we find who founded Sunday schools and where, and that it was not by the Lord nor His apostles, neither was it in Jerusalem.

Let us read the newspaper report of the death of its founder. I have here before me the life of this man, titled, "Robert Raikes," by Alfred Gregory, and on page 203-204, we find a copy of the newspaper report which reads as follows: "On Friday evening last, died suddenly, at his house in this city, Robert Raikes, Esq., aged 75; who in the year 1783, first instituted Sunday schools." Here we learn the year Sunday schools were started, 1750 years after Christ built His church, many miles from that place.

We notice the markings of his grave as revealed on pages 204-205 of this book, also on page 33 of the other book referred to above. Of this burial, it states: "He was buried in the Church of St. Mary De Crypt, where the following tablet is erected to his memory:

"Sacred to the Memory of
Robert Raikes, Esq.,
Late of This City,
Founder of Sunday Schools,
Who Departed This Life

April 5th, 1811, aged Seventy-five Years."

We turn to page 208 of "Robert Raikes" and read: "He, himself, spoke of it as 'an experiment, harmless and innocent, however fruitless it might prove in its effects.'" On page 27: "The Sunday school system, with which the name of Robert

Raikes will ever be inseparably connected, may be said to have originated in the Gloucester gaols." On page 209: "Every Sunday School is a monument to his fame." On page 66-67, we read: "Gloucester, the birthplace and cradle of Sunday school, was fortunate in possessing, at the birth and infancy of those schools, two individuals admirably filled by divine providence to foster and train to maturity the institution—the Rev. Thomas Stock, a clergyman of the Church of England, and Robert Raikes, Esq." Here we find which church cradled the Sunday school when it was born in England, in 1783.

On page 104, we read: "At the general meeting of the Society (Sunday school) in July, 1787, there was unanimously adopted the following recommendation which serves as another proof that at that time Raikes' claim to be considered the founder of the Sunday school was unquestioned: 'Your committee, taking into consideration the humble zeal and merits of Robert Raikes, Esq., of Gloucester, who may justly be considered, as the original founder as well as the liberal promoter of Sunday schools begs leave to recommend to the general meeting that he be chosen as an honorary member of the Society'."

On page 105, from one of Raikes' letters to William Fox: "I believe you were one of the first of my encouragers at the outset of the little plan I was the humble instrument of suggesting to the world."

Now, after reading the foregoing, let us read Heb. 12:1, 2, and do it.

—1003 Truitt Avenue, LaGrange, Ga.

ADDRESS ON WAR

(continued from page 3)

A conviction of this sort, some years ago, occasioned an elaborate investigation of the real causes for which the wars of Christendom had been undertaken from time of Constantine the Great down to the present century. From the results furnished the Peace Society of Massachusetts it appeared that, after subtracting a number of petty wars long since carried on and those waged by Christian nations with tribes of savages, the wars of real magnitude amounted in all to 286.

The origin of these wars, on a severe analysis, appeared to have been as follows: 22 for plunder and tribute; 44 for the extension of territory; 24 for revenge or retaliation; 6 for disputed boundaries; 8 respecting points of honor or prerogative; 6 for the protection or extension of commerce; 55 civil wars; 41 about contested titles to crowns; 30 under pretense of assisting allies; 23 for mere jealousy of rival greatness; 28 religious wars, including the Crusades. Not one for defense alone, and certainly not one that an enlightened Christian man could have given one cent for, in a voluntary way, much less have volunteered his services or enlisted into its ranks.

If the end alone justifies the means, what shall we think of the wisdom or the justice of war, or of the authors and prominent actors of these scenes? A conscientious mind will ask, Did these

286 wars redress the wrongs, real or feigned, complained of? Did they in all cases, in a majority of the cases, or in a single case, necessarily determine the right side of the controversy? Did they punish the guilty, or the more guilty, in the ratio of their respective demerits? No one can, indeed; no one will, contend that the decision or termination of these wars naturally, necessarily, or even probably, decided the controversy so justly, so rationally, so satisfactorily as it could have been settled in any one case of the 286 by a third or neutral party.

War is not now, nor was it ever, a process of justice. It never was a test of truth—a criterion of right. It is either a mere game of chance or a violent outrage of the strong upon the weak. Need we any other proof that a Christian people can in no way whatever countenance a war as a proper means of redressing wrongs, of deciding justice, or of settling controversies among nations? On the common conception of the most superficial thinkers on this subject, not one of the 286 which have been carried on among the "Christian nations" during 1,500 years was such as that an enlightened Christian man could have taken any part in it, because, as admitted, not one of them was for defense alone; in other words, they were all aggressive wars.

But to the common mind, as it seems to me the most convincing argument against a Christian becoming a soldier may be drawn from the fact that he fights against an innocent person—I say an innocent person, so far as the cause of the war is contemplated. The men that fight are not the men that make the war. Politicians, merchants, knaves, and princes cause or make the war, declare the war, and hire men to kill for them those that may be hired on the other side to thwart schemes of personal and family aggrandizement.

The soldiers on either side have no enmity against the soldiers on the other side, because with them they have no quarrel. Had they met in any other field, in their citizen dress, other than in battle array, they would, most probably have not only inquired after the welfare of each other, but would have tendered to each other their assistance if called for. But a red coat or a blue coat, a tri-colored or a two-colored cockade, is their only introduction to each other, and the signal that they must kill or be killed! If they think at all, they must feel that there is no personal alienation, or wrong, or variance between them. But they are paid so much for the job; and they go to work, as the day laborer to earn his shilling. Need I ask, how could a Christian man thus volunteer his services, or hire himself out for so paltry a sum, or for any sum, to kill to order his brother man who never offended him in word or deed? What infatuation! What consummate folly and wickedness! Well did Napoleon say, "War is the trade of barbarians"; and his conqueror, Wellington, "Men of nice scruples about religion have no business in the army or navy." The horrors of war only enhance the guilt of it; and these, alas, no one can depict in all their hideous forms.

By the "horrors of war" I do not mean the

lightning and the thunder of the battlefield, the blackness and darkness of those dismal clouds of smoke, which like death's own pall, shroud the encounter; it is not the continual roar of its cannon, nor the agonizing shrieks and groans of fallen battalions, of wounded and dying legions, nor is it at the close of the day, the battlefield itself, covered with the gore and scattered limbs of butchered myriads, with here and there a pile, a mountain heap of slain heroes in the fatal pass, mingled with the wreck of broken arms, lances, helmets, swords, and shattered firearms, amidst the pavement of fallen balls that have completed the work of destruction, numerous as hailstones after the fury of the storm; nor, amidst these, the sight of the wounded lying upon one another, weltering in their blood, imploring assistance, importuning an end of their woes by the hand of a surviving soldier, invoking death as the only respite from excruciating torments. But this is not all; for the tidings are at length carried to their respective homes. Then come the bitter wail of widows and orphans, the screams and the anguish of mothers and sisters deprived forever of the consolations and hopes that clustered around the anticipated return of those so dear to them, that have perished in the conflict.

But even these are not the most fearful desolations of war. Where now are the 200,000 lost by England in our Revolutionary War; the 70,000 who fell at Waterloo and Quatre-Bros; the 80,000 at Borodino; the 300,000 at Arbela; or where the 15,000,000 Goths destroyed by Justinian in 20 years; the 32,000,000 by Genghis Khan in 41 years; the 60,000 slain by the Turks; the 80,000,000 by the Tartars, hurried away to judgment in a paroxysm of wrath, amid the fury of the passions? What can we think of their eternal destiny? Besides all these, how many have died in captivity? How many an unfortunate exile or captive might, with a French Prisoner, sing of woes like these, or even greater?

"I dwelt upon the willowy banks of Loire;
I married one who from my boyish days
Had been my playmate. One morn—I'll ne'er
forget—

While choosing out the fairest twigs
To warp a cradle for our child unborn,
We heard the tidings that the conscript lot
Had fallen on me. It came like a death knell!
The mother perish'd; but the babe survived;
And, ere my parting day, his rocking couch
I made complete, and saw him sleeping, smile—
The smile that play'd erst on the cheek of her
Who lay clay cold. Alas! the hour soon came
That forced my fetter'd arms to quit my child!
And whether now he lives to deck with flowers
The sod upon his mother's grave, or lies
Beneath it by her side, I ne'er could learn.
I think he's gone; and now I only wish
For liberty and home, that I may see,
And stretch myself and die upon their grave!"

(Continued)

From The Fields

Amos Phillips, Odell, Oregon, Sept. 1.—We are having good interest in the services here, and we need more song books. Send a sample of "Old Path Melodies."

Carlos B. Smith, Rte. 1, Wesson, Miss., Sept. 13.—We mean to have Bro. Warren T. King with us over the week-end soon. I am glad to see the paper growing as it is. Success to you in the work.

Ralph Kitson, Mozier, Ill., Sept. 14.—We are looking forward to our meeting by Brethren King and Gay the latter part of October. Some from the Bellview congregation have been meeting with us recently since their house burned.

J. C. Moore, 2010 Herring Ave., Waco, Texas, Sept. 4.—Things at Bellmead are going fine. Our young men and boys are developing in song leading and Bible teaching. We have had 20 additions this year, including a brother and wife from the S. S. last Lord's day.

Rollie Smith, 4627 Hill Top Drive, San Diego 2, California, September 9.—Since we have a house of our own for the worship and services of the church, we are growing in number and, I think, growing in grace. We are doing fine. We are always glad to have visiting brethren meet with us and loyal preachers to preach for us.

Buster Bennett, Dougherty, Oklahoma, Sept. 8.—You don't hear much from this place, but though few in number, we trust we are rich in faith. When any of the loyal brethren are passing this way, we would like for them to come by and preach for us. I think the OPA is the best paper I ever read. Here is my renewal.

L. D. McKinney, Rte. 2, Box 55A, Vale, Oregon, Sept. 5. Since we have no loyal church here, we worship in our home each Lord's day. Even the S. S. brethren are very weak here. This would seem a good place for a mission meeting. Our home is open to any loyal preacher who desires to work here in preaching the gospel.

Don McCord, 640 Okmulgee, Norman, Okla., Sept. 19.—The church in the City is doing fine. We received much good from the meeting by Bro. Paul Nichols. He and Nelson endeared themselves to us. I was with Bro. Lynwood Smith some during his meeting at Washington, and I believe much good resulted. This congregation seems almost like home folks to me. Too, I heard Lynwood at the Bit Shop last Tuesday evening. Last Lord's day I worshiped at Shreveport, La., where I heard two good sermons by Bro. Gay. Five subs. enclosed.

Thomas J. Shaw, Starford, Pa., Sept. 11.—We are planning on an all-day meeting in the near future, and we are looking for a number of congregations to be represented. We hope Bro. King can be with us for a short meeting in October.

Loyd L. Coleman, Box 401, Watsonville, Calif., Sept. 12.—I notice in Bro. Gay's "Timely Suggestions" why some congregations seem to be left without help from preachers, but what would you suggest as a remedy for lethargy? I know a congregation that is nigh unto death of that dread disease. So far I have found no remedy.

J. F. Graham, Longrun, Mo., Aug. 29.—Bro. Joe Howard held a good meeting closing August 14, 12 days. Five were baptized and many others taught the way of the Lord, but would not accept it. It was a real gospel meeting, with the truth presented plainly and forcibly. We are enclosing two subs. to the Old Paths Advocate.

J. G. Smith, Washington, Oklahoma, Sept. 9.—We had a wonderful meeting the last half of August. Bro. Lynwood Smith did the preaching, and he is certainly a good preacher, and we believe he lives what he preaches. His conduct while in our midst was above reproach. Five were baptized and two restored. Thus, Bro. Lynwood's light shone far and wide.

Tom E. Smith, Healdton, Okla., Sept. 13.—I was at Sentinel, Okla., August 31. We had a fine service, with five confessions of faults. We have a good meeting in progress at the Bit Shop now, with two confessions of faults to date. The crowds and interest have been fine, except for two nights, when threatening weather hindered. Bro. Lynwood Smith is doing the preaching. He is fast developing into a power in the gospel. Call him, brethren, for he can deliver the gospel.

Ferd Roberson (colored), Rte. 2, Box 58, Lawrenceburg, Tenn., Aug. 19.—I am glad to say we are doing nicely in the little church here. As I was away from home the third Lord's day this month, my son conducted the services and gave a good lesson. We want to encourage him all we can. We are glad to read of the good work among other brethren. We wish all the faithful much success in the Lord. Pray for us.

Chas. D. Palmer, Rte. 2, Kinston, Ala., Sept. 17.—The fifth week-end in August I was with the little church at Colquitt, Ga., near the same place, where I held my first mission meeting in 1939, baptizing ten. A few of them are holding out faithfully and growing; others, we are sorry, have fallen asleep (spiritually). I talked for the home church Sunday the 14th., inst., to a large crowd. Find sub. enclosed to the OPA.

Gayland L. Osburn, Gen. Del., Glendale, 5, Calif., Sept. 18.—On Aug. 17, 24, and 31, I assisted in the teaching at Winnsboro, La., also preached there twice recently. I preached at Wisner, La., Aug. 17, also 24, with one confession of faults. On Aug. 31, I preached there again, baptizing one.

I was with them again Sept. 7 and 14, with another confession of faults. I preached at the Conway church Aug. 17 and at Chienere, Aug. 20.

Clovis T. Cook, Rte. 2, Lebanon, Missouri, Sept. 15.—Recently, I preached for the brethren in Lebanon to a fair crowd on Sunday night. The past several Lord's days, I have assisted in the teaching and the song practice in the home congregation, Lees Summit. We are looking forward to our meeting, which begins next Lord's day. Bro. Lynwood Smith will do the preaching. We like the new song book here, and we plan to use them in the meeting. We look forward to a good meeting.

James D. Corson, Mahaffey, Pa., Sept. 12.—I have just closed a meeting at Blairsville, and we started a congregation of 12 members, who will meet for worship from house to house. One was baptized and the others are old members. Bro. McDull, of Indiana, Pa., will assist them in the leadership. I was called home on the account of my wife's illness. She is in the hospital. If there should be loyal preachers passing this way, they will find a welcome with them. Pray for me and mine.

Bill Roden, 505 N. Marshall St., Okla. City 10, Okla., Sept. 15.—The church in the City is still growing in number and in grace and knowledge of the Lord. We enjoyed the preaching of Bro. Paul Nichols while he was here, and I think it was one of the best meetings we ever had. We heard Bro. Lynwood Smith in his meeting at Washington, which we enjoyed very much. I was at Davis last Lord's day, preaching morning and night. May the Lord help us all to press on in the fight. Remember me in your prayers, brethren.

W. D. Goodgion, Route 5, Whichita Falls, Texas, Sept. 16.—The church here is doing good, and we are getting along better than for sometime. We plan to have a meeting in a month or two. Several of the brethren here were at the all-day meeting at Fort Worth on Labor Day, and we think it was a good meeting. They plan to have another such meeting there next year. We sang in the new song book at Fort Worth, and we want 100 copies for use, as we liked them very much. It certainly has some beautiful songs.

Raymond Bray, 2417½ NW 16th. St., Okla. City, Okla., August 28.—The churches are constructing a building in Stroud, and Brother Homer Gay will conduct a meeting just before or after the building is completed. The S. S. and cups brethren are not doing anything constructive there and they have sold their building. It looks as if we have a good opportunity there. Bro. Mathison is a good elderly man, who can make good talks, being well posted in the Scriptures, and he should be much help there. Bro. Clarence Kessinger is in a meeting at St. Paul, Ark.

James R. Stewart, 2701 So. 4th. St., Waco, Texas, Sept. 15.—On June 30, I closed a good meeting at Alta Vista, Kansas, baptizing one and the church took on new life. We had brethren from Kansas

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City and other places. I enjoyed the meeting at Sulphur, Okla., July 4. We have just closed a meeting at Drury, Mo., with one restored; others almost persuaded. My son, James, led the singing and preached twice. We heard Bro. Wade two nights at Champion, Mo. I preached one night. Bro. Wade is doing a good work. I am now in a good meeting at Fieldstone, near Vanzant, Mo., with a house full last night.

Ervin Waters, 4436 Whittier Blvd., Los Angeles 22, Calif., Sept. 15—August 17, I preached twice at Glendora. August 24, I preached at Armona in the morning and at Waterford in the evening. August 26-27, I attended song practices at Ceres and Waterford. The new song book was used and people really liked the songs. August 29-Sept. 1, we had a wonderful time at Fresno during the Labor Day week-end services. In many ways it was the best such meeting we have had. Sept. 3, I was called to Lodi by the church there to make arrangements for a debate with Bro. Linwood E. Bishop of Stockton. We will discuss the cups and Sunday School questions at Lodi, Sept. 29-Oct. 2. Sept. 7, I began a meeting at Orange Cove which continues at this writing with one baptized and one restored.

Chas. D. Palmer, Rte. 2, Kinston, Ala., Aug. 20.—I have enjoyed some good preaching this summer. Bro. Prince held a meeting at Early, and Bro. Kirbo at Lowery, with 12 baptisms and several confessions of faults. I was at Lawrenceburg, Tenn., over the week-end sometime ago, baptizing one. The all-day meeting at Sulphur, Okla., was enjoyed, and I hope I can attend next year. I held a meeting at Wedowee, Ala., embracing the first two Lord's days in August. We had one baptism, and several of them confessed that we had the truth. I was glad to have Brethren E. H. Miller and Foster Prince and families, from LaGrange, Ga., for a few nights. This was my second meeting with them. I am enclosing a subscription to the Old Paths Advocate.

A. D. McNeil, Milano, Texas, Aug. 27.—Our meeting at Sand Grove closed Aug. 27, with Bro. Clarence Snodgrass doing the preaching. Each service was attended by a large crowd. Ten were baptized and one restored. This was the third meeting for Bro. Snodgrass and he is booked for another next summer. He has done a lot of good work in this community. We believe Bro. Snodgrass is a true Bible teacher, and we thank God for such true teachers. Bro. Joe Castleman and family and Bro. S. E. Weldon, all of Beaumont, visited us and helped out in the meeting. Both these brethren gave us good lessons. Bro. Baker and others from Marlow church attended, helping out. Bro. Baker made several good talks. Bro. Jones and two daughters, of Temple, were with us once. Pray for us.

Clarence Snodgrass, 1214 Tish. Ave., Sulphur, Okla., Sept. 10.—Since my last report, I have conducted meetings at Dougherty, Okla., no additions; Big Canyon, Okla., no additions; Sulphur, Okla., one baptism and two confessions of faults; Sand

Grove, ten baptisms and one restoration. We were glad to have visiting brethren, from Chicago, Ill., Cameron, Temple, and Beaumont, Texas, at the Sand Grove meeting. We were certainly glad to have Brethren Joe Castleman and Weldon with us. It was my first time to meet Bro. Weldon, but I have known of him for sometime. I expect to return next year for another effort. The brethren there are working for the cause of Christ and are growing in grace, number, and knowledge. My heart is filled with love for all of them. I am to meet Bro. H. C. Welch in a discussion on the marriage and divorce questions, at Marlow, near Cameron, Texas, beginning the night of Oct. 8.

C. Nelson Nichols, 849 Wilcox ave., Hollywood 38, Calif., Sept. 11.—I was able to attend all but the first two services and assist some during my brother Paul's meeting at Oklahoma City. It was a fine meeting. We left together for California, Aug. 25, stopping over one night at Washington, Okla., where Bro. Lynwood Smith was in a meeting, and one night at Sentinel. We both spoke Aug. 29, at the Siskiyou St. church in L. A. I enjoyed very much the fellowship together with Christians and, too, the services at Fresno, Aug. 30, 31, and Sept. 1. This was the annual business meeting for the mission work in Calif. Of the fifteen congregations represented there was a fine spirit of love and unity shown. I assisted in services at Siskiyou, Sept. 5 and 7, and preached the night of the 7th.

Lynwood Smith, Rte. 1, Wesson, Miss., Sept. 20. Recently, I closed a meeting of two weeks duration at Washington, Okla., which I enjoyed very much. Five were baptized and two restored, and the church seemed strengthened. Brethren Paul and Nelson Nichols visited the meeting one night, and Paul preached once. Bro. Tom Smith and family visited us, also brethren, from the City and Sentinel attended. My next was at the Bit Shop, where we had a fine meeting. One was baptized, two restored, and three confessions of faults. Brethren, from Sulphur, Ada, Healdton, and Ardmore were in attendance. This was my second meeting at the Bit Shop. We had a fine singing the last day. Brother Clarence Kessinger was with us. This church is really growing, and our prayers are for them. I am now in a series of meeting at Lees Summit, near Lebanon, Missouri. Before coming here I was with Bro. Tom Smith several nights in his meeting at Sulphur, Okla. Bro. Tom did some good preaching.

F. K. Reeves, Marion, La., August 4.—(We regret this report was overlooked last month.—H. L. K.) Brother Homer L. King closed a meeting at the new church, known as Conway, on July 27, after one week. There were good crowds and much good done. The brethren there are loyal, and they are trying to complete a house for worship. Any help would be appreciated. Bro. King began our meeting on the night of July 27, continuing a week with good crowds and interest. Three were baptized and the church strengthened. Bro. King did some of the best and plainest preaching I ever heard. We were glad to have Bro. King,

his wife, and young son, in our home. Brethren Lynwood Smith, Gayland Osburn, and C. A. Smith were much help in the singing and otherwise. We were glad to have Bro. Ervin Waters and wife with us one night of the meeting. Bro. Paul Nichols preached for us July 20, giving a good lesson. We appreciate all these faithful preachers. Bro. Gayland Osburn is doing good in the mission work in this state. He is a "laborer worthy of his hire."

Harold R. Winslow, 2691½ High St., San Luis Obispo, Calif., Sept. 5.—A mission meeting was conducted here June 15-29, by Paul Nichols, Chester King, and James Russell. It was made possible by contributions from Poplar, Corcoran, Woodlake, Fresno, Armona, Taft, Ceres, and Sanger, churches. In addition to preaching each evening, they conducted a radio service each day, featuring the Good News Quartet and teaching the Bible. The singers were the three preachers and Sister Chester King. These brethren worked hard, and while they established no congregation, we are sure much good was accomplished, which will bear fruit later. Wife and I certainly did receive a lot of good from the good preaching we were privileged to here, and we enjoyed the Christian fellowship of the preachers and their families. We want to thank the congregations for their liberal contributions. We have the worship in our home, above address, each Lord's day at 10:30 a. m. If coming our way be sure to worship with us, but please notify us in advance, as we go to Corcoran for worship about once a month.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Sept. 16.—The meeting at Oklahoma City, which was very enjoyable, closed Aug. 24. We had some very good attendance, including visitors from a number of other congregations. We were indeed glad to have all, especially our preaching brethren Lynwood Smith, Tom E. Smith, and my brother, Nelson. We have some splendid members in the Oklahoma City church, and I love and appreciate them. The meeting resulted in twenty-four confessions and one baptism. I returned home Aug. 29. That night I assisted in the teaching at Siskiyou St., Los Angeles. Aug. 31 and Sept. 1 I preached at Fresno. Sept. 1, I attended the big get-together meeting at Fresno, at which meeting there was a strong spirit of love and unity manifested, and another year of extensive mission and evangelistic work was planned to advance the cause in this state. Sept. 8, I preached at National City, and the next night I began a singing school, which is in progress now. The Lord willing, I will be with the congregation at Stockton in a singing school, beginning Sept. 22. On with the work!

Warren T. King, Box 131, E. Gadsden, Ala., Sept. 8.—My son, Miles, and I made a trip through Tenn., Ark., Mo., and Okla. We visited in the mission meeting at West Plains, Mo., conducted by Brethren Joe Howard and Arthur Wade, which we enjoyed. From here we drove to Council Hill, Okla., where Bro. King (Homer L.) was in a meeting. We enjoyed the hospitality of Bro. Phil-

lips and wife there and the meeting of many of many good brethren, being glad to meet Bro. King, wife and son. We accompanied Bro. King to his home in Missouri, where I preached once each at Lees Summit and Lebanon. I was glad to meet many good brethren in these churches, and I enjoyed the hospitality in the homes of Brethren Triplett and King. We returned home by way of Lawrenceburg, Tenn., where I preached three sermons over the week-end. We were privileged to hear Bro. Canfield (colored) one night in his meeting with the little colored church, near there. I was very much impressed with the sincerity and devotion of the brethren at Lawrenceburg. We enjoyed reading the OPA. Bro. Waters' article was wonderful, also Bro. Miller's. I enclose subs.

Arthur Wade, 407 Taylor, Lebanon, Missouri, Sept. 19.—Brother Joe Howard and I began a mission meeting at West Plains, Mo., Aug. 19, and continued through Aug. 31. A number seemed convinced that we were teaching the truth. The S. S. and cups brethren called a Bro. Johnson from Texas to begin a meeting while our meeting was in progress, and they fought us hard. We had a private discussion with Bro. Johnson and the elder on our differences. They agreed that our practice was Scriptural, but refused to worship with us. Johnson claimed there were but a few "narrow-minded and unlearned people" who worship as we do. But, remember he admitted our worship was Scriptural. Therefore, he being broad-minded and learned, refused to worship God in the Scriptural way, per his own statements. I would rather be with the brethren who are humble and simple enough to worship God according to God's own appointments, the "true worship," than to be with those who exalt themselves above the Bible way. Johnson refused to debate the issues, saying it would only tear the congregation up. My next was at Champion for 12 nights. One came over from the Christian Church, taking a firm stand for the truth. This was my first with them, but I enjoyed it. We were glad to have Brethren from Odom, Drury, and Bro. Stewart, wife and son with us one or more services.

G. A. Canfield, (colored), Star Rte., Marion, La., Sept. 10.—I have just returned home after preaching at the following places: leaving Brookhaven, Miss., with Bro. Gillis Prince, Aug. 17, to Wedowee, Ala., where I preached six nights, with seven additions. This was a mission meeting, there being but one member there. Others were almost persuaded. The church at Wedowee helped support the meeting. I am to return next year for a meeting. From there I preached five nights in LaGrange, Ga., where there are a few striving to do the best they know. They had never heard the whole truth, but they said they wanted to know the truth and would study the Bible to find the truth. They asked me to return. My next was at Lawrenceburg, Tenn., embracing two Lord's days, with Bro. Ferd Roberson leading the little church of nine members. The little band was strengthened. White brethren from Chapel Grove were with us four nights and helped support the meeting. I was glad to meet Bro. Warren T. King, of Gads-

den, Ala., here. He is rejoicing because he has learned the whole truth. I certainly enjoyed my trip and the co-operation of all. Bro. Ferd Roberson has a son (17), who obeyed the gospel this year, and he is zealous and anxious to preach the gospel. He is taking an active part in the public work now. I believe he will make good.

Gillis Prince, Wedowee, Alabama, Sept. 15.—The meeting closed at Red Oak Grove, Miss., the 17th of August. We were rained out two nights during the week. One was baptized and the church was strengthened. Brother Canfield came with me from Mississippi to Wedowee, Ala., and held a meeting where there was one member, baptizing seven. They can start worship now. I wish the white brethren would get behind him and keep him busy in the field preaching the gospel to his race. Brethren can't this be done? My next meeting was at a mission point near Woodland, Ala., one confessed faults. I am now in a good meeting at Walnut Hill congregation near Liberty, Kentucky, two has been baptized to date, and one has confessed faults. I am enjoying the meeting. This is my fourth effort in this community. I will close here the 21st. My next effort will be a mission meeting in South Georgia, then to Waco, Texas. May we press the battle, and may we not become weary in well doing for we shall reap in due season if we faint not.

E. H. Miller, Rte. 1, care, Chris Adams, Seneca, Mo., Sept. 11.—From Lawrenceburg, Tenn., I went to Mt. Vernon, Ky., for one week, baptizing nine. We had large crowds throughout. This was my fourth successive year with them, and they asked me to return next year, but I wish they could get some of the other brethren more able than I. From there I stopped by Huntington, W. Va., for two days. They had all-day services the first day. I met a number of preachers here, including Brethren C. C. Thompson, Doss, E. L. Gill, J. W. McKeand, and B. F. Leonard. This was my first time with them, but I enjoyed it, and they asked me to return next year for a meeting. My family was with me on this trip. After taking them home, I went to Joplin, Mo., preaching Sunday morning, then to Racine, where the churches at Joplin and Seneca are supporting a tent meeting. This is the fourth day and one has been baptized. We have good crowds. I go next to Lubbock, Texas, stopping over for two nights at Sentinel, Okla. Then to Eola, McGregor, and Stamford, Texas, before returning home.

Homer A. Gay, Lebanon, Mo., Sept. 15th.—We had one of the best meetings at White Hall this year that we have had in several years. Good crowds and good interest prevailed throughout the entire meeting. Two were restored. This meeting closed Aug. 24th. On Aug. 28, I preached at South 4th Street, in Waco, Texas, and agreed to return there about the first of next year to teach a singing school. I preached Aug. 29th, 30th and 31st, at the Church of Christ on Vaughn Blvd., Ft. Worth, Texas, and also stayed over for their all

day meeting on Labor day. We enjoyed being with these good brethren again, also to see so many of our old time friends. We had some good singing out of the new books, Old Path Melodies, and some good talks. I began a singing school at Shreveport, La., on Sept. 2nd, and closed the 12th. I also preached four times here on this trip, and have promised to come back and hold them a meeting later. We leave Shreveport today for a meeting at Stroud, Okla., and from there to Mozier, Ill., where we will likely be, when you read this. I am to teach a singing school and hold a meeting at the Taylor and Waller Street Church of Christ in Austin, Tex., beginning Dec. 2nd. Those in reach who would like to attend the school or the meeting, should begin now to make preparations. We were very glad to have our beloved and faithful gospel preacher, J. T. Broseh, of Dublin, Tex., visit us here yesterday. He is planning to devote his time to preaching the gospel and he is able, godly, lovable and worthy of the confidence and support of the brethren.

Homer L. King, Rte. 2, Lebanon, Missouri, September 21.—I closed the meeting at Council Hill, Okla., August 24, without visible results. Brother Lee R. Williams and family, also other brethren, from McAlester, attended several nights. We had a glad surprise, when Bro. Warren T. King and son came all the way from Gadsden, Ala., to make us a visit and to meet us. We were glad to meet him. He preached once in the meeting there, and he accompanied me to my home, preaching once each at Lees Summit and Lebanon churches. The lessons were good. We were glad to have him and the son in our home. I closed a mission meeting Sept. 14, at Odessa, Texas, after two weeks duration. Three of the Van Stavern boys, Glen, Mearl, and Earl, and their families live in that part, but they had been worshipping in their homes, Lord's days. We were glad to find Bro. Melvin Kirk and family, formerly of Waco, Texas, living there. The Van Staverns, were formerly of Lebanon, Mo. Another glad surprise was to find a Bro. Fritz Dearson, whom I baptized 12 or 15 years ago at Eola, Texas, living now in Odessa; also Bro. and Sister Allen and Sister Sammons, whom I had known at Laredo, Texas, a number of years ago, living now at Midland, about 20 miles from Odessa. Others we met whom we had known before were a young sister, formerly of Lowery, Ala., daughter of Bro. and Sister White, I believe, and Bro. Cope (father of Frank Cope) and his daughter. There were seven confessions of faults and restorations, and we succeeded in rounding up about 20 members to start a congregation, practicing the true worship. They are now meeting in the old High School auditorium, in the 300 block on Ninth St., at 10:30 a. m. If you know of other loyal members living in that part, notify Mearl Van Stavern, Box 510, Odessa, Texas. The prospects are very bright for a good thriving church there, but they will, no doubt have opposition from the S. S. and cups brethren. They plan to build a house as soon as possible. I hope to return within a few months to assist them further in the work. May the Lord bless and keep them in His love. We are now enjoying a treat in attending a few nights of meeting in the home church, Lees Summit, with Bro. Lynwood Smith doing the preaching. It has started off in a big way, with the house full of attentive listeners. The singing and preaching are tops. I am to begin at Harrodsburg, Ind., Sept. 28, continuing through Oct. 5. Then, possibly, to Love Joy, Pa., for a week, before returning to Mozier, Ill., for at least two meetings with Bro. Gay. Best regards to my fellow preachers and faithful brethren, in general.

"Hearken unto thy father that begat thee, and despise not thy mother when she is old" (Prov. 23:22).

Be not thou envious against evil men, neither desire to be with them; for their heart studieth destruction, and their lips talk of mischief" (Prov. 24:1, 2).

TIME EXPIRED

W. N. Reynolds R. 2

OLD PATHS ADVOCATE

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

"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).

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."

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SOME OBSERVATIONS

By Ervin Waters

The restoration movement launched in the beginning of the nineteenth century by Barton W. Stone, Walter Scott, Thomas and Alexander Campbell, John Smith, and their co-laborers, gained momentum rapidly. John the Baptist cried in the wilderness and the inhabitants of Jerusalem and Judea poured forth to hear his message on the banks of Jordan. The above men cried in the wilderness of sectarianism, they condemned the isms and man made dogmas of their day, they pleaded with men to break the shackles of human creeds and return to New Testament Christianity. The response to this plea startled the religious world and shook the foundations of denominationalism, catholicism, and even atheism. Multitudes heeded the wooing of the Spirit, obeyed the primitive gospel, and again the Lord added unto the church daily. That aphorism, "Speak where the Bible speaks and be silent where the Bible is silent," was born and became their watch-word.

What a bright future seemed to portend! But while the enemies from without could not seriously damage the cause, the termites of liberalism and innovationism could undermine its foundations from within. The Missionary Society and instrumental music took a firm hold and division came. The majority accepted the innovations. These digressives, or "progressives" as they are sometimes called, became known as The Christian Church. The little missionary society was petted and pampered until it became a mighty ecclesiasticism which now controls most of this group. The servant became the master. Modernism has been accepted by many of its preachers. It has become a denomination among the denominations. In justice to a few conservatives within this group I should add that some realize they have gone too far and are trying within the limits of their knowledge of truth to stem the tide.

David Lipscomb, Daniel Sommer, and a few others, made a great fight against the societies and instrumental music when division came. They salvaged a few congregations, mostly country churches, and entrenched themselves firmly. The cause again moved forward. But the Devils devices were numerous. Robert Raikes with innocent and good intentions had begun the Sunday School in England. The denominations one by one, usually with much opposition to the idea, had adopted it. Now churches of Christ began to adopt it and the fight started. The Sunday School like the prior innovations violated Scriptural

teaching. But the majority adopted it. These S. S. brethren are numerous and they continue to digress further from the truth each generation. Once the gates are let down to innovations, where can the stopping place be found with consistency? They are now divided into many warring sects and factions. The orphans home and Christian College controversies brought nation wide division to their ranks. This division continues and becomes more bitter each year. The anti-orphan home and anti-college brethren are divided into about three fellowships on various matters. Of course, they all agree on the S. S. question in principle. Now the college brethren are fighting bitterly about whether churches can support the colleges out of the church treasury. Another division threatens them about this matter. Then, too, the S. S. brethren are divided over the premillennial question and disfellowship each other over this. R. H. Boll is the leading spirit among the premillennialists. Now the anti-premillennialists are having trouble about whether they should fellowship Boll and his followers. The war question threatened to bring open division to the S. S. brethren for a time. The pastor system has always caused trouble among them. They have sown to the wind and they are reaping the whirlwind. Before he died Bro. J. D. Tant sounded a frequent warning in the Firm Foundation, "Brethren, we are drifting," but he continued to drift with them.

Bro. Alfred Ellmore and others among the older set of preachers opposed the S. S. and saved a few churches. N. L. Clark, H. C. Harper, G. A. Trott, Clarence Tuerman, and many more made a great fight against it. J. N. Cowan in years past was probably its greatest opponent in debate. These brethren won a great battle. The cause again marched forward. But Satan was not idle. The S. S. brethren had adopted the use of a plurality of cups in the communion. This violated the example and command of Christ in establishing it. Now many of the churches opposed to the S. S. adopted the use of a plurality of cups. Another division ensued on this question. Again the majority went with error. These brethren have been between two fires. They opposed the S. S. on the one hand as an innovation and fought us on the cups question on the other hand by defending another innovation. Their house is plagued and they have been hard hit recently. D. J. Whitten, who had debated against the S. S. for some twenty-five years, decided it was all right. One of their younger preachers, Murphy Phillips, went to the S. S. about the same time. Several months ago L. W. Hayhurst, who had likewise waged warfare for

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many years against the S. S., surrendered to the error. He was one of their main preachers and debaters. Several of the younger set of preachers, Rex Kimbrough and others, went along. This threw things into a turmoil. But what can you expect? If they accept the cups, why not the S. S.? Then to add fuel to the already hot flames, G. B. Shelbourne, editor of the Gospel Tidings and recognized as the best scholar among the younger group of their preachers, came out with an editorial in the Gospel Tidings stating that while he opposed the S. S. he thought they ought to fellowship the S. S. brethren and work with them. Being very influential G. B.'s editorial was a bombshell. To make bad matters worse N. L. Clark backed him up with an article printed as an editorial in the same paper in which he advocated fellowshiping the S. S. brethren. N. L. Clark is recognized as the greatest scholar among the cups brethren. His opinion carries weight with many. The S. S. brethren rejoiced. They had gained a half dozen of their preachers and secured the cooperation of their two greatest scholars. Bro. Paul Knight, publisher of the Church Messenger, and Bro. C. R. Worsham, publisher of the West Coast Evangel, are more conservative. They do not want to fellowship the S. S. brethren, but they hesitate taking up the sword against Shelbourne and Clark. The cups brethren are in a quandary. Then they cannot ignore us. We resist uncompromisingly the cups in the communion. They defend them with the old worn out and hackneyed digressive arguments which have been used in favor of instrumental music for years. But some of their preachers are seeing the light. Honest hearts are receiving the truth. Last year Gillis Prince, of Wedowee, Alabama, came forth from their ranks and took his stand with us. He is making a mighty warrior. Several years ago E. H. Miller, of LaGrange, Georgia, learned the truth on this question and left them. He is an inveterate foe of cups and I know of few men who are doing more widespread good for the cause of Christ than he. C. T. Springs, of Ceres, Calif., who moderated for Alva Johnson in my second debate with him on the cups question at Ceres in 1941, took his stand with us some three years ago. He is a great help to the cause in California. This summer while I was in Alabama, Warren T. King, of Gadsden, Alabama, came out of the cups error and aligned himself with us. John Thompson, of Lansing, Illinois, with whom I have been acquainted only by reputation and correspondence, is another preacher who took his stand with us, in the October OPA, from among the cups ranks. There are others but space forbids that I mention all of them. The truth marches forward. The cause is growing. Let us do nothing to hinder it. (To be continued)

—Rt. 1, Box 412,
Waterford, Calif.

"Every word of God is pure; He is a shield unto them who put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar" (Prov. 30:5, 6).

ADDRESS ON WAR (No. 6)

Alexander Campbell

The horrors of war only enhance the guilt of it, and these, alas, no one can depict in all their hideous forms.

But these multiplied by myriads, are but specimens of the countless millions slain, the solitary exiles, the lonely captives. They tell the least portion of the miseries of war. Yet even these say to the Christian, "How can you become a soldier? How countenance and aid this horrible work of death?"

For my own part, and I am not alone in this opinion, I think that the moral desolations of war surpass even its horrors. And amongst these I do not assign the highest place to the vulgar profanity, brutality, and debauchery of the mere soldier, the professional and licensed butcher of mankind, who, for his \$8 a month or his 10 sous per day, hires himself to lay waste a country, to pillage, burn, and destroy the peaceful hamlet, the cheerful village, or the magnificent city, and to harass, wound, and destroy his fellowman, for no other consideration than his paltry wages, his daily rations, and the infernal pleasure of doing it, anticipating hereafter "the stupid stares and loud huzzas" of monsters as inhuman and heatless as himself. And were it not for the infatuation of public opinion and popular applause, I would place him, as no less to be condemned, beside the vain and pompous volunteer, who for his country, "right or wrong," hastens to the theatre of war for the mere plaudits of admiring multitudes, ready to cover himself with glory, because he has aided an aspirant to a throne or paved the way to his own election to reign over a humbled and degraded people.

I make great allowance for false education, for bad taste, for the contagion of vicious example; still, I cannot view those deluded by such sophistry, however good their motives, as deserving anything from contemporaries or posterity, except compassion and forgiveness. Yet, behold its influence on mothers, sisters, and relatives; note its contagion, its corruption of public taste. See the softer sex allured, fascinated by the halo of false glory thrown around these worshipped heroes! See them gazing with admiration on the "tinsel trappings," the embroidered ensigns, of him whose profession it is to make widows and orphans by wholesale! Sometimes their hands are withdrawn from works of charity to decorate the warriors' banners and to cater to these false notions of human glory! Behold, too, the young mother arraying her proud boy "with cap and feather, toyed with a drum and sword, training him for the admired profession of a man killer."

This is not all. It is not only at home, in the nursery, and infant school that this false spirit is inspired. Our schools, our academies, our colleges echo and reecho with the fame of an Alexander, a Caesar, a Napoleon, a Wellington. Forensic eloquence is full of the fame of great heroes, of military chieftains, of patriotic deliverers whose memory must be kept forever verdant in the affections of a grateful posterity, redeemed by their patriotism or rescued from oppression by their valor.

The pulpit, too, must lend its aid in cherishing the delusion. There is not infrequently heard a eulogium on some fallen hero, some church service for the mighty dead, thus desecrating the religion of the Prince of Peace by causing it to minister as the handmaid of war. Not only are prayers offered up by pensioned chaplains on both sides of the field even amid the din of arms, but Sabbath after Sabbath, for years and years, have the pulpits on one side of a sea or river and those on the other side resounded with prayers for the success of rival armies, as if God could hear them both and make each triumphant over the other, guiding and commissioning swords and bullets to the heads and hearts of their respective enemies.

And not only this; but even the churches in the Old World, and sometimes in the new, are ornamented with the sculptured representations of more military heroes than of saints—generals, admirals, and captains who "gallantly fought" and "gloriously fell" in the service of their country. It is not only in Westminster Abbey or in St. Paul's that we read their eulogiums and see their status, but even in some of our own cities we find St. Paul driven out of the church to make room for generals and commodores renowned in fight. And, last of all, in consummation of the moral desolation of war we sometimes have an illumination—even a thanksgiving—rejoicing that God has caused ten or twenty thousand of our enemies to be sent down to Tartarus and has permitted myriads of widows and orphans to be made at the bidding of some chieftain or of some aspirant to a throne.

But it would exhaust too much time to speak of the inconsistencies of the Christian world on this single subject of war, or to trace to their proper fountains the general misconceptions of the people on their duties and that of their governments. This would be the work of volumes—not of a single address. The most-enlightened of our ecclesiastic leaders seem to think that Jesus Christ governs the nations as God governed the Jews. They cannot separate, even in this land, the church and state. They still ask for a Christian national code.

If the world were under a politico-ecclesiastic king or president, it would, indeed, be hard to find a model for him in the New Testament. Suffice it to say that the church, and the church only, is under the special government and guardianship of our Christian King. The nations, not owning Jesus Christ, are disowned by him; He leaves them to themselves, to make their own institutions, as God anciently did all nations but the Jews. He holds them in abeyance, and as in providence, so in government, He makes all things work together for the good of His people, restrains the wrath of their enemies, turns the counsels and wishes of kings as He turns the rivers, but never condescends to legislate for the bodies of men, or their goods or chattels, who withhold from His their consciences and their hearts. He announces the fact that it is by His permission not always with His approbation, that kings reign and that princes decree justice, and commands his people to obey their rulers and to respect the ordinances of kings, that "they may lead quiet and peaceable lives in all godliness and honesty." And where the Gospel of Christ comes to kings and rulers, it ad-

dresses them as men in common with other men, commanding them to repent of their sins, to submit to His government and to discharge their relative duties according to the morality and piety inculcated in His code. If they do this, they are a blessing to His people as well as an honor to themselves. If they do not, He will hold them to a reckoning, as other men, from which there is neither escape nor appeal. What Shakespeare says is as true of kings as of their subjects:

"War is a game that, were their subjects wise,
Kings would not play at."

For, were both kings and people wise, wars would cease, and nations would learn war no more.

But how are all national disputes to be settled? Philosophy, history, the Bible, teach that all disputes, misunderstandings, alienations are to be settled, heard, tried, adjudicated by impartial, that is, by disinterested, umpires. No man is admitted to be a proper judge in his own case. Wars never make amicable settlements, and seldom, if ever, just decisions of points at issue. We are obliged to offer preliminaries of peace at last. Nations must meet by their representatives, stipulate and restipulate, hear and answer, compare and decide.

In modern times we terminate hostilities by a treaty of peace. We do not make peace with powder and lead. It is done by reason, reflection, and negotiation. Why not employ these at first? But it is alleged that war has long been, and must always be, the ultima ratio regum—the last argument of those in power. For ages a father inquisitor was the strong argument for orthodoxy; but light has gone abroad and he has lost his power. Illuminate the human mind on this subject also, create a more rational and humane public opinion, and wars will cease.

But, it is alleged, all will not yield to reason or justice. There must be compulsion. Is war then the only compulsory measure? Is there no legal compulsion? Must all personal misunderstandings be settled by the sword?

Why not have a bylaw-established umpire? Could not a united national court be made as feasible and as practicable as a United States court? Why not, as often proposed and as eloquently, ably, and humanely argued, by the advocates of peace, have a congress of nations and a high court of nations for adjudicating and terminating all international misunderstandings and complaints, redressing and remedying all wrongs and grievances?

There is not, it appears to me, a physical or a rational difficulty in the way. But I do not now argue the case. I merely suggest this expedient, and will always vote correspondingly, for reasons as good and as relevant as I conceive them to be humane and beneficial.

(To be continued)

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee" (Prov. 25:21, 22).

Old Paths Advocate

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DO YOU NEED THESE BOOKS?

Song Books—"Old Path Melodies" has just recently come from the press, designed for a general church book. It contains 191 splendid songs, both old and new, suitable for all services of the church, song practice, singing schools, etc. We have received nothing but praise from the many places where this book has been received and tried. The price—single copy, 40c; doz., \$4.00; 50 copies, \$16.00; 100 copies, \$30.00 postage prepaid.

"Favorite Spiritual Songs" (1944) is one of the best general purpose song books ever published, we believe, same size as the above book. 35c per copy; \$3.75 per dozen; \$13.50 for 50; \$26.00 for 100; postage prepaid.

Note:—"Favorite Spiritual Songs No. Two" (1946) has been exhausted, and unless considerable demand comes to us for it, we may not have another edition printed.

"Old Paths Pulpit," a book of 33 sermons and essays by 33 preachers in the Church of Christ; together with a brief life history and photograph of each preacher, printed on high grade gloss paper and cloth bound; \$2.00 per copy; postage prepaid.

"The Communion," a 54 page booklet, covering the various phases of the Communion, pertaining to the unity of the loaf and the cup, by Ervin Waters. The price, 25c per copy; \$1.00 for 5 copies; \$2.00 per dozen; postage prepaid.

"Clark-King Discussion," a written discussion concerning the number of drinking vessels that may be used in the Communion in one assembly; 29 pages. Price, 10c per copy; \$1.00 per dozen; postage prepaid.

Send all orders for the above books to Old Paths Advocate, Homer L. King, Publisher, Route 2, Lebanon, Missouri.

SHALL WE HAVE A CHURCH DIRECTORY?

For some time I have been thinking of the necessity of having a Church Directory of the faithful congregations. I will give my time to the compiling of such a work if the preachers and brethren will help me by sending in the names and location of the various groups. This could be arranged in a little book with one side of the page

left blank so other congregations may be added. I would like for the preachers to send me the names and the location, time of meeting, and so on of all the congregations that they know of, and I would like for one from each congregation who reads this to send me the location of the meeting place, the time of day and how the worship is carried on. All information concerning this should reach me by or before January 1st. We shall see what we have, how much it will cost to have them printed, and if the brethren want them, then we will have them printed.

—Ray Asplin, City Water Dept.
City Hall, Oklahoma City, Okla.

Comment

I have long wished for some one to compile just such a little book as above mentioned, and I know Bro. Asplin to be able and willing to compile such a work. Do not just take it for granted that he already knows where and when you meet, write him and let him get all of it on file soon.

—Homer A. Gay.

NOTICE TO ALL READERS

Each month a number of subscriptions to the Old Paths Advocate expire. We try to give all due notice by marking their papers for at least two issues, "Time Expired." When you see that on your paper, it is a kindly reminder for you to renew your subscription. We do not want to drop anyones name from our list, but unless you renew or notify us that you want the paper, there remains nothing for us to do after a reasonable time, but to drop you from our mailing list. Now, since the long winter nights are approaching, will you not only renew your subscription promptly that you may have some of the very best reading matter, but will you not ask others to send with you?

Preachers And Other Workers, if you can and will use sample copies of the paper to secure subscriptions, we shall be glad to send them to you each month. If you are not getting samples, but will use them, write us. We have dropped some from the sample list, because they, it seemed, had not been working for the paper, but we shall be glad to re-enter your name at any time you would like to work for the paper, if you will only let us know it. Thanks a lot to all who are so faithfully and loyally working for the paper.—H. L. K.

OUR HELPERS

Here each issue of the paper you will find the names of the friends of the paper who have sent us one or more subscriptions to the Old Paths Advocate and the number received by us the past month (20th to 20th). We certainly do appreciate the interest our friends have been manifesting in the circulation of the paper the past several months. May we have your name with a nice list every month, please. Check the following for any errors and report to us at once:

Homer L. King—21; Ervin Waters—13; Mrs. L. N. Byford—11; Clarence Kessinger—10; L. C. Dent—10; Lynwood Smith—8; Ray Asplin—6; J. D. Corson—5; Tom E. Smith—3; C. E. Wilbur

—3; Warren T. King—3; Byron Kramer—2; Mrs. E. T. Cobb—2; John Hall—2; Mrs. Fay Wright—2; Homer Smith—2; Gillis Prince—2; Carlos B. Smith—2; W. F. Davis—1; B. F. Leonard—1; T. J. Shaw—1; Lowell Johnson—1; Homer A. Gay—1; W. E. Campbell—1; W. H. Jones—1; L. C. Grimes—1; Mrs. Jewell Briggs, Jr.—1; Lillian Williams—1; Nelson Nichols—1; Everett Black—1; Total—119.

MARRIED

Haverly-Jones.—Saturday night, August 9, in the home of the bride's parents, I solemnized the marriage of Earl Howard Haverly and Patricia May Jones, which was witnessed by a number of near relatives and friends. Our best wishes and prayers attend them. They have united their lives in sacred loyalty for the days that are to come. May God bless them in the way.

—Claude T. Springs, Ceres, Calif.

WE VISITED THE REFORMATORY

Recently, in company with Bro. Ira Odell Purdy, this writer had the privilege of visiting the State Training School for Boys at Gatesville, only institution of its kind in the state of Texas. Mr. J. T. Shults, sociologist at the institution, was very kind in talking with us at length, answering our questions, and showing us over the grounds and through the buildings. Thinking that what we learned will be of benefit to all of our readers as it has been to us, I am setting down the principal things which we learned through this visit, as follows:

1. From 90 to 95 per cent of the more than 500 boys in this institution have come from broken homes! And still the divorce rate soars. This should be a warning to young people to take their time about getting married, and to married people to make every effort to make their homes a success.
2. Most of the boys in this institution have had little or no religious background. Such information should make us see the value of bringing up our children in the nurture and admonition of the Lord.
3. The average age of the boys is fourteen or fifteen, and the majority of them are there for car theft or burglary. This is appalling. It proves that life's ideals are formed early, and that most of our potential criminals are in their teen age. Such knowledge is an indictment of the home. Juvenile delinquency is misnamed. It is parental delinquency.
4. The boys in this institution are for the most part avid movie fans, and most of them have seen all of the shows. This reminds me of an article in the daily press about a little boy who saw all of the gangster pictures and read all of the gangster comics. The other day he shot a policeman. There is no harm in the movies?
5. Not many of the boys are very religious, and most of those who are, are of the very highly emotional sects. This proves that that kind of religion will not stick with people.
6. In five years there has been only one boy

from the church of Christ admitted to the institution.

7. Most of the boys are from homes in the lower income brackets—from very poor homes. Poverty is no disgrace. Some of the noblest have come from the poorest of homes. But on an average it is better for people not to be too poor; nor is it best to be rich.

8. In this institution the crafts are stressed. Practically every kind of trade is taught and actually carried on in connection with the regular school subjects. The boys are on a merit system, and how long one stays depends on how he behaves. When a boy leaves this institution, he knows how to make his way in the world in some honest trade. Fully 90% of them are rehabilitated and become useful citizens. No doubt the authorities at this place are doing a wonderful work. But how much better that it should not be necessary for such a place to exist.

Yes, we visited the reformatory and got some valuable lessons impressed on us. We learned enough to make us think as we have never thought before. May such knowledge have that effect on all of us and cause us to be more diligent in the training of our youth and in the examples that we set before them.—G. B. S.

(From Gospel Tidings)

* * *

Timely Suggestions

The foregoing article reminds us that we should get a strong hold on our children's hearts in their infancy, and never relax that hold. The earliest impressions are the most lasting.

Every boy and girl contemplating marriage should first read my booklet on Building A Christian Home.

—Homer A. Gay.

Timely Suggestions

In the Bible Banner for September there are twenty-four pages. A part of two verses of the Bible are quoted, and one passage of scripture is alluded to. One would think there should be more Bible used in a "Bible Banner."

I have noted with sadness the hard and mean things being said in the S. S. brethrens papers of late, especially concerning the Bible College, and the Premillennial questions. I also take notice of the differences between the C. M. and the G. T., and the others; but while they are flying at each others throats, wouldn't it be a good time for US to "confess our faults one to another, and pray one for another" (Jas. 5:16), then "Follow after the things that make for peace," and try to convert some of our wayward brethren from the error of their way? (Jas. 5:19).

Isn't it strange how much some people can read between the lines? For instance: Those who contend that Christ will come back to this earth to reign 1,000 years, as per Acts 20:1-6, would do well to take note that:

1. "We" are not mentioned.
2. It does not say "shall live and reign," but "lived" "and reigned"—past tense.
3. It does not mention the second coming of Christ.
4. It does not mention a bodily resurrection.

- 5. It does not mention a reign on earth.
- 6. It does not mention a literal throne. (of David)
- 7. It does not mention Jerusalem of Palestine.
- 8. It does not mention US.
- 9. It does not mention Christ on earth.
- 10. It does not say anything about any one living with Christ except those who had their heads cut off.

Suggestion: "Let us consider one another to provoke unto love and good works" (Heb. 10:24).
—Homer A. Gay.

AS BROTHER LOWRY SEES IT

(Note: Brother Lowry tells me that he is nearly 89 years of age. I have never met him but have read after him for years. H. L. K.)

620 Spears Avenue,
Chattanooga, 5 Tenn.

For the O. P. A.

Dear Brethren: I am decidedly well pleased with Bro. Gay's plan for the aged brethren. It is much better I think than a "Home," where several old preachers congregate, differ in opinion, and continually keep up a racket. There will be "One Cuppers," "Ind. Cuppers," and who knows what all.

But, can Bro. Gay's Plan be carried out? In the first place, the majority of the churches do not want OLD men to serve on their board of elders. They want young men who are "MORE PROGRESSIVE." So, the old men have NO place in the Church, not even to preach. I know a few things about that, as illustrated here in Chattanooga, and the feeling against old men in the Church is, or seems to be, the same everywhere. Several years ago I came into Hamilton County to teach. I then preached in all the churches of the City. But when a BOOM set up in the building of larger houses, I was simply notified by the younger "jack snappers" that "Hobby Riders were Taboo" in this town. My HOBBY was teaching the Word as written in the New Testament. I, at that time, lived in Rhea County.

Finally, sickness forced me to sell, and buy in Chattanooga. Since then (1944), I have been sitting at home, with absolutely no place in this town to unite with my brethren in the worship. It was suggested while here as a renter, by some of the brethren, that I be selected as one of the elders of a certain church, but the "Pastor" said "NO, Bro. Lowry is an evangelist." I opposed his "future kingdom teaching," so any one can see why we cannot get in as elders. They say we were "born thirty years too soon." Any honest man who expects to get his Crown in heaven, can see prejudice, selfishness, and greed in the hearts of many of the preachers of this generation. Why the most of our small churches are poisoned with the virus digested in the hearts of the "Pastors" of the BIG churches, and long for the time to come when they "got to town and worship like fashionable folks."

Brethren, many of the churches which are called "The Church of Christ, are no more worthy of the name.

Sincerely, and fraternally your Old Brother,
—E. A. Lowry.

WATERS-BISHOP DEBATE

A public discussion was held at Lodi, Calif. in the Church of Christ building on the corner of Garfield and Hilburn Streets, Sept. 29 through Oct. 2, inst. Sessions were held nightly, each being more than two hours in length, including the singing.

The disputants were Bro. Ervin Waters, formerly of Temple, Texas, who is now laboring in the evangelistic field in California, and Bro. Linwood E. Bishop of Stockton, Calif. Bro. Waters affirmed that the use of one (drinking vessel) for the distribution of the fruit of the vine is the only scriptural way to observe the Lord's supper. Bro. Bishop affirmed that class-system of teaching is scriptural, such as they use where he is the located minister. Each man fought hard for that for which he was contending. The crowds were large throughout, many people having come great distances to attend.

Bro. Waters did a splendid job of defending the truth once delivered to the saints. He is one of the most capable I have ever heard in defense of the scriptures.

Truth won another victory!

The writer moderated for Bro. Waters.

—Paul O. Nichols.

AND LET THE GOSSIPER BEWARE!

Often a person is a full-fledged gossip, and doesn't know it. The dictionary says a gossip is an "idle tattler; a newsmonger." The news may be true or not true, but if it is of infamous report, scandalously spread around, it is gossip. "He that goeth about as a talebearer, revealeth secrets, but he that is of a faithful spirit concealeth a matter." Proverbs 11:13.

Before a person is privileged to spread an infamous report on another, his duty is first to try to "restore such a one in the spirit of gentleness, looking to thyself lest thou also be tempted."

The Bible says, "If thy brother offend thee, go, show him his fault between thee and him alone, and if he hear thee thou hast gained thy brother. But if he hear thee not, take with thee one or two more that at the mouth of two or three witnesses every word shall be established." Matt. 18:15, 16. Until he rejects the individual who approaches him with his error, the brother has no right to approach anyone else with another's mistake.

Those who deal in lurid or scandalous reports should bear in mind what such a practice is, whether or not the reports are true.

1. Gossip is a violation of the Golden Rule. Nobody wants his faults paraded or displayed before others. Jesus said, "All things whatsoever ye would that men should do to you, do ye likewise also to them."

2. Gossip is a repetition of things not pure. The Bible teaches Christians to dwell not on things of bad report, but rather it says: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

While gossip may be true, the things discussed in gossip are not honorable, they are not pure, they are not lovely, they are not good report. Nor is there any virtue or praise in them. Gossipers invariably violate this passage.

3. Gossip is often a repetition and belief of things not so. It is hard for stories to remain true as they are passed from person to person. They are usually colored, enlarged upon, and warped. But the Bible says: "Speak ye truth every man to his neighbor." A person dealing in hearsay will certainly become involved in spreading false reports.

4. The gossip is always the wrong person casting a stone. Jesus said, "Let him that is without sin among you cast the first stone." Even a woman's accusers were not able to throw a stone at her, though she was taken in the very act of adultery. A gossip is a person who is throwing stones when he ought to be dodging them.

5. Gossip is a breeder of self-righteousness. In dealing with the faults of others, one forgets his own. While he defames another, he forgets how infamous he himself has been. The very fact that one has been baptized in order to get forgiveness of his own sins ought to be a constant reminder that he should be tolerant and understanding toward another who likewise has sinned. The self-righteous Pharisees who defamed their fathers for shedding the blood of the prophets, and declared that they themselves would not have been guilty, finally crucified Christ, the greatest of all prophets. Matt. 23:29-33. This is invariably the pattern of the gossipier.

6. Gossip indicates a deficit of love. A person cannot well spread infamous reports against one whom he loves deeply. So the gossipier indicates that he is short on love, while his tongue is long.

7. Talebearing is fully and repeatedly condemned in the word of God because it is far removed from the spirit of New Testament Christianity, which involves keeping oneself unspotted from the world.

The gossipier would do well to check into such passages as I Tim. 5:13; I Pet. 4:15; I Pet. 3:8-11 and James 3:5-12.

And let the gossipier beware!

—Anonymous (Selected)

THE POWER OF WORDS

Ray Asplin

Many times we do not realize the effect words have on other people. By the words we utter we can make someone very happy, or we can make someone very sad. The power is left to us to use our tongue in the manner that we may desire. So, we as Christians should give heed to what we say to our fellow man and fellow Christian.

CARELESS WORDS:—We speak many careless words during the day in order to make conversation. But, we read in Matt. 12:36-7, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Now, brethren do we want to be condemned by

our idle words? A careless word can kindle much strife, and cause much destruction. Our tongue is an unruly member, but let us keep it under control.

CRUEL WORDS:—Some words uttered are very cruel and they are meant just for that purpose. In Proverbs 12:6 we find: "The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them."

Jealousy with a tongue speaking cruel words has caused much bloodshed and suffering. By jealous hearts and cruel words, Daniel was cast into the lion's den. By cruel words and jealousy of the Jews, our Saviour was made to die upon the cross. By cruel words the Apostles were persecuted. Today a cruel word may wreck a promising life and leave it to wither and die.

BITTER WORDS:—There is much bitterness in this old world today, caused by bitter words. Proverbs 18:8, "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly."

A talebearer would not stoop to steal from a stranger, and surely not from a friend. But, the talebearer does much more than to steal and ruin one's reputation, he condemns that one to a friendless life. Many innocent people are made to suffer because some one had to gossip until, like a snowball, the more the story was told the larger it became. We are not perfect and a reputation that has taken years to build, can be torn down in a short time. Beware of the TALEBEARER!

BRUTAL WORDS:—It seems to be a fad in the world today to enjoy off-color stories and literature. The best sellers of today are not fit to read. In II Timothy 2:16-17, "But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker."

There is so much profane and vain babbling today that it is hard to keep from hearing some of it. We as Christians do not have to listen to it and show our approval by laughing at it. At the places where we work we are in constant hearing of it. The way we resist it will show to the world how bright our light shines.

GRACIOUS WORDS:—In Proverbs 15:26, "The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words."

To the Christian the thoughts of the wicked should be an abomination. We should not encourage them to do wrong, but try to convert them. To the Christian the words of the pure should be pleasant and we should desire to hear them often. For they are the words that will make us better Christians. We should select our associates by their purity of speech and pleasant words. One can rebuke another and be pleasant about it.

JOYOUS WORDS:—"Heaviness in the heart of man maketh it stoop: but a good word maketh it glad" (Proverbs 12:25).

Many times we seem to be burdened by cares of this life. It seems that we cannot endure any longer. However, none of us ever suffer as did Job, but we feel very blue. Then with a smile

someone speaks kindly to us, and we feel much better for that one who came our way. Let us be a ray of sunshine to the sad and depressed, for that will make them feel much better and will make their sojourn here much happier. By our words we may cause happiness or sadness, may we cause happiness.

TIMELY WORDS:—Proverbs 15:23, "A man hath joy by the answer of his mouth: and a word spoken in due season, how good is it!"

A timely suggestion to our neighbor in regard to his soul may bring forth great results at the right time. We must use wisdom in making our approach to the subject. A timely suggestion with wisdom may bright an erring Christian back to his duty. May we speak timely words.

LOVING WORDS:—James 3:2, "For in many things we offend all. If a man offend not in word, the same is a perfect man and able also to bridle the whole body."

We should keep our tongue under subjection, and offend not in word. If we so live we will have a great influence upon others and help build up the cause of Christ. But woe unto us if we control not our tongue. Let us think on this, brethren.

SUNDAY NIGHT

They love the Church that Jesus bought,
And They know that it is right;
They go there on Sunday morning,
But not on Sunday night.

They love to sing the songs of God,
Such worship must be right,
This they do on Sunday morn,
But not on Sunday night.

God bless our preacher, too,
And give him power and might,
But put the sinner in his place,
They won't be there Sunday night.

They love to hear the gospel, too,
It gives them pure delight,
They hear it Sunday morning,
But not on Sunday night.

They would go through rain, sleet and snow
Do anything that's right,
To be at church on Sunday morn,
But not on Sunday night.

They know they need more strength
To keep them in the fight,
For help they come on Sunday morn
But not on Sunday night.

Yes, we all must die,
They hope they will be doing right,
So may They die on Sunday morn,
And not on Sunday night.

—Selected by Mrs. L. H. Skaggs

From The Fields

T. E. Wright, Rte. 1, Imperial, Calif., October 2.—There are still a few faithful brethren in El Centro, Calif., who want nothing but the truth and the Bible for their guide. We hope to have a meeting by Bro. King some time in the near future.

Kenneth Jack, Edwards, Missouri, September 26.—The membership at Cable Ridge, remain true and faithful, meeting every Lord's day for the true worship, also on Wednesday nights for a Bible lesson. Pray for us that we may grow in number and grace.

Claude T. Springs, Box 242, Ceres, Calif., September 29.—Since my last report, besides preaching here at the home church, I have preached at Merced, Stockton, and Waterford, baptizing one at Merced and two at home. Success to the OPA.

Curtis Smith, 1103 Sunset Ave., Azusa, Calif., Sept. 22.—I preached at Union Point, Texas, Sept. 21, and I plan to visit Wichita Falls, Texas, Sept. 28. The churches in Texas are growing, thanks to the strong preaching and the faithful members. I want to thank the church at Union Point for all they did for me. I have been preaching since July 4, 1947.

Clovis T. Cook, Rte. 2, Lebanon, Mo., Oct. 20.—Bro. Lynwood Smith recently closed a fine meeting here, baptizing six and restoring two. He did his work in a masterful way, and the results were gratifying. He has improved much in recent months. I preached over the week-end at Mt. Home, near Crane, Mo., Oct. 19. Interest in this part is unusually good now.

L. N. Byford, 410 Clay St., Waco, Texas, Oct. 14.—We are looking forward to our meeting, which is to begin November 14, with Bro. Gillis Prince doing the preaching. We trust much good will be accomplished. We plan to attend the meeting at Jones Hill the latter part of October. My health has not been good for several months.

H. F. Smith, Sentinel, Oklahoma, Oct. 13.—Brother E. H. Miller preached for us four nights last week, en route to Lubbock, Texas. One was baptized, from a Baptist family. All seemed to enjoy the short meeting very much. The sermons were plain and forcibly delivered. We think he is a power in the gospel. We certainly did enjoy the meeting by Bro. Paul Nichols, recently. He is improving wonderfully as the years go by.

J. D. Corson, Mahaffey, Pa., Oct. 13.—I continued about two weeks at Cornwath, Pa. Due to cool weather, we moved out of the tent into a house to finish the meeting. Attendance and

interest were good, but sickness in some families hindered visible results. They asked me to return for an evening service each week, which I hope to do. Bro. King just closed a short meeting at Love Joy. I was glad to be with him and hear the good sermons he delivered.

Jesse C. French, 1141 Oak St., Abilene, Texas, Oct. 13.—We have just closed a good meeting here, with Bro. T. F. Stewart doing the preaching. There were two confessions of faults and the church was strengthened by much teaching of the word of God. Bro. Stewart is to return to Calif., where he will preach the first of 1948. The church at 15th. and Oak Sts., here, is doing just fine, with good attendance. About 35 members attended regularly. Services at 10:30 a. m. and 7:15 p. m.

W. H. Jones, Alta Vista, Kansas, October 3.—We recently enjoyed eight nights of meetings, with Brethren Fred Kirbo and Barney Welch doing the preaching and song leading (Sept. 21-28). We had good attendance and attention. We had visitors from Harveyville and Kansas City. There were no additions, but the church seemed strengthened. We had a basket dinner in the park, the last day. May we ever keep the one faith. To God be all the praise. Brotherly love to all.

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., Oct. 13.—Since I reported to the paper last month I have preached at Winnsboro, La., every Lord's Day and at Wisner, La., Sept. 21 and Oct. 12. I assisted in the teaching service at Wisner, Sept. 28 and Oct. 5. There was one confession of faults there Sept. 21, and one confession of fault there Oct. 12. I preached at Cheniere, La., Sept. 24 and Oct. 12.

Clarence Kessinger, Route 3, Ada, Okla., Sept. 22.—I preached at Ada, August 24, with two baptized and two restored. I visited Bro. Lynwood Smith's meeting at the Bit Shop and enjoyed the dinner and the singing, also. On Sept. 7, I began a meeting at Oak Grove, Okla., with overflowing crowds. The results were two baptized, three restored, and four confessions of faults. Please, pray for me and the work of the Lord, brethren.

Geo. Wright, Rte. 1, Box 253-A, Hood River, Oregon, Oct. 7.—We now have a nice little congregation of 19 members here, and we have found a public place for worship. A Bro. Phillips, from Portales, N. M., moved here in May, and he has a wife and six children. Bro. and Sister Pate, from Texas, are here, and Bro. Pate is a wonderful teacher, and he knows the Bible. We like this country real well. Send us samples of the OPA to hand out, please.

W. H. Cummins, 29 Churston Ave., Upton Park, London E13, England, September 27.—A good brother in the U. S. A. has kindly sent me a copy of "Old Paths Advocate." You will be interested to hear that I am in the same good fight. Your paper is a good one and should do great good in your land. I am sending the journal to one of

our young evangelists. It will doubtless be useful to him. Brothers "contending for the faith" are sometimes called "Old Path Bros." in our country—the name "Christian" is so preferable. Christian love and best wishes.

Wm. Tracy Moore, 248 Columbia St., Delta, Colo., Oct. 4.—We are still meeting for worship in the school house at second and Silver St., here. We are looking forward to a meeting in 1948, with Bro. Homer L. King doing the preaching. We spent two weeks vacation in Calif. in August. We met with the Siskiyou St., Los Angeles, brethren one Lord's day, also with the Marysville brethren one Lord's day. We attended Sunday evening services at Montebello, where we enjoyed hearing Bro. Ervin Waters preach. We certainly enjoyed meeting all those good brethren.

E. H. Miller, 314 Vernon Ave., Lubbock, Texas, Oct. 13.—We had a very good meeting at Racine, Mo., with 14 baptized and 8 restored. The most of the restored were from the cups and S. S. brethren. The attendance was very good, and the tent, or the meeting house, would not seat the people. From there I stopped by Sentinel, Okla., for four nights, where one was baptized. It was my first time there, but all seemed to enjoy the meetings, and so did I. I am now in Lubbock, Texas, where I began a meeting yesterday, with Bro. Perser and other faithful brethren here. We hope it will be successful.

Jesse N. French, 570 So. Sierra, Fresno 2, Calif., Oct. 13.—The work in Fresno is progressing nicely. The Labor Day all-day meeting seems to have started the "ball rolling." I really enjoyed the meeting, meeting old friends and making new ones. I have been visiting several of the congregations in this part the last few months. On Oct. 5, I was united in matrimony to Sister Lena Pelfrey, formerly of Yuba City, Calif. May we all do more for the cause of Christ in 1948 than ever before. Please, note my new address above.

Carlos B. Smith, Rte. 1, Wesson, Miss., Oct. 17.—Since my last report I conducted a short meeting (about a week) at Galena, Mo., but due to sickness, Bro. Robertson finished the meeting. I really did enjoy being with those good brethren again. Bro. Jesse Ennes has much zeal in the cause of the Lord. We had no visible results. I baptized a young man at our home church recently. I was at Advance, Ark., for ten days in Oct. Then, to Martin Springs for two nights. The results were 7 restored and 1 baptized. I am to return next year. I enjoyed being with all very much. We shall "reap in due season if we faint not."

Claude Tillman, P. O. Box 264, Armona, Calif., Sept. 28.—Our congregation was established by Brethren Ervin Waters and John Reynolds. We have but a few members. We have a place to meet for worship for the next four Lord's days, but no place in view after that. We have the lots bought and paid for, but we are not able to build without help. We have about 14 members, but

about 30 to 40 meet with us. We believe that if we had a house of our own, we would have a better chance to build up in membership. Any help from anyone will be greatly appreciated. Bro. Paul Nichols is to hold our meeting this winter. We need a house by that time very much.

Tom E. Smith, Healdton, Oklahoma, Oct. 16.—I began a meeting at Sulphur, Okla., Sept. 12 and continued over the following Lord's day, which resulted in 9 confessions of faults. We hope much good will result. Other places I have preached recently are, Bit Shop, Healdton, Oak Grove, Ada, and Graham. All of these congregations are on the upward trend, I believe. At Ada, Sept. 28, we enjoyed a basket lunch at the park after a good service, where one was restored. Bro. Clarence Kessinger was with us, and we enjoyed the association of him and his family. I attended a good song service at Ardmore last Lord's day afternoon, and a good sermon by Bro. Lynwood Smith that night.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 28, Calif., Oct. 16.—I attended services at Fresno, Sept. 12, and assisted in the teaching. I attended two nights of Bro. Chester King's meetings at Farmersville, which was a mission effort. Prospects are for a congregation. I attended Bro. Waters' meetings at Orange Cove, Sept. 16-18. I was at my home church (Siskiyou St., Los Angeles) Sept. 19, and I preached at Glendora the 21st. I was with the home church again the 25th. I preached at San Diego (National City) the 28th. I was at Sanger Oct. 1. I preached at Armona and at Fresno, recently. Sanger and Orange Cove cooperate in their meetings, mid-weeks. Sanger, on Tuesday night and Orange Cove on Wednesday night.

Harvey Chapman, Lone Rock, Ark., Oct. 19.—Brother Carlos Smith closed our meeting Oct. 13, after ten days, with two days at Martin Springs, near here. The results were seven restored and one baptized. Brother Smith is a fine gospel preacher, and anyone desiring the pure gospel will be able to hear it from him. The church here seems much stronger and more interested than ever. We had a good crowd at worship last Lord's day. Brother Joe Howard and Jimmie Howard and family, from Dora, Mo., visited the meeting over the week-end, assisting much in the song service. We plan to have Bro. Smith with us next year. We extend a welcome to any faithful brethren to visit us and to help us in the work. Pray for us that we may continue to grow.

Warren T. King, Box 131, East Gadsden, Ala., Sept. 22.—The cups brethren at Napoleon, Alabama, it seems, are determined to divide the church over the cups, as I understand they have put in two cups, forcing the loyal brethren to meet at another hour, and are forbidding a preacher who stands for one cup to preach in the house. I suppose, Bro. Gillis Prince will be there next Lord's day, and I plan to be there the following Lord's day. I went to La Grange, Ga., yesterday, and preached morning and night. We had nice crowds

and all seemed to take a great interest in the work. I was so glad to meet so many wonderful brethren. I am sending subscriptions to the OPA with this.

Ervin Waters, Rt. 1, Box 412, Waterford, Calif., Oct. 18.—I closed the Orange Cove meeting Sept. 21 with one baptized and two restored. I taught at Merced, Sept. 28, in the morning service and preached at Waterford that night. Sept. 29-Oct. 2, I had a debate at Lodi, Calif., with Bro. Lynwood E. Bishop of Stockton, Calif., on the cups and S. S. questions. Bro. Paul Nichols moderated for me and Bro. Price of Richmond, Calif., moderated for Bro. Bishop. I doubt if there were less than five hundred present at any session of the debate. Bro. Bishop was constantly coached by Bro. Price and used almost solely the material furnished by Bro. Price. It was one of the easiest debates I have ever had. I rejoice in the power of the truth. These brethren just cannot deliver the goods because they do not have them. Oct. 5, I taught at Lodi in the morning and preached with Bro. Paul Nichols at Waterford that night. Oct. 12, Bro. Paul and I assisted the brethren at Yuba, Calif. I am to begin a meeting at Greenfield tomorrow.

T. F. Stewart, Tuscola, Texas, Sept. 30.—The meeting at Corcoran, Calif., June 29-July 9, resulted in one confession of faults, and the interest was good to the close. I enjoyed my stay in the homes of Brethren Allen and Cage. I appreciated the cooperation of the brethren there. May God bless and keep them in His love. If any are considering a move to Calif. I would like for you to consider Redwood City, on the coast in the Bay Region. They need Christian families there to help build up a faithful church. Write Sister Myrtle Wight, 340 Second Ave., Redwood City, Calif. The climate and working conditions are as good as anywhere in the state. On July 15, I said the ceremony that united in the bonds of matrimony Calhoun Wilson, Jr., and Miss Doris Ozella Foster, both of Chowchilla, Calif. The wedding took place at San Leandro, Calif. May the Lord bless this union with a long and happy, fruitful, life together, is my humble prayer. And, now, may God bless and keep us all in unity and in His love, I do pray.

M. Lynwood Smith, Healdton, Okla., Oct. 18.—The meeting at Lees Summit, near Lebanon, Mo., was very interesting and enjoyable. I was happy to have Bro. King in the meeting for the first week and Bro. Clovis Cook for both weeks. The singing under their able leadership was among the best. The meeting resulted in six baptisms and two confessions of faults. Two of these were from Richland, Mo., and will meet with the church in Lebanon. We were glad to have brethren visit us from Richland, Lebanon, and Crane. We were glad to have Bro. Robertson and family in attendance, also Bro. Wade, of Lebanon. From there I visited one night in Okla. City and one night at Washington. I was glad to attend the services there on Wednesday night, which was conducted by the young men. I spoke on that occasion. My

next was at Ardmore, where I preached the following Sunday, where two were baptized and one confessed faults. We had a fine singing in the afternoon, with brethren in attendance from Healdton and the Bit Shop. I preached again at the night service. I visited Healdton, preaching one night. I am now in a series of meetings at McAlester, the second day of the meeting and one baptized to date. I am sending subs. for the OPA.

L. H. Skaggs, 818 So. 27th. St., Temple, Texas, Oct. 13.—The church in Temple is growing in number, wisdom, faith, and knowledge. Recently four of the members from 15th. and Ave. I church came over and took their stand with us, saying they believe in taking the Bible as our guide instead of the opinions of men. Others have confessed their faults, being out of duty, and are now taking the word of the Spirit to combat Satan. We have love and unity, for which we are thankful. We teach the word of the Lord and worship according to God's word. We do not tolerate the "hobbies" that will destroy the peace and unity of the church, especially such as will not stand the test of God's word in the Judgment. We want to abide by the beloved Paul's admonition: "Prove all things, hold fast that which is good" (1 Thes. 5:21). We rejoice that though the struggle here has been difficult, yet we can now realize that our labor was not in vain in the Lord, and therefore, we press on in the word and work of the Lord. Pray for us that we may ever continue faithfully in the "strait and narrow way."

Gillis Prince, Wedowee, Ala., Oct. 15.—The meeting in Ky. closed Sept. 21. with five baptized and six confessions of faults. We had overflowing crowds every night. This was my fourth meeting here and the best one yet. The church is growing in zeal and activity. They asked me to return next year. I am now in a mission meeting at Colquitt, Ga., in a school building. Brother Parker, of La Grange, Ga., began the meeting by preaching Saturday night and Sunday. He is developing into a splendid preacher. We were glad to have Bro. Reynolds with us one night, I am to close here Oct. 19, and to begin at Waco, Texas, November 14, the Lord willing. We plan to have Bro. Carlos Smith, of Wesson, Miss., for a meeting at the home church, near Wedowee, which will, probably be in progress by the time you read this. The cups brethren have divided the church there, we are sorry to have to report, but we had 34 to commune the first Lord's day after the division and between 30 and 40 last Lord's day. We meet in the school building. My mother wishes me to express her thanks and appreciation to all for the help received as a result of the loss of her home by fire. All the children join with her in this expression. May the Lord bless all for their liberality.

Homer L. King, Rte. 2, Lebanon, Missouri, Oct. 20.—We are all rejoicing in the very good meeting in my home church, Lees Summit, conducted by Brother Lynwood Smith, in September. Six were baptized and two restored, and the crowds and interest were the best in years. Since the

meeting another has been baptized and one restored; others are interested. Lynwood certainly did his work well, and we thank God and take courage as such young men show the ability to carry on the great work with efficiency. I closed a short meeting at Harrodsburg, Indiana, Oct. 5, without additions, but the attendance and interest were good, and the church seemed much improved in unity and love for each other. En route to Love Joy, Pa., for a short meeting, we visited my daughter and family in Gratis, Ohio. They have the worship in their home. We hope they can either establish a church there or move to a faithful church. It was a great pleasure to meet all the faithful brethren in Indiana and at Love Joy, Pa. Bro. J. D. Corson, gospel preacher, was with us there. I go next to Mozier, Ill., for two meetings, then back to Pa. for two meetings.

Homer A. Gay, Lebanon, Mo., Oct. 15th.—I held a meeting at Stroud, Okla., closing Oct. 5th. Crowds were small, but we feel that we did some good. The faithful church in Oklahoma City, 7th. Street, certainly were faithful to come and help us in the work. They and the few brethren at Stroud have a nice house of worship now finished in Stroud, 323 W. St. They meet each Lord's day at 10:30, and will be glad for any one passing that way to stop over and worship with them. After closing at Stroud, we came home for the first time in three months. I preached at home, Lees Summit, Lord's day, the 12th., and heard Bro. John Thomson, preach in Lebanon, Sunday night. One was restored at Lees Summit, and one was baptized at Lebanon. Bro. King and I are to begin in Mozier, Ill., the 19th. of October, for a prolonged effort. From Illinois, I go to Austin, Texas, then to Waco, and White Hall, Texas, for singing schools. I am glad to see more congregations seeing the need of developing their talents for singing, and it is a good idea to have the schools some time in the winter, especially if you intend for a preacher to teach it, and save the better part of the year for meetings. May we all "love one another with a pure heart fervently."

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Oct. 20.—The singing school at National City ended Sept. 17. My next was a singing school at Stockton, which began Sept. 22. I preached two sermons at National City, Sept. 14, and five times at Stockton, Sept. 21, 28, and Oct. 5, with three confessions of faults. Sept. 29 through Oct. 2, inst. I moderated for Bro. Ervin Waters in a public discussion at Lodi. The night of Oct. 5, Bro. Waters and I taught on the lesson at Waterford. Oct. 12, I assisted in the teaching at Yuba City.

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips" (Prov. 27:2).

Be not thou envious against evil men, neither desire to be with them; for their heart studieth destruction, and their lips talk of mischief" (Prov. 24:1, 2).

THE "LOCATED MINISTER"

From The Vindicator

Dear Brother Fuqua:

I have read a number of articles written by you and have observed that you are plain and straightforward in your teaching. If it is so that you could, I would appreciate very much if you would present a lesson in the Vindicator covering thoroughly the work of an Evangelist.

I have noticed in most congregations a pastoral system developed, possibly derived from the Secularians. That is, the high-salaried, permanently-located minister, who does no work at all, except to preach twice on the Lord's day and teach a mid-week Bible class. And where occasion arises, that some one assist in the near-by congregations, will send the Elders for that work. I am unable to make this practice harmonize with the Scriptures, especially when I see so many small congregations neglected, and in some of the States here in our own country without a congregation known to exist. Would it not be Scriptural and part of the work, if some of our many preachers who are guilty of these things, would go into these places, or teach the church that it should support them in this evangelistic work? I have read in some papers pleas from members of the church in localities where the church was weak or very little known, desiring that preachers would move in and take up the work. Of course this would mean a certain amount of hardships, but would that be anything new to the Cause of Christ?

Trusting that you may see fit to give this your consideration, I remain,

Your Brother in Christ

No man can "harmonize" our modern "located minister" with the evangelistic work of the New Testament preachers. There is no such thing as a "located evangelist" revealed in the New Testament. A man might have lived in a certain city, and labored as an evangelist, but his work as such was in the outlying districts, and not in "holding a pulpit" in any one congregation. If any congregation in New Testament times had any man to preach in its pulpit regularly, there is no means of knowing it. Evangelists evangelized. They went with the Gospel to those who had it not. Philip was an "evangelist." But we find him evangelizing down at Samaria, or on the highway that led from Jerusalem to Gaza. (Acts 8.) Timothy is admonished to "Do the work of an evangelist" (2 Tim. 4:5), and we have in Philip an example of what kind of work that was. And note also, that in admonishing Timothy to do the work of an evangelist, Paul added: "Suffer hardships." My experience has been that the "hardships" and the "work of an evangelist" are parts of the same work. They cannot be separated. While Paul is never called an "evangelist," his work nevertheless was of that nature; and we know something of the "hardships" that he underwent that the Gospel might be proclaimed.

Modern "Gospel preaching" is mostly commercializing the Gospel. More money, and easier, can be extracted from the churches by "lazy preaching" than by honest labor. I say, "honest," but I do not mean illegal money is made by preaching;

for if a preacher can draw down a thousand dollars a week for preaching, there is no law against it. But there is a Judgment Day in the future. A man who "uses to the full" his right in the Gospel, does not act like Paul. (1 Cor. 9:18) But the man who preaches for a "rich pulpit," and does nothing else,—that man "has his reward," for there is nothing in the Hereafter promised for such "Gospel preaching."

The system described by our brother is nothing else but the "pastor system" of Sectarianism. Men who love the Gospel do not spend their days holding down "soft" pulpits. This is exactly what has "softened" much preaching among us. Men who want the money for preaching, and those who want to pay their money for only that for which they have "itching ears," are alike determined to make the church of Christ as popular and "loveable" as possible. "Soft" churches seek "soft" preachers, and the result is, enough. Truth is thrust back to make the church as nearly like the Denominations as possible. The bigger and richer the church, the less influence is had upon the lost world. It has made money its god, although thinking it is engaged in the service of Christ.

Preachers are being trained, in colleges and pulpits alike, to "seek pulpits" of ease and honor, rather than the "sticks" of the masses of the people of a lost world. Every young man who has the burning desire to preach the pure Gospel of Christ, should be put to work by the churches, and assisted by them while he does that work. But the preachers should be trained to expect, not ease and honor in their work, but toil and dishonor. This would not only be Scriptural, but it would vastly thin down the number of preachers, giving the world only those who really love souls and the Christ who died for them. That would make their preaching effectual: a dozen such men would move a thousand-fold more people than are now reached; for a man afire with zeal and consecration, and willing to tackle the "hard places" and "endure hardships" therein, is made of the proper stuff to preach the Gospel.

If the churches would say to preachers: "We want you to preach for us; but it must be done where there is no preaching being done. Go, find such places, as Paul and Barnabas—or Silas—did, and we will stand by you in that work; then, when you have preached in those places, come and make a report to us, that we may rejoice in your work and further aid you." (See Acts 14:25-28) But so long as the churches hold out the bait for lazy, money-loving preachers to nibble, so long will their pulpits be filled with men who are a disgrace to true evangelistic work.

"Through the darkness of the night,
In the hours of dawn's soft light,
Man will find a new insight—
With God so near.

"Twilight, darkness, evening star,
Dawn or sunset's golden bar;
Time can heal life's every scar—
When God is near."

—Selected

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

OLD PATHS ADVOCATE

To continue speaking the truth in love, "endeavoring to keep the unity of the Spirit in the bond of peace," "keeping the ordinances as delivered."

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

Vol. XX

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No. 12

THE LOST CHRIST

By Warren T. King

Some people think that it is not possible to lose Christ, but the fact that some do lose Him refutes the idea. People can, and many of them do, fall from grace. Christ was even lost by Joseph and Mary (Lk. 2:41-48) while He was a lad. Why did they lose Christ, and what caused them to forget Him? Could it have been because of the holiday festivities? Could it have been because they were in a crowd and just did not miss Him? Was it because they were among so many kinsfolk? Mary and Joseph thought Christ would go where they went, but when darkness came they missed Him. They had gone a whole day's journey before they began to search for Him. Failing to find Him among the crowd or their kinsfolk, they retraced their steps to Jerusalem and found Him where they had left Him.

Now the question is, Can we lose Christ? In Rom. 8:35-38 Paul asks, "Who shall separate us from the love of Christ?", and proceeds to name the things of the world which cannot of themselves separate us from Christ. Nothing can cause us to lose Christ unless we neglect or fail to do as he has instructed us. In Jno. 10:28-29 Christ said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." No human power can force us to lose Him. Some one may ask the question, "Do you believe in falling from grace?" No, I do not believe in falling from grace, but I do believe that one can fall. I do not believe in losing Christ, but I do believe that one can lose Him.

Why was Christ lost? When Joseph and Mary had been to a great annual feast and were enjoying the companionship of friends and relatives many of whom they had perhaps not seen since the year before, they lost Christ. Today people are also seeking a feast day, and for temporal blessings; yes, they seek for that which is perishable, deceiving themselves about that which will give them greater happiness. Great wealth brings great responsibility and usually takes the mind entirely away from Christ. Jesus said, "A man's life consisteth not in the abundance of the things which he possesseth" (Lk. 12:15). In the next verse Christ spake a parable unto them, "The ground of a certain rich man brought forth plentifully; And he thought within himself, saying,

What shall I do, because I have no room where to bestow my fruits? And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall all those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Lk. 12:16-21). Jesus was giving an example of what happens when men spend their lives in amassing a fortune and forget God. This life is but a moment compared with eternity.

We have learned what probably caused Joseph and Mary to forget Christ. Some people today forget Christ for the same reasons. Holidays may take our minds off of our Savior, or great rejoicing in worldly pleasure may cause us to forget Christ. After working hours today so many people think of the pleasures of this world and of having a good time indulging in them. Thus they forget Christ and lose Him.

Solomon said, "Folly is joy to him that is destitute of wisdom." If we will study the Scriptures and acquire knowledge of them, we will not enjoy the folly of the world. Cares, riches, and worldly pleasures will choke the word and prevent us from bringing fruit unto perfection. Paul said, "She that liveth in pleasure is dead while she liveth" (1 Tim. 5:6). These pleasures cause us to forget Christ, and when we forget Him we are dead spiritually. Paul told Timothy to turn away from such (2 Tim. 3:4-5).

Moses did not choose the pleasures of sin, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward" (Heb. 11:24-26). If Moses had chosen to enjoy the pleasures of sin, he would not have approached the greater riches of Christ. Yes, there is also a reward for us today if we will not allow these pleasures to cause us to forget Christ.

Joseph and Mary were with a large crowd when they forgot Christ. I am afraid too many church members today will follow the crowd and leave Christ behind. Our cups brethren are always ready to bring suppositions about crowds too large for one cup. Therefore, they want to put in a

plurality where Christ commanded his disciples to drink of one cup (Matt. 26:27). The Sunday School brethren also are bothered about the crowd and divide the assembly into a plurality of classes where the Scriptures said to teach or "prophecy one by one" (1 Cor. 14).

Joseph and Mary were among kinsfolk when they lost Christ. There will be many sorrowing souls in judgment who have taken the advice of relatives rather than study the Bible for themselves. Christ came not to bring peace but a sword between truth and error (Matt. 10:34). If Christ is not to be found among relatives, then His word will bring variance between us and them if we follow Him (Matt. 10:35-36). Those who love their relatives more than Christ are not worthy of Him (verse 37). We must take our cross and follow after Him (verse 38) and by losing our life find it (verse 39).

Do we think that Christ will go where we go? There was a day when he followed not Joseph and Mary. He will not follow us, but we must follow Him. He said to his disciples, "Follow me, and I will make you fishers of men." Now we can also be fishers of men if we will go His way instead of trying to get Him to go ours. He has instructed us fully concerning how we must follow Him. The attitude of the denominations is, "Come on, Christ, here we go." In the Judgement they will see where Christ is and wish that they had followed Him. You may claim to seek the Christ and yet do not the things he tells you. If people of this nature do not open their Bibles now and follow Him, they will seek Him sorrowing when it is too late, and He will say, "Depart from me, ye that work iniquity."

We need not search for Jesus in the wrong camp. But where can we find Him? Joseph and Mary found Him in Jerusalem, and that is just the place where we can find Him. We will have to go back to the New Testament, do away with human creeds, manuals, and doctrines, and return to Jerusalem. There in Jerusalem when Peter had convinced the guilty multitude that they had crucified and slain the son of glory they were pricked in their hearts and said unto Peter and the rest of the apostles, "Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:37-38). This started in Jerusalem. When men obeyed, the Lord added them to the church. They that gladly received his word were baptized. Men are preaching this same gospel today, and it has the same saving power. Christ has commanded us to take these steps, and we will lose Him if we take our eyes off Him. May we follow where He leads.

Box 131, E. Gadsden, Alabama.

Be not thou envious against evil men, neither desire to be with them; for their heart studieth destruction, and their lips talk of mischief" (Prov. 24:1, 2).

ADDRESS ON WAR (Final No.)

By Alexander Campbell

To sum up the whole we argue:

(1) The right to take away the life of the murderer does not of itself warrant war, inasmuch as in that case none but the guilty while in war the innocent suffer, not only with, but often without, the guilty. The guilty generally make war and the innocent suffer from its consequences.

(2) The right given to the Jews to wage war is not vouchsafed to any other nation, for they were under a theocracy, and were God's sheriff to punish nations; consequently no Christian can argue from the wars of the Jews in justification or in extenuation of the wars of Christendom. The Jews had a Divine precept and authority; no existing nation can produce such a warrant.

(3) The prophecies clearly indicate that the Messiah himself would be "the Prince of Peace," and that under his reign "wars should cease" and "nations study it no more."

(4) The gospel, as first announced by the angels, is a message which results in producing "peace on earth and good will among men."

(5) The precepts of christianity positively inhibit war—by showing that "wars and fightings come from men's lusts" and evil passions, and by commanding Christians to "follow peace with all men."

(6) The beatitudes of Christ are not pronounced on patriots, heroes, and conquerors but on peacemakers, on whom is conferred the highest rank and title in the universe: "Blessed are the peacemakers, for they shall be called the sons of God."

(7) The folly of war is manifest in the following particulars:

First. It can never be the criterion of justice or a proof of right.

Second. It can never be a satisfactory end of the controversy.

Third. Peace is always the result of negotiation, and treaties are its guaranty and pledge.

(8) The wickedness of war is demonstrated in the following particulars:

First. Those who are engaged in killing their brethren, for the most part, have no personal cause of provocation whatever.

Second. They seldom, or never, comprehend the right or the wrong of the war. They, therefore, act without the approbation of conscience.

Third. In all wars the innocent are punished with the guilty.

Fourth. They constrain the soldier to do for the state that which, were he to do it for himself, would, by the law of the state, involve forfeiture of his life.

Fifth. They are the pioneers of all other evils to society, both moral and physical. In the language of Lord Brogham, "Peace, peace, peace! I abominate war as un-Christian. I hold it the greatest of human curses. I deem it to include all others—violence, blood, rapine, fraud, everything that can deform the character, alter the nature,

and debase the name of man." Or with Joseph Bonaparte, "War is but organized barbarism — an inheritance of the savage state." With Franklin I, therefore, conclude, "There never was a good war, or a bad peace."

No wonder, then, that for two or three centuries after Christ all Christians refused to bear arms. So depose Justin Martyr, Tatian, Clement of Alexander, Tertullian, Origen, and so forth.

In addition to all these considerations, I further say, were I not a Christian, as a political economist even, I would plead this cause. Apart from the mere claims of humanity, I would urge it on the ground of sound national policy.

Give me the money that has been spent in wars and I will clear up every acre of land in the world that ought to be cleared, drain every marsh, subdue every desert, fertilize every mountain and hill, and convert the whole earth into a continuous series of fruitful fields, verdant meadows, beautiful villas, hamlets, towns, cities, standing along smooth and comfortable highways and canals, or in the midst of luxuriant and fruitful orchards, vineyards, and gardens, full of fruits and flowers, redolent with all that pleases the eye and regales the senses of man. I would found, furnish, and endow as many schools, academies, and colleges as would educate the whole human race, would build meeting houses, public halls, lyceums, and furnish them with libraries adequate to the wants of a thousand millions of human beings.

Beat your swords into plowshares, your spears into pruning hooks, convert your warships into missionary packets, your arsenals and munitions of war into Bibles, school books, and all the appliances of literature, science, and art, and then ask, "What would be wanting on the part of man to 'make the wilderness and solitary place glad,' to cause 'the desert to rejoice and blossom as the rose,' to make our hills 'like Carmel and Sharon,' and our valleys as 'the garden of God?'" All this being done, I would doubtless have a surplus for some new enterprise.

On reviewing the subject in the few points only that I have made and with the comparatively few facts I have collected, I must confess that I both wonder at myself and am ashamed to think that I have never before spoken out my views, nor even written an essay on this subject. True, I had, indeed, no apprehension of ever again seeing or even hearing of a war in the United States. It came upon me so suddenly, and it so soon became a party question, that, preserving (as I do, a strict neutrality between party politics, both in my oral and written addresses on all subjects, I could not for a time decide whether to speak out or be silent. I finally determined not to touch the subject till the war was over. Presuming that time to have arrived, and having resolved that my first essay from my regular course, at any foreign point should be on this subject, I feel that I need offer no excuse, ladies and gentlemen, for having called your attention to the matter in hand. I am sorry to think—very sorry indeed to be only of the opinion—that probably even this much published by me some 3 years or even 2 years ago, might have saved some lives that since have been

thrown away in the desert — some hot-brained youths—

"Whose limbs, unburied on the shore,
Devouring dogs or hungry vultures tore."

We have all a deep interest in the question; we can all do something to solve it; and it is every one's duty to do all the good he can. We must create a public opinion on this subject. We should inspire a pacific spirit and urge on all proper occasions the chief objections to war. In the language of the eloquent Grimke, we must show that "the great objection to war is not so much the number of lives and the amount of property it destroys, as its moral influence on nations and individuals. It creates and perpetuates national jealousy, fear, hatred, and envy. It arrogates to itself the prerogative of the Creator alone—to involve the innocent multitude in the punishment of the guilty few. It corrupts the moral taste and hardens the heart; cherishes and strengthens the base and violent passions; destroys the distinguishing features of Christian charity—its universality and its love of enemies; turns into mockery and contempt the best virtue of Christians — humility; weakens the sense of moral obligation; banishes the spirit of improvement, usefulness, and benevolence; and inculcates the horrible maxim that murder and robbery are matters of state expediency."

Let everyone, then, who fears God and loves man put his hand to the work; and the time will not be far distant when—

"No longer hosts encountering hosts
Shall crowds of slain deplore:
They'll hang the trumpet in the hall,
And study war no more."

Comment

The foregoing series of articles by the great scholar and Bible student, Alexander Campbell, was delivered in an address nearly 100 years ago (1848), but was read in the House of Representatives, Washington, D. C., by the Hon. Joseph B. Shannon, of Missouri, a few years ago, and just as Mr. Shannon said by way of introductory: "It is the most eloquent discourse I have ever read on that subject. His arguments against war are as tenable today as they were when advanced by him in 1848."

I would to God this wonderful and masterful address could be published in every daily newspaper in the land, yea, and every other periodical published in all the world, that the world might see the folly and horribleness of drenching the nations in blood by unnecessary carnal wars; but especially, that every Christian might see that he can have no part in such carnality of death and destruction of his fellowman.

The more I study the Scriptures relative to the subject of carnal war and the Christian's relation (separation) to the institutions of the world (of man), the more I am convinced that we need to do all that is within our power to prepare the minds and hearts of the church of our Lord for the future trials which are now threatening to

(Continued on page 12)

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"Favorite Spiritual Songs" (1944) is one of the best general purpose song books ever published, we believe, same size as the above book. 35c per copy; \$3.75 per dozen; \$13.50 for 50; \$26.00 for 100; postage prepaid.

Note:—"Favorite Spiritual Songs No. Two" (1946) has been exhausted, and unless considerable demand comes to us for it, we may not have another edition printed.

"Old Paths Pulpit," a book of 33 sermons and essays by 33 preachers in the Church of Christ; together with a brief life history and photograph of each preacher, printed on high grade gloss paper and cloth bound; \$2.00 per copy; postage prepaid.

"The Communion," a 54 page booklet, covering the various phases of the Communion, pertaining to the unity of the loaf and the cup, by Ervin Waters. The price, 25c per copy; \$1.00 for 5 copies; \$2.00 per dozen; postage prepaid.

"Clark-King Discussion," a written discussion concerning the number of drinking vessels that may be used in the Communion in one assembly; 29 pages. Price, 10c per copy; \$1.00 per dozen; postage prepaid.

Send all orders for the above books to Old Paths Advocate, Homer L. King, Publisher, Route 2, Lebanon, Missouri.

TIMELY SUGGESTIONS

Honour to whom honour. "Render therefore to all their dues: tribute to whom tribute is due; custome to whom custome; fear to whom fear; honour to whom honour" (Rom. 13:7). Many times we fail to give honour to whom honour is due through negligence, and sometimes we do not know to whom the honour is due.

I am thinking now about the work done on the

Old Paths Advocate. A few of our readers seem to want to show to Bro. King their appreciation of the work that he is and has been doing. But very few know of the work of that silent partner, Sister King, who patiently keeps the books, renewing the subscriptions, adding on the new ones, keeping the money in place, mailing out books, helping to type the articles, and always helping to mail out the papers (sometimes having to take all of the responsibility of the mailing out, with very little help).

Suggestion: When you write and thank Bro. King for the good work he is doing in getting out the paper, remember to thank his wife, too. When you send him a little gift for the good work he is doing, remember that good wife of his, who is doing, perhaps, half or more of that good work. Do not think of the great work the editors and publisher are doing without thinking of the helpers. "Honour to whom honour" is due.

—Homer A. Gay.

BALANCE OF CPS FUND

When the last of our Christian boys in CPS Camps, to whom we had been sending contributions, had been discharged; of the funds sent us by various brethren, we had left on hands in our possession a balance of \$87.04. For several months we kept notice of this in the OPA, requesting the brethren to express themselves as to how they wanted this balance used. Not many expressed themselves, but of two or three suggestions the greater part favored sending the OPA and other literature to our brethren in England. So, here is how it is being used:

Subscriptions to the OPA (\$1.00 each), 50 address—\$50.00; "Old Paths Pulpit" (a book of 33 sermons, \$2.00), 10 copies—\$20.00; "The Communion" (25c per copy) to 50 addresses, 50 copies—\$12.50; "Clark-King Discussion" (on cups, 10c) 50 addresses, 50 copies—\$5.00. Total cost of all, postage prepaid—\$87.50.

We hope our disposal in the above manner will be satisfactory with all who so kindly contributed the fund, and that much fruit for righteousness will be the final result. We send it forth with a prayer that the truths will be read and put into practice.

—Homer L. King.

OUR HELPERS

Under this heading each month appears the number of subscriptions received by us from our helpers in the circulation of the Old Paths Advocate. Following the name of each you will find the number of subs. received. Many thanks to all for their hearty cooperation in this work. We appreciate every word and every deed done to increase our readers. Please, check the following for your acknowledgment:

Subs. to England from the CPS balance—50; Mrs. Ruth Cohea—30; Homer L. King—14; Mrs. L. N. Byford—11; L. C. Dent—10; Roy Knight—10; Ervin Waters—7; L. H. Skaggs—5; Marie Davis—5; E. H. Miller—5; Geo. Freeman—5; Roland Everett—5; Lee R. Williams—4; Ray Asplin—3; Grady Carroll—3; Paul Nichols—2; Vallie

Stone—2; Carl N. Nichols—2; T. R. Chappell—2; H. S. Jackson—2; John Reynolds—2; Leslie Cato—2; Mrs. Myra Daughters—1; Emmett Baldwin—1; Joe Elmore—1; Thomas Stiher—1; Jeanne Conner—1; T. F. Thomasson—1; Mrs. R. R. Kramer—1; Helen Wilson—1; J. B. Padgett—1; Ralph Kitson—1; Bill Goldtrap—1; R. B. Roden—1; A. C. Swindler—1; D. B. McCord—1; Mrs. Earl Butts—1; Mrs. Dessie Hopkins—1; Jim Russell—1; T. E. Wright—1; Carlos Smith—1; Joyce Denchfield—1; Nelson Nichols—1; Total—202.

OLD PATHS ADVOCATE TO ENGLAND

Although our paper has been going to England for a number of years, our readers will be glad to know that what they are reading in the columns of the OPA is now being read by hundreds of their brethren across the water—thanks to Brother W. H. Cummins, of London, England, for sending us the nice list of about 60 names and addresses. In addition to our already nice list of readers over there, we are adding 50 more from his list. Who will send the paper to the other ten names? We are anxious to reach out with the truths in the OPA to all our brethren all over the world, if possible.

THE DEPARTED

Early—James (Jim) Early was born in 1879 and departed this life Oct. 1, 1947. He left his wife (sister Ora) five children and several grand children to mourn his passing. He obeyed the gospel in 1908 under the preaching of Brother Flavil Hall. Since that date, he has been a faithful member and one of the main supports in the Early church. Brother Jim, as we knew him, was not only a pillar in the church but also a friend to the poor and needy. For the twenty-six years that I have known him, many people have gone to him for help when in trouble, hospital bills to meet, etc. Brother Jim would help them when others could not. He will not only be missed in the church and his home community, but in surrounding communities. We may have and do have other good men but none to take the place of Brother Jim. To you who remain yet a little while, I will say with John of old: "Be thou faithful unto death."

—W. H. Reynolds, So. Johnson St.,
Samson, Ala.

A NEW CONGREGATION

A sister at 1203 Willow St., Austin, Texas, failed to sign her name to the following letter or statement. She simply signed: "Your Sister in Christ," under date of November 8, 1947. Here is the good news:

"Dear Editor:—Brother Luther Taylor, from the Taylor and Waller Church of Christ, in Austin, Texas, moved to Tucson, Arizona, and has established a faithful congregation. They meet each Lord's day in the Junior High School building. He has been there but a year, and they now have 21 members in all. They use one loaf and one cup in the Communion, and this is the only faithful

church in Tucson. Brother Taylor is a fine brother in the true faith, and he is working hard for the cause. If anyone knows of other faithful brethren in that part, please notify them and urge them to contact this church. They will be glad to have any of the loyal preachers to visit them. Brother L. C. Taylor's address is 432 West 41st St. We need more brethren like Bro. Taylor."

Comment

The above mission work by Brother Taylor is certainly very commendable. It has the "Jerusalem ring"—as they were scattered abroad, "They went everywhere, preaching the word." May the Lord bless your very worthy efforts, Brother Taylor, and the Lord willing, I hope to see you en route to El Centro, Calif., next January or February. May the seed of the kingdom be sown by faithful brethren as never before since the first century, is my humble plea.

—Homer L. King.

WATERS-BISHOP DISCUSSION

By L. R. Thomason

Having been a member of the church of Christ, on North Calif. St., Stockton, Calif., where Brother Bishop is now minister and was at that time; and having attended the four nights of discussion on the classes and cups at Lodi, Calif., I believe a few words from me would be in order.

As to the discussion, I don't think Brother Bishop was in it, so to speak. It seems to me he was trying to prove to the audience that he was right in doing wrong. That is, he was trying to prove that he was doing right, when he was observing the Communion in the wrong way, according to the Scriptures.

These brethren had signed an agreement to conduct themselves as Christian gentlemen at all times. I do not believe that anyone could truthfully say that Brother Waters did not stay with that agreement, but in my opinion, Bro. Bishop violated that agreement the first night. This he did in trying to demonstrate how we observe the Communion, and in so doing he cast a slur upon us and upon the Son of God. He tried to show that in their observance they would carve a chicken in order to eat it; then taking his Bible, rolling it over in his hands and gnawing it with his teeth to demonstrate the way we partake of the loaf, etc. And, again misrepresenting us by claiming that in eating a freezer of ice cream, they would dish it out to each individual; but that we would stick our heads in and lap it up like pigs. But in trying to slur us, he was slurring Christ and His apostles, for it is almost universally agreed that Christ and His apostles all ate of one loaf and drank from the same drinking vessel, when Christ instituted the Communion. Brother Waters showed that our practice was never questioned, but that Bro. Bishop's practice is what is called in question. Bishop referred to "Bro. Waters and his pitiful few," and when his attention was called to it, he half-way apologized for it.

Brother Bishop tried to get around the force of argument against the cups, by claiming that the

cup was blessed before it was divided. But, having been a member of that church, where he preaches, I happen to know that the grape juice was brought to the church in a bottle by an elder's wife and poured in the cups before the services even started, so if Bro. Bishop be right, it must have been blessed in the bottle and that before the services began.

Brother Bishop mentioned disunity in the church, and I must reply that as long as there are such men in the pulpit as he—men who are educated and well posted in the Scriptures, and they prefer to use those qualifications to misapply, misrepresent, and to mislead innocent people by a doctrine and practice unsupported by the Bible, we shall continue to have disunity in the churches, and the faithful churches will be referred to as "the pitiful few."

In conclusion, I am glad that I stand identified with that faithful "few" (Matt. 7), who contend for the Bible way in work and worship, as represented by Bro. Waters, and I believe I am safe in saying this, not only for myself, but for the entire congregation at Stockton, Calif.

"AIN'T IT HOT WEATHER, PARSON?"

If a preacher stays in one field five years he's a fixture; if he stays three years he's a roamer.

If he keeps a car that has a good coat of paint on it, he's extravagant; if he doesn't keep any, he's not efficient.

If he has a wife that interests herself in the church, he's bossed; if he has one that interests herself in her home, he's minus a helper.

If he keeps his pants pressed, he's a dude; if he doesn't, he's sloppy.

If he asks for a raise in pay, it's time to get rid of him; if he doesn't, he isn't worth what he's getting.

If he makes too many calls, he's a pest; if he doesn't make enough, "How does he spend his time?"

If he preaches a short sermon, he's lazy; if he preaches a long one, he's a bag of wind.

If he lives within his income, he may starve; if he doesn't, he goes in debt.

If he jokes, he's frivolous; if he doesn't, he's a morgue.

If he has an idea of his own, he's fired; if he doesn't, he's fired anyway.

If he preaches practical sermons, he's too personal; if he doesn't, he's a nervous wreck. Oh, well, ain't it hot this summer? —Selected

Let me be a little kinder, let me be a little blinder
To the faults of those about me; let me praise a little more.

Let me be, when I am weary, just a little bit more cheery;

Let me serve a little better those that I am striving for.
Let me be a little braver, when temptation bids me waver;

Let me strive a little harder to be all that I should be.
Let me be a little meeker with the brother that is weaker;

Let me think more of my neighbor and a little less of me. —Selected.

SOME OBSERVATIONS (No. 2)

By Ervin Waters

The cups error did not make its inception into the churches of Christ without opposition. A remnant refused to worship at the apostate altars of the rebels against God's divine order, and in clarion tones they signalled the faithful to battle. How few they were in number! J. W. McGarvey, one of the last of the old guard pioneers to die, sounded his warnings against the new error, but his voice seemed to go unheeded. Back in the "teens" of the present century Ernest C. Love and Paul Hays in California made a gallant fight against the cups. I am not as familiar with those men in the East who refused to bow their knee to Baal back in those days as I am with those of the West, the Middle West, and the South. But I do not mean to belittle their great fight if I, through lack of acquaintance, do not mention them. E. A. Lowry, of Tennessee, who is now about 89 years of age, can relate from his own memory and experience how these innovations began.

To G. A. Trott and H. C. Harper, who both possessed unquestioned scholarship and Bible knowledge, go most of the credit for raising the standard of truth on this question in the southern churches, and those of the West and Mid-West. In the old Apostolic Way and later in the Truth, which became the Old Paths Advocate, these men fought their battle. Bob Musgrave, though not as scholarly as the above men, with evangelistic fervor carried the battle to the cups advocates. These three men are now dead. Harper and Musgrave had numerous debates and the good they did on this question lives after them. Bob Musgrave had more debates on the cups question than any man of his generation. At present I think I have engaged in as many as he. H. C. Harper was a master writer and his pithy paragraphs struck telling blows against error. He died just as his fight had gained momentum and the number of churches and preachers was multiplying.

Homer A. Gay, J. D. Phillips, and Homer L. King, all younger than the above men and all now living, waged warfare against the cups. To them and H. C. Harper I stand indebted for sowing the seed of truth in my heart in my youth. They helped to crystallize my opposition to innovations. The last few years I have spearheaded the attacks against the innovations, and, if God grants me life and strength of mind and body, I pray that many more innovators will feel the keen edge of the sword of truth in my hands. J. D. Phillips, possessing a keen intellect, having a wonderful library, being addicted to exhaustive research, and having a good use of language, was admirably qualified to lead the fight in writing. His tracts on the Communion and his articles of yesterday against innovations were felt far and wide. How they buoyed my spirit and fortified my soul! Though never an excellent public speaker, J. D. Phillips engaged in many debates with the innovators and with telling effect. Truth outweighed sophistry. I felt a great personal loss when J. D. Phillips became soft and compromising in attitude concerning the innovations. I grieve when I think

of the great effects he had upon those innovators years ago and how little real effect for good his present attitude and positions have.

Homer A. Gay and Homer L. King have been faithful warriors. Since H. C. Harper turned the publishing of the Truth over to Homer L. King, and it became the Old Paths Advocate, these two have served as editors. Their spiritual balance and equilibrium have helped to stabilize the cause during critical periods. Homer A. Gay's lovable nature and homespun philosophy have endeared him to thousands. Homer L. King's affable disposition, irrepressible personality, and ability to shed opposition and adversity as easily as a duck sheds water have been of incalculable worth to the church. I know of no man who could have performed as ably the work in publishing the Old Paths Advocate during the past sixteen years. While others criticized, kicked, and scoffed he forged ahead. He has been no small influence in my development as a preacher.

In the nineteen and thirties the division on the breaking of the bread struck the church. Some contended that the bread should be broken in pieces by the man serving at the table and without partaking first be passed to the assembled disciples. Bob Musgrave, who is now dead, was the chief exponent of this theory. He was more influential than Chas. F. Reese and John Bedingfield, both of whom are still living and who set forth this teaching. It has been years since this faction had an evangelist in the field, though there are still a few churches who believe in one cup and also believe this doctrine. It is hard to find two churches which believe the above that would work with each other or two preachers who fellowship each other. They are the most argumentative, fractious, and radical people I have ever seen. I can prove and support those charges. Musgrave and Bedingfield engaged in several debates on this question years ago. We seldom have much trouble on it today.

There has been some division on the wine question during the present century. We believe in using the unfermented juice of the grape in the communion. H. C. Harper did much to teach the truth on this question during his lifetime. I doubt if the churches which believe in using fermented wine only have an active evangelist in the field unless W. F. Jones still holds two or three meetings a year. There are two or three preachers who believe either one can be used and who are active in the field. Several debates have been held on this question through the years and are still held, occasionally.

During the last ten years we have experienced a remarkable growth. We have many more churches and preachers. The Lord has been good to us. The future will be what we make it. I will take up other matters in my next and concluding article of this series.

Rt. 1, Box 412,
Waterford, Calif.

MISCELLANEA

By Ervin Waters

This brief and revealing statement appeared in the Christian Soldier, October 1, 1947, published by Ira Y. Rice, Jr., at San Francisco, Calif., under the caption, "THINK THIS OVER," "A boy brought up in Sunday School is not often brought up in court." There are several revealing things about this statement. First, it proves that these brethren know they have a Sunday School and that they usually call it that until they engage in debate with us. Then they want to drop that name like it was hot. They are afraid of it in debate. They want to change their nomenclature. If they do not have Sunday School, then the above statement has reference to the secretarian Sunday Schools and they are defending them, which they always in debate hastily explain that they do not believe. J. D. Boren, a S. S. preacher, once told me privately, "Ervin, we have Sunday School. I call it what it is, though some of my brethren are afraid to call it that." The S. S. preachers will frequently say that they do not believe in an organized sectarian Sunday School. I just tell them that if they can find an unorganized church of Christ Sunday School in the Bible I will accept it. Second, the above statement shows how much credit they give the Sunday School. Was the home responsible for a child not being brought up in court? No. Was the church built by Jesus Christ given the credit? No. But the Sunday School, founded by man and not found in the Bible, was given the credit. Let the S. S. brethren extricate themselves from this dilemma if they can.

* * * *

Christmas is rapidly approaching, and before you participate in it will you candidly consider a few facts? It is a Catholic observance and has its roots in paganism. "Christ's Mass" is what they call it, and you accept it. Before you set up a Christmas tree in your home, will you go to an Encyclopedia and look up information concerning this idol? It is easy for you to scoff, shrug your shoulders, and ignore this. It takes a man to face facts. Will you learn the facts before you embrace this Catholic-Pagan idol?

Rt. 1, Box 412, Waterford, Calif.

RULES FOR CONTENTMENT

1. Health enough to make work a pleasure.
2. Wealth enough to support your needs.
3. Strength enough to battle with difficulties and overcome them.
4. Grace enough to confess your sins and forsake them.
5. Patience enough to toil until some good is accomplished.
6. Charity enough to see some good in your neighbor.
7. Love enough to move you to be useful and helpful to others.
8. Faith enough to make real the things and word of God.
9. Hope enough to remove all anxious fears concerning the future. —Selected.

From The Fields

T. F. Thomasson, Box 181, Waterford, Calif., Oct. 29.—The church here is moving along nicely, and all here are reasonably well. I hope this finds you and yours well, Bro. King. I enclose my renewal to the OPA.

C. B. Norris, 408 Harrison Ave., McGregor, Texas, November 4.—We are having a wonderful meeting here, with Brother E. H. Miller doing the preaching. Three have been baptized so far. We are ordering the new song book.

Carl N. Nichols, 2921 Whittier Blvd., Los Angeles 23, Calif., Oct. 29.—We are getting along fine in this state with a few exceptions. I am enclosing my renewal and a new subscription to the Old Paths Advocate. Regards to all.

T. E. Wright, Rte. 1, Imperial, California, November 11.—We are looking forward to a meeting in El Centro, beginning January 25, with Brother Homer L. King doing the preaching. We invite all to co-operate in the meeting.

George Haverly, Ceres, California, November 9.—Brother Paul Nichols is to begin our meeting today, and we hope much good may be done. We are using the new song book, "Old Path Melodies." All are invited to attend the meeting.

L. N. Byford, 410 Clay, Waco, Texas, Nov. 11.—Brother Miller did some good preaching at Jones Hill, baptizing three. We attended all but two nights. We expected Bro. Gillis Prince here the 14th, but he postponed it until later.

T. R. Chappell, Box 5338, Sonora, Texas, Nov. 7.—I am still preaching each Lord's day. I baptized three at Eola since our meeting last summer, and we baptized one at San Angelo this month. Pray for me that I may keep telling the gospel story, for the world needs it so much.

Robert L. Falvey, Rte. 1, Box 151, Wesson, Miss., Sept. 18.—(We are sorry this was missent.—H. L. K.) We had a wonderful meeting, with Bro. Gillis Prince doing the preaching. We esteem him highly for his work's sake, and we consider him one of the best we have in the field.

James D. Corson, Mahaffey, Pa., Nov. 12.—Since my last report, I have visited the faithful at Blairsville, Pa. They are doing fine, and I had the pleasure of baptizing another soul into Christ there. I was with the brethren at Love Joy. The brethren there are very steadfast and faithful. I hope to go to Flemington in the very near future. The wife is still under the doctor's care, so please remember me and mine in your prayers.

Leslie Cato, Colquitt, Ga., Nov. 20.—Two weeks ago I visited one night in Brother Carlos Smith's meeting at the home of Bro. Gillis Prince, Wetowee, Alabama. Bro. Smith preached a very interesting sermon. He is to hold a meeting at my home church next year. We think he is a wonderful preacher.

C. W. Carson, Rte. 2, Iowa Park, Texas, Nov. 20.—I have moved from Wichita Falls to the above address, which is almost a part of Wichita Falls. Brother Clarence Kessinger is to begin a meeting for us November 23. We need to grow in number as well as spiritually. "Let us consider one another to provoke unto love and good works."

James Russell, 755 Orange Ave., Fresno, Calif., Nov. 12.—We are remodeling the Orange Ave. Church of Christ building here. We plan to install a baptistry and dressing rooms, and we plan to build temporary living quarters for a preacher and his family. When completed, we anticipate a very convenient and comfortable meeting place. The Lord's work here is doing very nicely, with three assemblies each week. I enclose a sub to the OPA.

Joe Elmore, 408 K NW, Ardmore, Okla., Oct. 20.—Brother Clarence Kessinger is to begin our meeting December 20, and our meeting place is located at 1012 First Ave. NW. We plan to continue through the Christmas holidays, and we invite all faithful brethren who can to visit us in this meeting. The church here is getting along fine. Bro. Lynwood Smith preached for us Oct. 12 and baptized two and one confessed faults. We had all-day services and lots of good singing. Let us strive together for unity, is my prayer.

James R. Stewart, Rte. 6, Box 49, Waco, Texas, Nov. 11.—Since my summer meetings, I have preached at Jones Hill and at Waco (So. 4th St.), where both are getting along fine. I attended the meeting at Jones Hill by Bro. E. H. Miller. He did some good preaching, baptizing three. I preached at the home church last Lord's day, with two confessions of faults. The brethren here waking out of sleep, and are putting forth a greater effort to build up. May God bless all the faithful. Pray for me that I may ever be faithful.

Clovis T. Cook, Rte. 2, Lebanon, Missouri, Nov. 20.—I have preached at Mount Home, near Galena, Mo.; Wheelerville (a mission point), and at Lebanon, since my last report. I am now in a singing school at Lebanon. I assisted in the funeral services of Clay Hillhouse, of Competition, who died suddenly last week. I am to conduct singing schools at Mt. Home, Mo., and at Oklahoma City, also Ada, Okla., in the near future, the Lord willing.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 17.—Since my last report, I have preached at the following places in Calif.: Woodlake, Sanger, Armona, Orange Cove, and Fresno. The work generally in Calif. is progressing; but

as in all sections of the country, there are many difficulties, yet zealous and faithful brethren are carrying on the work with effective and encouraging results as the Lord has directed us to do.

Leslie N. Byford, 410 Clay St., Waco, Texas, Nov. 18.—We were disappointed that Bro. Gillis Prince could not be with us this month. We plan to support several meetings in 1948. We hope Bro. Prince can be with us then. Bro. J. B. Spradley preached for us last Lord's day on "Christian Living," in which he stressed brotherly love as something to put into practice. Brethren Stewart and Cyrus Holt and others give us good lessons. We are thankful for the love, unity, and good attendance at So. Fourth St.

Ira Baker, Rte. 12, Box 650, Houston, Texas, Oct. 27.—Two discussions on the marriage and divorce questions were held at Marlow, Texas, recently. The first, between Brethren H. C. Welch and Clarence Snodgrass on whether there is any cause or exception for divorce and remarriage. The second debate was by Brethren Snodgrass and M. J. Buffington, as to whether God joins alien sinners in marriage and alien sinners to Christians. A nice spirit was shown by all, and we believe the truth was presented and a victory gained.

R. L. Baker, Rte. 3, Box 214, Cameron, Texas, Nov. 7.—The debate at Marlow, Texas, on divorce and the marriage questions, between Brethren H. C. Welch and Clarence Snodgrass for two nights was very successful, and one preacher took his stand for the truth, and many others congratulated us. After this debate Brethren Buffington and Snodgrass discussed another phase of the question, and again we believe a victory for truth was gained and people were taught.

Ervin Waters, Rt. 1, Box 412, Waterford, Calif., Nov. 15.—I closed a meeting at Greenfield, Calif., Nov. 2, with one baptized. The church there is growing. Nov. 5, I preached at Waterford. Nov. 6-8, I attended song practice at Ceres preceding the meeting conducted there by Bro. Paul Nichols. I began a meeting at Lodi, Calif., Nov. 9, which continues at this writing with two baptized. The Stockton church is cooperating wholeheartedly in this meeting.

G. C. Carroll, 603 Winding Way, Lake Jackson, Texas, Oct. 19.—We are now located about 60 miles south of Houston, having moved here from Monroe, La. We have no loyal church here, but we have the worship in our home. Some have promised to meet with us, and we want to have a meeting in the near future to try to establish a church here. If any of the faithful brethren are passing this way, I would like to have them visit us and worship with us. We need the prayers and help of all.

Roy Knight, Star Rte., Wray, Colo., Nov. 17.—We are few in number here, and are having a hard struggle to get a congregation started. At

present we are meeting in my home, but with patience and hard work and with the help of God, we shall be successful. I am enclosing ten subscriptions to the Old Paths Advocate. I have found this paper tops in the brotherhood, and we believe it will have a good effect on any community where it is circulated. We ask the prayers of you all, and we pray the Lord will bless you, Bro. King, in your work.

John L. Reynolds, Rte. 1, Box 490, Ceres, Calif., Nov. 18.—Bro. Paul Nichols is in his second week of the meeting in Ceres, with the interest good and large crowds. The church, generally, in Calif., seems to be on the "up," except where a certain preacher has sown discord in a place or two. We held a two weeks' meeting for the Yuba City (Marysville) brethren, beginning Oct. 19. The interest was good, and those brethren are working together as never before. Bro. Newman meets with them and is a great help, both in teaching and example of life.

Gayland L. Osburn, Gen. Del., Glendale 5, Calif., Nov. 11—Oct. 19 and Nov. 2, I preached at Winnsboro, La., and helped them with the lesson Nov. 9. I helped in the teaching at the church near Wisner, La., Oct. 19, and preached there Nov. 2, with three confessions of fault and Nov. 9, with one confession of faults. On the nights of Oct. 19 and Nov. 9, I preached at Cheniere, La. I preached at the Fairview church, near Marion, La., Oct. 26, and that night I preached at the Conway church, near Truxno, La. Again, I preached at Conway, Nov. 2.

Carlos B. Smith, Rte. 1, Wesson, Miss., Nov. 12.—I was with the brethren at Hammond, La., baptizing a man (96 years of age). The following week, I was called back to talk to a Bro. White, of New Orleans, on our differences. Of course, he wanted to unite his way, which we could not do. I was in a meeting at Napoleon, Ala., the first two Lord's days in Nov. Two responded for baptism. Due to division on the cups, the meeting was in a school house. This is the home of Bro. Gillis Prince, who is undergoing a hard fight from various sources. Being needed so much at home, he was forced to cancel some meetings. We were hindered some by sickness and a death in the community.

Lee R. Williams, 234 W. Cherokee, McAlester, Okla., Nov. 10.—The church at B and Grand is still growing. Brother Lynwood Smith closed our meeting recently. The interest was good and one was baptized. Lynwood had the best crowds we have ever had here. Yes, I am in favor of the church directory, mentioned in the November issue of the OPA. Thanks for the good poem, "Sunday Night," selected by Sister L. H. Skaggs. We need more help to get the members out on Sunday nights and other nights of services. It has been sometime since I reported to the OPA, but I am still interested in its welfare. Here are four subscriptions for it. All the faithful are welcome to be with us.

W. H. Cummins, 29 Churston Ave., Upton Park, London E13, England, Oct. 23.—Through the kindness of a mutual brother in Christ Jesus, I have read the "Clark-King Debate"—a good effort on your part, Bro. King, and I am sending it to a Christian brother some 30 miles distant. I am 75, and I met this discussion, with scarcely any help but the Bible some 40 to 50 years ago. The ramifications opposing were then fewer. A good brother has sent me about 3 copies of the "Old Paths Advocate." Please tender my thanks to him. Some Christians on our side of the water are on the side of truth. The O. P. A. maintains in practice its title! Christian love and best wishes.

Adrain Swindler, Gen. Del., Elmwood, Ill., Nov. 8.—We are continuing faithfully, though there are but four of us in this place. However, when we can find a place to hold a meeting and can get a faithful preacher to hold it, I believe a congregation can be established here. The truth is entirely unknown here, but in private work done so far, a visible impression is evident. I find many people interested in the truth, and the influence of gospel preaching will bring some results, at least. I am praying that the Lord will bless you, Bro. King, in the good work you are doing. I am renewing my sub. for the OPA and send me five copies of "The Communion" by Bro. Waters.

R. B. Roden, 505 N. Marshall St., Oklahoma City 10, Okla., Nov. 10.—The church in the City is growing, for which we are thankful. Yet, we realize that we have work to do and we mean to do more in the future. I enjoyed the meeting at Ada in the interest of mission work, fourth Sunday in Oct. I would like to ask all the churches in Oklahoma, if we cannot do more in mission work in the coming year? We can if each church will locate at least one place for a meeting, and then support the work. I preached at Davis the second Sunday in Oct. I go to the Carter church, near Davidson, the third Sunday, and to Washington the fourth Sunday. My prayer is Heb. 12:1, and may we let brotherly love continue.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 15.—At this writing I am in a meeting at Ceres, with interest increasing. One or two nights the crowds were small, but for the other services they have been gratifying. It has been planned that we will continue for two weeks, closing the night of Nov. 23. Recently I was with my home congregation for three services, and at Glendora for one singing and one service otherwise, at which service I heard Bro. Robert Rose teach a very excellent lesson. He is a splendid teacher and Christian. The work moves forward in California. My next is a meeting at Armona, the Lord willing. May we ever press the battle in Jesus' name.

John Thomson, 2738—179th. St., Lansing, Ill., Nov. 17.—On Oct. 12, I preached at Lebanon, Mo., and baptized a fine young man. I returned home rejoicing. The effort to establish a faithful congregation in Calumet District, south of Chicago,

is discouraging. The Sunday school and cups brethren are monopolizing the field. Certainly, there should be a strong congregation in this great industrial center, where good paying jobs are available to men and women who want to work. I would be glad to hear from any faithful members who would like to move here, with a view to helping to build up the cause here. I will assist you in getting a job and a good location. Write me.

H. S. Jackson, Davidson, Okla., Nov. 15.—We continue to worship according to the word of God, though sometimes our efforts are feeble. I see our meeting was not reported in the Nov. issue of the OPA, so here it is. Bro. Kirbo conducted our meeting at the Carter church, near Davidson, Oct. 5 to 12, preaching as the Bible directs. One was baptized and two confessed faults. The Nov. issue of the OPA was certainly good—so many good lessons and so much admonition from beginning to end. Those who have grown old preaching the gospel should have a place in every Christian home, heart, and congregation. I hope the church directory is published. Brethren, pray for us that we may remain zealous and faithful to the end.

J. E. Phillips, 330 N. Broadway, Ada, Okla., Nov. 6.—Brother H. E. Robertson recently closed our meeting with nine baptized and four restorations. The church was much strengthened and took on a firmer determination to work and to grow. We had splendid attendance throughout the meetings. Such a humble servant as Bro. Robertson should not be working in a grocery store. Let us call him for so many meetings that he will have no time to work in his store. We are planning for a singing school in the near future to help develop capable singers and song leaders. We have a number of young men who are willing to work, and the church has the brightest future it has had in many years. We ask the faithful brethren to intercede at the Throne of Mercy in our behalf. We would like for you to visit us, Brother King. All will find a welcome with us.

G. A. Canfield (colored), Star Rte., Marion, La., Nov. 17.—I was called to Morrilton, Ark., Oct. 25, by some loyal white brethren, who live 22 miles away, at a place called "Appleton." I preached seven nights to the colored brethren, who use the S. S. and the cups. I preached on these things, and they promised to study the questions in the light of the Bible teaching. They have a nice building, but only three meetings for worship. Brother Geo. G. Freeman sponsored the meeting. The loyal brethren need to teach the brethren out of these things for the S. S. is only about 162 years old, and the cups came in at a later date. We know all of these things began after the days of the Apostles. Paul said he had "not shunned to declare all the council of God" (Acts 20:27), and, "I have kept back nothing that is profitable unto you" (Acts 20:20); but he kept back both the S. S. and the cups. Let us "draw near unto God, and He will draw near unto us" (Jas. 4:8).

Tom E. Smith, Healdton, Okla., Nov. 17.—On Oct. 26, I preached at Sulphur, morning service, and at Ada for the afternoon service in the interest of mission work in Okla. Time was well spent. On Nov. 2, I was with the church at Davis for three services. Brethren, from Sulphur, attended the afternoon services, which was appreciated. The Davis congregation is to be commended for the progress they have made the last few years. They are at peace and working. Recently, I was at Oak Grove and at the Bit Shop, with good services at both places. On Saturday night, Jan. 3, at Ada, Okla., we are to have a "get-together" meeting for the boys in Okla. The meeting will be directed by Bro. Lynwood Smith. So, boys, be ready with a song or a talk. The following day, afternoon, will be devoted to singing and talks by preachers and leaders.

E. H. Miller, Stamford, Texas, Nov. 18.—The meeting here is now half over, and the weather is terrible, but I have hopes that good will be done. One has been restored, and we look for others to respond if the weather doesn't get so bad as to keep the people away. I have been asked to return in June for another effort. The meeting at Lubbock was well attended by the members, but the people were busy in the cotton, and we could not get outsiders out, hence we closed without additions. I came by Eola for two nights, and in spite of bad weather we had fair attendance, and all seemed to enjoy the meetings. My next was at McGregor, where we had fine weather and good attendance. Three were baptized. I am to return there next summer in August. I stopped two nights at De Leon, with good attendance, and was asked to return in December 14 to 21. I have been away from home now nearly three months, without being sick in any way to hinder the meeting, although I have been through some very bad weather, for which I am thankful.

Barney D. Welch, 315 So. 22nd. St., Temple, Texas, Nov. 11.—I have neglected reporting for some time but have been very busy preaching the gospel. There are so many to report, and as I enjoy reading the good reports of others so much caused me to give space to others. So many brethren have requested so strongly that I report the good work, makes me appreciate the interest you have in the cause. We must keep pressing on. After closing a very pleasant meeting in Richland, Mo. I preached to a nice crowd at Lebanon en route home. Aug.-24-31 I was in a meeting at Sabinal, Texas. Several congregations cooperated. Sept. 1 I spent an enjoyable day at the all-day meeting at Ft. Worth, Tex., which is now an annual affair. Next to Alta Vista, Kan., with Bro. Fred Kirbo, closing Sept. 28, and beginning at Jerusalem, Ark., the 29th. Bro. Fred and I met again at Houston, Texas., Oct. 19, and labored together in a meeting. I have always enjoyed working with him. Two fine young couples were baptized, having one child each. May God help us to have more Christian homes for the present and coming generations. Nov. 21, I began a series of meeting at White Hall, Texas.

Homer A. Gay, Lebanon, Mo., Nov. 18.—The work in and around Mozier, Illinois, was hindered by rain, cold, busy apple picking season, and by the enemies of the truth, some. But, with all of that we had good meetings in that part. We have some of God's most faithful people over there, and they were very good to Bro. King and me and to our families. They prepared us a place where we could live to ourselves, do our own cooking, etc., and made arrangements at the store for our groceries, and then, we visited as we could. This makes it much easier on the preacher and the congregation, too. At the last place we preached, the congregation now seems to be settled on the true worship (all but two or three) and we truly hope and pray that they will see the truth, and that all may go along together. These two congregations—Mozier and Mozier Hollow, can be a mighty power for sounding out the word in that part. When you read this I should be teaching a singing school in Austin, Texas. Another year is swiftly coming to a close, with the good and the bad which we have allowed to be woven into our lives. Correspondence will please notice that my address is changed from Route 2, to 218 N. Jackson, Lebanon, Mo. Brethren, it will only take two or three hundred more subs. to put us over the two thousand mark. Let's do just that.

Homer L. King, Route 2, Lebanon, Missouri, November 20.—Recently, I preached two sermons to the home church, Lees Summit, to good crowds. Interest seems to continue in a nice way since the meeting by Bro. Lynwood Smith. Brother Gay and I have just completed about a month of preaching in and near Mozier, Illinois. We conducted a series of meetings with the faithful in Mozier, preaching and leading the singing alternately; then to Mozier Hollow in the same manner. Two were baptized and we hope the two congregations brought closer together in the work and worship of the church. We have some very fine brethren in both congregations, and we pray for their unity and faithfulness. We were forced to close prematurely at the latter place, due to sickness, bad weather, and the busy season. We hope to return for more work next year, the Lord willing. It was a pleasure to be associated with Bro. Gay again. We have labored together for many years. We were very thankful to have our wives with us, and the good brethren arranged a separate room for us to do light house-keeping. We received \$175.00 from both churches for services, and since the work is somewhat a mission field yet, we are very thankful for their support and for the outside help for that work. Bro. Ervin R. Boss, of Pekin, Ind., had given me \$100.00 for mission work; Bro. and Sister Hugh Milner, of Gratis, Ohio, had contributed \$50.00, which I applied on this; Bro. John Thomson, Lansing, Ill., \$5.00; the brethren at White Hall, Texas, sent a contribution to Bro. Gay, also the brethren of the Ramsey, Texas, church. Many, many thanks to all and to the Lord for the liberality. Thanks, too, to the brethren at Harrodsburg, Ind., for their offer of help, which we did not feel that we needed. I plan to go to Pa. for two meetings, be-

ginning November 30, at Love Joy, then to Flemington for a meeting. It now seems that my first meeting in 1948 will be at El Centro, Calif., beginning January 25. We hope brethren in reach will cooperate with us there. May the Lord help us to lock out on the fields and see now that they are "white to harvest," and may the Lord send faithful laborers into the fields, we do pray. Since "We be brethren" and "are few" may we all be able to see the need of **striving together**, instead of against each other.

THE BIBLE

This Book contains the mind of God,
The state of man,
The way of salvation,
The doom of sinners,
The happiness of believers,
Its doctrines are holy,
Its precepts are binding,
Its histories are true,
And its decisions immutable.

Read it to be wise,
Believe it to be safe,
Practice it to be holy.
It contains light to direct you,
Food to sustain you,
And comfort to cheer you.
It is the travelers map,
The pilgrims staff,
The pilots compass,
The soldiers sword,
And the Christians charter.

Here, Paradise is restored,
Heaven opened,
And the gates of Hell disclosed.
Christ is its ground subject,
God its design,
And the glory of God, its end.

It should fill the memory,
Rule the heart,
Guide the feet,
Read it slowly, frequently,
And prayerfully.
It is a mine of wealth,
A paradise of glory,
And a river of pleasure.

It is given you in life,
And will be opened
At the Judgment,
And remembered forever.
It involves the highest responsibility,
Rewards the greatest labor,
And condemns all who
Trifle with its holy contents.

—Selected by Mrs. Lila Phillips.

ADDRESS ON WAR—

(Continued from page 3)

come upon us. The last two world wars caught us almost completely unprepared to cope with the situations facing the Christians.

As I see it, it is not a question of what we should have done in the world war just past—whether we should have gone into the army as combatants, noncombatants, or into the CPS Camps, or into prison. All of that is now as "water under the bridge," and what we did or did not do, right or wrong, is a matter of the past—we cannot live it again if we would. But, we can, with prayerful hearts study the Bible relative to this question, see our mistakes, repent of the same and confess to our Lord, plead His forgiveness, and turn our faces to the future with a view to a unified action upon the part of all faithful Christians in an endeavor to be prepared for the threatening dark clouds appearing over the horizon! Let us get our heads and hearts together on the following questions:

1. What shall be our attitude toward the proposed and threatening Compulsory Military Training? Can we do anything about it? If so, What?
2. Since there may be an entirely different set-up by the government for conscientious objectors, or no set-up at all, what shall be our disposition toward the next carnal war? Shall we do nothing as in the past and thus be unprepared to meet the coming trials?

Let us be wise and "prepare for war in the time of peace." Now, is the time to let the government know where we stand and why we stand that way. The whole world knows where the Friends, Church of The Brethren, and Mennonites stand, and they are recognized as "Historical Peace Churches" by our government. Should we be so recognized? If not, why not?

—Homer L. King.

GOOD EXAMPLE

There are so many ways in life
Of doing good on earth;
To help some individual
Appreciate its worth.

And out of all the ways there are,
The best is not to teach,
To threaten, argue or command,
And surely not to preach.

But just to live unselfishly
And to be good and true,
And treat another as you wish
That he would favor you.

To set a good example by
Your conduct every day,
Your actual accomplishments,
And all the things you say.

Because a good example is
The best that we can give,
To bring about a better world
In which to work and live.

—Selected by Mrs. J. B. Lane.

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