

Grady Coble V 5301 Parkland

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 These shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The Repairer of the Breach, The Restorer of Paths to Dwell in.' (Isa. 58:12)"

Vol XXV

LEBANON, MISSOURI, JANUARY 1, 1953

No. 1

"THE CUP"

Turn to Rom. 15:4—"whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." In Gen. 4 we learn of Cain and Abel bringing offerings to the Lord: unto Cain and his offering He had no respect, but unto Abel and his offering He had respect. Why the difference? Just this—God had told them what to offer (Heb. 11:4)—Abel did what God told him to do, while Cain did like multitudes today who, regardless of the command, think they can do as they please and it will be accepted. The result: Cain was angry, rose up and slew his brother! Wherefore slew he him? Because his own works were evil and his brother's righteous. In Jude is a "woe" pronounced on those who have gone in the way of Cain.

This all brings forcibly to our minds that without faith it is impossible to please God. Isa. 35:8 tells that the way of holiness shall be so plain the wayfaring man (though a fool) shall not err therein. 1st Cor. 1:10 warns Christians by the name (authority) of Christ to all speak the same thing, "that there be no divisions among you, but that ye be perfectly joined together in the same mind and judgment." Are we? Is it possible for us to be? Did our Creator ever tell anyone or group to do anything impossible?

I believe the cup and contents formed a perfect unit (one cup). A great many try to make distinction between the cup and contents. Jews of old tried a similar distinction between the temple and the gold, also between the gift and the altar. Just turn and read the Savior's scathing rebuke (Matt. 23:15, 24). Does not the cup sanctify the contents?

Brother Hines is told by those in position to know that on the Passover table were as many containers (cups) as people at the table. I rather expect that's where he gets his faith. Talk about number of cups on the Passover table! What has that to do with what Christ used? They also had lamb meat; who'd think of putting meat on the Lord's Table? Shame on such talk!

We are told in Eph. 4 to endeavor to keep "unity of the Spirit." What is unity of the Spirit but oneness: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God! Besides all this oneness we read of the family of God (not families) — purchased possession (not possessions) — Lamb's wife (not wives). Matt. 26:27; Mark 14:

(Continued on page nine)

TIMELY SUGGESTIONS

"The legs of the lame are not equal" (Prov. 26:7)

Recently, I was made to realize the truthfulness of this statement more fully than ever before. I was called to attend a trial in Oklahoma City, before a Federal Judge. The first case that came up was a colored boy. This boy had committed a federal offence. I did not get what the offence was, but it was a federal offence or he would not have been called into Federal Court. The boy stood up and pleaded guilty of the charge. The Judge told him that because this was his first offence that he was going to give him a suspended sentence of two years. I felt that this was very humane.

But following this trial came the trials of three conscientious objectors to war. In one, in particular, of these cases it was proven that the boy had never been convicted of a crime, had never given any trouble, had always lived a clean life, went to church regularly, and took a leading part, and that this was the first that he had ever been in court. However, because this boy had read the Bible and had become an obedient believer in the Man of Galilee, who teaches us to "turn the other cheek," and "resist not evil," to "do good to your enemies, and to pray for them that despitefully use you"; thus believing, these boys refused to be a part of the Army, which they believed to be a machine of destruction, both of soldiers, men, women, and children, and property, and because of this persuasion, these boys were given five years in the Federal penitentiary! Notice: the one boy who was guilty of committing a crime, and admitted it, was given only two years and that suspended. While the ones who refused to commit what they religiously believed to be a crime, were given five years in prison. Truly, "the legs of the lame are not equal."

This makes us think of another case in Court. This trial was in Jerusalem—almost two thousand years ago. Before Pilate, the Governor, Jesus, of Nazareth, stood. There was one Barabas, a notable prisoner—that is, a confessed criminal. The public sentiment was against Jesus then as it is against His followers now. So, Pilate yielded to the wishes of the people. "Then he released Barabas unto them: and when he had scourged Jesus, he delivered Him to be crucified" (Matt. 27:26).

This Pilate, you remember, knowing that he was doing the wrong thing—that he was condemning a just man, took water and washed his hands

before them all, and said that he was innocent, but I really doubt if he was innocent. He could have died with Jesus rather than do a thing like that. And just here I would like to say, in the language of a poet:

"No soap that I have ever seen
Can make a man like that look clean,
If what I see of him is true
That man was dirty thru and thru.
And I think today, those who have the
power,
That is needed in a trying hour,
And fail that power to exercise
Stand guilty in our Saviour's eyes."

Oh! that the Kings, Rulers and, in fact, all who are in authority, would only read "the hand writing on the wall" (Daniel 5), and realize as Daniel told Belshazzar, "the God in whose hand is thy breath, and whose are all thy ways, thou hast not glorified."

All of this may be because, "If our gospel be hid, it is hid from them that are lost: in whom the God of this world has blinded the minds of them that believe not the gospel" (2 Cor. 4:3-4).

—Homer A. Gay.

HOW DIVISIVE CAN WE BECOME, BRETHREN?

By J. Ervin Waters

We have more than doubled in a little more than a decade the number of congregations in this nation using only one cup and opposing the Sunday School. Unlike our cups brethren who oppose the Sunday School and have lost several dozen preachers to the Sunday School brethren, we have gained preachers from various degrees of digression and have lost practically none. Furthermore, during the last three or four years we have had more young men to begin preaching than during fifteen preceding years. The future has looked bright to us. The possibilities for growth and expansion have seemed to be almost unlimited. None of us could evaluate our potential.

We have met the champions of digression on the polemical rostrum time and again and error has suffered. More and more talent has been developed in the field of discussion and we marched on. We have flexed our muscles spiritually and looked confidently for new worlds to conquer for Christ. Our plea, "Back to the old paths," has resounded against the hills and reverberated down the valleys of the land. The opposition has been forced to look with growing respect upon us. They know we are around and can no longer overlook us. But there are great—

Dangers Ahead

In any rapid growth there are many who are not as stable as they ought to be. The rapid increase in the number of congregations has forced many great responsibilities upon veritable novices and relatively inexperienced brethren. Some have been true to their stewardship and have become staunch servants. Others, with their inexperience, have been lifted up with pride or have become argumentative, fractious, backbiting trouble makers. Some have become the unwitting tools of those who want trouble. The lack of wis-

dom prevents their either viewing their present actions or the future consequences thereof with the proper perspective.

No preacher has taken a greater interest in the developing of young preachers than I. God bless them. But the number of older and experienced preachers is so few and the proportion becomes smaller. The younger have not been through such divisions as we have seen. They have not experienced the bitterness and heartaches. Sometimes their young zeal may lead them unthinkingly into untenable positions and radical courses. Perhaps, the younger should respect the older more and profit by their wisdom and experience.

Divisive elements stalk abroad among us. Satan will use us if he can to rip asunder the unity of the church. How sad! "The way of a fool is right in his own eyes." And personal fightings and animosities are able to rob us of our strength and disarm us before the enemy. Permit me to point out matters and questions presently used or that may be used by brethren as wedges for future division.

Radio and Anti-Radio

I heard a brother at a fourth of July meeting in Texas several years ago condemn having radios in the home. The brotherhood could divide on this even though it is an individual matter and strictly opinion. A Congressional Committee in Washington, D. C., is presently conducting an investigation of radio programs to determine how detrimental is the effect of some on some of our people.

Then some brethren began a personal fight against one of our preachers who was preaching on the radio. They didn't oppose radio preaching but they opposed this particular preacher's preaching on that particular program. Failing in their personal fight, their opposition to him influenced them to take the position that it was wrong to preach over the radio. Dupes that we are! Victims of our own prejudices! Some will now oppose the use of a recording machine or a public address system. What if they cause division on this? Then, to be consistent they may divide over some other things among themselves.

Television and Anti-television

Some may oppose television sets in the home and others may not. Although this is an individual matter, some already advocate a test of fellowship on it. The anti-radio program element can now divide on T. V. The same Congressional Committee investigating radio is investigating T. V. Congress puts them in the same sack together. Any fair minded thinker can find just about as many objectionable radio programs as T. V. programs. It is just a matter of opinion. Who is the judge and arbiter for the brotherhood? Jesus put the seeing and the hearing together in conversion (Matt. 13:15), and Paul says that both the ear and the eye are of the body (1 Cor. 12:14-20). It was so by creation. But some are wiser than Paul and Christ and they make the difference, not on law but on opinion.

Tobacco and Anti-tobacco

If some can cause division on television, the anti-television faction will differ on tobacco, which

is also an individual matter and a matter of opinion. There will be just as much room and reason for division on this question. Although brethren have differed on it ever since I can remember without dividing except in an isolated instance or two. But some want to make a test of fellowship out of it. They need to learn that the Bible does not give by divine revelation a physical standard but a spiritual standard. And in the physical realm the body is subject to natural law, which is also God's law, but when the body violates natural law it suffers a natural penalty imposed by natural law and not the spiritual and eternal penalty imposed by spiritual law upon the violator of spiritual law.

Singings and Anti-singings

Now the subdivisions over radio, T. V., and tobacco will each differ, perhaps, over whether or not it is all right to attend a singing, where professional quartettes sing. You can talk anything into consequence, and in a year or two some have talked this into a problem. It, too, is an individual matter, a matter of opinion, and not a matter of divine revelation. Some want to draw the line on it.

Publications and Anti-publications

Some will take newspapers and some oppose them. Some read the daily and weekly comic strips and some will not. Some will permit their children to read comic books and some will not. Some will read magazines and some will not. Some will read stories and some will not. I may mention that another Congressional Committee is investigating publications. This is all a matter of opinion. We could divide on it.

Games and Anti-Games

Some think it wrong to play any kind of a game, indoors or outdoors, and that a game is wrong within itself. Some will pitch horseshoes and play croquet, but will not play rook. They would condemn the rook from the pulpit. Some will play the rook and condemn playing dominoes, etc. We could go on and on. Some will listen to a game on the radio and some will not. Some will listen on the radio but will not look and listen on T. V. to the game. These are individual matters that must be solved by each individual. But we could divide on them.

Cosmetics and Anti-cosmetics

Some women use some make-up and others condemn the use of make-up. Some will use neither powder nor paint, and others will use the powder and not the paint or lipstick. This, also, is an individual matter. We could divide on that.

Where to Next, Brethren?

We could go on and on with such matters. If each subdivision divided over each succeeding question, we would already have had one hundred and twenty-eight factions and I can carry that on ad infinitum.

I am not for spiritual anarchy and lawless living. I try to condemn sin but I try to do it with law. Sin presupposes the existence of law. "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." (Rom. 7:7). Sometimes when a sinner is converted and quits everything the law of the Lord teaches him to quit, we are not

satisfied with him because we want him to obey us as well as the Lord. We sometimes try to bind a yoke on his neck that he is unable to bear and drive him away. We want him to please us as well as the Lord. I find that it is difficult enough for people to obey the Lord without expecting them to submit to a multitudinous number of the opinions of man. We impede the progress of the church by radicalism.

Here Is The Answer

"Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him" (Rom. 14:3). This covers matters of opinion. And listen to this: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yes, he shall be holden up: for God is able to make him stand" (Rom. 14:4). Since these are individual matters, "Let every man be fully persuaded in his own mind" (Rom. 14:5). "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ" (Rom. 14:10). We each have our opinions with reference to all the preceding matters. Let us not be a modern Diotrephes. "Neither doth he himself receive the brethren, and forbideth them that would, and casteth them out of the church" (3 John 9-10). But, contrariwise, heed Paul's admonition: "Wherefore receive ye one another, as Christ also received us to the glory of God" (Rom. 15:7).

—Route One, Lawrenceburg, Tenn.

MISSION EFFORTS

It seems that many of the brethren are awakening to the need of building new congregations, and because of this awakening we have added zeal and interest. Has not the Lord been good to spare us until we realize the need of congregations in other areas? Thanks be to God, many brethren are working to this end. The Lord willing, in January we are to work with the brethren in Roswell, N. M., in an effort to firmly establish the cause in that city. The faithful and zealous brethren at Lubbock, Tex., are going to assist in this work, but we need the prayers and cooperation of everyone. If you know of someone in that vicinity you think might be interested in the gospel, send their name and address to me or C. A. Gill, 801 E. McGaffey, Roswell, N. M. In April, of 1953, the brethren at Sabinal and Lubbock, are planning to sponsor a meeting in Corpus Christi, Tex. Please help us locate prospective members there by writing Bro. Otis Fowler, Sabinal, Tex., or the writer. The Lubbock brethren plan to purchase a tent for use in mission work.

May God help us to "keep on keeping on," and my prayer is that all will join in this crusade to establish more congregations and then mother them to substantial maturity.

—Jack Ivey, Rte. 2, Sentinel, Okla.

If one lives rightly, every effort to hurt one will only help that one; for God will give the ability to overcome whatever tends to impede progress.

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR\$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycock Printing Co., Jackson, Tenn.

HERE AND THERE

Retrospective And Prospective — January 1, 1932, marked the beginning of this journal under the title, "Old Paths Advocate," with the writer beginning as publisher. That was 21 years past, this issue. Thus we are now beginning the 22nd year under the above title. Many of you will remember that Brother H. C. Harper, of Sneads, Florida, published the paper for several years under the title of "The Truth." Failing health in old age caused him to pass the burden to younger men.

The past 21 years have brought us varied experiences, pleasant and unpleasant, but in the main they have been pleasant and profitable. Twenty-one years ago only a very few preachers were actively engaged in the mission of calling the honest hearted brethren "Back to The Old Paths," in teaching and practice, as advocated by our esteemed Brother Harper. Thank God, today they are numbered by the scores, possibly hundreds, and thousands of faithful brethren who are not public preachers espouse and proclaim that faith and practice. God has abundantly blessed our feeble efforts to restore the Apostolic worship and practice in the assemblies of the true church. We are "set for the defense of the truth," and God being our helper, we shall not swerve from that course so long as we are physically able to wield the sword of the spirit from the pulpit, in this journal, "from house to house," or any other legitimate avenue. We earnestly call upon all of our faithful servants to "put on the whole armor of God," lift high the holy and Royal Banner of King Emmanuel, and go forth to battle in the army of the Lord. "Quit ye like men"; "Be strong in the Lord and the power of His might"; and ever keep your mission uppermost in your mind; viz., "To seek and to save that which is lost," and then "Back to the Bible in teaching and practice"!

Our Goal— Let us resolve that we shall put forth a greater effort, unified effort, to do a little more for the cause of Christ in 1953 than in the year just ended. We need to add one thousand new names to the mailing list of the OPA. Brother, sister, will you help by soliciting subscriptions and by sending the paper to someone who may be shown the light? The OPA affords a wonderful opportunity to do mission work in this

way. May we all realize the need of pulling together to advance the cause of our Master.

Our Needs—We need a number of well written articles for this paper along the line of Scriptural worship, the exposure of digression, Christian living, the danger of worldliness, and kindred subjects. Too, it would be to our needs and liking if these articles are not too long, about two to four typewritten, double spaced, pages. It does very little good to type your articles, reports, etc., unless you have them corrected and double spaced. Of course, we know that all cannot do that, and we do not expect it.

Change of Address, Again— We now have a street address in the same block and street as the church building, hence please address us until further notice as follows: 1839 Madison Ave., Huntington, W. Va., instead of Gen. Del.

Sample Copies—If you would like to work for subscriptions for the OPA, we shall gladly send you a bundle of sample copies each month to hand out to prospective subscribers. Please, write us if you can use them.

A Written Discussion—Clark-King Discussion on the number of cups (drinking vessels) that may be used in the assembly of the church of Christ for the Communion is now off the press and ready to send out to all who may need them in any number from one to a thousand or more. This is the second edition of this work. This discussion has done much good in the hands of our cups brethren. N. L. Clark, of Fort Worth, Texas, is among the ablest, if not the ablest of the preachers who advocate a plurality of cups, and if he cannot find his cups in the Bible, who can find them??? Every church should keep a supply on hands to hand out to all troubled on this question. The price is 25c per copy, \$2.00 per dozen, \$15 per 100; postage prepaid.

Clark-Harper Debate is another written debate on the number of cups to be used in the Communion. We hope to bring this debate out in tract in the near future, and we would like to hear from all who would be interested in buying these in bulk for distribution. We think the price will be something near the price of the above tract, possibly a little higher.

Do You Need Song Books?—If so, we shall be glad to supply your needs with a splendid all-purpose book, both old and new, 192 pages, shape notes; compiled by the Old Paths Advocate at the very low price of 40c per copy, \$4.50 per dozen, \$18.00 for 50, \$35.00 for 100; postage prepaid; in either "Old Path Echoes," our 1952 book, or "Old Path Melodies," Number 4, our 1951 book. Both books are giving complete satisfaction, and we guarantee satisfaction or your money back.

"Old Paths Pulpit," a book of 33 sermons and essays, by 33 preachers of the church of Christ, also a photograph of each preacher and a brief life-history of each preacher; cloth bound with a beautiful cover. \$2.25 per copy.

"The Communion," a tract by Ervin Waters, is a very good tract dealing with all phases of the Communion question—the loaf, the cup, the drink element, etc. 35c per copy; postpaid.

Send all orders for the above books to Homer L. King, 1839 Madison, Huntington, W. Va.

OUR HELPERS

Please, accept our thanks and appreciation for your continued cooperation in assisting us to increase the circulation of The Old Paths Advocate. You need the paper and the paper needs you. Check the following for your list of subs:

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HOW MUCH IS LIBERAL? No. 2

Although the New Testament does not, and I can not, tell you definitely how much is liberal in the sight of God, we can get some light on the question by studying what God has required of His people in other dispensations. In the 14th chapter of Genesis there is an account of four kings who went to war against five other kings. The four kings won the war and among the captives was Lot, the kinsman of Abram. "And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan." With this small band of men he won a great victory over the four kings and their powerful armies and rescued Lot and his goods and his people. After his return from this battle Abram met Melchizedek, priest of God, and gave him tithes (a tenth) of all. God wants you and me to know that Abram gave a tenth.

The book of Genesis is very brief. In a very few pages, less than the number I hold in my hand, God has given us the history of the world for a period of several thousand years. It is very brief. If man had written such a history, the volumes would have filled a shelf all the way around this room. Men have written many volumes of history concerning the United States which has been a nation for less than two hundred years. But God has condensed the history of the world, for a period of thousands of years, in these few pages. Yet, he took enough of that precious space to tell us that Abram gave a tenth. If man had written an account of this war, he would have told the names of the captains in each army, how many men were killed, how many were wounded, how much the war cost, and so forth. God omitted all those things of interest, but he did take the space to tell us that Abram gave a tenth and that he prospered. He even repeated this information in the New Testament, where he says, "Now consider how great this man (Melchizedek) was, unto whom even the patriarch Abraham gave the tenth of the spoils" (Heb. 7:4).

He had some reason for wanting us to know this, for He has a reason for everything He does and says. He took the space to tell us twice that Abram gave a tenth, and Abram prospered. You may draw your own conclusion from these scriptural and vital facts.

Turning on over to the 28th chapter of Genesis we find another interesting story that throws some light on our question. Jacob had taken Esau's blessing. Esau was angry. Jacob was afraid Esau would kill him. For refuge he went to Padanaram. On the way he spent the night at Bethel, and slept in the open, with a rock for a pillow. I don't know why he chose such a hard pillow. People do some strange things. I have heard that in days gone by the Oriental people slept with their feet, instead of their heads, on the pillow, because the feet did the harder work. According to that rule I think I know some people who ought to change ends with the pillow. While Jacob was sleeping with a rock for a pillow he had a strange dream. He saw a ladder reaching from earth to heaven and angels of God going up and down (not down and up) on it. The Lord stood above it and promised to be with Jacob and to bless him. When Jacob arose early in the morning he vowed a vow saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone which I have set for a pillar, shall be God's house: and of all that thou shalt give the tenth unto thee." (Gen. 28:20-22).

With this vow in his heart Jacob continues his journey to Padanaram, where he spends 22 years and becomes very wealthy. As he was returning to Canaan we find him praying to God as follows: "O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, 'Return unto thy country, and to thy kindred, and I will deal well with thee': I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands . . ." (Gen. 32:9-10). Please note that 22 years ago he passed over this Jordan with nothing but a stick in his hand and in his heart a vow to give one-tenth of all his increase to God. In the meantime he had become very wealthy.

The extent of his wealth is partially indicated by an incident that followed. Jacob was afraid that Esau was still angry. (He should have known that Esau was too lazy to stay mad 22 years.) To find grace in the sight of Esau he sent him a present, a token of his good will. Such presents usually represent only a small fraction of one's total possessions. Yet this is what Jacob sent Esau: "two hundred she goats, and twenty he goats, two hundred ewes; and twenty rams, thirty milk camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals." (Gen. 32:14, 15). Few farmers in this county have that much livestock, yet that represents a small fraction of what Jacob was worth and had acquired since crossing the Jordan 22 years before. Since that time, he had been giving one-

tenth to Jehovah. Again, remember that God has taken space to tell you and me about that in this much condensed book, the book of Genesis. He evidently meant for us to get some lesson from these facts.

During a financial depression, a business man in Kansas went broke. He lost everything he had and found himself \$50,000.00 in debt—fifty thousand dollars in the hole. A friend of his offered to give him a medical formula to be used in any way he saw fit. The man took the formula and went home. He turned to Genesis 28:22 and drew a ring around these words: "Of all that thou shalt give me I will surely give the tenth unto thee." With that vow, now become his vow, he began to manufacture a medicine. You probably have some at home. It was Mentholatum. On the bottle or tube you will find the name of A. A. Hyde. When I first heard this story he had become a millionaire and was still giving one-tenth of his income to what he considered the work of the Lord.

In private conversation I told this story to some one who said, "Well, he can afford to give a tenth, because he is rich." I replied, "Yes, but remember that he was \$50,000.00 in debt when he began doing so." It is easier for one to give a tenth when he is poor than when he is rich. A man who practiced giving a tenth said that when he was working for \$1.00 per day it was easy to give 60 cents on Sunday; but when he began making \$500.00 per week and had to give \$50.00 on Sunday, it was hard to do. It is easier for a poor man to give liberally than it is for a rich man to give liberally. That may be one reason the Bible says it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God.

Now, back to the Old Testament. You know the Jews were required to give a tenth of their income and even more. Some Bible students say the requirement was two-tenths all the time and three-tenths every third year. That is not entirely clear to me, but we do know that they had to give a tenth and in addition to that, they had to make daily, weekly, monthly and annual sacrifices. So at the very least, they gave more than a tenth, and you know that the Jews have always been a prosperous people. For some reason God tells us about all these Old Testament characters who gave a tenth and prospered while doing so. They were required to give a tenth. The New Testament commands us to give liberally. Now, which is more? Of whom does God require and expect more—those who gave a tenth or the ones who are told to give liberally?

Now, I could stand up here and give you many more examples of those who gave a tenth of their income and were blessed while they did so. A man in Richmond, Virginia, who had himself and a wife to support, was making only \$20.00 per week. He purposed to give a tenth to the church. Later, he became sick and his remuneration was only \$10.00 per week. He continued to give \$2.00 per week to the church. He soon recovered, returned to work, and was promoted to a position that paid \$75.00 per week.

My wife and I had another good friend at Rich-

mond, Virginia, who gave \$5.00 out of her \$35.00 per month salary. One month, after meeting all necessary expense, the \$5.00 that she had set apart for the church was all she had left with which to buy a new spring dress and you know how much a young lady wants a new dress in the spring. After debating the question for awhile she overcame the temptation and gave the \$5.00 to the church as she had planned. The next day her employer, who was a Christian and who knew nothing of the battle the young lady had fought and won, gave her enough material to make two new dresses.

I could continue compiling such examples indefinitely. If you think a tenth is too much for one to give, ask the man who has tried it. I never knew anyone to discontinue the practice of tithing after trying it for awhile. Experience proves that it is a good practice. A church in Dallas, Texas, has a large sign on the wall of its building which reads as follows: "If any member will practice giving one-tenth of all he earns for one year and at the end of that time can say that he has been made poorer by doing so, we will give him \$1,000.00 in gold." No one has claimed that \$1,000.00. The church at Lily Chapel, near Portsmouth, Ohio, doubled its contributions. That meant of course that some of the members were even giving more than twice as much as they had been giving. One night I requested that all who had been made poorer, or who had less left to live on, as a result of increasing their contribution, raise their hands. Nobody raised a hand. Then I said, "Why don't you double it again, then?"

Some people can't give away enough and that is the reason they don't have enough left to pay their bills. If you are having trouble making "tongue and buckle meet" and don't have the necessities of life, I suggest that you start to giving more to the Lord's work. Then you will have more left to live on. This may not sound like good arithmetic; but it is good Bible teaching. "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully." "The liberal soul shall be made fat" (Prov. 25:11).

Jesus said, "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mk. 10:29-30). That is a wonderful promise. It does not apply to those who give for the sake of handsome returns: but to those who give for the sake of Christ. Those who give for His sake shall receive a hundredfold in this life. Do we believe the Bible? Then why don't we give more? Many do not believe the above promise. They do not believe that all necessary things will be added to those who seek first the kingdom of God and His righteousness. They are afraid they will come to want if they give liberally. Instead of giving liberally and trusting God's promises they try to provide for themselves by holding on to what they have. They should heed the words of the Bible: "There is

that withholdeth more than is meet (suitable), but it tendeth to poverty" (Prov. 11:24). Christians need more faith. We need to believe that "it is more blessed to give than to receive." I don't believe any one was ever made poorer as a result of giving, if he gave according to the Bible. To do so would be to disbelieve the word of Almighty God.

May I insist again that you give prayerful consideration to this question: "How much is liberal?" Ask yourself, "How much must I give in order for the Lord to consider me a liberal giver?" This question must be answered to the satisfaction of the Lord Almighty. When a widow can give all she has without being reproved by the Lord, do you believe that God will be pleased with less than a tenth from you? In the light of what God required of the Jews do you believe that one-tenth exceeds the demands of liberality?

If all the members of God's church gave a tenth (which they could certainly do and still have plenty left) the contribution of the average congregation would be at least four times as much as it is at present. Think of the good work that could then be supported. We could preach the gospel to the entire world in a short time; we could take care of all the poor; we could count the elders that rule well worthy of double honor (1 Tim. 5:17).

How many Jews did it take to start a congregation and support a priest? It took only ten. Wherever there were ten Jews they could employ a priest and support him with their tithe, or tenth. The priest was required to give a tenth also. This left each in the group nine-tenths to live on and meet other obligations. How many Christians does it take to support a preacher? In this age, it takes from 100 to 1,000 so-called Christians to keep one man busy in the work of the Lord. In the light of this comparison, how do you think we will stack up with the Jews on the Judgment Day? Why does a congregation of 500, or 1,000 members do but little more than a congregation of 100 members? Even if it takes 100 Christians to support one preacher, why can't a congregation of 500, or 1,000 members support 5, or 10 full-time workers in the Lord's vineyard? Is it not because the members of the average congregation are content to give barely enough to carry on a local program that is respectable in the eyes of the public? Such a limited conception of what is needed is not a Scriptural standard of giving.

The New Testament requires liberality. The Jews had to give a tenth, and more. We must give liberally. Let us be sure that we meet this New Testament requirement. Let us prove our faith by our giving. Let us obey God and trust His promises. Let us give liberally, and watch the growth in our individual and congregational prosperity.

I want to leave just one more thought before closing. I suppose it is customary to extend an invitation on these occasions. I suppose you are glad to be here, grateful for your existence on the earth. Most people are. Very few are tired of living. God blessed you when He gave you your life on this earth. I will tell you how you

can get a blessing still greater—by giving your life to God. "It is more blessed to give than to receive." If you are blessed when you receive your life, you will be more blessed by giving your life in obedient service to your Maker. "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 (Rom. 12:1). Give your life to Jesus. Live for Him who died for you.

While we stand and sing we entreat you to accept the Lord's gracious invitation.

—A sermon by Harris J. Dark

THE CHURCH DIRECTORY

The following additions and changes may be made in the Church Directory:

ARIZONA:

TUCSON—(Cohise County)—Ariz. 420 W. Tennessee Street. In the home of Bro. Joseph W. Fields. Sun. 10:30 A. M.

Joseph W. Fields, 420 W. Tennessee St., Tucson, Arizona.

Luther C. Taylor, 419 W. 41st Street, Tucson, Arizona.

Harry W. Reece, 419 W. 41st Street, Tucson, Arizona.

ARKANSAS:

SMACKOVER—(Union County)—Ark. On East 12th Street 1 Block off The Eldorado Highway, In the home of Bro. R. D. Walton. Sun. 10:30 A. M.

R. D. Walton, Box 69, Smackover, Ark.

CALIFORNIA:

The church which met in the Woman's Club Building at 18th & D St. in BAKERSFIELD, has had to move due to the earthquake and now meets at the following place:

The MAGUNDON FARM BUREAU Building—6 miles east of Bakersfield on Highway 466 to the Weedpatch Highway and one-half Mile South on Weedpatch Highway. Sun. 10:30 AM & 7:30 PM.

Carl D. DeGough, 470 Palamino Dr., Bakersfield, Calif. Phone 6-7992

V. C. Elliott, 3311 Pioneer Drive, Bakersfield, Calif. Phone 6-8349

ORANGE CHURCH moves from the Y building to 170 So. Bush St., Orange, Calif.

IOWA:

The church which has been meeting at WATERLOO, IOWA in the home of Bro. M. E. Mountain, now meets at:

WATERLOO—(Black Hawk County)—IA—729 Mendota Street. Sun. 10:30 AM.

M. E. Mountain, 1129 Mendota Street, Waterloo, Iowa.

MICHIGAN:

GRAND RAPIDS—(Kent County)—MICH. 418 Lake Michigan Drive In The Viking House Sun. 10:30 A.M.

John O'Donnell, Box 41, Moline, Michigan.

Clarence Claypool, 2122 Plainfield, Grand Rapids, Michigan.

MISSOURI:

JAMESVILLE—(Stone County)—Mo. Church Of Christ.

Sun. 10:30 AM., Clinton Roy, Highlandville, Mo.

OKLAHOMA:

The church meeting at the Gailey School House has changed to 10:30 A.M. for its meeting time as follows:

GALEY SCHOOL HOUSE—(Pontotoc County)—Okla. 15 miles NW of Ada, Okla. on Highway 13. Sun. 10:30 A.M.

W. H. Bowerman, Rt. 1, Konawa, Okla.

TEXAS:

ODESSA—(Ector County)—Texas. N. Golder & 30th St. Sun. 10:00 A.M. & 7:30 P.M.; Wed. 7:30 P.M.

H. D. Dearson, 1331 S. Allegheny St., Odessa, Texas, Phone 7-9102

Thurman Childers, 2215 Truman St., Odessa, Texas, Phone 7-4518.

WACO—(McLennan County)—Texas, 901 Clay Avenue. Sun. 10:30 A.M. & 7:30 P.M., Fri. 7:30 P.M.

Travis Cogburn, Rt. 2, Box 86, Waco, Texas, Phone 2-3205

Joel R. Broseh, 2114 Lyle St., Waco, Texas, Ph. 2-6589

MARLOW CHURCH—(Milam County)—Texas, — 5 Miles East of Cameron, Texas.

Sun. 10:00 A. M.

Ira Baker, 706 W. Lyle St., Cameron, Texas.

Choice Baker, Rt. 2, N. Fannin, Cameron, Texas

Brethren we are growing. Any group who are meeting according to the New Testament plan of worship, please let me hear from you and let us see just how large we are as a body of believers. If you have made any changes please let me know. I still have some Church Directories for sale at 25 cents each. Ray Asplin, 3617 NW 15th St., Oklahoma City, Okla.

DONATIONS FOR WORK IN WASHINGTON AND OREGON

I received the following donations November 12 - Dec. 11: Yakima, Wash., church—\$150.00; Stockton, Calif., church—\$100.00; Kennewick, Wash., church—\$62.66. For this, we are thankful.

—Gayland L. Osburn.

MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or non-combatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36). "For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

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

that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

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

—Carroll N. Smith, Route 1, Box 99, Wesson, Miss.

THE REVISED STANDARD VERSION OF THE BIBLE

This is the new translation of the Bible which has received so much publicity. Do not be swept away by either its friends or its foes. It is not as good as the publishers claim. Neither is it as bad as its enemies claim. I think it will be of good use for reference purposes and there's no doubt but that it will become generally used as a text by many people. You may order from me at the following prices:

The buckram (hard back) binding ----- \$6.00
The leather binding ----- \$10.00

—J. Ervin Waters

Route one, Lawrenceburg, Tennessee

SOUTH CAROLINA, TAKE NOTICE:

I have word from a sister in Charleston, S. C. asking if there are any loyal Christians meeting for worship in that city, or near her. If any one knows of anyone with whom this sister could meet and worship God in a scriptural manner, please contact her.

Address her: Mrs. Cecil Holloway, 15 D Tom McMillian, N.B., Charleston, South Carolina.

—Homer A. Gay.

THE ORANGE, CALIFORNIA CHURCH

The church in Orange, Calif., is progressing nicely. We have recently had four baptisms, two confessions of faults, and one restored from the S. S. church. We formerly met in the Y building, but were only granted the use of it on Lord's days. We borrowed money and bought a house, and are making needed repairs. The address of our new meeting place is 170 S. Bush St., Orange, Calif. It will be known as the Bush Street Church of Christ, to avoid any possible confusion with the digressive churches meeting there. We will start meeting at the new location December 28, 1952, at 10:30 Lord's day mornings, and 7:00 P. M.

Lord's day evenings. All the brethren are invited to worship with us.

Bro. Frank Bailey, 17421 E. Collins, Orange, Calif., will take care of all correspondence. His phone number is Orange 814-J. Other brethren are: Lee Pearce, Joe A. Cardwell, James Loudermilk, T. M. Finley, and the writer.

—Jimmy E. Campbell, 931 S. Ford Blvd., Los Angeles 22, Calif.

OUR DEPARTED

Koller—Gracie Clyde Evans was born Oct. 4, 1892 in Kentucky, departed this life Nov. 28, 1952, at Ada, Okla. Oct. 4, 1910, in Sulphur, Okla., she was united in marriage to John William Koller, who preceded her in death six years ago. Four children were born to this union. She obeyed the gospel at the age of 23 years, thus becoming a member of the Church of Christ, and lived a faithful christian life. She is survived by one daughter, Irene, Ada, Okla.; three sons, Elmer, Littlefield, Tex., Walter, Waurika, Okla., and Bill, Ada, Okla.; two sisters, Mrs. Ada Orr, Oklahoma City, Mrs. Ruby Edmondston, Patterson, Calif.; two brothers, Lee Evans, Tulare, Calif., and Herbert Evans, Shafter, Calif.; and four grandchildren. Bro. James Vannoy accompanied the writer to Ada, Okla., where the funeral was conducted in the Criswell funeral home amid a profusion of flowers. Interment was at Sulphur, Okla., Dec. 3. "Blessed are the dead who die in the Lord" (Rev. 14:13).

—Tom E. Smith.

Bowman—Mrs. Lerah Waldon Bowman was born July 25, 1911, and departed this life Dec. 3, 1952, at the age of 41 years. Nov. 25, 1937 she was married to Bro. Emmett Bowman, to which union three children were born. She had been a faithful member of the Church of Christ for a number of years. She leaves to mourn her passing, her husband; three small children, John William, 7, Charles Ronnie, 6, and Rita Fay, 4; her mother, Mrs. Katie Waldon; two sisters, Mrs. Inez Lea, and Mrs. Vivian Smith; and one brother, Roy. The funeral was conducted at New Salem, where her many friends and loved ones attended, and a beautiful floral offering and sweet song service helped to dispel some of the deep gloom of the occasion. Bro. Carlos Smith read appropriate Scriptures and led in prayer. The writer spoke words of comfort. She was laid to rest, Dec. 4, in the New Salem cemetery.

—Lynwood Smith.

Cariker—Brother David A. Cariker was born Feb. 6, 1882, and departed this life Dec. 1, 1952. He was baptized about a year ago. He will be greatly missed by his faithful wife, Sister Cariker, three children, two grandchildren, the members of the church and his many friends. The writer officiated.

—Marvin Fisher.

"THE CUP"

(Continued from first page)

23; Luke 22:20; 1 Cor. 11:25—all speak of the one cup, and all this speaks of oneness. Are we to break up that oneness and introduce cups (plural)? What about 2 Tim. 3: 16, 17—if it

made Christians perfect in the 1st Century won't it do the same today?

The Saviour gives his Father as author of this oneness, by saying 'He gave me commandment of what I should say and speak' (John 12:49; 14:10)—"I do always those things that please Him" (John 8:29).

Brother Hines says for us not to be contentious on such matters. God says for us to be (Jude 3). Whom shall we obey: God or man? The apostles said we ought to obey God rather than man. I am not perfect but believe the Scripture is.

—E. G. Davis, 758 Lake,

Lawrence, Kansas.

Comment

The above article appeared in the November, 1952, issue The American Christian Review, Indianapolis, Indiana, and Bro. B. F. Leonard called my attention to it just as we go to press with the January issue of the OPA.

I know nothing of the writer, Bro. Davis, but whether he is right on anything else, I know not, yet on the number of cups (drinking vessels) to be used by one assembly of the church in the Communion, he seems to have been reading the same Bible as the writers for the OPA. We are glad to see this bit of truth appear in other papers, and we are thankful to both Bro. Leonard and to the publisher of the above paper, yes, and to Brother Davis for speaking out on this matter. We hope to learn more about this brother, and we hope to hear more from him. We need more good articles on the Scriptural worship. We must not forget why we need the OPA. We must not forget that we have a work to do—that we have a mission, or else we do not need a religious journal through which to advocate the primitive practice of the church.

—Homer L. King.



A. V. Smith, 1004 Second Ave. N. W., Ardmore, Okla., Dec. 8.—The church here is moving along nicely, and all is peaceful. Here is my renewal.

J. R. Tidmore, Box 93, Broken Bow, Okla., Dec. 10.—I was unable to fulfill my appointments at Legal School and McAlester, due to the bus strike, but pray I may be able to keep it next month. I hope to do more in the coming year than ever before. If you need my services, please call me.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., Dec. 16.—Since last report I have preached one or more times at Dallas, Waco, DeLeon, Temple, Ft. Worth, McKinney, Midland, and Odessa, Tex. I am looking forward to the meeting 'New Year at Healdton, Okla. Let us work together in harmony for the Lord.

Ted Warwick, 811 Northwood Ave., Compton, Calif., Dec. 16.—Nov. 23, I preached at Montebello; Dec. 7, at Siskiyou; Nov. 29-30, I visited Bro. Don McCord's meeting at Ceres, preaching once; Nov. 30, I preached at Waterford; Dec. 12-14, I preached at Stockton. I am now attending Bro. Water's meeting at Waterford.

Grove. I found most of them faithful and still working for the Lord. Brother Bob Lindsey, a young man who has just obeyed the Gospel, read the lesson for me. Brother Claude Davis dismissed the service. This shows that they are growing. Others are working hard and we urge them to push forward with the work. Recently I was with the church at Lawrenceburg, Tennessee. I preached to a small crowd there and enjoyed my visit there very much. May God bless the leaders of this church that they stand firm for the faith. May God bless all the brethren everywhere and may all have a happy New Year.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., Dec. 17.—The church here is on the upward trend. While some fuss and strive, we are at work for the Lord. Note some of the work we have done this past year. We have had the following preachers with us: Fred Kirbo, Homer L. King, Paul Nichols, Billy Ivey, Gayland Osburn, Tommy Shaw, Leon Fancher, Wayne Fussell, Eddie Nichols, Dorman Bryant, and Charles Everett, and possibly others. We had two meetings with the home church and supported three mission meetings. We purchased a tent (\$450.00); financed a brother to attend a singing school in Texas; helped to support two destitute brethren; helped to finance Bro. Ted Head's case; sent donation to help build church house; and we are now supporting Bro. King in a singing school, and we have engaged him for work in this part for at least six months. If you want the contributions to go up, just put the money to work for the cause of Christ. A "kicking mule cannot pull, and a pulling mule cannot kick." Too, we have sent some help to Bro. Paul Nichols in Africa. We must not let him down now that he is there. I understand that the fund raised for his support is exhausted by January 1. The expense for the work has been much higher than was expected. Living expenses are about three times higher than was expected. For example: cloth selling for 60c per yd. here is \$1.50 there; cement, \$1.00 here, \$3.50 there; two auto tires and one wheel cost him \$150.00 there. If all will help a little, the burden will not be great for anyone. Don't you want to have a part in the mission work in Africa? I was with the zealous brethren in Pontiac, Mich., recently, and two came over from the cups, etc., and we all rejoiced. Those brethren do not let you leave empty handed.

Homer A. Gay, 262 No. Jackson, Lebanon, Mo., Dec. 17.—In my last month's report, I forgot to mention that Bro. Wayne McCamey and wife were with us one night in the meeting at Lees Summit. We were very glad to have this fine young couple. Bro. Wayne is one of our splendid young preachers, and I am sorry that I forgot to mention them. There seems to be a little more interest in the work in Frederick, Oklahoma. One sister returned to the fold recently. I am now in a meeting at the Chappel Grove church, near Lawrenceburg, Tenn., having begun last Lord's day and will continue thru the 21st. We are having nice crowds, and they all seem to be enjoying the meeting. I held a meeting here soon after they began meeting as a faithful church. Bro. Fred Orten and Bro. Weeks, who were only young in the faith then, along with Bro. C. C. Rawdon, were taking the lead, and Bros. Orten and Weeks still seem to "be pillars in the church." I am glad to be associated with them, and a goodly number of others, who have been here from the beginning of the church, as well as so many of the new, and younger ones here. There seems to be a fine group of young people here, and they are good to work in the church. This is another place where they have sufficient members and leadership for two congregations, and by all means, need to start a second congregation. A letter from the Elliotts of Bakersfield, Calif., tells me that the congregation we started there last year is progressing nicely, with from thirty to sometimes sixty in attendance. With this issue we begin a new year. This year will have been finished so, let us look forward, and try to be a little more faithful; work a little harder; be a little more patient; and strive a little more to have less strife. My love and best wishes go out to all of my fellowlaborers in the gospel, and to all those faithful souls who make it possible for the preachers to preach the gospel. Let love and peace be multiplied.

J. Wayne McKamie, Box 107, Harrodsburg, Ind., Dec. 18.—The latter part of Oct. I preached in many congregations and we met many wonderful Christian people. Some of the congregations were: Lebanon, Mo.; heard Bro. Gay preach in Lees Summit, Mo., Wichita Falls, Texas, Dallas, Texas, 7th. st. congregation in Oklahoma City; I also preached several times in the following congregations, McGregor, Waco, Temple, Whitehall, Texas, and attended three nights of the Miller-

Crumley discussion. After this we returned to Harrodsburg, Ind., where I have preached several times. Another precious soul has rendered obedience to the gospel of Christ. Many of the younger ones are now exercising their talents and the future here has a much brighter outlook. Let us work while there is yet time, and be not like the laborers that Jesus addressed in Matt. 20:6—"Why stand ye here all the day idle?"

D. B. McCord, 552 N. Wabash, Glendora, Calif., Dec. 12.—The Ceres meeting closed Nov. 30 after 2 wks. duration, with 2 immersions. We appreciated visitors from Arvin, Manteca, Bakersfield, Merced, Stockton, Waterford, Yuba City, Florin, and Compton. Bro. Ted Warwick preached once; all enjoyed hearing him. I attended 2 nights of Bro. Arthur Wade's meeting at Merced and enjoyed it. Dec. 10, I preached at Waterford. Last night, I had part in the teaching here at Ceres. For the remainder of my time at Ceres, I am trying to get people more interested in the church and the wayward ones to return. It seems most turn a deaf ear to our pleading. Jan. 3-4, I am to be at Woodlake. Jan. 7-18, I am to be at National City for a meeting. During most of my stay in this state the past year Ceres has contributed to my support, and during the first part of the year Waterford contributed to my support. I want to thank all of these brethren very much, and assure them of my gratefulness of everything they did in our behalf. May we all resolve to do more for Him during the ensuing year. Please pray for me and mine.

Jimmy Shaw, Commodore, Pa., R.D. 1, December 18.—In the latter part of September and October I was with my brother Tommy, in meetings in Piney View, W. Va., and Ben Davis, Mo. The work was both enjoyable and profitable. In November and December, I assisted Bro. Billy Jack Ivey in work in Oklahoma and Texas. These meetings were successful and all were strengthened. At present I am in Tulsa, Okla. in the meeting being conducted by Bro. Billy Orten and Tommy.

Billy Orten, Route 2, Lawrenceburg, Tennessee, Dec. 18.—The meeting at Fairview, Louisiana closed November 23. We were glad to have Brother Lynwood Smith with us some during this meeting. Brother Walker and I were at Shreveport Nov. 26. It was a pleasure to become acquainted with the Christians there. We were privileged to hear Brethren Jimmy Shaw and Billy Jack Ivey once each at Houston, Texas, Nov. 27 and 28. We conducted a short meeting at Sabinal, Texas, Nov. 29 through Dec. 7. These are zealous people. Their hospitality is unsurpassed. Brother Tommy Shaw and I are now collaborating in a meeting at Tulsa, Oklahoma. The faithful few here certainly are to be commended. Though few in number, they have built a meeting house. This congregation is growing by leaps and bounds. Only a few months ago, there were just a few meeting in a home; but now they have a membership of about thirty. It is good to be working with Brother Tommy Shaw again. Several other preachers are attending the meeting. Let us remember the words of Jesus, "Work while it is day for the night soon cometh."

THE CHURCH THE LORD BUILT

There is a ship sailing, out in the world today,
It is the church the Lord built in His way.
Not many think it simple, but many think it foolish,
Yet Jesus Christ did build it in His day.

It has no fancy organs, nor instruments of music,
Nor fancy cups upon a little tray.
It has no innovations, nor things of man's creation;
No Sunday school was heard of in His day.

On Pentecost He built it, Three thousand were added to it,
No vote was taken then to let them in.
They went forth preaching Jesus, His gospel to the nations,
And how to live a pure life, free from sin.

There is no way to join it, but God will add you to it,
If you will only hasten to obey.
Believe, repent, confess Him, be baptized into Him,
Then go rejoicing on your happy way.

—Mrs. F. D. Nichols.

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 XXV

LEBANON, MISSOURI, FEBRUARY 1, 1953

No. 2

THE LORD'S SUPPER

Today, many contend for cups in the Lord's Supper, and some contend for fermented wine, while some do not care. There is a group who are liberal on these questions. Let us study these questions, rightly dividing the word of truth.

I shall start by saying I can find one cup, but where is the man who can lay his finger on two cups? After all has been said on this matter, it comes down to the old line which goes like this: "The Lord did not bind one cup on us." Well, let us see if He really did bind one cup on us.

1. "But let a man examine himself, and so let him eat of that bread and drink of that cup" (1 Cor. 11:28). How many cups is "that cup"? 2. "For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come" (1 Cor. 11:26). How many cups referred to by the words "this cup"? 3. "And He took the cup, and when he had given thanks, he gave it to them: and they all drank of it" (Mk. 14:23). How many cups is "the cup"? And "He gave it to them"? Now, let us go to Lk. 22:20, "Likewise also the cup after supper, saying, this cup is the New Testament in my blood, which is shed for you." Now, anyone with a third grade education and horse sense could see this plain Scripture teaching, and there is no need of quibbling over it.

The Church of Christ has always claimed to be able to point out by command, precept, or necessary inference, their practices. I raise this question, where is the command, precept, or inference for more than one cup on the Lord's table? We all know the Lord used one cup. Be honest, boys, would you accept the command if you had it? Well, here it is: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread and when he had given thanks, he brake it and said, take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying this cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me" (1 Cor. 11:23-25). Some, I know, can see the command right here, but for those that do not get the point let us turn to 1 Cor. 14:37, (same Paul writing to the same church in the same letter), "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you (Continued on page eight)

STUDIES IN JAMES (V)

With this article, we bring our series of studies of the epistle of James to a close. Although the study has been somewhat cursory and the comments, I fear, somewhat incomplete, I hope some have been edified by it.

We are now concerned with the fifth and last chapter. It is introduced by "Go to now." The same expression is found in chapter 4:13 and means to "Come now" or "Come, hear what I have to say." James, I had rather think, prophetically, refers them (the rich) to the time of the great destruction that would come upon them in the expression "for your miseries shall come upon you."

He uses the strongest of language to denunciate them and their riches. Their riches were corrupted (v. 2), or stronger still, they had putrefied; their means they had hoarded (v. 3); their treasure had rusted. These people were lovers of money, where all of their evil was rooted. By the "last days," in the latter part of verse 3, I construe to mean the last days of a particular time then in the process of transpiring.

From verse 4, we conclude that they failed to practice common honesty; they defrauded their laborers of their hire. "— the cries of them which have reaped are entered into the ears of the Lord of sabaoth" likely alludes to parts of the Old Testament. The more thorough reader might like to refer in this connection to Deut. 24:15 and Mal. 3:5.

In verse 5, they were accused of living a scandalous, luxurious and sinful life—a life characteristic of the rich even today. These rich men had even killed the just (v. 6). In chapter 2:6, in an interrogation, rich men were named as the oppressors of the just.

In verse 8, instructions to the brethren are given. They are taught to be patient and wait, for the time would soon come for them to be avenged. They were to be as the husbandman who waiteth for the precious fruit until he receives the fruit of the first and the latter rain. The first rain fell in Judea about the first of November, not long after the seed were sown. The latter rain came in April as the ears were filling. These rains were promised by Jehovah, per Deut. 11:14, to His people. Without the rains, there would have been no harvest.

They (as well as we are not) were not to grudge, groan or grumble (RSV). Grumbling condemned many of the sojourners in the wilderness. The

prophets (v. 10) are good models for us in endurance and patient suffering. Job (v. 11) is a very good example. How encouraging it is to us to know that during trials and tribulations the Lord is pitiful and of tender mercy.

In verse 12, the theme is entirely changed. The Jews in these days were notorious for their swearing. "Let your yea be yea and your nay be nay"; that is, mean what you say without mental reservation of any degree. "Lest ye fall into condemnation" is variously translated "into judgment" and "into hypocrisy."

"Is any among you afflicted, let him pray" (v. 13) was practiced generally by the Jews. In sickness, today, we are prompted to do the same, not to expect a miraculous manifestation, but to implore His will and goodness. Verse 14 introduces a controverted subject even among us. Now, if verse 14 applies to physical sickness, or spiritual sickness either, and applies in this day as it did in their day, we are not verbatim practitioners of that here prescribed, it must be conceded. Oil in those days was recommended highly for its sanative powers. Oil was frequently used to cure very dreadful diseases; for instance, it has been used in Egypt to treat the plague and in Europe in treatment or dropsy. Pure olive oil has been used on wounds and bruises with effect. Anointing with oil was a common practice among the Jews. James, here, no doubt was teaching the use of natural means concurrent with the prayer of faith. "And if he have committed sins, they shall be forgiven him" leads some to think an allusion to spiritual sickness is made. The Elders and their capacities in that day can not be overlooked.

It is commendable for us today to confess our faults one to another (v. 16). I fear this is too much neglected by too many of us. The effectual, fervent prayer of a righteous man is much availing (vs. 16, 17, 18). I can think of no greater comfort in contributing to the salvation of souls by restoring our fallen brethren than is given to us in verse 20—"we save a soul from death."

—D. B. McCord

FUQUA'S FUMBLES

By J. Ervin Waters

E. C. Fuqua of Fort Worth, Texas, the publisher of the Vindicator, and a believer in individual cups, has authored a tract which he named "The 'One Cup' Faction." This tract is long on vituperation and short on proof. E. C. Fuqua is aged and I respect his age. I further appreciate many of his qualities. He opposes some of the departures of his cups and Sunday School brethren. I could well wish, however, that he had not written this tract in such a vein. I shall review some of it in the manner which I think it deserves. In it Brother Fuqua fumbled so many times. He was very adept in innuendos and very inept in proving individual cups to be scriptural.

Fumbles With Our Purpose

Brother Fuqua writes that here is a division "that is forced through a desire to see the cause injured" (p. 1). He further charged that we misunderstand the Bible language and that our failure is due to one thing; "the desire to see the cause injured" (p. 1).

Although Paul said, "Charity thinketh no evil" (1 Cor. 13:5), and the Word of God is a "discerner of the thoughts and intents of the heart" (Heb. 4:12), Brother Fuqua questions our motives, intentions and purposes in using only one cup in the communion and in opposing individual cups. He questions our sincerity and impugns our motives. Now I personally do not question either his sincerity or his motives as being good. I think he is honestly mistaken. We oppose individual cups because they are an unscriptural and anti-scriptural innovation which sets aside the language of the Bible, the example of Christ in instituting the communion, and the teaching of Paul. We deplore the strife and hate the division following in the wake of the individual cups innovation, but we cannot remain true to our Lord without opposing this innovation. "He took the cup" (Matt. 26:27; Mk. 14:23), not individual cups. Yet Brother Fuqua further charges that we "wickedly contend for only one cup" and "desire to create a faction in the church" (p. 3). We merely walk in the light of truth.

Fumbles With Scriptures

He quotes Matt. 26:27-29 and comments: "With the cup still in His hand, He said: 'I shall not drink henceforth of this fruit of the vine,' etc. Thus He makes 'the cup' and 'this fruit of the vine' the same thing. The fruit of the vine can be nothing but the contents of the vessel." (p. 1 and 2).

Brother Fuqua errs. The cup and the fruit of the vine were not the same thing. The cup contained the fruit of the vine. He admits that Christ had a cup in his hand and further mentions the vessel in the singular thirteen times on pages 2 and 3 of his tract. He thus admits that Christ used one vessel or cup. How does he know Christ used one? From what the Bible says or from what it does not say? What language of the Bible conveys the idea of one-vessel? If the word "cup" connotes in these passages no idea of a vessel at all, then there is none. But the repeated use of the word "cup" by the Holy Spirit in describing the actions of Christ is not jangling nonsense. The word conveys grammatically in such usage the idea of a literal cup. And Brother Fuqua refers to the "contents of the vessel," "the wine that is in the vessel," and "the wine within the vessel." He knows Christ used one vessel.

Brother Fuqua writes: "Luke 22:17: 'Take this (cup) and divide it among yourselves.' Were they to break the vessel and then divide the pieces among themselves, and drink of the pieces? Certainly! If the 'cup' means the vessel. But how can a cup be divided into drinks? Only by understanding that 'the cup' to be divided is the contents of the vessel, and not the vessel itself."

It is strange that Brother Fuqua understands that Christ had one vessel and meant that its contents should be divided as he points out above and then cannot understand our objections to cups. What Christ took was undivided. That for which He gave thanks was undivided. That which He gave the disciples was undivided. He told them to divide it. But how? By drinking. "Drink ye all of it" (Matt. 26:27), "They all drank of it" (Mark 14:23). And Brother Fuqua wrote, "If

a hundred people all drink from one vessel, the wine is divided among each in that manner" (p. 7). But the individual cups brethren do not "take the cup" as Christ did. The one at the table takes individual cups. What he hands to the assembly has been divided for them. They do not divide it.

Fumbles With Arguments

He argues that "the cup" is "the fruit of the vine" and that it may be taken out of individual cups, and then says on page 2, "When we all 'drink of it,' we all take a portion of the wine that is in the vessel." But this is what we believe about it. We do not believe that we may all "drink of it" and each drink from an individual cup.

He writes, "They claim that the use of individual cups is an innovation, because we all used to drink from one vessel. But have they ever considered that the one vessel may have been 'an innovation' also?" (p. 5). Notice! He admits that "we all used to drink from one vessel." He admits that this was the universal and general practice of the church. Thank you, Brother Fuqua. Many of your brethren will not admit it. We all used to do it. Who made the change? Fuqua's brethren. Who introduced the innovation? Fuqua's brethren. Who caused the division? Fuqua's brethren.

But he questions, "Have they ever considered that the one vessel may have been an innovation also?" Oh, no, Brother Fuqua. You admit that Christ had one vessel. This practice is almost two millenniums old. It could not be an innovation. You further write, "We are told by 'the loyal brethren' that unless we cease to use the individual cups, and go back to the one vessel, we will not be fellowshiped by them." He admits that they left the original practice of using one cup which "we all used to" do and that if they used one cup now it would be "going back." Brother Fuqua, please "go back." Please return to the "old paths" from which you have departed. The body of Christ, torn and mangled by this division, cries, "Back to your original practice. Back to the only common ground of unity. Back to what we all know is right."

—Route one, Lawrenceburg, Tennessee.

TIMELY SUGGESTIONS

Worse, and more of it! —Not only did I receive several questions in the past month, but along with them came suggestions from some five or six that I should head the query column! Now, I want to suggest: You write to Bro. H. L. King, and tell him whom you think should edit such a column, for I am satisfied that several have also written to him as well as to me. And then, let HIM say who will answer the questions. And here is my choice: Homer L. King.

Questions: "Are we cleansed from our sins by partaking of the Communion?"—I do not believe that we are any more cleansed from sin by partaking of the Communion than we are by visiting the sick, helping the needy, or any other act of duty. It is our duty and privilege to partake of the communion each Lord's day. If we fail to do that we have done wrong. But the idea that the fruit of the vine, in the cup, is the blood that washes away our sins is wrong. Ananias told Paul to "Arise, and be baptized, washing away

thy sins, calling on the name of the Lord" (Acts 9). "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you" (Jno. 6:53). Again, "If ye believe not that I am he, ye shall die in your sins" (Jno. 8:24). Of the widow who was living in worldly pleasures, Paul says: "But she that liveth in pleasure is dead while she liveth." (1 Tim. 5:6). So, we keep ourselves alive spiritually by doing our duty.

Another writes, "Dear Bro. Gay: I wish you would explain the word 'Generation.'" In Matt. 24:34, "This generation shall not pass away till all these things be fulfilled." Notice in the first part of the 24th chapter of the book of Matthew the Disciples came to Him and asked Him, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world"—v. 3. A careful study of this chapter shows that many of the things Jesus mentions here took place in the early days of the church. Such as the destruction of Jerusalem (A. D. 70), and many other things. However, their question went on to include His second coming. And He also told them some things about that.

The word generation is used to denote the people now living, also a race of people, and also an age of the world. Berry's Lex. says of the word, "generation, as (1) off spring, race, decent, Matt. 1:17; Lk. 9:41; (2) The people of any given time; (3) the age of the world's duration, Matt. 24:34." It seems that Jesus is here (already) reckoning the time from His birth, as is done today, and is saying that "all these things shall come to pass in this age."

1 Pet. 2:9 says, "Ye are a chosen generation." Thus showing that the age of the church is accounted as a generation.

Another writes, "Dear Bro. Gay: My reason for writing you is that you have a great deal of influence and are well respected in the brotherhood. — — — Why cannot the congregations of the church of Christ unite in a big scale effort to put on a world-wide television broadcast of gospel preaching? A half hour or more preaching each week to multiplied millions. I believe would do untold good. I am not interested in upholding the T. V. in its miss-use, but please consider that millions and millions of lost souls could be reached with the gospel in this way. All Christians, even those using digressive methods, could cooperate in a national network of television!"

I am well acquainted with this good brother, and I believe he really wants to further the gospel. There is nothing wrong in the machinery part of the T. V., nor the picture show, and I have always been in favor of spreading the gospel as far and wide as we can in a Scriptural endeavor. But, my observation is that those "multiplied millions" who buy a T. V. set do not buy them to listen to the preaching of the old time gospel. Those multiplied sinners who buy their T. V. sets want to watch the shows, fights, ball games, and so on. And, after all—as the T. V. fans say, "the thing has a button, and they can turn it where they want it."—And, more than that, the preacher can't do anything about it. He could perform and preach as much as he pleased, but only with the bare assurance

(Continued on page eight)

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

HERE AND THERE

Going Forward With The OPA—For sometime we have contemplated improvements in the appearance and size of this paper, but the cost of such advancements has been the problem. We have received estimates of the added cost by our printers, and we are informed that after two more issues, even using the grade of paper we now have, the cost will go up, when they buy a new supply of paper. For two thousand copies, we now pay \$85.25, regular type and \$2.00 per page extra for the smaller type. For the benefit of some who have been handing out false reports of the cost of printing the paper, the January issue (two thousand copies), postpaid to Huntington, cost us \$92.05, and that does not cover postage from here to Lebanon and from Lebanon then to the various addresses. In round numbers, the January issue cost us, counting nothing for labor, \$100.00. Even if we continue with the same grade of paper as now, we are facing a 15 percent increase in price for two thousand copies, and instead of \$85.25 (regular type), we shall pay \$98.00. Using the better grade of paper, the cost will be \$112.00 (12 pages); \$151.65 (16 pages). Hence, the extra cost for the better paper (12 pages) will be \$14.00.

What Shall We Do? Brother Gay advises against advancing the price of subscriptions beyond a dollar. Brother Waters and a few others suggest going to \$2.00. I favor staying with the old price of one dollar just as long as possible, and our printers give us one bright spot; viz., "We believe prices of paper will begin to level off by the latter part of 1953." So, in view of this and all considered, what say you, we try making the first step now and the second after we see how we come out with the first? Suppose we try to absorb the extra cost of the better grade of paper for awhile until we see further about prices? Now, in order to make this step, we shall need more earnest workers for subscriptions. We shall be compelled to keep our monthly average well over the 100 mark, as you can see by the above figures. I commend these words from Bro. Gay to all our friends: "Let everyone work harder for subscriptions. If all will strive to be of use to the paper as well as using it—, we shall not be found guilty of 'biting the hand that feeds us'." If every sub-

scriber would just send one new name, when they renew their sub., our problem would be solved, but since we cannot look for all to do that, others who are able should try to go beyond that by sending as many as possible. All of the preachers who use the paper, it seems, could afford to put forth a little effort to solicit subscriptions. We are counting on you.

An Explanation—Please, Note—A few months ago we published some matter in the OPA against the use of television by Christians in their homes. In the January issue, we published some matter by a writer who sees otherwise, classifying television and some other controverted things as matters of opinion, or personal matters, and not matters of law. We are sure many agree with that position, and we are, also, sure that many disagree, and we trust all are sincere in their convictions. In this issue we publish more against these things. In the past, I have been criticised for withholding articles on certain subjects, and I have been criticised for publishing articles; so regardless of what I do, I have learned to expect criticism, but one thing I am striving to do, and that is, to ever be fair to all of my brethren. Hence, I am willing to give our readers both sides of these questions, so long as the writers will leave personal feelings, personalities, and name calling out of their articles. So, if you write, pro or con, please remember that as Abraham said, "We be brethren" and "Let there be no strife between me and thee and my herdsmen and thy herdsmen." Write on subjects, not men, discuss subjects, rather than personalities. Leave slurs and names out, and you will save me the trouble of cutting our personal references that do not manifest the spirit of Christ. Yes, I may have something to say about these matters at a later date, if I think it necessary.

—Homer L. King.

OUR HELPERS IN JANUARY

In each issue of the paper, we try to give credit to all who have sent us one or more subscriptions for the month ending on the 20th of each month. We are very grateful to all who take an interest in the advancement of this paper by soliciting subscriptions. We need more workers who will take a personal interest in circulating the OPA. Note the following names and subs.:

Ervin Waters—15; Homer A. Gay—10; Homer L. King—5; Frank Cobbs—4; Thomas Murphy—3; E. H. Miller—3; Mrs. E. T. Cobb—3; Clarence Claypool—2; D. B. McCord—2; Mrs. L. N. Byford—2; Wm. K. Nichols—2; Bill Van Stavern—2; Maurine Peek—2; Dora Barker—2; Mrs. Cuba Rummer—2; Gayland Osburn—2; Ferd Robertson—2; Wm. R. Heimer—2; Carl Willis—2; Wayne McKamie—1; Billy Orten—1; F. A. Maxwell—1; Verlin Elliott—1; L. I. Gibbs—1; Jim Padgett—1; Mrs. B. B. Statzer—1; T. F. Stewart—1; Mrs. Helen Wilson—1; A. B. Caudle—1; Mrs. Glen Jamison—1; Mrs. E. T. Turbeville—1; Orville Smith—1; Don Bumgardner—1; Ralph Kitson—1; Geo. J. P. Masser—1; B. F. Leonard—1; Elwin Cutter—1; Mrs. W. F. Cogburn—1; Hugh Bentch—1; Ethel Walker—1; Don Krider—1; Mrs. V. A. Dunlap—1; W. W. White—1; John

Bednar, Sr.—1; Tommy Shaw—1; E. W. Pauley—1; Ronny Wade—1; Mrs. Leslie Cato—1; A. H. Pinegar—1; C. H. Lee—1; J. D. Corson—1; Mrs. R. O. Burns—1; Ray Roe—1; Total—101.

THAT CATHOLIC DEBATE

Last spring Eldred Stevens, a church of Christ preacher, debated Beevers, a Catholic priest, at Stillwater, Oklahoma. This was the first such debate, as far as I know, since 1836 when A. Campbell debated Bishop Purcell. This debate has been printed. The first edition was sold out within six weeks after it came off the press. Another edition is now out. Catholicism is becoming more militant in this nation. It will intrude itself upon our attention more and more. We should be prepared to combat it. You may obtain this debate from me for \$2.50 per copy.

—J. Ervin Waters, Rt. 1, Lawrenceburg, Tenn.

FOR CONSCIENTIOUS OBJECTORS

I have not written recently about these problems because I did not desire to repeat things I had already written. I am still in this work constantly. I receive phone calls, telegrams and letters regularly about problems. Please feel free to call on me for help or advice when it is needed. My mission is to serve. I have appeared in court twice since arriving in Calif. with conscientious objectors. It is probable that I will have to accompany others while out here. This work is usually done while I am in meetings and I sometimes preach hundreds of miles away the night following a court appearance during the day. I am keeping abreast of developments generally in this line of work. May God bless all of our boys. Please keep on your toes and take advantage of your every procedural and legal right.

—J. Ervin Waters,

Route one, Lawrenceburg, Tenn.

ANOTHER PREACHER COMES OVER

Brother Dana Halstead, of 309 East 69th St., Shreveport, La., under date of December 26, 1952, sends me the following good news:

"Dear Brother King:—Just a few lines again to let you know that I have changed my stand on the cups question. I am now working with the Velva Street Church of Christ, Shreveport. Thanks to the work of Brethren Robertson and Fred Kirbo. These men of God's word proved to me beyond a shadow of doubt that more than one cup is contrary to the teaching of God's word. I believe this so strong that I shall be glad to defend my contention on this matter very shortly. I will be glad to defend my stand on the class question right now and ask no quarters.

I just could not quite make the grade on the classes and instrumental music questions as long as I held to a plurality of cups. I plan on devoting full time to the work as soon as I get a car for transportation. I am now in the shoe business, but will give this up for the cause of Christ. I pray that you will be able to do good in the city of Huntington, and I am looking forward to the time that I will be able to be passing through where you are, so I may talk with you. Give my regards to all the faithful in Huntington.

May the Lord bless all who are earnestly contending for the faith."—Danna Halstead.

Note:—We are, indeed, thankful to God for the good news above, and here is my hand, Bro. Dana. We welcome you into our ranks as an advocate of the Apostolic practice in the church. We are very thankful that you saw the light and were conscientious enough to accept it. May the Lord bless your labor of love for Him, and may He crown with success your efforts to teach His word to others in darkness, I pray.

—Homer L. King

OUR DEPARTED

Blevins.—Mrs. Thelma Blevins was born June 2, 1926, and departed this life Dec. 9, 1952. She is survived by her husband, Earle, and three children, Larry Earle, Patricia Gene, and Chester Dale, of Pontiac, Mich.; her parents, Mr. and Mrs. Oscar Eubanks, Fisk, Mo.; five sisters, Mrs. Mildred Turner, Fisk, Mo.; Mrs. Clayton Davis and Mrs. Leonard Reed, Pontiac, Mich.; Mrs. Robert Sivert, Bernie, Mo.; Mrs. James Harmon, Nimmons, Ark.; six brothers, James, and Raymond, Pontiac, Mich.; Amos, Del Paso, Calif.; Oscar, Donnie, and Kenneth, Fisk, Mo.; and many other relatives and friends, left to mourn her passing. Thelma was baptized into Christ, Nov. 30, 1952, and upon arising from the watery grave, because of great gladness, she exclaimed, "Thank you, God." Bro. Carl Willis and others worshiped with her in her hospital room on Lord's day before her death. The writer conducted a short funeral service at Pontiac, after which, her body was returned to Bernie, Mo., for other funeral arrangements.

—John E. Spradley, Jr.

NEW LOCATION

We wish to inform the brotherhood, we have moved in to our new building and are known as the Hill Top Church of Christ, meeting each Lord's day at 10:00 A. M. for worship. We are listed in the church directory as the Walnut Hill congregation meeting at 9:00 A. M., so you having directories, please make this change. If you are passing this way, just inquire for the Hill Top church, or Thomas Murphy. You are invited to stop and worship with us.

—Thomas Murphy, Rte. 5, Liberty, Ky.

THE NEW YEAR MEETING

Our meeting at Healdton, was a glorious success, having been well advertised. Bro. Lynwood Smith discharged his duty well both in preaching and personal work. We could not have asked for better cooperation from the home congregation, surrounding congregations, and the young folks who visited the meeting. Four were baptized and five confessed faults. The all day meeting Jan. 4, was the high light of the meeting, with a full house for all three services. There were thirteen speakers in the afternoon, representing several states, and several song leaders. Many mentioned that it was as good as any such meeting they had ever attended. The evening service climaxed the meeting with thirteen boys giving inspira-

tional talks, and several others leading songs and otherwise taking part in the service.

To all who had a part in making the meeting a grand success, we say again, "Thank you and God bless you."

—Tom E. Smith.

URGENT NEED

Brethren, the church at Columbus, Ga., has bought a nice lot and paid for same. With a little over \$300 on hand, they are starting to build. They plan to do all the work they can, but will have to hire some help. Some of these members are young in the faith, having been baptized the past year, but they are workers, and giving what they can to get a meeting house built. My home congregation has helped much in this work, and if others could see the need there, I believe they, too, would help. Every dollar counts, so if you can only send \$1.00, do so! Send what you can to The 50th St. Church of Christ, % J. P. Burson, M. R. 3, Reese Rd., Columbus, Ga. If every Christian who reads this were to send \$1.00, I believe they could build and pay as they go.

—E. H. Miller.

BONDS OF MATRIMONY

Wade-Arnett—In the evening of Dec. 31, 1952, Lloyd Leon Wade and Mary Ann Arnett exchanged wedding vows in the Arnett home, Waterford, Calif. Lloyd is the older son of Arthur and Lois Wade; Mary is the daughter of Roy and Gertrude Arnett. I wish for this fine couple, whom I consider two of my very best friends, a long, happy life and may their home be blessed. The writer was their officiant.

—D. B. McCord.

Robertson-Thomas.—On Jan. 5, 1952, at 6:00 P. M., Bro. Larry Robertson and Sister Wanda Thomas were united in marriage in the home of Sister Thomas at Sentinel, Okla. Larry is one of our finest and best loved young preachers, and Wanda is also very well known. We wish for this fine couple the best that this life has to offer. The writer officiated.

—M. Lynwood Smith.

HOW DIVISIVE CAN WE BECOME, BRETHREN?

By E. H. Miller

Under this heading, I think Bro. Waters gave us a mighty good article in the January O. P. A., and to it I would like to add a few thoughts. All these things mentioned I agree are personal or individual matters, and to these can be added many more, and as Bro. Waters pointed out, "Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him" (Rom. 14:3).

It is true we should not let what the other brother or sister believes, or does, or has in their home, in regards to those things mentioned, divide the church. If we believe them to be sinful, we ourselves should reject them and teach others against them, but if unable to convince them of their sinfulness, don't bring division, discord, and strife into the church because of such, for these

things only affect the one involved, and does not affect others as the divisive things that are brought into the church instead of another brother's home. I believe as Bro. Waters pointed out, in Rom. 14:3, that I am not to "despise him that eateth not" nor "judge him that eateth." I wish all could and would obey that verse, and whether others do or not, I am, but I personally will have to go a little further for the sake of those who cannot see this as I do. Yes, I will have to go on to verse 13—"Let no man put a stumblingblock or an occasion to fall in his brother's way." Verse 15—"If thy brother be grieved with thy meat, now walkest thou not charitably." Or, as the R. S. V. says, "If your brother is being injured by what you eat, you are no longer walking in love." I pray this will never be the case with me; but let's read more, verse 19—"Let us therefore follow after the things which make for peace." Yea, since we are classing all these things with eating meat, Rom. 14:3, let us study them carefully from this angle, for remember Rom. 14:21—"It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is made weak." Now, with this point in mind we read 1 Cor. 8:11—"Through thy knowledge shall the weak brother perish, for whom Christ died?" 1 Cor. 9:22—"To the weak became I as weak, that I might gain the weak." 1 Cor. 8:13—"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." Why? Because "It is evil for that man who eateth with offence" (Rom. 14:20). Brethren, a thing may be alright within itself, yet if it will offend others and bring discord in the church remember this verse shows "it is evil for that man who" does it, and we read in Rom. 15:1—"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves," and in 1 Cor. 8:8—"For neither, if we eat, are we the better; neither, if we eat not, are we the worse." Hence, since either way is within itself alright, if one way will cause enmity in the brotherhood let us do as David said in Ps. 34:14—"Seek peace, and pursue it." Yes, remember Paul also said in 1 Cor. 8:9—"Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak." For, "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ (1 Cor. 8:12). For Christ said, "As ye have done it unto one of the least of these my brethren, ye have done it unto me. As ye did it not to one of the least of these, ye did it not to me" (Mt. 25:40 and 45). And so, as Paul said in Rom. 15:2-3—"Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself." Therefore as we read in Heb. 12:14-15—"Follow peace with all men—lest any root of bitterness springing up trouble you, and thereby many be defiled."

HOW WORLDLY CAN WE BECOME?

"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 (1 John 2:15). Worldliness is as deadly to the soul as strychnine to the body. When we release the brakes of this

deadly foe, remember it has gravitation continually downward, which rushes its victims onward with an ever increasing momentum. It comes to us in garments of respectability, and he that is deceived is not wise.

This leads up to this question, "What can be classed as worldliness?" A thing does not necessarily have to be mentioned in the Bible to make it worldly. For instance, where does it say, "Thou shalt not attend the movies," or "Thou shalt not gamble"? If you expect to find these sins mentioned in these modern phrases, you will not find them. Yet, both sins are prominently embraced in God's word—first, "the lust of the eye," and second, "coveteousness." Both come under these headings. They are not a matter of opinion, nor personal liberty. The apostle Paul enumerated seventeen works of the flesh in Gal. 5, and then said, "and such like." What does he mean by "such like"? He means anything that resembles the seventeen sins he referred to, though not expressly mentioned. He does not have to mention them to make them wrong.

There are many things that we could class as worldliness, but there is one thing we know that is positively wrong, and that is the movies. Through the years, we have stood an almost solid phalanx against this menace of society. Brave and good soldiers of the cross have cried out against this enemy of righteousness. Articles classed as master pieces have shown the erroneousness of this monster piedpiper, and for such men, we thank God and take courage.

Dangers Ahead

But brethren, there are dangers ahead. Some have about, if not already, sheathed their sword and ordered a "cease fire" against this terrible evil. Brethren, who once vigorously fought the movies with word and pen, are becoming very tolerant toward them, even refusing to give one single Scripture against them when asked if they too were a matter of opinion. Many churches, who once opposed them, become bored and listless, when the preacher bears down on the moviegoers. May I ask what has caused brethren, so recently, to become movie minded, what has vitiated their taste, beclouded their judgments, and weakened their moral perceptions, as to become friendly and kindly toward this enemy of all mankind? The answer is obvious—TELEVISION. How could we expect them to think otherwise, when they have channeled into their own homes the same vile pictures and vulgar scenes that can be seen at the drive-in. No wonder people inquire, "What is the difference?" Frankly, there is none. The same vulgar picture you see at the theatre, you can see in your own home. Those who accept television will not and cannot afford to censure the movies too severely, lest they be caught in their own trap. I wonder, how a preacher can uphold television and condemn the movies. What Scripture can he use? Personally, I think I would drive one hundred miles to hear that sermon. Television tears down our arguments against the movies, thus forcing us to cease fighting them and eventually accept them. Oh, Fatal Worldliness! Oh, Nauseous Lukewarmness! WHERE TO NEXT, BRETHREN?

But, once more, I thank God and praise His holy name for the army of fine preachers we have, who have lifted high the sword of the spirit to fight this ungodliness. Approximately 90% of them are opposed to such wickedness.

Remember, brother when you are erecting your antenna there is a host of brethren and preachers, who will be grieved at the sight of it though you may be proud of it. You will hurt your influence greatly in the brotherhood and disregard the consciences of others. So, what shall we do?

Here's The Answer

"If thy brother be grieved with thy meat, now walkest thou not charitably (Rom. 14:15). If his feelings are hurt because you eat food that he thinks is sinful to eat, it would be charitable for you to abstain from it for his sake. "Destroy him not with thy meat for whom Christ died." Our uncharitableness may result in his destruction. If Christ our Lord could suffer such agony for my brother, and hang on the cross, and writhe in untold misery, even without a drink to cool His burning lips, with blood flowing from the nail wounds and lacerated thorn-pierced brow; if Christ could thus die for my brother, surely, I can give up meat or even any earthly thing for him. If not, then Paul's blistering rebuke is applicable to me, "Now walkest thou not charitably."

But, some may say these Scriptures have reference to eating meat offered to idols. Absolutely, but on down in the chapter, Paul makes a sweeping generalization. "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21). If eating any kind of meat, or drinking wine, is in the way of your brother's peace and security, it is better to abstain from both, rather than offend a brother. Wine drinking certainly applies to our day. "Nor anything" in the same verse is a maxim that applies to all things, not just meat and wine, but anything that grieves a brother. If Paul had been filled with the spirit of some of my brethren, he would have said, "If eating meat causes my brother to offend I will eat it regardless of his conscience; this is my personal liberty; just a matter of opinion." But such is not the spirit of him who said, "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ" (1 Cor. 8:12). Brethren, do you realize what you are doing? This sin is of such magnitude as to deserve recognition by all. It is a terrible offence and merits the condemnation of all who thus trifle with God's law.

But, some may say, "you are binding a yoke upon our necks, and depriving us of our personal liberties." Suppose it is a liberty to go to the ball games and squall like savages, to attend the movies, and watch wrestling matches on TV and smoke like a tar-kiln. Here is the warning, "But take heed lest by any means this liberty of yours becomes a stumbling block to them that are weak (1 Cor. 8:9).

Here is Paul's conclusion: "Let us therefore follow after the things which make for peace" (Rom. 14:19). Charitably give up what grieves a brother. "Let every one of us please his neighbor for his good unto edification. For even Christ

pleased not himself; but as it is written, the reproaches of them that reproached thee fell on me."

—Fred Kirbo, Box 393,
Wilson, Okla.

A GOOD LETTER FROM AN OLD SOLDIER

Brother Oscar Johnson, of Joplin, Mo., passed eighty, and with more than half a century of preaching behind him, writes:

"Dear Bro. Gay: I have just read your Timely Suggestions in the OPA, and think it very good. We sure do need a question column in the OPA.

We also badly need some teaching on what we haven't got; namely, Elders.

It is a part of the gospel that the preachers have failed to preach, and have taken over a duty that belongs only to the elders. The preachers business is to preach the word (2 Tim. 4:2). I read in Acts 6:1-7, where they looked out from among themselves, seven men to look after the welfare of the church. Should we not have such men today? Also, in the fifteenth chapter of Acts we find the Apostles and elders coming together to consider the matter of circumcision. There were elders in the church in Jerusalem even while the Apostles were there. Surely we must have them now to be the church the Saviour bought.

In Acts 20, Paul called the elders of the church at Ephesus, and they were told to "feed the church." Does not the church need elders now to feed and look after it?

In 1 Tim. 3, Paul has elders and deacons, and 1 Pet. 5, he tells the elders to "feed the flock, taking the oversight." Pray tell me how this can be done when we have no elders, and who is going to be responsible in the day of judgment?

In Titus 1:5, Titus is told to "set in order the things that are wanting, and to ordain elders."

Now, with all of this before us does it look like the preacher is to look after the church? Or, are the elders and the deacons to do this?

Can we claim to be the true church and not do these things that we are so clearly commanded to do, and then accuse others of doing more than God has commanded?

Submitted in love for the Church our Lord died for."

I here give Bro. Johnson's letter in full, for I truly believe there is TRUTH in it. And I believe it is high time that we preachers were beginning to "preach the word," and teach the church that it is their duty to run the church. Of course, I believe that a preacher can be an elder of a congregation provided he has the proper qualifications, and it is likely that there is where we may have to go mainly to get men for the eldership. I once wrote along this line suggesting that some of the older preachers, who could qualify, be appointed as elders of congregations, and let them labor for the church in word and doctrine. I believe it would be a step in the right direction. As long as the preachers, as such, try to run the churches, the preacher will be in hot water, or worse—jumping from the frying pan into the fire, and the churches will be "loose-herded" to their ruin. Think it over.

—Homer A. Gay.

THE LORD'S SUPPER—

(Continued from first page)

are the commandments of the Lord." There is a command for one cup. Where is the command for a plurality?

I have shown that the Lord Jesus took but one cup (example), and He told us what the cup was. I have also shown by command that we are to use one cup, so why use more? The answer is simple. "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself" (Jno. 7:17).

Now, those who use strong wine would object if someone suggested "leavened bread" on the Lord's table, but the drink element is another story. If we can use one why not both? We are shown to use the "fruit of the vine." It looks as if wine (fermented) would be a by product of the fruit of the vine, to me. Here is a good example, is butter a by product of milk from the cow? Is wine the fruit of the vine or a by product of the vine?

As for those who do not care one way or the other, I refer you to Rev. 3:16, "So then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth." May we ask, seek, and walk in the old paths. This is the prayer of your servant in Christ Jesus. May the Lord bless all the faithful.

—Dana Halstead, 309 East 69,
Shreveport, La.

TIMELY SUGGESTIONS—

(Continued from page three)

that at the most, only a few of his close friends and brethren were watching and hearing him. Maybe then, if he is on at the same time their special program is on, they gently "turn the button." I have always felt almost like that about my radio preaching.

We might rent the largest theatre in town — for several hundred dollars per night, but that would be no assurance that we could fill it up with people to hear the gospel, as they do to see the show.

Suggestion: If those who would be willing to contribute to such a national effort, would send their contribution (including the price of a T. V. set) to Brother Paul Nichols in Africa, and to our dozens of other faithful boys and men who are willing and ready to "go into all the world, and preach the gospel to every creature," we could save many, many from among "multiplied millions, and know of a surety that we were doing what the Lord said for us to do.

Final suggestion: See that ye love one another with a pure heart fervently (1 Pet. 1:22).

—Homer A. Gay.

MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or non-combatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

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

—Amos Junior Phillips, Rte. 1, Box 526, Hood River, Ore.

—Carroll David Phillips, Rte. 1, Box 526, Hood River, Ore.

—Donald Keith Snow, R. R. 5, Bloomington, Ind.

THE CHURCH DIRECTORY

Church meeting in "Y" building in Orange, Calif., moves to 170 S. Bush St. Meeting time 10:30 A. M. and 7:00 P. M.

Frank Bailey, 17421 E. Collins, Orange, Calif., Phone 814-J.

Lee Pearce, 15282 S. Harper St., Santa Ana, Calif., Phone KI-3-6203.

Hill Top Church meeting three miles south of Liberty, Ky., known as Walnut Hill church moves 2 mi. south of Liberty, just off U. S. Highway 35. Meeting time 10:30 A. M. Thomas Murphy, Rte. 5, Liberty, Ky., Add Thompson, Rte. 5, Liberty, Ky.

Church in East London, Ky., meets in home of Bro. Cornett, Sunday at 10:00 A. M. Henry Sherman, Rte. 4, London, Ky.

Blue Springs Church, near Sand Springs, Ky., meets Sunday at 10:00 A. M. H. C. Cromer, Sand Springs, Ky.

Church in Jackson, Miss., Raymond Garden, discontinued. Leader moved.

Church at 2134 N. Columbia St., Tulsa, Okla., moved to 2523 N. Columbia Pl.

Meeting time 10:30 A. M., 7:30 P. M., Wed. 7:30 P. M.

Charles Young, 2411 N. Columbia Pl., Tulsa, Okla., Phone 9-9879

Orvil Hopkins, 1101 W. 21, Tulsa, Okla.

Church at Memphis, Tenn., moved from Bro. Pinegar's home to new building, 2755 Hindman Ferry Rd., 2¼ mi. north of Sears, Roebuck, ½ mi. north Wolf River Bridge. Time 10:45 A. M., 7:30 P. M.

A. H. Pinegar, 2773 W. Skyline Dr., Memphis. Phone 36-2174.

G. F. Dixon, 1892 Shadow Lawn St., Memphis.

Church near Jacksboro, Tex., moved to Northside, 203 Jasper St., in Jacksboro.

Time 10:45 A. M., 7:00 P. M., Wed. 7:00 P. M. A. W. Fenter, Box 151, Jacksboro, Elbert McAnear, Rte. A, Jacksboro.

Church at Brashears, Tex., moved from home of Bro. E. O. Harrison, to new building on Highway 67, Brashears.

E. O. Harrison, Box 88, Brashears, Tex.

Church at So. 4th St., Waco, Tex., moved to 1609 S. 18th St. Time 10:30 A. M. 7:00 P. M., Wed. 7:00 P. M.

Cyrus S. Holt, 715 Turner St., Waco., Phone 3-2207.

L. N. Byford, 410 Clay, Waco, Phone 2-9396.

J. B. Lane, 1509 Flint St., Waco, Phone 4-2127.

F. M. Holt, Old Marlin Rd., Waco, Phone 2-9040.

Church, Sabine, W. Va., 10 mi. northeast of Pineville on Glen Daniel Rd., home of Jesse Owens. Time 10:30 A. M.

Jesse Owens, Sabine, W. Va., Boyd Walker, Pineville, W. Va.

We now have 235 known congregations in the U. S. as follows:

Ala.—6; Ariz.—1; Ark.—12; Calif.—37; Colo.—2; Fla.—2; Ga.—4; Ill.—4; Ind.—5; Iowa—3; Kan.—2; Ky.—7; La.—9; Mich.—2; Miss.—5; Mo.—25; N.M.—3; Okla.—30; Ore.—1; Pa.—8; S. C.—1; Tenn.—6; Tex.—47; Va.—1; Wash.—2; W. Va.—10.

No doubt there are more, so please let us hear of them. It is reported we have some in N. C., but we have no information about them.

Church directories for sale, 25c each.

—Ray Asplin, 3617 NW 15th St.,

Oklahoma City, Okla.

TOMMY AND HIS MOTHER

We are out of the above tract, but if there is enough demand for it, we might have a new edition printed. Please, let me know if you are interested in buying some of them, and how many.

—C. W. VanStavern, Box 9, Lebanon, Mo.

Keeping one's mouth shut keeps a lot of ignorance from leaking out.

DONATIONS FOR WORK IN WASHINGTON AND OREGON

Dec. 12.—Jan. 8, I received the following donations: Kennewick, Wash., church—\$102.58., Stockton, Calif., church—\$100.00. We are thankful.

THE MOVIES

There is a worldly idol, affecting young and old,
They bow to it nightly, Give it their silver and gold.

The movie is an idol, Some people choose instead
Of going to the Lord's house, Where God's Holy Word is read.

The movies get their money, The poor, their help deny,
At church, put in a nickel, When the basket passes by.

And so, the church may weaken, What do they care for that?

Their money must feed the movies, That they may grow fat.

Don't go to the movies, Just go to church, Says He.
Don't love the world, says Christ, Just save your love for me.

If I am sick in prison, Or hungry, feed me,
Then you will be a servant, To all humanity.

You'll never be at the movies, You'll be working for the Lord,
Your voice and feet so busy, Proclaiming His great Word.

—Mrs. F. D. Nichols.

Sympathy is two hearts tugging at the same load.

To aim right doesn't mean a thing unless you know when to pull the trigger.



John Bednar, Sr., Star Rte., Mereta, Tex., Jan. 14.—The church at Eola, though few in number, are getting along fine. Pray that we may have health to carry on.

E. R. Brown, Rte. 1, Stilwell, Okla., Dec. 16.—Dec. 14, Bro. Dorman Bryant, and Wayne Fussell preached for us and we enjoyed having them. Bro. Roden preaches every third week-end of the month for us. We are glad to have him.

E. O. Harrison, Box 88, Brashear, Tex., Jan. 4.—We now have about 20 members and meet in the old building which we have remodeled. We have new seats. If any faithful brethren are passing this way, stop and meet with us.

Orville Smith, 4208 Wall, Joplin, Mo., Jan. 9.—The past 4 months, I have preached in Kan., Mo., Ark., Tex., and Okla., with much of my time spent at Tulsa and Council Hill, Okla. I have just closed a meeting at Fieldstone.

Ferd Roberson, RD. 7, Butler, Pa., Jan. 12.—We are getting along fine, and are enjoying good sermons from Brethren Bob Cobb, Albert Brewer, J. H., and Ferd Roberson.

Ted Warwick, 811 Northwood Ave., Compton, Calif., Jan. 16.—I have preached at National City, Corcoran, and Woodlake, the past month. I am now working with the church in National City, doing personal work and preaching.

G. A. Canfield, Star Rte., Marion, La., Jan. 8.—As we approach the new year, let us strive to work harder, for if we lead one soul to Christ, we have saved more than the whole world is worth (Mk. 8:36-37). I plan to return to Austin, Tex., for more work. I believe there are honest hearts among my race there.

Gayland L. Osburn, 3032 Carmel St., Los Angeles 65, Calif., Jan. 9.—Dec. 17, 24, and 31, assisted in the teaching at Yakima, Wash. Assisted in teaching at Kennewick, Wash., Dec. 14, 18, 21, 25, 28, and Jan. 1. Also, preached there Dec. 14, 21, and 28, and since Jan. 4, have been in series of meetings there.

J. F. Cobbs, Box 25, Spring Hill, W. Va., Jan. 13.—Wife and I have both been sick but are feeling better and may go to Florida soon. We have good attendance at our church services. Bro. Robertson will be here in the spring and we hope to be in our new meeting house by then. Here are 4 subs.

A. B. Caudle, 6733, Hickory, Fair Oaks, Calif., Jan. 3.—We have received \$50.00 from Siskiyou congregation; \$25.00 from Chula Vista, Calif.; \$300.00 from Galt; and \$100.00 from Lodi. We have received \$1042.00 in contributions from other congregations, and are very thankful for all help. We hope others will see fit to help us in the future.

Ralph Kitson, Mozier, Ill., Dec. 17.—Nov. 15-30, Bro. J. D. Corson held us a good meeting, with 2 additions. The last two nights the house was full. Brethren James Howard and family, of Dora, Mo., and Bro. Beavers, of St. Louis, have been meeting with us and are a great help. Bro. Jack Ivey will be with us in a meeting March 16-30. We invite preaching brethren to stop by and visit with us.

Dallas Burdette, 933 Madison, Montgomery, Ala., Dec. 16.—I baptized two last month. We are sorry to report the death of Bro. Robert Ausban, the sectarian preacher, I converted to the truth. He had preached the gospel since his conversion. We hope to have our building completed in Feb., after which, Bro. Miller will hold a two weeks meeting for us. Brethren, stop and visit with us.

E. H. Miller, 1003 Truitt, La Grange, Ga., Jan. 13.—Jan. 4, I was with the congregation at Colquitt, Ga., with visitors from Fla. and Ala. They look forward to a good meeting this summer with Bro. Kirbo. Bro. Jimmy Shaw was with us at the home congregation for two services this week, bringing us two good lessons. I enjoyed the Jan. OPA, and rejoice to see the good work being done.

Wm. R. Heimer, Sr., Palmyra, Mo., Jan. 14.—I spent a month with some of the loyal congregations in Pa. and W. Va. I visited Lovejoy, East Ridge, and Clearfield, Pa., and Spring Hill, and Mallory Chapel, W. Va. The hospitality was wonderful and I plan to be with them again this fall. Recently, I was at Mozier Hollow near Hamburg, Ill. May we never be ashamed to uphold the Truth.

Jimmy Shaw, RD. 1, Commodore, Pa., Jan. 14.—After attending part of the meeting at the young but thriving congregation at Tulsa, I accompanied my brother, Tommy, to Green Forest, Ark., where he conducted a singing school. I enjoyed preaching for these brethren, Jan. 4, and Jan. 11. I was privileged to speak at LaGrange, Ga. I appreciated the hospitality of these brethren.

Wayne DeGough, 470 Palomino Dr., Bakersfield, Calif., Jan. 16.—I have preached at the following places: Mt. Home, Clio, Cross Hollows, Mo., Wilson, Graham, and Healdton, Okla., Compton, Montebello, and Arvin, Calif. At present, Bro. Ted Warwick and I are finishing a meeting started by Bro. Ervin

Waters at Porterville. I plan to be in Calif., three months or longer. Any congregation needing my services, please let me know.

V. C. Elliott, 3311 Pioneer Dr., Bakersfield, Calif., Dec. 27.—The church here is growing in number, with a new family from the digressive brethren occasionally, for which we are thankful. Generally, we have about 50 present on Lord's day morning. We invite all to meet with us in the Magunden Farm Bureau Hall, on Weedpatch Hiway, one-fourth miles off 466 Hiway, about 6 miles east of Bakersfield. I still preach somewhere almost every Lord's day. Pray for me and mine.

Wayne Fussell, Box 941, Wilson, Okla., Jan. 15.—I have preached at Dallas, Tex., Foreman, Ark., and Healdton, Okla., where I attended a splendid New Year meeting. Bro. Lynwood Smith did some excellent preaching and the singing was the best I ever heard. I also heard Bro. Dorman Bryant, who is making a splendid preacher. I attended the meeting at Wichita Falls conducted by Brethren Johnny Elmore and Larry Robertson, and heard some good preaching. I request your prayers.

Ray Roe, 112 E. Main St., Stroud, Okla., Jan. 15.—We still keep house for the Lord, though hindered by much sickness. My wife is sick and may have to undergo surgery for a gall stone. We ask the prayers of the faithful, in her behalf. Bro. J. B. Lasater preaches for us the first Lord's day and Bro. Leonard Copeland, the second Lord's day of each month. We appreciate their help and if others see fit to come worship with us, we shall be glad to have them.

Tommy Shaw, Commodore, Pa., Jan. 15.—Dec. 14-23, I worked with Bro. Billy Orten in a meeting at Tulsa, resulting in 2 baptisms and 3 confessions of faults. This congregation has made considerable progress in this, their first year. Dec. 24, I began a singing school at Hale Community Church of Christ, in Ark. I enjoyed having Bro. Miles King, and my brother, Jimmie, with me in the school. Jan. 4, I preached at Ben Davis, Mo., and Jan. 11, at Lawrenceburg, Tenn.

H. L. Wallace, Rte. 2, Cassville, Mo., Jan. 12.—Bro. Larry Robertson held a good meeting for us at Cross Hollows, baptizing three. We were glad to have Bro. Wayne Degough during the meeting and he gave us 2 good sermons. May God bless these young brethren. I commend Bro. Miller for his offer to hold meetings in places unable to support a meeting. I wish each of the preaching brethren could hold one such meeting a year.

Clovis T. Cook, Lebanon, Mo., Jan. 7.—I have been preaching weekends here in the State since the first of Dec. I recently baptized a fine young man at Mt. Home, near Crane, Mo. I am to teach a singing school at Ft. Worth, Tex., Jan. 18-Feb. 3). We are to move to Wichita Falls, Tex., around the middle of May immediately after our son Travis graduates from High School. We anticipate a very pleasant year with the good brethren there in the work of our Lord. I am to be at Ada, Okla., in April.

John Reynolds, Rte. 1, Box 313, Ceres, Calif., Dec. 30.—I enjoyed working with the brethren at Porterville; they are at peace with one another, and I consider them among the best. They are sending me to the coast to do mission work. My home congregation kept me busy 6 months of this year and have engaged me for 1953. The Ceres church has gone forward the last 2 years. We have 6 young men able to go preach for other congregations. Bro. McCord did a good work here; his preaching was good, and he lived a life above reproach. He is always welcome in Ceres.

Curtis Smith, Box 7, Springtown, Tex., Jan. 15.—During Dec., I preached at the Capitol Hill congregation in Okla. City, Graham, and Healdton, Okla., Marion, and Conway, La., Strong, Ark., Woodson, and Ft. Worth, Texas. Jan. 4, I preached at Graham, Okla., and am to return for a meeting in July. I enjoyed the New Year meeting at Healdton, and wish to express my appreciation for their help during one of my "black-out" spells. Jan. 7, I preached for the 7th St. congregation in Okla. City; Jan. 8, at Washington; Jan. 9, 10, 11, at Tulsa; and the night of the 11th at Capitol Hill, Okla. City.

D. B. McCord, 552 N. Wabash, Glendora, Calif., Jan. 13.—Dec. 21, I was at Ceres, immersing one. Dec. 26, I was at Sis-

kiyou St., L. A. and enjoyed it. Dec. 28, I preached at Covina in the morning and at Orange in the evening; I attended a singing at Compton that afternoon. All of this was enjoyable. Jan. 3-4, I was at Woodlake for 3 sermons; how enjoyable to be with this fine, hospitable, peaceful group again! I was asked to return in May. Jan. 7, we began with the National City congregation; this, too, is a very peaceful and growing church, so it is a pleasure to be associated here. We close here the 18th. Please pray for me and mine.

Lewis Cogburn, Rte. 2, Box 86, Waco, Tex., Jan. 9.—The new congregation at 9th and Clay is doing fine with an attendance of 40 to 45 Lord's day morning. We are glad to have Bro. Edward Garner and family of Belton meet with us now. He is an able teacher. Feb. 13-22, Brethren Fred Kirbo and Barney Welch will hold a meeting for us, and there will be basket lunch and singing in the afternoon the last Lord's day. The following brethren have recently preached for us: Ben Frentrup, I. C. Hayes, Ronny Wade, J. T. Brosch, Earl Hayes, and Barney Welch. We want to thank the White Hall congregation and others who helped us financially in getting the new place of worship. We ask the prayers of the faithful.

Fred Kirbo, Wilson, Okla., Jan. 7.—Dec. 14, I closed a meeting at Washington, Okla., with 6 baptisms and 5 confessions of faults. Dec. 21, I preached at Shreveport, La., with 3 confessions of faults, among whom was Bro. Dana Halstead a cups and S. S. preacher who has taken his stand with us for the Truth. He came forward after much study on the cup and one loaf, and is to be commended for his honesty and courage. He is a brilliant young man, splendidly fitted with personality, education, and a knowledge of God's word. Bro. H. E. Robertson was instrumental in teaching Bro. Halstead the truth. Power to you, Bro. Halstead, may your-tribe increase and may God bless you.

Paul O. Nichols, Wendewende Mission, N. A. Mkanda, Mlanje P. O., Nyasaland, B. C., Africa, Dec. 30.—Dec. 7, we were at Dzenje, with 4 baptisms and 1 confession of faults. Bro. Stony Chakhambe did the baptizing. After the worship service a man and his wife, who were members of the Church of Scotland, wanted to obey the gospel. On this trip, we passed through lion and leopard country. The next Lord's day we visited the congregation at Namiwawa, where they have some of the best singing of any congregation we have visited, so far. Dec. 21, we were with the church at Manyumba, and Dec. 28, we worshipped with the congregation at Liwondi. The scriptural worship has been established in this country, and the work of the Lord continues to progress little by little. Pray for our efforts.

Jack Ivey, Sentinel, Okla., Jan. 15.—December 28, I preached at Sentinel, our home congregation, to a wonderful group of brethren. Dec. 31, we were at Lubbock and preached once. There are some fine brethren there with much zeal. Jan. 1, we returned to Roswell for about a month and a half of work. We have obtained a suitable building in a fair location in which to meet, and we plan to begin a meeting as soon as the building is ready. By the time you read this we will have, Lord willing, held the meeting. The congregation will be under the leadership of Brethren Vernon Fenter and C. A. Gill. We plan to be here until about Feb. 15. On March 15, I am to begin a meeting for the brethren in Mozier, Ill. I anxiously await that time. Don't forget to help us by writing if you know of members in or near Corpus Christi, Tex. We plan to begin work there about April 5, for about 4 weeks. Write to Bro. Douglas Fowler, Sabinal, Tex. or to me. Let us count the many blessings the Lord has given to us.

J. Ervin Waters, Route one, Lawrenceburg, Tennessee, Jan. 13.—I have held meetings at Waterford and Sanger, Calif., and preached four nights at Corcoran, Calif. I am now at Porterville, Calif. We have had two baptisms and about eight restorations in these meetings. I enjoyed having Ted Warwick with me in some of this work. He is rapidly developing and getting into the field full time. The California brethren should take notice. I begin at Lodi, Calif., Jan. 16, and at Salinas, Calif., Jan. 30. I plan to be at Arvin, Calif., Feb. 5-15; and at Compton, Calif., Feb. 18-Mar. 1. My debate with F. I. Stanley at Midland, Tex., on the classes and women teachers is scheduled for Mar. 4-7. I am to conduct a meeting at Midland, Mar. 8-15. I plan to return to Calif. next winter, the Lord willing, and have several meetings al-

ready booked for them. Others desiring me should arrange soon.

C. Nelson Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Jan. 16.—The work here in South Carolina progresses. We have had an encouraging number of outsiders out to many of our services and this month baptized a young mother who had formerly been a Baptist. Our persistent visiting and calls have forced the sectarians and degenerates to start doing some visiting. It's strange, is it not, that the devil does much more when Christians are trying to do something. Visiting is as important a part of Christianity as keeping one's self unspotted from the world. If not, we could all be hermits and go to Heaven. "Pure religion and undefiled before God . . . is this, To visit the fatherless and, widows in their affliction, and keep . . . unspotted from the world." Jas. 1:27

Elwin Cutter, 1614 S. Cheyenne, Tulsa, Okla., Jan. 12.—Recently, Brethren Tommy Shaw and Billy Orten donated their service and held us a good meeting, baptizing 2 and 3 confessed faults. The following preachers attended one or more times: Leon Fancher, Lynwood Smith, Dorman Bryant, Miles Knig, Jimmy Shaw, James Orten, Orville Smith, Jerry Cutter, Jack Cutter, and Howard Walker. We had visitors from Council Hill, Stroud, Crescent, and Okla. City. Several families have moved here from various places and are a great help to us. The church at Council Hill gave us \$25.00 on our new building, and the McAlester brethren donated seats and a rostrum. We are thankful for all the help received. Since the meeting, Bro. Curtis Smith preached three fine sermons for us, and last Lord's day evening Bro. Gene Hopkins baptized a lady. Jan. 4, I was at Foreman, Ark., preaching twice. They are growing and are strong and faithful. Remember us in your prayers.

Carl Willis, 94 Calvert, Pontiac, Mich., Jan. 15.—We recently enjoyed having Bro. B. F. Leonard and wife of Huntington, visit us one weekend, and two were restored from the S. S. and cups. Bro. Spradley baptized one, and I baptized one and restored one recently. We are glad to have Bro. Wilson Thompson and family from W. Va., also others from that locality and Lawrenceburg, Tenn., move here. Bro. Thompson is a good teacher. My wife, son, and I, visited my home congregation in Lawrenceburg, Tenn., recently. It was good to be with the brethren, but sad to feel and know the trouble there. Brethren Orten, Weeks, and others were instrumental in maintaining unity for a number of years. There seems to have been too much faith in man. Brethren, that is a mistake. "Wherefore let him that thinketh he standeth, take heed lest he fall" (1 Cor. 10:12). We pray the brethren there will use knowledge and wisdom from God, that they will not be found as the laborers in Matt. 20:6 (idle). We must work together in love and be of the same mind for the same cause.

J. D. Corson, Mahaffey, Pa., Jan. 3.—Since last reporting I have been at the following places, preaching and doing personal work: at LeContes Mills, Dec. 21, preaching twice. In spite of difficulties, I found them striving harder than ever for the cause. Thanks to Bro. Thomas Stiner and others for keeping the candle-light burning and unremoved. From Dec. 7 to 19, I preached and did some personal work at Flemington, Pa. I am scheduled to preach at Charleston, W. Va., Jan. 4. As we begin the new year, let us not huddle up in a group and wait for a scattering, for there are many places that need a preacher to sow the seed and to start a congregation. This work can be done if it is backed by those who are able, but it takes more than a pat on the back by a well-wisher. We now have more preachers than at any time in my day, at least for the past 21 years. So, brother, if you do not want to go to Heaven, by yourself, you should try to get someone to go with you.

E. C. Severe, Wendewende Mission, N. A. Mkanda, Mlamje P. O., Nyasaland, B. C., Africa, Dec. 30.—Dec. 7, we visited the congregation at Dzenje. Before service we went to the river-side where Bro. Stony Chakhame baptized 4 converts. At the worship service Bro. Nichols preached brilliantly on doing the Lord's will. One sister confessed her wrongs. After the service, a man stated that he and his wife wanted to obey the gospel. Dec. 14, for worship we were at Namiwawa, near Zomba. Bro. Nichols taught on worshipping God in spirit and truth. He stressed the necessity of observing the scriptural worship. It made me happy to hear him. The crowd was encouraging, and the singing was lovely to hear. By the time

we got back to Wendewende we had traveled 150 miles. We have never been happier in our lives than with the Nicholoses. We will be totally sad when they must leave us. May we express our appreciation to the brethren who made it possible that this couple could come to our land. Your money is doing something very important and worthwhile. Just think of the many souls who are receiving the Truth, who were enslaved in cunning sin. We thank God for your help.

Homer L. King, 1839 Madison Ave., Huntington, W. Va., Jan. 20.—For the past month, I have been laboring with the faithful Madison Ave. Church of Christ here. I assist with the services on Wednesday and Saturday nights, and on Lord's days, I have been taking my place among the brethren in mutual edification in the morning worship, while at night, I have been preaching each week. In addition to the public work, I have been doing considerable personal work and visiting among the members. Brethren Leonard and Lewis have assisted me in this personal work. All have been very pleasant in our labor, and we could not ask for more hospitality and kind treatment on the part of the members of this church. Our love and appreciation of these good brethren continues to increase. We are keeping up the song practice one night each week since the singing school the first two weeks of our stay here, and the singing seems to be improving. I hope to visit other churches in this and other states in this part, in the near future. The church here seems to be at peace, which is a consolation to me and to all. I wish that I could say that for every church in the brotherhood. May we "seek peace and ensue (follow) it." May the Lord give us more "peacemakers" and no trouble-makers. Our very best wishes for all. Pray for me and mine. If you need to make an emergency call to me, you may reach me—Phone No. 22588.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Jan. 12.—The meeting closed at Lawrenceburg, Tenn., without additions, but we felt that good was accomplished in the congregation. We are slowly pounding away here in Frederick, Okla. We have contacted other members of like faith, if we can get them started to attending services regularly. I am to preach at Sentinel, Okla., the 18th. I am also to preach at Wichita Falls, DeLeon, and Healdton, and other places in Oklahoma this winter and spring. I have some ideal time for a meeting or two in the late spring and summer, that someone will want and may wait too long to ask about it. We are having a singing school at Frederick this week, and perhaps, next. I am missing my wife's help in the school, as she is in Pontiac, Michigan, getting acquainted with our new grand-daughter. I have recently sold several hundred of my books on The Teaching Question, and also the one on the Communion. If the congregations want a supply of them you should order soon. Let us all work while it is day, to try to save another soul. May the good Lord help all of us to love each other more, and work harder this year than ever before. Forget Self and preach the Saviour.

M. Lynwood Smith, Rte. 1, Box 151, Wesson, Miss., Jan. 13.—Dec. 21, I was with the church at Foreman, Ark., known as Oak Grove. We had an encouraging service and all seemed to be in good spirits. I visited the meeting at Tulsa, Okla., conducted by Brethren Tommy Shaw and Billy Orten. I heard Tommy preach a fine sermon and saw Billy baptize two. I preach once at Capitol Hill in Okla. City. Billy Orten and I attended 2 nights of the fine meeting at Wichita Falls, conducted by Brethren Johnny Elmore and Larry Robertson, and heard them preach splendid sermons. Dec. 28-Jan. 4, I was at Healdton, Okla., for the New Year meeting. This was one of the most enjoyable meetings, having been well advertised, and all helped to encourage the meeting. The young people attended well, and they walked all over town, inviting people. The girls and ladies also helped. Many visitors attended from various places. Here are some of the visiting preaching brethren: Larry Robertson, Johnny Elmore, Pinky Bryant, Wayne Degough, Wayne Fussell, Leon Fancher, Jack Cutter, Jerry Cutter, Ronny Wade, Curtis Smith, Bro. Carson, and last, but not least, Fred Kirbo was there on every hand, being a wonderful inspiration to the entire meeting. The folks of Healdton did a wonderful job keeping the people. I shall long remember this meeting. I am sure there were other preachers there, but I have not left anyone out intentionally. One would have to go far to find better singing. Four were baptized, and five confessed faults, for which we are thankful. A more detailed account of the meeting should be elsewhere in the paper. God bless all the brotherhood, and I ask your prayers.

OLD PATHS ADVOCATE

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

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

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

Vol XXV

LEBANON, MISSOURI, MARCH 1, 1953

No. 3

WHO IS A WISE MAN?

I do not suppose that there is a man in the Lord's employ today who does not wish he were a wise man. To be wise is something to be prized highly and sought after by every man. Solomon said, "Wisdom is the principal thing therefore get wisdom: and with all thy getting get understanding" (Prov. 4:7). He compares its value to silver and gold by saying, "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold" (Prov. 3:13-14). To desire to be wise, then, is a good thing and the church sorely needs wise men to guide and direct it in carrying out the Lord's commands. In past years we have grown in numerical strength, but sometimes it seems we have failed to gain wisdom. Listen to Solomon, "Wisdom is better than strength" (Ecc. 9:16), and "Wisdom strengtheneth the wise more than ten mighty men which are in the city" (Ecc. 7:19). Wisdom's need then is apparent. Along with our increase in numbers we need to increase in wisdom, and if we do not we are not strong at all.

But, who is a wise man? Investigation shows first of all that a man who thinks himself wise is not a wise man. Paul writes "Be not wise in your own conceits" (Rom. 12:16), and, "If any man think that he knoweth anything, he knoweth nothing yet as he ought to know" (1 Cor. 8:2). Solomon expresses this teaching in stronger terms, when he says "Seest thou a man wise in his own conceit? There is more hope of a fool than of him" (Prov. 26:12). So the man who thinks himself wise and sets out to let everyone know about it is worse than a fool. "Who among you is wise and learned? Let him show by his good conduct, with the modesty of wisdom, what his deeds are" (James 3:13).

More is given us as to who is not a wise man in James 3:14-15. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish." We cannot have strife and envying in our hearts or be the cause of strife and envying and be considered a wise man.

Who is a wise man? Here is the answer. James tells us how to know him when he says, in James 3:17-18, that the wisdom from above is

First—"Pure:" The wise man possesses a discernment and judgment that is chaste and innocent. In his every action, the opinions he forms, the advice he gives, and the course he pursues, truth and right are the motivating principals.

Second—"Peaceable:" The wise man is essentially

(Continued on page eight)

"FOLLOW AFTER THE THINGS WHICH MAKE FOR PEACE"

The words of our caption are words of entreaty by Paul to the Romans in chapter 14, verse 19. These words are as applicable to the church of the twentieth century as they were to the church of the first.

Peace is greatly desired by, I would say, the majority in the world about us. Men of the world generally realize the importance of a perpetuity of peace in the world's economy. Peace, in the Christian economy, that which we want to reason about and what Paul was talking about to the Roman's is necessary today if we would even approach the exhaustion of our resources utilized in the building up of the cause of Christ.

Peace is authoritatively defined as "a state of tranquility or quiet; a harmony in personal relations." Men of God, as they maneuvered the pen of inspiration, spoke about peace at length. Paul wrote, "For God is not the author of confusion, but of peace, as in all churches of the saints" (1 Cor. 14:33). We can rest assured that where there is unrest in Zion today, someone other than God is the author of it. Paul exhorted the Corinthians further to "—live in peace" (2 Cor. 13:11), and the Ephesians to "endeavor to keep the unity of the Spirit in the bond of peace" (Eph. 4:3), and the Colossians "let the peace of God rule in your hearts" (Col. 3:15), and the Thessalonians, "be at peace among yourselves" (1 Thess. 5:13), and Timothy "—follow—peace" (2 Tim. 2:22). Peter mentions peace in giving the recipe for "seeing good days" in this passage: "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil and do good, let him seek peace and ensue it." Peace, then, is divinely urged!

All of us should aspire to be peacemakers! Christ pronounced a blessing on the peacemaker in the sermon on the mount. Our King, the Apostle and High Priest of our Profession, is the Prince of Peace; we are subjects in the kingdom of peace. The religion that we espouse is a religion of peace. Peace, then, characterizes all and everything in covenant relationship with our God.

Today, where peace does not prevail in Zion, our differences are opinionated. So far as I know, we are in perfect harmony in things pertaining to the worship. Our differences mostly lie in matters of indifference, do they not? In Rome, over the difference of opinion concerning the eating of meats and the observance of days, peace could have easily been frustrated. Paul could have advised to deal severely with these who were as some would say today fanatically inclined,

and with a strong hand disrupt the unity of the Body of Christ. On the other hand, Paul urged them not to be a judge of another man's servant in such things, but to deal charitably with one another. If Romans 14 teaches anything, it teaches the art of our living together peacefully in spite of our differences. We know that the eating of meats was generally permissible in those days as in these. Some, today, in like situations would hasten to call the abstainers or the conscientious objectors radicals and would hastily castigate them with no remorse of conscience, thereby becoming intolerant of God's servants.

We, as preachers, more especially, should realize our role as peacemakers and be willing to "bend over backward" if necessary to maintain it. We must learn that every idea we may entertain as being eminently sound can not be forced upon brethren who many times have as much wisdom and foresight as we. Most of the unrest today would not prevail if every preacher had watched his step and walked as charitably as he should. From observation, I come to such a conclusion. I maintain that brethren, generally, will be peaceful until a preacher comes along not walking circumspectly; of course, I realize there may be exceptions to the statement, but we are speaking generally. So, we preachers have a great deal to do in determining whether or not Zion is at peace. It is a garland about his neck, when a preacher dwells at a place and is responsible for a promotion of peace in the church; however, it is a millstone about his neck, when he dwells at a place and is responsible, at least in part one iota, for a promotion of chaos. Many times the preacher's good is evil spoken of because of this, rooted, oftentimes, in his lack of wisdom and charitable attitude. Let us all, preachers and otherwise, do our best to maintain peace!

—D. B. McCord.

TIMELY SUGGESTIONS

Two or three witnesses: Jesus, when giving instructions on how to settle differences says, "That in the mouth of two or three witnesses every word may be established" (Matt. 18:16). But, this is a quotation from Deut. 17:6, where the Lord said "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death." This is also quoted by the Apostle Paul in 2 Cor. 13:1, and applied to straightening out some trouble in the Church at Corinth.

I think that I can see the wisdom of God in this expression, and if all would always keep this statement in mind, you know, it would stop the most of the gossip before it ever gets started. You can not multiply by one. Often folks have tried hard to get me to be "mad" at some one because they are. But, I have always thought that before I should accept anything bad that is told on any one, and more especially one of my brethren, for whom Christ died, that it must be established in the "mouth of two or three witnesses."

If before any one tells anything, they would first stop and ask themselves the question "can I prove it by two or three witnesses?" many things would never be told. I believe, too, that another thing that would help, if some one tells you something bad on some one if you would make a practice of saying, "Now, let us just go and prove that in the mouth of two or three witnesses;" this would do away with a lot of gossip. Suggestion: Try it.

Life is short; let us hasten to be kind.

Keep quiet and people will think you are smart.

A wife who belittles her husband never gets any place—because he does not.

A preacher should spend as much time in the preparation of the preacher as in preparation of the sermon (1 Tim. 4:16).

The beginning of the juvenile problem is the unspanked parent.

One can give without loving, but you can not love without giving (Jno. 3:16).

It is not hard to "make a mountain out of a molehill"—just keep on adding "dirt."

The work in Africa: Late this year, Paul and Welma Nichols will be coming home from Nyasaland. They have been very brave and sacrificing to go over there and do the work that they have done. I feel that much and everlasting good is being done by them. But, now the problem faces us: who will be next? Who is willing to go? And Who shall send them? This is something that cannot be done "in a corner," there must be some reasonable and Scriptural plan for this.

Here is my suggestion: Two couples should go, with the understanding that they stay for two years or longer. One congregation should sponsor this work, with the help of all the others. If you like this idea, or, if you have a better one, let us have it. But by all means we need to be talking and laying our plans, that we may be ready (II Cor. 8-9).

Final suggestion: "While men slept his enemy came and sowed tares among the wheat, and went his way" (Matt. 13:25).

—Homer A. Gay

THE AFRICAN WORK

It has been suggested that more details of the work here should be included in the OPA than that usually appearing in a report. Also, it is indicated by letters we receive, that brethren in the U. S. are interested in more details.

We left Ceredo, W. Va., for N. Y., Sept. 22. In N. Y., we boarded the Queen Mary two days later. In less than a week we had arrived in England where we spent four and a half days. During this time we were successful in securing passage on the SS Kenya Castle, which the travel agent in Los Angeles was not able to do.

We sailed Oct. 4, for Nyasaland. After being on the trip for more than seven weeks, and having travelled approximately 11,000 miles, we arrived at our destination. The last few miles we made by antiquated train. (Our coach was 39 years old). Bro. Severe met us at Limbe, and needless to say, we were certainly glad to reach Nyasaland. We were also happy to meet the man that was interested enough in the gospel to have someone bring the Truth to him and his people.

When we arrived, we found the church engrossed in error. So many things they had borrowed from their religious neighbors, not being able to separate right from wrong. Bro. Severe said that we found them three-fourths unscriptural. But many of the Africans have proven that they want what is right. They have been willing to cast aside their "broken cisterns," and serve the Lord in His own appointed way. The Lord's ways have taken the place of man's. The Lord has blessed our efforts, and we are thankful. The African preachers have assisted me. They would learn some Truth,

and then go forth and teach others. Now the scriptural worship is established in Nyasaland.

The Africans of this country are a very versatile people. They certainly know how to use the resources at their disposal. They can take earth, water, poles, and grass, and provide shelter for themselves and their families. They make hoes, with which to till the soil. They dig clay and make pots. Yesterday, I saw boys make a fire without the aid of matches. Yes, I have learned quite a lot by being with these people who utilize the natural resources of the Lord.

Our house is of home-made brick, mud, and poles. The walls are plastered with mud, and we have a thatched roof. We sleep on army-type cots, use gasoline and kerosene for our lights, and cook on a two-burner camp stove which has no oven.

Wendewende village, I have been told, covers about 50 square miles and has a population of about 10,000. It is 22 miles to a shopping center, and it takes us about an hour and a half to drive the distance. Many of our roads are nothing more than bicycle trails and foot paths.

This is the rainy season of the year. So far, it has not been bad. Things are growing rapidly, including the wild grass, which is almost shoulder high in places. Also, wild flowers are blooming. Orchids grow wild here, and are ours for the picking, for the Africans have little regard for them, and think it strange that we like them.

This is the land where the mamba and the cobra snakes run rampant. There have been three poisonous snakes killed within yards of our house, which has a tendency to make us a bit cautious.

I am on a five day a week schedule teaching singing to the school children. We have services three days a week, and the preachers and I get together on Saturdays and discuss the Bible. In addition to these, Bro. Severe and I have begun to translate songs into Chinyanja, which we plan to do three days a week. We are trying to make our time count while we are here.

Our services are conducted in such a way that those who speak English and those who understand only Chinyanja can worship the Lord and be profited by the teaching service. The first two songs are in English; the next two are Chinyanja. We then have a prayer in English, and one in the African vernacular. Then we have preaching in English, which is translated into Chinyanja.

The Lord has blessed our efforts, and things generally are running pretty smoothly now. There have been several baptisms and confessions of faults in the last few weeks.

We have learned to love many of the Africans. They are generous, helpful, and above all they love the Truth.

Financial Report:—Two of my brethren suggested that I give a financial report of this work to date for the benefit of the readers of the OPA. The above brethren are much interested in this work, and they make this request not because they have any suspicion of unwise spending of funds, but that all others may understand that all is above board. "Love thinketh no evil," said Paul.

Of course, it is impossible for me to produce absolutely accurate figures as to expenditures in detail over a period of two years. I tried to keep a record of all donations, but since I understood that all the money was to be used for the African work, naturally, I could see

no use in keeping a record of each penny spent in preparation for that work.

Expecting to leave the U. S., early in 1952, for this work, I cancelled meetings booked for 1952, but due to unexpected delay in receiving the required papers, the wife and I spent about five months in West Virginia, waiting to sail; during which time I conducted ONE protracted meeting. During this time of waiting, no one, or congregation, contributed one dollar to our support, except the faithful church in Huntington, where we attended services and assisted in various ways to advance the cause there. Also, the wife and I obtained jobs, while staying with in-laws there. During this time, under the circumstances, we and others of the donors believed it would have been perfectly legitimate for us to have used some of the money donated for the African work, yet we used not one dollar of it. Although, at the end of the year, we were in debt hundreds of dollars. We sold our trailer-house and applied every penny on our indebtedness, without even cashing the check. Preachers do not tell all their troubles, even to their best friends.

These figures are only approximate. Some are more accurate because expenditures are more recent. You will note that the trip over here was not as expensive according to distance travelled as some made by others in the U. S. Following are the figures:

Miscellaneous expense (supplies, transportation by car, train, taxi, shots, telegrams, cablegram, long distance phone calls, medicines, and etc.), \$1378.80; Fare to England, \$330.00, England to Africa, \$811.20; expenses in England (four days), \$58.00; Nyasaland Immigration, \$450.00; purchased car for transportation while in Africa, \$622.00; support from Sept. 24 through Jan. 31, \$1230.00; reserved for transportation from Africa home, \$794.00; Total—\$5674.86.

Brethren, you who have had a part in this great work ought to "thank God and take courage" that we could do something to fulfill the will of the Lord—something constructive and worthwhile. "Go ye into all the world, and preach the gospel" (Mk. 16:15). "How shall they preach except they be sent?", asks Paul (Rom. 10:15).

—Paul O. Nichols.

(NOTICE:—A sister has sent a contribution (\$5.00) for the above work, and not knowing where or to whom to send it, directed it to me. Of course, I shall kindly and gladly pass it on to Brother Carl N. Nichols, Paul's father, whose address is 849 Wilcox, Hollywood 38, California. Bro. Carl was chosen to handle such contributions after Paul's departure, and you will avoid delay by sending all contributions intended for the work in Africa to him, directly. We trust that brethren in sympathy with the hazardous evangelistic effort on the part of Paul and his Christian wife will hold up their hands, financially, while they carry on in that far-away land. We pray for the work there and their health and safety while doing it. —H. L. K.).

We make a living by what we get, but we make a life by what we give.

"The Christ we will not share we cannot keep."

He who waits to do a great deal of good at once will never do anything.

A cold church, like cold butter, never spreads very well.

Bro. Kirbo's article in Jan. OPA, it was thorough, timely, and appropriate. Let us remember the commendable efforts of Bro. Paul Nichols and wife in Africa, when we pray.

Jesse French, Box 85, Corcoran, Calif., Feb. 11.—We wish to acknowledge a donation of \$25.00 from Yuba City for the new building in Earlimart. We certainly appreciate this help. To date, this is the only contribution we have received. We hope to start building soon and any other help will be appreciated.

Jim A. Canfield, Star Rte., Box 78, Marion, La., Feb. 10.—The church here is doing fine. Bro. Curtis Smith (White) from Calif., preached three nights for the white brethren here. I heard him once, and think he is making a good preacher. I met Bro. Smith last summer in Calif., when I was sent there to preach to my race, and I will never forget their good brotherly kindness. Let us always look forward.

Bennie Cryer, 307 W. Clements, Odessa, Tex., Feb. 13.—We arrived in Calif. Feb. 7, and attended two nights of Bro. Waters meeting at Arvin. I preached at Bakersfield, Feb. 8, and have also preached at Salinas and Aromas. I am now working with the Greenfield congregation, and plan to continue with them a month. We will conduct a meeting here Feb. 22-Mar. 8. Pray for us.

Verlin Elliott, 3311 Pioneer Dr., Bakersfield, Calif., Feb. 17.—We just closed a good meeting at Arvin with Bro. Waters doing some splendid preaching. Attendance and interest was good, and 1 was baptized and 2 confessed faults. We hope to have the new building at Arvin completed by the first of May. The new congregation at Bakersfield is growing and interest seems to be increasing. We invite any one passing this way to stop and worship with us.

J. H. Roberson, (colored), Rte. 7, Butler, Pa., Feb. 12.—The congregation here is doing fine and we plan to build a place in which to worship, soon. We visited a digressive Church of Christ in Pittsburg, and were to have discussed the issue but it was postponed. I have preached in Richmond, Ind., and the people seem interested. I would like to see more preaching done there, I believe a nice congregation could be established.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Feb. 14.—We recently enjoyed having Bro. Jerry Cutter preach for us. Bro. Glen VanStavern has moved here and will be much help to us. Feb. 8, Bro. H. E. Robertson gave us two good lessons. Bro. Tom E. Smith visited us, and Brethren Morgan, Orville Smith, and Leon Fancher have preached for us. We were sorry to have Bro. Elwin Cutter leave us, to start work under the C. O. program.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Jan. 20.—We were blessed by Brethren Shaw and Orten holding us a meeting free of charge. They are surely not preaching for the money. We had two families return to the worship with us. Two were baptized, and we had visitors from Stroud, Oklahoma City, Crescent, and Council Hill, Okla., and Rogers, Ark., also a number of preachers were present which we appreciated. We are blessed by having the Vernons and Akeys move here from Mo. We would like for you, (Bro. Gay), and Bro. King to stop by and preach for us.

Bennie Cryer, 307 W. Clements, Odessa, Tex., Jan. 17.—The Lord is blessing our efforts with the Clements St. congregation here in Odessa, and we are now growing rapidly. It is encouraging to work with such faithful, zealous brethren. I conducted a short meeting at the Lakeview congregation in San Angelo, prior to the all day meeting New Year. The New Year meeting was one of the finest of such meetings I have attended. Brethren, let us not tear down the work of the Lord but strive to build it up.

Curtis Smith, 552 N. Wabash, Glendora, Calif., Feb. 7.—Jan. 18, I heard Bro. Clovis Cook at Ft. Worth; I preached that night at Wichita Falls; Jan. 21, at Shreveport, La.; Jan. 25, Montgomery, Ala.; Jan. 28, Shreveport; Feb. 1, I heard Bro. Cook at Ft. Worth; Feb. 4, I preached at Sulphur, Okla.; Feb. 8, I am to be at Healdton, Okla.; May 3-17, Bro. Ronny Wade and I plan to hold a two weeks mission meeting at Springtown, Tex. If you are near there at that time, please stop by and assist us. I solicit your prayers.

Carl Willis, 94 Calvert, Pontiac, Mich., Feb. 17.—I have recently been with the church at Grand Rapids. They are to be commended for their efforts. Bro. Jerry Cutter will be with them during April and May. It would be a good work if some congregation could send a preacher there for a year. The scriptural way is to send the preacher out, not call him in. We need to do less calling and more sending. We have had two confessions of faults here recently. Let us be found working together in unity.

Miles King, Sentinel, Okla., Feb. 16.—I recently visited the church at Memphis, Tenn., and enjoyed being in the home of Bro. Pinegar. They are growing since moving into their new building. Jan. 29-Feb. 12, I was glad to work with the church at Harrodsburg, Ind., in a mission meeting at Bloomington. It was good to work with Brethren Wayne McKamie and Lynwood Smith. Bro. Leon Fancher and I are now working with the Oak Grove church near Foreman, Ark. We plan to continue here for two months. Pray for us.

Tommy Shaw, Commodore, Pa., Feb. 13.—Jan. 18th, I preached at Wedowee, Ala.; Jan. 21st through Jan. 25th, I preached at Fairview and Conway in Louisiana. I have preached also at Lebanon, Mo., and at Clearfield and LeContes Mills in Penna. At present my brother, Jimmy, and I are at Mont Clare, Penn., near Philadelphia, working in an effort to establish a congregation. Bro. J. D. Corson has already worked some here, and we are praying that our efforts will be fruitful.

Edwin Morris, 905 S. Terrell, Midland, Tex., Jan. 19.—I have preached here at Midland, San Angelo, and Waco, since last report. Jan. 1, I attended the all day meeting at Lakeview congregation in San Angelo. This is the second such meeting they have had and it is unsurpassed. It was an enjoyable day with lots of good singing, and preaching. Lunch was served just across the street. I commend these fine brethren and sisters for the manner in which everything was carried out and the fine hospitality. I felt refreshed and inspired to work ever harder.

Tom E. Smith, 719 Sinclair, Healdton, Okla., Jan. 21.—The second Lord's day and night I was at Washington, Okla., preaching to a large attentive audience, and enjoyed visiting with a number of families. Jan. 20, I attended services at Tulsa and heard a good sermon from Bro. Orville Smith. Bro. Elwin Cutter is largely responsible for this congregation, and is developing into an efficient leader. We hope some day he will become a qualified elder. Would to God we had more such young men in the church.

Leslie N. Byford, 410 Clay, Waco, Tex., Feb. 12.—The new building at 1415 Circle Drive, is completed and we have started worshipping there. This will be the permanent address of the Church of Christ that did meet on So. 4th St. The new building is in one of the best locations of the city, on a main artery through the city. It is a stone building, 34 by 50, with 200 ft. parking space in front, and other parking space around the building. The object of the new meeting place is to better advance the cause of Christ. We hope to do more for the Lord than we have ever in the past. We

welcome all the faithful. Pray for our efforts in His vineyard.

Wayne DeGough, 470 Palomino Dr., Bakersfield, Calif., Feb. 16.—Jan. 25, I preached at Bakersfield; Feb. 1, at Armona, preaching twice; Feb. 7, 8, at Woodlake, where I plan to teach a singing school the last of Aug. or first of Sept.; Feb. 15, I preached at Porterville, where I will conduct a singing school Feb. 18-28; Feb. 5-15, I attended the meeting at Arvin conducted by Bro. Waters, which resulted in 1 baptism and 1 restoration, and we feel much good was done. He is to return in the summer of 1954. Mar. 1, I am to preach at Corcoran, after which I plan to accompany Bro. Waters and family to Tex.

Elwin Cutter, Rte. 1, Lovell, Okla., Feb. 10.—The church at Tulsa is doing fine. Bro. Orville Smith gave us 6 fine lessons recently, also, my brother, Jerry, preached for us one Lord's day, and we were glad to have several from Okla. City. Bro. Robertson preached last Lord's day, and Bro. Morgan preached in the afternoon. I have preached twice for the Capitol Hill congregation in Okla. City. I am being sent to a job soon, under the civilian work program, in lieu of the draft. Please remember you are welcome to meet with the Tulsa brethren, meeting at 2523 N. Col. Pl. Contact Gene Hopkins, 1105 W. 21, Tulsa, for any information. Pray for me.

John O'Donnell, Box 41, Molene, Mich., Jan. 20.—We have a small group meeting for worship at 418 Lake Michigan Dr., Grand Rapids, Mich., each Lord's day at 10:30 A. M. We would like very much for others to move here and help build up a strong true Church. There is plenty of work in Grand Rapids for anyone who wants to work. We greatly appreciate what Bro. Carl Willis had to say about us in the Old Paths Advocate. We have some hopes that Bro. Robert Falvey may move here. We are not in need of financial help, but we do need more members of the Church who are true and faithful, to help us to grow.

M. E. Mountain, 1129 Mendota, Waterloo, Iowa, Feb. 12.—Our prospects here are very good, but we badly need a house of our own in which to meet. So far, we have received no contributions. Bro. Dorman Bryant is working with us, to increase our number. We would like to have more loyal preachers visit us this summer. I would like to hear from preachers that do not have all their time booked for April, May, or June. Waterloo has a population of 75,000, and we really need to get the cause firmly established here. We would like to hear from congregations soon that are able and willing to help us buy a house.

James Orten, Route No. 2, Lawrenceburg, Tenn., Feb. 13.—Since last reporting, I have preached at the following places: The first of December, Brother Jerry Cutter and I held a two weeks meeting at Crescent, Okla., which resulted in the baptism of a young man that we all dearly love. From there I went, for the second time this year, to Milano, Texas, where another young man obeyed the gospel. At this writing I am in Southern California preaching night about with my brother Billy, at El Centro, where the people are hospitable, work together, and love one another. They seemingly do the things that make for peace; I wish the same could be said of us all.

Gayland L. Osburn, 3032 Carmel St., Los Angeles 65, Calif., Feb. 9.—Jan. 4-13, conducted meeting at Kennewick, Wash., with 1 baptism and one confession of faults. Assisted in teaching at Yakima, Wash., Jan. 21, and preached at Odell, Oreg., Jan. 25 and Feb. 1. Now in mission meeting at Forest Grove, Oreg., which began Feb. 8. If you know of someone in the states of Wash. and Oreg. with whom we might do good, please send the information to me. We are appreciative of the information we have already received. **Donations:** Jan. 9-Feb. 9, we received the following donations: Albert McDole — \$2.00; Church, Kennewick, Wash. — \$171.20; Church, Odell, Oreg.—\$49.20, also \$43.00, to help pay for

rent of building, advertising, etc., in mission meeting at Forest Grove, Oreg.; Otis Osburn—\$3.00; Church, Stockton, Calif.—\$200.00.

Billy Orten, Route No. 2, Lawrenceburg, Tenn., Feb. 12.—The first three weeks of January, I spent in Chattanooga, Tenn. attending the Stamps-Baxter Music School, which was profitable to me. January 11, I preached twice at Napoleon, Alabama to nice crowds. It was good to see Brother Gillis Prince again. I was at Chapel Grove, my home congregation, January 25. James and I began the meeting here in El Centro, California, Feb. 1. Our work with this fine congregation has been very pleasant. One has been immersed and two confessed faults thus far. We regretted to learn of the passing of Sister Wright of this congregation. Brother Jack Cutter of Oklahoma City is with us. He has preached once. I am confident that this young man will progress rapidly in the Lord's work. I go next to Stockton, and from there to Aromas, California.

Edwin Morris, 905 S. Terrell, Midland, Tex., Feb. 10.—Jan. 28, I enjoyed visiting the singing school conducted at Ft. Worth, by Bro. Clovis Cook, and visiting with him the next day. Jan. 29, I preached at Dallas; Jan. 30, at Ardmore, Okla.; Jan. 31, Feb. 1, Healdton, Okla. I enjoyed visiting these congregations, and being with preaching brethren Fred Kirbo, Tom E. Smith, Johnny Elmore, and Wayne Fussell. Midland congregation is growing, we recently baptized one and restored 3, one from the S.S. and cups. We look forward to our meeting March 8-15, with Bro. Waters, and with Bro. Gillis Prince in Aug. I plan to be at San Angelo, Feb. 15, and Waco, Feb. 22. I look forward to this year as being one in which love prevails, unity is sought for, and the Church goes forward as one mighty band. Brethren, let us labor harder than ever before, let us see how much we can do for the Lord, and not how much we might get by without doing. Enjoyed the articles in Feb. OPA.

Homer L. King, 1839 Madison Ave., Huntington, W. Va., Feb. 20.—The month just ending, I have labored with the Madison Ave. Church here, both publicly and privately. We baptized a lady recently, and she has been a regular attendant since. We were glad to have quite a number from the Spring Hill church to attend our singings on Saturday nights. In March, I hope to visit and preach for the Pontiac and Grand Rapids congregations, in Michigan. In April, I am scheduled to assist in a series of meetings at Winifred, W. Va. Beginning May 3, I am to assist in a tent meeting in Greenville, S. C.; continuing two weeks, if interest seems to justify. I have calls for other work while in this part. Our work with this church has been very pleasant, indeed. Please, pray for me and mine, and may the Lord bless every sincere effort to advance His cause, I earnestly pray.

D. B. McCord, 6029 Cleon, North Hollywood, Calif., Feb. 13.—Jan. 18, the National City meeting closed with 1 restoration. We had visitors from El Centro and Glendora; we appreciated their interest. This meeting was enjoyable. Jan. 25, I preached at Covina and Orange; Feb. 1, at Siskiyou St., L. A.; Feb. 4 and 11, at Orange; and Feb. 8, at Covina and Montebello. Until my summer meetings begin, I am attending the University of California at Los Angeles. Most of my preaching this Spring, therefore, will be in this area. I need the prayers of God's children. The current issue of the O. P. A. is very good. I especially appreciate the articles of Brethren Miller and Kirbo. It is best and wise, it seems to me, to touch not those things that are in the least questionable and tend to be stumbling blocks. We can cling tenaciously to the ancient moorings in worship and organization and, if we are not careful, become concurrently inept at charitable Christian walking. God bless the church!

Paul O. Nichols, Wendewende Village, N. A. Mkanda, Mlanje P. O., Nyasaland, B. C., Africa, Feb. 5.—The work here continues to progress, and the Lord is blessing our efforts. Last week, one confessed faults, and

on Lord's day, one was baptized at Wendewende. We went to Mpondesi last Lord's day for services, and 5 were baptized. The African preachers do the baptizing. The work is gaining recognition among the Africans, and many outsiders talk about how the Bible is being preached. A white catholic priest, seems to have become worried about some of his members, and he has come visiting some of them not far from here. I understand one of them told him she wanted to become a member of the Lord's church. We are now receiving support, for which we are very grateful. We appreciate the prayers of the faithful and the many letters we have received, encouraging us in the work. Please continue to pray for our efforts.

E. C. Severe, Wendewende Village, N. A. Mkanda, Mlanje P. O., Nyasaland, B. C., Africa, Feb. 5.—The past three weeks we have been hindered by rains from visiting other congregations until this last Lord's day. It was profitable to be with the home congregation. Feb. 2, we had more favorable weather, and visited the Mpondesi congregation. There are a few members there who try to carry on the scriptural worship. It was good to find them growing. After the worship service, 5 were baptized. Tuesdays and Thursdays we have services in the afternoon at Wendewende, as well as on Lord's days. We are greatly prospering in these meetings. We greatly appreciate the work of Bro. and Sister Nichols not only in helping us spiritually, but physically. Many Africans come daily to be doctored for sores and diseases. The Nichols are highly esteemed for their unselfish kindness and love toward their African brethren. We beseech you, brethren, to pray for the Cause in Africa.

E. H. Miller, 1003 Truitt Ave., La Grange, Ga., Feb. 16.—The church here is still growing; I baptized three two weeks ago, and yesterday, two came out of the S.S. church and two from the cups brethren. We are striving to win the lost and strengthen the saved. I hope we can enlarge the OPA and run a question and answer column. I enjoyed the many good articles in the OPA last month; it just gets better and better. I have just received a shipment of silver plated cups and plates from England. We still have a few at \$14.80 for the set. The plate alone is \$4.80, in case you already have the cup. My tract, "Cups and Classes Are Not Scriptural," has been sold out for sometime, but I intend to go to press for the third edition in the near future, with added proofs. I am willing to sell at cost at 15c per copy, post paid, for I am willing to spend and be spent for the cause of truth. Let me know how many you will want, please.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo.—I preached at Sentinel, Okla., the third Lord's day and night of January, and enjoyed my visit with this very fine congregation. I was then with the brethren at Frederick, Okla., the last Lord's day in Jan. and the first one in Feb. At this writing I am in Oklahoma City, having preached since Lord's day morning at the Capitol Hill congregation. Tonight is my last night there, and then we go to Washington to preach over the 15th. I am to preach at Wichita Falls, Texas, over the next week-end. We are also to visit Sentinel, and Healdton, Okla., Eola, De Leon, Tex., and maybe others before we leave for our home in Missouri in April. In between all of these visits we are doing all the work we can in Fredrick. The 7th. St. congregation here in the City has been with us in the services the past two nights. I surely do enjoy working with the good faithful Christians here. Have enjoyed being with Bro. Bill Roden, Leon Fancher, Jerry and Elwin Cutter here. Let us all work, hope, and pray that more good may be accomplished for our dear Master's Cause. I am to conduct a meeting in DeLeon, Texas, April 5-12. Would be glad for all who can to visit us there.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Feb. 14.—I closed the Porterville meeting with seven restorations. Held a two weeks meeting at Lodi with the largest crowds in their history. We had three restorations among whom were Bro. and Sister Orvel Johnson. Many of you brethren remember Orvel and

the good work he did years ago as a preacher of the gospel. I believe Orvel will remain faithful and be a wonderful help to the Sacramento church. He has bought a home in Sacramento. Preaching brethren C. H. Lee and James Winchester both live at Lodi and were splendid workers during the meeting. I preached about a week at Alisal. I began here at Arvin, Feb. 5. We have had one baptism and one restoration. Wayne DeGough lives here and is with me in the meeting. The Arvin church is building a new building which will be a credit to the cause here. I go next to Compton and then to Midland, Texas, for the debate with Bro. F. I. Stanley, March 3-6, and the meeting at Midland, Mar. 7-15. Then back home to Tennessee. I plan to be at Temple, Texas, the first two Lord's Days in April and at Shreveport, La., the last two Lord's Days in April. Today makes my seventy-seventh consecutive day without a night off.

Jack Ivey, Rte. 2, Sentinel, Okla., Feb. 16.—The mission meeting at Roswell, New Mexico began Jan. 25 and closed Feb. 8. I was thankful for the good interest and attendance which was better than usual for mission points. The visible results thus far are 5 restorations. We have plans for continuing the efforts at this place. We learned to love and appreciate the good people there and our work with them was enjoyable. Will all faithful preachers please put forth efforts to visit and preach for them. I have preached at home, Melissa and Ft. Worth, recently. My next work will be with the brethren at home and Cordell in mission work, and then to Mozier, Ill. to begin Mar. 15. Don't forget the Corpus Christi work, beginning on April 3, Lord willing. The meeting there will probably begin April 12 and continue through May 3. If any brethren can possibly come and help us we will really appreciate it. The faithful brethren at Sabinal and Lubbock are sponsoring the work. Lubbock is planning to support mission efforts by supplying a tent. I have labored with the zealous brethren at Sabinal before and with backing like that my hopes and prayers for success are high. The brethren at Lubbock did a wonderful job in helping at Roswell and are still assisting them with rent on the building, etc. We need more congregations who are able, zealous, and willing to work like this. May God help us to overcome and continue faithful.

C. Nelson Nichols, 849 Wilcox ave., Hollywood 38, Calif., Feb. 16.—We are still striving to build up the cause of Christ in South Carolina. Prospects are good and Bro. King's meeting in May at Greenville should reap a harvest. I have been urged to report the work we have been doing to help our young brethren who are sincerely opposed to participation in armed force. I have frequently been asked to assist in these matters, since 1948, when the present law went into effect. I have borne the correspondence, telegram, phone, and traveling expenses out of my own pocket, except on two occasions, when I received financial help, in part for the expense at hand. Such assistance was graciously acknowledged and I made no public plea then, or now. Our method of defending the young men was the only wise one available. None should judge our methods of defense wrong, by a failure, any more than they can the preaching of the gospel or ministering to the sick, when available methods fail. We are sad about one case we have assisted: Donald Rowland was pronounced guilty and will be sentenced, Feb. 24, but may be released on probation. Two other cases have resulted in moderate success, at least for the present: Leo Baldwin's case has been stricken from the calendar on the motion of the U. S. Attorney. It is now the intention of the government to await the decision by the Supreme Court in a similar case. It is the opinion of Mr. Tietz, that if the case ever should be tried, Leo will win. From a legal standpoint Leo's case is nearly perfect. Eddie Nichols refused to submit to induction on Oct. 13, 1952. Mr. Tietz tried (after we had tried twice) to get the S. S. S. to reopen Eddie's case but they refused to give him further attention. The U. S. Attorney refused to indict Eddie. It appears that Eddie will be free from legal trouble for at least 6 months and perhaps for a year, with the likelihood that he will be entirely reprocessed and thus have a chance not only for 1-0 but for a IV-D classification.

Mrs. Paul Stearns R. 1

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 XXV

LEBANON, MISSOURI, APRIL 1, 1953

No. 4

BUSINESS OF THE CHURCH

The business of the church, sedulously and systematically attended to, contributes no little to the church's growth and well-being. When we become slack concerning the business of the church, we drift into a torpor not easily recovered from.

The age-old entreaty "Back to Jerusalem" is, in matters pertaining to the church, always apropos. The Jerusalem church is our pattern in many things; I consider our subject at hand no exception. An elucidation of Acts 6:1-7 will give us some information in this regard.

In verse 2, "the twelve called the multitude of disciples unto them." First, this constituted a meeting. In verse 3, "business" is mentioned; so, secondly, we can conclude that this was a business meeting of the church. This is a clear example for our having such today.

In verse 1, there is a brief commentary on what prompted this meeting. The Grecians or Hellenists, as they are also called, were what we would say in modern parlance foreigners. They constituted a minority group. On the other hand, the Hebrews were home-born; they constituted a majority group. Today, when church problems arise, there is usually the majority and minority involved. Often times in working out a solution, it seems the majority is inclined to ignore the minority. In the Jerusalem church procedure, we can see consummate wisdom. Even though we might consider the minority wrong in this matter, the majority gave them due consideration. From the minority, the group from whom the murmuring emanated, 7 men were chosen. We do not see in this list a Jacob, Joseph, Benjamin or Caleb. All of these names are foreign—this is our criterion for concluding that the minority group was not ignored. This practiced today, I think, would obviate many hard feelings and much ill-will in dispensing with business.

I am well aware of the fact that every whim and fancy entertained is not good for the church. A minority may be uncomely in a proposal or problem. Here is where the spirit of charity must rule supreme, and both sides must be willing to "give and take" for the good of the Cause.

There is some concern as to whether or not women should attend business meetings of the church. I do not know of a scripture that expressly approves or disapproves. In our text "the multitude" attended at Jerusalem. From this information, we might conclude that women were present or that they were not. As long as women would observe the rules of decorum that are observed in other gatherings of the church, I

(Continued on page 3)

THE CHRISTIAN GROWTH

When we obey the gospel, we are born into the family of God. He expects us to grow spiritually, much as our parents expects us to grow physically. If our parents feel we are not growing and developing as we should, they consult a doctor, and he prescribes a remedy. In the church, we should be concerned about the members, both young and old, and see that they have good spiritual health and growth. In the fleshly family, if we would grow, we must observe certain requirements, and it is also true in the spiritual family of the church. Let us notice some requirements that assist in Christian growth.

Freedom from sin—Sin is often referred to as a disease. Physically, a child cannot grow properly unless he is free from disease, and the same is true of the child of God. He must be free from sin. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Pet. 1:4). If the Christians will live by the teachings of the Bible, they can escape the sins of this world, and develop into good Christian men and women.

A living faith—The Christian must have a living faith. "For the body without the spirit is dead, so faith without works is dead also" (James 2:26). When we become Christians, we no longer labor for Satan, but are workers in the Lord's vineyard. There is much work to be done, and the more we do, the more we see to do. So, Christians must have a working faith in order to grow as he should.

Let us now notice some conditions of growth. Just as the baby must have certain things that it may grow and develop, so must the Christian.

Spiritual rest—A child that never exercises, but is always resting, will never be a strong child. Neither will the Christian that is forever resting, grow into a strong child. A child that plays hard, or the Christian that works hard must have rest. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Notice, the rest is promised to the weary and heavy laden, not to those who are letting others do their Christian duties for them.

Spiritual food—Food is essential for the baby's growth and development. It's first food is milk, and later it is able to eat solid food, and meat. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2). The new-born Christian must desire the sincere milk of the Word, and later they will be able to feed upon the strong meat of the Word.

Exercise—Just as the growing child must have exer-

cise, so must the Christian. The Christian may exercise by visiting the sick, helping the needy, and many other ways, but we are told to "refuse profane and old wives' fables and exercise thyself rather to godliness" (1 Tim. 4:7). There is so much we can do, and the world seeing our works, can be won to Christ. We are the only sermons that some people ever see or hear. Rest is promised to us if we labor and are heavy laden.

Let us notice some steps in Christian growth. If they are followed, we will develop into strong Christians.

Virtue—Phil. 4:8, tells us many things a Christian should observe and do. "Finally brethren, whatsoever things are true, whatsoever things are honest, 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." If we followed the above things more closely, there would be less friction in the church. The child that grows up without virtue will bring reproach upon his family, and the Christian without virtue will bring reproach upon the church.

Knowledge—The young child is curious and wants to know the answers to many questions. The new convert, regardless of his age, should search the scriptures, to learn all he can of Christ and the Bible. "A wise man is strong; yea, a man of knowledge increaseth strength" (Prov. 24:5). The man that studies the Bible will have a ready answer for all who questions him. He can expose false doctrine. If the child is uninterested in the world about him, we should become worried about his mentality. If the Christian does not read his Bible, we should be concerned about his interest in spiritual things.

Temperance—The child that over indulges will suffer for it. We should also be temperate in all things. "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptable crown; but we an incorruptable" (1 Cor. 9:25). If a Christian becomes radical or intemperate on any subject, he will lose his influence and people will not listen to him, thinking he is radical on all issues. By being temperate, and reasoning with people, we can do much more for the Lord. We can be right on an idea, but present it in such a way, that it can kill our purpose.

Patience—A child given to "throwing" tantrums will disrupt the home. The Christian given to "throwing" tantrums will disrupt the church. Therefore, we must have patience. When dealing with one who has sinned or brought reproach upon the church, we need to be patient. "Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men" (1 Thess. 5:14). Many of the sins we commit are due to lack of patience.

Godliness—Everyone likes a good child, but we all avoid a spoiled child. We must live godly lives, and always ask ourselves the question, "Would Christ do what I am about to do, or go where I am going?" If we keep this in mind, our sins will be fewer, and people can look upon us as godly people. We influence people for either good or evil, so let us be certain it is for good. "For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8).

Brotherly Kindness—The child that is kind has many

friends. The Christian who is kind, always ready to help his brother or neighbor, has a great influence both in and out of the church. He is loved and respected by all. "As we have therefore opportunity, let us do good unto all men, especially unto them of the household of faith" (Gal. 6:10).

Charity—This is the crowning point of the Christian life. If the church had enough charity, the world could be converted to it. If church members practiced charity, there would be more "long-suffering" with one another, and no lack of patience. There would be kindness, and no "big I's" and "little you's" in the church. There would be no envy, but a willingness to help others; no evil thinking of our brethren, but love for each other. Charity is something we must exercise. "And now abideth faith, hope and charity, these three; but the greatest of these is charity" (1 Cor. 13:13). The future of the church will be largely determined by how we practice charity.

—Ray Asplin, 3617 NW 15, Okla. City, Okla.

EDIFICATION

The Church of Christ should not lack anything that is good. God planned it perfectly. Christ established it aright. The Apostles and New Testament teachers directed it towards perfection. Each of the Apostles taught the importance of proper edification.

A devoted Gospel preacher should not "Baptize a convert and leave him on the bank dripping and untaught," as we are often accused of doing. Edification is too frequently neglected by preachers and teachers. Christ commanded it when he said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you . . ." (Mt. 28:19-20). The second "teaching" is edification.

In planning the church, Divine Authority "set some in the church," for this purpose; "Some apostles; and some prophets; and some evangelists; and some pastors and teachers" (1 Cor. 12:28; Eph. 4:11). "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:12, 13). The Apostles, prophets, and evangelists were all expected to edify the church but had more extensive duties than the pastors (elders) and teachers—the men set aside specifically for the edification of the church. All of these church workers were expected by divine plan to lead and point the way to perfection (Eph. 4:12 above) until all the faithful come to be perfect (Eph. 4:13 above).

"Let us therefore, follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19). "Let everyone of us please his neighbor for His good to edification." (Rom. 15:2). "Let all things be done to edifying" (1 Cor. 14:26). ". . . that all may learn . . ." (1 Cor. 14:31). "Wherefore comfort yourselves together, and edify one another . . ." (1 Thess. 5:11).

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine," (Eph. 4:14). From Christ the whole body (the church) is fitly joined together by that brotherly love which every member supplies, effectually working and doing

his part "maketh increase of the body unto the edifying of itself in love" (Eph. 4:16).

What is edification?

Edification is the effort and action of building up. Paul in 1 Cor. 3 says that we all should be building. Christ said that to hear Him was to build wisely and to not hear Him and not do his will was to build foolishly (Mt. 7:24-27). Peter said we are lively stones (1 Pet. 2:5) in the building of God. Hence, to edify the Church would be to build up and strengthen the body of Christ. To edify one another we must show and teach one another the things that will make us perfect (Eph. 4:12, 13).

Does edification exclude?

Paul said ". . . but all things are not expedient: . . . all things edify not" (1 Cor. 10:23). Therefore, there are some things that do not edify! To edify spiritually is to build up spiritually. Anything that tears down spiritually is to be avoided and even denounced (Col. 2:21; Eph. 6:10-17; 2 Tim. 4:2). The preacher of the Gospel must be careful in preaching, exposing false doctrine, and exposing sin, lest he be overtaken with pride or a fault and fall also (Eph. 4:2; James 5:19-20; 1 Tim. 4:16; 2 Tim. 2:24-26; Gal. 6:1; 2 Tim. 4:2; 1 Tim. 3:6). "Foolish and unlearned questions avoid, knowing that they do gender strifes" (2 Tim. 2:23). Fault-finding is condemned (Gal. 6:1-10). Sin is condemned in High Places—the Church" (Eph. 6:12). Unknown tongues are also considered unprofitable for they do not edify.

There is a marked difference in tongues and in unknown tongues. All of the places that mention tongues, show by narrative or by inference that the tongues were languages or known tongues. Known tongues (languages foreign to the speaker but understood by all the hearers in the case miraculous speaking) were good and edifying—See Acts 1:19; Acts 2:3, 4, 8, 11; Acts 10:46; Acts 19:6; Acts 26:14; 1 Cor. 12:10, 28, 30; 1 Cor. 13:1, 8; 1 Cor. 14:5, 6, 18, 21, 22, 23, 39; Rev. 14:6; Rev. 7:9.

Each place the unknown tongues are mentioned they are taught against. Paul said that he would rather speak five words in an understandable language than ten thousand words in an unknown tongue. Unknown tongues are tongues or languages that are not known or understood by the hearers (1 Cor. 14:2, 4, 13, 14, 19, 27). Unknown tongues as well as quibbling and unlearned questions do not edify but cause confusion (1 Cor. 14:33). "Let all things be done to edifying" (1 Cor. 14:26).

The Scriptures do edify.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17). "And let us consider one another to provoke unto love and good works" . . . " . . . exhorting one another, and so much the more as ye see day approaching" (Heb. 10:23, 24). "Love edifies" (1 Cor. 8:1). If we love God and love our brethren, we must speak the truth in love (Eph. 4:15).

Edification builds us up in the most Holy Faith. Proper edification helps us to make our calling and election sure. Edification points the way to eternal perfection. "Let all things be done unto edifying" (1 Cor. 14:26).

—C. Nelson Nichols.

BUSINESS OF THE CHURCH—

(Continued from first page)

know of no plausible reason why they should not be permitted "to sit in." Widows and virgins, without male relatives, commonly know nothing of the business of the church. I, personally, believe that the women of the church have a right to know such things. As to whether women must attend or must not attend business meetings of the church, it is not charitable or possessive of good judgment for us to be contentious either way.

Delegation of authority is practiced in some congregations. By this we mean that perhaps 2, 3 or 4 or so men are delegated to take care of, most usually, emergencies that arise. This group has vested in it delegated power. Now, the group does not "run" the church; it is merely appointed for a specific job. Let us refer to our text; we are sticklers for example and that is commendable! The man who follows the pattern is not the digressive or innovator, but the man who deviates is he—that we do not want to be! Now, by apostolic and presbyterian sanction, the church at Jerusalem practiced delegation of authority; the church vested authority in the 7 men by delegating them. The objector may contend that this case is not parallel to our cases today on several grounds. He may say that we do not have men "full of the Holy Ghost" today for such delegation; but the contender on the other hand may say that "men of honest report" is the first requirement and besides we do have men today with the Holy Spirit in the sense that He dwells within men. Another objection might be that the Jerusalem case and our's is not parallel because the condition prompting the delegation existed before the appointment; whereas, the contender on the other hand could justifiably contend that in our case (emergency) it does exist potentially prior to the appointment. The principle to be adhered to is there, which is the important point, and not the matters of extraneous nature. A good combination for us to use in scripture interpretation is: Scripture sense coupled with common sense. It ill-behoves any of us to become contentious over matters with difference of a "hair's breadth" where the difference is not expressly stated or essentially inferred in the Scriptures pertaining.

There is one more point to consider. We believe and teach that the Jerusalem church in its worship met from house to house. Sacred as well as profane history upholds this position as tenable. However, in this business meeting of the church, the multitude was there. I believe that the Jerusalem church was present—don't you? Let us think on this.

—D. B. McCord.

TIMELY SUGGESTIONS

Consider this: Recently one of our young brethren came to me to ask about volunteering for work as a c. o. I didn't know too much to tell him. However, I have thought for some time that if a boy has a 1-O classification that he would be ahead to try to find a job, where he would be close to a congregation where he could worship. So, we went to the Clerk of his local board, to find out about such jobs, and not getting the information there, we went to the State Director, Maj. Murry, at Oklahoma City. He and his assistant were very nice to us, and said they thought we had the

(Continued on page 9)

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR\$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

HERE AND THERE

Our New Dress—Quite a number have expressed themselves pleased with the new appearance of the OPA in the better grade of paper and the change in type. How do you like it? By using the smaller type, we are able to increase the reading matter considerably without adding other pages and at a lesser cost than extra pages. However, the smaller type does come higher than the ten point type we used in the lower grade of paper. The March issue cost us \$133.20, but we were able to enlarge the paper equivalent to about two pages, by running 8½ pages of the small type. We hope we shall not have to do that all the time, and we hope to hold the cost down to about \$115.00 per issue.

Now, if you do like the better grade of paper, hence the better appearance of the paper, will you please put forth a little more effort to keep the subscriptions coming into this office to cover the added cost? Let all who renew their own try to send at least one more. You will help another reader, and you will help us to "keep on keeping on." Let all the preachers mention the merits of the paper publicly and privately, endeavoring to place the OPA into every Christian home.

Diverse Views—We have always been willing to run articles in the OPA, containing arguments and, even views, with which we did not agree completely. We have never entertained the thought that everything appearing in the OPA must conform to our own views. Therefore, let it be understood that the views expressed by the writers in this paper, do not necessarily reflect the views of the editors of this paper, unless expressly avowed by the editors. Let us ever be willing to hear and consider both sides of any question or issue without prejudice.

OUR HELPERS IN MARCH

We do appreciate every word and every deed in behalf of the cause of this paper. Our many friends among our readers have always responded to every plea to increase the influence of this paper and the cause we espouse through its columns. Many thanks to all who sent us one or more subs., the past month. The names and subs are as follows:

Earl Butts—10; Geo. G. Freeman—10; Homer L. King—8; Homer A. Gay—7; Rhea Reynolds—6; Bessie Reynolds—6; Arvel Brumfield—5; G. R. Helderbrand—5; C. W. Van Stavern—5; Ola Mae Brown—5; Mrs. W. E.

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FOREIGN SUBSCRIPTION CONTRIBUTIONS

Many, many thanks for the following contributions to keep the OPA going into the foreign lands:

Ottumwa, Iowa, (church) by Earl Butts—\$10.00; Arvel Brumfield \$5.00; C. W. Van Stavern—\$5.00; Ola Mae Brown \$5.00; Rhea Reynolds—\$5.00; Bessie Reynolds—\$5.00; Geo. G. Freeman—5.00; Ted Warwick—\$2.00; Mrs. O. C. Mathews—\$2.00; C. D. Degough—1.00; Mrs. M. F. Paslay—\$1.00; Argus Johnson—\$1.00; Total —\$47.00. Balance needed \$48.00.

DIVINE RESTRICTIONS PLACED ON THE NON-MEAT EATERS

By J. Ervin Waters

All of my life I have heard brethren quote those Scriptures which restrict under some circumstances as a matter of expediency the actions of the meat eaters. I have read many articles directed to the meat eaters. But seldom do I hear quoted from the pulpit or out of the pulpit those restrictions placed upon the non-meat eaters as a matter of law. It seems that a premium has been placed on weakness by many brethren. Paul encouraged people to attain the scriptural and spiritual ideal which was, "Receive ye one another" (Rom. 15:7). And it must be remembered that all the while Paul continued to teach the truth with reference to meat eating, "But meat commendeth us not to God; for neither, if we eat, are we the better; neither, if we eat not, are we the worse" (1 Cor. 8:8). But let us notice some of the restrictions of the Bible places on the non-meat eaters.

Not To Judge the Meat Eaters

"Let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. Let us not therefore judge one another anymore" (Rom. 14:3, 4, 10, and 13).

"Judgment" is one of the "weightier matters" (Matt. 23:23; Luke 11:42). Some, like the Pharisees, will "omit" and "pass over" one of these matters of greater moment in their zealous judging and condemnation of others. They are more zealous in their opinions than in the law of God.

Not To Set At Naught the Meat Eaters

"Why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ" (Rom. 14:10).

The non-meat eaters were not to fight and oppose the meat eaters. They were not to try to set at naught their influence, their work, and their character. And Paul would not aid and abet them in their so doing. Contrariwise, he taught them not to do it.

Not To Teach Abstinence From Meats As a Condition Of Salvation

"And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1).

It was wrong for them to teach compliance with their opinion as a condition of salvation. This radical position caused no little strife and confusion in the early history of the church.

Not To Try To Compel Compliance With Their Views

"And neither Titus, who was with me, being a Greek, was compelled to be circumcised" (Gal. 2:3).

While Paul had Timothy circumcised as a matter of expediency (Acts 16:3) because of the Jews, he refused to submit to the compulsion of some by having Titus circumcised. In almost every instance of serious church trouble and friction over opinionated matters there have been attempts to compel compliance with views. I do not refer to physical compulsion but compulsion by varying degrees of opposition and ostracism.

Not To Spy Out God Given Liberty

"And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus" (Gal. 2:4).

It was their God given liberty to be circumcised or not to be circumcised and to eat meat or not to eat meat. Some were spying out this liberty and trying to destroy it. They would arrogate to themselves divine prerogatives and take God's place.

Not To Try To Bring Others Into Bondage

"And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Gal. 2:4).

Could not Paul and all other males in the church have settled this controversy by all voluntarily submitting to circumcision? No, because they could not submit to compulsion and be brought under human bondage.

Not To Try To Bring Others Into Subjection

"To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:5).

To have been brought under subjection to these brethren would have meant that the truth concerning circumcision and matters of God given liberty could not even be taught. This is what we face among some brethren today. Some demand doctrinal submission to them. They would rule conscience, control thought processes, and stifle free expression. Some brethren not only with their opinions condemn you for what you do, but for what you think. The solution is not subjection. Paul said so.

Not To Forbid Your Doing What They Oppose

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, . . . Forbidding to marry" (1 Tim. 4:1, 3).

It would have been all right for a brother to refrain from marriage as a matter of individual conscience. It was wrong for him to forbid others the right to marry. This became a mark of apostasy.

Not To Command To Abstain From Meats As A Tenet of Faith

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, . . . commanding to abstain from meats, which God created to be received with thanksgiving of them which believe and which know the truth" (1 Tim. 4:1, 3).

While the weak brother's conscience with reference to not eating meat was to be tolerated and even humored under some circumstances, when that brother "commanded" the church to abstain from meat eating and began to create a faction or "sect" around that idea, drawing lines of fellowship, etc., he then departed from the faith and became a "heretic." A "heresy" is a faction built around a human opinion. There will be no factions usually without arbitrary demanding and disfellowshipping.

Not To Traditionalize

"Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?" (Matt. 15:1-3).

—Route one, Lawrenceburg, Tennessee

HOW OFFENSIVE CAN WE BECOME, BRETHREN?

By E. H. Miller

There has been quite a bit of thought given to this question lately under different headings. As I said in the Feb. O. P. A., I think Bro. Waters gave us a good article on "How Divisive Can We Become, Brethren?" Then Bro. Kirbo gave a real good article on "How Worldly Can We Become?" I think both articles are good, yet it seems the point is not reached that is desired.

Remember, I agreed with Bro. Waters' statement concerning things mentioned being "personal or individual matters." He did not say, neither did I, that neither of those things were a sin; but they are individual matters! That is, if a brother takes part in any such like, and it is sinful, he will not damn my soul, but his own. Let me state the lesson in an easier understood way.

If a brother engages in personal sins, that I don't have to take part in, he will send his soul to hell, but I don't have to go with him. Now, if a brother brings sinful things into the worship and service of the church, that I have to take part in, he will go to hell, and I'll go also if I tag along with him, instead of obeying 2 Tim. 4:1-5, 2 Jn. 9-11, Gal. 1:8-9, and Rom. 16:17-18.

Now, the lesson intended is this: we should not let personal sins divide the church. I should not quit worshipping with a congregation because some brother engages in personal sins. If I did, as Peter said, "Lord, to whom shall we go?" I should strive to convert the sinning brother (James 5:19-20), but if unable to do so, I shouldn't throw up my hands and quit, or follow him in his sin. I do my best to not be weak and

offended by others, but what should those that are strong do concerning those that are weak? Should the strong hold out for his rights and say, "It is none of my weak brother's business?" No! "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." So says Paul in Rom. 15:1. But who are the strong? Well, I won't name all of them since that would be impossible, but I must say; if any man expects to be an elder, deacon, preacher, or any kind of leader in the army of the Lord, he surely ought to be strong. As Bro. D. B. McCord said in his front page article of the March O. P. A., "We as preachers, more especially, should realize our role as peace-makers and be willing to 'bend over backward' if necessary to maintain it—most of the unrest today would not prevail if every preacher had watched his step—So, we preachers have a great deal to do in determining whether or not Zion is at peace." I say, AMEN! and I think it would pay all Christians to read all of Bro. McCord's article again, especially we preachers.

Paul teaches us it is no sin to eat meat or not eat meat that has been offered to idols; he also teaches the one who agrees with him that it is no sin, to not despise him that eateth not; and the one who himself believes it is a sin, to not judge him that eateth. Now, the strong can obey and should obey this instruction. He knows the thing in question will damn no soul if left alone, but some think it a sin to eat. Some weak brother, in fact, may be encouraged to go astray if the strong brother doesn't leave it alone. So, if the thing in question is alright within itself, will it be right for the strong brother to engage in it against the weak brother's protest? No, for Paul also said in Rom. 14:20, "It is evil for that man who eateth with offence." Or, as the R.S.V. says, "It is wrong for any one to make others fall by what he eats." "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor. 8:13). Thayer says this means, "To cause a person to begin to distrust and desert one whom he ought to trust and obey; to cause to fall away—to see in another what I disapprove of and what hinders me from acknowledging his authority—to cause one to judge unfavorable or unjustly of another, Mt. 17:27."

Brethren, realizing what Jesus said about those who offend one of His little ones (Mt. 18:6), let us be careful; let us manifest the Spirit of Christ (Mt. 17:25-27); yea, let us when needs be take wrong, and give up our personal desires, and God allowed privileges, and things that we feel to be sinless, in order to keep peace and unity among the strong and the weak alike. Let us never do anything that will dim our light or weaken our influences in any way in the eyes of the church or the world.

We, as ministers of Christ, have a great work to do in His vineyard, and in doing this we will have to make sacrifices; all Christians do. Preachers have to make more, for the saved and the lost are watching them and the elders and deacons closer. I might also add here, the preacher's wife has to watch her speech, her dress, and actions closer than other sisters; yea, the preacher's wife has a great part in his life, for better or worse. She has to sacrifice and bear a heavy load, so, girls, if you are not willing to do this, be careful about marrying that preacher; for I know

of no one who's life is harder than a preacher's life, except the preacher's wife.

HOW MUCH CAN WE GET BY WITH?

Not only is it true with the world, but also with some Christians, to try to see just how much they can get by with, and yet console themselves that they are pleasing the Lord. Especially, is this true with Christians in regard to worldly pleasure, worldliness, cares of this life, etc.

Some brethren seem inclined to want to encourage instead of discourage worldliness. I often have Christians to ask my advice as to participating in things of the world. I discourage them in partaking of those things. In this modern age, with all of God's Children discouraging, there will still be too much of it creeping into the Church. Certainly, we do not have to encourage it because people are inclined that way already. We are taught in God's word to ever live closer and draw nearer unto the Lord. The older a person is in the faith, the easier it should be for him to shun the things of the world. We are to grow in the grace and knowledge of our Lord. Paul says in Rom. 8:15, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption." We see by this, that the Spirit that we have received is that of adoption. Vs. 9, says "If any man have not the Spirit of Christ he is none of his." So, we have taken on a new life. Rom. 12:2, "And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect, will of God." In Col. 1:13, "Who hath delivered us from the power of darkness and hath translated us into the Kingdom of his dear Son." And in 1 John 2:15, we are taught to "love not the world, neither the things that are in the world." In these passages of scriptures we can see that we have been taken out of the world and are in the Kingdom of Christ and now are of a different nature.

"Oh!!," someone says, "you are of the nature that you just don't enjoy pleasures and that is the reason you don't participate in them." But Wait!! "If any man be in Christ he is a new creature: old things are passed away; behold, all things are become new." The Apostle Peter says in 2 Pet. 1:4; "That by these ye might be partakers of the divine nature." Now we have put off the fleshly nature and have put on a divine nature. Rom. 13:4, Paul says, "But put ye on the Lord Jesus Christ and make no provision for the flesh, to fulfill the lusts thereof." "Oh!!," they say "Its just because you don't like picture shows, pool halls, dances, etc., that you don't participate." No, it's because we have crucified (put to death) the fleshly nature (old man) and put on the divine nature (new man). When a person has done this and is a partaker of spiritual things, HE HAS NO DESIRE FOR WORLDLY PLEASURE. He has set his affections on things above and he finds joy, happiness, pleasure, and satisfaction in living the Christian life and he has no desire to participate in the things of the world. I find that the ones who love the things of the world are usually the ones who can not sit still through a sermon because they are anxious to get out to go to those things. And they are the ones who call you a "long-winded preacher" if you talk over 30 minutes. The things of the world cannot satisfy the soul. LISTEN, Peter says in 1 Pet. 4:4, "Wherein they think it strange that ye run not

with them to the same excess of riot, speaking evil of you." The world thinks the Christian has a dull life. They can not see or understand how that the Christian life is a happy life. It's because they do not realize that we are working for things eternal and not those that last only for a while.

Brethren, there is too much work, too many souls lost, too many that need the Gospel, the fields are too white, and the labors are too few for us to begin to think that we can participate in worldly pleasure and please the Lord. We are "a chosen generation, a royal priesthood, a peculiar people," "an holy nation," the "salt of the earth," the "light of the world," and are to "show forth praises of him who hath called us out of darkness into his marvellous light."

There has been much said and written lately concerning TELEVISION, and I would not condemn it alone and overlook other worldliness, but with consistency, I will be forced to condemn the evil that is shown on it as well as the evil of all other worldly pleasure. We must "abstain from all appearance of evil," 1 Thess. 5:22. Statistics show that 50% more crime appeared on T. V. in 1952 than in 1951. Brethren, if we attend all Church services, read and study our Bibles daily, visit the sick, teaching, working, and laboring for the Church, and doing personal work daily, there will be no time for, nor desire to participate in things of the world. Wrap yourself up in the Lord's work and keep your eye on the goal and you will have no desire for the things of the world. Remember, there is a cross to bear and a crown to win. We teach concerning innovations that when a Church accepts one it opens the flood gates for all innovations. The same applies to worldly pleasure. When you accept one, it opens the flood gates for all. Brethren, fight sin and don't be afraid of what others might say. But, rather fear what God might say. May God bless all the faithful.

—Edwin S. Morris
3021 McFerrin Ave.
Waco, Texas

ANNOUNCEMENT

The fourth Lord's day singing, April 16, will be at the Capitol Hill Church of Christ, 115 SW 24th St., Oklahoma City. We have plenty of room at our place of meeting in the American Legion Hall. Everyone is invited to attend.

—Ray Asplin, Oklahoma City.

WANTED

Mrs. George T. Griffin, 2020 24th Ave., Tampa, Fla., would like to have the address of anyone living in Tampa, that observes the scriptural worship.

ANNOUNCING OUR NEW SONG BOOK

Our new song book for 1953, "Old Path Echoes," Number Two, has been in the hands of the printers since about the middle of February, and we hope it will be ready for delivery to our customers in next month (April). It is the same size and quality as our book last year, except we have tried to make it better, and I sincerely believe we have. We are paying out more money for songs than in all our other books combined, in order to make you a better song book. You will find the cream of old, tried, and new songs from about 50 other song books in "Old Path Echoes," Number Two.

We have spared neither time nor money to make this the greatest song book ever put out by the OPA force.

The price, 50c per copy, 5 copies \$2.00; 12 copies \$5.00; 50 copies \$20.00; 100 copies \$40.00; postage paid by us; satisfaction guaranteed.

Send all orders to Old Paths Advocate, 1839 Madison Ave., Huntington, W. Va.

NOTICE OF TRACTS

By the time this reaches the readers of the OPA, I hope to receive my tract on the cups and classes from the printer. This is the third edition, with much new material being added to the original, including some arguments of the manner of breaking the loaf. Although the cost of printing is \$244.00 for 2M copies, I mean to sell them at 15c per copy, postpaid. At this close margin, I would appreciate it very much if all would order ten or more copies.

In the near future, I plan to bring out a tract on elders and deacons; their qualifications, duties, etc. Let me know how many of these you will want at 15c per copy, postpaid.

—E. H. Miller.

MISSION WORK IN AFRICA

Six months have past since Bro. Paul O. Nichols and wife left to do mission work in Africa. From the letters we receive, I am sure lasting good is being accomplished through the efforts that are being put forth.

Many are coming to him for their physical ailments, as well as their spiritual troubles, there were 60 people who came to him in one day for medicine. That within itself, seems to me would be quite a bit of work. I am sure that all of those people appreciate it very much.

Below are the contributions that I have received up to March 1, 1953.

Yuba City, Calif., \$100.00; Lodi, Calif., \$70.00; Washington, Okla., \$300.00; 7th St., Okla. City, Okla., \$150.00; Council Hill, Okla., \$100.00; Okla. City, Okla., \$100.00; Healdton, Okla., \$50.00; Ada, Okla., \$50.00; Ardmore, Okla., \$100.00; Siskiyou, Calif., \$100.00; Sulphur, Okla., \$50.00; Sentinel, Okla., \$50.00; Davis, Okla., \$25.00; Montebello, Calif., \$100.00; Glendora, Calif., \$15.00; Kinston, Ala., \$100.00; Huntington, W. Va., \$200.00; Vista, Calif., \$25.00. Individual donations: Jeff Smith, \$2.00; Dora Barker, \$5.00; Total \$1692.00.

(Note: This report includes the \$1230 support, as reported by Bro. Paul Nichols in the March OPA as he did not have all the contributions at that time.—C.N.N.)

IN MEMORY

There is a place where my dear ones have gone,
Who suffered and worshipped with me;
Exalted with Christ high on His throne,
The King in His beauty they'll see.
There is a place where I hope to live
When life and it's labors are o'er;
A place which the Lord to me will give,
And then I shall sorrow no more.

Written in fond memory of my father, J. L. Black, a minister, who left us 38 years ago; my mother who died 19 years ago; my sister, Ella Mountain, who died one year ago; and my brother, Burley Black, who died several years ago. Only three of us are left from a family of eight.

—Mrs. Zella Miller, Montezuma, Ia.

OUR DEPARTED

Roach—Lula Nancy (Henergar) Roach, daughter of Albert and Elizabeth Henergar, was born April 11, 1883; in Adair County, Ky., departed this life Feb. 25, 1953, at the age of nearly 70 years.

—J. Wayne McKamie.

BONDS OF MATRIMONY

Smith-Byrd—Feb. 14, 1953, in the home of Bro. Abe Smith, Glendora, Calif., I had the privilege of saying the ceremony that united my son, C. A. Smith, and Sister Iva Jo Byrd, in the holy bonds of matrimony.

—Tom E. Smith.

Allen-Blevens—Feb. 28, 1953, I was called to the home of Bro. and Sister Elmer Blevens, a few hours after my arrival home from Calif., to officiate at the wedding of James Allen, and Bettie Blevens, their daughter.

—Tom E. Smith.

Bray-Hobgood—Feb. 5, 1953, I officiated in uniting in matrimony Donald J. Bray and Ellen June Hobgood, both of Oklahoma City.

—R. B. Roden.

Lunsford-Tillotson—Feb. 7, 1953, in the home of Carl Nelson, Ottumwa, Ia., Miss Annette Tillotson, daughter of Mrs. Estelle Tillotson, Ottumwa, Ia., and Francis Tillotson, Red Oak, Ia., and Mr. Challance Lunsford, son of Mr. and Mrs. Wesley Lunsford, Milton, Ia., were united in marriage by Evangelist Carl Nelson.

—Sent in by the bridegroom's aunt, Mrs. C. E. Roberts.

Walker-Loflin—The night of Feb. 28, 1953, in the presence of friends and loved ones, Bro. Howard Allen Walker and Sister Claudine Mae Loflin, were united in marriage, at Poterville, Calif. We wish for this fine couple a long, happy, and prosperous life.

—Wayne DeGough.

MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service. combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

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

—James Willard Pauley, Route 2, Box 547, Charleston, W. Va.

—Russell Hirst, Route 2, Box 541, Charlestown, W. Va.

—Robert L. Estep, 4530 Kanawha Ave., South Charleston, W. Va.

If a husband's words are sharp, maybe it's caused from trying to get them in edgewise.

Self-government, self-discipline, self-responsibility are the triple safeguards of the independence of man.

Many a small boy is the kind of a kid his mother tells him not to play with.

People who put on the most style sometimes put off the most creditors.

Business is never good business until it makes a friend.

Everyone knows that time usually heals all wounds, but some have found that time also wounds many heels.

PREACH THE TRUTH

Preach the truth and preach it strong, Preach it loud and preach it long, Preach it, Christian, every day, Convert lost sinners to the gospel way.

Never turn to tickle the ears, Of ungodly men, whom satan has steered To wreck the Church and change God's plans, To creeds and doctrines made by man.

Preach the word, and sin condemn, Never crawl out on a limb, By preaching foolish and unlearned contention Of which the Bible has given no mention.

Love the Lord and keep His word, Fight with His all-powerful sword, Love Him and stay in the gospel way, And you'll be saved in the Judgment Day.

—Orville Lee Smith.

TIMELY SUGGESTIONS

(Continued from page 3)

right idea. That now, a 1-O could get a list of all the places where they hire c. o.'s (either from the local board or from a State Director), and pick out the places where we have faithful congregations, and write and find their own job at the place where they would rather be.

So, this boy, Bro. Johnny Stephens, secured the names of a number of places, including two in Missouri, two in Kansas, two in California, and four in Texas. He wrote to several of them, and one night this week he called me and told me that he has a job in Wichita Falls, Texas, at the State Hospital, doing office work. His wife also has a job there with him.

For his work, Johnny receives one hundred dollars per month, plus fifty dollars per month for living expenses. He goes to work at eight in the morning and is off at five in the evening, and off at Sat. noon until Monday morning.

If any of the boys think they "can't get by" on these wages, I suggest that you ask J. B. Spradley, Clayton Fancher, Bill Harmon, Leonard Hendrickson, or some of the other boys who worked in the C.P.S. camps for nothing.

I suggest that we thank God for the opportunity of doing good useful work, and receiving a living wage for it—and after twenty-four months, receiving an honorable discharge—(1 Tim. 2:1-2).

"I see by the papers:" Television, games—inside and out, sideburns, mustache, coffee, tea, cocola, tobacco, 'coon-hounds, radio, picnic, singings, card games, dominos, hair-do's and what have you. But, I see by the Bible: "But 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). Also, "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth"—(2 Cor. 10:16-17). "For I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:2).

"For as much then as Christ hath suffered for us in the flesh, arm yourselves with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time to the

lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to Him who is ready to judge the quick and the dead" (1 Pet. 4:1-5). Suggestion: Think it over.

Africa: From the middle of January, to near the middle of February, this year, there were twenty-one baptisms, one restored, and one confession of faults among the dozen faithful churches and preachers in Nyasaland. Perhaps, more than was done by ALL of us here in the States! Suggestion: Maybe, we need to learn from them.

Our Singing: I have noticed, with sorrow, in so many of our congregations in the last year or two a downward trend in the singing. This should not be! Whatever the cause of this it should be eliminated.

One thing, there has been fewer singing schools taught. I will just suggest that each congregation among us arrange to have a singing school this year, get new books, a good teacher, and really revive the singing. Dead, draggy singing means a draggy church. Let us learn to "sing with the spirit, and with the understanding also" (1 Cor. 14:15).

Final Suggestion: A man that is wrapped up in himself makes a very small package. Or, as a good old brother in the deep south put it—"A mighty small potater, and jis one to the hill."

—Homer A. Gay.



Herschel Massie, Rte. 1, Phillipsburg, Mo., March 1.—We had a nice crowd at church today. Bro. Clovis Cook will preach for us tonight.

George G. Freeman, Appleton, Ark., Feb. 24.—The members at the Mt. Zion congregation are willing to spend and be spent. Here are five subs.

Ted Head, 1709 Baldwin, Lawton, Okla., Feb. 24.—I visited the Oklahoma City, and Sentinel congregations, and enjoyed it. I heard Bro. Gay at Fredrick. I do not know as yet, when my trial will be.

S. E. Weldon, 1590 Brockman, Beaumont, Tex., March 10.—Bro. H. E. Robertson is with us in a meeting, which began two nights ago. He is an able speaker.

John Rankin, 5140 Von Way, Carmichael, Calif., Feb. 15.—The church here is doing fine. I gave a lesson on PEACE last Lord's day, and it was well received.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Mar. 9.—The 7th St. congregation is doing fine. We had an enjoyable all-day meeting at Stilwell, the 3rd Lord's day in Feb. The brethren at Stilwell now meet in their new building.

Ernie Lewis, Box 269, Armona, Calif., March 11.—Bro. John Reynolds was with us a month, and held a two weeks meeting for us in Feb., with 1 confession of faults. He has created much interest here, and we plan to have a week's meeting in April.

this congregation. Mar. 15, I preached in Waco. I am to be in a meeting at Lebanon, Mo., Apr. 5-19. I have moved from Midland to Waco, to the above address. My work with the Midland and Odessa congregations was most pleasant. It was good to know that I could leave with good will prevailing. There is not one bit of ill-will between me and these brethren. I look forward to being with them and working with them again in the future. I commend them for the work they have done, and may God richly bless them. Brethren, if you are passing that way, stop and visit with them. Please note my change of address.

Wayne DeGough, 470 Palomino Dr., Bakersfield, Calif., Mar. 16.—Feb. 18-28, I conducted a singing school at Porterville, and hope much good was accomplished along that line. Mar. 1, I preached at Corcoran; Mar. 2, heard Bro. James Orten deliver a good sermon at Stockton; Mar. 3-7, I attended Bro. John Reynolds meeting at Woodlake, assisting in the song leading; Mar. 8, I assisted in the teaching service at Arvin, my home congregation, preaching there that night. Their new building is going along nicely, but expenses are high, and whatever help they would like to give to other congregations constructing new buildings, would be impossible at this time. Mar. 11, I preached at Compton; Mar. 13, I preached at Siskiyou, Los Angeles, assisting Bro. Eddie Nichols in the teaching service Lord's day, Mar. 15; attended a singing at Covina that afternoon, where I preached that night. I was glad to see Bro. Don McCord whom I had not seen for some time, and to whose article in Mar. OPA, I say Amen! Let us follow after the things that make for peace, and pray that the work may go forward.

C. Nelson Nichols, 118 E. Wilburn St., Greenville, S. C., Mar. 15.—We are still striving for the cause of Christ in South Carolina. The Greenville congregation is certainly hospitable and we would love to have visitors from other places. We have three services per week and one night's song practice. Don Rowland was sentenced Feb. 24, to four years in prison because of his faith in the principles of Christ. The Supreme Court denied Ted Head any more mercy by refusing him another hearing and so he was ordered to surrender to the authorities in Oklahoma. His sentence was to be three years in prison. The Judge in Ted's case virtually said that Ted would have gotten a sentence of five years had we not defended him as we did, therefore he was sentenced to three years. It is possible for any of these boys to apply for a parole after one third of their sentence is served and it is more possible that they will be granted paroles after two years unless there is prejudice shown. We are still doing all we can for them.

Billy Orten, Route 2, Lawrenceburg, Tenn., Mar. 16.—The meeting at Stockton, Calif., Feb. 15 through Mar. 3, was among the most enjoyable meetings of my life. The crowds were splendid, singing was wonderful, and the interest was good throughout the meeting. James, my brother, and Jack Cutter were with us for most of the services, preaching once each. One was baptized and two confessed faults. Brother Cutter and I were with the church in Aromas, Calif., March 4th through 15th. These brethren are zealous. Their new building is almost finished and it is very beautiful. They are few in number and have worked hard. I believe this church will grow under the capable leadership of Brethren Mason, Eakers, Young, and others. Last night, the meeting at the Garden Highway church here in Yuba City began with a fine crowd. We are hoping some good will be accomplished. This ends my work in Calif., for this year. It has been a pleasure to work with the churches in this state again. Brethren, my heart's desire and prayer to God is that the church will grow and we will be at peace among ourselves.

Homer L. King, 1839 Madison Ave., Huntington, Va., March 20.—The past month, I labored with the faithful church on Madison Ave., here, doing personal work, conducting song drills on Saturday nights, aiding in the mutual edification on Lord's days, preaching Sunday nights, and assisting in the services Wed-

nesday nights. We certainly enjoyed the services last Saturday night, when quite a number from the Spring Hill church were with us. A few weeks past among the number, from Charleston to attend our services, was Bro. Guy Mallory, a young gospel preacher. I was certainly glad to see and be with Guy again. The church here has really been wonderful to me and my wife, and we love them dearly. I leave tonight for Pontiac, Michigan, to preach over the week-end, then to Grand Rapids for several days with that little church. In April, I am scheduled to assist in a series of meetings at Winifred, W. Va. Beginning May 3, I am to be with the faithful in Greenville, S. C., where Bro. Nelson Nichols has been laboring for several months. I anticipate a very enjoyable effort for my first preaching in that state. I extend my very sincere good will and best wishes for the success of all worthy and sincere efforts to build up the cause of our Master by my co-laborers. Please, pray for me and mine.

Gayland L. Osburn, 3032 Carmel St., Los Angeles 65, Calif., March 16.—Feb. 8-22, held mission meeting at Forest Grove, Oreg., and the Lord blessed our efforts with 5 confessions of faults and with a church established there. The Church of Christ now is worshipping at Forest Grove, Oreg., in the C. I. O. Union Hall, behind Joe's Barber Shop, on 21st Ave., between Main and A Sts. They meet at 10:30 a.m. and 7 p.m. every Sunday. I assisted with the teaching there Feb. 26, on morning of March 1, and twice on March 8, with one confession of faults on morning of March 8. On night of March 1, preached there. March 4, preached at Odell, Oreg., with one confession of faults. Now working at Caldwell, Idaho, where the church was using cups and women were speaking in the church. But, last Lord's Day they worshipped scripturally, and I preached for them. They are now worshipping in the home of one of the families, but we plan to rent a building and hold a meeting. Pray for us. DONATIONS FOR WORK IN NORTH-WEST: Feb. 10—Mar. 15, I received the following donations: Church, Forest Grove, Oreg.—\$36.05, also \$22.00 for rent of chairs and heater in mission meeting there; Church, Kennewick, Wash.—\$50.00; Church, Odell, Oreg.—\$200.00. We are thankful for these blessings. I have spent 10 days working in Idaho, which is not in the Wash. and Oreg. evangelistic work. But, I plan to report any support that I receive while doing mission work in Idaho because some of the money above was given not only for the work in Wash. and Oreg., but also for the work in Idaho.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., March 16.—I preached at Washington, Okla., Feb. 12-15, with good crowds, and interest. Preached at Wichita Falls, Texas, Feb. 18-22, where we also had good crowds, good interest, and one was restored. Preached at Sentinel, Okla., March 1, and had an enjoyable visit. Preached here in Frederick, Okla., March 8, with two restored. I did personal work here from Feb. 23, through March 10. Preached at Healdton, Okla., March 11-15. We used to live in Healdton, and love the brethren and sisters there very much. We enjoyed our short stay there, and feel that we had a good meeting. Yesterday (Lord's day), we had lunch together, and singing in the afternoon. Throughout the meeting we really had good singing—from OLD PATHS ECHOES. We had visitors from Ardmore, Wilson, Sulphur, Okla. City, Graham, Okla. and Wichita Falls, Tex. Preaching brethren present for one or more services included our beloved Tom E. Smith (who lives in Healdton), also my "son in the gospel, Fred Kirbo, Johnny Ellmore, Wayne Fussel, James Vannoy, and Bro. Carson. We are back to work with the church here in Frederick now until the 25th of March, when we leave for a trip to Eola, White Hall, and DeLeon, Texas. We are to be back here for the 3rd Lord's day in April—for an all-day service, and we are hoping that MANY will come to be with us that day. After that we go back to our home in Missouri. May the good Lord help us all to be more kind, loving, and tolerant of one another, and to forget self and work much harder for the Lord. With brethren Hilton, Johnson, and Halstead, coming back to the faith, let us all take on more courage.

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. XXV

LEBANON, MISSOURI, MAY 1, 1953

No. 5

'FOOLISH AND UNLEARNED QUESTIONS AVOID'

By J. Ervin Waters

"But foolish and unlearned questions avoid, knowing that they do gender strifes" (2 Tim. 2:23).

"But shun profane and vain babblings: for they will increase unto more ungodliness" (2 Tim. 2:16).

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings" (1 Tim. 6:20).

"But refuse profane and old wives' fables, and exercise thyself rather unto godliness" (1 Tim. 4:7).

"Neither giving heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith" (1 Tim. 1:4).

"But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain" (Tit. 3:9).

AVOID

- (1) They gender strifes (2 Tim. 2:23).
- (2) They cause ungodliness to increase (2 Tim. 2:16).
- (3) They minister questions for endless disputing (1 Tim. 1:4).
- (4) They do not minister godly edifying (1 Tim. 1:4).
- (5) They are unprofitable and vain (Tit. 3:9).

We have had a practical demonstration during the last few months of the folly of refusing to heed Paul's advice with reference to matters of opinion. By our articles in the OPA and our sermons in the pulpits we who did not heed it have gendered strife, caused ungodliness to increase, ministered questions for endless disputings, failed to edify, and given attention to discussion which was unprofitable and vain. We have probably all had good intentions, and we have probably all been misunderstood to some extent by someone.

I am against strife, disfellowshipping, the drawing of lines against brethren, and division over such matters. I am in favor of our avoiding further contention over them. Here I stand.

I have not applied myself with cold incisive logic to a discussion of any particular opinionated matter recently. I could do so but I think it would largely be unprofitable to the cause of Christ and the OPA. I have an abundance of pertinent material at hand but why should we satisfy the adversaries by disputing over such matters when matters of opinion cannot be settled anyway because of the lack of a divine standard regulating them?

I have no doubt but that what I have written will be

(Continued on page twelve)

TIMELY SUGGESTIONS

Covetousness: It seems pretty easy for preachers, and others, to pick out certain sins to condemn. And, if we are not very careful we will find ourselves settling on one or two sins, sins which to us, seem to be almost unforgivable, and passing lightly over a lot of others, which evidently to the Lord are just as horrible as the ones we so despise. Did you ever notice how little we hear or read about "covetousness"? And yet, the Saviour says, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth"—(Luke 12:15).

I am afraid the sin of covetousness is passed by too lightly today, while other sins are pounced on with our whole might.

In 1 Cor. 5:11, Paul places covetousness along in the same catalogue with the drunkard, the fornicator, the idolater, the railer, and the extortioner—and says to not keep company with any of them. I do not believe that too much has been said about any of these sins, but I have noticed carefully how clear the preachers and writers have been of "covetousness". If it is as bad to covet as it is to get drunk, commit fornication, worship idols, or to be a brawler, a railer, or an extortioner, it seems to this scribe that they should all be handled about alike.

In I Cor. 6:9-10, we have one of the most appalling statements of the entire Bible: "Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: neither fornicators, idolaters, nor adulterers nor effeminate, nor abusers of themselves with mankind, nor thieves, nor COVETOUS, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God."

Again we read, "for this ye know, that no whore-monger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God.

Suggestion: "Take heed and beware of covetousness."

Tragic Landings. A headline in the daily paper caught my eye not long ago. It read, "There Were No Survivors"! A large Transport plane had crashed, killing all aboard. This, of course, is sad, but I am thinking just now of the members of the body of Christ, of whom Paul writes, "Wherefore let him that thinketh he standeth take heed lest he fall." In this Christian life, we are supposed to be climbing—higher, higher, which makes it all the more necessary that we be careful! So many have fallen, and are falling, un-

til it behooves us to be always on guard, lest we "slip."

In Galatians 5:15, we are told, "But if ye bite and devour one another, take heed that ye be not consumed one of another." This, brethren, means a tragic landing—"no survivors"! With persistent effort you might be able to "tear down" the other person, but have you considered the "height" from which you, yourself, may also fall in accomplishing this? You might come out like the two cats. And this tearing down business is a job that more than one can work at, and it is so very very dangerous.

I remember of two brethren who started in several years ago to tear each other down in a good thriving congregation. Now, there are only a few—badly discouraged members left. Some, went to the digressives; some to sectarianism; many quit. **It does not pay.**

Suggestion: "Walk worthy of the vocation where-with ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace"—(Eph. 4:1-3). — Lest we have a tragic landing!

Final Suggestion: Idle hands sometimes do the most mischief.

—Homer A. Gay.

THE HOLY SPIRIT

Our caption is the name commonly given the third or tertiary member of the Godhead. There is no little misconception concerning this Member in current religious philosophies. I fear that even we in the church of Christ have neglected a study of this Member and have let the fallacious dogmas of our sectarian neighbors influence us into putting Him into the background. Your writer by no means knows all there is to know about this subject, and there are many questions he can not answer, but I do believe that a candid consideration of some passages concerning Him will give us some logical and satisfying deductions. We now present ourselves to that task.

First, we would notice the various names given to Him. He is called, as our caption suggests, the Holy Spirit, also, the Spirit of God, Spirit of the Lord, Spirit of Truth, My Spirit, Spirit of Jehovah and according to the King James Version the archaism, Holy Ghost. I, personally, do not prefer the appellation, Holy Ghost, but if others do, that is their privilege and they are entitled to it. But we understand, do we not, that when one of us speaks of the Holy Spirit and another speaks of the Holy Ghost, we speak of one and the same.

Having noticed briefly the various names we now notice something else of interest—the many references given the Holy Spirit in the Word of God. If it has not been miscounted, He is referred to in at least 23 of the 39 Old Testament books. He is referred to no less than 57 times in Acts of the Apostles alone; 132 times in the Epistles and in all of Paul's letters. with the exception of Philemon, He is mentioned at least once. He is further made mention of in 24 of the 27 New Testament books. In view of these facts, it seems hardly reasonable for us to consign the Holy Spirit to a place of no importance.

The following proposition is made and the attempted proof follows: The Holy Spirit is a person; He possesses personality. May we qualify. By person we would mean of course that the Holy Spirit is a person and

possesses personality inasmuch as this is true of Divine Entities—the Father and the Son.

I have tried consistently to this point to refrain from the use of "it" as a pronoun in reference to the Holy Spirit. This seems important to me—the use of "it" in reference to the Holy Spirit closely approximates disrespect. We would not be guilty of calling the Father or the Son "it," so, on the same basis, we would not call the Holy Spirit "it." Some of our religious neighbors have fostered the idea that He is some sort of "it" or some kind of influence. This ought not to be.

We now notice proof of our proposition. We read in John 14:26, in reference to the Holy Spirit, "He shall teach." There are two points here worthy of our consideration. First, in referring to the Holy Spirit, Christ spoke of Him as "He." Now, in English, we use such words as "he," "him," "she," "her" to refer to persons; whereas we use "it" to refer to things. This is a good point in proof of our proposition. Our second point here is that an act of teaching was to be done by the Holy Spirit. We usually think of persons as being teachers, do we not? Again in Jno. 15:26 and Jno. 16:13-14, respectively, we read, "He shall testify" and "He shall guide and . . . glorify." This still refers to the Holy Spirit, and He is spoken of as a person. The acts that the Holy Spirit is spoken of as performing here are the acts of a person and not acts of an inanimate thing. Though brief, this, does seem conclusive, does it not, to sustain our proposition.

In a subsequent installment, we shall notice the Holy Spirit in relationship to the Word, some scriptural points as to the miraculous concept and the indwelling of the Spirit today.

—D. B. McCord

SOME WARNINGS

Zeal is characteristic of youth. Caution is a general characteristic of age. "Your young men shall see visions; and your old men shall dream dreams" (Acts 2:17; Joel 2:28, 32). We must admire the zeal or 'first love' of a youthful Christian. We must also admire and respect the caution and the care of the elderly Christian which was developed and cultivated by years of experience and hard knocks, and especially by love for truth.

Youth, alone, tends toward digression. Age, without youthful zeal, courage, and hope tends toward death. . . "faith if it hath not works, is dead, being alone" (Jas. 2:17). Together, zeal and caution, youth and age, make up an active, fruitful, solid congregation of the church of Christ.

In this we note several scriptures set down by Divine Purpose to caution us all along the Christian way. We must hear the warnings of the New Testament, telling us to take heed, watch and pray, be strong, be watchful, beware, etc. Be careful.

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Tit. 3:8). "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip" (Heb. 2:1). "Take heed therefore how ye hear" (Lk. 8:18). "For if God spared not the natural branches, take heed lest he also spare not you" (Rom. 11:21).

"Take heed to yourselves, lest at any time your heart be overcharged with surfeiting, and drunkenness, and

cares of this life, and so that day come upon you un-awares" (Lk. 21:34). "See then that ye walk circumspectly, not as fools but as wise" (Eph. 5:15). "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand" (Eph. 6:13).

"What I say unto you I say unto all, watch" (Mk. 13:37). "Continue in prayer and watch in the same, with thanksgiving" (Col. 4:2). "Watch ye, stand fast in the faith, quit ye like men, be strong" (1 Cor. 16:13). "Be watchful and strengthen the things which remain" (Rev. 3:2). "Watch thou in all things" (2 Tim. 4:5). "Let him that thinketh he stand, take heed lest he fall" (1 Cor. 10:12).

Do Not Stray.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12). "Take heed therefore that the light which is in thee be not darkness" (Lk. 11:35). "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Lk. 21:36).

"Watch and pray, lest ye enter into temptation. The spirit truly is ready but the flesh is weak" (Mk. 14:38). "Abstain from all appearance of evil" (1 Thess. 5:22). "Abhor that which is evil and cleave to that which is good." (Rom. 12:9).

Beware of False Teachers and Preachers.

"There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them. . . And through covetousness shall they with feigned words make merchandise of you" (2 Pet. 2:1, 3). "Take heed therefore unto yourselves and to all the flock. . . ." (Acts 20:28). "Take heed that no man deceive you" (Mt. 24:4).

The Apostle Paul, by inspiration, saw fit to give warnings about certain false teachers and preachers even calling them by name. "Alexander, the copper-smith, hath done me much evil . . . of whom be thou ware also, for he hath greatly withstood our words" (2 Tim. 4:15). "Shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus" (2 Tim. 2:16, 17). No wonder Christ said, "Take heed lest any man deceive you" (Mk. 13:5).

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:16).

Division

Division is condemned by the New Testament in every stage of its development. Strife is the beginning, sedition is the schism or dividing gulf caused by strife, and heresy is the result of the division . . . the doctrine taught contrary to the truth. Strife, sedition, and heresy are condemned by Paul as works of the flesh. "Mark them that cause divisions and offences contrary to the doctrine . . . and avoid them" (Rom. 16:17). "Prove all things; hold fast that which is good" (1 Thess. 5:21). "Let every man take heed how he builds" (1 Cor. 3:10). "Take heed that ye be not consumed, one of another" (Gal. 5:15).

Beware of covetousness (Lk. 12:15).

Take heed to yourselves . . . forgive (Lk. 17:3)

Caution must be in the right direction. We are forbidden to worry about material or physical hinderance to the suppression of truth. "Be careful of nothing"

surely must have been an admonition to keep the brethren from dying, "without works" (Phil. 4:6; Jas. 2:17). Peter admonished us to solve our worries through prayer, "casting all your care upon Him; for He careth for you" (1 Pet. 5:7). But Peter in no way excluded caution, for in the next verse he says, "be vigilant" (1 Pet. 5:8).

"Therefore let us not sleep as others, but let us watch and be sober" (1 Thess. 5:6). "Take heed, watch and pray" (Mk. 13:33).

—C. Nelson Nichols

WORLDLY AMUSEMENT

By T. F. Thomasson
(A reprint, August 1944)

The Apostle John said, "Love not the world neither the things of the world. If any man love the world the love of the Father is not in him, for all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life is not of the Father but is of the world." (1 John 2:15-16).

Paul said, "Be not conformed to the world" (Rom. 12:2). Peter, speaking to Christians, said, "You are a royal priesthood, a holy nation, a peculiar people" (1 Peter 2:9). Peculiar means different, so Christians must be different from the world. They cannot take part in worldly things and please God, but to what world did John refer? I do not believe he referred to the rocks and rills and the beautiful hills, the stars, sun and moon. When I look up and behold the myriad of twinkling stars I am made to appreciate more fully David's statement when he said, "The heavens declare the glory of God, the firmament showeth His handiwork." We should love all these things, not in the sense of worshipping them, but we should enjoy them because we believe the Great God whom we worship created them.

The world John referred to is the people that are controlled by the carnal mind. The mind is in two parts, carnal and spiritual. The carnal is the old man that must be put off. The carnal mind seeks only the things of the flesh, hence, Paul said, "The flesh lusteth against the spirit and the spirit against the flesh." The things of the world are the things invented by those controlled by the carnal mind to gratify and satisfy the lust of the flesh, the lust of the eye and the pride of life. It is not difficult to distinguish between the two. Paul draws the line showing the works of the flesh and the works of the spirit, Gal. 5:19, 25. We are either on one or the other side. There is no place between for us to stand. Jesus said you cannot serve two masters, Matt. 6:24.

All the amusement fads and fancies of the world originated in the world and appeal to the fleshly desires and appetites. The last thing that Paul mentions in his list of things of the flesh is the revelings and such like. Not only is reveling condemned but anything like reveling. Many tell us there is no harm in the dance, they say it is just innocent passtime. The dance is not "such like" but reveling itself, originated in the world, appeals to the flesh and no one can patronize the dance and live forever. The many kinds of ball games in which the players engage, dressed like heathens, originated in the world, they appeal to the lust of the flesh, lust of the eyes and the pride of life. They are revelings and no one can engage in them and

(Continued on page eleven)

Now, that which was used was a drink. Will you deny it? I have never seen nor heard tell of a man who will deny that Grape juice is a drink produced by the vine. Will you deny it? All say it is, so far as I have been able to learn, just as they admit The use of one cup is Scriptural. And here is Scriptural ground for unity.

There is no word in the Scriptures relating to the communion that any lexicon defines "wine," or any Bible translation translates "wine." The word that means "wine" is oinos.

The bread (loaf) was unfermented, unleavened, unyeasted, for it was the Passover time, Exodus 12:15; Mt. 26:18. Strange, then, would it not be if the drink were not the same? And you evidently use the term "wine" to mean the fermented, leavened, yeasted product, a product that nothing but yeast can produce. Now you meet this if you think Dr. Trail "toted even" with me.

"Break bread." What does it signify? The noun is *klasma*. What does it mean? "A piece broken off, a fragment." (Green, p. 101) "A fragment, a broken piece." (Thayer, p. 347) The verb is *klao*. What does it mean? "To break; used in the N. T. of the breaking of bread." (Thayer, p. 348) "To break off: in the N. T. to break bread." (Green, p. 101).

Now, do you mean to tell me you do not know how to do this? When we take *baptisma*, and it is said in the lexicon to mean "immersion," can you tell what to do? When it says *gennema*, "the offspring of the vine," can you tell what they drank? When it says *poterion*, and he took a *poterion*, which the lexicon defines "a cup, a drinking vessel," can you tell what held "the fruit of the vine," and how many?

You can come as near the "Scripture" by taking play an instrument for "sing," a Missionary Society or a Sunday School for "church," cups for "cup," wine for "offspring of the vine," into two pieces for "break off," as the Methodist can in taking sprinkling for "immersion." But that is a long way from what the Scriptures teach.

Unity, to be "the unity of the Spirit," which you are to endeavor to keep if you "walk worthy of" your profession (Eph. 4:1-4), is unity on what the Bible teaches, not human tradition. The Bible does not teach that Jesus used both as the drink in the communion; neither does it teach that they broke the loaf "in two pieces" and "not." And you have no more "Bible ground" of unity by your "common ground" practice than has the Methodist by his "sprinkling and immersion" or the digressive by his "sing with the organ and without it," nor has the near-digressive by his use of "one cup and more than one."

The man who pleads for and uses what the Scriptures teach, does not make it a "test"; the Scriptures are the standard of measurement. It is the man who advocates and uses a thing the Scriptures do not teach, that makes it a "test." Will you deny it?

—H. C. Harper.

The Work In Frederick, Oklahoma

For the past year now I have been working what I could with the faithful Church of Christ here at South 13th. Street, Frederick. Of course, I have been out in meetings for a good lot of the time. But during the fall and winter we were here the most of the time. By

the time you read this we will be moved back to our home in Lebanon, Missouri.

We have enjoyed the work here, and the brethren have been good to us. They have been very cooperative thru it all. I do not know of a congregation among us that is more at peace than they, and we love them all, dearly.

During our stay here we have not accomplished what we really wanted to, but we have seen a very good development in the ability and faithfulness of the members.

As we go on our way into other fields, we will still keep a warm spot in our hearts for the faithful in Frederick, Oklahoma.

—Homer A. and Susie Gay.

OUR DEPARTED

LUCAS—Bro. Kenneth O. Lucas, was born in Grant county, Okla., and passed away at his home in Olivehurst, Calif., March 28, 1953, at the age of 36 years, and 8 months. His death was due to an accidental gun shot wound. He is survived by his faithful wife, and an 8 year old son. Bro. Lucas and his wife were baptized a few years past under the teaching of Bro. James R. Stewart. He will be sadly missed by the church, since he was an active, faithful worker in the vineyard. We trust our loss will be Heaven's gain, for we "sorrow not as others who have no hope" (1 Thess. 4:13). The writer conducted the funeral services.

—E. A. Newman.

HONEYCUTT—Joseph W. Honeycutt, was born April 28, 1912, in Salisbury, N. C., and passed away March 28, 1953, at the age of 40. He was married to Miss Clara Smith on Mar. 27, 1943. He was baptized into the Church of Christ, July, 1944. He leaves to mourn his passing, his wife; 1 daughter, Mrs. Annie Pinion, Charlotte, N. C.; 2 brothers, M. L. Honeycutt, Durham, N. C., and J. H. Honeycutt, Wrightsville Beach, N. C.; 2 sisters, Mrs. Mary Horner, Salisbury, N. C., and Mrs. Hattie Wilkins, Stem, N. C.; 1 grandson, Ray Lee Pinion, Charlotte, N. C., and numerous relatives and friends. Funeral services were conducted at Healdton, Okla., Church of Christ, and interment was at Graham, Okla. Our heartfelt sympathy goes to his devoted wife, Clara, and the family.

—Tom E. Smith.

ALLEN—Sister Lola L. Allen, was born Sept. 5, 1876, and departed this life Mar. 22, 1953, at the age of 77. She obeyed the gospel at the age of 21, and was faithful until death. She is survived by her good husband, Bro. Enoch Allen, 7 children, 37 grandchildren, 23 great grandchildren, 1 sister, and many friends. Her home was a preacher's home, and I considered her a mother in Israel. While visiting her just before her death, I will never forget the pleasant expression on her face, as we were reading 2 Cor. 5:1-8. She was cheerful and looking forward to leaving this earth and being with Jesus. Bro. Phillips, a long time friend, read the Scripture, and led an appropriate prayer. The singing was under the direction of Bro. Jim Russell. Services were conducted by the writer at the Corcoran Memorial Mortuary, with interment in Corcoran Memorial Park.

The great thing in life is not where we are, but in what direction we are moving.—Gospel Digest.



Geo. F. Scott, Box 4, Temple, Ga., Apr. 13.—We have had several preachers visit us, for which we are thankful. Here are two subs.

W. H. Bowerman, Rte. 1, Konawa, Okla., Apr. 16.—The church at Gailey is doing fine. One was baptized recently. Here is my renewal to OPA.

Jim Padgett, 812 Apple St., Bakersfield, Calif., Apr. 6.—The church in Bakersfield is progressing nicely. Here are 3 subs. Pray for us.

Grady Coble, 5301 Parkland, Dallas, Tex., Mar. 22.—The members here are working together without envy or strife. We enjoy monthly visits from Brethren I. G. Hayes, Ronny Wade, Wayne Fussell, and J. R. Stewart. Visitors are welcome.

Jack Stalcup, 6547 Clybourne, N. Hollywood, Calif., Mar. 27.—The church here is doing fine. We certainly enjoyed Bro. Waters meeting at Compton. The local congregations here surely miss Bro. Don Rowland.

Timothy Phillips, Box 81, Delta, Colo., Mar. 31.—The church is doing fine, I recently baptized my son-in-law, Wayne Roark. We are always happy to have visitors. Please pray for us.

Charles Jordan, Box 234, Holyoke, Colo., Apr. 5.—The congregation here is few in number but strong in faith. We plan to send \$10.00 a month to Bro. Nichols to help the work in Africa. We feel our sacrifices couldn't possibly be as great as theirs. May God bless them. We invite visitors to stop and worship with us.

Herbert Clem, Box 82, Ukiah, Calif., Mar. 15.—We meet in the Carpenters Hall, 435 N. State St., at 10:30 A. M. each Lord's day. Faithful preaching brethren are welcome. We ask the prayers of all the brotherhood that the congregation here may grow in the faith.

Clovis T. Cook, Lebanon, Mo., April 10.—I have been preaching over week ends at Lee's Summit, Claxton, Mt. Home, Clio and Richland, Mo. I am now attending a meeting at Lebanon, where Bro. Morris is doing the preaching. I will be at Ada, Okla. April 17 to 26.

Gene Hopkins, 1105 W. 21st., Tulsa, Okla., Apr. 18.—Apr. 6-9, Bro. Orville Smith preached for us. We welcome any of the faithful to worship with us. I had to take my physical examination the 13th. I ask your prayers. Let us pray for peace and unity. We certainly enjoy the OPA.

Ralph Kitson, Mozier, Ill., Apr. 13.—Bro. Jack Ivey held a good meeting for us, baptizing 4, and 3 confessed faults. He is a wonderful preacher. Bro. Jimmy Shaw was here the latter part of the meeting. He is a fine boy and a good singer. Apr. 6, 7, Brethren James Orten and Dorman Bryant were here. They are

two fine boys. We baptized a young man yesterday. Here are 10 subs.

Ted Warwick, 811 Northwood Ave., Compton, Calif., Apr. 15.—Mar. 22, I closed a very enjoyable meeting at National City. We were glad to have Bro. C. A. Smith and wife with us for most of the meeting, also visitors from Sanger, L. A., Compton, Orange, El Centro, and Carlsbad. I am now in a good meeting at Corcoran with one baptism to date.

Ed L. Nichols, 849 Wilcox, Hollywood 38, Calif., Apr. 15.—Since last report, I have preached one or more times at the following places: Arvin, Lynwood, Siskiyou, Orange, Montebello, and Corcoran, Calif. My draft case is still pending the appointment of the U. S. Attorney for L. A. While having to stay close to home I have been attending college. Remember me when you pray.

D. B. McCord, 6029 Cleon, North Hollywood, Calif., Apr. 13.—Since last reporting, I have preached at Covina and Siskiyou St., L. A. Recently, I enjoyed preaching along with Bro. Chester King at Siskiyou St. I heard Wayne Degough lately at Covina give a very good lesson; Wayne progresses nicely and with his pleasing personality and good delivery he will continue to be an asset to the Cause. Please pray for me and mine. God bless the church!

Johnny Elmore, 408 K. St., N. W., Ardmore, Okla., Apr. 9.—The church here is doing fine. We are remodeling the building, and it is looking nice. Bro. Ronny Wade preached for us five nights, giving us some fine lessons, and baptizing one. I have recently preached at the following places: Ardmore, Marietta, Healdton, Sentinel, and Tucker. Bro. Wayne Fussell and I are to hold a meeting soon at Marietta.

John J. Bennison, 220 E. Threadneedle, Beaumont, Tex., Mar. 30.—Mar. 7-22, Bro. H. E. Robertson of Lebanon, Mo., held a meeting for us, resulting in three being rebaptized. We thank all who helped. The brethren at Shreveport sponsored the meeting. We enjoyed Bro. Robertson's wonderful lessons and hope to have many more in the future. We meet at 1059 Vermont St., and invite visitors to worship with us. Pray for us.

Ferd Roberson, Sr. (colored), R.D. 7, Butler, Pa., Mar. 28.—Mar. 22, Bro. John Roberson gave us a touching sermon concerning the analysis of sin. My wife and I spent two Lord's days in Jan., in Tenn. with Bro. and Sister Ferguson, my wife's mother. We found them still contending for the faith as they were when we left them 5 years ago. We were with the faithful few in Richmond, Ind., for a service, enroute home. They still contend for the oneness. We ask your prayers.

Oscar Johnson, R. 4, Box 171, Joplin, Mo., Mar. 26.—Apr. 1, Bro. Miller will begin a meeting at Burkhart, and Bro. Lynwood Smith will be at Beefbranch the middle of April. I have been preaching over the week ends at Lebanon, Burkhart, Stapleton, and Beefbranch. Let us spend more time preaching the gospel and less time quibbling over petty notions. We must forget self and serve the Lord. Love to all my brethren.

James Orten, R. 2, Lawrenceburg, Tenn., Apr. 14.—Enroute home from Calif., in Mar., I stopped at Midland, Tex., for one night of the Waters-Stanley discussion. Truth was triumphant. I have preached one or more times at the following places: Odessa, Tex., Lexington, and Washington, Okla., Ottumwa, Ia., Mozier and Mozier Hollow, Ill., and Pontiac, Mich., where I am at present, with Bro. Dorman Bryant.

John L. Reynolds, R. 1, Box 313, Ceres, Calif., Apr. 11.—I spent the month of February with the Armona congregation. One was restored. I began March 1st. with the Woodlake congregation, intending to run three weeks. I had an attack of laryngitis the third week, and Bro. Ernie Lewis, of Armona, finished the meeting. He did a good job of it. The above congregations are small, but they are workers and in one accord. The work in Calif. is going forward.

M. T. Orear, G. D. Sutter, Calif., Apr. 18.—The Garden Hiway congregation is doing fine. Bro. Billy Orten closed our meeting Mar. 29, with 7 baptisms. He is a good preacher and a fine young man and we look forward to his return next year. We are glad to have Bro. Jim Thompson and family, also Bro. E. A. Newman and family back with us. We now have more love and cooperation in the congregation than we have had for years. Here is my renewal for the OPA. Pray for us.

Tommy Shaw, Commodore, Pa., Apr. 15.—Since last reporting, I have preached at Lovejoy, and Flemington, Pa., and Huntington, W. Va. I enjoyed the association with Bro. Homer L. King, and family, along with all the brethren at Huntington. We had one of the best singings there, that I have attended this year. I heard Bro. Billy Orten last night at Cable Ridge, Mo., and plan to hear Bro. Edwin Morris at Lebanon tonight, before leaving for Wichita Falls, Tex., for a meeting.

Jerry Cutter, R. 1, Lovell, Okla., Apr. 13.—I enjoyed working with the 7th St. church in Okla. City, during Feb. and Mar., with good results. I am now doing personal work with the church at Grand Rapids, Mich. One was restored yesterday, and the church is slowly growing. If you are looking for a good place to work, where you can also be of service in the Lord's work, move to Grand Rapids. Write John O'Donnell, Box 41, Moline, Mich., for any information.

Bennie T. Cryer, 307 W. Clements, Odessa, Tex., Apr. 17.—During the past month I have worked with the church in Odessa, also assisting with the Wednesday night teaching service in Midland. We have baptized 4 the past month, for which we are truly thankful and give God the glory. Let us remember that one that causes another to fall has committed a grievous sin and is treading the downward way, and also, he who falls, is walking down that same road with him, so let us stand and "save ourselves."

Curtis Smith, 552 N. Wabash, Glendora, Calif., Apr. 15.—In March, I preached at Conway, and Marion, La., and attended Bro. and Sister Jesse Traylor's golden wedding anniversary. They asked me to perform the wedding vows again, which gave me great pleasure. I wish to thank the brethren there for the help re-

ceived during my illness. Since returning to Calif., I returned to the hospital, but received no medical aid, so am now under the care of a private doctor. I have preached once at my home congregation and once at Orange. I solicit your prayers.

Dorman Bryant, R. 1, Box 273, Wichita Falls, Tex., Apr. 8.—The meeting at Waterloo, Ia., resulted in 3 baptisms and 2 restorations. I have just closed a meeting at Ottumwa. These people are hospitable and love God's word. Bro. James Orten was with us the last two nights, preaching the last night of the meeting. He preached the scripture as it is revealed in God's word. It resulted in one making a confession of faults. James and I are now at Mozier, Ill. We plan to leave soon for Pontiac, Mich. Here are 6 subs.

Wayne DeGough, 470 Palomino Dr., Bakersfield, Calif., Apr. 17.—Mar. 18, I preached at Waterford; Mar. 19-22, at Ceres, Calif.; Mar. 29, at Ardmore, Okla.; and at Healdton that night; Apr. 1-4 I heard Bro. Ronnie Wade at Ardmore; Apr. 5, I preached at Healdton, these people have become very near and dear to me. Apr. 15, I preached at Wichita Falls, Tex. At present, I am at home, and the Lord willing, I will begin a meeting at Waterford, Calif., Apr. 19. Pray for me.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Apr. 15.—We closed the meeting at Burkhardt, near Neosho, Mo., with 4 baptisms. Their meeting house is extra large, yet it was filled to capacity each night. One came from the digressive brethren and took a stand for the Truth. Enroute home, I heard Bro. Edwin Morris at Lebanon, where he had baptized 9 at that time. It was good to be with all the brethren there. May 3-13, I will be at Montgomery, Ala., and in Kansas City, Mo., May 17-31. May God's blessings be with all.

M. E. Mountain, 1129 Mendota, Waterloo, Ia., Apr. 15.—Our beloved Bro. Dorman Bryant has gone to Pontiac, Mich., and we certainly miss him. We enjoyed hearing Bro. James Orten at Ottumwa, Apr. 5. He is a good preacher. We wish to express our thanks to the congregation at Ottumwa for their generous contributions from time to time. Since last Dec., they are the only one that has answered our plea for help in securing a meeting place, of our own. I would there were more like them.

Leon Fancher, 2805 McGaha, Wichita Falls, Tex., Apr. 15.—Bro. Miles King and I closed a meeting at Winthrop, Ark., with good crowds and 1 restoration. I am now teaching a singing school near Pocahontas, Ark. These brethren are to be commended for their faithfulness. Bro. Miles King and I plan to conduct a meeting near Stilwell, Okla., the first 10 days of May. Bro. Lynwood Smith and I are to be in a meeting at Oak Grove, near Foreman, Ark., the first part of June. Pray for me.

J. P. Burson, MR 3 Reese Rd., Columbus, Ga., Mar. 18.—The congregation here is growing rapidly, and we are looking forward to our new building. We have received \$3.00 from people who read Bro. Miller's report in OPA. We need help and greatly appreciate everything done to help us. This is the only faithful church in Columbus, one of Georgia's largest cities. We have had several visitors and appreciate having

them. Bro. Gillis Prince was with us last week end, giving us three good sermons, resulting in 5 confessions. Bro. Homer A. Gay will be with us in a meeting in Aug., and we hope to have our building completed by then.

John O'Donnell, Box 41, Moline, Mich., Mar. 23.—Bro. Jerry Cutter will be with us during April and May, and we look for a great awakening in the church here. He lives what he preaches, and is well spoken of from without. Bro. Claypool has been doing the teaching and Bro. Homrich leads the singing, and we commend them for their work. We extend a hearty welcome to all visitors. If anyone wishes to locate here or in Grand Rapids, we shall be more than thankful. May God bless all His laborers.

E. C. Severe, Wendewende Village, N. A. Mkanda, Mlanje P. O., Nysaland, B. C., Africa, Apr. 2.—The first four Lord's days in March I was with the home congregation, Wendewende, interpreting for Bro. Nichols. We failed to visit elsewhere due to the rains. Mar. 29, we visited Miseche for the second time since Bro. and Sister Nichols have been here. I enjoyed worshipping with the church there in their new house. The attendance was good, and the singing was fine. Bro. Nichols expounded on how it is important to do the will of God, and how useless it is to follow our own ways. It was my happiness to listen to him preach. Brethren, pray for our efforts in Africa.

J. H. Roberson, (colored), R. D. 7, Butler, Pa., Mar. 25.—We recently enjoyed having Bro. Corson preach for us. Mar. 1, I had my first debate with Bro. James Stephens of Pittsburgh. It only lasted 45 minutes which was not long enough. They want another debate, but as yet, no date has been set. It is a shame the way people dodge the scripture. Mar. 29, Bro. Robert Cobb is to preach in the Methodist church, and I am sure they will hear the pure gospel. I commend him for his ability. The church here is doing fine. We now meet at 1:00 P. M., but beginning May 10, we will meet at 10:30 A. M.

Tom E. Smith, 719 Sinclair, Healdton, Okla., Apr. 16.—We enjoyed having Bro. and Sister Gay with us the third Lord's day in March. We had splendid crowds at every service, and grand teaching from the word of God. Brethren Fred Kirbo, Wayne Fussell, Johnnie Elmore, and Wayne DeGough have all preached for us this year, besides the home forces who fill in when we do not have visiting preachers. I was at Washington, Okla., last Lord's day. They are preparing for a mission meeting to be held in a neighboring community by Bro. Miles King. We are looking forward to having Bro. Homer L. King with us for a week-end the last of June.

E. A. Newman, Box 614, Olivehurst, Calif., Apr. 15.—Bro. Billy Orten just closed a meeting at Yuba City, with 7 baptisms, and 9 confessions of faults. Two more were baptized, Apr. 5., and 1 restored last Lord's day. I preached at Yuba City, Mar. 11, baptizing one. I conducted the funeral service of the husband of our beloved Sister Long, from Sutter, Calif. I preached at Stockton one Lord's day, with 4 confessions of faults. Apr. 2, I conducted the funeral service of our beloved Bro. Lucas, one of my best friends. Let us

love and appreciate one another and follow the things that make for peace.

H. O. Allen, 1306 North A St., Midland Tex., Apr. 18.—We certainly miss Bro. Morris and family, and pray he will do good in the field where he is now working. To know him is to love him. I believe we can truthfully say he has studied to show himself approved, a workman who needs not to be ashamed. Bro. Morris, his good Christian wife and two lovely little girls, will be a blessing to any community. Help them that they may help others to live a better life. The church here is doing fine, though we are still few in number and young in the work. We welcome visitors. When you kneel to pray, remember us. Let us all study for knowledge and pray for wisdom.

Gayland L. Osburn, 3032 Carmel St., Los Angeles 65, Calif., April 17.—March 22, preached at Caldwell, Idaho, and March 29-April 12, held meeting there with 3 baptisms and 6 confessions of faults. Heard Charles H. Lee preach at Yakima, Wash., April 13 and 14, and I preached there April 15. **Donations For Work In North-West:** March 16-April 16, I received the following donations: Church, Baton Rouge, La.—\$25.00; Church, Los Angeles, Calif.—\$50.00; Church, Stockton, Calif.—\$200.00; Church, Kennewick, Wash.—\$50.00. We are thankful for these blessings.

Carl Willis, 94 Calvert, Pontiac, Mich., Apr. 16.—Bro. Homer L. King was with us over the week end, Mar. 22, and at Grand Rapids, the following week end. The churches were strengthened by his good lessons. Brethren Dorman Bryant and James Orten were with us the past week end. James gave us three wonderful lessons. They will be with us a few weeks. Bro. Jerry Cutter will be with the church at Grand Rapids during May, then with us for about 6 months. If there are any C.O.s desiring work in this part, I would suggest you inquire about work at Grand Rapids. The church there needs you and would be thankful to have you. May His blessings abide with us.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., Apr. 14.—Since last reporting, I have preached at the following places one or more times: Dallas, Ft. Worth, DeLeon, Temple, Fruitland, Abilene, Stamford, Clyde, and White Hall, Tex., and Shreveport, La. I held a short meeting at Ardmore, Okla., baptizing one. I was glad to be associated with preaching brethren Johnny Elmore, Wayne Fussell, Wayne DeGough, Fred Kirbo, and Tom Smith. The Lord willing, Bro. Curtis Smith and I will conduct a meeting at Springtown, Tex., the first two weeks of May. When school is out, Bro. Miles King and I are to hold a mission meeting at Panama City, Fla., in June. Following the fourth meeting in Sulphur, I go to Stamford, Tex., for a meeting. Pray for me in the Lord's work.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Apr. 15.—I heard Brethren E. H. Miller, C. Nelson Nichols, and J. Wayne McKamie preach at Chapel Grove while at home. I also preached three sermons at Chapel Grove to large crowds. We are still conducting our radio program over WDXE, Lawrenceburg, at 7:45 A. M. each Sunday. I held a meeting at Temple, Texas, April 5-12, with good interest. I preached at the Sunset Heights congregation in Houston, Texas,

last night. The brethren meet in the Sunset Heights Civic Club Bldg., 728 E. 24th, at 10:30 A. M. each Lord's Day and are doing fine. I am to preach at the old congregation in Port Houston tonight. I begin at Shreveport, April 17. I am to be at McAlester, Okla., May 1-10. I am to be at Dallas, Texas, June 5-14, the Lord willing.

Edwin S. Morris, 3021 McFerrin Ave., Waco, Tex., Apr. 16.—Mar. 15, 22, 29, I preached at Waco. I am now in a meeting at Lebanon, Mo., which will close Apr. 19. Nine have been baptized to date. Beginning Monday night, I am to preach at McBride, near Competition, Mo., for a week. The cooperation during this meeting has been the best I have ever experienced in a meeting. These fine Christians are to be commended for their work. Several preaching brethren have been in attendance. Bro. H. E. Robertson was here the first week, and Brethren Clovis Cook and Larry Robertson have been with us most of the meeting. Brethren Tommy Shaw, Orville Smith, and E. H. Miller have also been in attendance. May 3-17, I am to be in Huntington, W. Va.; May 20-31, Liberty, Ky.; and June 4-14, Flemington, Pa. Pray for us.

C. Nelson Nichols, 118 E. Wilburn, St., Greenville, S. C., April 14.—Last Lord's day we baptised a young mother who was formerly of the Baptist belief. The congregation here at Greenville is growing in strength, numbers, and zeal. The digressives are weak in South Carolina, but they are growing fast. We were with the Chapel Grove, Lawrenceburg, Tenn., congregation March 19-22, preaching twice. In three days we were able to visit 15 families. Lord's Day there were 13 confessions by strong, humble Christians who were anxious to keep unity, peace, and be of no offence to any. April 4, 5, we were at LaGrange, Ga., preaching three times. We had a most pleasant visit with the faithful there. We missed Bro. Miller, who was elsewhere about the Lord's business, but we enjoyed seeing preaching brethren Alton Bailey and Bud Parker. There is so much to do and so little time.

Billy Orten, Route 2, Lawrenceburg, Tenn., Apr. 13.—The meeting at Yuba City, California, which ended my work in California this year, was a good one. The crowds were good, seven were baptized, and nine restored. Everyone co-operated wonderfully in this meeting. At the last of the meeting, we were all saddened at the sudden death of Brother Kenneth Lucas of this congregation. He was loved by all who knew him. His death came as the result of a gun with a faulty injector, which discharged accidentally. He will certainly be missed by the congregation. I preached twice to nice crowds at Chapel Grove, April 5. At present, I am at Cable Ridge, Missouri. The meeting began here yesterday, the 12th. It is a pleasure to be with these good brethren again. The Lord willing, I will be at Cheniere, Louisiana, April 26.—May 3.

Paul O. Nichols, Wendewende Village, N. A. Mkanda, Mlanje P. O., Nyasaland, B. C., Africa, Apr. 2.—Feb. 8, we were with the congregation at Wendewende; Feb. 15, we visited the church at Liwondi; Mar. 22, we worshipped at Manyumba. The next four Lord's days we were at Wendewende for services. Last Lord's day, Mar. 29, we visited the congregation at Miseche. Rains have hindered us considerably in our efforts to get

to the various congregations, but at the same time the church at Wendewende has been taught, more thoroughly, and the Truth learned here, in the future, can be extended to other congregations by Bro. Severe and the other preachers after we leave. The Lord is blessing our efforts; there is not a week that passes during which there are not responses to the gospel. A native Baptist preacher has visited Bro. Severe and me, and has made up his mind to obey the Truth. Not long ago a native clergyman of the Catholics who has been discharged told Bro. Severe that a white priest told him they are working on having us sent out of the country, and added that they are the mouthpiece of the government. "The spirit of iniquity doth already work." Brethren, may I suggest that we have some articles in the paper on first principles along with the others. We plan to begin holding meetings in the States, in Sept., the Lord willing. I have begun booking work, and already have several meetings. I want to get my work lined up well in advance. May the Lord bless all the faithful.

Homer A. Gay, 262 N. Jackson, Lebanon, Missouri, April 14.—I preached at Frederick, Okla., March 22, baptizing one. Others have promised to attend our services. I preached at Eola, Tex. over the fourth Lord's day in March, with good crowds. We enjoyed our visit there to our old home, where we got to be with many of our old neighbors. We had visitors from San Angelo, Sonora, Menard, Brady, Mereta, and Eden. Preached at White Hall, near Temple, April 1st. to 3rd. Here we also enjoyed our visit very much, as I have held more than twenty-five meetings in that vicinity. We had large crowds and good interest. Had visitors from Temple, Belton, Waco, and McGregor, Preaching brethren J. R. Stewart, Barney Welch, Cyrus Holt, and Edwin Morris attended for which we were thankful. April 4, I began a meeting in DeLeon, Texas, continuing thru April 12. Here, also, we have labored much in the past and it was an enjoyable meeting—good crowds and good interest thruout the meeting. Altho no one was baptized, we believe much good was accomplished. I have hopes that some who have been worshipping with the Sunday School folks will now worship with the faithful church. We had visitors from Brownwood, Dublin, Comanche, Ft. Worth, Eola, and San Angelo. We were glad to have with us our boy preachers, Wayne Fussell, and Ronny Wade for one night. We are at Frederick, Oklahoma for this week, after which we go back to our home in Missouri. April 29-May 10 I am to be with the faithful church on Gulf St., in San Antonio, Texas. The first three Lord's days in July I am to hold a meeting in Washington, Okla.; Columbus, and Temple, Georgia in August; Shreveport, La. the first part of September. May the Lord help us to "sow to the Spirit."

Homer L. King, 1839 Madison Avenue, Huntington, W. Va., April 20.—I was with the rapidly growing church in Pontiac, Michigan, over the fourth week-end in March, preaching three sermons to very good crowds. They are out growing their present meeting place. This is due mainly to brethren from various parts moving there for employment. It was good to see all there. The fifth week-end in March I preached for the faithful few meeting in Grand Rapids, Mich., having visited a few days with them. I learned to love and appreciate them very much. If you are

looking for employment, where you can be of service to the church, write Bro. John O'Donnell, Bx. 41, Moline, Mich. I was with the Madison Ave. church in Huntington, over the first Lord's day in April and the week following, enjoying good services at all meetings. Bro. Tommy Shaw came by for a visit the second week-end, and we were glad to have Tommy in our home again. He is a good boy, and we love him. We are glad to see him developing into a very good preacher. A number came from Spring Hill, and we had a wonderful singing on Saturday night, while Tommy was with us. He and I divided the time Sunday morning at the worship, and he preached Sunday night, but I did not get to hear him, as I had to begin a series of meetings in Winifred that night. We continued for a week, without additions, but in spite of the very unfavorable weather, the crowds grew until we were unable to seat all Saturday night, before closing Sunday. We were asked to return for another try when they complete their church building. Bro. Moss Covert, of So. Charleston, has been laboring to hold that little church together, and it was good to be associated with him in the meetings and to be in his good home. I preached to the church in Spring Hill last Lord's day morning. It was good to see all there again. They, too, are building a new house in a better location than the old. The date for beginning the series of meetings at Greenville, S. C., has been postponed one week, hence we are to begin there May 10. I am to return to Missouri and Oklahoma, June 1. After a series of meetings at Broken Bow, I plan to be with the faithful in Healdton, Okla., over the week-end, June 27-28, preaching Saturday night and Sunday, with a possible all-day meeting Sunday. It will be good to see all again. My love to all and a prayer for success and unity.

WORLDLY AMUSEMENT

(Continued from page 3)

please God. The movie show originated in the world, not only in the world but in the very lowest part of the world and they seek to produce pictures that appeal to the very lowest part of the carnal mind. The public or mixed bathing pools originated in the world and appeal to the carnal mind. Those who patronize them do not do it to wash and clean the body but to satisfy the desires of the carnal mind. The mixed bathing pool is immodest immoral, indecent, God dishonoring, soul destroying, and hell deserving. Even those who visit them and just look on are being controlled by the carnal mind because such places appeal only to the carnal, fleshly mind.

The world is continually getting up some kind of a fashion or fad that appeals to the fleshly mind and pretty soon we see many Christians imitating them. Instead of the Christians setting the example for the world to follow they follow the example set by the world, such as women cutting off their hair and the immodest, immoral and indecent costumes put out by the world. Jesus said to his disciples, "You are in the world but not of the world."

Parties banquetings, night clubs, divorces, these are all of the world and when Christians, participate in them they show that they love the world, the very thing John said not to do. All these things I have mentioned are on the wrong side of the line. There are just two ways to travel, the narrow way and the

broad way. The devil is the head of the broad way; Christ is head of the narrow way. There are just two peoples, one of the Lord and one of the devil. There will be just two sides to the judgment, the goats on the left and the sheep on the right. The goats traveled the broad way led by the world, the flesh and the devil. The sheep traveled the narrow way led by the Lord Jesus Christ. When the judgment is set He will say to the goats, "Depart into everlasting fire" (Matt. 25: 41). He will say to the sheep, "Come, receive your inheritance" (Matt. 25:32-35).

You should stop and make a careful inventory of your position and determine which road you are traveling. The line has been so carefully drawn between the two and the sign boards along the way are so plain there is no room for mistakes, hence we are left without excuse. God made man upright, but he has sought out many inventions, Ecc. 7:29.

He did not have reference to things that are good for us but things that appeal to the fleshly worldly mind.

OUR UNSUNG HEROES ARE THE PREACHERS WIVES

Selected by Homer A. Gay

The Preacher's Wife

There is one person in your church
Who knows your preacher's life;
She's wept and smiled and prayed for him,
And that's your preacher's wife.

She knows your prophet's weakest point,
And knows his greatest power;
She's heard him speak in trumpet tone,
In his great triumphant hour.

She's heard him groaning in his soul
When bitter raged the strife,
As, hand in his, she knelt with him—
For she's the preacher's wife.

The crowd has seen him in his strength,
When glistened his drawn sword,
As underneath God's banner folds
He faced the devil's horde.

But she knows deep within her heart
That scarce an hour before
She helped him pray for strength from God
Behind a closed door.

You tell your tales of prophets brave,
Who walked across the world,
And changed the course of history
By burning words they hurled.

And I will tell how back of them
Some women lived their lives,
Who wept with them and smiled with them—
They were the preachers' wives.

—Author unknown.

WHO SAID IT?

"All truth is contained in Scripture; we should admit of no conclusion not approved thereby."
"I will fill all England with light, I will re-open the appointed channels of holy influence between earth and sky, and the face of the world will be renewed."

Answer — John Wickliffe.

WALK WITH THY GOD

A story is told of Abraham Lincoln that in one of darkest hours of his administration, when he was in conference with some of his advisers as to which of the policies would better be followed and they had at last come to a decision, one of the advisers said: "Well, Mr. President, I hope the Lord is on our side." "The thing that troubles me," said Lincoln, "is whether we are on the Lord's side."

A SLY OLD FOX

The Devil is a sly old fox, he brought the picture show to Christians in a pretty big box.

To teach them things they should not know; the same pictures are seen at the picture show.

Our preachers all teach that to war we should not go. We know that is right but what about a picture show?

Some preachers know just what to do, buy a T. V. set for your children and you. You can stay at home on church nights, to watch ball games and see the fights. I believe to church we all should go, and not stay home to watch T. V. shows. Dad will say to Mother on weekly church nights, I won't go to church, I'll stay home and watch the fights.

Mother says if it is to be that way, I won't go to church another day.

The preacher says now Mother that is not the way, you should obey your husband every day.

I don't think the Bible will teach it so, when they want to stay home and watch T. V. shows.

—Loma Hefly.

THOUGHTS

The mind is just a garden space
Wherein we sow the seeds
Of discontent, or happiness,
Of memories, or deeds.

The impure thoughts are like the tares,
That cause the losses great;
They undermine, and lay the snares,
We notice all too late.

The thoughts, both good and bad precede
All actions in this land;
There ne'er was done an evil deed,
But what the mind has planned.

Our actions and our words display
Our inward self to all.
Sometimes they cause us much dismay,
But how can we recall?

The word is said, the deed is done
That stings the very core;
A heart made sad, a strife begun
That lasts forevermore.

If we had only careful been
To keep our thoughts the best,
Our minds to us would promise then,
A life of happiness.

—Verlie O. Wallace.

(Selected by Mrs. J. B. Lane)

"FOOLISH AND UNLEARNED QUESTIONS AVOID"

(Continued from first page)

misused by some who attempt to justify sinful living. I know that what others have written has already been used by some extremist brethren as being endorsement of their drawing of lines against brethren.

From the expressions of brethren in many places I conclude that there should be an immediate end of the matter. I think our efficient editor should use his editorial blue pencil on us, as he has occasionally had to do in times past, if necessary.

I am human. I do not say that I shall remain silent indefinitely if others persist in agitating discussion. In all fairness, to prevent our readers from receiving a slanted and one sided view, I should probably be forced to enter the arena. I shall defend, if necessary, good brethren who have for too long been browbeaten with mere opinions.

But let us give ourselves to weightier matters and godly edifying in the faith. Let us not fiddle while Rome burns. Let us keep the peace.

—Route one, Lawrenceburg, Tennessee

(Editor's note: I think the suggestion by Ervin to "end this matter" and to "give ourselves to weightier matters and godly edifying" is a good suggestion, and if all concerned are satisfied to drop the matter here, we shall be glad to give the space to, possibly, more edifying articles. Should anyone feel that they have not been fairly heard on this matter and would like further consideration, we shall be glad to consider the matter. We want to be entirely fair to all. Not all who have written have been heard in the OPA, but we chose such as we thought would best cover the ground without doing harm. Let us know how you feel about closing the matter. —H. L. K.)

"Why have a ladder, if you don't use it?"

FORGETTING GOD

Many years ago Thomas Carlyle said: "The beginning and the end of what is the matter with us in these days is that we have forgotten God." This is the whole situation in a nutshell. Trouble of every description, individual, domestic, social, civil, industrial, political, national and inter-national, finds its source and fountain-head in forgetfulness of God. Men map out for themselves a plan of life that has in it no place for God, and then wonder that they ever should see trouble: but no man can ignore God and prosper in the real sense. He may prosper in the material sense, gain wealth, position, and honour among men; but if he is without God, there will be a worm at the core of his happiness, and some day his prosperity will wilt and wither like Jonah's gourd, leaving no protection for his head. The wise man saw how prone men are, growing old in sin, to keep on forgetting God, so he calls to all young people everywhere: "Remember now thy Creator in the days of thy youth."—Revival.

KNOW THE BIBLE

The most urgent and pressing need of the age is for men to know the Bible. It is said that a great many know about the Bible, but very few, comparatively, know the Bible. The meaning of the word Bible is The Book. It is the most wonderful book in the world. It is the Book of all books—it is the Book of God.

OLD PATHS
ADVOCATE

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

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

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

Vol. XXV

LEBANON, MISSOURI, JUNE 1, 1953

No. 6

THE HOLY SPIRIT (No. 2)

That the Holy Spirit operates in conversion, no student of the Bible is doubtful. This is a point of agreement that most religious people of our day mutually hold. There is a main point of disagreement, however. It follows: In conversion, the Holy Spirit operates through the Word of God. They are numbered in the myriads who will boldly, and I will say honestly, contend that the operation of the Holy Spirit is more direct than that. I do not believe the Scriptures sustain them. We shall see.

In our previous and first installment, we urged that all consider the importance of the Holy Spirit, the third member of the Godhead. He occupies an exalted place and should be consigned to that place by all. I believe this has much to do with the concept of primitive Christianity—don't you?

That there are numerous examples in proof of the Holy Spirit working through the Word in conversion is enough to convince one of the truth of our statement.

According to Acts 2, it was on the day of Pentecost that the Holy Spirit came, enduing the Apostles with power from on High. These men of God spoke as the Spirit gave them utterance. The Word of God was heard, believed, and obeyed of men that day, and they were added to the church. They were converted by the Spirit working through the Word of God. Logically, then, this is an indirect operation. Its indirectness, however, does not in the least diminish its potency and efficacy.

Again, in the conversion of the Eunuch (Acts 8), we see the indirect operation of the Spirit. The Spirit spoke to the eunuch through the evangelist, Phillip, and with effect. This indirect operation of the Spirit was so effective that the Eunuch was translated into the Kingdom of Light, was prompted to turn his back on the world and all of its allurements and be guided into the fold of the Lamb of God.

In the conversion of the household of Cornelius, the Spirit could have worked directly, but this does not seem to be God's way of conversion. Again an "earthen vessel" is employed as an intermediary. It was Peter, the Spirit operating through the words he spoke who told him and his household what they "oughtest to do." The indirect operation of the Holy Spirit in this case of conversion was as efficacious as in the other cases we have noticed.

One more example demands our attention. I speak of the conversion of Saul of Tarsus. Saul heard the

(Continued on page nine)

HOW ARE WE BUILDING

Before writing my philosophy of building, I would like for you to read a poem that I heard on the radio that fits into this philosophy of life, given by Vernon Fisher, and written by R. L. Sharpe.

Isn't it strange that princes and kings
And clowns that caper in sawdust rings
And common folks like you and me,
Are builders of eternity.

To each is given a bag of tools
A shapless mass and a book of rules,
And each must make ere life is flown
A stumbling block or a stepping stone.

The author of this poem has put a world of philosophy in these small eight short lines, and seems he has taken his philosophy from Jesus' teachings in the sermon on the mount and has put it into every day modern language. You remember when Jesus finished this sermon with an illustration on how to build our lives. He that heareth the words of Christ, and doeth them is like a man who goes to the trouble of building his house upon the rock and when the storms of life beat upon the house it will not fall; but the man who builds upon the sand finds his house tumbling under the stormy adversity and trouble.

We are all builders, the world's greatest—What we build will not crumble and fall by the winds and storms but will last for eternity. We are not here to build houses, skyscrapers, fortunes or businesses. We are here to build a life, a character, that pleases God, and we are all building daily the same thing both princes and kings clowns and common folks like you and me. To each is given a bag of tools, a shapless mass, and a book of rules.

Our bag of tools are up to date, the best and the most expensive obtainable. There is no excuse for any person to be a poor builder as we are fully equipped with God's materials. With the tools that God gave to us to build these materials from a shapless mass to an image that God wanted us to build into lives, that is the image of Christ. These tools are made up of self discipline, patience, honesty, courtesy, and humility. Self discipline is hard to do. We must have patience with self and others towards progress, as we can not build a house in a day, nor our character. In building this image we must have experience with Christ to find out the way in which to build our lives. We know that it will be hard work as we are not building for today or next month but for tomorrow; we will receive our reward later.

Each of us has a book of rules. It is divided into three parts, common sense, decency and order, and the **Holy Bible**. We will never build a faulty or a weak structure if we follow the rules of this book. Such a man as like the one who built his house upon the rock and when the storms come will stand. As the book of rules is the **Bible it is infallible rules of faith and love.**

We are builders in either of two directions, a stumbling block, a stepping stone. In building a stumbling block we are building something over which people stumble and fall to either physical or spiritual hurt. Careless building is injurious to self, and may cause others to stumble and fall. A stumbling block is something people often fail to see for it is hidden from view. It is tricky and dangerous to those who are blind and weak. Are you building a stumbling block?

When the floods of temptation and troubles come upon you, will it fall because you are building upon the sand?

Are we building stepping stones "for others?" This will make life smoother and easier. One who lifts and helps along life's way. The one whose character is beautiful and clean and inspires others to build the same Christian character. Are you a **stepping stone** building your own life **better and stronger**, helping and influencing others, or must you admit that what you are doing is causing others to stumble, and you will not be glad of the building?

A stepping stone is an aid to society, inspired by a high aspiration, which does not follow the crowd just to be popular. It means the building of something that will endure.

Our philosophy should be one that will stand the storms of trouble, doubt and fear, one that will be a life of inspiration to others. Not one who will cause a stumbling block to some one who is blind to the adversities of the world. **We must build not for today but for the tomorrow.**

We must have a book of rules or blue print from which to build our characters. We can not build character in a day.

With a shapeless mass we start with the materials that **God has given us, self discipline, determination, love and humility.**

—Raymond McCoy

TIMELY SUGGESTIONS

That Ye May Be Ready: In the 8th. and 9th. chapters of 2 Cor., the Apostle writes at length to the church at Corinth, to have them "be ready" with their gifts when they came by for them. A great deal of the Bible is written to encourage and warn people to **be ready**. And yet, almost constantly things come upon us for which we have made no preparation. Titus 3:1 tells us to "be ready unto every good work," and Gal. 6:10 says for us "as we have the opportunity to do good unto all men, especially unto them who are of the household of faith."

For several years, I have been saying that the Salvation Army practices the things that **we preach**, and have been insisting that our sisters begin to use their talents in getting things "ready" for emergencies—by sewing, canning, and so on; and that the brethren help them (Phil. 4:3) by furnishing the things they need, and preparing a place for them to store and

keep such provisions until they are needed—that it might be "ready as a matter of bounty and not as of necessity."

The terrible storm at Waco, Texas, May 11, shows what I mean. With hundreds of people homeless, cold, and hungry, anything would help. Bro. Stewart, and the other brethren of Ninth and Clay, proposed to open the church house for a shelter until they learned that it, too, was damaged. They did, however, give groceries for the needy. I was impressed by the number of churches of the town who offered their buildings for shelter. And I could not help but think of how much good our brethren around in reach of Waco could have done at practically no expense at all, if they had only been "ready" with an abundance of used clothing, canned foods, etc., and could have taken them direct to those in need! And no one knows just how many may have been drawn closer to us by such deeds of kindness.

Suggestion: Suppose that every congregation among us begin NOW to prepare for such emergencies—they always come. Some one is burned out; washed away; blown away, or hard hit by sickness. Jesus said ye have the poor with you always.

Calling a truce: Millions of people are watching and hoping for a "truce" to stop this awful war. And if such a truce is signed it will stop the fighting almost where it started. But think of the hundreds of thousands of dead, wounded, and the suffering that it has caused. Just think of how much better it would have been **if the truce had been signed first!**

Let us apply this to the recent wrangling over various things both in the pulpit and thru the pages of this paper. If it is all brought to a halt right now (and I hope it is), there are still the casualties to be accounted for, and just one soul lost to sin and wickedness is too much of a loss—just for me or anyone else to satisfy our fleshly desires in matters of "liberties" (Rom. 14:20). And just think how much better it would have been if the "truce could have been signed" before the "war began"! How long, O Lord, until we learn "how good and how pleasant it is for brethren to dwell together in unity!"

Will we profit by these mistakes, and not make them again? (1 Cor. 10:11).

Suggestion: Let us love and help each other, and see that no "root of bitterness" come in between us: "For we be brethren."

Reports and articles: Many of your reports and articles are a month or more late because you send them to ME instead of to Bro. King. Bro. King is the Publisher, and all articles and reports must finally get to HIM before they go to the printers. And when you send them to me, about the time HE is ready to mail out the copy, I do not have a chance to get them to him in time for that issue.

I do not mind re-writing your articles and reports, but they have to get to me much earlier than they would to Bro. King, for we are usually many miles apart.

The Old Paths Advocate looks much better in its new dress, and is much more easily read. And with the smaller type much more reading matter is being carried in it. Hence, the readers are now getting a lot more for their money than they did. This is at an added expense to the paper, so, as a final suggestion:

Let all, and **especially we preachers**, see how many subscriptions we can send in; and let all the writers be careful to write on subjects that will edify and build up the readers, and that will create more love for, and confidence in each other. —Homer A. Gay.

ACCESSORIES TO THE LORD'S SUPPER

"The cup of blessing which we bless is it not the communion of the blood of Christ? (1 Cor. 10:16),—(Matt. 26:27-28—Luke 22:20)—and others are allusions to a physical cup; i. e., The cup of the Lord in figures of speech for the New Testament. These scriptures deserve more than passing notice. But, the cup's brethren contend there is no physical cup mentioned here, with reference to the communion service, yet all informed people know this is not true. Yet, many are led into error here; i. e., the misinformed, by scheming ministers whose purpose is to pile up fat salaries, by the contention that the drink element is the Lord's cup. Those cups instructors, use (1 Cor. 10:21; 1 Cor. 11:25-26-27), as if literal. For instance, "drink this cup" (1 Cor. 11:26). None but the uninformed can be misled by such sophistry if that is what you would call it, unless they understand those metaphoric phrases and accept this position for popularity, and worldly gain. The inspired men who wrote those scriptures left no hopelessly mystified points in the holy scriptures, and since a figure of speech is never used to signify another figure of speech, and if we use the **communion cup** already a figure of the "New Testament," and make it the figure of its contents; i. e., "the fruit of the vine," which is also the figure of "the blood of the New Testament" (Matt. 26:27-28-29); we only betray the weakness of our position to the informed. Just here let's notice some good brethren called on to define "the cup of the Lord" by an opponent, of the cup's type, have replied something like this: Take a physical cup of "fruit of the vine," when served on the Lord's table after the blessing, becomes the cup of the Lord. An alert opponent will respond as follows: "Come one step farther brother, and I will give you the hand of fellowship"—see? You have admitted the fruit of the vine which is the real cup of the Lord forms half of your cup. "Hence you see it is easy for us to be led into a position we can't defend. For, I see the cup of the Lord co-equal to the Lord's table in permanence, and necessity in the Lord's service as a container and a scriptural distributor of the fruit of the vine for the Lord's supper, with the same permanence as the Lord's table has. (1 Cor. 10:21), and as permanently fixed for its figures sake of "the New Testament" (Luke 22:20), as the New Testament itself: (of which it is a type), and as the New Testament contains the gospel of the **blood of "the everlasting Covenant"** (Heb. 13:20), issuing from the true vine (John 15:1), This issue of blood is antityped for the physical vine and it's fruit is served on the Lord's table from this consecrated physical cup so the physical cup containing the product of the physical vine are both of typical significance each followed by their own respective antitype. Jesus said once "Heaven and earth shall pass away but my word shall not pass away" (Matt. 24:35). Jesus prayed that his disciples "might be made perfect in one" (John 17:1). This occurred just after Jesus had set in order his communion service. So, we see Jesus had just set in order the sign of this perfection in one with one cup

and one bread and was honored with this unity in apostolic day and left a pattern for all time service for those who love Jesus and are longing for his appearance see (1 Cor. 10:16-17).

—S. E. Weldon, 1590 Brockman.

"FOOLISH AND UNLEARNED QUESTIONS AVOID"

By E. H. Miller

Under this heading I think Bro. Waters gave us the best article yet concerning things that "gender strife," and I think, as he said, "There should be an immediate end to the matter." Paul said, "Strive not about words to no profit"—2 Tim. 2:14.

Now, as this matter is brought to a close let us all agree to do nothing that will "gender strife." Please read again the five wonderful arguments Bro. Waters gave, I repeat them here for your convenience.

"(1) They gender strifes (2 Tim. 2:23)." Failing to bring questionable things into the church or home doesn't "gender strifes," but bringing them in does.

"(2) They cause ungodliness to increase (2 Tim. 2:16)".

Failing to have the main thing under consideration in the foregoing articles; or any questionable thing, has never caused ungodliness! but I fear, Yea, I know! "They cause ungodliness to increase" when put in many homes.

"(3) They minister questions for endless disputing (1 Tim. 1:4)."

Failing to have these and other questionable things has caused no "disputing," but it had begun to seem like putting such in the homes (or thinking of doing so) was going to "minister questions for endless disputing."

"(4) They do not minister godly edifying (1 Tim. 1:4)."

Oh, how true it is, those things "do not minister godly edifying" but cause many it seems to become ungodly. The love of many it seems has waxed cold. Let us love as brethren, and remember Rom. 15:1-2 and 1 Cor. 10:33.

"(5) They are unprofitable and vain (Titus 3:9)." If a thing is "unprofitable," even if not sinful, let us avoid it if it will cause strife among brothers and sisters in Christ Jesus.

Those who take up hours in unprofitable pleasures, in the home or out of the home, I fear will neglect much profitable work in the Master's vineyard (Mt. 20:1-8), so in conclusion, as Bro. Waters said, "Let us give ourselves to weightier matters and godly edifying in the faith. Let us not fiddle while Rome burns" (Don't sit at home in unprofitable pleasures while souls are dying in sin). Read John 9:4 . . . Mt. 25:41-46 . . . James 1:27 . . . Lk. 10:2 . . . Lk. 14:23 . . . Heb. 4:1-11.

To pray only when one is sick or in trouble is like writing a letter only when one wants to borrow money.

You don't have to lie awake nights to succeed. Just stay awake days.

MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).
"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

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

—James L. Morgan, Rte. 1, Box 10, Drumright, Okla.

MISCELLANEA

By J. Ervin Waters

The Fourth of July

There are some misunderstandings with regard to the meeting conducted by the Sulphur, Okla., church which embraces the Fourth of July. Some have objected to it on various grounds. This meeting is conducted by the church in Sulphur at this particular season when many brethren can take vacations and attend. Sulphur is the site of the beautiful Platt National Park with its camping facilities and, being a resort center, has tourist facilities far out of proportion to its population. The Sulphur church selects the preachers who do the programming under their direction and the Sulphur church is responsible for the meeting.

There is no inter-congregational, extra-congregational, or super-congregational organization. The scriptural autonomy of the Sulphur church is preserved with its right of independent decision. Some mistakes may have been made in the past but they have been corrected. I would be one of the first to oppose the development of unscriptural organization or of an unscriptural institution. Too long have we opposed digression to be caught napping. My own study of church history causes me to realize that most major apostacies have their inception in the realm of church organization.

I would like to correct the impression held by some that there is a preacher's conference at Sulphur where decisions are made and bound on the preachers and the churches. There is no such conference and there

are no such decisions. The talks made on the Fourth of July are very brief and pertain to no particular subject, i.e., a subject selected previously by someone for the purpose of making decisions concerning. We must have no ecclesiasticism in the church. We must serve the Lord Jesus.

Many brethren attend this Sulphur meeting. This is their liberty. They are at liberty to attend any meeting conducted by any congregation in the brotherhood. Brethren like to see each other and enjoy fellowship. They like to hear brief talks from all of the preachers present and Sulphur courteously invites each preacher to speak from three to five minutes on the Fourth of July.

We preachers may either use or abuse this privilege to speak. Most brethren who attend, and the Sulphur church, do not attend to hear controversy among brethren on opinionated matters. Such controversy serves no good purpose. It disturbs the minds of those present and sends them home in a turmoil. Some have spent hundreds of dollars in happy anticipation. They ask for bread; shall we give them a stone? They ask for a fish; shall we give them a serpent. Many last year said they would never be back. However, I look for a large crowd this year. Whether or not any of us attend is usually determined by our thinking that we are compensated adequately spiritually and esthetically for our financial investment. If I cannot be adequately compensated thusly, then I, too, will go elsewhere. Let us not be selfish. Let us think of others. It is my own opinion that the preachers, both young and old, know enough, if they are qualified to preach, to know whether or not they are helping to provoke controversy and create turmoil or whether they are contributing to better feelings. This is true publicly and privately. Remember that there is always present with us the seeds of our own dissolution. Some of us want to enjoy the Sulphur meeting. It would be better for those who do not seek such to stay at home. Otherwise, the remainder will probably do so.

The Imaginary OPA "Clique"

For years I have heard some of our critics talk about an "OPA Clique." Now I have reported in and written articles for the OPA for seventeen years and I have never been able to discover just where this "clique" is and who are its members. It seems to depend on who is doing the talking. A cups or S. S. brother may say that it is any preacher who reports through the OPA columns or he may include any preacher in fellowship with those who do report. Then others will charge that there is a sort of "inner circle" or "controlling faculty" or "secret consistory," small and select, among the preachers, controlling the policies of churches and preachers. That is strange. I have tried to keep pretty well posted and the preachers are my buddies and I have never found out about any such "clique." As to just who is a member or this "clique" seems to depend solely upon who is talking. For the last few years I have been given the dubious honor by some critics of being a member. Well, I never would have known it if somebody hadn't told me. Many brethren do not realize that we preachers seldom correspond with each other. We do not control each other. No one passes out secret communiques to us. We try to work together because the Bible and reason demand that we cooperate. We voluntarily stand together against the common foe.

PREMILLENNIALISM

Billy Jack Ivey

It is with amazed wonder that we view the religious world today. Seemingly, it has become a raging sea of error with billowing waves of untruth covering the eternity bound voyagers. We behold the doctrines of men and their effects, some great, some small, some are accepted readily while others are rejected; but with emotions such as would fill us while viewing an approaching storm we note the terrible force of that erroneous doctrine called premillennialism.

I am well aware of the fact that premillennialism is one of the fastest growing false doctrine in the world today. This ugly "wolf in sheeps clothing" has in recent times dashed into the faithful fold and snatched away precious souls. Brethren, the time has come for us to work more than ever to build up the fences of truth that this ravenous monster might be excluded from among us. While we have slept or given our attention to other matters the devil has sown, and is continuing to do so, the tares of this false and entangling doctrine. This doctrine is fast becoming a universal doctrine having representatives in almost all prominent religious doctrines. Oft times in converting those of the world we are confronted with the task of first up-rooting this false idea.

It is a hard task to reach a conclusion as to just what all the doctrines of premillennialism teach and imply, as the adherents differ so in idea and opinion. This doctrine is as a great river of error having tributaries from many false teachings throughout the broad plains of religious division. In this writing and others which we hope shall follow, we shall, together, act as explorers guided by the map of God's word and up the river of false doctrine called premillennialism we shall journey noticing its untruthful teachings and peculiarities. Of course it would be impossible to explore its every tributary and detail, but probably we can secure a general knowledge of its course and teachings.

I do not claim to be experienced and filled with knowledge on this subject, but merely willing to study and learn with you.

For a definition of the word premillennialism we offer this, "pre" means before, "millennial" means a period of 1000 years and "ism" is attached to distinguish it as a religious doctrine. The word implying the doctrine before the thousand years doesn't furnish us much information. My own definition of the doctrine is this, "devil's seed for producing increased crops of infidelity."

In order for the doctrine of premillennialism, as we know it today, to be true there must of necessity be a completely different rendition of God's word from the transgression of Adam to the close of John's revelations.

One of the surest ways of uprooting error is by simply planting the truth and in these articles we wish to briefly set forth the main facts of premillennialism that you might see the error in such, and then to the best of our feeble ability present the truth of God's word.

The doctrine centers around the kingdom of God, its nature, establishment and existence. First the doctrine teaches an incorrect purpose of the kingdom.

I write to the OPA because I think that the paper is a scriptural and efficient means for the dissemination of truth. I think that its writers have through it made a definite contribution to the cause of Christ. My good friend and brother, Homer L. King, who publishes the OPA, has never attached any strings to his publishing of my writings. He has on occasion, perhaps, even gone the "second mile" with me. He has never rejected for publication any article of mine which he would not have rejected had it come from any other writer. Yes, I secure subscriptions to the OPA because we should not expect to receive what we do not give and reap where we do not sow. Ingratitude and selfishness curse human character. But Homer L. King has never required one to send subs to the OPA as a condition of publishing that one's writings. And none of us judge one's loyalty to his God by his loyalty to the OPA. The OPA is not an official organ of the church. Any brother would have the right to publish such a paper but at our present stage of growth I think it inexpedient as long as the OPA remains fair and scriptural in policy. No, there is no "OPA Clique."

—Route one, Lawrenceburg, Tenn.

ARE INFANTS TOTALLY DEPRAVED?

We know that David said, "I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). David said this of himself, not of mankind. God said in Deut. 23:4, that no bastard should stand in the congregation of the Lord unto the tenth generation. David stood in the tenth generation from Phares, who was the bastard son of Judah. Jesse and his wife stood in the ninth generation, and were thus under the curse of bastardy. In Gen. 38:12-30, we read of the adultery of Judah and Tamar. Phares was born of this adultery. From Matt. 1:3-6 we count the generations as follows: (1) Phares, (2) Esrom, (3) Aram, (4) Aminadad, (5) Naasson, (6) Salmon, (7) Booz, (8) Obed, (9) Jesse. The law extended unto the tenth generation, so David was permitted to stand in the congregation of the Lord. David's parents were in the ninth generation and therefore under the curse.

After reading Gen. 38:12-30, concerning the adultery of Judah and Tamar, and Deut. 23:4, concerning the curse, we should understand David's statement in Psa. 51:5. David was not born astray. He went astray. In Ezek. 18:20, the Lord said, "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." "Whosoever committeth sin transgresseth also the Law: for sin is the transgression of the law" (1 Jno. 3:4).

In John 9:1-3, the disciples asked Jesus, "Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be manifest in him." It appears that the Pharisees had been teaching that infants were totally depraved in birth. The Pharisees assumed that Jesus was a sinner and even had division over that assumption (John 9:16).

Christ said, "Suffer little children to Come unto me and forbid them not: for of such is the kingdom of heaven" (Mark 10:14; Luke 18:16). "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

—John O'Donnell, Moline, Mich.

Also the nature of the kingdom is misunderstood. It teaches that the kingdom of God has not been established and at the same time implies and proclaims the life and ministry of Jesus Christ to be a failure, since he was generally rejected by the nation of Israel. It teaches that Christ is not at present reigning from David's throne. Also it embraces the idea that the church is a mere substitution and not the kingdom of God. It implies a resurrection of the civil Roman empire along with the idea that all Jews shall, before the end of time, return to the literal land of Palestine and re-establish the civil nation of Israel and at that time rebuild the Temple of Solomon and its earthly throne of David. It teaches that the second coming of Christ shall be for the purpose of receiving a literal kingdom at which time he shall take his seat on the literal throne of David and reign and rule for 1000 literal years. Premillennialism has a misconceived idea as to the first resurrection and who has part in it.

The doctrine of premillennialism expresses the idea that the binding of Satan, who is a spiritually corrupt being, is literal and also the spiritual domain of Satan as being literal kingdoms. In the grand climax the forces of Christ shall meet on the battlefield of Armageddon and there encounter the forces of Satan for a great carnal conflict.

It is these and other teachings of premillennialism that we wish to place under the X-Ray of God's word that we might better understand the symptoms of this spiritual disease and be able to accept a cure, which I might add is contained in the truth.

For some historical facts concerning this doctrine we might say that it cannot be classed as a modern belief, altho in recent years it has experienced a restoration and modification in many forms. The ideas of present day premillennialism in many ways embraces the false ideas possessed by those who followed the doctrine of Judasism even during the time of Christ. These people had misconceived ideas concerning the mission of Christ, his kingdom and its nature. Until endowed with understanding by the Spirit the Apostles themselves misunderstood the actual mission and purpose of Christ. The doctrine of premillennialism as we know it today is a modern doctrine of Judaism which makes void many plans and prophecies of God, tears down the equality of Jew and Gentile and promotes the doctrine of a second chance.

To be continued.

THE WORK IN AFRICA

By Paul O. Nichols

The work of the Lord in Nyasaland still moves forward, and people continue to respond to the Gospel of Christ. Hardly a week passes that there are not results. The Lord is blessing our combined efforts here.

Since coming to this country I can certainly understand what it means to "tear down" and "root up." So much false teaching and error has been "pawed off" on the Africans that it is sometimes difficult for them to recognize the Truth when they hear it. Consequently, some of the Truths must be taught over and over again for them to be understood. Some of the false ideas that they have been taught have been completely foreign to us. I have never even heard of them before coming to Africa. Of course, it has been

necessary to root up these falacious teachings. Some of the people are quite surprised to what an extent they have been heretofore defrauded on these matters. And some of these things are almost unmentionable. I doubt if they are even taught in America.

The congregations are interested in progress. At the present time the church here at Wendewende is working on plans to erect a brick meeting place. Already they have molded several thousand bricks, which they intend to burn soon. The bricks are made from the earth taken from huge anthills. The wood used to burn them comes from a forest located several miles distant, and it is carried on the heads of the Africans who go by foot. Some of the other congregations also plan to replace their present mud-and-pole churches in the future, the Lord willing.

We still doctor the sick who come to us. The other night a man came to Bro. Severe's house seeking help. He had been attacked by a drunk man with a knife. Bro. Severe brought him to us, and we bound up his wounds. He had come about six miles.

Today a baby died. The funeral will be held tomorrow. Frequently when an African dies during the night or early in the morning he is buried the same day. This seems strange to us, but remember it seems strange to the African when he learns that we embalm our dead and sometimes keep them for several days before entombing them.

When a child dies great lamentation and loud wailing takes place. But, generally, it is not so in the case of an adult's death. Why this is so, I do not know.

Most of the Africans believe in witchcraft, and are very superstitious. Some believe that there are certain ones that have the power to change pieces of root into lions that will obey their master's evil bidding. Also they believe that when certain people die that lions, leopards, or hyenas come from their tombs to roam the country until they are killed. Other such ideas have been handed down from generation to generation, and those who believe them cannot understand why we do not believe them, too.

Three lions circled about us some weeks back. At one time it was reported that they were within two or three miles of our house. They killed three cows and two men before two of them were killed and the other escaped. It is believed that the last one fled to Porgugese East Africa which joins Nyasaland.

One day I saw two strings of "warrior ants" as they were moving across the road we were on. They are very destructive. They have been known to kill a baby left unattended for a few minutes by its mother. When they pass through a chicken yard many times they leave nothing but bones and feathers. And they have even killed pigs by entering the head through the nostrils.

Soon the cold weather will be upon this land south of the Equator. We hate to see it come, for it means sickness, suffering, and death. Many of the people do not have sufficient clothes to keep them warm. We are thankful for the boxes of clothing sent by some of the faithful in the States. These will help to relieve some of the need. The ones who have had no part in this need to read James 2:14-17, and then act.

One of our biggest persistent difficulties in this country has been in obtaining grapejuice for the communion. I have written to Southern Rhodesia and

South Africa, but without success. We have been having to buy canned grapes and squeeze them. This is both expensive and not very easy for some of the congregations out in the bush. In fact the contributions at most of the congregations when we leave will not even be adequate to buy the canned grapes. If several of the congregations in the States would send about two dozen cans of pure grapejuice, it would certainly help to relieve this situation.

We have tried to teach the African brethren to shoulder their own responsibilities in the Lord's work. This has been hard for some of them, but little by little they are learning it. Some take responsibility better than others—as in our own country. But one reason some here find it strange and somewhat difficult is that they have been taught for years by denominational preachers to depend on the white "missionaries" to do their thinking for them. They have been discouraged from thinking for themselves.

We have had opposition from the enemies of the Truth. Some, we understand, have tried to have us sent out of the country, claiming that they are the "mouthpiece of the government." But in spite of it all, the work continues to progress. "If God be for us, who can be against us?"

Brethren, may we be encouraged by this work, and let us make up our minds to do more and more to see that others have the Truth, for which our Savior gave His precious life. **It can be done.**

—Nyasaland, B. C. Africa.

THE HOLY SPIRIT No. 2 —

(Continued from first page)

words of Ananias and believed and obeyed them. This is another case of Holy Spirit conversion; but the Scriptures bear us record that it is not the kind we hear so much about in some religious circles today.

James and Paul are, in their epistles, highly descriptive of the word of God and its power. James speaks of its being able to save the soul once it becomes engrafted. Paul speaks of it as the Gospel and as the power of God unto salvation in the Roman letter. The Word, then, breathed as it were by the Holy Spirit, is of vast importance to the eternal security of the souls of men.

The reader's attention, now, is directed to John 16:7-13, where we notice the following relevant deductions: 1. The Spirit had not at the time fully come; 2. When He would come, He would act as a reprover (convincer) of the world; and 3. He would do this by speaking.

As a continuity of this thought, we notice Matt. 10:19-20 in answer to "How would He do this speaking that was so necessary to convince the world of sin?" We conclude from the verses that this speaking was to be done through the Apostles; it was verbal in their day; in ours, it is written.

Such should prompt us to take an awesome view of this monumental masterpiece—this that we call the Word of God. The Book is copious with evidence that without the Word there can be no knowing what to do to be saved. How thankful we should be today that the Holy Spirit can operate through this Word and that copies of it are so abundant. Statistically, there is still one eighth of our world's population that is not acquainted with the Grand Old Book. That is just one more of the multitudinous facts that should make us thankful that our Maker has been ever so good to smile on us!

—D. B. McCord.

From The Fields

Edgar Claywell, 2325—2nd, La Verne, Calif., April 21.—We are still keeping house for the Lord. I baptized our daughter recently. Here is our sub.

Clark Smith, 446 W. Minn, Brookhaven, Miss., April 20.—The Pearlhaven church is doing fine. Bro. Gay was with us April 19. Pray for us. Here is my sub.

Byron Kramer, Salona, Pa., April 20.—We are still trying to establish the Cause near Philadelphia. When we get a permanent address, we will send it. Here are 3 subs.

A. F. Pruitt, Council Hill, Okla., May 5.—We are working in peace and harmony here. Bro. Jack Ivey begins our meeting the sixth, and we look for a good meeting.

F. K. Reeves, Marion, La., April 27.—Bro. Tommy Shaw is to begin a singing school for us June 15. Bro. Ervin Waters begins our meeting July 12.

T. L. Richard, Davis, Okla., May 12.—Our meeting at Sulphur is to begin June 17 and continue until the camp meeting begins, June 27, with Bro. Lynwood Smith doing the preaching.

H. S. Jackson, 619 Wabash, Lubbock, Tex., April 24.—We are looking forward to our meeting in July with Bro. Jack Ivey, and Bro. Gillis Prince will be with us the last two weeks of August. Let us ever walk worthy of our Lord. Pray for us.

O. T. Bankston, R. 1, Box 185, Milano, Tex. May 10.—The church at Sand Grove meets at 10:00 A. M. each Lord's day. We have had the help of Bro. Wayne Darville. He baptized Fred Renier, May 3, who came from Kansas City, Kan. for that purpose.

Thomas Murphy, R. 5, Liberty, Ky., April 28.—The radio program here seems to be doing much good. I have heard from a cups and S. S. preacher who says he now agrees with us. I am to debate the cups question again, if dates can be arranged.

E. O. Harrison, Box 88, Brashear, Tex., April 27.—The work continues to progress, and the church is growing. Bro. Miles King will hold our meeting June 20-28. May we grow and be at peace among ourselves.

Burnice Weeks, R. 2, Kinston, Ala., May 4.—The church at Lowery is doing fine. I enjoyed being with Brethren Gillis Prince and E. H. Miller, and hearing Bro. Fred Kirbo preach at La Grange recently. May 3, I preached at Colquitt, Ga. Pray for us.

Jack Cutter, Lovell, Okla., May 11.—I gave up my work in Oklahoma City, last January to enter the preaching field, and this is my first report to the OPA. I was with Billy Orten in his meetings in Calif., and he helped me much. I preached at El Centro, Siskiyou, Glendora, Stockton, Ceres, Manteca, Salinas, Aromas, and Yuba City, and I have been in Missouri, Louisiana, Arkansas, preaching.

J. F. Massengale, Box 17, Hickman, Calif., May 5.—Bro. Wayne DeGough held a good meeting for us, with good crowds the entire two weeks. Bro. Ted Warwick was with us most of the meeting, preaching once. We are thankful for such splendid young men, may God bless them. We appreciated all who came from other congregations.

while he was here in the Northwest, and I know that I received blessings in hearing him preach. I helped with the lessons at Kennewick, Wash., May 7-14 with one confession of faults, and on morning of May 10. That night enjoyed hearing Charles Everett preach. **Donations for Work in this Part:** April 17 - May 15, I received the following donations: Bro. Isaac M. Butler—\$5.00; Sis. Shriner—\$5.00; Church, Caldwell, Idaho—\$45.00; Bro. Agen—\$5.00; Church, Yakima, Wash.—\$50.00; Church, Stockton, Calif.—\$100.00; Church, Kennewick, Wash.—\$80.11; Church, El Centro, Calif.—\$100.00; Church, Odell, Oregon—\$150.00. For these blessings, wife and I are deeply thankful.

Homer A. Gay, 262 N. Jackson, Lebanon, Missouri, May 15.—We did not get to be with the brethren at Frederick, Okla., for the all day meeting April 19, as we had planned, as we were called to Brookhaven, Miss., to conduct a funeral service. I preached in Brookhaven, April 19, morning service, and drove to Shreveport, La., for that night. Heard Ervin Waters preach there. I preached for the church at our home, Lebanon, Mo., April 22, also over Lord's day the 26th, on Radio at 8:45, and at the church house at morning service and night. We had good crowds at these services, and we really did enjoy being at home with them. The meeting began at 401 Gulf St., San Antonio, Texas, April 29, and closed May 10. Crowds were about as usual for the place, and we enjoyed the association with the faithful there. The no one was baptized, we felt that good was accomplished, and that possibly they have a greater determination to continue to press the work. We were glad to have visitors from Fair View, Austin, Dale, and Houston, Texas, including preaching brethren Cleddie Ethridge, and M. J. Buffington. I was to have preached in Waco on Tuesday night, but the storm there had damaged the church house some, and the streets were about impassable, so we did not try to have services, but enjoyed the nights visit with our good friends and co-laborers, the James R. Stewarts. I preached Wednesday night, the 13th at Ft. Worth, Tex., to a nice crowd, and enjoyed being with them, including our preaching brethren Lynwood Smith, and Ronny Wade. We are again at Frederick, Okla., where I am to preach over this weekend. Then to our home again, where I am to work for the church for a week. I am to hold a meeting at Stroud, Okla., May 31 - June 7. I could hold some body a meeting the last Lord's day in July and the first in August—if you will hurry. I have meetings booked in Georgia and Alabama in 1954. Others in those States may want one too.

Homer L. King, 1839 Madison Ave., Huntington, W. Va., May 20.—The first Lord's day in May, I was with the little band of brethren at Clio, about 30 miles north of Charleston, W. Va. I enjoyed being with them. Bro. Jimmie Pauley accompanied me there. We were glad to have Bro. Guy Mallory and others from Charleston on Sunday night. I enjoyed very much a few nights of Bro. Edwin Morris' meeting at Huntington. I rejoice to know that he is rapidly developing into a very fine preacher, in fact, he is already a very good preacher and a tireless worker. More power to you, Edwin. I began a series of meetings with the faithful in Greenville, S. C., the 10th, inst., and we are in the second week without additions, but the interest seems to be on the increase, and we have not despaired of some visible results before we close, May 24. We appreciate the struggle this congregation has endured and is still enduring, but the light has begun to dawn. Bro. Nelson Nichols and wife have been laboring with them for several months, and the future looks brighter. Even though there are but 15 regular members, they have been supporting a preacher full time, adequately (I would say), for about eight months, and they mean to continue this work indefinitely. Now, if a church of this size can do that, what should the churches that number from 50 to over 100 members be able to do to spread the gospel? Let us use that preacher to "sound out" the word and to build the church to the extent it is able to become independent, instead of remaining dependent—the result of the modern "pastor system." Brethren, who are looking for employment, where they

can be of service to the church, in a thriving city of over one hundred thousand population, "The Textile Center of The South," located in a beautiful country, good water, and good climate, would do well to contact the brethren here for further information. I hope to be with the faithful in Huntington over the last Lord's day, inst.; with the home church, Lees Summit, June 14-26; Healdton, Okla., June 27-28, and on to the camp meeting.

J. Erwin Waters, Route one, Lawrenceburg, Tennessee, May 18.—I enjoyed the meeting at Shreveport, La., my first with these brethren, and I think that there is a bright future for the cause there. I preached at Chapel Grove, April 29, and held a meeting at McAlester, Okla., May 1-10, with three baptisms and three confessions of faults. This was my third consecutive spring meeting there and we had the best interest of any meeting I have held there. I was invited back for a meeting next spring. My family and I visited in Kansas City, May 12, with some of the members of that thriving young congregation. I preached at Lebanon, Mo., May 13, and at Mountain Home congregation, May 14. I preached at Chapel Grove yesterday. The Lord willing, I will be at Dallas, Texas, June 4-14; Galley, near Ada, Okla., June 15-24; Cheniere, near West Monroe, La., July 5-12; Fairview, near Marion, La., July 12-19.

Barney D. Welch, Temple, Texas, May 15.—It has been sometime since I reported to the paper, as I felt that space was limited and other preachers had more to report than I. The new congregation at Belton is making fine progress. It is located only two blocks off the Supper highway after crossing the Leon River bridge. This congregation is the result of a number of brethren who worked almost two years with the 15th & Ave. I congregation in Temple, endeavoring to work out differences that were between Bro. J. E. Jones, Glynn, and us. Our love was so great for these brethren, though they differed from the rest of us; believing "a Christian could go to war," "there would be no future judgment day," "fermented wine permissible in the communion," and other issues. We exhausted every effort we knew that we might walk by the same rule and be of the same mind. Feeling that we could walk no more with them, Brethren Edward Garner, Earl Hayes, H. C. Welch Jr., Fate Nichols and I, along with others, decided it best to worship the Lord elsewhere. Thanks to all the preachers who visited us, and you are invited to Belton any time. I just recently closed a meeting at Bloomington, Ind., with several confessions, from there to Clearfield, Pa., for a short meeting, which I enjoyed very much. Brethren from Commodore, Flemington, and elsewhere attended several times. I plan to return in August, the Lord willing, and also attend the Labor Day meeting at Spring Hill, W. Va. Keep the banner waving, boys! Brethren, don't be childish. Quit yourselves like men, and please, don't let the devil install that little show in your home, with all those corrupt characters to wield such influence.

"Not everyone 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." (Matthew 7:21)

BECAUSE OF SOME GOOD ACT

Let me today do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me tonight look back across the span
"Twixt dawn and dark, and to my conscience say
Because of some good act to boast or man—
The world is better that I lived today.

—Selected by LaRue Fancher.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matthew 11:28).

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, JULY 1, 1953

No. 7

THE STRAIT GATE VS. THE WIDE GATE

"Strive to enter in at the strait gate." (Luke 13:24)
Why this strife? Seeing this gate is strait, I. E. is narrow, not wide, confined, difficult, etc. But we understand better when we read (Matt. 7:13), for this difficult gate we find is the only means of escaping the wide gate and destruction. Hence the importance of the extra effort. Besides Jesus reached heaven through this same "gate" and paved the way for his loved ones to "enter into his rest." (Heb. 4:9-11) "And gave himself a ransom for all to be testified in due time" (1 Tim. 2:6) and relieved his chosen ones of the necessity of "resisting unto blood striving against sin" (Heb. 12:4). But "if the righteous scarcely be saved, where shall the ungodly, and the sinners, appear" (Pet. 4:18). But it is those who "obey from the heart that form of doctrine and are made free from sin" (Rom. 6:17). Who score, as righteous, who equal those who "strive to enter in at the strait gate." See text. Who "take up their cross and follow Jesus" (Matt. 16:24); Who "present their bodies a living sacrifice holy acceptable unto God" (Rom. 12:1). Yet those have no room for boasting for after all they are saved "by grace through faith. See? The penitent sinner is saved from his past sins by grace (Eph. 2:6-7). And, after a faithful obedient life in Christ Jesus, The faithful ones receive a second grace extending into eternity see (Ephes. 2:8-9), and it is grace through faith first last and forevermore; coupled with obedience to the form of doctrine, which to be valid must be obeyed from the heart, is a symbol of the death, burial, and resurrection of Jesus (See Rom. 6:3-6; Titus 3:6). With reference to this, holy writ calls it a washing of regeneration, and a renewing of the holy spirit. We hear much about heart felt religion. Yet I find no heart felt religion for any save those who "obey from the heart that form of doctrine." Hence "buried by baptism into death." And "resurrected to walk in newness of "life," this rite rightly received I understand to be the first work of grace after which the "new life begins." With the second work of grace; see quotations above. Yet there is a certain work of obedience for man to do see (Phil. 2:12), but I will not go into the subject of a second work of grace under this caption, but I hope to get to it soon under another caption. After a study of the difficulties confronting the righteous in his translation out of the "power of darkness into the kingdom of God's dear son" (Col. 1:13). We will now return to the text (I Pet. 4:18) "If the righteous scarcely be saved where shall the ungodly and the sinners appear." (Continued on page 7)

ARE ALIEN SINNERS SAVED BY FAITH ONLY BEFORE AND WITHOUT WATER BAPTISM?

By Bennie T. Cryer

Do the Scriptures teach that alien sinners are saved by faith only before and without water baptism? To a sincere student of the laws of the "lawgiver who is able to save and to destroy" the answer would be in the negative. Yet many of our good friends in the religious world believe that they are. I believe the Bible teaches that we are saved by faith and that it would be impossible to be saved without it. But to say we are saved by faith alone excludes too many things that are necessary to our salvation. People of this particular persuasion usually "feel" like a person ought to be baptized in obedience to the command of God, but they believe it to be one of the various duties of a child of God. They realize baptism is a command of God. So we immediately see one of the differences of these positions. It is not a question as to whether or not baptism is a precept of God, but to whom is it commanded? The alien sinner or the child of God?

To say we are saved by faith alone is a gross error in conflict with the word of God. For an inspired writer recorded the opposite, "Ye see then how that by works a man is justified and NOT BY FAITH ONLY" (Jas. 2:24). James strikes the point. It takes more than faith to be justified. In addition it takes "works" But, one may reply, Paul said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: NOT OF WORKS, lest any man should boast" (Eph. 2:8-9). If these verses are applicable to the proposition as they would have it, it proves we cannot even be saved by faith. Let us notice part of a conversation between Jesus and some inquiring people in Jno. 6:28-29, "Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." Jesus said that faith is a work. Therefore if we are not saved by works we are not saved by faith. Of course Paul and Jesus are speaking of two kinds of works. One of men, the latter of God. Certainly, man cannot save himself by his own works. He would have grounds for boasting then. It is impossible for man to lift himself up by his own bootstraps. But by doing the works of God, we can save ourselves and baptism is one of the works of God.

A person is not a child of God until he puts on Christ.

Let us observe how a person puts on Christ and thus becomes a child of God. In Gal. 3:26-27, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." In the 26th verse we notice that they "ARE" presently, and now, the children of God. The verb "are" being in the present tense. Then in the beginning of the 27th verse he said, "For as many of you as have been baptized . . ." The word "for" is used to introduce the reason. The reason you are the children of God is this: you have been baptized into Christ and have put Him on in doing this. The verb phrase "have been baptized" tells us that this took place in the past, while they are now, presently the children of God for doing this. If a person is saved by "faith alone" he is saved before he gets into Christ or before he is clothed with Christ.

In Mk. 16:16, Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Even though baptism is not mentioned in the negative part of the verse, it is still necessary to salvation and we shall be damned if we are not. It was not necessary to place it in the negative. If a man eats food we naturally expect him to digest it, but if he does not eat any food it would be foolish to expect him to digest it. If a person does not believe, it would be just as foolish to expect him to obey God further. Jesus placed baptism in addition to faith and without it we cannot be saved. Therefore, we are not saved by faith alone. Many will say, "Yes, but what about the thief on the cross? He was saved without water baptism, and since Jesus died first that places him this side of the cross, after the New Testament went into effect." But they forget that Mk. 16:15-16 wasn't given until after Christ's death, burial, and resurrection, and that it wasn't preached until Acts the second chapter on the day of Pentecost. So if the thief was saved he was saved before this great commission was given.

After examining these few scriptures, I am sure that the only conclusion that can be reached is that the alien sinner is not saved by faith alone before and without water baptism.

—307 W. Clements, Odessa, Texas.

"I AM"

The incomplete sentence, "I am," carries little weight when used by itself, and yet when we add a word to it we have powerful meaning. Let us study a few "I am's" of Christ.

"I am the Messiah." Jno 4:26, - - "I that speak unto thee am he." He, Jesus, is the one that the prophets told about, the one to free the Jews of the Old Law. The Messiah brought a new and better law for the world. No longer were God's blessings to be given to the Jew only, but also to the Greek, Gentile (Rom. 1:16). Shall we ignore this Messiah?

"I am the Bread of Life" (Jno. 6:35). The word of God is the Spiritual food necessary to sustain a christian life. Without this "bread" we have no life. What do we do with this bread? Are we starving our spiritual bodies. Feast daily upon the words of life, they are strength unto eternity.

"I am from above" (Jno. 8:23). Why should one from heaven come down to the sinful earth to give to us a better law? God's love for his creation causes him to give man every chance to live a christian life. His

love for us caused him to come from above. Will we neglect this great love?

"I am the Eternal One" (Jno. 8:58). When Christ told the Jews that he had seen their father Abraham, they did not believe him and even gathered stones to drive him from the temple. Do we throw stones at Christ? The Spirit of Christ dwells in our brother (Rom. 8:10). How long will we throw verbal stones at our brother?

"I am the Light of the World" (Jno. 9:5). Christ is our light. He gives us understanding and wisdom unknown to the layman of the world. The "Light" gives us peace, contentment, joy, and happiness, that the world shall never know. Will we not use this "Light" to help us live a more peaceful life with our brother? He has this same "Light" to guide him.

"I am the Door" (Jno. 10:7). All Christians have been "born again" through this "Door," Christ. By going through this door we become brothers and sisters. Is it common for brothers and sisters to always be in conflict? It is true that brothers and sisters will have differences but they seldom sever their relationship because of them. By the "Door" we have loved each other. Do not let meager differences separate us.

"I am the Son of God" (Jno. 10:36). Christians have the greatest leader who ever waged war. Our fight is that of the spiritual nature. Our leader came to bring peace to all mankind. How do we think we can convince the world that to be in Christ is peace when we are at a constant warfare with one another. Let us look to the words of the Son of God for guidance. He has given us the words of life (Jno. 6:68) "I am the Lord and Master" (Jno. 13:13).

Too many of us attempt to become leaders of the Church without first acquiring knowledge necessary for such a position. We must first meet the qualifications set forth in God's Word then we will be entitled to a good office. Young men, I ask you to seek the office of an elder. This office is actually more difficult to qualify for than that of an evangelist. I am not discrediting the evangelist; but there is a great need for qualified elders. The Church has many evangelists but how many elders can you name? The Church would be more peaceable with elders to lead the Children of God. A young man can become a good evangelist in two to five years, but it takes at least ten years to become an elder. Even at the end of ten years a man might possess physical qualifications and still lack mental reason and experience for being a good elder.

Study hard, plan your life for eldership, it is truly a much needed work. Be able to say, "I am an Elder."

—Emmett O. Baldwin
2039 N. Angus
Fresno, California.

EDUCATING CHILDREN IN THE HOME

The family is a divine institution, which originated in the mind of the Almighty, and has for its purpose the reproduction and perpetuity, as will as the moral preservation and well-being of the human race. Children born into the family belong to the family, not to the State. This is attested by both Scripture and nature. And the political state has no right to invade the sacred domain of the home and usurp its God-given prerogatives. It is the duty of the parents—the divinely appointed custodians of the young—to give their

children such nurture and training as befits their life needs. And this training should be given in the home.

It may startle the reader to hear this, but the truth of the matter is, the family is gradually being undermined and destroyed by the schools of the land! Little by little, children are being taken from the hands of their parents and placed in the hands of the State. And already, the political government is assuming the right to control the mental nurturing and training of children, from infancy to maturity. And their young and tender minds are filled with hero worship, reverence for war, ungodly fairy stories, and infidelity! Hence, just to the extent that they imbibe the things taught, just to that extent are they lost to the church.

The shifting of the responsibility of Child Training from the home to the schools is productive of grave and far-reaching evil, and bids fair to ultimately bring about universal lawlessness and anarchy. Parental respect and authority are fast becoming things of the past. And it is certain that young people who have no regard for their parents' will have none for the laws of the country. Many of the teachers who have charge of children are mere boys and girls, who are often unsettled in morals and character! And yet they are allowed to take the place of the natural parents and serve as parents by proxy during the five days of the week that they have charge of the children who are placed in their care! As admitted by one of our brethren who is a school man, "The teachers are in the room of the parents." Surely God did not intend for christian parents to turn their children over to non-christians and sectarians for nurture and upbringing.

Moreover, the school is of purely human origin and carries with it the marks of human imperfection. It is an unnatural arrangement, which supplants the home and defeats some of its most important functions. It was the divine plan that each individual family should be an independent unit. This would guarantee to each child the individual care and attention which might be needful, and it would also keep him away from much evil association and influence. There are no two individuals alike in mind—the Creator has stamped us one and all with a distinct individuality all our own. And the herding of children together in school like so many young animals, ignores this fundamental truth. It is absurd to think of classifying human minds like measuring cloth by the yard, or potatoes by the bushel. The way to train children is to work on an individual basis, not on a group principle. And moreover, the gathering up of all the children in the community—the bad as well as the good—and herding them together cannot be otherwise than a prolific cause for much moral contamination which will endanger the purity of the better class of students. One has but to read the papers to learn that many scandals of a fearfully degrading sort are being staged among school boys and girls! And the school plays—theatricals—and games also have a strong bearing in the wrong direction. How any christian parent can tolerate his children being taught to take part in theatricals—trained for the stage—is more than I can comprehend. Neither can I see how he can stand to let his children, especially girls, participate in the rough and immodest games that are pulled off by school children.

Christians are "not of the world," and they should not turn their little ones over to the world to educate.

"The whole world lieth in the evil one," and all followers of Christ should be "separate" from the world—"a peculiar people, zealous of good works." The ideals and standards of education as maintained by the world are contrary to the ideals and standards laid down in the word of God. Christians should have enough independence to have their own ideals and standards. Don't be deceived into thinking that a person has to be ground through a school to become educated. Some of the greatest minds that the earth has ever produced were not shaped in the schools and colleges. Indeed, the schools can never produce such intellects as Shakespeare, Lincoln, Franklin, and others.

As has been pointed out by prominent educator, "The home is the greatest educational agency in the world. It is the world in little. It is the child's natural and proper community, the environment to which he should first learn to conform, the institution to which he owes his first and best allegiance."

Christians should provide home training for their children, and see to it that the very best of reading matter is placed in their hands. Once a child is able to read well, under the proper supervision, his education will largely take care of itself. Direct the self-activity of the child, let him discover truth for himself. The home trained child will be freer from worldliness, and he will be useful and helpful to his parents. To be truly educated, one should be taught to do his part is honorable work.

Parents, let us bring up our children in the nurture and admonition of the Lord, giving them such teaching as will lead them to give their lives to the upbuilding of the church of our Lord and Master, and gain for themselves an everlasting home in heaven.

—Wm. Guy Ashley, Council Hill, Okla.

TIMELY SUGGESTIONS

"Crucified with Christ": Paul tells us in Galatians 2:20, — "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

What a wonderful passage of scripture this is! In this we are getting one of the most forceful lessons of the Bible on getting self out of the picture. I am afraid by the way so many church members act that they have never been crucified with Christ.

Jesus says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me"—Lk. 9:23. Selfishness is the very opposite of Christianity. So, we must learn to get "self" out of the way. One who has never been "crucified" still has on the "old man of sin", and wherever they go they are always getting his feelings hurt; they are always having to try to please him, and satisfy his fleshly lusts.

Notice that he says, "Yet I live." Now, he is not a dead man. And still it is "not I, but Christ liveth in me." This is the key to the Christian religion: does Christ live in us, or, do I live? If the "I" is predominant in our lives, then what christianity we try to practice is a burden and a make-believe. While on the other hand, if "Christ lives in us" the body is dead because of sin, but the spirit is life because of righteousness. When we learn to replace the "me, my, and

(Continued on page 7)

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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MRS. HOMER L. KING, Assistant Route 2, Lebanon, Mo.

SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

HERE AND THERE

How to Reach Us—Until further notice address all correspondence to us at our old address, Route 2, Lebanon, Missouri.

Do You Like The Articles? — If you do not like the line of articles appearing in the columns of the OPA, there is a way to do something about it—**send us some better ones!** What are you doing to improve the line of reasoning, or the subject matter?

Local Troubles—If you have some local trouble in your congregation, or even division, I fail to see where any good can come from broadcasting that trouble to all the brotherhood. Nearly all congregations have enough trouble of their own without troubling about all the trouble that may arise over the brotherhood. No good can come from spreading that friction or contention to other congregations. Family troubles should be kept in the family, and we ought to be too ashamed of it to want to publish it. If you have some good news of growth, soul-saving, advancement, etc., that will help others, so tell it!

Song Books—If you need song books, let us supply your needs with "**Old Path Echoes**" (1952 book), 192 pages of old, tried, and new songs; 40c per copy, \$4.50 per dozen, \$18.00 for 50, \$35.00 for 100, postpaid. "**Old Path Echoes**," No. 2 (1953 book), 192 pages, all-purpose, book, and we think, our crowning effort in song books, and we have made eight books since 1944. Satisfaction guaranteed or your money back. You will like it, if you like soul-stirring songs with life and inspiration. The price—50c per copy, \$5.00 per dozen, 40c each for 25 or more; postpaid.

Other Books—We shall be glad to supply your needs in tracts on the Communion with the "**Clark-King Discussion**," a written debate on the number of vessels to be used in one assembly (25c per copy), or "**The Communion**," by Ervin Waters (35c per copy). Write us for prices on 50 or 100 copies. We can supply you with nearly any book in print. Write us your needs. Remember, when you buy books from us, you are helping to keep the Old Paths Advocate to "keep on keeping on!"

Send all orders to us at Route 2, Lebanon, Missouri.

TEXAS LABOR DAY MEETING

The annual Labor Day meeting in Texas will be held at Ft. Worth, where it had its beginning. Bro.

H. E. Robertson will conduct a series of gospel meetings Aug. 28-Sept. 6, with the all day meeting on Monday, Sept. 7. There will be talks in the morning and afternoon with lunch at the noon hour. Every one is cordially invited.

—Ronny Wade.

DONATIONS FOR AFRICAN WORK

(May 1 - June 1)

Donations from churches: Corcoran, Calif.—\$15.00; Arvin, Calif.—\$100.00 plus \$10.00 duty on packages; Merced, Calif.—\$50.00; Graton, Calif.—\$50.00; Bakersfield, Calif.—\$50.00. Individual donation: Sister Amanda Stewart, Arvin, Calif.—\$1.00. Total—\$276.00

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

MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

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

—Winston John Cutter, Star Route, Lovell, Okla.

THE CHURCH DIRECTORY

The following additions and corrections may be made in the Church Directory:

UKIAH, CALIFORNIA, meet in the Carpenter's Hall, 435 North State Street, Sun. 10:30 A. M. Herbert Clemm, Box 82, Ukiah, Calif.

GRETNA, FLORIDA has discontinued services, the

members meet with the Handsville Church near Colquitt, Ga.

HANDSVILLE CHURCH OF CHRIST, (Miller County) GA. 5 miles west of Colquitt, Ga. on the Mayhaw Road. (This is to correct the error in the Church Directory).

CALDWELL, IDAHO, meet in the Hill's Market Building, 224 Paynter Avenue, Sun. 10:30 A. M. & 7:30 P. M. Wed. 7:30 P. M. Brooks Ward, 1418 Chicago St., Caldwell, Idaho, H. T. Brisco, Rt. 5, Caldwell, Idaho.

SPRINGFIELD, MISSOURI, Church has discontinued meeting there for the present.

WILSON, OKLAHOMA, now meet in their own building on West Main Street, Sun. 10:30 A. M. & 8:00 P. M., Thurs. 8:00 P. M., W. C. Milner, Box 973, Wilson, Okla. D. E. Cormany, Box 131, Wilson, Okla.

FOREST GROVE, OREGON, meet in the C. I. O. Union Hall, on 21st St. between Main and A. Sts. Sun. 10:30 A. M. & 7:00 P. M. Howard Jacobs, Gen. Del., Banks, Oregon, Garland Lamb, Forest Grove, Ore.

LAWRENCEBURG, TENNESSEE, has a new congregation meeting at Mahr & Frank Sts. Sun. 10:30 A. M. & 7:00 P. M., Wed. 7:30 P. M. W. F. Orten, Rt. 2, Lawrenceburg, Tenn. Phone 5001, C. B. Davis, Lawrenceburg, Tenn. Phone 3666.

Church Directories are 25c each by ordering from Ray Asplin 3617 N. W. 15th Street, Oklahoma City, Oklahoma.

—Ray Asplin

OUR HELPERS

Below, is a list of those sending subscriptions from May 20 to June 20. Please check the list for any errors and report it to us immediately. Our sincere thanks to all who work for the paper, and we ask you to continue the good work. The subscriptions are as follows:

Ervin Waters—17; G. H. Horton—9; Paul Carroll—6; A. W. Fenter—6; Homer L. King—6; Homer A. Gay—5; L. D. McDonald—5; Glenn Bray—4; Mrs. Lila Phillips—4; Cyrus Holt—3; Roy Knight—3; James R. Stewart—2; Don Krider—2; Mrs. Earl Butts—2; Mrs. Clarence Pontruff—2; Dana Halstead—2; Joseph McDowell—2; Jack Ivey—2; Mrs. Paul Roy—2; Mrs. F. E. Troutman—1; J. A. Scantling—1; Barney Welch—1; Andy Kinder—1; G. H. Jones—1; T. R. Chappell—1; Nimrod Case—1; J. W. McKeand—1; John W. Nowlin—1; Mrs. C. B. Hufstedler—1; Carson Croom—1; Mrs. G. H. Leake—1; Tommy Shaw—1; John Sharp—1; Clint Webb—1; N. C. Hayes—1; Chris Adams—1; Emmett Magar—1; Wayne McKamie—1; Miles King—1; Janie Carter Bever—1; Elgie Thompson—1; Mrs. J. H. Cherry—1; Pete Howard—1; Mrs. Obara Perry—1; Howard Jacobs—1; Marie Bagley—1; Rowland Green—1; Warren Henry—1; Mrs. Jack Shafer—1; L. R. Thomason—1; L. C. England—1; Edwin Morris—1; Don McCord—1; A. D. McNiel—1; Mrs. Clara Head—1; Ila Newman—1; Fern Jenkins—1; Elmer Snow—1; Mrs. A. R. Stover—1; J. C. Butler—1; Total—125.

THE CLASS SYSTEM AS I KNEW IT

I was once a member of a congregation that used the class system of teaching. I found many things in this system, not only unscriptural but anti-scriptural. I realize, as I travel about, many will ask me why I have taken my stand against the Class System, hence I would like to set forth some reasons.

There is not one word, much less a group of words

in the Bible, that justify a class system of teaching. Every scripture pertaining to the public teaching, points to the method I endorse, one male member speaking at a time to the undivided assembly. That is the way God ordained His word should be taught. With every new type of teaching man comes up with, we will always hear some of our weak brethren loudly proclaim that all must have part in the new invention if they would go to heaven.

After the class system came along, some of our erring brethren saw it was desirable to let man set up the worship as he desired, because it would draw a crowd. Thus, cups came along, with the assistance of a certain erring Bro. Brewer, and the worship was made much more sanitary with cups, so the ones with weak stomachs could come and commune (?), without fear of the little bugs that gnaw a man's stomach after they have been deposited on his lips from the cup of the Lord.

Now, a great division was taking place in the ranks of the digressives. Some cried long and loud, they would take the cups but not the Sunday School. So, general headquarters were set up for both sides, and they have been fighting ever since.

Another fifth column comes along, crying out if you can take the cups and S. S., we will take both and add musical instruments. Because if cups and S. S. draw a crowd, we will draw a big mob with our invention.

Let me pause here, and ask every serious thinking man and woman this question: "Where will you stop?" "In vain do they worship me teaching for doctrines, the commandments of men" (Matt. 15:9). I do not think even one of my erring brethren will say that man did not bring these things in to the worship. I take the stand that every thing man has introduced into the worship is **vain**, therefore those having part in this **vain worship**, walk on ground whereon no angel has trod. Thus they will be in danger of the curse of Rev. 22. I make mention of cups and instrumental music for this reason: They stand or fall together with the class system. The only difference in these brethren, is that some have the nerve to go farther than others. It is like the little boy that went to the old swimming hole, and stuck one toe in at a time. They do not have the nerve to jump in and get wet all at once, hence they take one innovation and reject others.

Long before I came out from among the class brethren, I asked one of the older S. S. preachers, in Shreveport to preach on the class system of teaching. I wish everyone could have heard that sermon. He began by taking the Great Commission and stating that Jesus said go everywhere and preach the gospel, and that included all the classrooms, a plurality of places. He neglected to mention that the same Jesus said to baptize them. Now, if everywhere means classrooms, will someone tell me why our class brethren will not let the sisters baptize anyone? He went a step farther from the Truth, by reasoning that the Old Testament was our standard, and used the case of Moses and Jethro, where Moses divided them into groups and he handled the more serious cases (Ex. 18). As though this were the class, and the preacher put the teaching off on the sister because it was too taxing on him to put up with the little ones, and he would handle only the more serious cases. No, this is

not the class system. This is not only God's law, but the civil law as well, under consideration for an entire nation, not one S. S. church, as some would have you think. Even if the Old Testament stated in plain words to divide into classes, I could not accept it, for I firmly believe we are dead to the old Law by the blood of Christ (Rom. 7:4). I also believe Heb. 8:13, "In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." I believe also that to justify myself by the Law is to fall from grace (Gal. 5:4). So, to justify or oppose the S. S. we must turn to the New Testament. I can read from Matt. to Rev., and find not one word to justify the class system. I do find in two places, words that wreck the S. S. brethren's position. "As in all the churches of the saints let your women keep silence in the churches - - " (1 Cor. 15:33). This is translated in "The Living Oracles" (Campbell, McKnight, and Doddridge), and reads thus: "As in all the assemblies of the saints, let your women keep silent in the congregation." v. 35 says, "For it is a shame for women to speak in the Church." The American Standard puts it "For it is a shame for a woman to speak in the Church." Again we find in 1 Tim. 2:12, "Let the women 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." Here we have three things commanded of the woman. She must learn in silence, she is not to teach, nor to usurp authority. Most of the college preachers even though they have been through a preacher's mill, and are supposed to have some knowledge of the English language, get very dumb when this passage is mentioned. They try to make it read, "I suffer not a woman to teach over the man, nor usurp authority over the man." Friends, this is not recorded in God's Word. They try to make "over the man" modify "teach" as well as "usurp." Any high school student knows this cannot be. This question was at one time submitted to Prof. W. C. Curry, Vanderbilt University, a nationally known English scholar. He said: "To whom it may concern: This is to certify that 'over the man' cannot modify the verb 'teach' in the text—1 Tim. 2:12."

The Holy Spirit promised to guide the Apostles, and Jesus was with them for three years teaching and training them for their great work, of teaching all nations. His Word is inspired, and when man tries to change it, he destroys himself and those who follow after his foolish ways, "For my thoughts are not your thoughts nor my ways your ways saith the Lord" (Isa. 55:8).

I have before me, an article written by Tice Elkins of New Mexico, in which he says that only twenty words of 1 Cor. 14, apply today. He completely leaves out 1 Cor. 14:33 and 40, thus making God the author of confusion, and eliminating decency and order in the church. Such things as this have prompted the S. S. churches to drift still farther, with close communion (I have recorded proof of this), refusing to baptize a man who comes confessing his wrongs, and going to law with a brother to make him be silent in the class (that is recorded, also). These are just a few of the things I ran into among the S. S. brethren.

I do not write this article to offend anyone, but to get the facts out in the open. Too often, brethren become lukewarm and desire to extend the hand of fellowship to wicked ones who by evil actions are

crucifying the Lord anew. Do not do it! Stand fast in the old paths, for we cannot speak as the oracles of God and contend for classes (1 Pet. 4:11). The scriptures furnish us with all good works and give us all things that pertain to life and Godliness but this heresy is not found in the scriptures (2 Tim. 3:16-17; 2 Pet. 1:3). The Law of Christ is perfect (Jas. 1:25), let us walk in it. Remain faithful until death, and on the great day when Jesus breaks the chains of the grave, you will come forth to everlasting life.

—Dana Halstead, 307 Parker, Monroe, La.

HE LIKES OUR NEW SONG BOOK

Some Observations of Merit of "Old Path Echoes," No. 2, our new song book, for 1953. We have just received our supply for the Healdton, Oklahoma, church, and I note the following observations of merit:

1. It contains 180 Scriptural songs—old, tried, and new.
2. I find 104 familiar songs, which have been sung by the Healdton congregation in the past 30 years.
3. The oldest song in the book, if not mistaken, was written in 1886, and the latest song in 1953.
4. Some have mentioned objections to some of our books in the past, that they contained too many bass, tenor, and alto leads. Of the 104 songs mentioned in No. 2, above, 79 of them contain no such leads, and one half of the new songs, written this year, have no such leads. All of them are easy to sing.
5. I found 25 invitation songs, 18 of which are arranged in rotation Nos. 35 to 53, inclusive.
6. I find a good variety of songs for all occasions, or services, viz.; Lord's day worship, protracted meetings, funerals, song practice, etc.
7. Therefore, in my estimation, "Old Path Echoes," No. 2, is truly a great book.

—Tom E. Smith, Healdton, Oklahoma.

DO YOU NEED THEM?

If you need my tract, "Proof Cups and Classes Are Wrong," I would be glad to supply your needs at 15c per copy, postpaid. I would appreciate it very much if, all would order in bulk, 10 or more copies. A few have ordered 100 copies, which helps very much, since I am selling on such a close margin that I actually lose money on single copies.

If you need a silver cup or plate, or both, for the Communion, I will be glad to supply your needs at cost to me from England, which is much less than retail costs in America. Write me your needs, please.

—E. H. Miller, 1003 Truitt, LaGrange, Ga.

(Note:— I appreciate the sacrifice that Bro. Miller is making to supply the needs in cups, plates, and his tract, which he sells without profit to himself, and in fact below cost when only one tract is ordered, due to the cost of an envelop and the postage. So, if you need any of the above articles, let him have your orders. (H. L. K.)

OUR DEPARTED

Brewer—Nancy Jane (Young) Brewer, was born Sept. 1, 1872, in Bedford County, Tenn., and passed away at the home of her daughter, Sister Thelma Rawdon, in Oklahoma City, May 24, 1953. In 1897, she was married to Saul Brewer, to which union, four children were born: Mrs. Chas. Rawdon, Oklahoma City, Mrs. Glenn

Sullivan, Menlo Park, Calif., Mrs. Oral Hathaway, Grantsville, W. Va., and Alvin Brewer, Guys, Tenn. She is also survived by 12 grand children, 6 great grand children, 2 brothers, 2 sisters, and a host of other relatives and friends. She was taken into (?) the church on her Baptist baptism when young, and always lived faithful. May 11, 1929, when she learned the way of the Lord more perfectly, she was baptized by J. D. Phillips, for the remission of sins. She was one of the first to accept the true worship when the Chapel Grove congregation was started in Lawrenceburg, Tenn. It was there about a year later, that I became acquainted with her. May 28, 1953, Lynwood Smith and I conducted her funeral at 2:00 P. M., in Oklahoma City, after which we laid her to rest in the Chapel Hill Memorial Gardens, to await the resurrection. Sister Brewer was dearly loved by all who knew her, and I truly believe that she was "faithful unto death." My deepest sympathy goes to the dear ones left behind.

—Homer A. Gay.

Fitzgerald—Arln Francis Fitzgerald was born Dec. 10, 1923, and departed this life June 1, 1953, at the age of 29 years, 5 months, and 22 days. He was killed instantly in a truck accident. Oct. 10, 1942, he was united in marriage to Opal Irene Cornelison, and to this union 2 children were born: Keith Arlen, age 8, and Wanda Kay, age 6. Arln obeyed the gospel at an early age thus becoming a member of the Church of Christ. He leaves to mourn his passing, his faithful wife, Opal, and two children, of Woodbridge, Calif.; his parents, Mr. and Mrs. John R. Fitzgerald, Seymour, Mo.; two brothers, Marvin, Lodi, Calif., and John, Jr., Seymour, Mo.; four sisters, Mrs. Sarah Ann Pierce, Alameda, Calif., Mrs. Merverine Shortt, Agnes, and Alice Fitzgerald, all of Seymour, Mo., and a host of other relatives and friends.

The writer was called to conduct the funeral of the above brother in the church of Christ, at Seymour, Mo., where I first met the above brother, a few years past. It was quite a shock to learn that one in good health was so suddenly snatched away from this life. We came to know Arln better in Lodi, Calif., where he met for worship the winter we spent there. A large crowd was present for the funeral, June 8. My very sincere sympathy is extended to the Christian wife, the children, and Marvin (his brother), and all the bereaved ones.

—Homer L. King.

THE STRAIT GATE—

(Continued from first page)

pear?" In this text are three classes of people mentioned. The righteous first, then the ungodly, and the sinners. The "Apostle sees a difference, that is two classes of the unrighteous; those who the **apostle**" mention as **ungodly**, "Jude" sees as "**ungodly sinners**" so we see them as the worst of the two classes. Many of them are they who received the good seed by the wayside or those who received the seed on stony ground or those who received the seed among the thorns. Note each of those recipients received good seed; but those by the wayside made no pretense of obeying that form of doctrine so we see those as totally disinterested or outstanding sinners; those other two perhaps strove vigorously at first, in a way, to enter in at the strait gate, yet failed. At any rate those who

failed to make good since there is no middle ground of existence between good and bad; when the dog returns to his vomit and the sow that was clean returns to wallowing in the mire (2 Pet. 2:21-22). "So evil men and seducers shall wax worse, and worse, deceiving, and being deceived" (2 Pet. 3:13). Jude sees the ungodly as trees whose fruit wither again, he sees them without fruit next; he sees them twice dead, again he sees those trees at the final end plucked up by the root, yet many of the ungodly insist on retaining membership and those who received good seed by the wayside I. E. though they did not retain it yet have a certain amount of respect for religion, yet they have the vicious habit of judging religion by those same ungodlies, whom they hate, of whom the church is ashamed, but these are the "tare which an enemy hath sown while men slept," which will remain to shame the brotherhood. Therefore this sleep mentioned in this parable is the do-nothing stage in which such churches always wake up, if they ever do, to find those troublesome tares have sprung up among them.

—S. E. Weldon

TIMELY SUGGESTIONS—

(Continued from page 3)

mine" with "**He, His, and HIM,**" it will be a pleasure to us to live for Christ.

Suggestion: Bring your body under subjection to the Spirit.

Then we can say with Paul: "and the life which I now live in the flesh, I live by the faith of the Son of God."

A worthy Example: In second Corinthians 11:8, Paul says, "I robbed other churches, taking wages of them, to do you service"

We do not understand that Paul robbed these other churches in the same sense that we speak of a robber. They gave the support. They could have used it themselves, but they were willing to give to Paul while he preached to others.

But, the point here is that there were churches—**plural**. Surely, they were not different denominations: they were different congregations of the Church of Christ. But they (the other Churches) gave Paul "wages" while he established the cause in Corinth. Whatever may be said, or, may have been said either for or against such a practice, it still remains a fact that this is the Apostolic example—and it cannot be improved upon.

Suggestion: Let the preachers of today live such lives that the brethren will, and can, have confidence in them—their lives, knowledge, wisdom, and ability to do the work. Then let as many congregations as are necessary (very few congregations among us are able to pay a preacher "wages" by themselves), pay that preacher, and **send him out**. He does not need to cross the United States several times in the year. Just right down here in South Missouri, North Arkansas, Eastern Oklahoma, dozens of little churches can be found who want to worship God right, and who, with a little help and teaching can be planted solidly on the Rock. There are many others I know. I merely mention these because I know more about them.

Final Suggestion: Let us all see to it that we do ALL that we can to utilize ALL of our preacher strength, and our financial ability.

—Homer A. Gay.

From the Fields

Howard Jacobs, Hamburg, Ill., June 9.—The church here is at peace and working. Pray for us. Here is my renewal.

J. A. Scantling, R. 1, Box 170, Blythe, Calif., May 20.—We have been having some visitors and hope for more in the future. Come by when you can, Bro. King.

Jesse Miller, Box 127, Graton, Calif., May 26.—We are small in number but working for the Lord. Send us 50 "Old Path Echoes" No. 2. We pray for the preaching brethren.

O. T. Bankston, R. 1, Box 185, Milano, Tex., May 29.—Bro. Ervin Waters will hold our meeting July 24-Aug. 2, at Sand Grove. Everyone is welcome.

Dana Halstead, 307 Parker, Monroe, La., June 4.—I have booked two or three meetings beginning in September. If anyone needs my services, please write me.

G. H. Horton, Mt. Hood, Oreg., June 15.—The church here is progressing in unity. We have had one addition recently, through the teaching of Bro. Geo. Wright. Here are 9 subs for the OPA.

Abe Young, (colored), R. 2, Box 184, Hallsville, Tex., June 15.—The Ash Spring congregation is enjoying peace and love, fighting for New Testament principles. We enjoy the OPA. We ask the prayers of the faithful.

Wm. Tracy Moore, 609 Bluff St., Delta, Colo., June 2.—We now have the church building practically paid for, and the little congregation is carrying on as well as could be expected. We need the prayers of the faithful brethren.

T. R. Chappell, Box 5148, Sonora, Tex., May 18.—I will be with the church in Austin for two weeks beginning June 14. Bro. Buffington will hold our meeting in Sonora in Aug. Here is my sub. We enjoy the OPA.

Steryl Carter, 300 Harkey St., Yuba City, Calif., June 13.—We have had several conversions lately, mostly young folks. Send us 100 of the new song books. We have song practice each Friday evening, and seem to be progressing.

Chris Adams, R. 4, Neosho, Mo., June 2.—I have preached at my home congregation, Swars Prairie, several times, also at Joplin, Mt. Home, and Kansas City. Bro. King, we would be glad to have you come by and preach sometime.

A. E. Cogburn, DeLeon, Tex., June 12.—The church here is doing fairly well, however some lack of interest prevails. Bro. Cyrus Holt from Waco, preaches for us every first and third Lord's days, and does some good

preaching. Bro. Barney Welch will conduct our meeting July 17-26.

Rowland Green, 224 W. Cherokee, McAlester, Okla., June 12.—The church here is doing fine. Bro. Waters just closed one of the best meetings he has held here. We are looking forward to our meeting this fall with Bro. Clovis Cook. Send us 100 new song books.

Gillis Prince, Wedowee, Ala., June 2.—I had a good meeting at Columbus over the week end, with one restoration and one confession of faults. I enjoyed the last OPA. I will be at Huntington, W. Va., through the 19th. We received the new song books and like them fine.

Wayne DeGough, 806 Morning Dr., Bakersfield, Calif., June 17.—Since last reporting I have preached at Sis-kiyou (L.A.), Compton, Arvin, Bakersfield, Lodi, and Stockton, Calif. I am now in Okla., where I plan to remain until after the camp meeting at Sulphur. Please note my new address.

Ted Warwick, 811 Northwood, Compton, Calif., June 17.—The meeting at Orange Cove closed with one baptism. Cooperation from surrounding congregations was good. Since then, I have preached at Lynwood, Montebello, Waterford, and Stockton, June 18-21, I am to be at Houston, Tex., and at Woodlake, Calif., Aug. 9-23.

D. O. Fancher, 405 S. 2nd St., McAlester, Okla., June 18.—Since last reporting I have been back in the hospital for another operation, but am now at home and feeling very well. We want to acknowledge a donation of \$50.00 from the church at Ada, Okla., which we appreciated.

A. B. Caudle, 6733 Hickory, Fair Oaks, Calif., June 1.—We want to acknowledge \$100.00 from the Stockton congregation, and \$100.00 from Graton, Calif., to help on our building. We certainly appreciate it. We have the roof nearly finished. Remember us in your prayers.

Carson Croom, R. 1, Pansey, Ala., May 25.—Bro. Grimes from Lowery preached for us in April, and Bro. C. D. Palmer also preached for us. In May, Bro. W. T. Henderson preached for us with 3 confessions of faults. Bro. H. M. McArtie baptized 2 last Lord's day. Send us 25 of the new book "Old Path Echoes" No. 2.

J. H. Roberson, R. 7, Butler, Pa., May 26.—Bro. Jim Canfield conducted an 8 day meeting at Butler. We heard some very good sermons, but the outside interest was poor. We appreciated the cooperation and help of financing the meeting by the Love Joy congregation. We have not found a place to build as yet, but hope to get the place started this summer, the Lord willing. Pray for us.

J. C. Butler, Star Rte., Cordell, Okla., June 1.—Bro. Fred Kirbo began our meeting May 13, continuing over two Lord's days, with all day services the last Lord's day. He did a wonderful job. Seven confessed faults and others seemed much interested. We appreciated the help of the Sentinel brethren. We heard Bro. Tom Smith at Sentinel yesterday, which we enjoyed. Here is my renewal.

Manuel Marsh, 1901 Michigan Ave., Panama City, Fla., May 19.—We are meeting for worship in a tent on Michigan Ave., but hope later to be strong enough to have our own building. If you know of anyone in this vicinity you think would be interested in worshipping with us, please contact me. We have already located some brethren here from La Grange, Ga.

D. B. McCord, 451 West Foothill, Azusa, California, June 17.—The Arvin meeting closed June 14th with 5 having obeyed the gospel. This was such an enjoyable meeting! Their new building is an asset to the cause in that area. There are a lot of zealous, peaceful, and God-fearing people at Arvin—God bless them! The visitors from various places contributed much to the meeting; their presence was appreciated. The Lord willing, we begin June 21st at Eola, Texas and at San Angelo, Tex., July 6th.

Miles King, Sentinel, Okla., June 17.—May 17-28, I did personal work at the Circle Dr. congregation in Waco, Tex. It was good to be with these brethren again. June 1-14, Bro. Jack Cutter and I held a mission meeting in the south part of San Antonio. Interest was good and I enjoyed working with Bro. Cutter. I am now in a meeting at Brashear, Tex. July 12-26, I look forward to working with Bro. Wayne Fussell in a meeting at Huntington, W. Va. July 27-Aug. 2, I will be with Bro. Ronny Wade in a meeting at Pansey, Ala. Let us work together.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., June 16.—Since last reporting, I have preached at the following places one or more times: Temple, White Hall, and Ft. Worth, Tex., where one took his stand against the S. S. and cups; Healdton Okla., with one baptism; Flemington, and LeContes Mills, Pa.; and Huntington, W. Va., where I am at this writing. Bro. Gillis Prince is here in a tent meeting a few miles out of town, with large crowds, but as yet no visible results. I go next to Napoleon, Ala., to be with Bro. Edwin Morris in a meeting; July 10-19, at Stamford, Tex.; then to Pansey, Ala., July 26-Aug. 2. Let us work while it is day.

C. Nelson Nichols, 118 E. Wilburn St., Greenville, S. C., June 16.—Bro. King's presence and preaching was an inspiration to us at Greenville. We appreciate and love him very much for his good works and devotion to truth. We were at Eola, Texas, April 31, and preached. June 6, we arrived in Oklahoma City and began working with the congregation on NW 7th St. On week-nights we have been teaching a singing school. We need the prayers of the faithful and the continued grace of God in His work. Pray for us.

Ben Frentrup, 226 Glenoak Rd., San Antonio, Tex., June 10.—Bro. Homer A. Gay closed a good meeting, May 10, for the church at 401 Gulf St. He did some very plain and wholesome preaching, which he always does. We are determined to continue to "fight the good fight of faith." We are very thankful to have Bro. Alfred Baze and wife make their home here, at least for the 2 years he will be working at the State Hospital here during his C. O. work assignment. I was grieved to learn that a young preacher is to hold a meeting for the war brethren in this city. He just does not learn from experience, nor heed advice of others.

Ralph Kitson, Mozier, Ill., May 27.—We have had 6 baptisms and 3 confessions this spring, and good crowds each Lord's day. Bro. Gilbert Charlton, of the congregation here, is badly in need of financial help. He has been in the hospital 7 weeks, and his hospital bill is \$665.00. He had two serious operations, and does not yet know what his doctor bill will be. He has a wife, and 4 children under 12 years of age. He will be unable to work for some time. The church here has been helping him as much as we can. If the brethren would like to help him, you may send any donations to me and I will see that he gets it.

Tom E. Smith, 719 Sinclair St., Healdton, Okla., June 12.—Since last report, I have enjoyed the christian fellowship and hospitality of the following congregations: Wilson, Sentinel, Graham, and Dougherty. Sentinel had a fine singing Lord's day afternoon, May 31. We were pleasantly surprised the evening of June 4, when we went to Wilson for song practice, and found several preachers present, and just before services, Bro. Clovis Cook and a number of the brethren and sisters from Wichita Falls, came in. We had a fine song service and a wonderful time. I am now conducting a song drill here at Healdton with fair attendance and good interest.

Billy Orten, R. 2, Lawrenceburg, Tenn., June 16.—Bro. Tommy Shaw and I spent 3 weeks in Albuquerque, N.M., doing personal work and holding a meeting for the congregation meeting on South Isleta Rd. We closed the work May 31, with four confessions. I enjoyed working with this congregation and Bro. Shaw again. If anyone desires to move to Albuquerque where they could help this young congregation, Bro. John Bedingfield is a building contractor and would be glad to furnish work. You may contact him at 605 Lorenzo Rd., Albuquerque. June 7, I was at Strong, Ark., preaching twice to good crowds. The new church building in Lawrenceburg is completed and the first service will be held there June 21. I am to conduct a meeting there June 21-28. I am anxiously anticipating the Sulphur meeting.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., June 16.—I was in a good meeting in Kansas City, the latter part of May, with three confessions of faults. I really did enjoy working with the brethren there. On my way home, I stopped off at Lebanon, Mo., where Bro. Fred Kirbo was in a good meeting. The tent was full of interested listeners. I have just arrived in Peoria, Ill., where I am to work a few days in this part. I am sorry I cannot be at Sulphur this time, due to the way my work is lined up. Wife and I look forward to that like a family reunion, and indeed, that's what it is—a reunion of many brethren and sisters in Christ. I plan to be in a mission meeting in Florida, Aug. 12-23. I am to be in Kentucky, July 26 - Aug. 2.

James R. Stewart, 2114 Lyle, Waco, Texas, May 17.—I have preached at the following places since last report: Temple, McGregor, DeLeon, Dallas, and Waco. I enjoyed a meeting with the brethren at Swars Prairie, Mo., though we had no visible results. We were glad to have preaching brethren Oscar and Otis Johnson, Chris Adams, and Orvel Smith, present, also other visitors from the nearby congregations. My wife and I appreciated the hospitality in the home of Bro. and

Sister Adams, and the good support. May 3, we were at Fredrick, Okla. My next meeting will be at Fair View near San Antonio. The brethren are calling me back to Calif., and if I go I will be there by June 15. I go from there to Pa., before returning home. We are thankful none of the church members were injured in Waco's terrible tornado.

E. C. Severe, Wendewende Village, N. A. Mkanda, Mlanje P. O., Nyasaland, B. C., Africa, May 28.—The bringing of the Truth to Africa makes us happy with Christianity. May 10, we visited the congregation at Namakoka Village. The crowd was fine and the singing excellent. Since then we have been with the brethren at Wendewende exhorting them to every good work. We have been very busy making bricks for a new meeting house. We believe that if funds can be raised pretty soon, we can begin the building. Bro. and Sister Nichols have helped us much with the finances so far, for which we are grateful. We are sorry that we will have this preacher and his wife with us only three more weeks. We have learned to love them, and will miss them when they are gone. We are wondering how the work will go without them. Please pray for us, brethren.

Billy Jack Ivey, R. 2, Box 170, Sentinel, Okla., June 16.—We had a very enjoyable meeting at Council Hill, Okla., resulting in one baptism, and one restoration. I appreciated laboring with the brethren there. I preached at Fieldstone, Mo., 2 nights, and enjoyed renewing old acquaintances. I conducted a meeting at Ben Davis, Mo., which resulted in 6 baptisms. At present, I am in a meeting at Menard, Tex., with good crowds and interest, and one baptism and two restorations, to date. We plan to go next to Roswell, N. M., for a week. Remember the meeting at Deep Dale near Calumet, Okla., July 5-19. July 22-Aug. 2, I am to be in a meeting at Sentinel, my home congregation, and I look forward anxiously to laboring with my brethren at home, and also with Bro. Billy Orten. May God bless the faithful.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., June-15.—May 18-31, I was at Liberty, Ky., baptizing 2 and 2 were restored. This is the home of Bro. Thomas Murphy who has done, and is doing, a good work there. They now have their own meeting house after having been pushed out of the other one by the cups faction. They have a nice house and all the brethren who had a part in it can feel they have helped in a good work. Bro. Murphy conducts a radio program each Lord's day. He plans to hold some meetings next year, so brethren, why not call him for a meeting? I am to return to Liberty next year for a meeting. I just closed a good meeting at Flemington, Pa., and have been asked to return next year. I enjoyed being associated with Bro. J. D. Corson, who is doing much good in that state. He is to hold a mission meeting at Hatsfield, Pa., in July. I was also glad to have Bro. Ronny Wade with me during part of the meeting, and to hear him preach once. I go next to Napoleon, Ala., beginning June 19. I plan to be at Sulphur. Pray for us in the work. Here is a sub.

B. F. Leonard, 1714 Jackson Ave., Huntington, W. Va., June 16.—The church here, as usual, is at work for the Lord. Bro. Edwin Morris conducted us a good meeting,

recently. He is wonderful. Bro. Gillis Prince is now conducting a mission effort for us at Ft. Gay, near here, in the tent, with good interest. He is good for that kind of work. Brother Homer L. King, conducted a mission meeting for us at Winifred, W. Va., in the spring. Brethren Miles King and Wayne Fussell are to begin a meeting here the second Sunday in July. That will make two mission meetings and two for the home church this year already. Brother King and family spent six months with us, leaving June 1. He found the church here at peace and he left it at peace and much improved. Is not that wonderful that we continued together in the work in peace for that long? Sister King never missed a service while here. We think that is an outstanding record. Bless us, Lord, with peace, we pray.

Gayland L. Osburn, 3032 Carmel St., Los Angeles 65, Calif., June 11.—Preached at Caldwell, Idaho, morning of May 17 and night of May 24, and heard H. T. Brisco there, May 17. Also, I assisted with the teaching there May 20, 27, June 3, with one confession of faults, June 10, and morning of May 24. May 31, helped with the teaching at Forest Grove, Oreg., and June 1, baptized one at Yakima, Wash. Helped with the teaching at Kennewick, Wash., morning of June 7, and preached there that night. **Donations for Work in this Part:** May 16 - June 11, I received the following donations: Church, Forest Grove, Oreg.—\$5.08; Amos E. Doud—\$5.00; Charles Marples — \$10.00; Church, Kennewick, Wash.—\$142.65; Church, Stockton, Calif.—\$133.33. We are thankful for these blessings. We plan to leave the work in this part after June 14, but the Lord willing, we will be back here to do more work in this vicinity the last part of July or in August. I plan not to give reports concerning donations for the work in this part until I return to this work. If I receive any donations for this work while I am elsewhere, the Lord willing, I will report them when I return to this field.

Clovis T. Cook, Lebanon, Mo., June 11.—Since last reporting, I have preached at a number of places including a meeting at Ada, Okla., which I enjoyed very much. I also taught a singing school at my home congregation in Mo., using the new song book "Old Path Echoes No. 2," which we think is a very fine book. At present I am doing personal work for the N. 6th & Broadway Streets Church of Christ here in Wichita Falls, Tex. We are to begin a singing school June 15. We will be leaving around the middle of July and will be very busy in meetings until late fall, in Ala., Mo., Okla., Colo. and Calif., after which we will return to Texas, for the winter. If we are going to attend to the "more weightier matters of the law" and cease our wrangling, let us also cease our little personal "digs" in our reports. I appreciate every word that has been said and everything that has been done with a constructive purpose in view in the past few months. I decline to make a statement at this time on the issues of the past few months but rather give myself unreservedly to the "more weightier matters of the law."

Paul O. Nichols, 849 Wilcox, Hollywood 38, Calif., May 28.—The work in Africa continues to move forward, and we have responses from time to time. At present, we are having a camp meeting under a wild giant fig tree, which are so prevalent here. Several of the congregations have been represented so far.

This has given us a chance to teach some of the people the Truth that have not had a chance to hear it before, and to strengthen others. Bro. John Musa, formerly a Baptist preacher, obeyed the Gospel and is making a good worker in the church. Some of the people claim that the plan of salvation has never been taught before so they could understand it. Recently, we visited the Namakoka congregation. Their singing is always good, and we appreciate the members there that want to just do the will of the Lord. We are scheduled to sail for home June 20, the Lord willing. By the time this reaches the readers, we should be on our way. We will have been in Nyasaland nearly seven and a half months by the time we leave. We have learned to love the Africans who love the Truth and believe that we have established the scriptural work and worship of the Church in Nyasaland. We are depending on the African preachers to carry on and to do what they can to teach others the way of the Lord.

J. T. Broseh, 1200 S. Lincoln, Odessa, Tex., April 20.—The congregation meeting on the corner of N. Golder and 30th St., continues to grow. We have had 8 baptisms since we have been meeting in our new building. Also, 3 have been restored from the digressives, and our attendance continues to increase. Bro. Bufington conducted a singing school for us in March, resulting in 2 baptisms, one restoration, and better singing. Bro. Barney Welch begins our meeting June 5. I have preached at the following places since last report: Abilene, DeLeon, Lubbock, Eola, Waco, and San Angelo, Tex. I have been enjoying the fine articles in the last few issues of OPA, against worldliness in the Church, and would like to add my endorsement to the following articles: "How Worldly Can We Become?" by Fred Kirbo; "Following After Things Which Make For Peace," by D. B. McCord; and "How Much Can We Get By With?" by Edwin S. Morris. Paul said in Acts 20:27, "For I have not shunned to declare unto you ALL the counsel of God." Brethren, can we do less and meet God's approval? Let us continue to press forward in the work. Best wishes to all the faithful. Pray for us and the work. (Note:— We regret that the above is delayed in publication. It reached us much too late for the May issue, and I being away from home, when I made up the June issue, it was overlooked somehow and failed to appear in the June issue. — H. L. K.)

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., June 17.—I enjoyed the meeting at Stroud, Okla., and feel we did some good. Our crowds were pretty good for that place, with several of the S. S. folks attending. We also had good cooperation from both of the faithful churches in Oklahoma City, and from Tulsa. Before going to Stroud I preached at my home congregation here in Lebanon, over the 4th. Lord's day in May, and did a week of personal work. This was to get a meeting started off which Fred Kirbo held here. I heard Fred once before leaving for Oklahoma. It was good to be with the "folks at home." We love the churches everywhere, but there is none quite so dear to us as the home congregation. It was good to be with preaching brethren H. E. and Luke Robertson, my brother S. J. Gay, and Fred Kirbo again. I preached at the Capitol Hill church in Oklahoma City, May 28 - 30, to nice crowds. I enjoy working with these fine folk.

Here I got to be with preaching brethren Bill Roden, Lynwood Smith, Dean Hopkins, Elwin Cutter, and perhaps others. I am to hold a meeting at the Capitol Hill congregation June 21 - 28, after which I hope to attend part of the camp meeting at Sulphur. Then to Washington, Okla. to begin July 5, for three Lord's days. Let us all work and pray: for the night soon cometh when no man can work.

J. Ervin Waters, Route one, Lawrenceburg, Tennessee, June 15.—Since my last report I have preached at Chapel Grove, Montgomery, Ala., and the Early and Lowry congregations near Opp, Ala. Dallas Haygood at Montgomery is one of the most zealous young preachers I have ever seen. The Early and Lowry churches are doing fine. Both asked me to return for meetings in the summer of '54. I held a meeting at Dallas, Tex., June 4-14. While there I had discussions in open forum sessions at the congregation meeting at 2300 So. Tyler in Dallas, Tex. Leroy Garrett, publisher of Bible Talk, is helping to establish this congregation. He, W. Carl Ketcherside, publisher of Missouri Mission Messenger, and Bill Thurman were teaching morning and afternoon without classification. There was one open forum each day. They invited me to take two of the open forums and set forth my views on classes, women teachers and cups. I set forth my views and then submitted to questioning for at least two hours by any of the brethren present. I was never treated more courteously by any brethren anywhere. Some seemed to be impressed favorably with our views and the evidence sustaining them. We hope that unity can be ultimately achieved. These brethren oppose the most of the class and individual cups brethren on the college question, institutional orphan homes and the pastor system. I also participated in a discussion of the war question and several other important issues. I am now in a meeting at Galey, near Ada, Okla. I am to be at Cheniere, near West Monroe, La., July 5-12; at Fairview, near Marion, La., July 12-19; at Sand Grove, near Milano, Texas, July 24 - Aug. 2; and at Lexington, Okla., Aug. 3 - 16. The new congregation in Lawrenceburg is beginning this week in the new church building. I will retain my membership at Chapel Grove. Remember that Bro. Edwin Morris holds the Chapel Grove meeting over the 3rd and 4th Lord's Days in July. We invite you to attend.

Homer L. King, Route 2, Lebanon, Missouri, June 20.—En route home from a meeting with the good brethren in Greenville, S. C., I preached one night at Roanoke, Va., to a fair crowd; my first there. Our last Lord's day in Huntington, W. Va., was the fifth Sunday in May, which time we regretted to see approach, for our stay with the good people there was so very pleasant. My last sermon to them was on Sunday night, May 31, to a very good crowd, at which time a sister from the S. S. and cups took her stand with the faithful church. She is a sister in the flesh of J. W. and Hugh McKeand. Although our hearts were sad because we were leaving, yet this made them rejoice, for we had learned to love her and her fine family. We pray and expect to see the others in her family come in ere long. Words fails us as we try in vain to express our love and appreciation of the Madison Ave. congregation in Huntington. We can never forget all the kind words and deeds to us and for us by that church. I never lived among and labored with a con-

gregation that seemed to appreciate my efforts and my family as this one did. They know how to show their appreciation and love. We went to that place with love for all, and thank God, we left with even more love for every member. To know them, is to love them. In addition to the good financial support, kind deeds and words, they presented us with a very fine matched luggage set, our last Sunday with them. May God continue to bless them all, we do earnestly pray. We spent a few days at our old home in Missouri, mailing out the June issue of the OPA, filling song book orders, unpacking from Huntington, and packing for our trip to Oklahoma. We were glad to hear Bro. Fred Kirbo a few nights in Lebanon. We visited one night in the Jesse Ennes home, near Crane, Mo., en route to Okla., which we enjoyed. We began the meeting at Broken Bow, June 14, with fair crowds, which have grown since. Two adult people have been baptized to date. We look for others by the time we close the 26th, inst. Then, to Healdton, Okla., over the 28th; and on to Sulphur for the camp meeting; after which we return to Missouri for nearly two months of work among the churches in that state. May God bless every sincere effort to advance His cause, I humbly pray. Please, pray for me and mine.

WHAT THEN?

When the great plants of our cities
Have turned out their last finished work;
When our merchants have sold their last yard of silk
And dismissed the last tired clerk;
When our banks have raked in their last dollar,
When the judge of the Earth says,
"Close for the night,"
And ask for balance—
What then?

When the singers have sung their last anthem,
And the preacher has made his last prayer;
When the people have heard their last sermon
And the sound has died out on the air;
When the Bible lies closed on the pulpit
And the pews are all empty of men
And each one stands facing his record—
And the great book is opened—
What then?

When the actors have played their last drama,
And the mimic has made his last fun,
When the film has flashed its last picture,
And the billboard displayed its last run;
When the crowd seeking pleasure has vanished,
And gone out in the darkness again—
When the trumpet of ages has sounded,
And we stand up before Him—
What then?

When the bugle's call sinks into silence
And the long marching columns stand still,
When the captain repeats his last orders
And they've captured the last fort and hill;
When the flag has been hauled from the masthead,
And the wounded afield checked in,
And a world that rejected a Saviour
Is asked for a reason . . . WHAT THEN?

—J. Whitfield Green.

STRAIGHT TO THE POINT

All have sinned.
Every child falls when it first tries to walk.
You've to climb for most things worth having.
Keep the Devil near your elbow but away from your heart.

Your choice—Christ or Barrabas?
God hates all sin, but loves all sinners.
What God forgives—men should forget.
Christ came to seek and to save—the lost.
Old memories help one to keep humble.
It's too late to get the egg back into the shell when you've broken it into the frying pan.

You can brew your own sorrow.
The wages of sin is death; but the gift of God is
There is gold in that dirt, my boy.
eternal life, through Jesus Christ our Lord.

The tongue is a fire—and fire has its uses.
If we ask for trouble we ought not to complain when it comes.

There is a fountain that never fails.
God loves you—Christ died for you.
With God—Men Matter.
He loves in the lump—"God so loved the world."
"Whosoever" that means me.
God's dynamic power is "the Gospel."

The language of the apostles was not: "It may be,"
"perhaps," "we may infer," "we don't know," "we hope so,"
"we may perhaps believe."

Why not read the Acts of the Apostles.
The mill will never grind with the waters that are past.

You may think you are "a nobody," God thinks of you as "somebody."

If we have to wait for everything to be in our favour we shall never do anything.

God says: "Behold, now is the accepted time; behold, now is the day of salvation."

Many a false step is made by standing still.
The Devil will not take the trouble to push men who are prepared to stand still.

Efficiency, we are told, consists of doing the right thing, the right way, at the right time.

A story oft told is most understood. Tell me the Old, Old, Story.

THE CHURCH THE LORD BUILT

There is a ship sailing, out in the world today,
It is the church the Lord built in His way.
Not many think it simple, but many think it foolish,
Yet Jesus Christ did build it in His day.

It has no fancy organs, nor instruments of music,
Nor fancy cups upon a little tray.
It has no innovations, nor things of man's creation;
No Sunday school was heard of in His day.

On Pentecost He built it, Three thousand were added to it,

No vote was taken then to let them in.
They went forth preaching Jesus, His gospel to the nations,
And how to live a pure life, free from sin.

There is no way to join it, but God will add you to it.
If you will only hasten to obey.

Believe, repent, confess Him, be baptized into Him,
Then go rejoicing on your happy way.

—Mrs. F. D. Nichols.

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. XXV

LEBANON, MISSOURI, AUGUST 1, 1953

No. 8

"BE YE THANKFUL"

Our caption is found recorded in Col. 3:15. As an exhortation, it is as applicable today as it was in the first century. For many things, in fact they are uncountable, we are to be thankful today. The Lord is ever so good to us; we often take this as a matter of fact and too much for granted.

We would mention first that we must be thankful for our government and those who have the rule over us. In these perilous times when the word "WAR" and its related terms are common household words, if it were not for a merciful government and considerate lawmakers, our youth would be persecuted beyond measure—all because of their scruples against participation in such. Today, for the work program in hospitals and other institutions contributing to the public welfare and good, we should be thankful. We perhaps are made more thankful when we think how much more fortunate our youth today are than they were only a decade ago. We must be thankful for those young men of ours who have assumed their responsibilities in this work program and are doing their best to live up to Christian standards as well as the standards set up by the Selective Service System and the various employing agencies. For us to prostitute these standards is to cast a stigma upon the church and our cause. We, too, must not forget to be thankful for those young men who today are suffering incarceration in behalf of their faith and conscience. Their faith, from where I stand, can not be questioned; their reward, indeed, will be great.

We must not forget to be thankful for our older preachers. They are stalwart men who have kept the banner of Truth aloft for so many years; who have weathered the tempests of infidelity, sectarianism, digression and fanaticism; who have been instrumental in helping so many keep their eyes on the Cross of Christ. The worth of their works can not be minimized; the value of their labors in behalf of the Cause of Christ can not be overlooked.

Too, we must be thankful for our younger preachers who are coming on to take the places of our older ones when they shall have lain their armour by. Our young preachers today are among the very best of young men; we should be thankful for their purity, foresight, humility, and general goodness. These young men with their qualities portend good things to come for the Cause of Jesus Christ. The tide of digression will continue to be driven further back; the foes of Truth will continue to have their able contenders!

(Continued on page eight)

AN INDICTMENT ON OPINIONISM

In the Millennial Harbinger of 1837 Alexander Campbell published the following article on "Opinionism." Though written more than 100 years ago it is entirely fitting just now. The churches of Christ have been disturbed during the last decade much on this line.

* * *

There is a growing taste for opinionism in the ranks of the Reformation. This must be squashed, or there will be an end to all moral and religious improvement. It has ever been the harbinger of schism and the forerunner of all discord, vain jangling, and bad feeling among all classes of religionists; it has, indeed, ever been the plague of Christendom. I have, therefore, resolved to be clearly and fully understood on this subject, and shall be at pains to define this new name of an ancient pest with all perspicuity and precision.

First, let me ask: What is an opinion? "Persuasion without proof," says some of our lexicographers. It is a speculation built on probable evidence. It is neither knowledge nor faith; but, in the absence of these, it is an inference, a conclusion to which the mind inclines or assents, according to its information and modes of reasoning. As vision puts an end to faith, and fruition puts an end to hope, so knowledge and belief put an end to opinion. Knowledge is our own experience; faith, our assurance of the experience of others; and opinion, our persuasion of the probability of a matter which we neither know nor believe. In one sentence, then, knowledge is the certainty of our own experience; faith, the certainty of the experience of other persons; opinion, the probability of our own reasonings. I know that honey is sweet, I believe that William IV is dead, and I am of the opinion that North American Indians are of Abraham's extraction.

An opinionist is one fond of opinions, but especially of his own. Opinionism, then, it may be presumed, is fondness for opinions. But that I may meet the exigency of the crisis and give a proper latitude to this term, I hereby define "opinionism" to be "the liberty of propagating one's own opinion."

Some of our correspondents suppose "opinionism," as thus defined, to be an element, an essential part of Christian liberty; and if any restrictions should be imposed upon their benevolent efforts to propagate what ever comes into their heads, they instantly complain of an infringement of their rights. It is not long since we have been blamed by some for not opening our pages to the propagation of certain opinions, and have thereby incurred the censure of not paying a proper regard to the rights of others.

But we do not admit the right; for if this be a Christian right, it is an equal and an inalienable right. Now, if the liberty of propagating one's own opinions be the right of a Christian, then every man, woman, and child in Christ's church has a right to propagate his or her opinions and to complain if that right be not respected by all the Christian community; and as there is no restriction as to the number of magnitude of subjects on which opinions may be formed, there can be no limitation of the number of opinions that may be offered for adoption or propagation; and thus the whole earthly pilgrimage of the church may be occupied in the discussion of such opinions.

Again, if such be the right of all, it is the duty of all to listen and judge; for all Christian rights oblige to corresponding duties. If only one person in a church has a right to propagate his opinions, it is the duty of all the rest to listen to him; for that the very nature of the right implies. But if all have the right in question, then all are obliged, in turn, to propagate their own opinions on any one or all of the ten thousand topics on which a person may form an opinion; for be it observed that the dominions of opinion are larger than the dominions of knowledge and faith united.

We are, therefore, rationally and religiously compelled to deny any such right. It is not the right of any one citizen of Christ's kingdom to propagate any opinion whatever, either in the public assembly or in private; consequently it is not the duty of all nor of any one to listen to an opinionist in his efforts to dogmatize or establish his opinions. This is an important point, and we state it confidently and boldly.

Opinions in religion can have no authority. Precepts, promises, and threatenings, sanctioned by Omnipotence, are the weapons of the Holy Spirit. Man may form opinions and walk by them on all subjects of mere temporal concern, in the absence of divine revelation; but to walk by opinions rather than by faith, or in opposition to faith, is effectually to make the Book of God of no authority. Moreover, in the decisions of that volume, he who propagates an opinion and seeks to attach persons to it, or to himself on account of it, is a factionist in embryo, in infancy, or in manhood.

Unless this matter is better understood, it will fare with us as with Presbyterians, Methodists, Baptists, and other religious communities; we shall be broken to pieces as well as they. It is owing to the patience of contradiction and the great good sense of some of our more intelligent brethren that schisms have not already appeared among us under the assumption that every Christian has a right to propagate his opinions. While it is conceded that on some matters we have all liberty to form opinions, and, if asked for them, to express them, we must regard this as very different from the right to propagate our speculations, instead of practicing the precepts of the gospel.

There are two things hard to be uttered. The first is, "I have erred;" the second, "I am ignorant." A haughty spirit, rather than say the former, will frame many an excuse for himself; and rather than acknowledge the latter, he will advance many a speculation. Yet it is both piety and wisdom to acknowledge an error when guilty; and, in the absence of revelation clear and explicit, it is our privilege to be ignorant and to acknowledge it.

—From Firm Foundation.

THE PURPOSE OF GOD'S KINGDOM

Billy Jack Ivey

In our lessons on the subject of premillennialism we come face to face with the question; "What is the purpose of God's kingdom? Involved in the purpose we also behold the nature of this great kingdom. Premillennialism teaches that the kingdom of God is literal in nature and in purpose, partly civil and partly spiritual. In this lesson we shall behold the need, nature, and purpose of God's kingdom.

The number one need of humanity down through the ages has been for spiritual blessings and assistance on the part of God. More than anything else we need salvation from sin. I maintain the purpose of the kingdom is to bring unto humanity the power to overcome Satan and sin, thus experiencing the blessing of salvation.

After God had created Adam and Eve, the first of humanity; He placed them in the Garden of Eden; where they experienced spiritual perfection before the transgression. While Adam and his wife dwelt in Eden, God gave unto them a law or command which undoubtedly contained blessings if they fulfilled through faithful obedience. Briefly this law declared, "We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (Gen. 3:1-2). The forbidden fruit contained the knowledge of good and evil. This law under the authorship of God was a law of abstinence designed to bring righteousness and blessings. The blessing was the privilege of eating the fruit from the tree of life; at least this privilege was taken away after the transgression as a part of the punishment (Gen. 3:22). God's laws of abstinence are designed to bring righteousness and thus freedom from sin. When God's law is broken, as in the case of Adam and Eve, death reigns because of sin.

At this time we might introduce into our writings Public Enemy No. 1, that is, the Devil and Satan himself. In the spiritual realm there are two great powers. First and above all, there is the power of the righteous and merciful God of heaven, which has supplied the dire need of humanity in spiritual matters. Secondly, there is the corrupt and abominable powers of Satan which are directed against God and all things godly. We might ask ourselves the question, "Who is Satan and how does he work?" In answer to the question we might refer to the names of Satan as they set forth his works and character. Satan is spoken of as being an adversary or an opponent (I Pet. 5:8). Of a truth we can say Satan is opposed to anyone fulfilling the laws of God as our obedience to God means open rebellion against Satan. The Devil and Satan in Rev. 20:2 is classed as a dragon and serpent implying his greatness, dreadfulness, and terribleness in stamping out the souls of terror filled humanity; and like the poison serpent the bite of Satan brings spiritual death to literally thousands who trample upon him while roaming through his kingdoms of worldliness. Satan is very deceitful, possessing ability to transform himself into various forms, all for the purpose of fulfilling his evil scheme. Let us not be ignorant concerning his devices or instruments of war neither his sabotage nor propaganda. Satan is spoken of as the prince of this world in the statement of Jesus as recorded in John 12:30. We see Satan as a charming, powerful,

and appealing ruler; as a deadly wolf roaming about in a lamb's clothing. This is the Satan whose law is the law of sin and death, the same Satan that appeared to righteous Eve in the beguiled form of a serpent.

Eve was tempted by Satan in that her lust was aroused, a lust for that which was contrary and evil in the eyes of God. Every man is tempted when he is drawn away of his own lust and enticed (Jas. 1:14). "Lust when it is conceived bringeth forth sin and sin when it is finished bringeth forth death"; therefore, we conclude that the wages of sin is death, or "the soul that sinneth it shall die." "Whosoever commits sin transgresses the law for sin is a transgression of the law." Satan's powers are behind the downfall of humanity in so much as these powers arouse the fleshly nature bringing open defiance of that which is spiritual. In the first temptation Eve was made to choose between the two great powers, that of God and Satan. In yielding to the temptation of Satan rather than to the law of God, she submitted herself unto the powers of Satan, thus becoming in the eyes of God a transgressor. Her spiritual relationship to God had been severed. Whosoever committeth sin is of the devil—1 John 3:8. "Know ye not that your iniquities have separated between you and your God and your sins have hid his face from you" (Isa. 59:2). When Eve, through sin, had brought a spiritual separation from God, she become a slave or subject of Satan with ability to tempt her husband and thus she did by offering the forbidden fruit unto him. Adam ate the fruit and thus breaking God's law yielded unto Satan's power.

Adam and Eve are now found abounding in the curse and condemnation of transgression, all because they choose to yield themselves slaves to Satan's powers. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death or obedience unto righteousness?" (Rom. 6:16). After the transgression Adam and Eve are the citizens of Satan's spiritually corrupt kingdoms of sin! Definitely Satan does possess and control kingdoms. Jesus declared the fact of Satan's kingdom in Matt. 12:26 by saying, "And if Satan cast out Satan, he is divided against himself, how then shall his kingdom stand?" Moreover, Satan himself is a witness to the fact of his possessing kingdoms when he offered all the kingdoms of the world to Jesus, if he would only worship him rather than God. Not only does this verse of scripture as recorded in Matt. 4:8, 9 imply Satan's power, but also points out that one must deny and fail to serve God to be a member of Satan's kingdom. Jesus recognized the fact that there was a vast difference between serving God and being a member of Satan's kingdom. The same act which brought about the accountability of Adam and Eve made them members of Satan's kingdom. To say Adam and Eve had disobeyed and displeased God is to put it mildly. God was angry with Satan because he had tempted, and with Adam and his wife, because they had yielded. At this point the need of God's kingdom is seen. Man needed to overcome Satan but did not possess the strength and ability to do so. As for man, it is not in man that walketh to direct his steps; and as for the power of man within himself, he cannot make one hair black or one hair white. Feeble humanity becomes powerful only by accepting the power of Satan or of God. God realizes this fact and seeks to present unto humanity the power to overcome Satan and his

kingdom of worldliness. The law of strength and weakness demanded that God raise up a stronger than Satan and establish a more powerful kingdom that sin and Satan might be overcome. Adam and Eve were not the last to transgress God's law, but their transgression has become a pattern for the billions of transgressions on the part of humanity. "For as by one man sin entered into the world and death by sin, so death has passed upon all men because all have sinned (Rom. 5:12). When we reach the age of accountability, we have a choice to make between service to God or to Satan; and if we fail to choose to serve God and fulfill his righteous law, we are, without fail, under the yoke of bondage in Satan's kingdom; and more than anything else we need freedom and salvation.

In Gen. 3:15, God made a promise and revealed a plan by stating, "And I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." God faintly reveals power possessed by the seed of woman to the extent the serpent (actually Satan) would experience a loss of power by the bruising of the head or central point of strength. According to Rom. 16:18, 20, Satan's head is bruised and he is made powerless to those who through saintly works serve Jesus Christ.

Satan is a spiritually corrupt being who necessitates a spiritual binding and overcoming, therefore, the Lord was made manifest that he might destroy the works of the Devil. It is not the purpose of God's kingdom to furnish us with civil government nor temporal advantages. The kingdom of God does not war against, nor oppress civil nations; but to the contrary, it is a nation designed to give freedom from sin, overpower Satan, and conquer the kingdoms of unrighteousness. In Isa. 49:24, 25, a prophecy concerning the mission of Christ and the accomplishment of the gospel states thus, "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee and I will save thy children." Jesus came with a desire to save those who were bound with shackles of sin, those whom Satan had overpowered. This was the will of God in Christ Jesus. The Apostle Paul, in fulfilling the will of Christ, turned humanity from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified (Acts 26:18). In Rev. 20:1, 3, John states, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the old dragon that old serpent, which is the Devil and Satan and bound him a thousand years. And cast him into the bottomless pit." We introduce the angel as being the Saviour, Jesus Christ, possessing the key of divine authority with which Satan would be locked in a powerless state, and the great chain of the gospel or God's word with which Satan is bound. Satan is bound today! Many people have confused the binding of Satan with his complete destruction in the eternal realm, but to link them together is to misapply truth. The binding of Satan is an event before the general resurrection; not after. Remember Satan is a spiritual power and demands a spiritual suppression.

(Continued on page eight)

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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SUBSCRIPTION RATES

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

Printed by Laycook Printing Co., Jackson, Tenn.

DO YOU NEED SONG BOOKS?

"Old Path Echoes" is the name of our 1952 all-purpose song book, designed for every service of the church, containing 192 pages of the good old songs, the tried songs that lived, and a good supply of the beautiful new songs. The price is right—40c per copy, \$4.50 per doz., \$18.00 for 50, \$35.00 for 100; postpaid.

"Old Path Echoes," Number Two is the title of our 1953, general purpose song book, suitable for all services of the church. It, too, contains 192 pages of good old songs that nearly everybody knows, also a good supply of the tried songs that have stood the test for the past several years, together with a supply of the good new songs published the last year or two. We have been making song books (I mean by "we," the Old Paths Advocate force) since 1944, and I believe the last book, "Old Path Echoes," No. 2, is our crowning effort. We are convinced in order to keep alive the spirit of good singing in any group, that a book must contain VARIETY, different types of songs. We believe that a book should not only contain a good supply of the old songs, but of the new and tried songs as well. Remember, that every song was once a NEW SONG. There is no foundation for the assumption that the songwriters of a hundred years ago were superior to the writers of today. You will like the above books—not a single complaint from the satisfied users so far. You take no chance—we guarantee satisfaction or your money back. The price for the 1953 book as follows: 50c per copy, \$5.00 per dozen, 40c per copy for 25 or more, postpaid. Send all orders to Old Paths Advocate, or to the publisher, Route 2, Lebanon, Missouri.

Do You Need Tracts on The Communion? Why not order a supply of the "Clark-King Discussion" and "The Communion," and keep a supply on hands at all times? The price is 25c and 35c per copy, respectively. Write us for prices on quantities, which are much lower.

"Old Paths Pulpit," a book of 33 sermons and essays, by 33 gospel preachers, with a photograph and biography of each. \$2.25 per copy.

OUR HELPERS IN JULY

Our very sincere thanks and appreciation for all who have sent us one or more subscriptions during the month ending July 20. We appreciate every word or deed in behalf of the only paper of its kind in America.

Will all who agree with the truths taught in its columns, please help us to increase its circulation by sending us a nice list of subs. every month? Please, check the following:

Homer L. King—23; Homer A. Gay—15; Billy Orten—7; Ervin Waters—5; Otis Fowler—3; Gayland Osburn—3; Ralph Mustard—3; Nelson Nichols—3; E. H. Miller—3; Hugh Milner—2; Ted Warwick—2; Mrs. Fred Latham—2; James Winchester—2; Tom Smith—2; Mrs. B. L. Mayes—2; W. E. Murry—2; Jerry Cutter—2; Carl Willis—2; Howard King—2; Wayne Pearce—1; Marie Bagley—1; Mrs. Chas. Massengale—1; Guy W. Roark—1; Tommy Shaw—1; Barker Shannon—1; M. F. Barker—1; Mrs. Della Hubbs—1; Emmett Offill—1; E. E. Wright—1; Clovis T. Cook—1; W. M. McLemore—1; Everett Nichols—1; Mrs. Ovid Foust—1; Edwin Finto—1; James Orten—1; R. G. McKinney—1; S. J. Gay—1; Clifford Arney—1; Geo. Tennis—1; Jack Ivey—1; Ronny Wade—1; Lois Freeman—1; Mrs. L. Mongeon—1; Wayne DeGough—1; Stella Barnes—1; J. D. Corson—1; Total—112.

TIMELY SUGGESTIONS

"Sound Speech, that cannot be condemned": In Titus 2:6-8, we have what appears to me to be some of the best suggestions that I have found to preachers, and more especially, to YOUNG preachers. Hear it:—"In all things showing thyself a pattern of good works: In doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

If the age, knowledge, and experience of older men are worth anything to the younger men, it seems to me that a few suggestions here would be in order. The expression in the sixth verse, "exhort young men" seems to me to be a responsibility that falls heavily upon the shoulders of the older ones. Many times preachers use expressions that they have heard others use—and do not really stop to consider the soundness, or unsoundness, of it. I heard one brother remark, slurringly, several times that, "There is a new innovation, teaching that Matthew, Mark, Luke, and John are no part of the New Testament." I do not know to whom, or, about what, he is talking. If one says "gebeborites-los- hamboretisos," I don't quite catch the point. But if he will say, "you are wrong," or, "pick up that shovel," or, "hand me that monkey-wrench," I understand that very well.

Let us learn not to "hint" or "dig" at some one or something, just call a spade a "spade" and all can understand.

Again: repetitions are usually useless, and finally become boresome. In one short speech one brother used the word, "Yes," nearly one hundred times. He could have gotten over several good points with the time and effort that he used in saying "yes." Brother King and I have preached together quite a lot, and have always offered each other friendly criticism. I once had a bad habit of saying "I believe," just over and over in a sermon, until he counted them on me one time and told me about it. I think it helped me. We need to learn to help each other.

Quoting a number of different passages of Scripture and not taking the time to apply them properly, is too much like pouring a bottle of liniment on one's head, letting it run down, to doctor a sore toe. Paul

says that "in the Church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue"—(1 Cor. 14:19).

Words should be well chosen, and enough Scriptures used to be sure and prove the point at issue; but it does not very little good to talk and talk if the hearers do not know what we are trying to "teach" them.

Using Old Testament Characters: There are many great lessons to be learned from the Old Testament characters. But I have heard a number of nice speeches made about these characters, yet never a spiritual application made of them. It is true the Old Testament is a "type," but the New Testament is the "anti-type," and if we cannot or do not bring the thought over and make the application, we have only made a "speech," without teaching the lesson.

Generally speaking, the younger preachers can learn many good lessons from the older preachers—usually more than they can from the younger ones. This, no doubt, is why we find the younger ones traveling with, and being associated with the older ones in Acts of The Apostles. A young doctor, just out of school, said to an old doctor: "We have many advantages now over days passed. We can now know so much more about both medicine and the patient, than the older doctors. For instance, I can look into your eyes and tell exactly what you are thinking about." To which the old doctor meekly replied, "In that case, I suppose I owe you an apology."

Note: I am not old. There is still so much for me to learn; and I am trying to learn it, as to how to say the right thing, in the right way, at the right time.

Final Suggestion: Let us all do better.

—Homer A. Gay.

Note: I might add to the suggestions of Bro. Gay above that whether we be young, middle-aged, or old, we need ever to "In all things showing thyself a pattern of good works," and to "be an example of the believers" in "how to behave ourselves in the house of God, which is the church of the Living God." May we all set an example in the services by showing the respect to the word of God, the church, and our fellow-preacher or teacher to give him the attention that he deserves in his sincere efforts by being orderly and attentive. May we remember that "if any man have not the spirit of Christ, he is none of His." May the Lord help us all to be and act toward each other as brethren, Christian brethren. I appreciate friendly criticism by my brethren and try to profit by it; I believe you will.

—H. L. K.

THE CHURCH DIRECTORY

The following new congregations may be added to the Church Directory:

Marietta, (Love County) Oklahoma, 505 3rd Street S. W. in the home of Sister Horn. Sun. 10:30 A.M., A. J. Thurman R.F.D., Marietta, Oklahoma.

Spaulding, (Hughes County) Oklahoma, North Side Church Of Christ, Sun. 10:30 A.M., E. J. Edwards, 3912 S.E. 26th Street, Oklahoma City, Oklahoma. Phone PALace 1226.

I have the following congregations listed in California: Alameda, Armona, Aromas, Arvin, Bakersfield, Bloomington, Carlsbad, Ceres, Corcoran, Covina, Earlimart, El Centro, Fresno, Florin, Greenfield, Graton, Lodi, Los Angeles, Lynwood, Madera, Manteca, Merced,

Montalvo, Montebello, National City, Ojai, Orange, Orange Cove, Pomona, Poterville, Redding, Salinas, Sanger, Stockton, Ukiah, Waterford, Woodlake, Yuba City.

If there have been any changes or other corrections in these or other congregations anywhere please let me know.

Church Directories are for sale at 25c each from Ray Asplin, 3617 N. W. 15th St., Oklahoma City, Oklahoma.

BONDS OF MATRIMONY

Garrison-Kenfield—In the evening of June 19th, at the church in Lynwood, Calif., in the presence of a host of relatives and friends, a Christian couple, Billy Dale Garrison and Eudora Sue Kenfield were united in marriage. In behalf of this fine couple, whom I consider among my very best friends, we implore the Father, "Bless this house." The writer was their officiant.

—D. E. McCord.

A NEW CONGREGATION

A new congregation is being started near Seminole, Ala., on Highway 90, about 50 miles east of Mobile and 20 miles west of Pensacola, Fla. The meeting place is one-fourth mile north of the highway. Meeting time for the worship is 2:00 P. M., located near Early's Mill. Contact L. J. Early, Rte. 1, Seminole, Ala.

—H. L. K.

EASTERN LABOR DAY MEETING

The meeting will be held at the Stop 12 congregation in Spring Hill, W. Va. Bro. Miles King will begin the meeting on Friday night, Aug. 28, closing Lord's day evening, Sept. 6. The big day will be on Lord's day, the day before Labor Day. Everyone is invited and all preachers in attendance will preach as they arrive. We hope to have and hear from many preachers. The Lord willing, we plan to have our new building finished and the location is 5204 Kentucky St., S.W. For information, write Alfred Welch, 818 Chestnut St., S.W., So. Charleston; Paul Cobbs, 5105 Ohio St., S. W., So. Charleston, W.Va.; Rollie Hudson, Spring Hill, W.Va.

—Paul Cobbs.

DONATIONS FOR THE WORK IN AFRICA

(May 1 - July 14)

Donations from Churches: Sacramento, Calif.—\$10.00; Holyoke, Colo.—\$30.00; Corcoran, Calif.—\$15.00 (June); Corcoran, Calif.—\$15.00 (July). Individual donations for clothing and parcel post packages: Homer Smith—\$4.29; D. E. Stone—\$8.10; Louis Gibbs—\$10.00; Harry Chapman—\$2.26; E. C. Bednar—\$5.29. Total—\$99.94.

—Carl N. Nichols.

MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

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

—Wendell Freeman, Box 362, Sentinel, Okla.

REPORT FROM LAWYER J. B. TIETZ

534 Douglas Building
Los Angeles 12, Calif.
July 13, 1953.

Old Paths Advocate
Lebanon, Mo.
Gentlemen:

I have noticed your pages have carried news from time to time, of conscientious objectors from the Churches of Christ who were involved in draft violation cases.

Since most of the cases either had unfavorable decisions, or are still on appeal (like Howard Roberson's and Donald Rowland's I think your readers may be interested in learning of a clean-cut trial court victory. Russell E. J. Townsend, of Chula Vista, California, secured a victory from Judge William C. Mathes in the United States District Court at Los Angeles. Present were many ministers and evangelists, in addition to relatives and friends.

The appeal of Howard will be heard in Denver and that of Donald in San Francisco, both sometime early in fall. No dates have yet been set.

Very truly yours,

—J. B. Tietz.

OUR DEPARTED

Hawkins—Cordelia Francis Massey, was born Dec. 5, 1863. Oct. 28, 1895, she was married to Jasper N. Hawkins, to which union two children were born, Jasper, Jr., and Ethel Walker, both faithful Christians. She is also survived by one daughter by a former marriage, Sister Johnnie Murphree, Venice, Calif.; 4 grand children; and a host of friends and brethren in Christ. Sister Hawkins obeyed the gospel at the age of 23, and remained faithful. Services were conducted at Elmore City, with interment at Wynnewood, Okla. We would

say to her family, "Sorrow not even as others which have no hope" (1 Thes. 4:13).

—Tom E. Smith.

* * *

Davidson—Mrs. Zana Davidson, was born Nov. 30, 1878, at Montgomery, Ala., departed this life at her home in Oklahoma City, June 16, 1953. She moved to Indian Territory in 1892, and married Samuel Fields Davidson, Pickens county, Dec. 15, 1895. She obeyed the gospel in 1914. She is survived by her husband; 1 son, John, Walters, Okla.; 5 daughters, Mrs. Annie Cook, Alamogordo, N. M.; Mrs. Eva Ammel, Portland, Ore.; Mrs. Grace Hill, Oklahoma City; Mrs. Elizabeth Decker, Bethany, Okla.; and Mrs. Lea Wertman, Detroit, Mich.; 4 grandchildren; 3 great grandchildren, and a host of friends. Sister Davidson was formerly a member of the Healdton congregation. Our sincere sympathy is extended Bro. Davidson and the family. Funeral services were conducted at Hunters Funeral Home Chapel, in Capitol Hill, Oklahoma City, June 20, 1953.

—Tom E. Smith.

* * *

Lindsey—Mary Stephens Lindsey, was born April 24, 1891, at Huett, Okla., and passed away June 23, 1953, in Oklahoma City, at the age of 62 years, 1 month, and 29 days. She is survived by one daughter, Leona Griggs, Fresno, Calif.; 4 sisters, Addie Boatright, and Edna Smith, Oklahoma City, Iva Cornett, Ft. Worth, and Ada McAbee, Bakersfield, Calif.; 2 brothers, A. V. Stephenson, Oklahoma City, and A. C. Stephenson, Healdton, Okla.; 20 great nieces and nephews; 3 great nephews, and a host of friends. Sister Lindsey was well known and loved by the Healdton, Ardmore, and Oklahoma City congregations, where she had worshipped. Services were conducted at Healdton Church of Christ, with interment in Lone Grove cemetery. Healdton and Ardmore furnished the singers, and the singing was appropriate for a beautiful life.

—Tom E. Smith.

* * *

Hufstedler—Brother C. B. Hufstedler, of Imboden, Ark.; born Nov. 16, 1898; departed this life Feb. 6, 1953, being nearly 55 years of age.

On Dec. 20, 1920, Bro. Hufstedler was united in matrimony to Nola Joseph; to which union one daughter, Allie May, was born. His wife, the daughter, one grandson, his father, one brother, two sisters, and a host of friends remain to mourn his passing.

Brother Hufstedler obeyed the gospel Aug. 30, 1925, under the preaching of Bro. Joe Taylor.

Funeral services were conducted, Feb. 8, 1953, by Bro. Lowell Blassingame, and interment was in the Union Cemetery.

(Above information furnished by his wife).

* * *

Campbell—Sister Anna Campbell, of Fort Scott, Kansas, was born 1885; departed this life in July, 1953. She was a former resident of the Lees Summit community near Lebanon, Missouri.

Sister Campbell leaves a husband, John Campbell, a son, Johnnie, a daughter, three brothers, and many other relatives and friends to mourn her passing.

A grave-side funeral was conducted by the writer, and Brethren Clovis Cook, Dorman Bryant, James Cruten, and the writer did the singing. —Homer L. King

The torture of a bad conscience is the hell of a living soul.

DIVISION ON TITHING

Added to the already large and cumbersome list of matters over which brethren are divided to a greater or lesser degree is a recent division on tithing in northern California. It has seriously struck two churches which I helped to establish years ago and which still labor with me in the work of the Lord. I happen to be, seemingly, the chief target for attack by those who have left these congregations. Some of the hard core of this division opposed me prior to the raising of the tithing issue because of my opposition to the mission fund several years ago. Obviously, without a change of heart, they would still oppose me if the tithing issue were settled. But there are always sincere and well-meaning brethren who are victimized by such divisions. I and many others are convinced that these will not further participate in needless disfellowshipping once the issue is clarified. To this end I freely make the following statements:

(1) I have never bound the giving of any certain percentage of income on anyone. Since some have previously interpreted this statement to mean that I did bind the giving of more than a tenth but no certain percentage more than a tenth, I further explain that I have never bound the giving of more than a certain minimum or as much as a certain minimum.

(2) I do not bind the giving of as much as or more than a certain minimum percentage of income on anyone. I draw no lines of fellowship or cooperation on such. I do not ask my brother how much he gives and if I knew I would leave it up to God's judgment.

(3) I never intend to bind the giving of as much as or more than a certain minimum percentage of income on anyone as a condition of fellowship.

(4) I intend to oppose any attempts by any brother to bind such on anyone and to draw a line of fellowship against any brother for not giving as much as or more than a certain percentage of income.

(5) Personally, as I have done for fifteen years, I intend to continue to give more than a tenth of my income to the Lord's work, but I will not judge and condemn those who do not.

(6) Since some charge that my Foreword to Brother James W. Russell's tract, THE CONTRIBUTION, constitutes an endorsement of binding tithing on brethren as a term of fellowship and a condition of salvation, I further state this: I am sorry that my foreword has been construed as a binding of tithing. It was not intended to be such. For whatever offense to good brethren and the cause of Christ that my foreword has been, I am genuinely sorry. I love the Lord and His cause and I do not want to be a stumbling block or a rock offense. Let Waters sink beneath the wave of oblivion. The truth will never perish.

Since I have mentioned James W. Russell above and he is one of the best friends I have on earth, justice demands that I mention that he has never advocated disfellowshipping any brother over giving and he has met, worshipped, and worked in his home congregation for years with brethren who gave less than a tenth, some considerably less, without trying to disfellowship any of them over the matter.

Now, if brethren will still disfellowship me on this issue after this clarification, then consistency demands that they disfellowship each other over every matter of opinion over which they differ. Every differing indi-

vidual conviction would have to be used as a wedge of division. This I have opposed for the last six months in my articles in the OPA. Yes, I even had this tithing division in mind along with a vast number of such things when I wrote those articles. Some have entirely missed the mark in their articles recently.

But I am going one step further in my desire and efforts to heal division which I abhor and hate. I am asking Brother Russell not to use my Foreword or my name on any future printings of the disputed tract. I make all of these overtures in the interest of peace. Now, brethren, while I will not attempt to rule you, and you would not permit it if I did, will you now attempt to rule my conscience and my life?

I am sure those who hate division and love the Lord will accept this.

May God help us to wake up in time. May He help us to manifest the spirit of charity and forgiveness toward each other. Otherwise, if brethren continue to divide on everything, then as one preacher recently remarked, "Soon we will have twice as many congregations and half as many members."

—J. Ervin Waters,

Route one, Lawrenceburg, Tenn.

(NOTE: Since receiving the above, we rejoice that peace has been restored to the above churches. Read the following signed statement please. —H. L. K.)

PEACE IN STOCKTON, CALIF.

For the past few months a condition of division has existed in this locality. We are happy to state that as a result of Bro. Waters article, "Division on Tithing," this condition no longer exists. There is now no disunity between the Sinclair St. Church and Ervin Waters; between the Sinclair St. Church and the Church meeting at Netherton and Guernsey Streets in Stockton; nor between the Sinclair St. congregation and the Lodi congregation.

There will continue to be two congregations in Stockton as there are sufficient teachers, leaders and members to equip two nice sized congregations. There is an opportunity to advance the cause in the Sinclair St. community by the location of a faithful church there. The possibility of two congregations in Stockton had been discussed and contemplated for some time previous to the trouble here. Let it be understood that these two congregations are in complete fellowship with each other and are working together in peace and harmony.

Signed: (Sinclair members)—Arthur E. Wade, Roy E. Smalling, Baker Harris, Charles Blanton, S. L. Owen, C. F. Densefield, George Lee, George Tennis, Robert Lee, and Roy Franklin.

(Netherton and Guernsey members)—Everett Franklin, Oscar Golden, Vol Garrett, L. R. Thomason, Charles Tankersley, Sr., Granville Mahurin, Buddy Tankersley, Howard King, Warren Henry, Elvin Wilburn, Coy Agnew, R. B. Laney, Everett Agnew, Shelby Freeman.

—Sent to us by Howard King, Stockton, Calif.

AN ENDORSEMENT

The Chapel Grove church of Christ, near Lawrenceburg, Tennessee, in business session on June 28, 1953, unanimously passed a resolution endorsing J. Ervin Waters as a faithful evangelist of the church and commending him to the brethren at large. J. Ervin Waters is a member of the Chapel Grove congregation, one of the trustees of the church property, and is loved and respected by the congregation. We do this to kill

rumors being circulated to the effect that such is not the case and to keep the record straight. As Brother Waters travels widely in preaching, in teaching, and in debating, our prayers for his personal safety, the welfare of his family, and the success of his labors go with him.

Signed: C. M. Hughes, Cecil Burdick, King D. Rawdon, S. H. Gilliam, R. L. Patton, Farris Powell, Thos. B. Adams, Jesse Bates, C. G. Simpson, S. V. Walker, W. K. Haddock, Donald Hulén, Clarence Lopp, Marshall M. Rhodes, H. M. Wyrick, Walter Grimes, W. J. Clayton.

"BE YE THANKFUL"—

(Continued from first page)

Too, we must not forget to be thankful for our brothers and sisters everywhere. We refer to those God-fearing people who "keep the home fires aglow." These are among our unsung; the feats that they perform may never reach the printed page; the many victories they achieve may not be heralded on earth, but the walls of Heaven, as it were, resound with their triumphs. These are the ones who work with their hands that the Gospel might be preached by others; these brethren and sisters are indispensable.

One of our greatest misgivings today is unthankfulness. Instead of being thankful for what we have, we murmur over that which we have not. Let us resolve to be more thankful.

—D. B. McCord

THE PURPOSE OF GOD'S KINGDOM—

(Continued from page 3)

Jesus Christ is a witness to the fact of Satan's binding. In speaking of Satan and his kingdom Jesus states, "Or else how can one enter into a strong man's house, and spoil his goods except he first bind the strong man? and then he will spoil his house" (Matt. 12:29). Jesus came to the territory of Satan for the purpose of robbing Satan of enslaved sinners, but to do this Jesus must be the stronger; as it was necessary to bring an abolishment of Satan's control over humanity. Remember that power which overcomes Satan came from heaven, not from men. Those of humanity who will not accept the gospel do not and cannot overcome Satan. The purpose of God's kingdom is clearly seen.

(To be continued)

"Trouble is the only product where the supply exceeds the demand."

"When pinning your faith on some men, it's advisable to use safety pins."

"Thrice happy is the man who lifts the Bible as if it had dropped from heaven into his hand alone; and who, with a single eye, reads for himself!"—A. Campbell.

It is easy to laugh at misfortune, if you are the one it misses."

"It takes more than a shoeshine to give a man a polish."

"Christ died for our sins. Let us obey him that his death be not in vain."

From The Fields

F. D. Harrison, Box 88, Brashear, Tex., July 20.—The church here is progressing in unity. We had one addition during Bro. Miles King's meeting.

Leon Fancher, 2805 McGaha, Wichita Falls, Tex., July 20.—At present, I am striving to establish the worship in Little Rock. A few meet in the American Legion Hall, 219 W. 14, North Little Rock. For more details contact Burnas Cato, 1307 W. 8th, N. Little Rock. Pray for the work here.

James D. Corson, Mahaffey, Pa., July 14.—Since last report, I have been busy near Philadelphia, at Hatfield. We have had worship in the Fireman's Hall for about 6 weeks. Several members from various places meet there. Bro. Doyle Butler, of Kulpville, Pa., is especially interested and a helper in this work.

Byron Kramer, Salona, Pa., July 14.—Brethren in the Philadelphia area, please take notice: Lord's day worship, Fireman's Hall, Hatsfield, at 10:30 A. M. Evangelistic services will be conducted by Bro. J. D. Corson, July 21 - Aug. 3, at 8:00 P. M. each evening.

Curtis Smith, Box 7, Springtown, Tex., July 12.—I have preached once or more at the following places: Jacksboro, Fruitland, Ft. Worth, Tex.; and Ardmore, Okla. July 1, I was stricken with rheumatic fever and went to the hospital July 4, and was released July 11. Today, July 12, we will have worship services in the home.

Hedric Laney, 36 Bowden St., Tallapoosa, Ga., July 13.—The church at Temple, Ga. is in peace and harmony in the work. We have had several good preaching brethren with us since last report. Bro. Gay will conduct our meeting Aug. 21 - 30, beginning at 8:00 P. M. each evening. Everyone is invited. Let us have peace.

Tommy Shaw, Commodore, Pa., July 14.—I preached at Foreman, Ark., June 7; at Strong, Ark., June 14; and began a singing school at Fairview, La., June 15, continuing 2 weeks. The school was very enjoyable to me. I had the opportunity of attending one week of the camp meeting at Sulphur. Beginning July 15, I am to assist Bro. Lynwood Smith in a meeting at Tucker, Okla.

J. R. Tidmore, Box 93, Broken Bow, Okla., July 9.—Since last report, I have baptized 4. Our meeting conducted by Bro. Homer L. King, was fine. He baptized 3 and did a wonderful job preaching the Word. We were happy that Sister King and Don could be with us, and pray God's blessings on them as they go to other fields. Bro. King is to return in June next year. Sorry that sickness prevented my attending the meeting at Sulphur. God bless the brethren everywhere. Pray for us.

A. W. Fenter, Box 151, Jacksboro, Tex., July 13.—May 5, Bro. C. S. Holt, of Waco began our meeting, continuing over 2 Lord's days. He did a wonderful job. Two obeyed the gospel. Our new building is located at 301 E. Jasper St., and if you are passing this way, we would be glad to have you stop and worship with us. We are at peace and continue teaching New Testament principles.

Jerry Cutter, 7175 Elizabeth Lk. Rd., Pontiac, Mich., July 15.—I am now at Pontiac, where I am to do several months work. It is amazing at the growth of this congregation in the past year. They have nearly doubled in number and have a full house each Lord's day. If you know of anyone that might be interested in the simple worship, please send their address and I shall visit them.

Grady Coble, 5301 Parkland St., Dallas, Tex., July 16.—The church here continues in peace. Our meeting conducted by Bro. Waters, June 4-14, resulted in one confession. I would like to say amen to the suggestion in July OPA that the local troubles be not made public. Certainly, glad tidings of good things should go forth, if we expect to grow in grace and knowledge.

Jack Cutter, Rt. 1, Lovell, Okla., July 14.—Since last reporting, I have preached at several different congregations in Ark., Okla., and Texas. The past month I enjoyed working with Miles King, we held a mission effort together at San Antonio, Texas. The Sulphur meeting was the best that I have ever attended. At the present time I am with Don McCord at San Angelo. Let us strive to keep the unity.

Wayne DeGough, 806 Morning Dr., Bakersfield, Calif., July 17.—June 15 to July 17, I preached at the following places: Healdton, Wilson, Ardmore, and Graham, Okla., and Bakersfield, Calif., Aug. 5-16, I am to conduct a series of meetings at Cross Hollows, Mo. I plan to leave for Calif. about Aug. 20, where I will be the rest of the year. If I can be of service to anyone please call me. We have so much to do and so little time. God bless the faithful everywhere.

Gene Hopkins, 110 S. W. 21, Tulsa, Okla., July 13.—June 14, and also last Lord's day, Bro. Morgan preached for us, and we are sorry he will not be with us again for sometime. We enjoyed attending part of Bro. Gay's meeting at Stroud and heard some wonderful sermons. Bro. Oscar Johnson preached for us the third Lord's day of June, and Brethren Elwin Cutter and Charles Jameson were also with us. We enjoyed the meeting at Sulphur.

Tom E. Smith, 719 Sinclair, Healdton, Okla., July 15.—We were much encouraged and edified by the 3 gospel sermons delivered by our beloved Bro. Homer L. King. We also enjoyed our association with him and his family. The all-day meeting, June 28, was a grand success for which we are indebted to the surrounding congregations for their wonderful cooperation. We will be at Wilson, the 4th Lord's day in Aug. for an all-day meeting. Please remember this date and come and be with us.

J. H. McClelland, 118 Boles, Fayetteville, Ark., July 19.—Bro. S. J. Gay recently visited us, preaching ser-

mons. The church here is located about 13½ miles from Fayetteville; 10 miles south on Highway 71 to West Fork, then 3½ miles on Highway 170, known as "Devil's Den Park Highway." The name of the church building is "Union Star." All faithful brethren are invited to meet with us and to visit us. If you desire to know more about this church contact the writer or Alvin Wooten, Rte. 1, West Fork, Ark.

Carl Willis, 7175 Elizabeth Lake Rd., Pontiac, Mich., July 15.—I enjoyed the meeting at Sulphur. One goes from such meetings with more zeal and determination to live the Christian life. Brethren Jerry Cutter and Eddie Nichols are now with us. Bro. Cutter will be working with the church here for about 6 months. If you know of anyone we should contact please let us know. While on my vacation, we visited the church in Lawrenceburg, Tenn., attending the last day of Bro. Billy Ortens meeting in the new building. We need your prayers.

M. E. Mountain, 1129 Mendota, Waterloo, Ia., July 16.—I am thankful to have been able to attend the meeting at Sulphur, which was both soul inspiring and a spiritual feast, I believe, to all present. I was glad to meet all the preaching brethren, and enjoyed the talks. I especially want to endorse the talks concerning the spreading of the gospel in the northern and New England states. We are still much in need of financial help in the building of a house of worship, as we are now paying \$55.00 a month rent.

Ted Warwick, 811 Northwood, Compton, Calif., July 15.—I conducted a short meeting for the Buchanan St. congregation in Houston, Tex., the last of June. Brethren Norvel Ellerd and Jack Massengale accompanied me. At present, Bro. Ronny Wade and I are in a meeting at Stamford, Tex., with good outside interest. I am to hold a short meeting for the church meeting in the Boy Scout Building in Houston, beginning July 19, then to Richmond, Tex., for a short meeting, before going to Woodlake, Calif., for a two weeks meeting. Bro. Jack Massengale is with me and is a great help in the services.

D. B. McCord, 451 W. Foothill, Azusa, Calif., July 14.—June 21st, we began at Eola, Texas and closed July 2nd with 1 obedience to the gospel; I enjoyed being with these brethren again. July 3-4, I enjoyed beyond words of expression the association at Sulphur, Okla. July 5, I was at Sentinel, Okla., for 2 services; one confessed faults. It was a treat to be there again. July 6, we began in San Angelo, Texas. We continue through the 19th. I am enjoying the meeting and we are glad to have Brother Jack Cutter, a young preacher among us. Upon closing here, I go home; thence, to Stockton, Calif. for July 24-26th and to Ceres for a fortnight's meeting. Please pray for mine and me.

Miles King, Sentinel, Okla., July 17.—The meeting at Brashear, Tex., resulted in one baptism. We were glad to have Bro. Jack Cutter visit the meeting. We look forward to returning next year. I am now in Huntington, W. Va., working with Bro. Wayne Fussell in a meeting, and enjoying being with these brethren. I go next to Pansey, Ala., to work with Bro. Ronny Wade in a meeting. Aug. 7-16, I will be at Garr Corner, near Ada, Okla. The eastern Labor Day meeting will be at

South Charleston, W. Va., and all are invited. The meeting there will begin Aug. 28, and end with the all day meeting Sept. 6.

E. H. Miller, 1003 Truitt, LaGrange, Ga., July 16.—Three car-loads of the members here, traveled 165 miles to Colquitt, Ga., to hear Bro. Fred Kirbo preach a good sermon in a good meeting. My meeting in Ill. was hindered by a fair in town, being unable to get the building every night, and other things. They plan to get a tent next year, and have asked me back for another trial. We were glad to hear of the good meeting at Sulphur this year, and were sorry to miss it. We hope to attend next year. I go next to Ky. and to Fla. for meetings, where we hope to do some good and get more subs. for the OPA. I am enclosing one with this.

J. Wayne McKamie, 3020 Novice Rd., Waco, Tex., July 13.—Please note our new address as we have moved from Harrodsburg, Ind. We spent almost 2 years with the Harrodsburg brethren and certainly enjoyed working with them. I believe I can truthfully say, there dwells some of God's best people. It was wonderful to know we could leave with good will prevailing and an invitation to come back. We look forward to being with the brethren there again, if the Lord wills. On our way back to Tex., we stopped in Memphis for a 10 day meeting, where 16 precious souls came forward confessing faults. The Sulphur meeting was both enjoyable and inspiring. We are now working with the Circle Rd. congregation in Waco, formerly So. 4th St. We will be here until the last of Sept.

Jimmy Shaw, Commodore, Pa., July 12.—During April, I was privileged to work with Bro. Jack Ivey in a mission effort at Corpus Christi, Tex. I believe the work was beneficial and hope for future efforts there. I learned to love and appreciate Bro. Ivey both personally and for his work's sake. I preached at Lubbock, Tex., twice, and was then with the church at Roswell, N. M., for part of May and June, climaxing the efforts with a meeting. If you are in reach of this congregation, please visit them and help them. June 15-29, I attended a singing school conducted by my brother, Tommy, at Fairview, La., where I preached twice, and once at Conway, La. I enjoyed almost a week of the meeting at Sulphur which climaxed the 4th, and am at home at present.

Charles W. Everett, R. 1, Richland, Wash., July 13.—I preached at Caldwell, Idaho the evening of June 14, and heard Gayland Osburn there that morning. The morning of June 21, Gayland and I gave the lesson at the Syskiyou church in Los Angeles, Calif., and that night I preached at Lynwood, Calif. On June 27, we went by to see Donald Rowland, who is in prison at Florence, Ariz. I enjoyed the Sulphur meeting very much. July 5, we were at the Capital Hill congregation. Gayland preached there that morning, and I preached there that evening. I am now helping Gayland all I can in a mission meeting at Stidham, Okla. Now that I have graduated from school, I plan to be in the work full time. Pray for me.

Dorman Bryant, R. 4, Box 109, Wichita Falls, Tex., July 18.—I enjoyed the 4th of July meeting at Sulphur, and think it was one of the best. It was an inspiration to be with Bro. James Orten in part of his meeting

at Cable Ridge, Mo., where I had the privilege of preaching once. I also preached at Sweet Water, Mo. At present, I am enjoying a visit at the Lee Summit congregation near Lebanon. I preached here last night, and the Lord willing, I am to preach here again tonight, and at Lebanon, Lord's day morning and evening. Bro. Orten's meeting at Cable Ridge closes the 19th, and I plan to go with him to Lawrenceburg, Tenn., and then to Oklahoma City. I hope to attend a few nights of Bro. Billy Orten's meeting at Sentinel, Okla. Let us watch and pray that we enter not into temptation.

Roy Arnett, Waterford, Calif., July 17.—We arrived home from Mich. July 11. En route home we came by Lawrenceburg, Tenn., where we found a new congregation in the town, and we found them worshipping the Bible way. We enjoyed being with them, and I believe all who are willing to stand by the Bible will find a welcome with them. Our next was at Sulphur, Okla., for the all-day meeting, July 4, which we enjoyed in the meeting of friends and loved ones. It seems the young folk enjoyed themselves better than usual. We were with the church in Oklahoma City (7th St.), July 5. We cannot forget these good people. In Waterford we found a few faithful brethren meeting for worship in the Women's Club House, where the church here started about ten years ago. May we always be willing to do just what the Bible teaches.

Wayne Fussell, Box 941, Wilson, Okla., July 13.—Since last report, I have worked steadily in the vineyard. Since this was my last year of school, I shall be in the field full time. I enjoyed working with Bro. Johnny Elmore in a meeting at Marietta, Okla., also attended the meeting at Spaulding, Okla., conducted by Brethren Leon Fancher and Lynwood Smith, which resulted in a faithful congregation there. July 19-28, Bro. Leon Fancher and I held a meeting in Little Rock, Ark., with much interest shown by the digressive brethren. Leon will work there in July, and I shall go there in Aug. I am now working with Bro. Miles King in a meeting in Huntington, W. Va. This is one of the most enjoyable places I have labored. I have also preached at the following congregations: Dallas, Tex.; Foreman, Ark.; Sulphur, and Tucker, Okla.; Lawrenceburg, Tenn.; and Mallory Chapel, W. Va.

Gayland L. Osburn, 2032½ Carmel St., Los Angeles 65, Calif., July 13.—I preached at Caldwell, Idaho, morning of June 14, and heard Charles Everett there that night. Charles and I gave the lesson at Los Angeles, Calif., June 21, and I preached at Covina, Calif., that night. June 24, I preached at Lynwood, Calif., and June 28, at Albuquerque, N. Mex. I enjoyed the Sulphur, Okla., meeting. On morning of July 5, I preached at the Capital Hill congregation, Oklahoma City, Okla., and Charles preached there that night. Since graduating from high school, he is now making the ministry his life time profession. We are glad to see him in this work, and our prayers are that he will always remain humble and sincere and that he might help many to reach heaven. Since July 10, we have been in a mission effort at Stidham, Okla. Pray for us and the work.

Edwin S. Morris, 3021 McFerrin Ave., Waco, Tex., July 16.—June 19-28, I was in a meeting at Napoleon, Ala., which resulted in 1 baptism. This congregation is to

be commended for their zeal. They are growing both in numbers and grace. This is the home of our beloved Bro. Gillis Prince. We appreciated visitors from the various places. The camp meeting at Sulphur was the most enjoyable yet. All who attended seemed to show the proper spirit. I hope to attend all of it next year. July 5-12, I was at Fruitland, Tex., where 1 confessed faults and others seemed almost persuaded. We appreciate the work Bro. Raymond Cansler is doing there. I began here at Chapel Grove last night with a full house and look forward to a good meeting. We close here July 26, and go to New Salem, Miss., July 31 - Aug. 9; Arvin, Calif., Aug. 16-30; and Bakersfield, Calif., Sept. 13-27. Pray for me and mine.

Jim A. Canfield, (colored), Star Rte., Box 78, Marion, La., July 9.—Last week-end, I closed the meeting at Wynnewood, Okla., with good crowds each night. My father began the meeting, but due to ill health, was unable to finish it. The colored people there seem hungry for the pure gospel. I visited in several homes and I believe some are nearly ready to obey the gospel. The white brethren there want me to return as soon as possible. I am ready to go anywhere to preach the truth to my race, if the brethren will support me. The white brethren at Wynnewood were very good to us. Bro. Robert Adams was with me and preached twice. The digressive colored brethren were in a meeting at Pauls Valley, and their preacher came down and discussed our differences but soon found he could not defend his cups and classes by the Bible. Brethren, these men fear the truth just as the sectarian preachers do who have not the truth.

James R. Stewart, 2114 Lyle, Waco, Tex., July 13.—June 7, I closed a good meeting at Fair View, near Floresville, Tex., with one baptism and good interest throughout. This was my third meeting at this place. Prior to the meeting, the Methodist people invited me to preach a memorial sermon on Saturday, followed by a basket lunch. I enjoyed the day and the association and believe this was a help to our meeting, as several of them attended. We also enjoyed visitors from San Antonio and other places. At present, I am at Sanger, Calif., doing personal work. I have been here a month and it is a pleasure to work with these brethren. One young man has been baptized. We had a fine service last Lord's day, with basket lunch, and singing in the afternoon. Other congregations were represented. July 17, I begin a meeting in Fresno. We plan to go to Oreg., Wash., Mich., and Pa., after we leave Calif., returning to Tex., in Oct. We regret very much that we were unable to attend the meeting at Sulphur. Best wishes to all.

J. Ervin Waters, Route one, Lawrenceburg, Tennessee, July 17.—I closed the Galey meeting, near Ada, Okla., June 21, and was invited back for a meeting in '54. Thanks to Clarence Kessenger for beginning this meeting for me. I preached several times at Chapel Grove and heard Billy Orten five times during his meeting at the new congregation on Frank Ave. in Lawrenceburg. We had four restorations at Chapel Grove, a congregation which is growing rapidly. We enjoyed the Sulphur meeting. We appreciate the work done by Fred Kirbo and Clovis Cook in presiding so well. I was at Cheniere, near W. Monroe, La., July 5-12. My thanks

to Dana Halstead for preaching twice for me while I went to Texas to assist in the funeral service of Harley Davis, son of Bro. Will Davis of Cheniere. I am now at Fairview, near Marion, La., with wonderful interest. I will be at Sand Grove, near Milano, Texas, soon and at Lexington, Okla., Aug. 3-16; at Union Hill, near Lawrenceburg, Tenn., Aug. 17-23; at Stroud, Okla., Aug. 28-Sept. 6, closing Sunday morning; Sept. 6 (night) - 15 at Council Hill, Okla.

Billy Jack Ivey, Rte. 2, Box 170, Sentinel, Okla., July 16.—The meeting at Menard, Texas, was an enjoyable meeting resulting in 1 baptism and 3 restorations. We had visitors from Lubbock, Brady, San Angelo, Sonora, Eola and Kerrville. The attendance and interest were good and appreciated. There are some fine brethren at Menard. Lubbock generously furnished the tent for this meeting. Next we visited with the brethren at Roswell and preached two nights. They are still bravely upholding Christ and his principles against heavy opposition. We enjoyed being with them. Through Divine Providence we were able to visit with the wonderful group of brethren at Delta, Colo., where I preached twice. Upon attendance of the camp meeting at Sulphur we were made to believe it to be one of the best meetings yet. The two brethren in charge of the preaching services did a fine job. At present we are at Deep Dale near Calumet, Okla., in a meeting with some hindrance due to rainy weather, but to date one has been baptized. We appreciated the interest and visits on the part of the brethren at Oklahoma City. These brethren here continue to increase in faith and knowledge. Our next meeting will be at my home congregation, Sentinel, where Bro. Billy Orten and I are to work together. Lord willing, we shall begin at Lubbock on Aug. 3, and at Wilson, Okla., on Aug. 17. Please, remember us in prayer.

Billy Orten, Route 2, Lawrenceburg, Tennessee, July 16.—The church in Lawrenceburg began meeting in their new building June 21. I conducted a meeting there June 21 through 28. We had good outside interest. One was baptized and four restored. The brethren at the Frank Street congregation in Lawrenceburg extends a welcome to preachers passing that way, to stop and preach for them. The Chapel Grove congregation, eleven miles North of Lawrenceburg, continues to meet and carry on the work of the Lord as usual. I attended the camp meeting at Sulphur and enjoyed it very much. Brother Norval Ellerd of Ceres, Calif. and I preached a double header at Chapel Grove, July 8. I was surprised at his ability. He preached as one who had been in the work for several years, though he had been preaching for only several weeks. Norval and I are now in a meeting at Brookhaven, Miss. The crowds and interest are good. These people are some of God's finest, I believe. Brethren Lynwood and Carlos Smith have been with us here. We enjoy their association. Brother Billy Jack Ivey and I are to work together at Sentinel, Okla., July 22 - August 2. I look forward to this meeting. The Lord's willing, I will be at Healdton, August 5 - 16; and Conway, Louisiana, August 19 - 30. Remember me in your orisons to the Heavenly Father.

C. Nelson Nichols, 118 E. Wilburn St., Greenville, S.C., July 13.—We enjoyed our work with the NW Seventh Street, Oklahoma City congregation, and we believe

that the singing school at that place did some good. June 20, we went to Springfield, Mo., to see Ted Head in Federal Prison. Ted said that he had been studying what time they did not make him work. He seemed to be taking his imprisonment as well as possible and, of course, is anxious to see all of the Christians he knows and loves. Anyone who wishes to see him should write ten days or two weeks in advance to the Parole Officer, Federal Medical Center, Federal Prisons, Springfield, Mo. This is for identification, and in your letter you should state your occupation, interest in Ted, and describe yourself. The same procedure would be required if you are wanting to write to him. We were with the faithful at Wilson, Okla., preaching twice. That afternoon we enjoyed the singing and get-together meeting at Healdton. We enjoyed a big part of the fourth of July meeting, attending a week and a half. Many have said that more love and consideration were shown this year than in several past. Perhaps, we are growing up. We were with the faithful few at Eola, Texas, preaching three times, July 5, 12. We are returning to Greenville, S. C., to work with the church there when not holding meetings and singing schools elsewhere.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo.—July 14.—We had a very nice meeting at the Capitol Hill congregation in Oklahoma City, which meets in the Legion Hall, 115 S.W. 24th Street, June 21, to the 28. We had good cooperation from the N.W. 7th Street Church, and two confessed faults and one was restored to the fold. A number of our faithful preachers were in attendance, and Bro. Bill Roden preached for me the last night of the meeting, letting me catch the train out for home in the afternoon. On Monday, the 29 we went to Sulphur for the camp meeting, which we enjoyed very much. It is wonderful to get to be with—sing, pray, visit, and shake hands with so many souls of "like precious faith." Those who have never attended one of these meetings do not know what a real blessing it is. We began a meeting at Washington, Okla., Lord's day morning, July 5, where we are at this writing. Our crowds have been hindered by muddy roads, but the good rains are such a blessing to the farmers and all, we do not complain. However, we are having a good meeting. Three have confessed faults and one has been restored to duty thus far, and we are looking for others before we close—which is to be July 19. After I leave here I am to preach for a few nights at Waco, Dallas, and White Hall, in Texas. Then to Columbus, and Temple, Ga. While in that part we hope to visit Lowrey, Early, and Wedowee, Ala., and Lawrenceburg, Tenn. Brethren, let us strive harder to get congregations really established before we leave them, so they will be able to carry on the work without outside help having to come in each Lord's day to carry on for them. There is much work to be done, so let us all "Work while it is day—for the night soon cometh."

Homer L. King, Route 2, Lebanon, Missouri, July 20.—The meeting at Golden, near Broken Bow, Okla., which closed June 26, resulted in three adult people being baptized and considerable interest manifested. Since two of those baptized live in Northern Calif., a mission meeting was planned for their home, Hayfork, in the near future; Sept. or Oct. Wife and son were with me in the meeting at Golden and accompanied me to

Healdton, for services, June 27 and 28 (all-day services 28), which we enjoyed immensely. It was good to be with old-time friends there. Our next was the camp meeting at Sulphur, which was profitable, we think, as well as a happy association with brethren from all parts of the U. S. We think it was one of the best so far—good preaching, praying, and singing. En route home, I preached to the faithful church in Oklahoma City, on Seventh St., July 5. The B. F. Leonards, of Huntington, W. Va., accompanied us home, visiting us two days and he preached to a fair crowd on Wednesday night. We were glad to have Bro. and Sister Leonard in our home and to hear him preach. Brethren James Orten and Dorman Bryant visited in our home, July 13, and Dorman ("Pinky") remained over to preach for us the 17 and 18. He did real well, and we learned to love "Pinky" very much. James, too, is a fine boy. We were glad to have our son, Howard, of Stockton, Calif., visit in his home community here July 5 to 16. Bro. Cris Adams, of Seneca, Mo., preached at Lees Summit, two sermons, last Lord's day. Our old veteran, Bro. Oscar Johnson of Joplin, Mo., preached at Lees Summit, July 12, two sermons. I heard him one sermon, and he is still going strong at 83 years young. May he live many years yet to tell the old story. I preached at Claxton, near Competition, Mo., July 11 and 12, to encouraging crowds. Yesterday, I was with the faithful at Richland, Mo., for two sermons. They continue in the Bible way. Next Lord's day I am to be with Mtn. Home, church, near Crane, Mo. I am to begin a series of meetings (two weeks) at the Fieldstone church, near Vanzant, Mo., August 1. It is very probable, that I shall go to Calif. for some work in September and October, the Lord willing. Best wishes to all.

SMALL CHURCHES

Brother M. E. Waldrum kindly supplies us interesting data on another small congregation. It is ten years old and has a membership of 24. No group of faithful disciples should be despised because they do not boast of a large membership. The quality of the material is of far more significance. A small church of good men and women, faithful to their obligations in the home and in the church, is simply precious in the sight of God. A large church that has departed from the sound doctrine of Christ, or the conduct of whose members is not in keeping with the high standard of living detailed in the New Testament for their guidance is of far less value in heaven's sight than a small church of loyal and faithful members. Churches are to be appreciated for what they are and what they do. Their numbers are more often about the same from year to year, except as fluctuations in population in the communities may be responsible for increase or decrease in numbers. Let us appreciate and try to establish many small churches, so that all may have the opportunity to worship no matter where they live. Then our responsibility is to lead our children and all others whom we can persuade to obey the Lord and strengthen the church. The gospel of Christ has been and is being proclaimed by many faithful preachers and there is now a large number of small and not a few large churches in the lovely "Sunshine State" of New Mexico. If you are travelling through, you can find without difficulty, where the disciples come together to break bread, and where they will give you a cordial welcome.

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. XXV

LEBANON, MISSOURI, SEPTEMBER 1, 1953

No. 9

"BE THOU AN EXAMPLE"

In 1 Timothy 4:12, we have the words from which our theme is taken; they follow verbatim: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." This admonition is as appropriate for Christians today as it was in the beginning of the age. We should remember always that the examples we set by the lives that we live either cast a stigma upon the church or serve to glorify it in the eyes of the lookers-on. Our lives are either a help or a hindrance to the cause of Jesus Christ.

In Word

The words we employ to express our ideas without are an index to what we are within. We need not hear a man express his ideas to the point of elaboration before we know what kind of a man he is. The simple words of Jesus in Matt. 12:34-37 are pertinent to our theme: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. 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." As a continuity of this we take notice of Matt. 15:18: "But these things which proceed out of the mouth come forth from the heart; and they defile the man." In being examples of the believers in word, our words must be of the following nature: gracious, seasoned with salt (palatable, wholesome)—Col. 4:6; sound (Titus 2:8); edifying (uplifting, encouraging—whether written or spoken)—Eph. 4:29. We would do well and very well to make the petition of David's in Psalm 19:14 our petition too: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

In Conversation

The word conversation as it is used in our text is synonymous to conduct or deportment; it simply means our way, mode or manner of life. We have someone anonymous to thank for this sparkling gem of philosophy: "Be careful how you live, you may be the only Bible some people ever read." Especially have Paul and Peter among the sacred writers been free to exhort us with regards to our daily walk or conversation. Our conversation is to be honest (1 Peter 2:12),

(Continued on page seven)

Grady Coble
5301 Parkland

Dec. 53

ONE LOAF AND ONE CUP ADMITTED

Although they practice the use of loaves and cups in their communion (?) services, yet many of them will admit that the use of one loaf and one cup is the right way, as the following quotations from them will show:

(Note: The following is some new matter that was added to my tract "Proof, Cups And Classes Are Wrong," second edition. E. H. M.)

Now turn with me to "Questions Answered by Lipscomb and Sewell" (767 page book), and we shall hear what Bro. David Lipscomb said about this matter:

"We have known brethren to stickle over the fact that the Saviour spoke of but one loaf of bread, yet would use two or three or four cups or glasses in serving the wine. The Saviour used one cup only, as well as one loaf only."

Now, there you have it from a cups preacher who fought individual communion cups until 1915, and then said it was alright to use them, as I will show later. We are not following what these men think is alright, but what they agree Jesus taught by command or example. Remember, Jesus said, "This do ye," and again He said, "If any man serve me, let him follow me"; Well, Bro. Lipscomb said, "The Saviour used one cup only."

Some might object to the statement by Bro. Lipscomb, because that was several years ago, so we will now read from the Sunday School literature used today by Sunday School Churches of Christ in their classes. This literature is published by the "Gospel Advocate Co." that published "Questions and Answers" just quoted from. The following quotation is from "Adult Gospel Quarterly" "Third quarter, 1952, pages 49-51":

Jesus Institutes the Lord's Supper

Mk. 14:22-25; 1 Cor. 11:23-29

"The words, 'And as they were eating . . . ' refer to the eating of the passover meal which immediately preceded the institution of the Lord's supper. The manner in which the passover was observed, according to the best authorities, was as follows: The group took their places around a table. On the table were two or three flat cakes of unleavened bread (Ex. 12:18), and four cups of the fruit of the vine. The bread and the cups were in reach of the 'master of the feast.' He took one of the cups, called 'the cup of consecration,' gave thanks for it, tasted the cup, and then passed it to the others."

Please notice, they say in observing the Passover, they used "four cups of the fruit of the vine." And

they say this is "according to the best authorities." Notice, too, "The master of the feast—took one of the cups . . . tasted the cup, and then passed it to the others." Remember this cup was not the contents for it was "one of the cups" "of the fruit of the vine."

Yes, it was one of the cups that contained the fruit of the vine. Well, how can it be said He "tasted the cup"? Just like "he boils the pot"—the container is named but the contents suggested. (We will deal more fully with this later). Notice the next question, "Psalms 113 and 114 were sung, and then the second cup was drunk." How did they drink this cup? Just as we drink the Lord's cup, by all drinking out of it, remember the first one? He "tasted the cup, and then passed it to the others." Each one didn't have a different cup of the fruit of the vine to drink of, but all drank of the cup as it was passed to them. They all drank the fruit of the vine contained in the first cup, "AND THEN THE SECOND CUP WAS DRUNK." They drank this second cup like we do the Lord's cup, by drinking its contents.

Now, if people who believe in cups can understand how they drank a cup without drinking the container in the passover, why can they not see and understand that we can do likewise in the Lord's Supper? Remember too, when the fruit of the vine contained in the second cup was drunk, it was not said, "They drank some more of the cup." No, for if the fruit of the vine is drunk from two or more cups, it will not be called "the cup" or "a cup" as in the Lord's Supper, but when the fruit of the vine was drunk from the second cup it was truly said, "THEN THE SECOND CUP WAS DRUNK." Just so in the Lord's Supper, two cups are drunk when two cups of the fruit of the vine are used, and if one hundred individuals drink the fruit of the vine from one hundred individual communion cups, when the last one drinks, it can truly be said, "then the hundredth cup was drunk," instead of "then the second cup was drunk." But if the fruit of the vine is drunk from one cup, it can be truly said, "They all drank of it" (Mk. 14:23). Yes, then the command of Jesus, "Drink ye all of it" (Mt. 26:27), is obeyed, and Paul's statement, "Drink this cup" (1 Cor. 11:26-27), is not violated, but is obeyed.

I now quote more from these "best authorities" given in this Sunday School literature: "After thanksgiving, a third cup, styled the 'cup of blessing,' was drunk." Remember now, this "cup of blessing" was one of the "four cups of the fruit of the vine." Yet they say "the 'cup of blessing,' was drunk." So, if they could drink the cup of blessing; a cup of the fruit of the vine, in the passover, without drinking the container, we can do so in the Lord's Supper. Next they say, "Thanks again were offered for the food consumed, and the fourth cup, the 'cup of Joy,' was handed around." Now, you see four cups of the fruit of the vine were used in the passover, and each person drank of each cup as it "was handed around."

Now, the question comes: How many cups did Jesus use in the institution of the Lord's Supper? Let me quote more from the same book: "Using the unleavened bread and the fruit of the vine of the passover service, Jesus instituted the Lord's Supper." Here we see, they agree Jesus used the unleavened bread and the fruit of the vine as was used in the passover, but how many of those cups did Jesus use? Let us read more: "One of the four cups used in the passover feast was utilized." So they agree Jesus used only one cup, and this

cup was not the fruit of the vine either, for they have also agreed this cup contained the fruit of the vine. They go on to say: "Some assuming, from Paul's statement in 1 Cor. 10:16, that it was the third cup, styled, 'the cup of blessing.'" Now, remember, this cup of the fruit of the vine in the passover, "the 'cup of blessing,' was drunk." Remember it was said concerning the one who served at the table, "He took one of the cups . . . tasted the cup, and then passed it to the others." Now, at the institution of the Lord's Supper Jesus served, so, "He took the cup" Mt. 26:27, Mk. 14:23 and 1 Cor. 11:25, "when he had supped" (1 Cor. 11:25), "He gave it to them" (Mk. 14:23), "Saying, Drink ye all of it" (Mt. 26:27), "and they all drank of it" (Mk. 14:23). Here you see all drinking of one cup as in the passover, but if you still believe a plurality of cups can be proven safe by the Bible listen to this quotation from the "Teacher's annual Lesson Commentary on Bible School Lessons 1952." This book published by the same company as the other literature is for the teachers to use who are over the classes that uses the other literature, and this quotation is from page 205:

"When Jesus instituted the supper, he took the cup. Nowhere is the plural of cup used." Then on page 206 it says: "Mark simply says he took a cup and gave to them and they all drank of it. Furthermore, while holding this cup Jesus said, 'This is my blood—obviously he spoke of the contents of the cup which he held in his hand.'"

There, you have it, Jesus "took a cup." Did He call this cup blood? No! When He said "This is my blood—He spoke of the contents of the cup which He held in His hand." The cup was called "the New Testament" (Lk. 22:20, and its contents was called the "blood of the New Testament" (Mt. 26:28), as just admitted by the people who wrote the Sunday School literature; although, they believe in cups.

—E. H. Miller, LaGrange, Ga.
(Continued next issue)

NO SUCH CUSTOM

Paul, after teaching that men in praying or prophesying should have their heads uncovered, and that the women praying or prophesying should have their heads covered, says: "But if any man seem to be contentious, we have no such custom, neither the churches of God." (1 Cor. 11:16) What is the force of the statement, "We have no such custom?" It certainly did not mean that there was no such custom as members of the churches being contentious. That is a feature of human nature that often bobs up in any congregation. Hence, to say they had no contentious members in the churches of Judea and other Gentile countries would have been contrary to fact. He means that they had no such custom in other congregations—the church in general—of men and women engaging in religious services without the head covering being just as he taught—the men's uncovered and the women's covered; or, from the other viewpoint, no custom of men with covered heads and the women with uncovered heads.

Adam Clarke says on this verse: "If any person sets himself up as a wrangler—puts himself forward as a defender of such points, that a woman may pray or teach with her head uncovered, and that a man may,

without reproach, have long hair—let him know that we have no such custom as either, nor are they sanctioned by any of the churches of God, whether among the Jews or the Gentiles." Macknight, on the Epistles, paraphrases the verse thus: "Now, if the false teacher resolves to be contentious, and maintains that it is allowable for women to pray or teach publicly in the church unveiled, we in Judea have no such custom, neither any of the churches of God."

What the head covering may have been, and the what and how of the prophesying and praying, are other questions; but these eminent scholars both agree that the expression means the church in general had no such custom as women engaging in religious exercises without the head covering, or the men with long hair.

Gospel Advocate December 25, 1930.

Comment: Seems a shame that in 1930, when not one woman member of the church in ten would think of cutting her hair, that such teaching should be cut off so short of the point. The use of the teaching on erring ones who are being contentious is good and is, no doubt, of a generic or universal use in any such case of contentious brawling over subjects on which the commandments or teachings are plain and clean cut. Is the cutting of the hair allowable, generally, for christian women, according to 1 Cor. 11? No! The religious custom of centuries is herein carried into the christian dispensation. The Long, Natural, Uncut hair was and IS the Symbol, ordained of God, to show woman's faithfulness and loyalty to her husband and her obedience to God. Cut, Shorn, or Shaven heads among women was the mark of unfaithfulness to her husband or the mark of the public woman or the prostitute. This was never questioned until after 1915. There are some in my acquaintance, now living, who recall the Bawdy songs with phrases such as "chippy get your hair cut" etc.

In the church at Corinth, as well as other churches of that time, the context indicates, there were women who had been "bad women" who were now converted to the gospel of Christ, hence the teaching. If a woman with short hair or a shaven head was converted, to prevent reproach on the church (power over her head because of the angels) she would be required to have a separate covering for the head "while the hair is growing back to "LONG" hair.

How long is "Long Hair?" — 1 Cor. 11:15 last phrase "for her hair (kome) is given her for a covering." Kome: Natural, head hair, as natural wool or natural feathers. 1 Cor. 11:15 first phrase "But if a woman have long hair (komao) it is a glory to her: "Komao: Natural, Uncut hair. A woman with long hair (As long as it will naturally grow) displays obedience to God and respect for man. She honors her head, "man." Long hair among the women of God is a mark or symbol of godliness as is short hair among the men. The symbol is as important as the rainbow because it comes from God. This mark of labeling is of equal importance with our use of the first day of the week, the communion service, or baptism and was as important as circumcision or other identifications of obedience to God in days past.

Sister, if you have cut your hair, let it grow long again, as fast as it will grow—it is your GLORY, your mark of RESPECT for man and OBEDIENCE TO GOD.

—James W. Russell
755 Orange Ave., Fresno, Calif.

TIMELY SUGGESTIONS

"Restore such an one." In the first few verses of the sixth chapter of Galatians we find some mighty good advice, and some that it seems to me, is heeded very little today. "If a man be overtaken in a fault." Too many times he is whispered about, and laughed at and perhaps shunned, but does not know what it is all about. Some times he is driven out of the fellowship of the Church with never a serious effort made to "restore" him.

Let us notice the simplicity of the arrangement here"; Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

Every member of the Church, of course, should strive to be "spiritual"—spiritually minded. But still there are so few usually, in the congregation who are capable of going to one who has sinned and try to restore them—because they, themselves, are also guilty of, maybe, worse sins than the one they are trying to restore. I have tried to bring out in these columns before that one sin is as bad and as big in the sight of the Lord as the other. If we are not very careful when we try to correct the faults of others, we will have them point a finger of scorn at us and say, "But you do so and so." Now, of course, two wrongs do not add up to one right, but it does keep us from "restoring" the other one who is in the wrong. A good old sister, one time with a big dip of snuff in her mouth, went to another sister to talk to her about smoking; and to try to persuade her to quit. Needless to say, that she did not accomplish the task. "Ye which are spiritual," is the language of the Apostle.

This goes to show that we are badly in need of some spiritually minded men and women in the Church today, for Jesus says, "If the blind lead the blind, both shall fall into the ditch" (Matt. 15:14).

We see that those who are spiritual, are the ones who should do the restoring. Many times one is driven farther away from the right way by the wrong one trying to restore them.

Restore them: That is, bring them back. On the lesson concerning the sheep that went astray, Jesus says that he went after it and brought it back. He tenderly places the sheep on his shoulder and carries it back. This is the best way to get a lost sheep back to the fold—you cannot drive it back (I have tried it). "Bear ye one another's burdens" (v. 2), gives us the right idea. Our every aim and effort should be to save that fallen brother or sister, and not get rid of them. The idea that the Church is better off without so and so, is wrong. The Church is better off without anybody's evil doings, but the souls of men are precious in God's sight. And that brother or sister of mine has been redeemed by the blood of Christ; Christ died for them as well as for me; and He wills not the death of any. If my brother lives in the Church with me, he will have to forbear with a lot of my shortcomings: for "I am but dust," and I must learn to forbear him in love.

The spirit of meekness: Those who are spiritual are to do the restoring, and that must be done in the spirit of meekness. To "Jump all over one with all four feet," to use a common expression, is not the way to restore them. One would have a hard time catching

(Continued on page five)

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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SUBSCRIPTION RATES

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

Printed by Laycook Printing Co., Jackson, Tenn.

HERE AND THERE

Small Churches—In the August issue of the OPA, page 12, there appeared a short article under this caption. It was selected from the Firm Foundation, and the editor made some very interesting and profitable comments in favor of just such small churches as was mentioned in that article.

Now, that has been our contention all the while, that we can reach more people, develop more talent, with less trouble and less financial obligation in the small congregations. In other words, in a city where we may have 200 members, they can accomplish more by meeting in from two to four assemblies in different parts of the city, than in one meeting place. This was the pattern in the first century, and it worked well then. It will work well now. Some interesting things are being said in the various papers, pointing out the dangers of the "pastor system," Bible colleges, costly church buildings, etc. Can it be possible that the brethren who have been taken in by the Sunday schools, cups, and "pastor system" are beginning to see the "Hand-writing on the wall"? Will they turn back? We doubt it, but time will tell.

That "peace" church of Christ, etc. Some of our would be critics, especially a certain editor of a certain paper, would like to make something out of a reference by the FBI to the ones who are opposed to engaging in carnal war in any form as the "peace" church of Christ. Now, all intelligent and honest people should know that we did not adopt the word "peace" as any part of the name of the church, nor did the F. B. I. mean to imply any such thing. They merely referred to the group, who are opposed to entering the armed services, in that manner to differentiate between the members in the church of Christ who are conscientiously opposed to serving in the armed forces and those who do believe in war and who do serve in the armed forces. I thank God that they (the FBI) have come to recognize us as the "peace" church of Christ (not "THE PEACE Church of Christ"), rather than the "WAR" church of Christ. I am confident the FBI will recognize you either way you prefer and the way you really believe and practice, and just in case you believe in Christians serving in carnal war, no doubt they will be glad to classify you that way. Our brethren, to my knowledge, have been trying for over a hundred years to get the governments to recognize the church of Christ as a "peace" church, or as being

opposed to Christians engaging in carnal war, and there is nothing "denominational" about it either. I see nothing "denominational" in referring to the church as the "true church of Christ," the "faithful church," not even the "loyal church," unless you refer to some who are not "true," not "faithful," or not "loyal." These adjectives merely point out a certain characteristic, but are no part of the name. Bro. Paul Nichols is able to take care of the personal reference to him in the above mentioned articles if he sees proper to do so.

What is "Tou Gennematos Tes Ampelou," King James version—"The fruit of the vine," used in the Communion? Some say that only fermented, alcoholic, wine can be used; some that only the unfermented, un-leavened, juice of the grape can be used; others say either, as one preacher is quoted as saying, "I would not turn my hand over for the difference." All cannot be right! Twenty years ago, last April, we published a written debate on the above question, by the able student and master of words, H. C. Harper and Dr. A. J. Trail. They discussed what I believe to be the real issue; viz., "What is the fruit of the vine of the Communion?" Since there seems to be considerable interest in that question and much confusion, I have decided it would be profitable to run this in a series in the OPA, beginning with the October number, that all may see both sides of this question. We have many readers now who were not reading the OPA 20 years ago.

If you have friends, relatives, or brethren, who are confused on the above issue, it would be well to send them the OPA for a year.

—H. L. K.

Song Books—If you need song books, let us supply your needs with "Old Path Echoes" (1952 book), 192 pages of old, tried, and new songs; 40c per copy, \$4.50 per dozen, \$18.00 for 50, \$35.00 for 100, postpaid. "Old Path Echoes," No. 2 (1953 book), 192 pages, all-purpose, book, and we think, our crowning effort in song books, and we have made eight books since 1944. Satisfaction guaranteed or your money back. You will like it, if you like soul-stirring songs with life and inspiration. The price—50c per copy, \$5.00 per dozen, 40c each for 25 or more; postpaid.

Other Books—We shall be glad to supply your needs in tracts on the Communion with the "Clark-King Discussion," a written debate on the number of vessels to be used in one assembly (25c per copy), or "The Communion," by Ervin Waters (35c per copy). Write us for prices on 50 or 100 copies. We can supply you with nearly any book in print. Write us your needs. Remember, when you buy books from us, you are helping to keep the Old Paths Advocate to "keep on keeping on!"

Send all orders to us at Route 2, Lebanon, Missouri.

OUR HELPERS IN AUGUST

From July 20 to August 20, we have received the following numbers of subscriptions from our helpers out in the fields. We are, indeed, grateful to all for every word or deed in behalf of this paper. Your efforts no matter how small are appreciated, and we ask that you strive to send us one or more subs. every month. We need the money and they need the paper. Check the following:

Clovis T. Cook—32; Homer L. King—7; James R. Stewart—7; J. Ervin Waters—7; Edwin S. Morris—6; Gillis Prince—5; Ronny Wade—5; Billy Orten—5; Homer A. Gay—4; Tommy Shaw—4; Jack Ivey—3; Wayne DeGough—2; A. J. Mason—2; Byron Kramer—2; Don Krieger—2; Leon Fancher—2; Robert Falvey—2; Herman Fink—2; E. V. Dennington—1; Denver Garrison—1; Larry Robertson—1; H. C. Moore—1; Verlin Elliott—1; Homer Gay, Jr.—1; Cyrus Holt—1; Dell Bumbalow—1; Alma Russell—1; U. P. Evitt—1; Andy Shores—1; Mrs. F. A. Deavers—1; George Tennis—1; Tommy Wiley—1; H. E. Robertson—1; Rachel Burchardt—1; Mrs. Thurman Evans—1; Mrs. Clifford Wrinkles—1; C. W. Vanstavern—1; Mrs. Doris Butler—1; Marie Bagley—1; Jack Massengale—1; J. W. Holland—1; Fred Kirbo—1; Thomas Murphy—1; C. C. McClain—1; Bill Roden—1; Bill Watson—1; Douglas Hamilton—1; Total—128.

IN THE ABSENCE OF ELDERS, WHAT?

By J. Ervin Waters

(This is a reprint from the July 1, 1949, OPA. My views on this matter remain unchanged. Further study and observation have strengthened my convictions. I hope to follow this with some additional material, pertinent to a discussion of this issue. J. E. W.)

Recently there has been much discussion concerning the duties, qualification, ordination, and training of elders. This is a healthy sign because it means that we are becoming increasingly more elder conscious. Perhaps more younger men will be given the desire to become elders some day and begin training and qualifying now. At best the church without elders is hindered in prosecuting the business of the church. It has not reached a state of maturity. Its problems are multiplied. However, since there is no such thing as an unqualified elder, men cannot occupy that office who do not possess the scriptural qualifications.

But what of those congregations who do not have elders? What should they do and what can they do in the absence of men to occupy that office? A brief survey of the apostolic age proves that all congregations existed without elders until they qualified men for the office. This is proof that a church is scriptural without them or in the absence of qualified men. It also proves that a church may worship and conduct business without them. Yet, as I pointed out, the complications are many.

The Lord's pattern is our goal in life. I have seen grave and dangerous mistakes made by zealous brethren who were trying to invent feeble substitutes for the Lord's plan. The Lord accepts no substitutes. In the absence of elders the church must do the best it can where it is with what it has. But this does not license the church to invent an office, formulate its qualifications and its duties, manufacture authority with which to clothe it, appoint men to it, and name it LEADER. I read of elders, deacons, and evangelists in the Scriptures, but in the name of truth who can find the office of "LEADER" with its appointment, authority, duties and qualifications in the Scriptures? When I question some concerning this, they seem so unconcerned. Is it that brethren do not realize that departures from truth may be as easily made in church organization and government as in worship. Some brethren seem to think the only way a church can apostatize is to put in the cups and S. S. Substitutes and inventions in church organization and gov-

ernment are as fraught with peril and dire consequence as are innovations in the worship. Most of the major apostacies in church history have been in the field of organization and government.

We may fight errors uncompromisingly on the one hand and become the unwitting victims of other errors on the other hand because we fail to walk circumspectly. A few years ago Paul Nichols and I were conversing with a digressive instrumental music preacher in a California city. This preacher said that the church of Christ in that city would not work with and fellowship him and his brethren because they charged that instrumental music in the worship was not mentioned in the Bible. But this preacher said that this same church of Christ had appointed men to the office of LEADERS which they could not find mentioned in the Bible. The preacher wanted to know where the consistency was. We could not tell him. I am glad to be able to say that this church of Christ was not in fellowship with us because they had cups and S. S. anyway. Now Paul and I did not approve of the instrumental music and we did not approve of the appointed and invented LEADERS. Brethren, is the Bible your guide only when you want it to be or does it supply our needs all along the way?

Our brethren have made mistakes in this matter but I thank God their eyes are being opened. I do not recollect an instance of which I am aware when brethren appointed men to this imagined office that it was not productive of strife and trouble. The Lord does not recognize such and neither do I. I feel a definite responsibility toward those congregations which I have established. If there are any lax and lenient preachers among us on this matter, leave those churches alone. Try to develop elders but do not appoint leaders.

If brethren are cooperative and not self-willed, they can carry on church business harmoniously in the absence of elders. If brethren are interested, I will give some views and observations as to how this can be done. But remember, it is never a very long step from truth to error.

—Route one, Lawrenceburg, Tenn.

TIMELY SUGGESTIONS—

(Continued from page 3)

that lost sheep, with a pitch-fork in his hand—pointed toward it. But by meekness, kindness, and love manifested, we can sometimes melt the hardest of hearts.

Considering thyself: Just as we clean ourselves up to go to worship, or to town, or anywhere, even so we should be sure that we have "cleaned ourselves from all filthiness of the flesh and spirit," kept our promises, righted our wrongs, corrected our mistakes, before trying to restore that fallen brother. It is always good for us to give ourselves a close examination. It will do no good toward restoring some one to tell them, "I know I do this or that: but that is not as bad as what you do"—in the sight of God it might be worse. Better consider thyself.

Final suggestion: There is a lot of difference in "talking with a wise person" and in "listening to a wise person talk." One usually learns very little with his mouth open. If you tell all you know, you are not any wiser; but if you listen to all the other fellow knows, you may be twice as wise as he. Think it over.

—Homer A. Gay

MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

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

—Bill Watson, Star Route, Marysville, Calif.

—Douglas Hamilton, Star Route, Marysville, Calif.

BONDS OF MATRIMONY

Cogburn-Pearson.—The morning of Aug. 10, 1953, at the home of Bro. C. S. Heath, Midland, Texas, Bro. Dee Cogburn and Sister Jo Pearson, were united in marriage in the presence of a host of relatives and friends. We believe truly, they are a fine christian couple and wish for them a long and useful life in the service of the Lord. The writer was the officiant.

—Gillis Prince.

NEW CONGREGATION AND NEW BUILDING

We have managed to pay for a lot in the eastern section of St. Albans, W. Va., on which to build a house for a congregation to meet for worship in that part. We are making plans to start the building in the near future, the Lord willing. Since materials for building are so very high and our finances so low, we have decided to ask other congregations who are not overburdened to help us. Some help from a faithful church at Huntington and from individuals has been promised, but we will need more help.

We shall appreciate any donation, no matter how small, and shall acknowledge receipt of the same in the columns of the OPA.

—Maurice M. Murphy, Rte. 2, Box 538, Charleston, W. Va.

Note:—If not mistaken, and I do not think that I am,

about all of the above brethren who plan to start a new congregation in St. Albans, formerly met with the church in Spring Hill, Stop 12. They should be able to begin with about 20 members, at least, in the new location. They will have competent leadership in both song and teaching. I believe they will have only the Scriptural worship, and so far as I have been able to learn, they are good, faithful Christians, hence worthy of the esteem and help from the faithful brotherhood. It is my understanding that they desire to cooperate with all faithful brethren who will let them, and that all faithful preachers will find a welcome to meet with and preach for them.

—Homer L. King.

PLEASE TAKE NOTICE

I am to be with the church in Waterloo, Iowa, this fall, for a month of work both personal and preaching. If you know of anyone near there, who might be interested in the true worship, please send me their name and address, and I will visit them.

I have promised to be with the Denley Drive brethren in Dallas, Tex., the months of Nov. and Dec., and would like to know of anyone you think we might get interested in worshipping according to the New Testament pattern. Send me the name, address, and telephone number, please. We might be able to help save your son, daughter, or your friend, if you will help us get in touch with them.

—Homer A. Gay.

THE CHURCH DIRECTORY

The following additions may be made to the Church Directory:

Seminole. (Baldwin County) Ala.: ¼ mile north of Highway 90, near Early's Mill. Lord's Day 2:00 P.M. L. J. Early, R. 1, Seminole, Ala.

Panama City. (Bay County, Fla.): In a tent on Michigan Ave., near Drummond Park school. Lord's day 10:00 A.M. Manuel Marsh, 1901 Mich. Ave.; Richard Crawford, 391 Drummond Park; Wallace Kornegay, 432 Drummond Park; Albert Noles, 1405 Cincinnati St., all of Panama City, Fla.

Hatfield (Montgomery County), Pa.; In the Fireman's Hall, Lord's day 10:30 A. M. Doyle Butler, Kulpsville, Pa.

My files on the state of Calif., are becoming out of date, and I would appreciate some member of each faithful congregation writing me the location of the place of worship, and the time. Also the name and address of the leaders. Directories are for sale at 25¢ each by ordering from Ray Asplin, 3617 NW 15, Oklahoma City, Okla.

OUR DEPARTED

Gallemore.—Sister Martha Gallemore passed away at her home near Seneca, Mo., July 30, 1953, at the age of 76 years, after a short illness. Funeral services were conducted Aug. 3, at Swars Prairie, assisted by the sister congregation, Beef Branch. The singing was beautiful. Bro. Oscar Johnson assisted the writer in speaking words of comfort and consolation to the family. Sister Martha will be greatly missed. Our sympathy goes to Bro. Blankenship and family in the loss of their mother and grandmother.

—C. E. Adams.

Holland.—Bro. Roy Monroe Holland passed away at the Lawrence County, Tenn. Hospital, July 29, 1953, at the age of 53 years. He is survived by his wife, Mrs. Lucille Kerr Holland; 2 sons, Alexander and Billy; 2 daughters, Mrs. Jack Pennington, and Miss Allie Sue Holland; and 2 sisters, Mrs. Nellie Reeves, and Laddie Holland. Bro. Holland was a devoted christian, faithful husband, and loving father. The writer conducted funeral services at Chapel Grove Church of Christ, with interment in the Lay cemetery, near Etheridge, Tenn.

—Bennie T. Cryer.

Cormany.—Maude E. Cormany was born Feb. 16, 1889, and passed away at her home east of Healdton, after a sudden illness, on July 16, 1953, at the age of 65 years and 5 months. Aug. 4, 1906, at Sayre, Okla., she was united in marriage to Bro. David E. Cormany. She is survived by her husband; 2 sons, George and Martin, Healdton, Okla.; 5 sisters, Ollie Moss, Alice Rutledge, Elise Ball, Bonnie Wichman, and Dora Wiswell, all of Calif.; 2 brothers, Will and George Robinson, of Calif.; 5 grand children; 1 great grand child; and a number of nieces and nephews. Sister Cormany was a faithful member of the Wilson congregation where Bro. Cormany is one of the leaders. She will be sadly missed both at Wilson and Healdton. The funeral was conducted at Healdton, with singers from Healdton and Ardmore. The writer attempted to speak words of comfort.

—Tom E. Smith.

Sparrow.—Lazarus Sparrow, son of William and Nettie Sparrow, was born at Morris Hill, Ark., Dec. 10, 1870, and departed this life July 31, 1953, at the age of 82 years, 7 months, and 21 days. He and Sister Sparrow were married Nov. 25, 1884, having lived together 59 years. He became a member of the Church of Christ in 1906, at Gilliam, Ark., and had lived near Healdton since 1914. He was the father of 11 children. Five preceded him in death. They were: Ben Edward, Gertrude, John, Myrtle, and Bill W. He is survived by his wife; 3 sons, Rube and Jack, Healdton, Pink, Okla. City, and D. A., Shawnee, Okla.; 2 daughters, Mrs. V. A. Bailey, Wichita Falls, Tex., and Mrs. J. E. Miller, Cheyenne, Wyo.; 3 sisters, Mrs. Eula Buchanan, Allen, Okla., Alice Capps, Dequeen, Ark., and Oreen Wright, Gilliam, Ark.; 13 grandchildren; and 4 great grand children. The funeral was conducted at Healdton. Our sincere sympathy is extended to Sister Sparrow and the family. Sister Sparrow is a faithful member at Healdton, and we believe she is preparing to go to a place where death and separation never come.

—Tom E. Smith.

Grogan.—Roy Thomas Grogan was born Dec. 31, 1920 at Metalton, Ark., the son of Hillard and Pearl Ann Grogan. Roy died in the late evening of Aug. 7, 1953 the result of a car-truck collision near his home, Greenfield, Calif. He had attained the youthful age of 32 years, 7 mos. and 7 days. As a lad, he took the initial steps of obedience to the gospel. Sept. 18, 1949, he was married to Delpha Stafford; the writer was their officiant. Roy is survived by his widow; a nine month old son, Dale Thomas; his parents; 8 brothers; the maternal grandmother; and the paternal grandfather along with a host of relatives more remote.

Roy's untimely passing came as a sad surprise to all of us who knew him. His passing is the third such tragedy in the life of his wife in less than two short years; her sister was the victim of an automobile accident in 1951; less than 4 months later, her mother died a victim of cancer. May God strengthen her in such a great loss. The funeral was conducted in the morning of Aug. 12, 1953 from the Grim chapel, King City, Calif. The singing was by members of the church; Bro. Ted Warwick ably read Eccl. 12; the writer attempted to say words of comfort and warning to those present. Interment was in the beautiful King City cemetery.

—D. B. McCord.

THE WORK IN AFRICA

By Paul O. Nichols

September 24, 1952, we sailed for Nyasaland, British Central Africa, after having waited for more than a year for a permit to enter the country. Permission had to be granted by the immigration authorities of Nyasaland before we sailed. It was a long and tiresome wait, both for us and for the brethren in Africa. Brother Severe is certainly to be appreciated for his ceaseless efforts in getting the permit. He contacted officials on numerous occasions, until, finally, we were granted permission to come to his country and the Lord's work there.

After a long trip we arrived in Nyasaland, Nov. 11. We were met at the train station and taken 22 miles out in "the bush" to what was to be our home for the next several months.

Certainly there were hardships, homesickness, times of loneliness that had to be endured. The life of the African is hard, and to live in the midst of hundreds of people not your own is somewhat strange and hard at times, but soon we learned to love and appreciate these kind natives and to learn their ways of life and manner of thinking.

We were successful through the help of God to teach the brethren in Africa many Truths and straighten them out in matters in which they had been in error, but at the same time I am well aware of the fact that we were not able to teach them all of the will of the Lord, of course. There is yet much work that needs to be done there, as there is in our own country. I am sorry to have to say that the denominations and Catholics are far more mission minded in the work they espouse than we are in the Lord's work. They are continually sending preachers and religious workers to the countries in Africa. We can do more, too, brethren, if we will.

Finances: The work was financed by numerous congregations and individuals. At first we were taking three hundred dollars a month, and some thought we ought to have more, so we began taking fifty dollars more. So you can see we were not getting rich off of the brethren. How rich can a person get on that while maintaining a home and driving a car (yes, and with gas at forty-nine cents a gallon)?

The passage back from Africa cost us more than the trip going, due to the accommodations available and the time of the year. There was not enough money left over our support to cover the trip home and baggage expense, so we had to use over four hundred dollars of our own money.

Clothing: While we were in Nyasaland the brethren in the States sent nearly a thousand dollars worth of clothes to be distributed to the needy. May a suggestion be made that no more clothing be sent without first fumigating them, and also send Bro. Severe the money to cover the duty charges. A new law was passed recently requiring all imported clothing to be fumigated. The legal rate of duty charges is 25% of the total value of the clothing. While we were there we had to pay about \$255 out of our own pocket for duty on parcels sent for the Africans.

We are glad to be back home again, but we do not regret having gone to Africa. If just one precious soul there gets to heaven, all the time and money spent to take the Africans the Truth has been well worth it.

I hope that the brethren will see the need and send others to the work in Nyasaland. The Africans were so anxious to know if after we left others would be coming to teach them how to live better lives.

May we take courage by past accomplishments in the Lord's work and lift our eyes to the fields white unto harvest, for the labors are far too few. Night will be here one of these days and the working time will then be over. Let us work while it is still day. There is so much yet to be done, lets work together brethren and do the job.

BE THOU AN EXAMPLE—

(Continued from first page)

good (1 Peter 3:16) and holy (1 Peter 1:15) and as becometh the gospel of Christ (Phil. 1:27).

I believe that Jesus was looking down the vista of the years including you and me, when, in that masterful oration the Sermon on the Mount, He exultantly asserted, "Ye are the light of the world; a city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your father which is in Heaven" (Matt. 5:14-16).

In Charity

The word charity as is used here in our text and elsewhere is synonymous to the word love. In 1 Cor. 13,

Paul has left for us an emphatic and analytical masterpiece of what I term the greatest attribute. Writers since may in lucidity of style and explanation verbose comment on this attribute, but I daresay that none excel or even equal the commentary that Paul has left here. He deals with it in about 16 particulars; I quote them from the Revised Standard Version. Love is kind, patient; is not jealous, boastful, arrogant, rude; does not insist on its own way; is not irritable, resentful; does not rejoice at wrong; bears all things, rejoices in the right; believes all things; hopes all things; endures all things; it never ends. What other attribute could be more encompassing; indeed it is the "bond of perfectness" (Col. 3:14). Christian reader, it is just this important that we have love: Without it we are nothing (1 Cor. 13:2); without we are useless (1 Cor. 13:1); without it, though we be so benevolent that we deprive ourselves of the necessities of life for others and go so far as to commit the supreme sacrifice, we are profited nothing! (1 Cor. 13:3).

In Spirit

According to Paul, we are none of Christ's if we do not have the spirit of Christ. In our disposition, we would be exemplary of Christ and the believers, if we would please Him!

In Faith

We are examples of the believers in faith by the works that we perform. According to James, our faith without works is dead. Abraham and many others who have gone on before us are our examples in faith by the works that they performed.

In Purity

In Matt. 5:8, we have a benediction pronounced upon those who are pure in heart and the promise that they shall see God. It is incumbent upon us as examples of the believers to always be spiritually as well as morally pure. Let us think upon these things and ponder well the responsibility that is ours if we would be in every endeavor exemplary.

—D. B. McCord.



Andy Shores, R. 1, Box 81, Coalgate, Okla., Aug. 10.—Just closed a meeting with Bro. Leon Fancher doing the preaching. Crowds were good and one was restored.

C. Nelson Nichols, 111 So. Texas Ave., Greenville, S. C., Aug. 15.—We are back in Greenville, and ever thankful to God for His care and protection on our journeys. We stopped over at Shreveport, La., preaching twice.

Jim Canfield, (colored), Star Rte., Marion, La., Aug. 5.—July 26-31, I held a meeting for the faithful colored brethren near Brookhaven, Miss., baptizing 4, and interest was good. Aug. 2, I preached for the faithful few in Brookhaven where Brethren Adams and Gordon are able leaders. Their support was liberal and I am thankful.

A. J. Mason, R. 1, Box 38, Aromas, Calif., Aug. 17.—We enjoyed having Bro. Stewart and wife visit here recently. He preached two nights in Alisal and one night in Aromas, baptizing one. Here are two subs.

Carson Croom, Pansey, Ala., Aug. 7.—Our meeting closed last Lord's day, with Brethren Ronny Wade and Miles King doing the preaching. Eight were baptized and twelve confessed faults. Attendance was good. Pray for us.

C. E. Adams, R. 4, Neosho, Mo., Aug. 15.—Recently, I have preached at Burkhart, Swars Prairie, and Stapleton. I enjoyed my visit to Lee Summit the third Lord's day in July. I am to be at Lebanon, Aug. 16, and at Beef Branch, the fifth Lord's day.

Perry Allen, 600 La Paloma Rd., Richmond 11, Calif., July 21.—We are still carrying on the Lord's work in peace and harmony here at Alameda. Send us 40 of the new song books.

E. R. Brown, R. 1, Stilwell, Okla., July 30.—Bro. Morgan preaches for us each first Lord's day. Bill Roden has not been with us for some time and we miss him. We are 5 miles south of Stilwell on Highway 59, at Noel Chapel. We want to acknowledge \$75.00 from the congregation at Tucker, and we certainly appreciate it. Stop by if you are passing this way, please.

Cyrus Holt, 715 Turner, Waco, Tex., July 27.—My meeting at Jacksboro this year was the best of the five I have held there. We had good attendance and baptized 2, with prospects of more. The Union Point congregation is now known as the north side Church of Christ in Jacksboro. They would appreciate more visits from the faithful preachers.

J. D. Corson, Mahaffey, Pa., Aug. 7.—The mission work at Hatfield, Pa., closed with good results, though much remains to be done. About 10 faithful members are meeting each Lord's day at 10:30 in the Firemen's Hall. Bro. Doyle Butler is very capable of taking charge of the services. Aug. 9, I begin at Sweetwater, Mo., then to Delta, Colo. Let us work while it is day.

Wayne Fussell, Box 941, Wilson, Okla., Aug. 15.—I am now in Little Rock, working with the church here. This is a mission point and there is much work to be done. This is a large city and work is plentiful. and if any desire to move here, it would certainly be a great help to the Cause. I have preached at Tucker, Okla., and Jerusalem, Ark. We need your prayers.

Robert Adams, (colored), R. 1, Box 167A, Wesson, Miss., Aug. 5.—Bro. Jim Canfield just closed a good meeting here at Jerico, with 4 baptisms. Aug. 16, I am to begin a meeting at Roanoke, Ala. The brethren there sent me \$15.00 to come over and hold their meeting. If you feel able to help with the support, it will be appreciated. Bro. G. A. Canfield is going that way and will go with me.

Leon Fancher, 2805 McGaha, Wichita Falls, Tex., Aug. 15.—The meeting at Legal, Okla., closed with one restoration, and good crowds. I was glad to have Bro. Maurice Chandler with me, also the other visiting preachers. This was a very enjoyable meeting. Sept. 9-20, Bro. Lynwood Smith and I are to hold a meeting at Foreman, Ark. I plan to be at Ft. Worth for the Labor Day meeting.

Jack Massengale, P. O. Box 17, Hickman, Calif., Aug. 16.—Since June 13 I have been traveling with Bro. Ted Warwick. During this time I have preached for the following congregations one or more times; Stamford, Texas, both congregations in Houston, Texas, Siskiyou St., in Los Angeles, Portersville and Woodlake, Calif. Immediately following the Labor Day meeting in Calif., I will conduct a singing school for the Woodlake congregation.

Tom E. Smith, 719 Sinclair St., Healdton, Okla., Aug. 17.—Our meeting with Bro. Billy Orten, closed last night, with 2 baptisms and 5 confessions. He is a tireless worker both in and out of the pulpit, did lots of personal work, which resulted in good attendance and interest. The next all day meeting in Okla., which is held each fourth Lord's day will be at Oak Grove, the 4th Lord's day in Sept.

Wayne DeGough, 806 Morning Dr., Bakersfield, Calif., Aug. 10.—July 19, I preached at Ada, Okla.; July 26, and Aug. 2, at Fredrick and Healdton, respectively. At present, I am in a meeting at Cross Hollows, Mo., with fair crowds but no results so far. I plan to be at Bakersfield for the Labor Day meeting. The meeting here closes Aug. 16, and after a few days in Okla., I plan to go to Calif. Pray for me and mine.

Ray Roe, 112 E. Main, Stroud, Okla., Aug. 4.—Recently, we have been blessed with visitors from various places. July 27, Bro. Stroud and wife from Ada, were with us and he gave us a splendid lesson. Aug. 2, our lovable Bro. C. H. Lee and wife were with us, and we were edified by a wonderful lesson. We all enjoyed hearing this elder man of the Gospel. We look forward to our meeting with Bro. Waters, Aug. 28-Sept. 6. We invite all in reach to be with us.

Curtis Waymon, Pochontas, Ark., Aug. 8.—Bro. Arthur Wade closed our meeting July 26, with one baptism. One of the cups brethren, C. E. Smith, came out and tried to discuss the cups and teaching question. The discussion lasted until 1:20 in the morning. There was only one cups brother left when the discussion ended. Bro. Wade did a splendid job handling the truth. I doubt they will ever try to discuss the question again. Pray for us.

Ralph Kitson, Mozier, Ill., Aug. 10.—Aug. 1, 2, Bro. Arthur Wade gave us 3 good sermons, baptizing one, for which we are thankful. Bro. Gilbert Charlton is better but still unable to work. He wants to acknowledge the following donations: McAlester, Okla. — \$25.00; Banks, Oreg.—\$10.00; and an individual donation of \$5.00 from David Trayler, Boren, Tex. Brethren, his hospital bill is one thousand dollars. God bless those who have helped him, thus far.

K. G. Wilks, Box 902, Breckenridge, Tex., July 23.—This is to remind the brethren, that the new congregation is regular in attendance, now located in our new building in east Woodson. We plan a meeting in a few weeks. We would appreciate visitors. I have completed my training as an accountant and if any of the brethren need an accountant or know of a need for one where there is a suitable church, please let me know. I have some business experience.

Bill Roden, 2860 NW 21, Oklahoma City, Okla., Aug. 19.—I just closed a meeting at Dougherty, Okla., baptizing 2, and 6 were restored. We had good crowds each night, and enjoyed an all day service Lord's day. The brethren from Davis and Sulphur were very good to help in this meeting. We had visitors from Oklahoma City and Washington, on Lord's day. I am to be at Washington next Lord's day. Here is a sub.

Miles King, Sentinel, Okla., Aug. 17.—Bro. Wayne Fussell and I closed the meeting at Huntington, W. Va., with one restoration. July 26-Aug. 2, Bro. Ronny Wade and I were in a meeting at Pansey, Ala., with 8 baptisms, and several restorations and confessions of faults. Aug. 7-16, I held a meeting at Garr Corner, near Ada, Okla., and was glad to have Bro. Dorman Bryant with us several nights. It has been a pleasure to work with these young preachers, and other brethren. Bro. DeGough and I are now in a meeting at Sonora, Tex.

W. S. Cummings, Box 135, Davis, Okla., Aug. 20. — I attended the meeting at Dougherty, conducted by Bro. Bill Roden, and think it was the best I have attended in years. Outside interest was good, 2 were baptized

and 6 confessed faults. The success of this meeting was largely due to the untiring efforts of Bro. Roden, and the personal work he did. The brethren from Sulphur helped in song and regular attendance. Let us wake up, see the value of personal work and do more of it.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Aug. 17.—June 28, Bro. Larry Robertson preached for us, and we were glad to have him and his wife with us. July 27-29, Bro. Leonard Copeland preached for us, and Aug. 14, Bro. Leonard Hendrickson preached for us with one confession of faults. I was at the Odom congregation near Dora, Mo., July 19, preaching twice. I enjoyed it very much. I preached at Rogers, Ark., July 26. We went to Springfield, Mo., July 22, to see Bro. Ted Head, but were unable to get in to see him.

Charlie G. Tallent, Weatherford Dr., Ft. Worth, Tex., Aug. 6.—I had been a member of the Baptist church in Ft. Worth for years, but heard the scriptural teaching of Bro. Kirbo last fall in Ottumwa, Ia., I was converted to the truth and after arriving home in Tex., I took my stand with the Lord and was baptized into Christ's church. It is my desire to teach the Word that others may find the right path before it is too late. I ask the prayers of the church for strength and wisdom in this great fight for truth.

Tommy Shaw, Commodore, Pa., Aug. 16.—Bro. Lynwood Smith and I held a meeting at Tucker, Okla., closing without visible results. I enjoyed working with Bro. Lynwood as he is thoughtful and considerate. July 29, I preached at Healdton, and later, visited the meeting at Sentinel, conducted by Brethren Billy Orten and Jack Ivey. It was a good meeting. In Aug., I preached several times at Odessa and Midland, Tex. Bro. Gillis Prince is now in a meeting at Midland with good attendance thus far. I look forward to working with Bro. Billy Orten in Sept.

H. O. Allen, Box 1264, Midland, Tex., Aug. 17.—The church here is zealous and growing. Bro. James Orten worked with us for awhile, and we believe he is a real christian and worthy of consideration if you need an evangelist. Bro. Gillis Prince has just closed a good meeting for us, with 3 confession of fault, two of them from the cups, for which we are thankful. We appreciated the cooperation of the Odessa congregation and visitors from various places. Bro. Tommy Shaw was with us during the meeting, and will continue to work with us for sometime, as he is a capable preacher, and we are indeed glad to have him.

Ted Warwick, 811 Northwood Ave., Compton, Calif., Aug. 16.—I enjoyed working with Bro. Ronny Wade at Stamford, Texas. We are to return in '54 for another meeting. July 19 I began at Houston, Texas. I enjoyed being with these brethren. I then went to Richmond, Texas for a meeting, resulting in two baptisms. I am now at Woodlake, Calif. in a meeting with good crowds each service. Outside interest is splendid. Bro. Jack Massengale from Waterford, Calif. is still with me and is developing rapidly into a gospel preacher. He is to teach a singing school at Woodlake in Sept. I go next to Aromas, Calif.

Billy Jack Ivey, R. 2, Sentinel, Okla., Aug. 16.—July 19, we closed a very enjoyable meeting at Deep Dale, Okla., resulting in 2 baptisms. My next was at Sentinel, laboring with Bro. Billy Orten, which I truly enjoyed. He is a fine boy and wonderful preacher. The meeting resulted in one baptism and 2 restorations. It was good to be with the home brethren again. At present, I am at Lubbock, where 2 have been baptized thus far, and we look for more. Lord willing, we will be at Wilson, Okla., Aug. 17; Huntington, W. Va., Sept. 7; and Love Joy, Pa., Sept. 23. May the Lord bless all, and please pray for us.

A. B. Caudle, 6733 Hickory, Fair Oaks, Calif., Aug. 4.—The church at Sacramento wants to acknowledge \$500.00 that Bro. John Rankins let us have as down

payment on the lot. This money was contributions from the church that met Taft, when Bro. Rankin lived there, but disbanded when he left. He wanted it to be used for the Lord's work. We have received much encouragement from him, and certainly miss Sister Rankin who passed away sometime ago. We have had to stop work on our new building for the present as we are out of funds. We are ready for the doors and windows, and for the stucco work. Brethren, your donations will be much appreciated and acknowledged.

G. A. Canfield, (colored), Star Rte., Marion, La., Aug. 4.—The meeting in Wynnewood, Okla., in June, closed with good interest. I preached 5 nights and became ill, and my son, Jim, and Bro. Robert Adams finished the meeting. We hope to return this fall for another meeting. The white brethren in Wynnewood, though few in number, sponsored this meeting. Bro. Robert Adams has a good car, and we plan to go together and do some work if we can be supported. The loyal colored congregations are few in number and we are unable to do all that we would like to. Bro. Adams held our meeting here, with good interest but no additions, though I think there will be yet. One confessed faults yesterday.

Fred Kirbo, Wilson, Okla., Aug. 16.—I recently held a good meeting at Davis, Okla., with much good done. We have some God fearing brethren there, and I love them. The mosquitoes (the largest I have seen in some time), gave us much opposition. I am now conducting a meeting in Stockton, Calif., with splendid cooperation, and crowds larger than our tent can accommodate. Outside interest is the best ever. Two were restored last night, and others are expected to come later. Ten congregations were represented last night. I go tomorrow, to Porterville, where my good friend and brother Don McCord has been preaching. I shall continue that meeting another week. Brethren, be strong in the Lord and power of His might.

Billy Orten, R. 2, Lawrenceburg, Tenn., Aug. 17.—The meeting at Brookhaven closed July 19. It was very enjoyable, and we were glad to be associated with Brethren Carlos and Lynwood Smith while there. July 22-Aug. 2, I labored with Bro. Jack Ivey at Sentinel, Okla., resulting in one baptism and 3 confessions of faults. Bro. Ivey is a splendid preacher and I truly learned to appreciate him and all the fine folks at Sentinel. Last night, I closed a meeting at Healdton, Okla., with good crowds throughout, 2 were immersed and 5 confessed faults. It was good to be with Bro. Tom Smith again. These brethren are among the finest, I am convinced. I am to be at Conway, La., Aug. 21-30.

Thomas Murphy, R. 5, Liberty, Ky., Aug. 17.—Bro. Edwin Morris held us a good meeting in May, resulting in 2 baptisms and 2 restorations. Prior to the meeting I had baptized 2 and restored one. I enjoyed the camp meeting at Sulphur this year. Enroute home, I preached at Lebanon, Mo., and enjoyed my visit there. I attended the last night of Bro. Miller's meeting at the Walnut Grove church in Ky. Aug. 28, I am to begin a meeting with the Chestnut Ridge congregation near Mt. Vernon, Ky. Aug. 14, I was called to this place to conduct the funeral service of Bro. A. L. Owens, a pillar in the church there, for years. He will be sadly missed by all. The radio program, which we began 19 months ago, is still going. If you need my services in '54, please call me.

Charles W. Everett, R. 1, Richland, Wash., Aug. 11.—I assisted Gayland L. Osburn in a mission meeting at Stidham, Okla., July 10-26. The Lord blessed our efforts with 3 baptism and 5 confessions of faults, and good interest was shown all the way through. There is now a faithful church at Stidham. On July 29, we visited the prison at Springfield, Mo., to see Ted Head. Aug. 2, I heard Gayland preach at Yakima, Wash., morning and evening. Aug. 6, I attended singing at Kennewick, Wash. I was very glad to get to hear Bro. James R. Stewart at Yakima, Wash., Aug. 7, at Kenne-

wick, Wash., Aug. 8, and at Caldwell, Idaho, Aug. 10. On the morning of Aug. 9, Gayland and I gave the Lesson at Forest Grove, Oregon, and that evening I preached at Odell, Oregon. Remember me when you pray.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., Aug. 17.—July 10-19, I conducted a meeting at Stamford, with good crowds and interest. They are small in number but continue to worship in truth. Bro. Ted Warwick was with me most of the meeting, and we were asked to return next year. My next effort was with Bro. Miles King at Pansey, Ala., where we baptized 8 and 12 confessed faults. We are to return next year for another effort. Since then, I have preached at council Hill, Stilwell, and Oklahoma City, Okla., Lebanon, Lees Summit, and Richland, Mo., and Bro. Johnny Elmore and I visited one night of Bro. Homer L. King's meeting at Fieldstone and several nights of Bro. Clovis Cook's meeting at Claxton, Mo.

Bennie T. Cryer, 307 W. Clements, Odessa, Tex., Aug. 12.—During the past few months I have labored with the church at Odessa. Two more have been added to the body of Christ, and several have taken their stand against innovations, including one who is an able preacher. At present, I am working with the Chapel Grove congregation near Lawrenceburg, Tenn. Their sincerity and zeal is wonderful, even those who have been members only a short time, and all are willing to do anything to help the Cause grow. There are now two congregations here and my prayer is that they both may grow and serve the Lord according to the scriptures. Enroute to Tenn., I enjoyed preaching at San Angelo and Shreveport.

James W. Russell, 755 Orange, Fresno, Calif., Aug. 15.—For the past 17 weeks we have been studying the book of Rev., which is very beneficial. I have been with congregations in the past, who studied it only to about chapter 5, then turned back. The cleansing of the temple is as necessary today as in the past. Locally, we have accomplished more in spiritual development, than in any year of my career. Bro. Clovis Cook is to be with us for a month early this winter. I am laboring with the congregations at Woodlake and Armona and am justifiably proud of development at these places. The radio program continues a half hour each Lord's day at 7:30 A. M., on KBIF. We will send free copies of radio sermons to anyone desiring them. May the Lord bless His people.

John Reynolds, R. 1, Box 313, Ceres, Calif., Aug. 13.—Bro. Mason spent most of July in a mission effort in Big Valley and after much personal work, began the meeting at Lookout, 10 miles north of Bieber. I joined him the 20th, continuing the meeting until the 26th. One family took their stand with us and we started a church meeting in their home where five or seven will break bread each Lord's day. Bro. Mason and I hope to go back another time. Bro. Don McCord closed a 2 weeks meeting in Ceres, Aug. 9, with good crowds and interest. In his closing remarks, he said Ceres was going to do one of two things, build a bigger house or start another congregation and he recommended the latter. The Church in Ceres is looking forward to Don moving here. The OPA is getting better.

D. B. McCord, 451 W. Foothill, Azusa, Calif., Aug. 16.—July 24-26, I preached for the Netherton and Guernsey Sts. church, Stockton, Calif. I appreciated very much the cooperation of the new congregation there. Some of God's best dwell at Stockton and all of them are to be appreciated. July 27-Aug. 9, I was at Ceres with 3 immersions and 1 restoration. Ceres is like home to me; as always we appreciate being among some of the dearest of earth again. It was good to have the wife and babies with me after having been away from them over a month. I am now at Porterville, where I close this evening; Bro. Fred Kirbo then comes for his part of the meeting. Aug. 23-Sept. 6, the Lord willing, I will be in a meeting with the Lees Summit church near Lebanon, Mo. We ask an interest in the prayers of God's people.

Amos E. Doud, R. 1, Box 692, Yakima, Wash., Aug. 18.—Bro. Gayland Osborn and wife are now working in this vicinity again. He has done a wonderful work but there is still much to be done. We hope, in time, others can be sent here to help him. He gave us two wonderful sermons Aug. 2. Bro. Charles Everett is assisting Gayland in the work. Bro. James R. Stewart and wife were with us Aug. 7, and he gave us a good lesson that night. We accompanied them to Kennewick, Aug. 8, and heard him give another good lesson. We hope they can come back again. We are sorry to lose Bro. Charle Permenter and wife who are moving to Calif. Brethren Walter Cline and Melford Ash and families are with us at present, waiting for the pear harvest. Aug. 16 we visited the brethren at Odell, Oreg., and heard a good lesson by Bro. George Wright.

James R. Stewart, 2114 Lyle, Waco, Tex., Aug. 7.—I enjoyed the work at Sanger, Calif., where one was baptized and the church took on new life. We went next to Fresno, for a meeting with the Orange Ave. church. Crowds and interest were good and one was baptized. These are fine brethren. We had visiting brethren from Sanger, Madera, & Woodlake. Were glad to have preaching brethren Lewis, Hammett, and Armstrong, present. July 27, we visited Bro. Don McCord's meeting at Ceres; July 28, preached at Stockton; July 29, 30, at Salinas; July 30, at Aromas, baptizing one; then to Yuba City for the week end. It was good to be with old friends again. Aug. 3, I preached at Ukiah, a small congregation, but zealous. They have asked me to return to Calif. for more work in '54. I have preached twice in Odell, Oreg., baptizing two. Here are some subs.

Gillis Prince, Wedowee, Ala., Aug. 15.—My home congregation is still growing. Bro. Edwin Morris held us a good meeting in June. We esteem him highly for his works sake. I conducted a mission meeting for the brethren at Huntington, W. Va., June 7-21, with one baptism, and good crowds and interest. I am to return next year. I have worked with my home congregation also for the church in Columbus and Temple, Ga. I am now in a meeting at Midland, Tex., making my home with Bro. H. O. Allen. These people are some of the Lord's best. I am glad to have my son, John, with me in these meetings, as he is studying to be a preacher. Bro. Tommy Shaw is with us, he has been laboring with the church here, and is a great help. We have had visitors from Eola and Odessa. We close here Aug. 16, then go to Austin for a meeting Aug. 17-24. We are looking forward to the home meeting this fall with Bro. Homer L. King, beginning Oct. 30. Brethren, pray for me and mine.

K. D. Rawdon, Route one, Ethridge, Tennessee, Aug. 5.—Bro. Edwin Morris has just closed a meeting at Chapel Grove with twelve baptized and nine restored. I never saw so much love and interest manifested in a meeting. The entire congregation was helping Bro. Morris in the meeting. We think Bro. Morris is one of the best. He and family made their home with us. We booked Bro. Morris for the spring of '54. Every member at Chapel Grove seems to be taking more interest. Young and old, who had never helped to conduct public worship, are now doing so eagerly. If all continue to do their part, we will have one of the finest congregations to be found. I have been back in the Lord's service for two years after being out for some fifteen years and I am working to get other backsliders to return to their Lord as I have returned. Bro. Bennie Cryer is with us for three weeks personal work and preaching following the meeting. He is a fine young preacher and improving fast. I believe he will do much good here. Bro. Roy Holland of Chapel Grove church passed away July 29. He will be missed by all. We grieve with the family. Bro. Bennie conducted the funeral.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Aug. 11.—July 15-26, I was in a meeting at Chapel Grove, near Lawrenceburg, Tenn. It was one of the most enjoyable meetings I ever held. I found a congregation ready to work and ready for the meeting. Preparations had

been made, advertizing had been done, and the members were ready to do anything to make the meeting a success. They are to be commended for their zeal. The results of the meeting were 12 baptisms (10 of them adults), and 9 restorations. This church will grow, because they have a desire to be taught, and they oppose sin. Glad to have preaching brethren James Orten, Dorman Bryant, and Ervin Waters attend. This is the home congregation of Bro. Waters and he attended 3 nights. I appreciated the brethren from the new congregation in Lawrenceburg attending. I preached in Lawrenceburg, July 27-28, July 31-Aug. 9, I was in a very enjoyable meeting at New Salem, Miss. These people are to be commended for their firm stand for the truth. Five were baptized and 7 restored, some who had been out of duty for years, confessed faults. Brethren Carlos and Lynwood Smith were in attendance helping much. The singing was good. I look forward to being with them again in the future. I am to be at Arvin, Calif., Aug. 16-30; Bakersfield, Sept. 13-27; and Dallas, Tex., Oct. 2-11.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Aug. 15—July 10-26, held mission meeting at Stidham, Okla., with 3 baptisms, 5 confessions of faults, and a true worshipping congregation established. They worship in the show building every Lord's Day at 10 a. m. Aug. 2, I preached twice at Yakima, Wash., and heard James R. Stewart preach there Aug. 7. Heard Bro. Stewart preach also at Kennewick, Wash., Aug. 8, and at Caldwell, Idaho, Aug. 10. Aug. 6, I attended singing at Kennewick, Wash., and preached there Aug. 13. Aug. 9, I helped with the lesson at Forest Grove, Oreg., and heard Charles Everett preach at Odell, Oreg., that evening. We are glad to have Charles traveling and working with us. May God bless the church. Pray for the cause of Christ. **Donations for Work in this Part:** After June 14, until Aug. 2, we had not been working in this field. We began working again in this part Aug. 2. June 12 - Aug. 15, I received the following donations which I know were given me for this work, and those which, although not clearly stated, probably were given me for this work: Former church, Shady Grove, near Mountain Home, Ark. — \$85.00; Church, Sinclair St., Stockton, Calif. — \$50.00; Church Yakima, Wash. — \$20.00; Thomas W. Lamb — \$10.00; Church, Kennewick, Wash. — \$40.00; Church, Forest Grove, Oreg. \$18.00; Church, Odell, Oreg. \$100.00. For this, we are thankful.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Aug. 14.—At the last Service at Wendewende Village, June 14, we had a large crowd present. There were 32 responses that day—28 for baptism and four to confess their faults. June 16, a large crowd of Africans gathered to tell us good-bye. We were accompanied to Beira by Bro. Severe and Bro. Chikomola where we boarded the ship, June 19. At one of the stations as we were on our way to the ship many of the brethren gathered. They sang to us about Christ in their native tongue, and gave us presents of sugar cane, oranges, grapefruit, etc., so we would not be hungry on our journey. The trip from Nyasaland to America took us forty-five days. Aug. 4, we arrived in New York where we were met by my wife's folks. Needless to say we are happy to be back home. I want to express our sincere appreciation for all the prayers that went up to God in behalf of the Lord's work in Africa and for us as we labored in that field. Since being back I have preached once at Huntington, W. Va., and heard Bro. Larry Robertson at Mallory Chappel preach a good sermon. At the present time I am in a singing school at Huntington. I am booked for meetings and singing schools several months in advance. My first meeting will be at Yuba City beginning Oct. 4. I still have a little time open between now and next August. Brethren don't forget the Lord's work in Nyasaland.

John B. Mussa, Wendewende Village, N. A. Mjanda, Mlanje P. O. (Nyasaland, B. C., Africa, July 22.—We were sorry when Bro. Paul Nichols and his wife in company with our African brethren, E. C. Severe, and M. G. Chikomola, left for Beira. June 18, Bro. Paul

left us doing the great work of building a prayer house at Wendewende. Truly, we are thankful to God for the support Bro. Nichols rendered to us with the making of bricks we are now using for the worshipping house. Today, at the building site stands a church office and building finely and well built. We thank Almighty God for such a fine building but donations for paying off workers and builders are wanting. During these days we are thinking, praying and arranging for an evangelistic campaign for those of our brethren who are worshipping wrongly. We had a four day meeting at Dzenje, with preaching brethren E. C. Severe, Store Chakhame, F. Harry Lichapa, Sabiston Malikebu, Lupiya of Mische and Chikolosa, in attendance. Many subjects were taught, and there were 5 who obeyed the gospel and one confessed faults. We enjoyed staying with good brethren at Dzenje. We were encouraged to see that people of that vicinity were interested. However, during those days we had much coldness for we had not enough to cover, in camps roughly built, in which we were accommodated. Thanks to God that we made it well though we endured some difficulties. Please, we are asking all the faithful brethren to pray for our effort in Africa. We are glad that there is a speed in spreading the gospel. The active brethren are doing a lot of go, go, go.

J. Ervin Waters, Route one, Lawrenceburg, Tennessee, August 13.—The Fairview meeting, near Marion, La., closed with four baptized and one restored. I was invited to return for the fall of '54. I was privileged to hear Bro. Morris three sermons in the meeting at home, the Chapel Grove congregation. He is dynamic. The house was packed and overflowing most services with people outside. The meeting was advertized by spot announcements on the radio for ten days, with posters over a twenty-five mile area, and with display ads in the paper. But a unified working membership surpassed all of this in results. Of the twelve baptized all were married people except two teen-agers. Chapel Grove has had twenty-seven baptisms and restorations in the last two months and expects many more this year. We are setting a high goal and reaching for it with greater intensity, love and unity than ever. With a devoted and loving family and a church like Chapel Grove behind me and while armed with the full panoply of God I fear not to storm the gates of the infernal. I was at Sand Grove, near Milano, Texas, July 25-Aug. 2, with one baptized and two restored. I am now at Lexington, Okla., with one restored to date. I go next to Union Hill, near Lawrenceburg, for a meeting. Then to Stroud, Okla., and also to Council Hill, Okla., Sept. 6-15. Note that I will be with the Clements St. church in Odessa, Texas, Sept. 23-Oct. 8, and at Ada, Okla., Oct. 9-18.

Clovis T. Cook, R. 2, Lebanon, Mo., Aug. 10.—Since last report, I have held 3 meetings in Ala., July 19, I began at Early Town, baptizing 2, and 5 confessed faults, and crowds were good. We went next to Lowery, where we baptized 4 and had 14 confessions of faults, among whom were several that had been out of duty for years. We believe this meeting was just about to begin, for 12 of this number came forward the last service, and an elderly man tried to find me the morning following the close of the meeting to be baptized. Bro. Dewitt Palmer baptized him, having previously baptized his step-daughter. We went next to Seminole, Ala., to Bro. L. J. Early's place for a mission meeting. Three were baptized here and one restored, and we now have a congregation meeting each Lord's day afternoon at 2:00 P. M. Bro. Early built a tabernacle out of his own pocket, at a cost of about \$600.00, and in addition gave \$150.00 on support of the meeting. His son and brother also helped with the support, along with the Early congregation, which helped in other ways also. The Early and Lowery congregations turned out in numbers the last Lord's day to help in the work. Bro. Darrell Slaughter will take the teaching responsibility at present, with the help of the other brethren. We will never forget this visit to Ala. The family and I enjoyed it more than any previous visit. Bro. Ronny Wade was with us 3 nights at Early Town. Also visited with Bro. Miles King. I am to return to

the new congregation next year for another meeting. The singing in Ala. is simply wonderful. I go next to Claxton, Mo. The brethren are now meeting at Panama City, Fla., where Bro. Kornegay is helping in the work.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Aug. 13.—The meeting at Washington, Okla., closed with about four restored and one young man baptized, and the brethren told me that they felt like the Church was in a much better condition to go on with the work of the Lord in peace and harmony. They are a very fine band of Christians. July 23rd, I preached at our home congregation, Lebanon. Preached at the Denley Drive Church of Christ in Dallas, Texas, 25, and 26th to nice crowds, then at White Hall, out from Temple, Texas, 27th through the 30th. Here we had the best crowds we have had in years, and a good interest. I have preached at this place since my boy-hood days, and feel that some of our best earthly friends live there. I then preached at the 9th and Clay Church in Waco, Friday thru Lord's day night to nice crowds. These brethren have a very nice meeting house, and have a "mind to work." Here we baptized Bro. James R. Stewart's grandson—a very fine son of Bro. and Sister R. C. Spoons, who says he is beginning NOW to become a preacher. Leaving our home August 6th, we drove to Columbus, Ga., where we began a meeting the 7th at the 39th St. Church of Christ, where we are at this writing. A number of visitors have attended thus far from LaGrange, Ga., and Montgomery, Lowery, and Pansey, Ala. The brethren here have had a hard struggle, but they seem to be climbing out on top now. Bro. E. H. Miller, who has done a great work here, has been with us four nights. We are to close here the 16th and go to Early, and Lowery, Ala. for a couple of nights, then to Napoleon, Ala. for two nights, then begin in Temple, Ga. the 21st, for ten days. Thence to Lawrenceburg, Tenn., for a few nights, and on to Shreveport, La., beginning Sept. 4th for ten days; then San Angelo, Texas, Sept. 18, thru 27. Love to all of our co-laborers, at home and in the field.

Homer L. King, Route 2, Lebanon, Missouri, August 20.—The last Lord's day in July, we were with the faithful at the Mtn. Home church, near Crane, Mo. This is the home of Bro. Jesse Ennes. They have broken ground for their new church building. It was good to be with all there again. Our next was with the Fieldstone church, near Vanzant, Mo., in a series of meetings, August 2 through 16. The awful drought, lack of pasture and stock feed, shortage of stock water, etc., no doubt hindered much in the interest and attendance of the meetings. Time will declare whether any material good was accomplished. I conducted meetings in this community, when just a boy-preacher. It was interesting to note the changes in both people and the community. A number of the same brethren still live in that community. Among the number is Bro. Gott, who is 93 years young, still walked about without without the use of a cane. This should make Bro. Oscar Johnson (83) feel even younger than he is. We were pleased to have our young preachers, Johnny Elmore and Ronny Wade with us one night in the above meeting. We think they are fine boys and good preachers. Brethren from Drury and from Champion attended a number of times. I am to be with the new congregation at Stilwell, Okla., next Sunday, and probably, at Ben Davis, near Mtn. Grove, Mo., the fifth Sunday in August. Bro. Don McCord is to begin our home meeting (Lees Summit) next Sunday. We hope to hear him a few nights, at least. The Lord willing, I am to begin a series of meeting early in September at a place called, Hayfork, about 67 miles N.W. of Redding, Calif. Brother Alexander, of Broken Bow, Okla., had two daughters (married) living in Hayfork, and he and the rest of the family have moved out there. He is able to take the lead in the worship, which he has been doing since moving there, and has baptized one. I baptized three of his daughters in Broken Bow, hence we have the beginning of a congregation there. My meeting there will be strictly a mission effort, as they will not be able to finance it. I shall visit other churches in Calif., while in that part, of course.

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. XXV

LEBANON, MISSOURI, OCTOBER 1, 1953

No. 10

ONE LOAF AND ONE CUP ADMITTED (No. 2)

(This is the second of a series of articles by Bro. E. H. Miller, of LaGrange, Ga., being new matter in the second edition of his tract, "Proof Cups And Classes Are Unscriptural"—H.L.K.)

But some may say, "Well, the Bible speaks of blessing the cup and drinking the cup, do we bless the container?" I'll let these cups brethren answer this question as found on page 203 of the 1950 Teachers Commentary: "The container stood for the contents. When we say, the kettle boils, we put the container for the contents—So, when Jesus blessed the cup, the container is put for the contents." Now notice, when some one says, "The kettle boils," we know they mean the contents of a "container," not containers. We also know that "container" is a "kettle" not kettles or a cup, so when we read of blessing the cup and drinking the cup, we know there is a **container and its contents involved; containers and their contents** are never meant by such a statement. Turn back and read what they said about the four cups of the fruit of the vine in the passover, all know what that means, that they had more than one cup, but not individual cups, when Jesus and the apostles ate the passover. Everybody also knows when "the second cup was drunk" in the passover that the container was not drunk, not the contents of "the second cup" (one cup, the second container) was drunk; but the contents of two or more containers. Now, after the passover was over, how many cups had they drunk? Why, a child in the third grade could easily answer that, when they drank the first cup they had drunk one cup, "then the second cup was drunk." This makes two cups they drank, then what happened? Remember after this, "a third cup, styled the 'cup of blessing,' was drunk." This makes three cups that they say have been "drunk;" then remember, "the fourth cup—was handed around." So, after drinking this cup it can be truly said, "They drank four cups," but by no law of language can it be truly said they drank one cup in that supper. Therefore, if they drank four cups in the passover by drinking the fruit of the vine contained in four cups, why can people not see if we drank the fruit of the vine contained in **one cup** we drink the cup, and if we drink the fruit of the vine contained in more than one cup we drink as many cups as contain the fruit of the vine, just as in the passover. They drank four cups of the fruit of the vine, so if we drink that many in the Lord's Supper, we will not be obeying the Bible (Continued on page six)

THE HARPER-TRAIL DISCUSSION

(This discussion was published, originally, in the Old Paths Advocate (one issue) in the April 1, 1933, issue, hence over 20 years since. We trust it will be profitable to reprint it in series, which will require four issues to complete.—H. L. K.)

Proposition I: It is Scriptural to use **grape juice** as the drink element in the communion. H. C. Harper affirms; Dr. A. J. Trail denies.

Proposition II: It is Scriptural to use **fermented grape wine** as the drink element in the communion. Dr. A. J. Trail affirms; H. C. Harper denies.

FIRST AFFIRMATIVE

Terms of proposition: **Scriptural**, that which comports with the teaching of the Scriptures. **Grape juice**, the drink element produced by the grape vine. **The drink element**, the liquid to be drunk in the communion. **The communion**, the institution set forth in I Cor. 10: 16, 17, I Cor. 11:23-34; Mt. 26:26-29; Mk. 14:22-25, and Lk. 22:17-20.

The original language setting forth this drink is: "tou gennematoes tes ampelou," which the King James version renders, "the fruit of the vine."

Tes, the, before **ampelou**, vine, denotes a species of vine; and the species here indicated is the **grape vine**, designated in Scripture as "the vine," Gen. 49:11; Mal. 3:11; John 15:5, et al.

Gennema (**gennematos**, **gen.**), rendered "fruit" here, is a **drink**. It is defined: a. **the offspring, progeny, of men and animals.** b. **the fruits of the earth, products of agriculture, tes ampelou** (of the vine), Mt. 26:29; Mk. 14:25; Lk. 22:18.

This brings us face to face, as the lexicographer points out, with the very Scriptures of our proposition, setting forth and defining the drink element used in the communion, the thing produced by the vine, which was the thing they drank.

The fruit (**gennema**) of the vine was the drink element used in the communion, as set forth in the Scriptures, Mt. 26:29; Mk. 14:25; Lk. 22:18.

Grape juice is the fruit (**gennema**) of the vine. (by definition.)

Therefore, grape juice was the drink element used in the communion.

—H. C. Harper.

FIRST NEGATIVE

In accepting Bro. Harper's propositions which he sent me for discussion I told him that I believed the first proposition should read, It is Scriptural to use unfermented juice of the grape in the communion.

But most people understand that grape juice means the unfermented product and grape wine means the fermented product. I also told him that if he would refer me to the Scripture that authorized the use of unfermented juice of the grape in the communion, I would be glad to acknowledge my appreciation and gratitude for what he had done for me.

I like Bro. Harper's first effort to prove his proposition. He seems to want to be pointed and to use as few words as possible to prove his point, but I cannot accept his article as the truth on the subject and will have to give my reasons for not accepting. I agree with Bro. Harper that **gennema** in the original is properly rendered product but I cannot agree with him when he said, "Therefore grape juice was the drink element used in the communion."

I saw a woman working up some grapes not long ago. She bruised the grapes, rubbed them through a colander and separated the seeds and the hulls from the pulp and the pulp was thin enough to drink for I drank some of it. She canned some of this for making pies. She then had three distinct products of the grape, the hulls, the seeds and the thin mixture of the pulp. Then she separated some of the pulp from the juice. She made marmalade of this pulp and canned the juice. She then put a small amount of juice in a jar to ferment and make wine. Now she has three more products of the grape, the marmalade, the canned juice and the wine, making six distinct products of the grape.

The Savior said, "This fruit (product) of the vine." Now Bro. Harper will you please refer me to the Scripture that tells which one of these products the Savior took out of the passover, in the night in which he was betrayed, and said, "This is my blood."

Bro. Harper, will you please tell me how I may know that the product that was in that cup that the Savior referred to when he said, "This is my blood of the covenant," was grape juice, unfermented?

Incidentally will you, if you have time, please tell me how I may know that the vine referred to by the Savior was the grape vine?

A. J. Trail.

SECOND AFFIRMATIVE

If the Doctor will deny that **grape juice**, the fruit (**gennema**), offspring, product, of "the vine," is an **unfermented product**, I will submit an analysis by a competent physicist in proof that it is.

He says he agrees with me "that **gennema** in the original is properly rendered product," but can not agree with me when I say, "Therefore, grape juice was the drink element used in the communion."

But logically he admits this, my conclusion, when he admits my premises whether he says so or not. Here is my major premise:

"The fruit (**gennema**) of the vine was the drink element used in the communion, as set forth in the Scriptures." Will he deny this? He has not done so.

My minor premise is: "Grape juice is the fruit (**gennema**) of the vine." Will he deny this? He has not done so. Hence his talk about not admitting my conclusion is simply jejune.

He asks how I know "the vine" was the grape vine. I said, "Yes, the, before **ampelou**, vine, denotes a species of vine; and the species here indicated is the **grape vine**, denoted in Scripture as 'the vine,' Gen. 49:

11; Mal. 3:11; John 15:5, et al." Will he deny this? He has not done so.

Moreover, I pointed out the fact that "the fruit of the vine" here denotes a **drink**. Will he deny it? He has not done so. Hence it does not denote "pulp" nor "seeds" nor "hulls." And this is not all that it does not denote.

She "canned the juice."

Question: Was what she canned "the fruit (**gennema**) of the vine"?

Question: Was what she canned **fermented**?

You "drank some of it." Question: In so doing did you drink "the fruit (**gennema**) of the vine"?

She then put a small amount of the juice into a jar to ferment and make wine." And did she get this **fermented** wine as Aaron said he got his **caif**? (Ex. 32:24) Or did she do something else in making this **fermented** wine, as Aaron actually did in getting that **caif**? (Ex. 32:4) Give us the details. Tell us what is now in it that was not in it when it came as a **product** of the vine that makes it **fermented** wine now.

Yes, tell us what produced those things, seeing that they are not products of the **vine**. The **vine** produced what the lady canned. Dare you deny it?

We know what drink the Savior used in the communion just as we know how to baptize—by the meaning of the language used by the inspired penman to set forth these things. The Savior referred to the one he named, and the one he named is the drink produced by the **vine**. You admit that the **fermented** drink was not made by the **vine**, for she took what the **vine** made and "set it away to ferment and make wine."

Please answer my questions, and refute my syllogism if you can. Since this argument sustains my proposition, it is useless to submit others.

H. C. Harper.

SECOND NEGATIVE

I do not want to deny that **grape juice** is an unfermented product of the vine. I said plainly that the woman had six distinct products of the vine and named grape juice as a product of the vine.

I still say I cannot agree with Bro. Harper when he says therefore grape juice was the drink element used in the communion.

It seems to me that there is lots of "jejune" in Bro. Harper's second affirmative. Let us do a little of Bro. Harper's reasoning and see how even Bro. Harper will take it.

When sap is rising in vegetation, in the spring, cut a grape vine and this sap will flow freely. A brother told me yesterday that he had caught as much as a half gallon from one vine in a day. Now this is the product of the vine. Nothing else could produce this same sap but the grape vine. This product is a liquid and can be drunk.

Now hear Bro. Harper's logic. This is a product of the vine. "The product of the vine was the drink element used in the communion as set forth in the Scriptures." Therefore this sap is the drink element used in the communion.

Now Bro. Harper, you say; that I admit that the fermented drink was not made by the vine. I deny this statement. I do not admit any such thing. You want to know what was done to that that was made wine. It was simply poured into a jar and let run its natural course and it made wine. Aaron's calf was made by

heating it. This grape juice was preserved in this state by heating it and canning. There has to be something done by human beings to keep it from running its natural course and becoming wine. The Savior had some water poured into a jar and it came out the best of wine (**oinos**). This grape juice was poured into a jar and it came out wine. Now Bro. Harper, which process is more like the Savior and which is more like Aaron's **caif**? Bro. Harper, you started this! I did not.

An inspired man said, "All Scripture is given by inspiration of God and is profitable for doctrine for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." If Bro. Harper will refer me to the Scripture that authorizes the use of grape juice in the communion, I will be glad to acknowledge my mistake. He talks like he has other arguments. If he has, he ought to come with them for such arguments as he has been using will never convince any thinking person that grape juice was the drink element used in the communion. So Bro. Harper give us the Scripture that authorizes the use of grape juice in the communion. I want the reader to notice how he answered the question, how may we know that the vine referred to by the Savior was the grape vine? I think I will have a use for it later. Get down to business and tell where to find the Scripture that authorizes the use of grape juice in the communion, and we will publish it so every one can read it.

The reader will realize that Bro. Harper's saying a thing is "jejune" does not make it so anymore than his saying grape juice was the drink element used in the communion makes it so.

A. J. Trail.

TIMELY SUGGESTIONS

Christ, the leader: "Behold, I have given him a witness to the people, a leader and a commander to the people"—(Isa. 55:4). I believe it will be well for us to follow Christ as a leader. Paul says in 1 Cor. 11:1, "Be ye followers of me, even as I also am of Christ." Was Paul, therefore a leader? And if I follow Paul, as he followed Christ, will not I be a Scriptural leader?

Suggestion: Think it over.

"Return unto me." In Mal. 3:7, the Lord says "Return unto me, and I will return unto you, saith the Lord of Hosts." Too many people today want the Lord to return unto them **before** they return to the Lord. And it seems a common thing for back-sliders to want the church to apologize to them. A brother or a sister swells up and quits going to church, and then pouts because the church does not apologize to him, for his being mad!

A few members pulled away from the true church in a Southern town, established their worship in a private home for one or two Lord's days, and when the brethren announced that those who had pulled away were no longer considered as members of the congregation those who had pulled away got **badly offended**. And when some of the brethren went to talk to them they told them that they had been "too hasty in withdrawing from them," and that they would go back if the church would apologize to them (I wonder for what), and if they would remove the restrictive clause from the church deed, etc., etc. The restrictive clause prohibits the use of more than one cup in the commun-

ion, the S. S., and Instrumental music, fermented wine, and such like unscriptural practices. A "certain editor" does considerable preaching for this faction—pulled away from the church, and boosts them as being "faithful."

Suggestion: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. 55:7).

Seeking the Sheep. It is with great pleasure that I read in almost every issue of the OPA of different preachers finding small congregations here and there who are carrying on the worship in a Scriptural manner, and I believe that there are many more of them to yet be found. Many of these places are having to fight a battle to keep innovation preachers from swallowing them up, and they certainly do need to be encouraged.

Suggestion: Let congregations cooperate in sending some one or ones out into new fields to search for such churches.

—Homer A. Gay.

MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath); but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

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

—Wallace Lea, Rte. 5, Summit, Miss.

—Bobby Orear, Gen. Del., Sutter, Calif.

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR\$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

HERE AND THERE

She Needs Help—Sister Blanche Kemmerling, 7505 Grandview, Arvada, Colorado, formerly of Montebello, Calif., writes me that she and her mother-in-law, Mrs. Alice Kemmerling, are now living in or near Denver, and that she is praying that a faithful church of Christ may be established in that City. She says that if a church will send a faithful preacher to do the work, that they will try to furnish board and lodging for the preacher during the meeting. It sounds as if it would be an opportunity for mission work, and, certainly, we need to be doing more of it. Who will answer the call? Brethren, just how many preachers are being supported full time now in what we call mission work? I think, I know, but I am ashamed to tell.

How to Reach Me—By the time you read this, I should be in a series of meetings in Ceres, California, October 4 through 18, in case you desire to write me, personally. Address me, General Delivery, please. Matter intended for the paper may be addressed to my home address, Rte. 2, Lebanon, Mo., as the wife will look after the reports, etc., and fill the orders for song books and other books.

Subscriptions For The OPA—We urge all our faithful preachers to mention the merits of this paper, publicly and privately, wherever you go, for they need the paper and we need the money to keep the bills paid. Too, as we increase the circulation, we increase the reading audience for you in your reports and articles. It would be difficult to imagine one so selfish as to use the paper to advertise himself to the brotherhood through its columns, and at the same time do nothing but to knock on the paper and its writers. Every word or deed in behalf of the paper is much appreciated by us. We are not ungrateful for the many helpers we have, who are not preachers, but from the sense of duty or the love of the cause ("Is there not a cause?"—David—1 Sam. 17:29), they have, are loyally assisting to increase the circulation of this journal.

Song Books—If you need song books, let us supply your needs with "Old Path Echoes" (1952 book), 192 pages of old, tried, and new songs; 40c per copy, \$4.50 per dozen, \$18.00 for 50, \$35.00 for 100, postpaid. "Old Path Echoes," No. 2 (1953 book), 192 pages, all-purpose, book, and we think, our crowning effort in song books, and we have made eight books since 1944. Satisfaction guaranteed or your money back. You will

like it, if you like soul-stirring songs with life and inspiration. The price—50c per copy, \$5.00 per dozen, 40c each for 25 or more; postpaid.

Other Books—We shall be glad to supply your needs in tracts on the Communion with the "Clark-King Discussion," a written debate on the number of vessels to be used in one assembly (25c per copy), or "The Communion," by Ervin Waters (35c per copy). Write us for prices on 50 or 100 copies. We can supply you with nearly any book in print. Write us your needs. Remember, when you buy books from us, you are helping to keep the Old Paths Advocate to "keep on keeping on!"

Send all orders to us at Route 2, Lebanon, Missouri.

OUR HELPERS

Below, you will find the list of subscriptions sent us from Aug. 20 to Sept. 20. We appreciate everything you do for the paper and ask your continued support. Check the following list for any error and report it to us, please:

Ervin Waters—9; Homer L. King—9; Homer A. Gay—8; Carlos B. Smith—7; Dorman Bryant—6; F. S. Wilburn—5; Fred Kirbo—3; Oletha Jenkins—3; Carson Croom—3; E. H. Miller—3; Mrs. A. J. Kemmerling—2; Christine Walkup—2; Maurice Chandler—2; Jack Ivey—2; Ellis McCabe—2; Mrs. Harve Reagan—1; Mrs. Franklin Meents—1; Pansie Keele—1; James Vannoy—1; Ruth Mountain—1; Don McCord—1; Mrs. Dink Berry—1; Mearl VanStavern—1; David C. Jones—1; G. A. Canfield—1; Robert Falvey—1; Mrs. Hoyt Eubanks—1; A. Copeland—1; K. G. Wilks—1; Leslie Cato—1; Ernest Beam—1; Amos Phillips—1; J. L. Johnson—1; Ralph Perry—1; W. H. Jones—1; Mrs. A. C. Gill—1; Gayland Osburn—1; Ray Roe—1; Harvey Chapman—1; Gillis Prince—1; Johnny Elmore—1; H. E. Ray—1; Mrs. B. L. Mayes—1; James Winchester—1; Ted Warwick—1; Glenn M. Lineman—1; Total—97.

A SUBSTITUTE ELDERSHIP, AN INNOVATION

By J. Ervin Waters

To tamper with the organization of congregations is fraught with dire peril. A congregation may be scripturally organized with elders and deacons. A congregation may be scripturally unorganized when it does not have men qualified for either office but while it is seeking to qualify them. A congregation may be unscripturally organized when it organizes a substitute eldership in the form of a committee of leaders, a board of directors, etc., composed of men not qualified for the eldership and yet who will do the work of and possess the authority of an eldership. The problems are great in a congregation with an eldership. They are greater in a congregation without an eldership. But they are the greatest in a congregation which is unscripturally organized.

I do not object to the term "leader" being applied to brethren in an unofficial sense. Some men possess natural qualities of leadership. By the force of personality, wisdom, ability and experience they may have more influence than others in the sphere of moral suasion but I do object to brethren either assuming or being appointed to official leadership in a congregation. This is a frail human substitute for a divinely authorized office. Besides being unscriptural it is nearly always productive of strife. And woe unto

that brother who challenges the authority of such a group for they usually guard it with jealousy!

Our solution is to qualify men for the eldership. I fear that many of us have misunderstood some of the qualifications and have been seeking angels for the work instead of men. But until we do qualify them in a congregation let us not introduce an innovation in church organizations. Even many of the wisest thinkers and students among our S. S. and cups brethren have been and are opposed to a substitute eldership. Shall we go even further than they in accepting human substitutes? I shall quote from some of their writings.

Herbert E. Winkler of Nashville, Tenn., who has made a special study of the eldership writes on this matter. Some of his observations are very wisely made. In his Book "THE ELDERSHIP," P. 1, "But there is such a lack of understanding among the preachers and churches now that oftentimes a church will suppose they do not have proper material of which to appoint elders and thus proceed to set up a substitute in the form of a committee to guide the affairs of the church. Thus they appoint an **unscriptural thing** to do and carry on a scriptural work."

THE ELDERSHIP, P. 47, "Corruption in the organization of any government precipitates the corruption of law and order.—Corruption of the organization of the church precipitates corruption of the doctrine and worship of the church of the Lord."

THE ELDERSHIP, P. 52, Here is a quotation from H. Leo Boles, "They must not manufacture any expedient nor substitute anything for the government of the church, save that which is found in the New Testament." Winkler comments on this, "Some churches are now governed by a Committee which has been appointed for that purpose, in each respective congregation. If Bro. Boles is correct, and I believe he is; then what is this committee other than an expedient or a substitute manufactured by man to govern that church? Some who do not understand the qualifications Paul gave are so afraid they will appoint an unqualified man, they 'up' and appoint an **unscriptural committee** to do a scriptural work."

THE ELDERSHIP, P. 58, "And regarding the appointment of substitutes such as a committee or company of leaders in lieu of elders and claim as the example and authority for such action, the appointment of the seven in Acts 6, to take care of an emergency, requires a stretch of the imagination which this writer is incapable of imaging."

H. E. Phillips, a student of church organization, wrote "CHURCH OFFICERS AND ORGANIZATION." On page 1, "The modern trend is to streamline the organization of the church of Christ. Popular demand calls for the doing away with elders and deacons and putting in 'committees,' 'chairmen,' 'boards,' etc. It is just as much a mark of apostasy to 'reorganize' the Lord's church as it is to 're-work' the plan of salvation to please man."

CHURCH OFFICERS, P. 9, "We have heard this question: 'Will leaders do as overseers if no man is qualified in our congregation?' Frankly, I do not know exactly what they mean by 'leaders.' The elders are 'leaders' I know, but to apply the term to another class of men is unheard of in the New Testament. The idea to organize the local congregation under 'leaders' is

unscriptural because it is not of faith. 'Whoever is not of faith is sin.' (Rom. 14:23) 'So then faith cometh by hearing, and hearing by the word of God' (Rom. 10:17). Where the Bible does not speak, there can be no faith. The Bible does not speak of leaders substituting for elders. Such an office as 'leaders' is unknown to the word of God."

CHURCH OFFICERS, P. 90, "Question—If a congregation wants elders and deacons, and none are qualified, what can it do? Ans.—There is only one thing to do: begin to train men to meet the qualifications. Until there are qualified men, that congregation must go on without them."

Fanning Yater Tant, the son of J. D. Tant, and editor of the GOSPEL GUARDIAN, in the July 31, 1952, issue writes, "Some brethren, either unable or unwilling to follow the New Testament plan of 'elders in every church,' have worked out a system unknown to that book, and have appointed a group of men as 'The Leadership'—men admittedly lacking the qualifications of elders, yet openly doing the work and exercising the authority of elders. A church without men qualified to serve as elders may continue **scripturally unorganized**: but a church with 'The Leadership' exercising the authority of elders is clearly **unscripturally organized**."

W. Carl Ketcherside is a close student of church organization and is one of the most outstanding debaters and pulpeters of the present generation. He is also publisher of the MISSOURI MISSION MESSENGER. I asked him this question, "What do you think of a congregation's having a committee of leaders as a substitute for elders?" He quickly replied, "There is no such thing with Bible authority."

—Route one, Lawrenceburg, Tenn.

BONDS OF MATRIMONY

Jackson-Cox—Aug. 29, 1953, at 8:00 P.M., Tommie Jackson, of Altus, Okla., and Etta Virginia Cox, of Cloud Chief, Okla., were united in marriage at the home of Bro. and Sister R. D. Clow, in Quincy, Ill. Sister Cox had been attending services at Quincy since coming here to work, and Tommie is stationed at Scott Field in the service. The writer officiated.

—Wm. R. Helmer, Sr.

DeGough-Byrd—Sept. 2, 1953, at 9:30 P.M., at the East Healdton church of Christ, Healdton, Okla., the writer officiated in uniting in matrimony two of our fine Christians—Bro. Wayne DeGough, Bakersfield, California, and Sister Barbra Byrd, of Wirt, Okla. Many friends had gathered for this occasion and the service was beautiful. The wedding took place after our Wednesday night service. Wayne is a well known gospel preacher and has preached throughout the country. Barbra, too, is well known as a sweet Christian girl. We wish for them the very best in life and all the happiness that life can afford.

—M. Lynwood Smith.

THE CHURCH DIRECTORY

The following additions and corrections may be made in the Church Directory:

NORTH LITTLE ROCK, ARKANSAS, (Pulaski County) In the American Legion Hall, 219 West 14th. Street, Sun. 10:30 A.M. Sat. 8:00 P.M. Mr. Burnas Cato, 1307 West 8th. St., North Little Rock, Arkansas.

UNION STAR CHURCH OF CHRIST, (Washington

County) ARKANSAS—3½ miles Southwest of Westfork, Arkansas, on Highway 170 toward Devil's Den Park. Sun. 10:30 A.M. Mr. J. H. McClelland, 118 Boles St., Fayetteville, Ark. Mr. Alvin Wooten, Rt. 1, West Fork, Arkansas.

STIDHAM, OKLAHOMA, (McIntosh County) In the Show Building Sun 10:00 A.M., Mr. Elmer Rose, Rt. 2, Fame, Okla. Mr. Berl Brown, Gen. Del., Stidham, Okla.

SPRING HILL, WEST VIRGINIA, (Kanawha County) The Church which has met for years at Stop 12 and Kentucky Avenue is now located at 5204 Kentucky St., S.W. Sun. 10:30 A.M. and 7:30 P.M., J. F. Cobbs, Rt. 7, South Charleston, W. Va. A. F. Welch, 4914 Indiana Avenue, South Charleston, W. Va. N. W. Bird, Rt. 1, St. Albans, W. Va.

A number of years ago there was a faithful congregation in or near JONESBORO, ARKANSAS, I would appreciate information about this congregation. I also hear rumors of several congregations in ARIZONA, besides the one at TUCSON, I would like to have information about them or any others that worship scripturally. Directories for sale at 25 cents each.

—Ray Asplin,
3617 NW 15th. St.
Oklahoma City, Oklahoma

TRACTS

About all of my tracts on The Teaching Question are now sold. It seems that they have been well received, and I have received many encouraging letters from the readers of it. Some others have been wanting the tract in numbers, which I do not have. Now, if enough of them are wanted to justify another printing, I shall be glad to put out a second edition. I believe, by having several thousand of them printed that I can still sell them at the present price of eight dollars per hundred, and if enough of the brethren will tell me that they want a hundred or two of them I shall be glad to have them printed.

I still have a few hundred of my tracts on the Communion at \$1.50 per dozen, \$12.00 per hundred. A good brother, recently converted from the cups, writes me: "I really enjoyed the tracts (the Teaching, and the Communion tracts) you sent me, and believe them to be the best on those subjects that I have ever read. They take the Bible only, and in a simple way that all can understand. I have given about all of mine away, so, send me a dozen more of each tract."

I still hope to get the "Inside Of The Cup" printed this winter.

Churches need to get the habit of buying and distributing good tracts and leaflets.

—Homer A. Gay.

OUR DEPARTED

McLone—Brother Edward Malone was born in Tenn., Nov. 28, 1870, departed this life at National City, Calif., Aug. 3, 1953, at the age of 82 years. He was the father of our beloved Sister Smith and Sister Townsend of the National City congregation where he was a member. He had been in failing health for a number of years. Many friends and loved ones were left behind to mourn his passing, but such is life. Life is so short and there is so little time to make ready. The writer officiated.

—E. A. Newman.

Rippy—Bro. Johnny Rippy was born Oct. 24, 1931, and passed away Aug. 23, 1953, at 2:15 P.M., at the age of 21 years and 10 months. His untimely death was the result of a car accident. Aug. 13, 1950, he was married to Evelyn Smith, to which union one child was born, Mary Martha Rippy, who was one year old on the day her father died. Bro. Rippy was the son of Mr. Robert Rippy and Mrs. Emma Richardson. Feb. 10, 1951 Johnny was baptized into Christ and became a faithful member of the Church of Christ, remaining so until death. He was a good church worker, giving lessons, etc., and had served at the Lord's table on Lord's day before his death. Best of all, he had a good influence among his acquaintances. He was truly a Christian and was loved and respected. He is survived by one brother, Robert Rippy, Jr., 2 step-brothers, one step-sister, 6 half brothers, and 3 half sisters. Funeral services were at the New Salem church, which he loved, with burial there also. Bro. Grafton Smith was requested to lead the prayer, and one of the songs written by Bro. T. E. Smith, who preceded him in death, was sung. May God bless Evelyn and the dear mother, and all the loved ones. Bro. Carlos Smith and the writer spoke words of comfort to a large and sorrowing crowd.

—M. Lynwood Smith.

ONE LOAF AND ONE CUP ADMITTED (No. 2)

(Continued from first page)

for we will be drinking cups instead of drinking the cup.

Now, that it is agreed, that by "using the unleavened bread and the fruit of the vine of the passover service, Jesus instituted the Lord's Supper—and as they were eating, He took bread—and He took a cup—one of the four cups used in the passover feast was utilized, and the unleavened bread on the table was made to serve as the emblems with which the Lord instituted the supper" (page 51 of Adult Gospel Quarterly-Third quarter, 1952 by Gospel Advocate Co.). Should we follow Christ's example and use what He used; namely, unleavened bread and one cup of the fruit of the vine? Listen to what they say in the "Teacher's Commentary" page 205: "No one denies that our Lord used unleavened bread (and one cup containing the fruit of the vine—E.H.M.) in instituting the supper, but many contend that that is no reason why we should be limited to use unleavened bread (and one cup containing the fruit of the vine—E.H.M.) today. However, those who respect the example of Christ and His apostles will continue to use unleavened bread (and one cup containing the fruit of the vine—E.H.M.)."

Now, how can people misunderstand this? Remember, they said on the next page of that book, that the fruit of the vine that Jesus called His blood was "the contents of the cup which He held in his hand." Notice, "He (Jesus) took the cup" (Mat. 26:27); what cup? They say, "the cup which He held in His hand." What did Jesus call this cup? "This cup is the New Testament" (Lk. 22:20). Well, when Jesus said, "This is my blood of the new testament" (Mt. 26:28), was He referring to the cup or what was in the cup? Hear them once more, "This is my blood—obviously He spoke of the contents of the cup which He held in his hand."

From the foregoing it is easy to see that Jesus was telling them; first, (Lk. 22:20) "This cup is the new

testament;" and second, (Mt. 26:28) "This (that is,) "This fruit of the vine" (Mt. 26:29) "The contents of the cup"—Teacher's Annual Lesson Commentary on Bible School Lessons 1952 by Gospel Advocate Co.—"is my blood of the new testament." But, we will hear more from these Sunday School and cups brethren on this matter in "Teacher's Annual Lesson Commentary on Bible School Lessons 1950" pages 202-203 where they tell us of "The Emblems:"

EMBLEM NUMBER ONE

"The Emblems. Bread is the emblem of the body of Jesus—and Paul says we partake of one bread—the bread was a small unleavened loaf." Please notice, the bread was a loaf, not some loaves, and this one loaf is an emblem of the one body of Christ.

"ONE LOAF"

Now, before continuing with the cup question I want to call your attention to what these S.S. and Cups brethren say here about the one loaf. Notice they say, "no one denies that our Lord used unleavened bread in instituting the supper." "The bread was a small unleavened loaf," "and Paul says we partake of one bread" (The R.V.&A.S.V. says "one loaf" in the margin, and the R.S.V. says, "the same loaf"). Now they agree the example of Jesus was one loaf of unleavened bread and they say, "Those who respect the example of Christ and His apostles will continue to use unleavened bread." Yet, I find many of them fail to follow the example of "one loaf" and "a cup," but let us read of this "one loaf" 1. Cor. 10:17 (K.J.V.) "we are all partakers of that one bread." Remember the A.S.V. & R.V. & R.S.V. says "loaf" but for the sake of those who do not want to go to other translations of the Bible let us take the K.J.V. and the Greek New Testament, from which it is translated, we find this word in the Greek is one "ARTOU" and in Lk. 9:16 the K. J. V. says "five loaves" were used to feed 5000 men, this word in the Greek is five "ARTOUS" so if "ARTOUS" is "LOAVES." I believe the R. V. is right in translating "ARTOU" "LOAF," but we will try again. In Mt. 26:26, it says "Jesus took bread (Gr. "ARTON")," Here we find the K. J. V. translates "ARTON" "BREAD," but in Mk. 8:14 we read of "one loaf" (Greek "ARTON") in the K. J. V., so the K. J. V. translators agree "ARTON" means "loaf," not "loaves." If ARTON is one loaf in Mk. 8:14, why not in Mt. 26:26? I believe that is enough proof that we should all partake of "one loaf" as the A. S. V., R. V., & R. S. V. say in 1 Cor. 10:17 and Mt. 26:26.

(Continued)

CAREST THOU NOT?

Hear the sad, shocking words of the weeping prophet. "The harvest is past, the summer is ended, and we are not saved." (Jeremiah 8:20). This indicates to us the awful fact that God's people were guilty of procrastination and neglect; they were indifferent to that which concerned them personally;—they just didn't care about making necessary preparation for their salvation.

As time passes I am made to realize more and more the necessity of some admonitions, exhortations, pleadings and WARNINGS to our young men who will have to face the Draft within the next few years. It was hoped that someone more qualified would sound out these warnings.

So many of our brethren think that it will be EASY

to get a I-O (conscientious objector) classification from their Local Board. In most localities it will NOT be easy. I do not want to sound pessimistic about this, nor do I want to cause any to become discouraged,—but I do want to IMPRESS upon your minds the seriousness of the situation, and the necessity of having your passages of Scripture MEMORIZED so that you may be able to quote them verbatim. The thought is not to convert your Local Board, but to convince them that YOU are the one who is conscientiously opposed to participation in carnal warfare, not your parents, your home congregation, or our preaching brethren,—lest they be led to believe that you are claiming I-O merely because mother and dad, or the home congregation WANT you to be a conscientious objector.

Most Draft Boards are prejudiced and will not give a I-O the first time you are classified. Here in Texas we find it necessary, in MOST cases that I know of, that the registrant request an interview with his Board and there present his case to them. Don't depend on the preacher or one of your other brethren to get a I-O for you. He can help you, and is glad to do so, BUT YOU MUST BE CONCERNED ABOUT YOUR FUTURE YOURSELF. Carest thou not? It seems that some do not become concerned until hope is almost gone,—until "the harvest is past, and the summer is ended." I am sure that our young brethren who are in prison today join me in these warnings. Our hearts go out to them in their afflictions and deprivations. May God richly bless them for the undaunted courage they have shown to the whole world in remaining faithful to the teachings of God's Word,—even unto prison.

Regardless of your present age, young men, NOW is the time to begin preparing your case for the Draft Board; in fact, it is "high time to awake out of sleep" (Rom. 13:11). Begin NOW to be careful of the places you go, the things you do, the words you speak, the manner in which you speak, and your daily conduct in general. All of this goes to make up your Character. This is one of the things the F.B.I. agent will determine if it becomes necessary for you to appeal to the State Appeal Board. The other is your sincerity. It has been said that "character" is what we are when we think no one is looking." This is the clearest definition I can think of. Don't wait until you become 18 years old and have to register for the Draft. If you do, the harvest will be past, and the summer will be ended. It will invariably be TOO LATE. Then you will be the victim of your own carelessness and indifference.

If you are not going to be concerned about your life, nor be serious and sincere about the matter, it would be best that you not even profess to be a conscientious objector. How can you be a "conscientious" objector if you are not "conscientious"??? You will only make it more difficult for some of your brethren who are sincere to receive their proper recognition. Don't bring reproach upon the church just because you persist in being careless and indifferent.

Fathers and Mothers, be awakened from your sleep, and do your very best to persuade your son to begin NOW in preparing himself for the future. Teach him to "abstain from the very appearance of evil";—"Touch not, taste not, handle not" the questionable things in this life. May the Scripture "Keep thyself pure" be his watchword.

None who realizes the seriousness of what has been written will fail to make ample preparation NOW AND FROM HENCEFORTH in order that he may be able IF

IT BE AT ALL POSSIBLE to convince his local Draft Board that he should be given a I-O classification. Why? So that he will not have to suffer the hardships and afflictions of prison. But, continue thinking along this line, brethren. Do you not realize that these same precautions should be taken NOW by YOU (regardless of age or sex) in order that you may be prepared to stand before the Great Judge in that Day of Final Accounts, having on your spotless robe of righteousness, shining forth in its beauty and splendor?

Oh, my beloved brethren, the passage of Scripture "Behold, now is the accepted time; behold, now is the day of salvation" does not ONLY apply to the alien sinner out in the world,—IT APPLIES TO YOU! CAREST THOU NOT?

—Ben Frentrup.



Harvey Chapman, Lone Rock, Ark., Sept. 17.—Sept. 30, Bro. James Orten closed our meeting at Advance, with 5 baptisms. James is a fine young preacher.

K. G. Wilks, Box 902, Breckenridge, Tex., Sept. 9.—Bro. E. H. Miller will hold a meeting for us Sept. 16-25. If you are in reach, please visit us.

Carson Croom, R. 1, Pansey, Ala., Sept. 13.—Bro. Alton Bailey preached for us Sept. 11-13, with good attendance and one confessed faults. Here are 3 subs.

Leslie Cato, R. 1, Colquitt, Ga., Sept. 2.—Bro. Fred Kirbo held us a good meeting in July, and is to be with us again at the same time next year. We appreciated brethren cooperating with us from Ala., Ga., and Fla. Bro. Grimes and wife were with us last Lord's day.

Howard Jacobs, Banks, Oreg., Aug. 22.—Bro. Gayland Osborn recently held us a meeting. Bro. Lamb and family, also Bro. Rowland and family meets with us. We want to express our appreciation to the congregation at Odell, Oreg., for making our meeting possible last spring, when we were just starting.

Ralph Kitson, Mozier, Ill., Sept. 17.—Bro. Howard Jacobs and family are back home with us and we are thankful. Bro. J. D. Corson will be with us Oct. 1. I have received another \$5.00 from Bro. David Traylor for Bro. Gilbert Charlton, for which he is thankful.

Ray Roe, 112 E. Main, Stroud, Okla., Sept. 17.—Bro. Waters just closed a 9 day meeting for us with one restored, and 5 more started meeting with us as a result of the good lessons. He did some of the best preaching I have ever heard, and we enjoyed having him in our home. Here is a sub.

Grady Coble, 5301 Parkland, Dallas, Tex., Sept. 16.—We look forward to our meeting Oct. 2-11, with Bro.

Ervin Waters. We pray the Lord will bless in the meeting and the work with Bro. Gay, in Nov. and Dec. Let us all work harder in the vineyard and not become weary in well doing.

Dana Halstead, 314 E. 75, Shreveport, La., Aug. 25.—I am now back at Shreveport and happy to report the Velva St. church is doing fine, with good attendance and interest. I have lived recently at Monroe, where Brethren Will Davis, Howard Smeltzer, and others are doing a wonderful work. I enjoy the paper very much.

Amos Doud, R. 1, Box 692, Yakima, Wash., Sept. 11.—We have unity and peace and are growing. We now have 22 faithful members. We have Bro. Thompson and family with us and he is a great help. Also two families of the Clines of Mo., are with us. Our church location is 1906 McKennley, or you may phone 23745 or 4397. We ask the prayers of the faithful.

C. Dennis Laney, 1514½ 16th. Ave., Phenix City, Ala., Sept. 14.—Aug. 7-16, Bro. Homer Gay held us a good meeting at Columbus, Ga., resulting in one baptism and 2 confessions of faults. We certainly enjoyed having Bro. and Sister Gay with us. Bro. Cleo Fancher and family from Wichita Falls, were with us Aug. 23, and he gave us two good sermons.

Jack Cutter, R. 1, Lovell, Okla., Sept. 14.—At present, I am visiting the congregation in Lawrenceburg. I have preached at Okla. City, Davis, Sulphur, Crescent, Tulsa, and Spaulding, Okla. The first of next month I go to Little Rock for a month with the church there. My preaching has been limited recently due to an operation for removal of a tumor on my leg.

Ted Warwick, 811 Northwood, Compton, Calif., Sept. 21.—The meeting at Woodlake closed with 2 baptisms, and it was a privilege to work with this fine congregation. I have preached at National City, Lynwood, and Bakersfield, Calif., where I attended the Labor Day meeting. I am now attending the meeting at Orange conducted by Bro. Paul Nichols. I begin at Aromas, Oct. 4.

Leonard A. Copeland, Gen. Del., Cordell, Okla., Sept. 14.—I have recently preached at the following places: Lexington, Wilson, Healdton, Davis, Sentinel, Deep Dale, Tulsa (3 nights), Council Hill (4 times), Cordell, and possibly other places. Wife and I are making our home at Cordell, and if you need my services please call me. Bro. Paul Nichols and wife were with us at Cordell, Sept. 10, and he gave us a wonderful sermon. Pray for me that I may continue in the work.

Wm. R. Heimer, Sr., Palmyra, Mo., Sept. 18.—The church in Quincy, Ill., is doing fine, and before long we hope to be meeting in our own building. We are thankful to the church at Lebanon for the money to finish our basement. Since last report, I have preached at several places, including Sweetwater, near Edwards, Mo., where two confessed faults. Lord willing, I shall spend part of Oct. in Pa. If you need my services, please call me.

Ben Frentrup, 226 Glenoak Rd., San Antonio 10, Tex., Sept. 18.—Bro. Larry Robertson will begin a meeting for us at 401 Gulf St., Oct. 14. Visiting brethren will

be appreciated. We are thankful that Brethren Mickey Hand, Alfred Baze, and Dee Cogburn, are now with us, having been assigned to the Hospital here under the CO work program. Would like to see Bro. Gay or Bro. King write some articles on the Eldership. It is so vitally needed, and yet has been so sadly neglected.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Sept. 15.—Bro. Jack Cutter was with us Aug. 30; Bro. Robertson was with us Sept. 20, accompanied by his wife, sister, and niece, and we were glad to have all with us. Bro. Orville Smith preached here once this month. I gave the lesson last Wed. night, with one confession of faults. We enjoyed hearing Bro. Waters in his meetings at Stroud and Council Hills. Bro. Edwin Morris will be with us in a meeting Oct. 18-28. Our meeting place is at 2523 N. Col. Pl. For any information call Charles Young, Ph. 9-9879.

C. Nelson Nichols, 111 So. Texas Ave., Greenville, S. C., Sept. 15.—The work at Greenville progresses. We have some outsiders out to services at times. We have been devoting an average of more than sixty-four hours per week at personal work and church work here at Greenville. Prosperity and false religion seem to be equal enemies to the truth here. We enjoyed being with the faithful at Huntington, and Charleston, W. Va., for the Labor Day meeting. En route home we stopped by Roanoke, Va., and had enjoyable visits in the homes of Brethren Gill and Adams.

Edwin S. Morris, 3021 McFerrin, Waco, Tex. Sept. 17.—Due to the illness of my wife I was forced to call off my meeting at Arvin and Bakersfield, Calif. She had an operation Aug. 20, for trouble that was not corrected in the operation last year. We pray and trust the trouble has now been corrected. We both regret I had to stop my work temporarily, but the Lord willing, I plan to be in Dallas, Oct. 2-11, and at Tulsa, Oct. 16-25. While in Galveston, I preached at Houston 3 times, and Richmond once. Pray for us.

Larry Robertson, R. 5, Bloomington, Ind., Sept. 16.—July 26-Aug. 9, I conducted my 4th consecutive meeting at Mallory Chapel congregation near So. Charleston, baptizing two. Next, I assisted Bro. Miles King in the Eastern Labor Day meeting at the Spring Hill church, So. Charleston. It was a very successful meeting as will be reported elsewhere in the paper, I presume. I have been, and will be, working for the new congregation in Bloomington, what time I am not called for meetings. Please note our new address, above, as we have established our home here.

Leon Fancher, 2805 McGaha, Wichita Falls, Tex., Sept. 23.—Sept. 20, Bro. Lynwood Smith and I closed a meeting near Foreman, Ark., with wonderful crowds, one restored and 3 baptized. We had all day services last Lord's day with visitors from 4 states, and good singing in the afternoon. I am to be in and around Lawrenceburg for several weeks working with the new congregation in town. Oct. 17-25, I am to be in a meeting at Golden, Okla. Let us pray for one another in the work of the Lord.

Joe Bass, R. 1, Breman, Ga., Sept. 21.—The church at Temple, Ga., has just closed a ten day meeting with Bro. Gay doing the preaching. We were glad to be associated with Bro. and Sister Gay. There were no

additions but the church was greatly strengthened by Bro. Gay's preaching. We were encouraged by the good attendance of neighboring congregations. The church here has purchased a lot, over ½ acre, for \$800.00 and a reasonable length of time in which to pay, and plan to build. It is located near town on the loop which connects Temple with Highway 78. The owner donated \$25.00 to the church for which we are thankful.

King D. Rawdon, Route two, Ethridge, Tenn., Sept. 7.—The Chapel Grove congregation is doing fine. Bro. Waters preached for us two times in August while at home and Bro. Bennie T. Cryer is back with us now for two weeks personal work and preaching. I never saw so many young members desiring to take part in the services. It is hard to get around to all of them. Thanks be to God. The singing is improving also. Bro. Waters will teach us a singing school beginning Sept. 17. Yesterday was had one hundred and sixty eight people present at the morning service. Pray for us that we may grow and remain true to the Lord.

Charles W. Everett, R. 1, Richland, Wash., Sept. 15.—Aug. 13, I heard Bro. Gayland Osburn preach at Kennewick, Wash. I also heard him preach there Aug. 16, and I preached there that night. Aug. 19, I preached at Yakima, Wash., and again there the morning of Aug. 23, with 3 confessions of faults. I heard Bro. Gayland at Odell, Oregon, that night. On the evening of Aug. 30, I preached at Caldwell, Idaho. Sept. 3, I heard Bro. Gayland at Kennewick. Sunday morning, Sept. 6, I helped with the lesson at Forest Grove, Oregon, and I preached at Odell that night. Sunday, Sept. 13, I helped with the lesson at Seattle, Wash. Pray for me and the work.

David Gordon (colored) R. 1, Box 170, Wesson, Miss., Sept. 2.—Bro. Jim Canfield held our meeting, baptizing 4, and one was baptized by Bro. Robert Adams. Our little band is growing, but if a colored preacher could be supported in the work I am sure the growth would be much greater. I work for my living and preach as I can on Lord's day, but as all know, many of our able preachers have been almost forced out of the field for lack of support. Bro. Jim Canfield has prepared himself for the work, so let us get behind him and put him to work. May the Lord bless all who assist him.

Miles King, Sentinel, Okla., Sept. 17.—Aug. 17-26, I worked with Bro. Wayne DeGough in a meeting at Sonora, Tex.; Aug. 28, I began a meeting at Spring Hill, W. Va., working with Bro. Larry Robertson during the meeting which ended with the Eastern Labor Day meeting. There were about 15 preachers present, who made good talks concerning love, peace, unity, and mission work. We appreciate everything that was done to make the meeting a success. I am now in a mission effort in San Antonio in the south part of the city, sponsored by the Catalena St. congregation. The new congregation here will meet for the first time Lord's day.

Bennie T. Cryer, 307 W. Clements, Odessa, Tex., Sept. 16.—Aug. 1-20, I worked with the Chapel Grove congregation near Lawrenceburg, and was much encouraged by the zeal and willingness to work shown by all. There were 3 additions during my stay there. Aug. 21, I began a meeting at Jerusalem, Ark., my second at

this place. Two were baptized and 3 restored. This is a growing congregation. I was glad to have my parents and sister with us once during the meeting. Bro. Ervin Waters preached one night, and Bro. Wayne Fussell was present one night. Bro. Fussell is engaged in a worthy work in Little Rock. I am now working again with the faithful church in Odessa.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Sept. 15.—I preached at Kennewick, Wash., morning of Aug. 16 and night of Sept. 3. Heard Charles Everett preach at Kennewick, Wash., night of Aug. 16, at Yakima, Wash., night of Aug. 19, at Caldwell, Idaho, night of Aug. 30, and at Odell, Ore., night of Sept. 6. We are glad to have Charles Everett with us, and to see him progress in the work of the Lord. On mornings of Aug. 23 and Sept. 6, I helped with lesson at Forest Grove, Ore. On night of Aug. 23, preached at Odell, Ore., and on morning of Aug. 30, assisted with teaching at Caldwell, Idaho. Charles and I preached double-header at Seattle, Wash., Sept. 13. **Donations for Work in this Part:** Aug. 16- Sept. 15, I received the following donations: Church, Kennewick, Wash.—\$65.00; Church, Forest Grove, Ore.—\$6.79; Church, Yakima, Wash.—\$20.00; Sis. Alma Lamkins—\$30.00; Church, Odell, Ore.—\$350.00. We are thankful for these blessings.

J. W. Kornegay, 432 Drummon Pk., Panama City, Fla., Sept. 21—Aug. 12-23, Bro. E. H. Miller held us a wonderful meeting, baptizing 10, 3 confessed faults, and much good done otherwise. One has been baptized since the meeting. We appreciate the churches at Lowery and Early helping get seats and benches for the borrowed tent in which we now meet. Their interest and cooperation in the meeting will never be forgotten. How good and pleasant it is for brethren to dwell together in love. We plan to build a house soon and if anyone desires to help it will be appreciated. Send contributions to Manuel Marsh, 1901 Mich. Ave., Panama City, Fla. We meet at 10:30 each Lord's day. I am working publicly and privately to build up the cause and desire the prayers of all.

John O'Donnell, Box 41, Moline, Mich., Aug. 30.—We are happy to have with us, Brethren John Shipley and Jerry Cutter of Okla., who are a great help in the work at Grand Rapids. We commend these boys for their interest in the work, also Bro. Claypool. We thank the church at Pontiac for their great efforts in helping us. We are working together in peace and harmony which is of great price, for Jesus said, "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." (Jno. 15:12-14). If anyone would care to locate here we would be more than glad to have you.

E. A. Newman, 424 A. St., Marysville, Calif., Aug. 24.—Since last report I have preached at both congregations in Stockton, Yuba City, Manteca, Waterford, and National City. The meeting at National City closed Aug. 16, with one restoration. Generally, crowds were very good. We were made sorry by the passing of Bro. Malone during the meeting. I learned to love and appreciate these good brethren more than ever. I want to thank the brethren from the various congregations,

for their kindness during my wife's illness. The financial help, aid in caring for the children, and other ways, will never be forgotten, and I thank God for such brethren. I think I will be able to get the family together now, as my wife will be able to care for the children soon.

G. A. Canfield, (colored), Star Rte., Marion, La., Aug. 31.—I baptized 4 here at the home church today. My race knows little about the faithful church. If we were financially able to get to them and stay with them I believe many of my people would learn the Truth. Bro. Adams and I held a meeting near Wedowee, and baptized one man 85 years of age. Had fairly good crowds. This makes 20 I have baptized there, but last year a group calling themselves the "Church of God in Christ," continued a meeting for 3 weeks under a brush arbor and succeeded in getting 6 members to leave the faithful church. They were only babes in Christ. Our great weakness is that we do not have the finances to be with the weaker members after we have taught them the truth. I tried to get the man to defend his teaching but just could not catch up with him.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Sept. 16.—After returning from Africa we remained in West Virginia for a month preaching at Huntington several times and teaching a singing school. We attended several services during the Charleston meeting at which brethren Larry Robertson and Miles King officiated. The big day was the Lord's day before Labor Day. It was like a small July 4th meeting. At the present time I am in a meeting at Orange, Calif., which I am holding while we are visiting my folks. My next meeting will be at Yuba City, Calif., then Odell, Ore., Kennewick, Wash., Yakima, Wash., Stockton, Calif., Ardmore, Okla. and etc. All the brethren within reach are urged to help us in these meetings. In cooperation there is strength.

Stone Chakhame, Manyumba Village, N. A. Mkanda, Mlanje P. O., Nyasaland, B. C. Africa, Aug. 13.—On July 5th, I baptized 9 into Christ at the meeting held at Chikaonda Village. Bro. E. C. Severe did the preaching. There were 204 who gathered at the water to witness the baptizing. July 11th, we were called to Sakalawe for a meeting. We have eight members there. I taught on giving obedience to the Lord and Bro. Severe followed by teaching about certain obedient Characters in the Bible. On the 19th, I was at Mpondesi. I went there with Bro. Neniwa who is a new preacher with us. There was one response at Mpondesi. The 26th, I visited the congregation at Wendewende. Bro. John Musa and I both preached. Nine came to obey the Gospel from the Z. 1 Mission and 2 confessed wrongs.

Fred Kirbo, Wilson, Okla., Sept. 17.—I am now in a meeting in Kansas City, Mo., where a friendly group are trying to build up the cause in this great city. Bro. Virgil Hogland is to be commended for his leadership and love for the Cause. Let us do more for the church. Let me insist that the congregations remember our young preachers, encourage them by calling them for work. They are a splendid group, ready and willing, and thrilled to get your call to hold a meeting. God bless them! They are the hope of the church of tomorrow. Recently, Bro. Dana Halstead of Shreveport, came from digression, taking his stand for the Truth,

and informs me he is ready to go preach anywhere he is called. Why not get acquainted with him, by inviting him to come by and preach a few nights? He will do you good. Grace to all who love our Lord in sincerity.

Tom Smith, 719 Sinclair, Healdton, Okla., Sept. 15.—We attended the meeting at Wilson conducted by Bro. Jack Ivey the last of Aug., and enjoyed the good sermons. The all day meeting there the 4th Lord's day had a fine attendance. We were at Sentinel the 5th Lord's day enjoying the good services. We were at Graham, the first Lord's day in Sept., for the morning service, at Dougherty, in the afternoon, and heard Bro. Jarrell Ogletree give a good lesson at Healdton that evening. We were at Oak Grove last Lord's day for both services, and enjoyed lunch at noon and singing in the afternoon, at Lexington. Please remember there are two all day meetings each month in Okla., the second and fourth Lord's days. Next second Lord's day it will be at North 7th, Okla. City, and at Stroud, the second Lord's day in Oct.

James R. Stewart, 2114 Lyle, Waco, Tex., Sept. 14.—Aug. 7, I preached at Yakima; Aug. 8, 9, at Kennewick, Wash; and on to Caldwell Idaho, where Bro. Osborn established a congregation. It was good to be associated with Brethren Gayland Osborn and Charles Everett. Aug. 16, we were at Waterloo, Iowa, a small congregation which I helped establish 18 or 20 years ago. We visited in the home of Bro. and Sister Johnny Spradley in Pontiac, where we joined Bro. and Sister Cleo Fancher of Wichita Falls, and accompanied them to Buffalo, N. Y. We went from there to LeContes Mills, Pa., for a meeting, resulting in 3 baptisms and one confession of faults. Aug. 31, we began at Flemington. We learned to love the brethren at both places. Sept. 8, I preached at Beef Branch, Mo., the home of Bro. Oscar Johnson. Sept. 9, we were with the Capitol Hill congregation in Okla. City.

R. L. Osburn, 223 W. Lime, Monrovia, Calif., Sept. 8.—The Glendora church is now meeting in the new building at 20011 Arrow Highway, Covina, Calif., on the corner of Arrow Head Highway and Glendora Ave. The building, nearly completed, is small but meets our needs at present, and we hope there will be the need for expansion later. We wish to acknowledge \$50.00 we received from the Siskiyou church. We are thankful for their aid, and also for the work donated by the brethren from Orange, Bro. Stone, and others. We meet for worship at 10:30 A.M. and have singing at 3:00 P.M. each third Lord's day, and evening services at 7:00 P.M. We invite all to be with us in these services. Please address any mail to the church here in care of one of the following: Abe Smith, 552 N. Wabash, Glendora, Calif. (Ph. Fleetwood 5-1496); H. L. Kenney, 809 Lewiston, Duarte, Calif. (Ph. Elliott 9-1563); Raymond Osburn, 223 W. Lime, Monrovia, Calif. (Ph. Elliott 8-0327).

Jack Ivey, 801 Main, Ceredo, W. Va., Sept. 16.—Aug. 30, the meeting at Wilson, Okla., closed with 2 restorations. We found enjoyment and encouragement in working with these brethren. We appreciated all the visiting brethren and preachers who attended. Enroute to W. Va., we visited the faithful at Liberty, Ky., where Bro. Thomas Murphy, a man whom I love and admire, continues to uphold the principles of Christ. We at-

tended the Eastern Labor Day meeting, where we found the brethren filled with zeal and hospitality. We are now working with the Madison Ave. congregation in Huntington, in a mission meeting in Wayne county. They are really working as is made manifest by their continued growth. Some of the most enjoyable efforts of my life have been working with this congregation. We go next to Love Joy, Pa., and plan to hold a mission meeting at Youngstown, Ohio. We begin at Fieldstone, Mo., Oct. 22. God bless the faithful.

M. Lynwood Smith, R. 1, Box 151, Wesson, Miss., Sept. 11.—After the 4th of July I held a meeting with Bro. Tommy Shaw at Tucker, Okla. This was a good meeting and I enjoyed working with the brethren there and with Tommy. He is a fine preacher and can tell the Gospel of Jesus with effect. Bro. Morris held a wonderful meeting at my home congregation, New Salem, and I was happy to attend. I went next to Clio, Mo., for a meeting, resulting in 4 baptisms, one confession of faults, and one restoration. We were happy to have the attendance of Brethren Johnny Elmore and Ronny Wade and to have them preach, also Bro. Oscar Johnson and Bro. Orville Smith. I am now in a meeting at Oak Grove, near Foreman, Ark., with Bro. Leon Fancher. Interest is growing and we look for a good meeting. I go from here to Lebanon, Mo., and on to Beef Branch, Mo., Love Joy, Pa., and Youngstown, Ohio, for a mission meeting with Bro. Jimmy Shaw. Pray for me in the work.

Gillis Prince, Wedowee, Ala., Sept. 17.—Aug. 16, I closed a meeting at Midland, Tex., with one restoration, and 2 came from the S. S. Aug. 16-24, I held a meeting in Austin, for the brethren at 43rd and Maybelle Ave., baptizing 2, restoring 2, and one came from the S. S. This was an enjoyable meeting with a full house each night. Aug. 29, I heard Bro. Gay at Temple, Ga.; Aug. 30, I preached for the home church; the following week I heard Bro. James Orten two nights at LaGrange, Ga., he is developing into a fine preacher; Sept. 6, I preached at Temple, Ga.; Sept. 13, I was with the brethren in Lawrenceburg, on Frank St., preaching twice; Sept. 14, I began a meeting near Liberty, Ky., where I am at present. This is my 8th meeting in this community, the home of Bro. Thomas Murphy, who is doing a wonderful work here. Oct. 11-25, I will be with the 7th St. congregation in Okla. City. May God's richest blessings abide with the faithful everywhere.

Johnny Elmore, 408 K St. N. W., Ardmore, Okla. Sept. 17.—I held a meeting at Graham, Oklahoma, July 17-27. I enjoyed working with the congregation there. Interest was good and the co-operation from other congregations was splendid. Since that time, I have preached at Foreman, Ark., Council Hill, Stilwell, and Capitol Hill, Oklahoma, Lebanon, Lees Summit, and Richland, Missouri, Jerusalem, Ark., and Memphis and Lawrenceburg, Tenn. While in Missouri, Bro. Ronny Wade and I enjoyed hearing Bro. Homer King at Fieldstone, Bro. Clovis Cook two nights at Competition, and we were glad to preach one night during Bro. Lynwood Smith's meeting at Clio. I enjoyed the Labor Day meeting at Ft. Worth, Texas. I preached at the N.W. 7th St. congregation in Okla. City last night and enjoyed being there. I am now at Oak Grove, near Elmore City, Oklahoma, where I am to begin a meeting tomorrow night.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Sept. 1.—We had a good meeting at Walnut Grove, Ky., with the house and yard full, and cars parked for half a mile down the road. Bro. Murphy and family were there the last night for which we were thankful. He is doing a good work in Ky. After a few days at home, I held a meeting at Panama City, Fla., a congregation of 10 members. The meeting more than doubled their membership, as 4 were restored (most of them from the S. S. and cups brethren), and 10 were baptized. They are meeting in a tent but hope to build soon. I heard Bro. Kirbo at Colquitt; Bro. Gay at Temple, Ga.; and Bro. James Orten has just closed a wonderful meeting at LaGrange. I think you will make no mistake in calling him for your meeting. His manner of presentation is touching and appealing. I have just received word from Eng. that a shipment of communion cups (silver plated, 1 pt. size, with one handle), will reach me in about 3 months. These, with an 8 inch plate to match, will be \$14.00 postpaid. If you want one please let me know as soon as possible.

James Brown, Route two, Ethridge, Tenn., Sept. 5.—Bro. J. Ervin Waters closed a meeting with the Union Hill congregation, six miles north of Lawrenceburg, Aug. 25. Three were baptized and one confessed faults. The crowds were by far the largest ever had at Union Hill. After borrowing folding chairs, using chairs and benches brought from homes, putting some small children on pallets in front of the pulpit and using all standing room, we were still unable to seat the crowd and had forty five outside the night of the largest crowd. People heard the gospel who had never heard it before. Bro. Waters did a wonderful job. So many favorable remarks were heard about the preaching. These crowds indicate the extent of the influence of Bro. Waters in his home county. We appreciate the cooperation from Chapel Grove, our sister congregation. The church has been built up and we look forward to another such meeting when we will have a building large enough to seat the crowds. Don't forget to pray for us at Union Hill and also for Bro. Waters in his fight for the truth.

Homer L. King, Gen. Del., Ceres, California, Sept. 17.—Our visit with the little church, five miles south of Stilwell, and with others in and near Sallisaw, Okla., the fourth week-end in August, was, we think, both pleasant and profitable. We hope to return sometime this year. Sister Marie Bagby, of Sallisaw, is to be commended for her zeal. I enjoyed a few nights of Bro. Don McCord's meeting with my home church, near Lebanon, Mo., the latter part of August. I began a series of meetings in Stockton, Calif., September 4, which is still in progress, with good crowds and considerable interest. We are in the same location, where Bro. Fred Kirbo, recently conducted a good meeting in a tent. We are looking for additions before we close. Both churches in Stockton, also Lodi, Florin, Ceres, Manteca, Waterford, Merced, and Sacramento have attended one or more services and co-operated, which is much appreciated. I go next to Hayfork, N. W. of Redding, Calif., for a mission meeting, September 20 to Oct. 4; then to Ceres, Calif., for two weeks; then to Napoleon, Ala., Friday night before the first Sunday in November, for ten days. Preachers attending one or more services in the meeting at Stockton are: John Reynolds, C. H.

Lee, James Winchester, and A. J. Mason. We were glad to have all of them. Regards to all my fellow-laborers in the gospel.

J. Ervin Waters, route one, Lawrenceburg, Tenn., Sept. 14.—The Lexington, Okla., meeting closed with five restorations Aug. 16. Aug. 17-25, I held a meeting at Union Hill, a congregation which I helped to establish several years ago only six miles from my home. Three were baptized and one confessed faults. During nine nights of preaching we could seat the crowd only three nights. What zeal and what unity! I had larger crowds in my home county than anywhere I have been for meetings this year. I thank God for this vote of confidence from those both within and without the church and I endeavored to preach a pure gospel to them. I preached twice at Chapel Grove with one hundred and forty-five present at the mid-week service, Sept. 6, I closed a meeting at Stroud, Okla., with two restored. They are growing. That Bible quoting Orvil Smith from Joplin, Mo., just a boy, preached one night and the people are still talking about it. Aug. 28, I preached once during Bennie Cryer's meeting at Jerusalem, Ark., my first visit there. I am now at Council Hill, Okla., with a fine group and the largest crowds they have had in many years with three restorations to date. Am scheduled for singing school at Chapel Grove, Sept. 27-26; meetings at Clements St., Odessa, Texas, Sept. 27-Oct. 8; Ada, Okla., Oct. 9-18; Blue Springs, Ky., Oct. 29-Nov. 5. California brethren will note that I am scheduled at Waterford, Nov. 20-29; at Yuba City first half of December and Corcoran the last half.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Sept. 15.—The meeting closed at Columbus, Ga., with good interest and one baptism, and I promised to hold them a longer meeting next year. Preached two nights for the Early and Lowery churches in Alabama, where we were treated royally, and where we enjoyed seeing old friends again. One was baptized there. I preached two nights at Napoleon, Ala., where we also had a grand visit with that fine church. We began at Temple, Ga., Aug. 21, continuing thru the 30th. Here, tho very few in number, we found one of the best little churches among us. They believe in taking care of a preacher, and are planning to soon build a meeting house. Brethren from Napoleon, and LaGrange were good to help us. I know of no one who will work harder nor drive farther to help in a meeting than Brother E. H. Miller. It was good to be with preaching brethren, But Parker, DeWitt Palmer, E. M. Huguley, L. C. Grimes, Dallas Burdett, Gillis and John Prince, and Alton Baily, while in Alabama and Georgia. Preached two nights for the new congregation (which is mainly the old congregation in the new church house), in Lawrenceburg, Tenn. I was glad to be with those whom I have loved and labored with for many years. Also present were preaching brethren Billie and James Orten, Bennie Cryer, and Tommie Shaw, who preached once—a real good sermon. Began at Shreveport, La., Sept. 4th., closing 13th. We hope for them a brighter future. Brother D. Halstead was with us for the whole meeting, a very lovable young preacher, and I hope the churches will use him. Also Brethren Jimmie and Tommie Shaw, Wayne Fussel and Billie Orten, visited us. I am glad to see so many of the preaching brethren being kept busy in the gospel work, and may God bless you all.

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

OLD PATHS ADVOCATE

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

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

Vol. XXV

LEBANON, MISSOURI, NOVEMBER 1, 1953

No. 11

TO YOUNG PREACHERS

By Barton W. Stone

My sons: Hear the advice of an old father, just about to leave you—just about to be discharged from his services in the ministry for nearly half a century; I have been among the early pioneers of the West, in laboring through difficulties unknown to you, to preach the Gospel.

First, it is a common saying among the preachers of this day, "Old men for counsel, young men for war." This is often advanced in justification of the public debates with opposers, or the clashing doctrines and opinions which now distract and divide the world. "Old men for counsel." Do they counsel you to engage in such debates? Do they laud you for victories won? I will fearlessly answer that no old man of piety and intelligence will give such advice, unless in an extraordinary case. For they know by long experience that such debates tend to strife, deaden piety, destroy the spirit of prayer, puff up the vain mind, annihilate the taste for the marrow and fatness of the living world, and destroy the comforts of true, heavenly religion.

Seldom do we see in the same person a warrior and an humble, devoted Christian. Such acquire a controversial habit and temper. They may proselyte many to their opinions, and greatly increase their numbers; but the children are like the parents, lean and pigmy things. I have known, in the course of my days, great and good religious excitements in certain places, quashed by such debates from the pulpit. I have really thought that the most effectual and shortest way to put a stop to such excitements is for two debaters to propose a public debating match, or an ecclesiastical duel, on a certain day, and at a certain place. Generally, at the close of the debate, ends the good excitement.

I know it is said in justification of such debates that Paul disputed in the synagogue at Athens, and in the school of Tyrannus, with the Jews and others.

Read the verse correctly, and the force of the objection is removed. He reasoned, or dialogued with them. This should be the constant practice of every faithful minister of Christ. Would to God it were the practice of all our young preachers to reason out of the Scriptures on the important things of the Gospel.

But "young men for war." What war? Not against flesh and blood, for nothing but carnal weapons can affect them; but against the powers of sin and

(Continued on page seven)

SWORD STROKES

By J. Ervin Waters
Women Preachers

Our Sunday School brethren have generally claimed that they did not believe in women preachers or in women addressing publicly mixed audiences. We have repeatedly charged that their position on the work of women in the church would lead to a female ministry or to women preaching publicly. We have been called alarmists. Recently there was a comment from Fanning Yater Tant in the Gospel Guardian regarding a Texas church where a woman did preach. Tant writes under the heading, "Women Preacher."

"It was prayer meeting night in a congregation in central Texas. About 175 people were present. After a few songs, a scripture reading and prayer, the little children's class went off into another room. Then the preacher said, 'We will now have a lesson from Sister _____.' The sister arose from her seat, marched into the pulpit, and proceeded to deliver a rather interesting sermon on 'Noah and His Family.' Then one of the brethren made a talk; after which another sister was called upon. She likewise strode into the pulpit and read a rather lengthy poem. The preacher made a few announcements, a visiting brother was called upon for a short talk, a song was sung, and prayer meeting was over. Yes, that was a church of Christ. Or was it?"

Tant seems alarmed and well he may be, but we have warned that this would come. Now they shall eat the fruit of their own way and be filled with their own devices. What is to keep women from preaching? These Sunday School brethren generally have tried to nullify the force of 1 Cor. 14:34-35 and 1 Tim. 2:11-12 for so long that their language cannot restrain them. "For it is a shame for women to speak in the church," and "Let the woman learn in silence," have been watered down and so diluted as to render them ineffective in the minds of most of their followers.

Logan Buchanan, whom I debated at Dallas, says that the teaching is "private" if it is not in the view of all. Since the children's class had left the above assembly, the teaching was not in the view of "all." Buchanan's position would make this teaching "private" and he avers that women may teach a mixed assembly privately. Let Buchanan try to comfort Tant and tell him that he is only seeing imaginary "boogers" as do the "antis." And F. I. Stanley, whom I debated at Midland, Texas, argues that a woman can do anything a man can do as long as she stays in subjection while

she does it. Yes, he said she could preach also. This alarmed Frank Lilly and at the conclusion of my debate with Stanley he offered to debate Stanley on this. Now both Lilly and Stanley are Sunday School advocates. We suggest that these brethren have some debates among themselves for awhile and see if they can settle their differences on women preaching. Stanley says the public and the private have nothing to do with it at all and women may speak, teach and preach publicly and privately. Buchanan says that women may teach but only privately and argues that women may address a group of both men and women if it is not in the view of all. Sterl A. Watson claims that their classes are public-privacy, i.e., both public and private. W. Curtis Porter claims that they are private but that women may only teach in them when men are not present. Robert R. Price says that women may both preach and teach privately. Price further says that a woman may privately teach men or women out of a class but that privately in a class she may only teach when men are not present. Where to next, brethren? The female preachers are on the march.

Yater Tant further comments, "Personally, we'd just as soon hear a Holy-Roller woman preach as to hear a Christian sister do the job. In fact, sooner." "We never hear a woman preacher without recalling Samuel Johnson's remark to the effect that a woman preaching is as contrary to nature as a dog walking on two legs." These brethren's chickens are coming home to roost.

Loose Him!

So much preaching is lifeless, lacking in enthusiasm, and without the inner glow which should give fire to the preaching of the gospel. We have the World's greatest message and it deserves our greatest interest. A listless and lackadaisical attitude on the part of the preacher does not inspire others. One of the best bits of advice to preachers that I ever heard was, "First, get the sermon into yourself; second, get yourself into the sermon; and third, get the sermon into the people."

Edwin Lewis of Drew Seminary said this: "It has been committed to us to proclaim the greatest truths that can challenge the minds of men, prove their hearts and inspire their will. Yet, often we talk about it so as to make it seem like an 'old wives' tale . . . or, worse still, its lost radiance. We have been entrusted with a living reality, Jesus Christ, and we make Him look like a mummy. **Loose Him, and let Him go;** let Him do his work of blazing the trail along which lost men may find their way to God."

Brethren, let's loose Him and let Him go. Let's put ourselves into this preaching of the cross which is the power of God. Let's get on fire with zeal and enthusiasm. It is infectious. Others will catch the spirit and the cause will onward go.

Preach the Truth Like It Is Truth

Brother J. H. McKaig of Vista, Calif., one of my best friends, is an aged disciple. Through the years he has spark-plugged me with energizing bits of philosophy and counsel. He once told me the following which I shall never forget and which I now pass on to you. "Once a preacher approached an actor of the stage and remarked, 'I wish I could preach like you act.' The actor replied, '**We preach fiction as if it were truth. And you preach truth as if it were fiction.**'"

Actors study their lines with intense concentration and put their whole being into their acting. To make

fiction look like truth requires a tremendous effort. But we have the truth. We do not need to act or pretend. Preach the truth like it is truth. And one of the best tests to challenge our conscience as to whether any item is truth or mere opinion is the following question, "Am I willing to stake my life on this being truth? Am I willing to die for it?"

—Route one, Lawrenceburg, Tenn.

ONE LOAF AND ONE CUP ADMITTED (No. 3)

(Following is a second of a series of articles by Bro. E. H. Miller of LaGrange, Ga., from the new matter in the second edition of his tract, "Proof Cups And Classes Are Unscriptural"—H. L. K.)

The question now comes: "How are we to break this one loaf?" "Jesus took bread (a loaf), and blessed, and break it, and gave unto them, saying—This do" (Mt. 26:26, Mk. 14:22, and Lk. 22:19). Here are two brethren we'll say who are divided over breaking the loaf, they find that John is to serve at the Lord's table next Lord's Day, so one goes to John and says, "Now, I want you to follow the example of Jesus next Lord's Day; first, I want you to take the loaf (as Jesus did) before thanks is offered; second, I want you to give thanks and not call on someone else, then I want you to break the loaf before you give it to others, Jesus did, and said "This do." So, I want you to follow His example; Yes, 'This do' as he commanded. Well, John has not studied very much on this question; hence he agrees to do so in order not to offend his brother; but Bro. Jerry hearing of this goes to John and says, "Now, I'm willing for you to take the loaf before thanks is offered, I'm willing for you then to give thanks, doing that will not offend anyone, but, brother, if you break that loaf half into before giving it to others as Bro. Jim has been doing, I can't eat, you will offend me, for my Lord's body was never broken half in two." Bro. John is now at a loss, what to do. If he does not break the bread before passing it, he will offend Bro. Jim, and if he breaks it half in two he will offend Bro. Jerry. He begins to study, how can I avoid offending? He reads again Mt. 26:26, Mk. 14:22, and Lk. 22:19. Yes, Jesus brake the bread and said, "This do." Then he read where Paul received from Jesus what he did that night, and Paul delivered to us what he received, and said, "Keep the ordinances, as I delivered them to you" 1 Cor. 11:1-2 and 23-29. After much worry and deep study he remembers 1 Cor. 10:16-17; he now compares this with all the other verses as he recalls Eccl. 12:9-13. At the Lord's Table that Lord's Day, he says, after telling what the Lord's Supper is to a Christian, its purpose and etc. "Brethren, I want to follow Jesus and do my best to offend no one. So, I shall take the bread as Jesus did in Mt. 26:26, Mk. 14:22, and Lk. 22:19. Remember, in these verses Jesus said, "This is my body" (remember also His statement in Jn. 6:51-58). Now after taking this bread, I find Jesus gave thanks, Lk. 22:19, so I will now give thanks." He gives thanks and then says, "I find in Mt., Mk., and Lk. that Jesus broke the loaf before giving it to others, and I also find He said "This do," so I am going to now break the bread and give it to you." He then breaks the bread into two pieces, breaking off a small piece and eating it (this small piece being one of the two pieces into which the loaf was broken), he then gives it to the others, and each of them breaks the loaf as he did. After service, the two brethren who came to him

before, came again, this time together, both had communed, for they knew that he "took bread" as Jesus did, "and gave thanks" as Jesus did, "and break it" as Jesus did (Lk. 22:19). Jesus did these three things and so did John. So, Bro. Jim who had been breaking the loaf in the middle now says, "I will have to admit you did the three things I asked you to do, yet you did not break the bread as I expected you to do." John says, "Well, I notice both of you brethren communed, so you both must agree that I did not leave off anything taught in the Bible, and I didn't do anything not taught in the Bible." These two brethren agree, but they both want to know what caused him to think of doing as he did. He then read to them in Eccl. 22:9-13 and said, "I did like that preacher, I got several verses on this subject and set them in order as follows: Acts 20:7 "Upon the first day of the week, when the disciples came together to break bread." Here I notice "the disciples—break bread." Jesus broke bread, and gave it to the disciples, and said, "This do," and so Acts 20:7 shows they all (not just one) "break bread." Then, Paul who "preached unto them" said in 1 Cor. 10:16-17, "The bread which WE BREAK, is it not the communion of the body of Christ—FOR WE ARE ALL PARTAKERS of that one bread." NOTICE "We break—for we are all partakers," so to "break bread," in connection with the Lord's Supper, means to eat, for example we read in Acts 2:42 "They continued steadfastly—in breaking of bread, and in prayers." Nothing is said here of eating, neither is anything said of just the one who served doing the breaking, but rather, "They continued—in breaking of bread," they all break bread as Jesus did! Did Jesus break the loaf in the middle, give it to them and say "This do" (Lk. 22:19)? No, for if He had done so, they could not have done what He did, but if He broke off a piece and ate it and said, "This do," they could do so.

HARPER-TRAIL DISCUSSION No. 2

Proposition I: It is Scriptural to use grape juice as the drink element in the communion. H. C. Harper affirms; Dr. A. J. Trail denies.

Proposition II: It is Scriptural to use fermented grape wine as the drink element in the communion. Dr. A. J. Trail affirms; H. C. Harper denies.

THIRD AFFIRMATIVE

The Doctor will not deny that grape juice is the fruit (*gennema*) of the vine, and is unfermented. Here it is—

1. The fruit (*gennema*) of the vine was the drink element used in the communion, as set forth in the Scriptures, Mt. 26:29; Mk. 14:25; Lk. 22:18.

2. Grape juice is the fruit (*gennema*) of the vine. (by definition.)

3. Therefore, grape juice was the drink element used in the communion.

Hence, if his saying that he does not admit my conclusion when he admits my premises, is not "jejune," (language that does not refute the argument) what is it? It amounts to nothing in the face of his admission.

This argument, unrefuted, proves my proposition. But I shall give him another chance. He still has left the smoke and the ashes of the vine.

His "sap" will not stand the test. The standard lexicon, in defining *gennema*, says: "b. the fruits of the earth, products of agriculture, *tes ampelou* (of the vine), Mt. 26:29; Mk. 14:25; Lk. 22:18."

I have called his attention every time to the fact that the fruit (*gennema*) of the vine of these Scriptures denotes a drink. With his "sap" he is simply grabbing at straws. Now see—

1. The fruit (*gennema*) of the vine is a drink, as set forth in the Scriptures, Mt. 26:29; Mk. 14:25; Lk. 22:18.

2. "This sap" is not a drink, as set forth in the Scriptures, Mt. 26:29; Mk. 14:25; Lk. 22:18.

3. Therefore, "this sap" is not the fruit (*gennema*) of the vine, as set forth in the Scriptures, Mt. 26:29; Mk. 14:25; Lk. 22:18. (Neither are: hulls, seeds, pulp.)

He said she "canned the juice." And he admitted the vine made this juice. Again he said, "She then put a small amount of the juice in a jar to ferment and make wine." Then this fermented wine was not made by the vine, else it would have been fermented wine when she "canned the juice." This he can not refute even if he does not admit it. He can not refute physical facts. He now says, "It was simply poured into a jar and let run its natural course and it made wine." Forsooth! Again he says, "This grape juice was poured into a jar and came out wine."

And Aaron said, "I cast it into the fire, and there came out this calf." (Ex. 32:24) And now the Doctor says, "It made wine." Yes, "fermented wine." Yes, "it" did. But what was "it"? Surely not "the vine," for the vine has no connection with the contents of the 'jar' now. Yes, we want him to tell us what "it" is that made wine, "fermented wine." And we do not want him to fail to answer this.

As a matter of fact Aaron "fashioned it" (the calf). (Gen. 32:4) And as a matter of fact, "Right here is where man steps in and stops the process of nature." "Nature never prepares an alcoholic drink." (J. A. Culler, Ph.D., Professor of Physics.)

No; you "started this." You showed that it was not "fermented wine" when she "canned the juice" which the vine made. This was still to be made wine. And you say, "It made wine." Now tell us what "it" is. "Is 'it' a hocus-pocus of an indefinite 'it'?" Or is this making of fermented wine done by a well-known process and a well-defined agency?

Yes; the Savior performed a miracle: turned water into wine. And "Unfermented wine seems to have been in common use as a beverage." (Bagster Bible, Christian Life Edition.)

I'll try to be with you when you get to those Scriptures that point out the grape vine as "the vine," to see that you keep the record straight. I have repeatedly cited you to the Scriptures that authorize grape juice as the drink element in the communion. And you have admitted the proof in admitting the premises. You now have more "business" than you can dispose of in this syllogism. This is not a case of "Harper's saying a thing"—it is an argument unrefuted. Let others do their own judging. It seems you are not "convinced" neither can you refute the argument.

H. C. HARPER.

THIRD NEGATIVE

No, I will not deny that grape juice is the product of the vine. I will not deny that the juice pressed out of the green leaves of the grape vine is the product of the vine, nor will I deny that the sap is the product of the vine. And I do not believe that Bro. Harper will deny it. Surely not.

(Continued on page eight)

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

TIMELY SUGGESTIONS

"And He saw them."—(Mk. 6:48). In this, the sixth chapter of Mark, we have the account of Christ feeding the five thousand men, besides the women and children, with the two fishes and five loaves. After which He sent them away, and then told the disciples to go over to the other side.

In the evening, when the disciples were at mid-sea, and Jesus still on the land, there was a storm raging at sea, and those disciples were sore afraid, and were fighting the sea for their very lives. But Jesus, tho on the land, knew their peril, for, "And He saw them toiling in rowing; for the wind was contrary unto them." He came to them in the night, entered the ship with them and said "It is I; be not afraid—be of good cheer." He rebuked the winds, and they ceased.

This should give us courage in the storm of life. Sometimes the waves may seem entirely too high for us to overcome, but if we will keep "toiling in rowing" against the tempestuous winds, we should remember that He also will see us and come to our rescue. He can hear the faintest cry of the humble beggar in his hut by the way-side; and He knows our strength and our weakness; He knows when we try and when we do not try. And if we will only let Jesus come into the "ship" with us—make Him our daily companion and guide, He will also calm the raging seas for us, and will still whisper "Be of good cheer: it is I; be not afraid" (Mk. 6:50).

Suggestion: Keep on "toiling in rowing."

Account closed. One day a poorly dressed and shabby looking man walked into the Old Friendly Bank On The Corner. This man had lived in the neighborhood years ago, and was then a very respectable citizen. He recognized some of the folks working in the bank, and a few of the patrons; none of them recognized him. A well dressed gentleman walked into the bank, picked up a check book and hurriedly wrote a check for a nice sum of money, handed it to the teller at the window—received his money immediately, and turned and walked out. The tramp also picked up the check book and wrote a check, walked over and handed it to the teller. The teller looked at the name; looked at the man; went back to the books, and after some delay came back and said "Sir, we are sorry, but we cannot cash your check." The beggar said: "Why, I used to do business with this bank."

The banker replied: "Yes, you used to make regular deposits here and had a good checking account with us, but our books show that your account was closed twenty years ago. We cannot cash your check now." This little event should be a stern lesson of warning to all "quitters" in religion.

In order to have a "checking account" with the Lord, we must make regular deposits of good deeds, adding to that account "virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love"—(2 Pet. 1:6-7). Paul said to the Philippians, "Not that I desire a gift: but I desire fruit that may abound to your account"—(Phil. 4:17).

It will be terrible indeed to go to the Judgment, and there find—Alas! after it is too late, that our "Account with Heaven's Bank has been closed."

It is a common saying that one "cannot have his cake and eat it, too," which I guess, is correct. Some find it out in time, and others it seems, do not. Many of our boys know that to be a conscientious objector to war in any form, and to be so recognized by their draft boards, that they must live a Godly Christian life **all the time**. And the most of them do, for which we are gratefully thankful. However, there have been some who seemed to think all that was necessary would be for some preacher to sign a statement recommending them. This is not true: one must **actually** be a Christian conscientious objector in order for their "check" to be honored.

In a Southern city there is a certain church that pulled off from the true church, because this true church believed that it was wrong for christians to partake of any part in war—either combatant or non-combatant service, while those who pulled off believed (at least) in taking part in the noncombatant part of the service—which many of them did. As far as I know, they have not changed their minds on the matter. Yet there is a preacher whom I happen to know who has his name registered as being opposed to participating in war in any form—either combatant or noncombatant, who is working with, and for this said church which opposes the faithful church which holds to the views supposed to be held by this preacher!

Warning: Such an one need not be surprized if, when the F.B.I. checks the "books" to find that their "checking account, as a "conscientious objector," has been closed."

Paul says in 1 Cor. 15:10, "By the grace of God I am what I am."

Final suggestion: Let us be **what we are**.

—Homer A. Gay.

OUR HELPERS

Below, you will find the names of those sending subscriptions from Sept. 20 to Oct. 20, and the number of subscriptions each sent. We thank all for every word or deed in behalf of the paper, and ask your continued support in sending it into every Christian home. Please note the following:

Homer L. King—20; J. Ervin Waters—17; J. W. McKeand—7; L. H. Gragg—6; Jesse French—5; E. H. Miller—5; Jimmy Shaw—4; Mrs. W. E. Murry—4; G. H. Horton—3; Jack Cutter—3; Carl Willis—3; John Reynolds—2; James Orten—2; Tom Smith—2; Orville Smith—2; S. J. Gay—2; Mrs. Homer F. Smith—2; Mrs. R. R. Kramer—2; Dora Barker—2; Oscar Johnson—2;

Byron Kramer—2; Jim Padget—2; Ethel Hopkins—2; Mrs. L. N. Byford—2; H. A. Sifford—2; Carl Hilterbrand—1; Mrs. Alma Lamkins—1; Mrs. D. O. Ercanbrack—1; Garnett Thompson—1; Don McCord—1; Mrs. Viola Hopkins—1; Mrs. Ray Fegett—1; Virgil Hogland—1; Stanley Bryant—1; L. C. Dent—1; Mrs. Frank Troutman—1; L. H. Skaggs—1; Paul Burson—1; Tracy Moore—1; Mrs. J. M. Kennedy—1; Jim Canfield—1; A. B. West—1; Mrs. Lee Ervin—1; Mrs. Woodard Clouse—1; Wallace Middick—1; Ralph Mustard—1; Mrs. L. C. Asplin—1; O'Vera Freeman—1; Frank Ramsey—1; Thomas Murphy—1; Mrs. Homer Guinn—1; Mrs. Edna Wyatt—1; Mrs. Arlene Gamel—1; Paul O. Nichols—1; Jesse Miller—1; Leon Fancher—1; Mrs. Ida Moseley—1; Edwin S. Morris—1; Orval Lorence—1; Ted Warwick—1; Tom Greenwood—1; Jim Massengale—1; W. A. Macy—1; Mrs. John L. Nichols—1; Mrs. Ray Pafford—1; Roy Barnes—1; Total—146.

TRACTS, CUPS, PLATES, CERTIFICATES

My tract on cups and classes contains the same Scriptural proof as in the first edition, but in addition the second edition contains much additional matter, such as has been printed in recent issues of the OPA; in which I show that the cups and class brethren admit that Christ used but one (drinking vessel) in the Supper. This new enlarged edition is 15c per copy.

I came in possession of a Sunday School certificate, given by a Church of Christ that has the cups and the Sunday School. This certificate contains the name and address of the church, the superintendent, and the person to whom it was given. On this certificate, is the picture of Robert Raikes, the founder of the Sunday School, in 1780, with the first Sunday School building. I have full sized photostatic copies of this certificate to all who want them for \$1.20 per dozen, postpaid.

If you need a silver plated Communion cup and plate, I can supply your needs at the following price: Pint cup and eight inch plate to match for \$14.80, postpaid. Correction in October issue which read "\$14.00"; it should have been \$14.80.

Send all orders to E. H. Miller, 1003 Truitt Ave., La-Grange, Ga.

ANOTHER FAITHFUL CHURCH IN OKLA.

This congregation is known as Tucker, located 13 miles south of Sallisaw, 1 mile east off Highway 59.

We are indebted to Sister Marie Bagley, of Sallisaw for the following information:

This church desires to be recognized and affiliated with the faithful brotherhood, who use the simple Bible worship and who use only faithful teachers and preachers. In the public worship on Lord's days they simply use one loaf (broken by all), one cup (drinking vessel), one male teacher at a time, singing the Bible only as a text book in said teaching, singing without the aid of instrumental music, prayers led by the male members, and the collection (1 Cor. 16:1, 2).

The congregation was established by Bro. W. H. Hilton in about 1938. Beginning in 1952 and after the following faithful preachers began to visit and preach for this church; Miles King, Leon Fancher, Lynwood Smith, Tommy Shaw, Johnny Elmore, Wayne Fussell, Homer L. King, and possibly others. The church at Tucker desires to express thanks to all the above preachers for enlightening and encouraging them in

the right way, and that all faithful preachers and brethren in general will find a welcome with them.

Some of the male members are as follows:

Curtis Hull, Cartersville; Arvill Hull, Spiro; Willard Hull, Spiro; Claude Purdue, Cartersville; Herbert Sharp, Spiro; V. W. Mullican, Vian; all addresses are on R. F. D. routes.

—H. L. K.

ELDER CONSCIOUS

In 1 Tim. 3:1-7, we read the qualification of elders, so why all this fuss about elders? If it means more than a good christian man with a good Christian wife and obedient children, I fail to see it. In 1 Pet. 5:1-3, we find the command to this christian man to take the oversight, and the younger to submit themselves to the elder (ver. 5). Titus 1, gives the order to set in order things that are wanting and ordain elders in every city. These commandments have been obeyed by the churches until recent years. Now, why?

In more than 50 years in the church, I have never known a case where the elders have torn up a single congregation. I HAVE known preachers to sow seeds of discord among brethren and cause the members to rebel against the elders, thus tearing up the church. Paul warned against this in Acts 20:29-30. For me to say Christ came to purchase the church and told us to appoint elders to tear it up, is to say the gospel is a failure and God's plan will not work.

Leaders in the church are elders, and elders are leaders, from the Bible standpoint, so let us get busy and put in order the things that are wanting. Let us put in the church, the things that the Lord ordained and not be guilty of the sin of omission.

—Oscar Johnson, Joplin, Mo.

MERCY

I believe mercy is one of the greatest characteristics in existence. It reaches so far, we can scarcely comprehend the real value of it. It is something every Christian must possess in order to please God. The mercy we speak of is not one forced upon us by circumstances in order that things may run smoothly, but a mercy clothed with humility, having love for its basis. It is a godlike characteristic. God loved man who transgressed against Him. From this love, mercy came forth, causing Him to send His only son into the world to take away the sins of mankind. The result of this mercy is the greatest thing ever to happen to the human family. The definition of grace is mercy, and in Eph. 2:8, we read, "For by grace are ye saved through faith." Hence, without this mercy we could not be saved.

Since we have proven that mercy is a godlike characteristic because God possessed it, we can now say that we cannot be saved unless we have mercy on our brethren and neighbors. We are taught that mercy brings about forgiveness, and unless we forgive we shall not be forgiven (Matt. 6:15; Matt. 5:44). In Jas. 2:13 he says, "For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment." If we show no mercy on our fellowman, God will show us no mercy, when we stand before Him to be judged. When your brother sins against you, be merciful; when your fellowman persecutes you, suffer as a Christian and be not ashamed. Repay him with goodness. Allow others the same

freedom you yourself desire. Be not proud, high-minded, or self righteous, but be humble, good, and merciful. In judging others mistakes, keep in mind that no one is perfect, and all make mistakes. Do the will of God and inherit that everlasting home prepared for the faithful.

—Orvelle Smith, Joplin, Mo.

THE EASTERN LABOR DAY MEETING

Our meeting began Aug. 28, with Brethren Miles King and Larry Robertson doing the preaching, and ended with the Eastern Labor Day meeting Sept. 6. They did a splendid job doing the preaching and making arrangements throughout the meeting. We are thankful we were able to complete our new building in time for this meeting. After morning services, a basket lunch was served at Mallory Chapel which was seemingly enjoyed, then we returned to the meeting house and were privileged to hear the following speakers: Tommy Shaw, Wilson Thompson, C. C. Thompson, Billy Orten, Jack Cutter, Jerry Cutter, Elwin Cutter, Bro. Adams, Johnny Spradley, B. F. Leonard, Jack Ivey, Nelson Nichols, J. W. McKeand, Thomas Murphy, Jimmy Shaw, Guy Mallory, Moss Covert, John Chambers, and Paul Nichols. Fifteen congregations were represented, and the teaching, singing, and cooperation was splendid. We used the preachers as they came in and were sorry we did not have the time to use them all. We want to thank Mallory Chapel and Huntington for their cooperation and hospitality throughout the meeting. On the closing day, 250 attended. Thus, it was of incalculable value to the congregation here, and to those attending. It was a wonderful meeting unto the glory of our Father.

—Paul W. Cobbs (Spring Hill congregation)

BONDS OF MATRIMONY

Kornegay-Beard—Johnny C. Kornegay and Lillie Mae Beard were united in matrimony, Sept. 15, 1953, at Bainbridge, Ga. They are both Christians and we wish them many happy years together.

—J. W. Kornegay.

* * * *

Magar-Owen—October 10, 1953, in the afternoon, Jerry Magar and Glenda Owen were united in marriage. The ceremony took place in the church of Christ at Lodi, Calif., in the presence of relatives of the bride and groom. The writer was happy to be the officiant.

—Paul O. Nichols.

OUR DEPARTED

Cook—Nannie Franklin Cook was born Jan. 7, 1871, at Gainsboro, Tenn. She later moved to Texas and Oklahoma. In 1947, she moved to Calif., where she resided until her death, July 29, 1953. In 1891, she was married to S. T. Cook; to this union 6 children were born, four of whom survive. There also are 4 sisters, 15 grandchildren, 21 great grand children and 1 great grandchild surviving. The funeral was conducted from the White Chapel, Azusa, Calif., on July 31st; burial was in the Oakdale Cemetery, Covina. The writer, a long time friend, officiated, attempting to speak words of warning and comfort to those left behind.

—Abe G. Smith

* * * *

Buzzard—Mary Elizabeth Buzzard was born in New-

ton Co., Mo., Dec. 17, 1882, the daughter of William Edward Johnson and Mary Kathryn Frye. She passed away Sept. 28, 1953 at Lynwood, Calif., being 70 years, 8 months and 11 days of age. As a young lady, she was added to the church; at the time of her passing she was a member of the Montebello, Calif. congregation. Too, as a young lady, she was married to Horace A. Buzzard. Several years removed, he preceded her in death. About 25 years ago, Sister Buzzard came to California from Joplin, Mo. She is survived by 2 sons, 3 daughters, 4 grandchildren, 3 sisters and 2 brothers.

One of the brothers is our aged preaching brother Oscar Johnson of Joplin, Mo.

The funeral was conducted in South Gate, Calif., on Sept. 30th. A group of young folk of the Lynwood church did the singing; it was beautiful. The writer attempted to speak words of warning and comfort. Burial was in beautiful Rose Hill cemetery, Whittier.

—D. B. McCord

THE WORK IN AFRICA

By Paul O. Nichols

We continue to get reports from Nyasaland. Some of them are favorable, and some of them are otherwise. Most of the reports about the Lord's work are encouraging.

Recently I received word that Bro. Chakhame had baptized 107, Bro. Severe had baptized 75, Bro. Mauwa had baptized 46, Bro. Chikomola baptized 15, and Bro. Limani had baptized some more. There were well over two hundred baptisms in just a matter of weeks. Is it not good that we took advantage of the opportunity of teaching these people the Truth on several different things before they had converted so many precious souls. Also very recently Bro. Severe established a new congregation not very far from Wendewende Village.

On the other hand we have had some unfavorable news about secular conditions. Mau Mau activities have begun to take place in this usually peaceful country. Many people have been killed. The Mau Mau is a secret society of Africans sworn to the destruction of the white people in Africa. One of the things that is encouraging such violence is the imposition of Federation on Nyasaland and the Rhodesias. Many of the Africans oppose it, even though it is supposed to better the conditions of the countries involved. It is now dangerous for either white man or African to go into the towns.

At the present time it is not a good idea for us to send a preacher to Nyasaland, but as soon as peaceful conditions once again prevail, I will be in favor of sending at least two couples there to carry on the work with the Africans.

Some of the brethren have wanted to know what I consider to be the greatest present need of the brethren in Nyasaland. I have no doubt that one of the greatest needs is **grape juice**. In that country **grape juice can not be bought**. Some was sent to us by the Christians in the States. Otherwise we had to buy canned grapes and squeeze them. But the Africans are poor, and their contributions are not enough to even buy communion needs. Canned juice can be bought and mailed to them, just like the parcels of clothes were sent. The juice is canned at Kennewick, Wash., and the brand is Churches Grape Juice. When it is mailed, it should be indicated on the tag "For church communion only." It is supposed to be free of duty.

Contributions for Africa:

- \$200—Huntington, W. Va., for the new church building at Wendewende Village.
- \$100—Mallory Chappel, for new church building.
- \$ 25—National City, Calif., for transportation needs of boy travelling with Bro. Severe making preacher.
- \$ 25—Orange, Calif., for transportation for young preacher.
- \$ 25—Lodi, Calif., for grape juice.

THE CHURCH DIRECTORY

The following changes and corrections may be made in the Church Directory:

COVINA, CALIFORNIA, (Los Angeles County) The Church has moved from the I. O. O. F. Hall to their own place at 20011 Arrow Highway, Corner of Arrow Head Highway & Glendora Avenue. Sun. 10:30 A. M. and 7:00 P. M., Wed. 7:00 P. M. Abe Smith, 552 N. Wabash St., Glendora, Calif. Phone Fleetwood 5-1496, H. L. Kenney, 809 Lewiston St., Duarte, Calif. Phone Elliott 9-1563, Raymond Osborn, 223 West Lime St., Monrovia, California, Phone Elliott 8-0327.

CALDWELL, IDAHO, (Canyon County) The Church has moved from 224 Paynter Avenue to 1103 North 3rd Street, at the corner of Third & Joliet, Sun. 10:30 A. M. and 7:30 P. M., Brooks Ward, 1418 Chicago Street, Caldwell, Idaho, H. T. Brisco, Rt. 5, Caldwell, Idaho.

SALONA, PENNSYLVANIA, (Clinton County), In the home of Bro. John Kramer, at Rote. Sun. 10:30 A. M. Lloyd Kramer, Salona, Pa.

Does anyone know of a faithful congregation or group meeting in the Oklahoma or Texas Panhandle, if so please let me know about them. Church Directories are still available at 25c each by ordering from Ray Asplin, 3617 N.W. 15th St., Oklahoma City, Okla.

MY POSITION ON CARNAL WARFARE

I cannot participate in military service in any form, directly or indirectly, in combatant or noncombatant service, because:

1. My duty and obligation to my God is superior to all other obligations (Matt. 22:37; Matt. 6:33; Acts 5:29).

2. My God in the Bible forbids that I engage in carnal warfare in the following references:

"Put up thy sword," "For all they that take the sword shall perish with the sword" (Jno. 18:36; Matt. 26:52)—Jesus.

"My Kingdom is not of this world" (Jno. 18:36).

"For the weapons of our warfare are not carnal" (2 Cor. 10:3, 4).

"Love your enemies" (Matt. 5:44); "Turn the other cheek" (Matt. 5:39).

"Recompense to no man evil for evil" (Rom. 12:17).

3. To enter any military branch or service, combatant or noncombatant, I would be compelled to "swear" (take an oath), but the Bible forbids that I do so ("Swear not at all"—Jesus, Matt. 5:34).

4. To enter any military service I would be compelled to be yoked with unbelievers, which is forbidden—"Be not unequally yoked together with unbelievers" (2 Cor. 6:14).

5. To be in any branch of military service in any way, I would be a part of the organization and would therefore have fellowship in the service, but such is prohibited; thus: "Have no fellowship with the un-

fruitful works of darkness, but rather reprove them" (Eph. 5:11).

6. To serve in any way in the military service, I would be deprived of obeying the command to assemble on Lord's day to worship God in the Bible way, at least part of the time, hence would disobey God (Heb. 10:25; Acts 20:7; 1 Cor. 16:1, 2).

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

—Samuel H. Branch, 3233 NW 27th, Oklahoma City, Oklahoma.

TO YOUNG PREACHERS—

(Continued from first page)

hell, with spiritual weapons afforded us from above—not against men, but against their sins, as did our Lord and his holy apostles, in order to save them from ruin.

But are we not to contend earnestly for the faith once delivered to the saints? Certainly. But can not this be done without set debates, challenges, judges, rules, etc? Did our great head—did His apostles ever act thus? And who will say they did not earnestly contend for the faith? There must be something wrong in this matter, because these zealous duelists do not like to be called the challengers. Now if this be the proper way to contend for the faith, why not fearlessly challenge every opposer, and thus show your holy zeal?

In these public debates but few persons attend them who have not their minds prepossessed in favor of one side or the other. A few unsophisticated persons may be proselyted to your opinions, but one renewed soul is of more value than a score of such proselytes; and such renewed souls are made by the truth uttered in the spirit, and heartily received and obeyed.

Second, I advise you, my sons, to preach the Word, the Gospel, of the Son of God, with all boldness and humility. If any error or stumbling-block lie across the path of truth, and might neutralize its effect on your audience, labor with more cogent arguments to roll it out of the way, without pity for its age, though sanctified by many centuries, and supported by the great and the learned for many ages. But be careful, and certain that it is an error before you touch it with your little finger. Truth, like a plow-share, will tear up the noxious weeds and plants sown and planted by erring man. Be careful not to name any person or people by whom these noxious weeds were sown. The moment you name a Presbyterian a Methodist or a Baptist as having done it, that moment he buckles on his coat of mail, and shields himself against your arguments, however powerful. You can not profit him by all you say afterwards. "Be wise as serpents, and harmless as doves."

Third, I not only advise you to preach the word, but also preach it in the spirit. In vain we attempt to preach in the spirit, unless we have the spirit, and experience the force of that truth we deliver to others. A man may preach the truth in the letter without the spirit. Such preaching is vain—unless to saint and sinner. Apathetic and moral lectures on religion have almost ruined the world, and swelled the number of skeptics. For they thus argue: Did these people believe what they preach or read, would they be so cold and unfeeling in their

addresses? Would they not cry aloud and spare not? Did you ever know one such preacher convert a sinner from the error of his ways? A person may also preach with a great vociferous zeal and manner. This may be and often is nothing more than mere animal nature, without the spirit. Live and walk in the spirit, and preach in the spirit; then will the attention of your hearers be arrested, and good effects will follow.

When we see our neighbor's house in flames, and the unconscious family within exposed to instant death, we do not take time to study and write an eloquent speech in order to read it to them, that they may fly from impending ruin—nor do we write a speech to read to persons whom we see ready to rush down a deathly precipice, unconscious of their danger. No; were we to do so, those people would be apt to disregard our admonitions and perish.

Fourth, be as holy out of the pulpit as in it. Be always sober (not morose); indulge at no time in jesting, mirth, nor light conversation; these grow by indulgence. I advise you to beware of what is termed gallantry. It will ultimately sink your influence in the public mind. Be plain, but neat in your dress.

Wear not costly apparel, nor tinselled ornaments of any kind. It savors of vanity and will detract from your usefulness. Be often on your knees, always endeavor to keep God before your mind, and labor to please Him, rather than man for if you seek to please men, you will certainly displease God. The friendship of the world is enmity to God. Some are tempted to please men by an ostentatious show of learning and talents. This is to preach self, not the Lord Jesus—it is to advance self and not the cause of Christ—it is to gain the applause of the world, not to save souls from ruin—it is to be popular, not useful. Vain, presumptuous mortal! How despicable in the view of Heaven!

Fifth, in your public addresses, like the householder, bring forth out of your treasure things new and old. The Word of God is your treasure, not the wisdom of men—with this you must store your mind so as to be able to exhibit to your audience, things new as well as old. Do not forever harp on one string—on one doctrine, however true. The mind needs variety, and that variety is afforded to the Bible student in the Scriptures. "Warn the unruly, comfort the feeble-minded, support the weak." You should not preach that to another, of which you do not experience the truth yourself. It will be a dry morsel, unseasoned with grace, both to yourself and those that hear. Avoid everything, every expression, every smart word that may excite levity or laughter in your hearers. Your object is to save souls; an object truly serious and important, and should be managed always in the spirit of seriousness and solemnity. What! to excite levity in those on the brink of everlasting woe! God forbid!

Sixth, beware of an avaricious or covetous spirit. Read Paul to Timothy 1 Epistle 6:6-11. Having food and raiment, let us therewith be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God! flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good

fight of faith, lay hold on eternal life. Avoid everything like boasting of yourself, or of your success in the Gospel.

My dear sons, if this advice be good, receive it, and conform to it. I have known it to be good for half a century. Be diligent and faithful and soon you shall receive your reward. Oh that we may hear the plaudit of our Lord—Well done, good and faithful servant, enter thou into the joy of your Lord.

(Note: Although we all may not consent to all that this pioneer has aid here (as well as other things he wrote), I believe it merits our attention. As a young preacher, I find it interesting and challenging; I thought other young preachers who do not have immediate access to it might find it helpful, too. It is from The Works of Barton W. Stone, a recent reproduction of the Old Paths Book Club.)—D. B. McCord.

HARPER-TRAIL DISCUSSION—

(Continued from page three)

I do not believe that it is necessary to say *gennemates ampelou* every time we want to say product of the vine. I believe people will now know that we are talking about the product of the vine.

But Bro. Harper does not believe that sap of the vine is the drink set forth in the Scriptures Mat. 26:29 etc. I do not believe it either. I was only trying, in as mild a way as I could, to show Bro. Harper what a ridiculous argument he was making with his major and minor premises and his syllogism. But you believe that sap of the grape vine was the drink element used in the communion just as strongly as I believe that grape juice, unfermented, was the drink element used in the communion.

Listen again to some of Bro. Harper's reasoning: "The product of the vine is a drink as set forth in the Scriptures, Mat. 26:29, etc. 2. This sap is not a drink as set forth in the Scriptures, Mat. 26:29, etc. 3. Therefore this sap is not the product of the vine as set forth in the Scriptures, Mat. 26:29." Now let us put the words grape juice in place of sap and the conclusion will be the same. I do not believe that grape juice is the product of the vine as set forth in Mat. 26:29. The Greek word before product is *touto* (this), hence we have this product of the vine; showing that the Savior meant to specify a certain product of the vine, and in this little discussion, we are trying to find which product of the vine the Savior referred to when he said, "This product of the vine." I am denying that grape juice is the product of the vine as set forth in Mat. 26:2. Bro. Harper is affirming that grape juice is the drink element used in the communion as set forth in the Scriptures Mat. 26:29; but Bro. Harper has not referred us to a passage of Scripture that even touched on the subject. Bro. Harper has assumed the very thing that he is to prove. Who would have thought that Bro. Harper would have done a thing like that?

Bro. Harper is denying already that wine is the product of the vine and seems to want me to affirm that it is the product of the vine before my time to affirm. It is my time to deny now and your time to affirm. When you get through with your affirmative you will have plenty of time to deny. So get busy now and point us to the Scripture that says Christ or the inspired apostles used or commanded to be used grape juice in the communion and I will never go into the affirmative but will spend my time in trying to correct my mistake.

—A. J. TRAIL.

From The Fields

Orville Smith, 4208 Wall St., Joplin, Mo., Oct. 17.—I have recently preached at Burkhart, Lebanon, Richland, and Claxton, Mo., and enjoyed being with all these brethren. I am ready to preach the gospel anywhere.

G. H. Horton, Mt. Hood, Oreg., Sept. 27.—Bro. Charles Everett has preached for us several times, and Bro. Paul Nichols is to hold us a meeting this fall. Bro. King, we wish you could have come by during your stay in Calif. Here are 3 subs.

Homer Smith, Sentinel, Okla., Oct. 7.—Bro. Larry Robertson and wife are here at present. He preached a wonderful sermon yesterday morning. Here are 2 subs.

H. G. Wilks, Box 902, Breckenridge, Tex., Oct. 6.—Bro. E. H. Miller held us a meeting Sept. 16-25, with good attendance and interest but no visible results. However we believe our position is well established in this community now.

H. A. Sifford, Alton, Mo., Sept. 28.—We are able to carry on the worship each Lord's day. It is encouraging to read of the good reports in the paper, and to know there are still some willing to follow the Lord's way.

Ted Warwick, 811 Northwood, Compton, Calif., Oct. 18.—Since the first of the month I have been working with the church in Aromas. I am to begin a meeting there Oct. 22 continuing until Nov. 1.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Oct. 16.—Oct. 7, Bro. Larry Robertson and wife were with us, and he gave us a good lesson. Oct. 11, I preached at the Odum congregation near Dora, Mo. Let us work together for the Cause of Christ.

Charles W. Everett, R. 1, Richland, Wash., Oct. 16.—I assisted with the lesson at Forest Grove, Oregon, on the mornings of Sept. 20, 27, Oct. 4, and 11. On the evenings of Sept. 20, 27, and Oct. 4, I preached at Odell, Oregon, and on the evening of Oct. 11, I helped with the lesson there. Pray for me and the work.

J. H. Roberson, (colored), R.D. 7, Butler, Pa., Oct. 14.—The congregation here has purchased a lot and plan to build a place to worship. Some have already donated for it and we will report that later in OPA. The congregation is small in number but have great zeal. Pray for us and the cause.

Paul Burson, M.R. 3 Reese Rd., Columbus, Ga., Oct. 6.—We have our building almost completed and appreciate the help given us. Bro. Alton Baily was with us the first Lord's day and Bro. Parker the second. Bro. Gillis Prince will be with us Nov. 15-22. Bro. and Sister Rogers, who are leaving here, will be at Ft. Campbell, Ky. Here is my renewal.

V. W. Hogland, 3939 Kenwood, Kansas City, Mo., Oct. 3.—The church here has been strengthened by two good meetings, held recently by Brethren E. H. Miller and Fred Kirbo. The visible results have been 3 baptized and 4 restored. May we all have renewed zeal to spread the gospel, not for personal gain, but for the glorification of God and edification of the church. Here is my renewal.

C. Dennis Laney, 1514½ 16th Ave., Phenix City, Ala., Oct. 15.—Bro. Alton Bailey preached for the church in Columbus, Ga., the first Lord's day in Oct., and Bro. Bud Parker, the second Lord's day, with good attendance. Bro. Gillis Prince will hold a meeting for us Nov. 15-22. We regret losing Bro. Joe Rogers and wife, as they moved to Ky. Pray for us.

Edwin S. Morris, 302 McFerrin, Waco, Tex., Oct. 17.—Oct. 2-11, I was in an enjoyable meeting at Dallas, my second there. They are fine brethren and have a mind to work. We appreciated the cooperation and visitors from Ft. Worth. I began at Tulsa last night to continue through Oct. 25. We plan to be at Joplin, Mo., Nov. 6-15; and Fredrick, Okla., Dec. 4-13. My wife is improving rapidly. Pray for us.

E. M. Huguley, R. 2, Box 40, Kinston, Ala., Oct. 12.—The church here continues in the Bible way, with unity and peace prevailing. I was with the new congregation in Seminole, Ala., the 3rd Lord's day in Sept. They are few in number and happy that they have a place to worship. I will be with them each 3rd Lord's day.

Jesse French, R. 1, Box 507, Corcoran, Calif., Oct. 11.—Bro. Doyle Campbell and I have been doing most of the teaching at the church here. Bro. Ernie Lewis preaches for us each 3rd Lord's day. Bro. Ervin Waters will be with us in a meeting the last half of Dec.; Bro. Paul Nichols will conduct a singing school for us the last of Feb.; and Bro. Fred Kirbo will conduct a meeting for us the last half of March. We extend an invitation to all. Here are 5 subs.

Thomas Murphy, R. 5, Liberty, Ky., Oct. 12.—Sept. 4, I closed a meeting for the Chestnut Ridge congregation near Mt. Vernon, Ky., with 2 baptisms and one restoration. I am to return in Nov. We enjoyed a visit by Bro. Jack Ivey. Bro. Gillis Prince just closed a good meeting for us. I attended the Labor Day meeting at S. Charleston, W. Va., and enjoyed it. Anyone desiring my services in '54, please call me. May God bless the faithful.

J. Wayne McKamie, R. 1, McGregor, Tex., Oct. 10.—After holding a meeting in Memphis in June, I returned for another meeting Aug. 17-30, baptizing 2 and one confessed faults. I returned to Waco to work. Sept. 27-Oct. 4, Bro. Morris and I held a meeting in Waco. He is a wonderful, convincing preacher. The meeting at Ft. Worth was enjoyable and it was good to see several of the preaching brethren again. May we all realize more the power of prayer.

Oscar Johnson, R. 4, Box 171, Joplin, Mo., Oct. 7.—I have preached at the following places: Kansas City, Lebanon, and Lee Summit, in Mo.; Tulsa and Council Hill, Okla. I baptized one at the home congregation last Lord's day. I preach at Burkhart once a month,

and am to be at Stapleton next Lord's day. I visited the fine folks near Berryville, Ark. Thanks for the love and support of all these fine brethren.

Tom E. Smith, 302 Phillips, Healdton, Okla., Oct. 15.—I have preached at Davis, Oak Grove, Graham, and Dougherty, Okla. Last Lord's day I was at Washington for morning and evening services. In the afternoon several of us went to Okla. City for lunch, afternoon singing, and a baptizing afterwards. Bro. Gillis Prince is in a meeting at the N. 7th street congregation, and it was a privilege to be with him. Please note my new address.

Jim A. Canfield, (colored), Star Rte., Box 78, Marion, La., Oct. 7.—I returned to Wynnewood, Okla., for a meeting Sept. 17-24, but due to the busy cotton season, the interest was not so good. We closed a week earlier than we had planned, but if the future there continues to look bright, we will return in late spring or early summer. I heard Bro. Johnny Elmore twice during his meeting at Oak Grove, and he did some good preaching.

D. B. McCord, 451 W. Foothill, Azusa, Calif., Oct. 15.—Since last reporting, I have preached at Glendora, Orange, Compton, Siskiyou St., L. A., and Montebello, all in southern Calif. The brethren in this part, as well as other parts we have been in, are good to us, and we appreciate that very much. The Lord willing, we will be here in this area until my summer meetings begin in the East. Should you know of those anywhere in this area whom we might assist in a spiritual way by visiting them, please let us know. We request the prayers of the saints.

John Reynolds, Rte. 1, Box 313, Ceres, Calif., Oct. 20.—Bro. Homer L. King has just closed a two weeks meeting for the church at Ceres, and I do not think I ever enjoyed a meeting more. He did some of his best preaching and the church was strengthened very much. It was a pleasure to have him in our home. We are looking forward to his returning some time next year. I was with the brethren on Orange Ave., in Fresno, the first Lord's day, and with the Guernsey St. congregation in Stockton, the third Lord's day.

J. W. Kornegay, 432 Drummond Pk., Panama City, Fla., Oct. 14.—The past two Lord's days we have had 4 confessions of faults and one baptism. Through the efforts of Bro. W. H. Browning, who works for the county, the city has leased to the church, a lot 150 ft. by 200 ft., for 99 years. The lot is at Drummond Park. We are so thankful for it, and will begin on the building as soon as we have the finances to carry on. We ask the prayers and financial help of anyone able and willing to help build up the cause in this city. We enjoy the OPA.

R. B. Roden, 2860 NW 21, Okla. City, Okla., Oct. 10.—The church at N. 7th is doing fine and looking forward to our meeting with Bro. Gillis Prince, Oct. 11. I was at Davis, the 2nd Lord's day, with one confession of faults; at Spaulding the 3rd; Washington, the 4th; and Sentinel, the 1st Lord's day in Oct., with 12 confessions and one baptism. I was thankful and glad to baptize my mother, Mrs. J. H. Roden. I preached at N. 7th in Okla. City, that night with 2 confessions of faults. Pray for us.

D. B. McCord 451 W. Foothill, Azusa, Calif., Sept. 19.—The Lees Summit (near Lebanon, Mo.) meeting closed Sept. 6 with 1 immersion. I enjoyed this meeting very, very much. Some of God's best are numbered there. I was glad to have preaching brethren Homer King, H. E. Robertson, Clovis Cook and Lynwood Smith attend one or more times. Sept. 7, I preached for the 7th St. church in Oklahoma City; I certainly enjoyed this visit with some of the dearest of earth. Sept. 13,

I was glad to be at Glendora once more. This week I have enjoyed hearing Bro. Paul Nichols at Orange. Please pray for me and mine.

Maurice M. Murphy, RFD2, Box 538, Charlestown, W. Va., Oct. 4.—We want to express our appreciation to everyone answering our plea for help. As yet, we do not have enough finances to purchase materials for the building and hope others will find it possible to help us. We have received contributions from the following: Porterville, Calif.—\$10.00; Yuba, Calif.—\$50.00; Broken Bow (Golden congregation), Okla.—\$20.00; Jerusalem (Mt. Zion church), Ark.—\$100.00; Odell, Ore.—\$50.00; El Centro, Calif.—\$50.00; Eola, Tex.—\$10.00; Milano (Sand Grove church), Tex.—\$15.00. Our heartfelt thanks to all.

Grady Coble, 5301 Parkland, Dallas, Tex., Oct. 19.—Our meeting Oct. 2-11, under the able instruction of Bro. Edwin Morris was interesting, however there was no visible results. Attendance was good, and we appreciated the visitors. Bro. E. H. Miller gave a good lesson one night during the meeting. One evening, after services, a group of digressives came for an informal discussion on the number of cups in the communion. Bro. Morris efficiently wielded the sword of the Spirit in upholding truth. Bro. James Stewart gave us a good lesson this morning. We invite visitors and solicit your prayers.

Wayne Fussell, Box 941, Wilson, Okla., Oct. 17.—After 2 months with the new congregation in Little Rock, I left the last of Sept. I commend them for their love for truth and persistence in building a faithful congregation. They are thankful to have Bro. Jack Cutter working with them now. They would appreciate the brethren to visit or help them in any way. I am now working with the new congregation meeting in the VFW Hall, 408 S. 6th, in Monroe, La. This church is the result of a meeting held by Brethren Tommy Shaw and Billy Orten. I have also preached at Jerusalem, Ark., and Conway, La. I solicit your prayers.

Carl Willis, 7175 Elizabeth Rd., Pontiac, Mich., Oct. 15.—We attended the Labor Day meeting in W. Va., a good meeting with much love and hospitality shown by the good brethren. The church here sponsored a mission meeting at Clyde, Mich., with 2 baptisms resulting. Brethren Jerry Cutter and Arthur Wade did the preaching. Bro. Wade recently moved here from Calif., and we are happy to have him. Bro. Jerry Cutter conducted a meeting for the church at Pontiac, with no visible results but we were all strengthened by the preaching of the pure gospel. We had visitors from W. Va. We are now sponsoring him in a meeting at Bernie, Mo. Bro. Guy Mallory preached for us recently.

Garnett Limani, V. H. Namakoka, Zomba, Nyasaland, Sept. 27.—I want to write you (Bro. Gay) and ask if Bro. and Sister Nichols got home to you safely in America. The Brethren here have not heard from him if he did get there, and we are very anxious about our beloved Paul O. Nichols and his wife. (I wrote him that they are here, safe and sound—H.G.) I also am glad to write to you about our congregations here in the Zomba District. We had two congregations: V. H. Namkoka, N. A. Mwambo, and V. H. Masate, N. A. MBiza, and on Sept. 20, we opened the third congregation, V. H. Mulua, N. A. Mwambo, having forty-five members. Greetings to all in the precious name of Jesus Christ.

John O'Donnell, Box 41, Moline, Mich., Oct. 9.—Lord's day morning, Oct. 4, we had Brother and Sister Wayne Pierce, and one of their relatives with us from Pennsylvania. Bro. Pierce gave the lesson, and is well qualified for teaching. I wish to make a correction in the Oct. Old Paths Advocate, in my write up. It was not Bro. Jerry Cutter as so stated, but a Bro. Jerry Morgan also from Oklahoma, who worships with the church here. I also would like to make mention of this: if there is any one in the south country that has the ability as recorded in Matt. 28-19-20, here is your challenge. The north is a fertile territory for the sowing of the Gospel, so the challenge is yours.

Billy Orten, R. 2, Lawrenceburg, Tenn., Oct. 17.—Bro. Tommy Shaw and I spent most of Sept. in Monroe, La., working together in a tent meeting, a mission effort. Brethren Wayne Fussell and Jimmy Shaw were with us in this effort. One was baptized and a congregation now meets in the VFW Hall. Sept. 30-Oct. 7, Bro. Shaw and I preached alternately in a meeting at Houston, Mo. We were in the work together 6 weeks. The work with him was pleasant and I look forward to being with him again in a meeting at Beaumont, Tex., beginning Nov. 22. I am now at Ben Davis, Mo. Crowds are good. Oct. 18-Nov. 1, I am to be at Mtn. Home near Galena, Mo. I anxiously anticipate the meeting at Washington, Okla., with Bro. Miles King, beginning Nov. 8. Grace and peace be unto you.

Tommy Shaw, Commodore, Pa., Oct. 15.—I attended the Labor Day meeting in W. Va. and the Charleston brethren had the meeting well arranged. The hospitality was of the best, and in all, the meeting was a great success. During Sept., Bro. Billy Orten and I worked in Monroe, La., in a mission effort. Several of the brethren living in town, and formerly attending the Chenierie congregation, are now meeting in the VFW Hall, 408 S. 6th in Monroe. One was baptized during the meeting. Bro. Wayne Fussell is working with them at present. The first part of Oct., Billy and I held a short meeting at Houston, Mo. We attended the singing at Lebanon on the concluding day of Bro. Lynwood Smith's meeting there. Billy and I have spent about 6 weeks together in the work and I have enjoyed it all. Oct. 18, I begin a meeting at Ardmore, Okla.

James Orten, Rte. 2, Lawrenceburg, Tenn., Oct. 16.—Following the 4th of July, I held a 12 day meeting at Cable Ridge, Mo. Bro. Dorman Bryant was with me leading the singing, and preaching once. I went next to Ottumwa, Ia., for a 2 weeks meeting, baptizing 2, and 2 were restored. Aug. 20, at Advance, Ark., I began one of the most enjoyable and fruitful meetings of my short preaching career. Five were baptized, and the little congregation, having had only one addition in several years, was joyous at having 5 new helpers. Sept. 6-13, I preached at LaGrange, Ga., the home of Bro. E. H. Miller. There were no additions but my strength and faith were increased by being an eye witness to a demonstration of the fact that a preacher can stay in one place for more than a short time and still command the respect of the people and leave them in peace. I am now living in Harrodsburg, working with the new congregation in Bloomington when I do not have meetings elsewhere.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Oct. 16.—I preached at Seattle, Wash., Sept. 20 and Oct. 11, with 2 confessions of faults Sept. 20. Sept. 27 and Oct. 4, I helped with the lesson there. Before we arrived here in Seattle, this congregation had been permitting women to speak in the church, and had been omitting the contribution on Lord's days. They now have agreed to worship scripturally. They worship at 10:30 a. m., every Lord's Day, in the home of Alfred N. Anderson, 6109 Ahtanum Ave., Seattle, Wash. **Donations for Work in this Part:** Sept. 15-Oct. 15, I received the following donations: Church, Yakima, Wash.—\$100.00; Otis L. Osburn—\$10.00; Church, Los Angeles, Calif.—\$50.00; Church, Netherton and Guernsey Sts., Stockton, Calif.—\$200.00; Church, Caldwell, Ida.—\$25.00; Church, Sinclair St., Stockton, Calif.—\$100.00. We are thankful for these blessings, and we appreciate the love and care the brethren have shown us.

Leon Fancher, 2805 McGaha, Wichita Falls, Tex., Oct. 16.—For the past 3 weeks I have been working with the fine brethren on Frank St., in Lawrenceburg, Tenn. They and the Chapel Grove congregation, seem to be working much harder since establishing this congregation in town. There is a greater chance to develop talent. Many are taking part in the services for the first time. This is proof it is wise for a new congregation to be started when the old one gets too large. One has been restored since I have been here, and several families, formerly worshipping with the digressives, are now worshipping with the faithful church.

Last Lord's day I was at Long Branch where a few are still carrying on. I also visited Bro. and Sister Ferguson, who are among our faithful colored brethren. They meet in their home, but his health is poor. Oct. 17, I begin in Golden, Okla., then will return here for more work and possibly a singing school. May the Lord bless those who love Him. Here is a sub.

E. H. Miller, 1003 Truitt, LaGrange, Ga., Oct. 17.—The meeting at Woodson, Tex., was well attended, though it was a busy time as the cotton season was well underway. I feel the church was strengthened. The meeting at Anson was also well attended, with visitors from Clyde, Abilene, Stamford, and Eola. This congregation has only recently done away with cups, and now have the scriptural worship. They meet 3 blocks west of the courthouse. For information you may contact J. H. Owen, Box 202, Anson, or A. J. Wright, Merkel, Tex., who preaches there and wherever called. Enroute home, we stopped in Dallas where Bro. Morris was in a good meeting. Wife and I and our daughter and her husband, heard Bro. Kirbo one night at Greenville, S. C. I am now at Montgomery, Ala., with one baptism to date, and another has made the good confession and is to be baptized this morning. Next month I plan to be in or near Holdenville, Okla.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Oct. 15.—I closed the meeting at Council Hill, Okla., with several restorations. I learned to love these brethren. I held a singing school at Chapel Grove, Sept. 17-25, and also preached four times at Chapel Grove with two restorations. Chapel Grove is still growing. Our weekly radio program over WDXE, Lawrenceburg, "BACK TO THE OLD PATHS," continues. I held a meeting for the Clements St. church in Odessa, Texas, Sept. 28-Oct. 8, with one baptized and two restored. It was a pleasure to labor with this church and with Bennie Cryer who lives there. I began here at Ada, Okla., Oct. 9, and the meeting continues with two baptisms and five restorations and the best interest I have ever had at Ada. The Lord willing, I will be at Blue Springs, Ky., Oct. 29-Nov. 5; at Waterford, Calif., Nov. 20-29; Yuba City, Calif., Nov. 30-Dec. 13; Corcoran, Calif., Dec. 16-27.

Wayne DeGough, 806 Morning Dr., Bakersfield, Calif., Oct. 14.—Aug. 17-26, Bro. Miles King and I conducted a meeting at Sonora, Tex.; Aug. 30, I was at Healdton, Okla.; Sept. 6, I preached at Bakersfield, at the morning service, and with Bro. Ted Warwick that night; Sept. 9, I was at Lynwood; Sept. 11, at Siskiyou St., L. A.; Sept. 13-16, I preached 3 times at Arvin; Sept. 20-Oct. 2, my wife and I were with Bro. Homer L. King in a mission meeting at Hayfork, Calif., with 4 baptisms and one restoration. A faithful congregation now meets at that place. We enjoyed the meeting and hope to return sometime. Oct. 4-10, we attended Bro. King's meeting at Ceres, preaching at Waterford, Oct. 7. Oct. 11, I preached for the Netherton congregation in Stockton. We are now at Bakersfield, where we will be until Oct. 16. We plan to be in San Diego, Oct. 17-18; Oct. 25-Nov. 8, at Bakersfield; Nov. 11-22, at Stockton; Nov. 29-Dec. 13, at Ceres. We expect to leave for Okla., the middle of Dec., and back to Calif., last of Jan. or first of Feb. Pray for us in the work.

M. Lynwood Smith, R. 1, Box 151, Wesson, Miss., Oct. 14.—The meeting at Oak Grove, near Foreman, Ark., was a good one, with the church strengthened both in membership and otherwise. It was good to work with Leon Fancher, one of the best, and also to have Johnny Elmore with us the first week end, as he helped to establish the work there. I was with the church at Mtn. Home, near Crane, Mo., for the opening service in their beautiful new building, which was a pleasure, as I have labored much with them. A large crowd was present, with several preachers, and we had a wonderful singing in the afternoon. I went next to Lebanon, for a wonderful meeting, baptizing 5, two of them had been Baptists for many years, and two were restored, one of them from the Christian church who saw that she had not been following the pattern in matters of religion. I have yet to see a church work harder for a meeting, and they are growing as a result. Good

crowds and interest prevailed. We were glad to have Bro. Leon Fancher with us one night, Bro. and Sister Gay, Bro. Pete Howard, and perhaps others. Bro. Heimer drove down from Ill. to be with us once. The neighboring congregations helped in this meeting. My thanks and appreciation to Bro. Harold King and wife, with whom I made my home while there. I preached at the home church, New Salem, over the week-end to good crowds. I go next to Youngstown, Ohio for mission work.

Gillis Prince, Wedowee, Ala., Oct. 15.—Sept. 20, I closed a meeting at Hill Top near Liberty, Ky., with good crowds and interest, but no visible results. I am to return next year. I enjoyed working with Bro. Murphy. Sept. 27, I was with the home congregation, preaching that night; Oct. 4, I preached at Temple, Ga., and rejoiced to learn they now have a lot on which to build; I preached again that night for my home congregation. This is the community in which I held my first meeting when I was 18, and I am glad to report we are working in peace and growing. I wish all congregations would seek for peace and ensue it. It seems brethren try to find as much as they can over which to differ, as though they think they need to do so in order to be noticed. Let us see how close we can get, instead. Remember the fruit of righteousness is sown in peace of them that make peace. I heard Jerry Cutter one night at Crescent, Okla.; Oct. 11, I began at the N. 7th St. church in Okla. City, where I am at present, with good crowds and interest, and one has been baptized. These are fine brethren and have great talent. We have had visitors from Washington, Stroud, Deep Dale, Lexington, and several preaching brethren in attendance. I close here Oct. 25, and return to Wedowee to be with Bro. Homer King in his meeting at my home church. Nov. 15-22, I will be with the church at Columbus, Ga. May the Lord bless the faithful.

Billy Jack Ivey, Route 2, Sentinel, Okla., Oct. 16.—The meeting at Ravencloft in Wayne County, W. V. was certainly an enjoyable meeting with wonderful attendance and exceptionally good interest. This was a mission effort sponsored by the congregation in Huntington. Two were baptized and a congregation started. I surely enjoy working with the brethren at Huntington. Next we were privileged to preach two nights at the church in South Charleston. The hospitality and kind treatment was surely enjoyed. We began the meeting at Lovejoy, Pa. as scheduled and continued ten nights, baptizing two. It was a pleasure to work with these good brethren again. Next, we worked with the new congregation in Youngstown, Ohio, in a ten nights meeting. I was glad to have Bro. Shaw and Jimmy to assist in this meeting. This congregation has about ten members at present. From Youngstown we came back to Leconte Mills, Pa., where we are at present. This is my third effort with these brethren and I can truthfully say I have enjoyed them all. We go from here to Mozier, Ill., for two nights and then to Fieldstone, Mo., to begin on Oct. 22. Next we shall, Lord willing, begin at Davis, Okla., Nov. 6. May God bless all the faithful.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Oct. 15.—We were at Lebanon, Mo., Sept. 8, for one service; Sept. 9, Okla. City (N.W. 7th St.); Sept. 10, Cordell, Okla. It was wonderful to see so many of our good friends and brethren again. Sept. 13-20, I held a meeting with the congregation at Orange, Calif. The cooperation of the other faithful congregations of Southern Calif. was good, and we had an enjoyable meeting. Sept. 21, we visited the congregation at Bakersfield, Sept. 23, we were at Arvin for one sermon. The morning of Sept. 27, I preached at Merced, and that night we were at Ceres where I preached to one of the largest crowds we have seen since getting back to the States. Oct. 1, we were at Lodi for one service. Oct. 2, we visited the meeting in Stockton being held by Bro. H. E. Robertson. Oct. 4, we began at Yuba City. To date there has been one baptism and three confessions of faults. Bro. Dorman Bryant is with us in this meeting. He is a fine boy, and is very cooperative. My brother, Ed, was also with us for three services. May the Lord bless all the young men that are dedicating their lives to the work of the Lord. My next meeting is at Odell,

Ore., then to Kennewick, Wash., Yakima, Wash., Stockton, Calif., Armona (one night), Siskiyou St., Los Angeles, Ardmore, Okla. (one week, including New Year's meeting), Washington (singing school), and etc. On with the work while it is day!

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Oct. 15.—We began a meeting at the Lake View Church of Christ, in San Angelo, Texas, Sept. 18, continuing thru the 27th. Brother Don McCord had held a meeting there earlier, and seemed to have set the stage for a good meeting. Everyone seemed in good spirits, and all worked for the meeting. Wife and I really did enjoy this meeting, as that is our old home in the West, and we have many friends there. We had visitors from all around—some we had not seen in years, and some who knew me even before I began preaching. I think we left them all wanting to do more for the Lord. We were sorry that a death in the family of Bro. Morrison called them away over the last week-end of the meeting. We were glad to have preaching brethren Reed Chappell and Jesse Broseh with us one night each. From San Angelo we came home and I heard Lynwood Smith two nights in his meeting at our home church, Lebanon, which was a good meeting. I came to Waterloo, Iowa, Oct. 2, where I am at this writing. I worked a week from house to house, then began the meeting Oct. 11, which is to continue thru the 25th., or longer. After spending a few days at home I hope to reach Dallas, Texas, Nov. 6, or 7, to begin two months of personal work there. The brethren in Waterloo are very few, but they are workers. They have purchased lots, and hope to soon build a house in which to worship. There is so much work to be done, and so few to do it! Let us all keep busy, for the time may be so short for us.

Homer L. King, Route 2, Lebanon, Missouri, Oct. 20.—I have just returned home from six weeks of preaching in California, at Stockton, Hayfork, and Ceres. There were no addition at Stockton, but the attendance and interest were generally good, and the co-operation from other congregations was encouraging. Hayfork is a mission point up in the mountains N. W. of Redding. Four were baptized and one restored. One of those baptized was an elderly lady from the Baptists, and one was from the Pentacostal Holiness; all were adults. They now have eleven members, and some others are attending, who have not yet taken their stand with them. Hence, another congregation has been added to the goodly number of churches in Calif., who practice the Scriptural worship. Brother Wayne Degough and his Christian wife were with me in the meeting at Hayfork, assisting much in song and otherwise. Wayne preached one night, and he did the baptizing mentioned above. Too, he and his wife were with us a week in the Ceres meeting. It is a pleasure to work with them, and Wayne is making a good preacher. May the Lord bless him in the noble work. My next was at Ceres, where we have one of the largest and one of the best churches in the brotherhood. It was a pleasure to work with the good people of that church. They treated me royally, showing unusual hospitality in their homes. Two confessed faults here, and in spite of sickness and other meetings, the attendance and interest were good. Brethren from Waterford, Merced, Manteca, Stockton, Lodi, Florin, Orange, Richmond, and Bakersfield attended one or more services. Preaching brethren, W. H. Hilton, Pete Howard, Wayne Degough, C. H. Lee, H. E. Robertson, Ray Nichols, Eddie Nichols, and James Winchester were present for one or more services, and we were glad to have them. This being the home of our old pal, Bro. John Reynolds, naturally, he was present for nearly every service. I made my home in his good home, which I enjoyed and appreciated the hospitality. John is a "true yoke-fellow" in meetings. I was glad to note that he is still working for unity. The unity in his home church is a token of his "endeavor to keep the unity of the spirit in the bond of peace." May we all endeavor to become, truly, peace-makers among each other and the brethren. I have been asked to return for considerable work in Calif. in 1954. I go next to Wedowee, Ala., for ten days, beginning Oct. 30; then to Springfield, Mo., for six months or more. Pray for me and mine.

Grady Coble
5301 Parkland

Dec. 53

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. XXV

LEBANON, MISSOURI, DECEMBER 1, 1953

No. 12

THE BIGGEST IDEA IN THE WORLD

By J. Ervin Waters

We are challenged by the urgency of a propitious season. We are confronted with a situation pregnant with possibilities for either good or evil, for either weal or woe. The sands in the hourglass of time and of life are rapidly running out. It may be later than we think.

The dread spectre of an atomic war looms across the horizon threatening the land of the free and the home of the brave. Our great commonwealth, conceived in freedom and dedicated to the preservation of individual liberty and the inviolability of the individual conscience, is becoming an island in a sea of communistic regimentation and ruthless tyranny. The waves of propaganda from this sea beat upon us in an attempt to undermine the foundations of our democratic way of life.

But our greatest danger is not an atomic war. It is not communism or statism. And it is not financial bankruptcy of our government nor yet the threat of another depression. No, it is not either political decadence or corruption among government officials. Our greatest danger is moral and spiritual bankruptcy, the lowering of our moral standards and the weakening of our moral fibres. We become our own greatest enemies. The battle with self is unending.

"The greatest battles that are ever fought,

Shall I tell you where and when?

Not at the raging battle front,

But in the hearts of men."

Neighbors, we are losing this battle generally. The increase in crime so manifest the last year gives evidence of both parental and juvenile delinquency. The increase in the nation's liquor consumption is amazing. Gambling with its kindred evils is becoming more prevalent. Immodesty in dress is paving the way for immodesty in speech and action. The dance is helping to tear down and destroy the natural barriers between the sexes. Is it a wonder that sexual crimes have increased astronomically. The sanctity of the home means little to many. All divorces, whether scripturally justified or not, are evidence that sin is in the camp. Profanity of speech is becoming the rule and not the exception. Under such conditions atheism and infidelity are growing swiftly.

Where is the answer, the panacea, the solution? It cannot be found within. Jeremiah voiced this futility when he said, "I know, oh Lord, that the way of man

(Continued on page eight)

LOVE, THE BASIS OF CHRISTIANITY

Man cannot comprehend the depth of God's love, nor the full meaning of the word love. We, as Christians, need more love for one another, in this world of trials, temptations, turmoils, wars, and possibly worse yet to come. We need to go back and learn the first principles of love and embed them in our hearts. We, as feeders of the flock, evangelists, teachers, elders, etc., need to learn love and then promote it.

In some foregoing articles and letters, some seem to be using words to heap praise upon themselves, in a boastful manner, seemingly trying to hide something—Could it be Sin? God forbid we do such! Peter tells us in I Pet. 4:8, "And above all things have fervent charity among yourselves, for charity shall cover a multitude of sins." Charity or love, will bring us to God, for God is love. If God be for us who can be against us? I Cor. 13:4-6, "Charity suffereth long and is kind, charity envieth not; charity vaunteth not itself; is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked; thinketh not evil. Rejoiceth not in iniquity but rejoiceth in the truth." If we heed the above scriptures, we will have the love of God in us.

Rom. 12:9, 10, "Let love be without dissimulation, abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honor preferring one another." The world is for evil, and love with dissimulation. When members of the body of Christ, become selfish, it becomes evident we do not possess the love of God, therefore we become as the world. Today, we are often found trying to buy love, but we cannot buy God's love. The love of money is the root of all evil.

Let us always esteem others better than self, do nothing through vain glory, strife, or envy, which cause division. Then love will prevail and hide a multitude of sins. In other words, love overshadows all past sins. Phil. 2:1-3, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels of mercies. Fulfill ye yet my joy that ye be like minded having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves."

Brethren, let us use the OPA in promoting love. In doing so, we will promote the Gospel. Let us dedicate our lives to love.

—Carl Willis, Pontiac, Mich.

TIME EXPIRES

A PAGAN, NOT CHRISTIAN FESTIVAL

(Following are various excerpts from "The Plain Truth," a magazine, by Herbert W. Armstrong, Pasadena, California, in a discussion of Christmas.)

Does Christmas really celebrate the birthday of Jesus? Was He born December 25? Did Paul, the other apostles, and the early church of the New Testament celebrate Christmas? Do you know what the Bible says about the Christmas tree?

The word "Christmas" means "Mass of Christ," or, as it later became, "Christ-Mass." It came to us as a Roman Catholic mass. And where did they get it? From the **Heathen** celebration of December 25th, as the birthday of Sol the **Sun-God!** It is, actually, an ancient rite of **Baalism**, which the Bible condemns as the most abominable of all idolatrous worship!

It is not so much as mentioned anywhere in the New Testament. It was never observed by Paul, the apostles, the early true Christian church!

The idea Jesus was born December 25th is one of the **Fables** the Apostle Paul prophesied (2 Tim. 4:4), would deceive the world in these latter days.

Jesus was not even born in the winter season! When the Christ-child was born "there were in the same country shepherds abiding in the fields, keeping watch over their flock by night" (Lk. 2:8). This never could have occurred in Palestine in the month of December. The shepherds always corralled and brought their flocks from the mountain sides and fields not later than October 15, to protect them from the cold rainy season that followed that date.

It was an ancient custom among Jews of those days to send out their sheep to the fields and deserts about the Passover (mid-Spring), and bring them home at the commencement of the first rain, says Adam Clarke Commentary, Vol. 5, page 592.

Continuing, this authority states: "during the time they were out, the shepherds watched them night and day. As the first rain began early in the month of Marchesvan, which answers to part of our October and November (begins mid-October), we find that the sheep were kept out in the open country during the whole summer. And, as these shepherds had not yet brought home their flocks it is a presumptive argument that October had not yet commenced and that, consequently, our Lord was not born on the 25th of December, when no flocks were out in the fields; nor could He have been born later than September, as the flocks were still in the fields by night. On this very ground, the nativity in December should be given up. The feeding of the flocks by night in the fields is a **chronological fact**. See the quotations from the "Talmudists in Lightfoot."

Any encyclopedia, or any other authority, will tell you that Christ was not born on December 25. The Catholic Encyclopedia frankly states this fact. Note:

"Christmas was not among the earliest festivals of the Church. . . . the first evidence of the feast is from **Egypt . . . Pagan customs**, centering around the January calends, gravitated to Christmas." And, further, we find this truth acknowledged: "In the Scripture, **sinners alone**, not saints, celebrate their birthday." See also Encyclopedia Britannica and The Encyclopedia Americana.

The real origin of Christmas goes back to the ancient Babylon. It is bound up in the organized apostasy with which Satan has gripped a deceived world these

many centuries! In Egypt, it has always been believed the son of Isis (Egyptian name for "Queen of Heaven"), was born December 25th. Paganism celebrated this famous birthday over most of the known world for centuries before the birth of Christ.

December 25th is **Not** the birthday of Jesus, the true Christ? The apostles and early true Church never celebrated Christ's birthday at **any** time. There is no command or instruction to celebrate it in the Bible—rather, the celebrating of birthdays is a **Heathen**, not a Christian custom, believe it or not.

Even the lighting of fires and candles as a Christmas ceremony is merely a continuation of the pagan custom, encouraging the waning sun-god as he reached the lowest place in the southern skies!

Yes, And Even Santa Claus? —But surely dear old Santa Claus is not a creature of pagan birth? But he is, and his real character is not so benevolent and holy as many suppose!

The name "Santa Claus" is a corruption of the name "St. Nicholas," a Roman Catholic bishop who lived in the 5th century. Look in the Encyclopedia Britannica, Vol. 19, pages 6 and 9, where you'll read: "St. Nicholas, bishop of Myra, . . . a saint honored by the Greeks and Latins on the sixth of December. . . . A legend of his surreptitious bestowal of doweries on the three daughters of an impoverished citizen. . . . is said to have originated the old custom of giving presents in secret on the eve of St. Nicholas (Dec. 6), subsequently transferred to Christmas, hence the association of Christmas and Santa Claus."

Thru the years, parents punish their children for telling falsehoods. Then, at Christmas time, they themselves tell their little children this "Santa Claus" lie? Is it any wonder many of them, when they grow up and learn the truth, begin to believe God is a myth, too?

And so when we examine the facts, we are astonished to learn that the practice of observing Christmas is not, after all, a true Christian practice, but a Pagan custom—one of the ways of **Babylon** our people have fallen into!

What The Bible Says About The Christmas Tree! — But if the Bible is silent about telling us to observe Christmas, or recording any such observance by the apostles or the early true Church, it **does** have something to say about the Christmas tree!

This will come as a real surprise to many. But here it is: Jeremiah 10:1-6, "Thus saith the Lord, **Learn not the way of the heathen . . . for the customs of the people are vain**; for one cutteth a **Tree** out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and gold; they fasten it with nails and hammers, that it move not."

Isn't Exchanging Gifts Scriptural? — But when it comes to the most important part of all, in this Christmas observance, the Christmas **Shopping** season—the buying and exchanging of **Gifts**—many will exclaim triumphantly, "Well, at least the Bible tells us to do that! Didn't the wise men give gifts, when Christ was born?"

From the Bibliotheca Sacra, Vol. 12, pages 153-155, we quote. "The interchange of presents between friends is alike characteristic of Christmas and the Saturnalia, and **must have been adopted by Christians from the Pagans**, as the admonition of Tertullian plainly shows."

The fact is, this custom fastened upon people of exchanging gifts with friends and relatives at the Christmas season **has not a single trace of Christianity about it!** Strange tho that may seem! This does **not** celebrate Christ's birthday or honor it or Him! Suppose someone you love has a birthday. You want to honor that person on his or her birthday. Would you lavishly buy gifts for **everyone else**, trading gifts back and forth with all your **other** friends and loved ones, but **ignoring completely** any gift for the one whose birthday you are honoring? Rather absurd when viewed in that light, isn't it?

Christmas has become a **Commercial season**. It is sponsored, kept alive, by the heaviest retail advertising campaigns of the year. You see a masqueraded "Santa Claus" in many stores. Ads keep us deluded and deceived about the "beautiful Christmas Spirit." The newspapers, who sell the ads, print flowery editorials exalting and eulogizing this pagan season, and it's **spirit**. A gullible people has become so innoculated, many take offense when told the **Truth!** But the "Christmas Spirit" is created each year, not to honor Christ, but to **sell merchandise!** Like all Satan's delusions, it appears as an "angel of Light," is made to appear **Good**. Billions of dollars are spent in this merchandising spree every year, while the **Cause of Christ must suffer!** It is part of the economic system of **Babylon!**

Instead of gift-trading, why not put that money into God's work, and send your friends and relatives a copy of this article, so they will understand!

(In case any reader would like to have the full discussion of this matter, you may obtain it free by sending a request for it to Herbert W. Armstrong, Box 111, Pasadena, Calif.)

TIMELY SUGGESTIONS

Looking Backward.—"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." (Mal. 3:4). It seems only natural for those of us who are older to want to look back. I do not mean this as looking back to the world, out of which we came when we obeyed the gospel, and longing, like Lot's wife, to go back. Yet we love to think of those "good old days" gone by.

This year I made a trip back to the little western town of Fort Mckavitt, Texas, where I grew up, and even tho it made me feel older, still I love to reminence over the child-hood days there. There is the same old school house, but most of my school-mates are gone; there I made the "good confession"; near by I was baptized "for the remission of sins"; in that old school house, I made my first attempt to preach, to lead a song, to lead a prayer, to wait on the table. There I took the first confession, and also did my first baptizing. As best I could learn, I am the only one left of that first congregation started there forty-three years ago. These are pleasant memories to me.

As many of you do not know, I have been under a pretty close check of the doctors for the past few months. My home doctor told me that I would have to "be careful, and take it easier." But (looking backward) I told him that the ones who are calling me for preaching work now generally are the children whose hair I tousled, but who have grown up and are leaders in the churches today, and they treat me like I was "Grand-Pa." He said "Go ahead, and God bless you."

Suggestion: If one wants to look backward with pride, they should look forward with humility.

Think of Others:— In the 40th chapter of Genesis, after Joseph had interpreted the dreams of the chief butler, telling him that in three days he would be taken out of the dungeon and given his position again, he says: "But think on me when it shall be well with thee, and show kindness, I pray, unto me and make mention of me unto Pharaoh, and bring me out of this house: For indeed I was stolen away out of the land of the Hebrews: And here also have I done nothing that they should put me into this dungeon"—(Gen. 40:15-16). However, this butler, like too many of us today, when he was freed and everything was lovely for him, forgot to mention this Joseph. If we are not very careful we will forget the poor — (Gal. 2:10); forget those who are in prison; in the hospitals, or the unfortunates (Matt. 25). Daniel was not like that, but when he was elevated to a high position he requested of the King that his three brethren come right along with him—(Dan. 2:48-49).

I have never wanted to (even if I could) run off and leave my brethren. I love them everyone. O, of course they are not perfect—neither am I. But I still believe, as I often say, that my brethren are the best people in the world, and we must love, encourage, and help each other.

Suggestion: Speak a good word for your brother: he needs it.

Here is a little poem which I gleaned from the Chiropractor Home the other day. I believe it is worth passing on to our readers:

KICKING

When you hark to the voice of the knocker,
As you list to his hammer fall,
Remember the fact that the knocking act,
Requires no brains at all.

When you list to the growl of the growler,
As you hark to his ceaseless growl,
You will please recall, that the dog is all
It takes for an endless howl.

As you watch the kick of the kicker,
As you notice his strenuous kick,
You'll observe the rule that a stubborn mule
Is great at the same old trick.

The knocker, the growler, the kicker,
Faultfinders, large and small,
What do they need, for each day's deed?
Not brains, no sense — just gall.

Final suggestion: "Let us therefore follow after the things which make for peace, and the things wherewith one may edify another"—(Rom. 14:19).

—Homer A. Gay.

FROM TED HEAD

I would like the brethren to know I am getting along fine. My visiting days are Wednesday, Saturday, Lord's day, and all legal holidays. If you are traveling through Missouri, I would be glad for you to stop and visit me. I go up for parole before the January board. Pray for me that the Lord's will be done concerning my parole.

—Ted Head, Box No. PMB 4539 P. C.
Springfield, Mo.

Old Paths Advocate

PUBLISHED MONTHLY AT LEBANON, MO.

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

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SUBSCRIPTION RATES

SINGLE SUBSCRIPTION ONE YEAR \$1.00
SINGLE SUBSCRIPTION SIX MONTHS50

Printed by Laycook Printing Co., Jackson, Tenn.

HERE AND THERE

How To Reach Us.—We are moving our residence to Springfield, Missouri, about December 1 for six months or longer, depending on the success of the work in trying to establish a congregation there. Until further notice, address all matter intended for the paper, orders for books, and personal messages, General Delivery, Springfield, Mo. Thanks to my home church for making this evangelistic effort possible.

The Clark-Harper Discussion.—Sometime ago we announced through the columns of this paper that we purposed to bring this discussion on the number of drinking vessels that may be used in one assembly for the Communion out in tract. It has taken more time than we thought at that time, hence the delay, but we are glad to inform our readers that it is in the hands of our printers, and that it may be delivered to us by the time you read this, or very soon after. Hence, your orders will be filled promptly. We thank all who have ordered, for their patience. At the time of this debate, I do not hesitate to say these men represented the very ablest on both sides of the cups question, therefore you will get the best arguments to be offered pro and con on this question. Every preacher should have at least one copy, and every reader should have one or more. Churches could use them to a good advantage in teaching brethren in error on this question.

The price is very reasonable:— 25c per copy; 5 copies, \$1.00; 25 copies, \$5.00; 100 copies, \$18.00; postpaid.

Song Books.—If you need song books, let us supply your needs with "Old Path Echoes" (1952 book), 192 pages of old, tried, and new songs; 40c per copy, \$4.50 per dozen, \$18.00 for 50, \$35.00 for 100, postpaid. "Old Path Echoes," No. 2 (1953 book), 192 pages, all-purpose-book, and we think, our crowning effort in song books, and we have made eight books since 1944. Satisfaction guaranteed or your money back. You will like it, if you like soul-stirring songs with life and inspiration. The price—50c per copy, \$5.00 per dozen, 40c each for 25 or more; postpaid.

Other Books.—We shall be glad to supply your needs in tracts on the Communion with the "Clark-King Discussion," a written debate on the number of vessels to be used in one assembly (25c per copy), or "The Communion," by Ervin Waters (35c per copy). Write us for prices on 50 or 100 copies. We can supply you with nearly any book in print. Write us your needs.

Remember, when you buy books from us, you are helping to keep the Old Paths Advocate to "keep on keeping on!"

Send all orders to us, General Delivery, Springfield, Missouri.

OUR HELPERS

Our very sincere thanks and appreciation for the following subscriptions sent to us from our helpers in the endeavor to put the OPA into every Christian home. We want all to know that we are very grateful, indeed, to you for every word or deed in behalf of the paper. Please, note the names and subs. as follows:

Homer L. King—16; Homer A. Gay—11; J. Ervin Waters—8; Carl Nelson—6; Mrs. Esther Perrin—5; Billy Orten—4; Jess Ennes—4; Ralph Kitson—4; C. Dennis Laney—4; L. H. Gragg—3; Ronny Wade—3; J. W. Groves—3; Edwin Morris—3; J. R. Tidmore—3; Larry Robertson—2; G. R. Helterbrand—2; A. B. Caudle—2; Fred Lay—2; T. E. Wright—2; Jack Cutter—2; Clovis Cook—2; Jimmy Shaw—2; C. W. VanStavern—2; Gillis Prince—2; James R. Stewart—2; Jerry Cutter—2; Bessie Hamilton—2; Raymond Lindsey—2; Ellis McCabe—2; Wayne Pearce—1; Lowell Richardson—1; Bert Offill—1; Jerry Morgan—1; Lone Elkins—1; Rhuel Stumpff—1; Mrs. Howard Ridenour—1; John Carter—1; Fred Kirby—1; Gene Irion—1; Clarence Claypool—1; Joe Farar—1; E. R. Brown—1; Mrs. John Martin—1; Bennie Cryer—1; H. G. Hamilton—1; Wm. R. Heimer—1; Homer F. Smith—1; Jim Padgett—1; Henry Young—1; Johnny Elmore—1; Jack Jones—1; Jack Ivey—1; Mrs. J. F. Walker—1; Mrs. Fate Nichols—1; L. A. Corbell—1; Elizabeth Wilson—1; Buelah Jackson—1; Grady Coble—1; Leonard Copeland—1; W. Curtis Porter—1; Tal-mage Spivey—1; D. F. Slaughter—1; Total—140.

SPRINGFIELD, MISSOURI, WORK

The Lees Summit Church of Christ, near Lebanon, Missouri, has decided to try again to establish a faithful congregation, that will practice only the simple Bible way in the work and worship, in the above city. This we have learned is not a task to be accomplished in a single protracted meeting of a week or two. Hence, the Lees Summit church, with the help of any others who would care to contribute to the work, are sending Brother Homer L. King into Springfield for at least six months to take the lead in directing this mission effort. Although there are a number of churches of Christ in this city, none of them, so far as we have been able to learn, conduct the worship in the way we believe to be right, and we have residing in that city, some members who have no place to worship except in their homes. So, there will be an effort made in a section of this city, not having a church of Christ, to begin a public meeting place for all who will attend.

We need and desire the co-operation of all who can help in any way. If you know of anyone living in or near Springfield who might be interested in this movement, please send telephone number or address to Bro. King, Gen. Del., Springfield, Mo., and he will make contact with them.

If enough congregations and individuals would be interested in helping, we would like to do considerable advertising through the daily paper and over the radio. The Lees Summit church will support Bro. King, but there will be considerable expenses in addition to the support of the preacher. If interested, contact Bro. King.

—Ralph Meents.

HARPER-TRAIL DISCUSSION No. 3

Proposition I: It is Scriptural to use **grape juice** as the drink element in the communion. H. C. Harper affirms; Dr. A. J. Trail denies.

Proposition II: It is Scriptural to use **fermented grape wine** as the drink element in the communion. Dr. A. J. Trail affirms; H. C. Harper denies.

FINAL AFFIRMATIVE

Proposition: It is Scriptural to use **grape juice** as the drink element in the communion.

Proof: Major premise—The fruit (**gennema**) of the vine was the drink element used in the communion, as set forth in the Scriptures, Mt. 26:29; Mk. 14:25; Lk. 22:18.

Minor premise—Grape juice is the fruit (**gennema**) of the vine. (by definition.)

Conclusion—Therefore, grape juice was the drink element used in the communion. And I do not assume the thing to be proved.

In trying to refute this argument, the Doctor makes reckless assertions, assertions he does not believe himself.

His sap (whether in the leaves or not), hulls, seeds, and pulp are no more the **gennema** of these Scriptures than are water and cornstocks. And when he substitutes **grape juice** for **sap** in his argument, it is his "ridiculous argument," not mine; for they are not equivalent terms. And the same is true of his sap, seeds, hulls, and pulp.

He says he is "denying that grape juice is the product of the vine as set forth in Mat. 26:29. Yes, but his denial does not meet the argument. Grape juice answers every requirement in the definition of **gennema** here, and the standard lexicon cites these very Scriptures in defining **gennema**. And he admits that grape juice is a "drink" and is the fruit (**gennema**) of the vine. In fact "Unfermented wine seems to have been in common use as a beverage," as I have shown. Hence grape juice is the **gennema** of the vine as defined and these Scriptures cited by the lexicographer. And this is the drink pointed out—"toutou" (this) in the text here. And when the 20th Century version translates these Scriptures "this juice of the grape," they are backed by the highest scholarship in New Testament Greek. And the Doctor's denial in the face of the argument he can not refute, amounts to nothing. And if these Scriptures that set forth the drink element in the communion "do not even touch the subject," then **baptizo** does not touch the form of baptism, and language means anything one pleases or fancies.

He can not overthrow my premises, and my conclusion logically follows—that "grape juice was the drink element used in the communion."

The Doctor admits that the vine made the "juice." And he said, "She put a small amount of the juice in a jar to ferment and make wine."

Then the vine never made this fermented element.

"The effect, therefore, of fermentation is to change entirely the character of the substance upon which it acts."—J. D. Steele, Ph.D. (Here is that famous "It" again, "it" that makes fermented wine.

"Grape juice is a product of nature, but wine is a product of decay."—J. A. Culler, Ph.D.

"... each (fermented wine and cider) containing, as one product of fermentation, more or less of the inebriating alcohol."—Steele.

"Alcohol is a poison."—Coller.

Toxin (poison) is from the Greek **toxikon**, hence "intoxication by drinking fermented wine."

Yes, the Doctor "started this," and it was my task to give it attention. And I hope he will now get to "it". What is "it"? "It made wine," yes, **fermented** wine. No new matter should be introduced in the final negative.

Lovingly,

—H. C. Harper.

FOURTH NEGATIVE

I notice that Bro. Harper is still contending that his major and minor premises and his syllogism proves positively that grape juice was the drink element used in the communion as set forth in the Scriptures Mat. 26:29 etc. Bro. Harper says; "In trying to refute this argument, the Doctor makes reckless assertions, assertions he does not believe himself." Well, I surely didn't know that. I thought I believed every assertion that I made, and I possibly never would have known any better, if Bro. Harper hadn't told me. But Bro. Harper does not believe that sap is any more **gennema** (product) of these Scriptures (Mat. 26:29 etc.) than "water and cornstocks." I do not believe it either. But I do not believe that grape juice is any more the **gennema** of these Scriptures than I believe sap is.

I wondered why in Bro. Harper's first affirmative, that he said, in giving the definition of Scriptural, "That which comports with the teaching of the Scriptures." I didn't say anything because I thought I might learn something. But I am suspicious now that he wanted to fix it so that he could make it appear that his reasoning was comporting with the Scriptures.

I cannot accept Bro. Harper's reasoning as a foundation on which to risk my eternal salvation. I would not risk my own reasoning. Walking by reason is not walking by faith. Such a course is positively against the teaching of the Scriptures. If Bro. Harper will read the fifth verse of the third chapter of Second Corinthians, he will find this language. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." (A. V.) "Not that we are sufficient of ourselves to account anything as from ourselves but our sufficiency if from God." (R. V.) "Not that we are qualified of ourselves to reason anything as from ourselves, but our qualification is from God." (Wilson's Emphatic Diaglot.)

I think I had a compliment but it was not intended for one. I thought I could see that sentiment was growing in favor of the use of individual cups in the communion. I therefore made a little talk on the subject. At the close of the services a lady came to me with an open Bible and her finger on a certain passage and said, "You won't believe anything unless you read it yourself." I pleaded guilty. She said, "Don't you see it says 'That Cup'." I said, "Yes, I thought that was what I said." She said, "Well, you have four cups here." I said "No, the four cups were here when I came here, if there were forty-eight members, there would be as many drink from one cup as in the night when the Supper was instituted. We have four rows of seats here and a cup for each row. I do not think the way we have it here destroys the communion. I do not think the object of using four cups is the correct a mistake the Savior made, but, if you want to do so, I will be delighted to just have one cup and then there can be no doubt as to its being Scriptural." That is what I have been trying to get Bro. Harper to do. When he refers me to the Scripture that says grape juice un-

fermented, was used in the communion I will believe it, and the lady said that I would not believe it unless I could read it for myself and I pleaded guilty.

Bro. Harper says that sap and grape juice are not equivalent terms. I knew that before Bro. Harper told me, but they are both produced by the vine and they are both liquids and Bro. Harper says grape juice is the drink element of the communion because it is a drink and a product of the vine. I wanted to know which one of these liquid products of the vine was used in the communion, but Bro. Harper would not point me to the Scripture that told which one

A. J. Trail.

ONE LOAF AND ONE CUP ADMITTED (No. 4)

(Following is the 4th of a series of articles by Bro. E. H. Miller of LaGrange, Ga., from the new matter in the second edition of his tract, "Proof Cups And Classes Are Unscriptural"—H. L. K.)

For the benefit of those who may not yet see that to break bread in Acts 2:42; 20:7, Lk. 22:19 and 1 Cor. 11:23-24, means to eat, let us notice 1 Cor. 10:16-17: "The bread which we break, is it not the communion ('joint participation' N. T. translation by Campbell, known as "The Living Oracles") of the body of Christ?—for we are all partakers of that one bread." Now, notice "we break"? Why do "we break"? Answer, "For we are all partakers." This is "communion" which means "joint participation"; so Jesus broke bread with the disciples, which is the same as, the disciples broke bread with Jesus. Jesus broke first, then they all broke after He said, "This do," for notice in Lk. 22:19 "He took bread—and break it, and gave it to them, saying—"This do." Paul received from Jesus what Jesus did that night and explains this a little plainer in 1 Cor. 11:23-24 by saying, "I received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he break it, and said, TAKE EAT—THIS DO in remembrance of me."

Some may not yet believe that "break" and "eat" are meant by "This do," because they do not believe Jesus ate His bread which he called His body, so let us read Jno. 13:18, where Jesus speaks of Judas, saying: "He that eateth bread with me hath lifted up his heel against me." (In order for Judas to eat bread with Jesus, Jesus also had to eat; they ate this bread together). But some may say, "Was this bread, Judas ate with Jesus, Jesus' bread?" Yes, for it fulfilled the prophecy of Ps. 41:9: "(He) which did eat of my bread, hath lifted up his heel against me." So this bread Judas ate with Jesus was called, "my bread" and "my body." So, let us use one loaf as an emblem of the one body of Christ, and let us break (each of us break it, but no one breaks it twice as John was expected to do). Yea, let us break as in Acts 2:42 and 20:7 and 1 Cor. 10:16-17, but remembering thousands will be offended at seeing the one who serves, break Christ's body half in two, let us not do so, yet since thousands of others will be offended if the one who serves does not break the bread before he passes it to others, let the one who serves break first just as he would if he ate last. Yea, let us all be like Bro. John, do all we can do to keep from offending any one as long as we can do so without breaking any of God's commandments.

Now, for the sake of those who think Jesus broke the

bread for the disciples, because 1 Cor. 11:24 says, "He break it, and said—This is my body which is broken for you." Let us remember, "broken" is not in this verse in the A. S. V., the R. V. or the R. S. V., neither is it in the gospels, but Lk. 22:19 says, "He break it . . . saying, This is my body which is given for you." In 1 Cor. 11:24 "BROKEN" takes the place of "GIVEN" in Lk. 22:19. "The Twentieth Century New Testament" as well as other translations, reads, "GIVEN," in both verses, but whether BROKEN OR GIVEN, the word refers to Christ's body nailed to the cross for us, and not to the bread he gave to them. Thayer defines broken in 1 Cor. 11:24 "Shattered, as it were, by a violent death, 1 Cor. 11:24." Robinson says, "1 Cor. 11:24 where the allusion is to the death on the cross."

Alford's Greek Testament does not have "broken" or "given" in the Greek text, but he gives a foot note in English as follows, "Some MSS. supply "given," some "broken"! but most ancient have no word."

I believe that takes care of the number of loaves, and also gives us a way all can break bread alike and no one be offended. Many do not believe the one who serves at the table has to break and eat first, as a matter of fact, I know of no one who says, he has to break and eat first, but I know of many who say, he has to break first, and I also know of many who object to him breaking first and last, both; so since he has to break first to please some, and can't break twice and please others, and no one says it is a sin for him to break and eat first, yea, since breaking and eating first will fulfill what everybody believes he has to do, and will offend no one as long as he does not make it a test of fellowship or binding on others, let us do it that way to keep love and unity in the body of Christ.

EMBLEM NUMBER TWO

We will now continue with what these Sunday School and cups brethren say about the emblems. Turn back to the same pages of the last book quoted from and we find these words:

"The fruit of the vine is another emblem in the supper, and it represents the blood of Jesus." Jesus said, "This is my blood of the new testament . . . but I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Mt. 26:28-29). Here we find Jesus referring to "this fruit of the vine" saying, "This is my blood."

So, we can easily see these cups brethren are right in teaching; first, the loaf of bread is Christ's body; and second, the fruit of the vine is Christ's blood, the blood of the New Testament, and that was "the contents of the cup which he held in his hand," as they have already agreed. So the third question now comes: What did that "cup which he held in his hand" represent? Hear them once more as they continue to explain "The Emblems." (Continued)

—E. H. Miller.

A BOOK A MONTH PLAN

Good books are the depositories of thoughts. They contain the wisdom of the ages. With them in our homes we may sit at the feet of the greatest thinkers of the past and the present. Few brethren in a lifetime spend more than several dollars on such to develop their minds and better prepare themselves for service in the church.

I have a book a month plan. It is growing. Most brethren can afford to buy a book a month and thus without great current expense systematically build up a library. I send to those cooperating under the plan one religious book a month. I send it C. O. D. or on account and send statement. You may select the books to be sent, or if you do not know enough about them, I will select them for you. Please write for further information if you are interested.

—J. Ervin Waters,
Rt. 1, Lawrenceburg, Tenn.

NEW YEAR MEETING

Bro. Paul Nichols will conduct a short meeting Dec. 27-Jan. 3 for the faithful congregation at 1012 1st Ave. N. W., in Ardmore, Oklahoma. This meeting will be climaxed with the all-day New Year meeting, Jan. 3, 1954. Talks will be made by leaders and preachers of other congregations in the afternoon and the young men of the churches will have an opportunity to speak in the evening service. Many preachers and visitors are expected and all are invited to attend. The congregation extends a cordial welcome.

—Johnny Elmore

BONDS OF MATRIMONY

Moore-Corson.—Bro. Leland R. Moore, son of Tracy and Blanche Moore, Delta, Colo., and Sister Shirly Corson, daughter of J. D. and Dovie Corson, Mahaffey, Pa., were united in marriage at the home of the groom in Delta, Colo., Sept. 6, 1953. They both obeyed the gospel early in life and are zealous workers in the church. The room was beautiful, decorated with asters and gladiolas. May they always live in joy and peace. The writer officiated.

—J. D. Corson.

THE CHURCH DIRECTORY

The following additions and corrections may be made in the Church Directory:

MONTGOMERY, ALABAMA, The church which has been meeting at 17 South Union Street has moved to 113 ROTARY STREET (Chisholm), Sun. 11:00 A.M. and 7:30 P. M., Dallas Burdette, 933 Madison Ave., Montgomery, Ala. Phone 2-4293.

ANSON, TEXAS, (Jones County) Three Blocks West of the Post Office, Sun. 11:00 A. M., J. H. Owens, Box 202, Anson, Texas, A. J. Wright, Merkel, Texas.

If you know of any faithful congregations that I do not have, please write and let me have that information. Directories are for sale at 25c each, from Ray Asplin, 3617 NW 15th Street, Oklahoma City, Oklahoma. —Ray Asplin.

OUR DEPARTED

Chambers.—Charlotte Amanda Chambers was born in Monroe County, Ind., Nov. 28, 1875, and passed away at Harrodsburg, Ind., Sept. 22, 1953, at the age of 77 years, 9 months, and 24 days. She was added to the Church at a very early age, and at the time of her death, was a member of the Harrodsburg congregation. She is survived by her husband, Bro. John Chambers, and a number of nieces. The passing of Aunt Charle, as she was affectionately known by many, was a great loss to the congregation. She had many friends because of her wonderful life. The funeral was con-

ducted Sept. 25, in Harrodsburg, by Bro. James Orten and the writer.

—Larry Robertson.

Note: We regret very much the passing of Sister Chambers, of Harrodsburg, Indiana. For many years the home of Uncle John (her husband) and Aunt Charles was counted the preacher's home, and it was a very good one. I cannot forget the hospitality of this Christian home during the meetings in which I assisted in Harrodsburg on various occasions. My sympathy and sincere prayers for you, Uncle John, in your sad hour.

—Homer L. King.

A REMINDER

The New Year meeting to be held at Lake View congregation, in San Angelo, was announced earlier by Bro. Bennie Cryer, but we thought it would be well to again call your attention to it, and extend a special invitation to all of you to come and be with us. No specific program is arranged other than the general meeting at 10:30 on Friday, New Year's day. However, if possible, we would be glad for you to come and attend our regular Wed. night service, and should some preaching brethren be present, we could arrange for one or more to preach Thursday night, or at least have a good song service. On New Year's day, Bro. Curtis D. Morrison will direct the song service, Bro. J. C. Miller will have charge of arranging the speakers, and all the brethren will be given an opportunity to speak. Free lunch will be served at the school cafeteria across from the church building. We hope brotherly love and harmony will prevail as in previous meetings of this kind.

—R. M. Morrison, San Angelo, Tex.

DOUBLE-HEADER DISCUSSION IN KY.

Bro. Thomas Murphy, Liberty, Ky., will meet Alvin Holt, Corbin, Ky., to discuss the cups question, in Sand Springs, Ky., Jan. 4, 5. The following two nights, Jan. 6, 7, Bro. E. H. Miller, LaGrange, Ga., will meet Alvin Holt in Mt. Vernon, Ky., to discuss the same question.

WANTED

Man and his wife to live with me, do my housework, and cultivate 100 acres of land. If interested, write for further information.

—Mrs. Emma Seymour, Rte. 1, Wingate, Tex.

NEW CONGREGATION

The prayers of thanksgiving and joyfulness of the brotherhood are solicited with ours in behalf of the establishment of the new congregation in San Antonio by the Catalina Avenue congregation. Although it was accomplished through much sacrifice on the part of both congregations, we feel that it is a most worthy cause which should have been accomplished long ago. Too often in our brotherhood have we allowed hominities to keep us from holding up the "Light" in various parts of our cities, bending our efforts rather toward selfishly multiplying one congregation (and the glory of it), with the result that some of the members remain comparatively idle, rather than establishing several "Lights" over the city where it may shine in the far corners of it and furnish opportunities for all of the members. It is not a little difficult to keep all the members busy in a small congregation, which makes one prone to doubt the possibility of it in a large one.

The Catalina Avenue congregation placed an evangelist in the vicinity of the new congregation to do personal work after which a tent meeting was held followed by more preaching from house to house by the evangelist and the brethren. We invite all disciples passing this way to stop over with us if possible. At present the address of the new congregation is 3774 Roosevelt Avenue (Highway 281 South).

—J. E. Jones, Jr.

228 Lord Road, San Antonio 10, Texas.

THE BIGGEST IDEA IN THE WORLD—

(Continued from first page)

is not within himself." Neither scientific philosophy nor political ideology can solve this problem.

The only idea big enough to save us is the idea of God. The God who created the worlds and the galaxies in the vast reaches of sidereal space and the God who notes even the sparrow's fall is aware of us. He is big enough to fill the universe and small enough to dwell in the human heart. We are but specks upon a speck floating in illimitable space and yet God gave His son to die for us.

Only a return to God, to the Bible, to Christ and the church will bring to us the universal brotherhood of man and destroy social and racial barriers for "He hath made of one blood all nations." We must abandon the rank materialism of the age and return to the biggest idea in the world—the idea of God. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added to you."

Men and women, you are America. As you go, so goes the nation. You can do your part by making God a reality in your life, by returning to His church and leaving sin, by re-establishing the family altar and bringing back that period of family Bible study to save our youth, by practicing the golden rule, and by being full of the biggest idea in the world, the idea of God.

—Route one, Lawrenceburg, Tenn.



Bert Offill, 307 Dogwood Ave., Porterville, Calif., Oct. 20.—The church here is progressing nicely. Here is my renewal.

A. B. Caudle, 6932 Hickory, Fair Oaks, Calif., Oct. 26.—We wish to acknowledge \$300.00 from Lodi congregation. We are deeply appreciative, and hope others will see fit to help us on our new building.

Luther C. Taylor, 2107 Halford, Anderson, Ind., Oct. 26.—We have been in this town about a month, and have only a few to meet for worship. We plan to attend in Veedersburg some.

T. E. Wright, Rte. 1, Box F, Imperial, Calif., Nov. 9.—All is well with the church here, and we are looking forward to a good meeting with Bro. Don McCord in Jan. Here are 2 subs.

Jess Ennes, Galena, Mo., Nov. 17.—Bro. Billy Orten held us a good meeting in our new building. Six were baptized and one confessed faults. He did some good preaching. Bro. King, come down and preach for us when you can.

Ralph Kitson, Mozier, Ill., Nov. 16.—Our crowds continue to increase. Bro. J. D. Corson was here Oct. 1-4; Bro. Jack Ivey preached for us Oct. 19, 20; and Bro. Joe Howard is now holding a meeting for us, with good attendance.

Rhuel Stumpff, Rte. 1, Galena, Mo., Oct. 28.—Our new building is completed, and Bro. Billy Orten is now here in a good meeting, with no visible results so far. However, crowds are good, and the preaching is excellent.

Gene Hopkins, 1105 W. 21, Tulsa, Okla., Nov. 18.—Bro. Edwin Morris held a meeting for us in Oct., with 3 confessions of faults. He is a wonderful preacher. Nov. 13-15, we visited the church in Joplin where we heard Bro. Morris again. We appreciate the love shown by the brethren there, and enjoyed their hospitality.

Charles W. Everett, Rte. 1, Richland, Wash., Nov. 16.—On the morning of Oct. 18, I helped with the lesson at Forest Grove, Oregon, and that evening I preached at Odell, Oregon. I helped with the lesson at Forest Grove on Oct. 25, and Nov. 1. I preached with Bro. Dorman Bryant at Yakima, Wash., Nov. 8, and at Seattle, Wash., Nov. 15. I am now travelling with Bro. Paul Nichols. Pray for me and the work.

Alvin Alexander, Box 452, Hayfork, Calif., Oct. 22.—Bro. Homer L. King, accompanied by Bro. Wayne DeGough and wife, recently held a mission meeting here, which was a very good meeting. We enjoyed having them. We wish to thank the congregations at Arvin and Stockton for making the meeting possible. I have baptized one adult since the meeting.

G. R. Helterbrand, 611 N. Hickory, McAlester, Okla., Oct. 25.—The church here is doing fine. Bro. Cleo Fancher preached for us today, and we had all day services. Bro. Clovis Cook held a good meeting for us this month, baptizing 2, and 4 confessed faults. The Lord willing, Bro. Cook will be with us again at this same time next year. Here are 2 subs.

Jack Cutter, Rte. 1, Lovell, Okla., Nov. 11.—The congregation in North Little Rock is growing. Since I have been here, 3 have been restored and one confessed faults. The interest is increasing. Bro. Leon Fancher preached here last Saturday night. Nov. 30-Dec. 6, Bro. Miller will be here in a meeting. I have also preached at Golden and Stilwell, Okla., and Jerusalem, Ark. Here are 2 subs.

Ellis McCabe, Noel, Mo., Nov. 18.—I have recently heard edifying lessons by Brethren Edwin Morris, Oscar Otis, and Porter Johnson, Orville Smith, Sr., and Orville Smith, Jr. I heard Bro. Oscar Johnson preach on his 83rd birthday. We should be thankful for such men. Call me if you need my services.

Raymond Lindsey, Rte. 1, Washington, Okla., Nov. 19.—We are enjoying a good meeting by Brethren Miles King and Billy Orten. Bro. Johnnie Stephens baptized 2, Nov. 8. Several have confessed faults during the

meeting. The second Lord's day in January, we will have the afternoon singing here and everyone is invited. Bro. Paul Nichols will be with us at that time in a singing school. Lunch will be served.

Grady Coble, 5301 Parkland, Dallas, Tex., Nov. 18.—Bro. Homer A. Gay is with us at present, working with the church in an effort to build up the Cause in this city. I believe this type of work is profitable, and I am sure there are many good men available to do such a work if the individual congregations will arise to the need and send them. Let us work while it is day.

Abe Young, Rte. 2, Box 184, Hallsville, Tex., Nov. 9.—The Ash Spring congregation is still contending for the scriptural worship. I recently spent three hours discussing our differences with a cups and S. S. preacher. He did just like Bro. Porter did when Bro. Waters pressed him, went everywhere but to the issue. He refused to meet me in public discussion.

Leonard A. Copeland, Cordell, Okla., Nov. 18.—The church here is still in existence, but due to lack of interest and cooperation it cannot work or prosper as it should. We would surely appreciate any faithful preachers stopping by to preach for us. Services Lord's day at 10:30 A. M., and Lord's day evening and Thursday evening at 7:30 P. M. Here is a sub. Our prayers are for the faithful.

James R. Stewart, 2114 Lyle, Waco, Tex., Nov. 17.—I heard 2 good sermons by Bro. Bennie Cryer at Temple, Tex., Nov. 15, I closed a meeting at Sabinal, Tex., with good attendance but no visible results. These are fine brethren and treated us royally. We had visitors from the three congregations in San Antonio, Gulf St., Catalina, and the new congregation. We offer our prayers for Bro. Jesse James in his illness.

Paul Burson, M.R. 3 Reese Rd., Columbus, Ga., Nov. 15.—Bro. Gillis Prince is in a meeting for the church here, with 2 confessions of faults so far. We surely enjoyed hearing a wonderful sermon by Bro. Homer L. King, Nov. 9. We hope to have him with us again sometime. We invite you to worship with us anytime you are in Columbus. May the Lord bless the faithful.

C. Dennis Laney, 1514½ 16th, Phenix City, Ala., Nov. 16.—Bro. Gillis Prince began a meeting for the church on 39th St., in Columbus, Nov. 15. Attendance has been good. His home congregation, Napoleon, Ala., is sponsoring this meeting, for which we are very thankful. We feel there will be much good accomplished. Here are 4 subs.

E. H. Miller, 1003 Truitt Ave., LaGrange, Ga., Nov. 16.—We are having good services here, 2 have been baptized in the past few weeks and others are almost persuaded. I enjoyed hearing Bro. Homer L. King in his good meeting at Napoleon also once at Columbus. We plan to hear Bro. Prince at Columbus tonight. I leave in the morning for meetings in Okla. and Ark.

Johnny Elmore, 408 K. St. NW, Ardmore, Okla., Nov. 15.—Sept. 27, the meeting at Oak Grove closed with 2 baptisms, one restoration, and one confession of faults. These brethren are some of the finest to work with. Since then, I have preached at Ardmore, Healdton, Ada, and Tucker; heard Bro. Billy Orten at Washington, Nov. 9, a good sermon; and Bro. Jack Ivey some during his meeting at Davis. I was at Marietta today.

D. F. Slaughter, 3004 Torres St., Pensacola, Fla., Nov. 7.—The faithful church in Seminole, Ala., where I meet, is still carrying on as when Bro. Cook left us. We are very thankful for the help of brethren from Lowery and Early. We are small in number but that does not discourage us. We were glad to have Bro. Weeks and wife from Lawrenceburg with us last Lord's day, and invite them back.

E. R. Brown, Rte. 1, Stilwell, Okla., Nov. 10.—Brethren Miles King and Leon Fancher just closed a good meeting here, with Bro. Jerry Cutter preaching once. We were glad to have them in our homes. Bro. McLemore

and family of Oklahoma City were with us 2 nights which we appreciated. Bro. James Morgan preaches for us the first Lord's day of each month. We invite visitors. Here is a sub.

Francis Holt, 714 Connor, Waco, Tex., Nov. 15.—The Circle Dr. congregation is progressing nicely, with good crowds each Lord's day. We have recently had 3 additions, one by baptism, and 2 from the digressive congregations. I feel that in time, with faithfulness and prayers, we will accomplish much in this new location. Send us 50 of the new song books.

J. R. Tidmore, Box 93, Broken Bow, Okla., Nov. 5.—I will be at Legal, Nov. 8. I was forced to call off my Oct. appointment due to an operation I had to have. Bro. Leon Fancher began our meeting Oct. 17, baptizing an elderly woman, and the members were strengthened. We recommend Bro. Fancher to anyone needing a preacher. Last Lord's day, I preached twice at New Hope, Ark., where we hope to establish a congregation in the future. May God bless you and yours, Bro. King.

Ronny Wade, 4000 Crenshaw, Ft. Worth, Tex., Oct. 17.—Since last report, I have preached at Clilo, Mo.; Jerusalem, Ark.; Memphis and Lawrenceburg, Tenn.; Fruitland, Dallas, Temple, and Waco (Circle Dr.), Tex.; and several times at my home congregation. I preached a week at Crossroads congregation near Glen Rose, with no visible results. At present, I am going to school and preaching on week ends. Let us strive to follow after things that make for peace.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Nov. 3.—Bro. Gillis Prince just closed a fine meeting for the 7th St. church, baptizing 5, and 2 confessed faults. We had visitors from Capitol Hill, Sentinel, Cordell, Deep Dale, Washington, Lexington, Ardmore, Stroud, and Crescent, Okla., and Wichita Falls, Tex. Bro. Prince did a wonderful job and we enjoyed having him in our home. I preached at Washington, Okla., the 4th Lord's day in Oct., with 18 confessions of faults.

R. Mearl Van Stavern, 817 E. 15, Odessa, Tex., Nov. 16.—Since Bro. Bennie Cryer came to work with us about 14 months ago, the church on Clements St., has gained several new members. He has been called to labor in Calif., for several months after Jan. 1. Bro. J. Wayne McKamie is to work with us for 4 months the first part of '54. We freely recommend both of these young preachers for either meetings or personal work. They are eloquent speakers and faithful laborers.

Wm. R. Heimer, Sr., Box 333, Palmyra, Mo., Nov. 13.—Nov. 8, we held our first service in our new church basement at 1304 S. 17, Quincy, Ill. We had visitors from Mozier, and Mozier Hollow, Ill. In Oct., I preached 11 days at Clearfield, Pa.; 4 days at Lovejoy, Pa.; and one week end at Spring Hill, W. Va., with one confession. The hospitality of all these fine brethren was the finest. Nov. 14, I begin a meeting at Sweetwater, near Edwards, Mo. Pray for me.

J. D. Corson, Mahaffey, Pa., Oct. 23.—Aug. 9-23, I preached at Sweetwater, Mo.; Aug. 24, 25, 26, at Ben Davis, Mo.; Aug. 30-Sept. 13, at Delta, Colo. Enroute home, I preached 3 nights each at Oklahoma City, Cordell, Okla., Dora and Drury, Mo., and Mozier, Ill. I found all these lovable brethren working for the Cause of Christ. The past two Lord's days I have preached at the new congregation at Hatfield, Pa., where Bro. Butler is doing a wonderful job. Brethren, I have found no parking place in the vineyard of the Lord.

John O'Donnell, Box 41, Moline, Mich., Nov. 12.—We are very happy to have with us, Brother Quinton Crenshaw, from Frolone, Georgia. Brother Crenshaw was indeed very successful in obtaining work here, came here one day, and got a job the next, we are very thankful for these young men, as they are a great help here in building up the Church, no matter what their ability may be. The labor situation seems to be very good here at present, so if there is any one else that must have a job, would be glad to have them come.

Tommy Shaw, Commodore, Pa., Nov. 17.—Oct. 18-25, I preached at Ardmore, Okla., enjoyed the hospitality and association especially with Bro. Johnny Elmore. Several preaching brethren and visitors were present on the last Lord's day of the meeting when we had a singing. I heard Bro. Lynwood Smith at Lovejoy the latter part of his meeting. The good preaching was enjoyed by a full house each night. Nov. 15, I preached at Flemington, Pa.; Nov. 22, Bro. Billy Orten and I begin a two weeks meeting at Beaumont, Tex.

A. J. Mason, 784 Carr Ave., Aromas, Calif., Nov. 12.—I did personal work for a week at Bieber, Calif., then preached a week. Bro. Reynolds continued for another week. This was a mission effort. Crowds were good the first of the meeting but grew smaller, due to the harvest coming on. I have preached at Yuba City, Greenfield, Alisal, Aromas, Woodlake, Fresno, Stockton, Waterford, Ceres, Lodi, Ukiah, and Redding. The churches throughout the state seem to be doing fine. The church at Alisal sponsored me in the mission effort at Bieber.

J. W. Kornegay, 432 Drummond Pk., Panama City, Fla., Nov. 16.—The congregation here is doing fine, we had another addition Oct. 25, and I baptized a lady at Gretna who had been a Baptist for many years. Her husband had recently obeyed the gospel. Bro. Chapman Grimes was with us Nov. 1, and Bro. Burnice Weeks was here Nov. 15, both gave good lessons. Bro. Cato and wife from Colquitt were with us one day last week. Some of the brethren from Gretna, Fla., are with us nearly every Lord's day. We are glad to have visiting brethren and appreciate the cooperation. We are thankful for a \$50.00 donation from Lowery, Ala., to help on the building here. We desire your prayers.

Gillis Prince, Wedowee, Ala., Nov. 16.—Oct. 25, I closed a meeting for the 7th St. church in Oklahoma City, with 5 baptisms and 2 confessions of faults. These brethren are fine to labor with, and I shall never forget their hospitality and generous support. They certainly know how to take care of a preacher. Crowds and interest were good throughout. Oct. 30-Nov. 8, I enjoyed the meeting at my home congregation held by Bro. Homer L. King. He gave some very timely lessons and the church took on new life with greater zeal and devotion. Nov. 15, I began a meeting at Columbus, Ga., where I am at present. Thus far, we have had 2 confessions of faults. We have had visitors from LaGrange and Montgomery congregations.

C. Nelson Nichols, 111 So. Texas Ave., Greenville, S. C., Nov. 14.—We had a very good meeting last month, conducted by Bro. Fred Kirbo. We make quite a few contacts each week but when people come to realize that we are preaching the plain truth without glitter and amusements they lose interest. The people of this region are religious, but they feel that anything will go with the Lord. We have put the truth on S. S. and Classes before some from every home of the digressives. The faithful are few here but we appreciate them, every one. We are narrow. Christ was narrow. He said, "I am the way," and, "Narrow is the way."

Paul Walker, Route two, Summertown, Tenn., Nov. 11.—The work at Chapel Grove is progressing inspite of all the sickness we have had recently. Bro. Waters will preach for us tonight after being gone for several weeks, although we have enjoyed his recorded sermons over WDXE, Lawrenceburg, every Lord's Day morning. All the members here are very willing to take an active part in the work of the Lord. The singing has improved greatly since we learned a lot of songs from our new song book at the singing school Bro. Waters conducted. One was baptized in July by Bro. Bennie Cryer, and am enjoying very much helping in song leading and teaching. We look forward to the time Bennie can return and help us again. Let us pray for one another in the work.

Clovis T. Cook, 1611 Bluff St., Wichita Falls, Texas, Nov. 4.—The meeting at Claxton, Mo., in Aug., closed with very good interest. I heard Bro. McCord in the most of his meeting at Lee's Summit before leaving

for Texas. We conducted a meeting under a tent in Wichita Falls, Texas, in Sept. I held a meeting in McAlester, Okla., resulting in two baptisms and several confessions of faults. The church at N. 6th & Broadway in Wichita Falls, with whom I am working at the time, has about completed the new church at 2900 Lawrence Rd., and plan to begin meeting in it soon. My work so far with these brethren has been the most agreeable and enjoyable of my life. I have never seen more unity among brethren and consideration for one another than is shown there. I will be working with these brethren until time to leave for my meetings in April. At this writing we are in Holyoke, Colo., conducting a series of meetings for the faithful few that meet here.

Gayland L. Osburn, 3032½ Carmel St., Los Angeles 65, Calif., Nov. 16.—Oct. 18, 25, and Nov. 1, I assisted with the teaching at Seattle, Wash., and I heard Dorman Bryant and Charles Everett preach a double-header there Nov. 15. I enjoyed hearing Paul Nichols during most of his meetings at Odell, Ore., and at Kennewick, Wash. I preached at Yakima, Wash., on night of Nov. 1, and at Forest Grove, Ore., Nov. 8. Charles Everett is now with Paul Nichols, and we enjoyed having him with us in the past. We are thankful and glad to see him developing into the work of an evangelist, and may God bless him with all others, who choose to sacrifice their lives for the cause of Christ.

Donations for Work in This Part: Oct. 16-Nov. 15, I received the following donations: Church, Kennewick, Wash.—\$275.00; Church, Odell, Ore.—\$100.00; Church, Netherton & Guernsey Sts., Stockton, Calif.—\$200.00; Church, Forest Grove, Ore.—\$23.00. We are appreciative and thankful for these blessings.

Jimmy Shaw, Commodore, Pa., Nov. 10.—During July and Aug., I preached several places in Pa., and held a short meeting for my home congregation which I enjoyed. The Labor Day meeting in W. Va. was well attended and uplifting. The remainder of Sept., I assisted in an effort at Monroe, La., to more firmly establish the Cause. The meeting was capably handled by Bro. Billy Orten and my brother, Tommy. During Oct., I assisted in two meetings at Youngstown, Ohio. This is another city with a small congregation in the process of development. One meeting was conducted by Bro. Jack Ivey, the other by Bro. Lynwood Smith. Both meetings were encouraging and inspirational to the young group. If any desire to move to a place where they can help the Cause, this is a good place. For information, write to: Paul Shaw, 156 N. Beverly, Youngstown 9, Ohio. They are meeting in their home at present and would appreciate visitors.

Dorman Bryant, Rte. 4, Box 109, Wichita Falls, Tex., Nov. 16.—Since last report, I have preached at the following places: Wichita Falls, Tex.; Oklahoma City; Ada, Healdton, and Spaulding, Okla.; Portales, N. M.; Odell, Ore.; Stockton, Yuba City, and Waterford, Calif.; Seattle, and Yakima, Wash. Also for the congregations around Los Angeles including, Siskiyou, Glendora, Montebello, Orange, and Compton. The tour of congregations resulted in one baptism and 8 confessions of faults. I greatly appreciate the support and encouragement given me by all these congregations. I am now traveling with Bro. Paul Nichols. He is a great source of encouragement to me and I enjoy being with him. Bro. Charles Everett is also traveling with Bro. Paul. I plan to travel with him until March, at that time I will hold a meeting at Stockton, the Lord willing. Let us watch and pray that we enter not into temptation.

J. Ervin Waters, Route one, Lawrenceburg, Tenn., Nov. 13.—I closed the meeting at Ada, Okla., with six baptisms and thirteen restorations. There is a working church. I preached several times at Chapel Grove with two restorations and one baptism. At Blue Springs, Ky., church we had large crowds, good interest, and ten restorations. E. H. Miller has done a wonderful work in that region. I was glad to water where he had planted. Thomas Murphy of Liberty, Kv., drove one hundred and twenty five miles a night for five nights out of eight to attend. That is preacher cooperation. I heard Lynwood Smith one night at Frank St., Lawrenceburg. Enjoyed teaching at Chapel Grove again

along with other brethren participating in our development program. Plan to be at Lubbock, Texas, Sunday, and then to Carlsbad, Calif., for three nights. A meeting at Waterford, Calif., and then to Yuba City, Nov. 30-Dec. 13; and Corcoran, Calif., Dec. 16-27.

Jerry Cutter, 7175 Elizabeth Lk. Rd., Pontiac, Mich., Nov. 14.—For the past few months, I have been working under the sponsorship of the church in Pontiac, doing personal and mission work. In Aug., Bro. Wade and I conducted a meeting at Clyde, Mich., where a small congregation now meets, about 20 miles from Pontiac. I am now at Bernie, Mo., trying to establish the Cause. We have been meeting in the home of Bro. Silas Blevins, and the interest has been very good. In the last 5 months, the church at Pontiac has spent about \$1600.00 sending the gospel to others. Truly, they observe the scripture, "How shall they preach, except they be sent?" Let us remember someone was good enough to bring the Truth to us, and try to do our best to send it to others.

Bennie T. Cryer, 817 E. 15th St., Odessa, Texas, Nov. 13.—In September Bro. Ervin Waters conducted the church in Odessa an inspiring series of gospel meetings. The results were two restorations and one baptism with untold interest manifested by many outsiders. I have just returned from holding meetings in Marion, La., at the Fairview congregation and in Temple, Texas. These were wonderful meetings and I enjoyed the fellowship of some of the finest Christian people. Bro. Wayne Fussell attended most of the meeting in Fairview and Bro. James Stewart, Bro. Edwin Morris, and Bro. Wayne McKamie attended the meeting in Temple. All rendering great help. I also preached in Houston, Texas, two nights to fine crowds and enjoyed being associated with Bro. Larry Ballard. I am now back in Odessa, Texas, where I will work through December with the church here, and then I will go to California for a few months work. Pray for me.

Chris Adams, RFD 4, Neosho, Mo., Nov. 16.—Recently, I held mission meetings at McBride and Mt. Carney, near Competition, Mo. Congregations formerly met at both places, but at present they are deserted. I believe, with persistent efforts congregations could be re-established at both places. Considerable interest was apparent. We are thankful to the church at Claxton for their support and encouragement, but especially are we grateful to the Lebanon church who sponsored and supported this work, and helped so much by their presence. The hospitality was wonderful. I preached 11 nights at McBride and 8 nights at Mt. Carney. I also visited and preached for the first time at the Claxton and Houston congregations. During my absence, Bro. Otis Johnson preached for a week at my home congregation, Swars Prairie, to good crowds. I attended the last 3 nights of Bro. Morris's meeting at Stapleton. It was a good meeting and the other congregations were very cooperative.

Billy Orten, Route 2, Lawrenceburg, Tenn., Nov. 16.—The meeting at Mountain Home, Mo., was a good one. These brethren have just finished their new church building, and it is very pretty. Our crowds and interest were good. Seven were baptized and one restored. Bro. Jerry Cutter was with us some, preaching once. Jerry is a splendid preacher, and his sincerity and humility makes everyone love him. I enjoyed the association of Bro. Jesse Ennis while in this meeting. I was privileged to hear Brother Lynwood Smith five times at the Frank Street congregation in Lawrenceburg, Tennessee. He is growing more powerful. His plain, straight-forward preaching was appreciated by all. The Frank Street congregation is growing steadily. At present, Brother Miles King and I are at Washington, Oklahoma, preaching alternately. This is my first time to work with Miles; but since being here I have heard him preach some excellent sermons. We have had a number of visitors present.

Miles King, Sentinel, Okla., Nov. 16.—Oct. 8-18 I held a mission meeting in the South part of San Antonio, Texas, being sponsored by the Catolina Street congre-

gation. Outside interest was good. After this meeting I was glad to have the opportunity to attend several nights of Bro. Larry Roberson's meeting at the Gulf Street congregation in that City. Oct. 25, I was with the Church at Sabinel, preaching at both services. Oct. 26-Nov. 8, I was with Leon Fancher at Stilwell, Okla. Leon taught a singing and then we held a meeting together. While in that part I was glad to get to be with the brethren at Tucker, Okla., again. Nov. 8th Billy Orten and I began a meeting at Washington, Okla., where we are at the present. It is good to be back with the brethren here and to work with Billy during this meeting. I look forward to spending the winter in West Virginia working with the congregations at Spring Hill and Mallory Chappel.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 17.—The meeting at Yuba City closed, Oct. 18, with five confessions and one baptism. Oct. 21, we began at Odell, Ore. and continued through Nov. 1, with eighteen confessions and two baptisms as results. Nov. 2-15, we were at Kennewick, Wash. Results were eleven confessions and one baptism. Bro. Dorman Bryant and Charles Everett are travelling with us, and are rendering valuable assistance. Bro. Dorman preached once at Yuba City and once at Odell, which resulted in four confessions. Bro. Gayland Osburn and family have attended our last two meetings, helping in any way possible. It is good to be associated with him again and to note the good work he has done in the Northwest. The Lord willing, Dec. 2-13, we hold a meeting at Stockton, Calif.; Dec. 14, Armona, one night; Dec. 15-20, a short meeting at Siskiyou St., East Los Angeles; Dec. 27-Jan 3, meeting at Ardmore, Okla.; Jan. 4-13, singing school at Washington, Okla.; Jan. 17-31, Porterville, Calif. for a meeting. I have begun booking work for 1955. Best wishes to all the faithful.

E. C. Severe, Wendewende Village, N. A. Mkanda, Mlanje P. O., Nyasaland, B. C. Africa, Sept. 21.—The Cause of the Lord is moving far and wide in Nyasaland. There are many responses to the call of the Truth. From June 22 to Sept. 20, I immersed 75 people at various places. I recently visited Zenji, Sakalawe, Mische, Chikaonda, Liwonde, and Wendewende. Bro. Chakhambe has immersed 107. Bro. Chikamola has baptized 12, and Bro. Mauwa, 45. A report from Namiwawa says that there have been a number baptized there also by Bro. Limani. The church building at Wendewende is about finished. We are now putting in seats and doors and windows. We are troubled in Nyasaland on account of Federation. The Confederate Terrorists are causing disturbances and there is much killing, but the government is trying to restore peace. Brethren, we need your prayers at this critical time. I am scheduled to visit congregations in Central and North provinces soon. Donations on building and duty: Huntington, W. Va.—\$28.00; Lebanon, Mo.—\$34.00; Siskiyou St. E. Los Angeles—\$89.60; Ada, Okla.—\$29.56. Thanks for all the kind donations.

J. Wayne McKamie, Route 1, McGregor, Texas, Nov. 17, 1953.—After closing the meeting in Waco, Texas, and preaching there several times we went to Midland, Texas, on Oct. 18 and then to Odessa for the next two Lord's days; preaching, of course, at the mid-week services of both congregations. How good and how pleasant it was to note their co-operation. Nov. 2nd we were at Lubbock to meet brethren whom we had not previously met and that evening preached to a goodly number. It is indeed wonderful to meet so many brethren and sisters in Christ and to work with them in uplifting Christ. We returned to Waco to preach through two Lord's days; the 8th and 15th, and heard Bennie Cryer 6 times in his meeting at So. 29th St. in Temple, Texas. The Lord willing I will begin in McGregor, Texas, Nov. 20th and will continue through the 29th. We begin in Odessa the latter part of Dec., and will continue through Jan. and Feb., returning to Waco for more work. Brethren, the flesh is feeble and weak but we have a powerful, burning, living message. Let's lift Him up!

Wayne Fussell, Box 941, Wilson, Okla., Nov. 16.—At present, I am in Brookhaven, Miss., visiting the

congregations in this area and in southern La. I left the small congregation in Monroe, La. in good hopes of a larger congregation being built there in the future. Their leadership is expected to progress nicely. Several men are willing to do their part. The hospitality of those with whom I stayed is to be commended. While in that territory, I preached at other congregations including Conway and Fairview, La., and Strong, Ark. The church at Strong is building a new house, and would appreciate any help that larger churches could afford them. Since coming to Brookhaven, I have preached at Pearlhaven, New Salem, and Also Baton Rouge, La. This is a place where people seem to take a special interest in the Word of God, as it should be in all parts. It has been my good fortune to be in the homes of two gospel preachers, Brethren Carlos Smith and M. Lynwood Smith, as well as the homes of many brethren. Let us work while the field is white unto harvest.

M. Lynwood Smith, Wesson, Mississippi, Box 151, Route One. I held a mission meeting in Youngstown, Ohio, recently without visible results. The attendance was small but I believe the Cause will be established there as we have a few members there. I was glad to have Brother Jimmy Shaw with me to lead the singing. He is a good singer and a fine young preacher. Also I was glad to have the elder Brother Shaw with us. He is a grand old man and a great promoter of the true Cause of Christ. He has a wonderful knowledge of the sacred Scriptures. I appreciate staying in the good home of brother Paul Shaw, who is developing into a good church worker. From there I went to Love Joy, Pa., for a week which I enjoyed. Good crowds greeted us each service. We were glad to have Tommy Shaw with us in a part of the meeting. Also Brother Jimmy Carson. I was asked to return next year for another service. From there I went to Lawrenceburg, Tennessee, where I had an enjoyable meeting with the Frank St. congregation. Billy was at home and we had a wonderful time together. Also Leon Fancher came by before the last service. Ervin Waters was there for one service. Three were restored to duty. I preached at my home church, New Salem, last Sunday and at a mission point that afternoon. Brother Wayne Fussell is with us now and preached at New Salem and Pearlhaven. He gave us wonderful lessons. Wayne is developing into an able preacher and no church will be disappointed in calling him.

Homer A. Gay, 262 N. Jackson, Lebanon, Mo., Nov. 15. —I left the little church in Waterloo, Iowa, after preaching Oct. 28. They are a fine little band of Christians, who are willing to work for the Lord. We left some "almost persuaded to be Christians," and are hoping and praying that they will obey ere long. My stay with them was very pleasant, and I learned to love all of them dearly. When they can get a house of their own, I believe they will grow more. Brother Dorman Bryant did a fine work there and is loved by all. I was home about a week, preaching Sunday, Nov. 1 on the radio at 8:45 A. M., then at the church house at 10:30, and again at 7:30 to very nice crowds. I came to Dallas the 7th, where I am to work until Dec. 20. Here I preach Sunday morning and nights, then help the boys with a lesson on Wednesday nights, we meet an hour early on Sun. nights and I teach and train them in singing. Three or four nights a week we plan to visit delinquent members, and in the day time work from house to house. We are also working on the church house, and I aim to build them a baptistry while here. (I guess the rest of the time I will just be loafing). We now have a fine little congregation here. This morning our house was almost full, and they are growing in their ability and faithfulness, too. There is an unlimited field in Dallas, and we are hoping that by another year this church will be able to keep some one working all the time. Let us "by love serve one another" in this great work.

Homer L. King, Gen. Del., Springfield, Mo., Nov. 20.—I was with the home church, Lees Summit, Oct. 25, preaching once and assisting with the teaching on Lord's day. I conducted a series of meetings at Na-

oleon, near Wedowee, Ala., Oct. 30 through Nov. 8, with good attendance and co-operation from other congregations, but no additions. This is the home church of Bro. Gillis Prince, who is held in high esteem by all. It was good to be associated with him and all the good brethren there again. I was shown much hospitality in the good home of Bro. and Sister Bailey, Brethren from Temple and LaGrange, Ga., attended much, and some from Columbus, Ga., and Kinston, Ala. attended one or more services. I must not forget to commend Bro. E. H. Miller for his faithful attendance almost every night. My next was one night at Columbus, Ga., where we had fair attendance, and among that number were Bro. Miller and some of his family. This church could use some financial help on their building. I was with the brethren in Kinston, Ala., part for two nights, with good attendance. It is always good to be with them and to hear their lively and spirited singing. My next was from Thursday through Sunday (Nov. 15) at the Early Mill, near Seminole, Ala., about 19 miles east of Pensacola, Fla., on Highway 90, where Bro. Clovis Cook assisted in establishing a little congregation last summer. While there an elderly sister promised to take her stand and meet with them. She is from the S. S. and cups brethren. They meet for worship at 1:00 p. m. All faithful preachers and brethren in general will find a hearty welcome with them. On Monday night, I had the pleasure of preaching to a very good crowd in Brookhaven, Miss., embracing about all of New Salem congregation, also Bro. Levi Red and S. W. Lee (and family), of Summit, Miss. Preaching brethren, Carlos Smith, Wayne Fussell, and Lynwood Smith, were present. It was good to see all again. The final stop on this tour was with the church in Lawrenceburg, Tenn., on Tuesday night (Nov. 17), where I preached to a good crowd. About all of the Chapel Grove congregation were present. It was, indeed, a pleasure to meet all the good brethren in that part again. I was treated royally everywhere I preached. May God bless all, and may love, gentleness, peace, and longsuffering abound and increase, is my humble prayer. I go next to Springfield, Mo., for an extended effort, sponsored by my home church. We need your prayers.

WHO RIDICULES

By James Metcalf

To criticize is bad enough, But there is no excuse
For any kind of ridicule, That anyone lets loose.
For ridicule is only scorn, That shows a dirty sneer,
A pattern that is woven by, The threads of hate and
fear.

In any form of ridicule, The Devil always thrives,
As he attempts to undermine, And ruin human lives.
It is contemptible and mean, To say the very least
And as a person ridicules, His stature is decreased.
That man or woman scarce deserves, The title of a fool
Who has the ignorance or the grudge, Or spite to ri-
dicule.

(Selected by Homer A. Gay).

To err is human, to repent divine.

If God is your partner make your plans large.

When the well's dry, we know the worth of water.

Some people don't have much to say, but you have
to listen a long time to find it out.

Two things deprive people of their peace of mind:
work unfinished, and work not yet begun.

He who tells what he would do if he were in your
place seldom knows what to do in his own place.