

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)."

THE GREATEST BLESSING OF COMMUNICATION

By D. B. McCord

Man has always needed and cherished ways of communicating with others. Progress made by man in this field indicates his interest in being able to keep in touch with others. Messages "by alphabet," once dependent upon such means of delivery as runners, riders and carrier pigeons are now speeded by rail, highway, sea and air. The human voice, once limited to the range of hearing, is now transmitted to the farthest corner of the earth. Signals of earlier generations, by bells, horns, drums, smoke, flags, and semaphore have been outmoded by the telegraph and telephone. Those of us who are ill-versed in the science of communication may even consider the functions as mysterious or even approaching the miraculous. Surely their functions, among countless other things, prove the existence of a finite Mind. We are not, however, in our task at hand, interested in earthly modes of communication. We, in this study, are interested in that mode of communication existing between man and God—we call it prayer. To it, there are no physical barriers, such as seeing and hearing ranges, because the One we address in our communications is One Who can see all and hear all. Physical limitations, to Him, are no impediment. We, and for very good reasons, call this the greatest blessing of communication. It is a blessing to which all should endeavor to avail themselves.

Great men of God, of all time, have been men of prayer. They prayed fervently and often. This is one of the master keys to their greatness. Likely, it will take eternity itself to reveal all the good that has come from this, the greatest of privileges, and the fact that men were so dedicated, and felt such a dependence upon God and obligation to Him, that they prayed. They prayed not only for themselves, but others as well. Things are as well with us tonight as they are, likely, because somebody prayed.

Daniel—A Praying Man

Daniel was truly one of the greatest of the great. Were we to designate the basic reason for this man's being consigned to the lion's den, it would be that he was a praying man. There are many interesting facets to this story; you may read it in Daniel 6. Let us notice a few of them.

(1) Because of Daniel's position (he was next to Darius, the king, in authority), his fellow-presidents be-

(Continued on page eight)

THE UNITY OF THE SPIRIT

By H. C. Harper

There is a notable instance of division in the church at Corinth that it will be well for us to contemplate, a division that was leaving its blight upon that flourishing growth of the church, a division that was condemned in no uncertain terms. And while only some among them (1 Cor. 11:19) were causing the division, yet all were enjoined to give diligence to maintain unity. (1 Cor. 1:10). "Now I beseech you, brethren, through the name of our Lord Jesus Christ," says the apostle, "that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment."

They were not speaking the same thing, and as a result were not practicing the same thing. And the remedy, any discerning mind can easily see, even if the apostle had not set it forth. Men act as a result of speaking, teaching—true or false: from God or from man. And the apostle strikes at the very source of the foul stream that was contaminating the body. And he gives the panacea that will effectively cure the ailment if the direction is faithfully followed. He says: "These things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written." (1 Cor. 4:6).

Hence any man that opens his mouth to speak "beyond the things which are written," is a factionist, a schismatic, a servant of the devil. And every true disciple of the Lord is under the most solemn obligation to give diligence to checkmates such a course. "And they shall all be taught of God," quotes Jesus. (John 6:45). God's word, and that alone must guide us. Jesus says, "He that is of God heareth God's words." (John 8:47).

It is useless and senseless for a person to claim to be of God so long as he is not guided solely by God's word. Hence John says, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God." (2 John 9). God has spoken by his Son, (Heb. 1:1).

God gave his word to the Son, and the Son gave it to his apostles. He says, "I have given unto them the words which thou givest me." (John 17:8.) Hence, we are circumscribed within the limits covered by the words of Jesus. Jesus said to his whom they baptized to observe all things that he had commanded. And within this sphere the early disciples moved, for we read: "Then they that gladly received his word were baptized;

and the same day there were added about three thousand souls. And thy continued steadfastly in the apostles' teaching," etc. (Acts 2:41, 42; Matt. 28:20).

Hence we must be guided by the word of the Lord in our faith and practice, and by that alone—the teachings of man have no place here. And speaking the same thing, having the same teaching, all being taught of God, we will all have the same practice if we follow that teaching; and unity and sweet harmony will prevail and Christ and God will be glorified, and the devil will be routed. Let all give diligence to keep the unity of the Spirit.

Remarks

Even though the above by our lamented Brother H. C. Harper was written for the readers of the Apostolic Way, December issue, 1925, it is as appropriate and timely as if written for December, 1958, yes, or Jan., 1959, hence we pass it on to the readers of the OPA.

It must be evidence to all of our readers today that if we will apply and practice the Scriptures cited, that they will eliminate all division over the introduction of the various innovations, such as instrumental music in worship (anywhere), the Sunday school with its classes, women teachers in public, separate collections, more than one loaf and one cup on the Lord's table, Bible colleges, or other institutions in addition to the blood bought church of our Lord. God gave Christ to be head over all things to the church. His body, and the fulness of Him that filleth all in all (Eph. 1:20-23). If all will "speak as the oracles of God" (1 Pet. 4:11), they cannot contend for the above innovations.

—Homer L. King.

THINK IT OVER

By Ronny F. Wade

Looking To The Future: By the time you read this a new year will have begun. Nineteen hundred fifty-eight with all its mistakes and accomplishments will be gone forever. To grieve over our mistakes or boast of our accomplishments would be vain, indeed. We must, as Paul, forget those things that are behind, and reach for those things ahead.

It has been customary in past years for people to make resolutions at the beginning of each new year. Of course, we believe it is good to make good resolutions any time; but I would to God that as we begin this new year we would all make the following resolutions:

No. 1. Preach the gospel at every opportunity. In Matt. 28:18-20; Mk. 16:15-16, Jesus commissioned the apostles to preach the gospel to all men. We believe that command is just as necessary today as ever.

In Eph. 3:10, Paul declares the manifold wisdom of God is to be made known to the world by the church. Spreading the good news of the kingdom should be the responsibility of every Christian. So, brethren, let's do more of it this year than we did last year. If we double our efforts maybe we can double our results.

No. 2. Follow the things which make for peace. In Rom. 14:19, the writer instructs us saying, "Let us therefore follow after the things which make for peace." In 1 Peter 3:11, the apostle says, "Let him seek peace and ensue it." It is one thing to say we want peace and another to do something about it. In Matt. 5, Jesus pronounced a blessing on the peacemakers. It is amazing

what can be accomplished when brethren are at peace. When preachers or anyone else disrupts the peace that brethren have labored to bring about—it is a shame—it just should not be! God give us more men who love and work for peace!

No. 3. Consider one another.

"And let us consider one another to provoke unto love and to good works." Many of the personal difficulties that arise among brethren could be abolished if we only considered one another more. I think sometimes we are too hasty in drawing conclusions about certain people. We fail to try and understand why that person acted as he did. Many times with a little love and consideration we could overlook the incident and forget all about it. But too often, because of hate and jealousy, we cannot wait until someone does something that allows us to criticize and bemean them. We never think about the things that are unseen to us. I think the following by Edgar Guest is fitting:

UNSEEN

They passed him by without a thought
They saw his form, but didn't see
The snare in which the man was caught,
Nor how he'd struggled to get free.
They saw his worn and faded coat
But not the lump within his throat.

With just a glance they hastened by.
Another failure on the street.
Some things are hidden from the eye.
One is the reason for defeat.
Another, to which all are blind,
Is what has caused a troubled mind.

It may be well we can not see
More than the fragile flesh displays;
That inward pain must hidden be
So none may stop at it to gaze.
They saw a man, for plain was he.
But there was much they couldn't see.

What a depth of meaning is here contained. May we all consider one another. If you are planning resolutions for the new year please think about these, and then adopt them.

—4000 Crenshaw
Ft. Worth, Texas

THE QUESTION BOX

By J. Ervin Waters

Evangelistic Responsibility

My Dear Ervin:

Could you consider this question in the paper at your convenience? What relationship does an evangelist sustain with a congregation from the time he establishes it until the ordination of elders takes place?

Love and best wishes, Don McCord.

ANSWER: This pertinent question posed by an intelligent evangelist is so timely. Most congregations without elders either have no government, and therefore no steering, piloting, or directing, or else they have a humanly devised system of government with appointed officers whose name, qualifications, duties and appointment cannot be found in the New Testament. Both of the above courses are rejections of the government set

in the church by God for congregations without elders. Many brethren, attempting to excuse themselves for adopting a humanly devised system of government in the absence of elders, will protest: "But we must have leaders, someone with authority to direct, rule and make decisions, or else we are in confusion with the most inexperienced babe in Christ having as much authority as the oldest and most experienced of the brethren." That there is a problem and that these congregations need government is almost universally conceded. We maintain that God has provided this government and that many brethren are refusing to accept it.

"And God hath set in the church government" (1 Cor. 12:28). "Governments" is in the plural and the Greek word means "steering, piloting or directing." A form of this word refers to the pilot of a ship. There are two types of congregations as far as government is concerned; those with elders, and those without elders. There are two forms of government provided by God and adapted to the needs of these two types of congregations. One form is temporary, the other is permanent. The first form is designed to develop the other and, having done so, then to cease in that congregation.

The task of supervising, directing, and developing infant congregations was placed by apostolic instruction in the hands of evangelists. The spirit of anarchy and lawlessness revolts against this apostolic appointment and thus rejects the "government" provided by God to meet the needs. We think human wisdom can "reply against God" and prescribe better ways. Such has always been the road to digression and apostasy.

Before we turn the penetrating searchlight of truth on this matter, we refer you to the fact that this truth was known to the restorers of both the first and second generations. Alexander Campbell in the "Christian System," page 86, writes: "But that evangelists are to separate into communities their converts, teach and superintend them until they are in condition to take care of themselves, is as unquestionably a part of the office of an evangelist as praying, preaching or baptizing." Robert Milligan writes in "The Scheme of Redemption," page 310: "To collect the converts into such congregations as may be found most convenient for their own improvement and edification and watch over, edify and instruct them until they are capable of sustaining themselves, when elders and deacons should be appointed, and the evangelist released from his local charge."

Titus and Cretan Congregations

Let us be as eager for scriptural evidence on this matter as we are on others. We cite you to the example of Titus and the congregations without elders in Crete.

(1) "For this cause left I thee in Crete" (Tit. 1:5). Titus evidently labored with Paul in the planting of these congregations and Paul "left" him there to perform specific tasks in these congregations without elders. David Lipscomb comments: "Paul, clearly from this, had been at some time in the Island of Crete, south of Greece, and had preached the gospel there. Titus was with him, and he had left him to remain in the island for a time."

(2) "That thou shouldest set in order the things that are wanting" (Tit. 1:5). "That you might amend what was defective" (R. S. V.). "That you might set in order the things left unfinished" (Living Oracles). "That you might set right the things which still require attention"

(Weymouth). This is an authoritative work. Evangelists are to rectify deficiencies in congregations which they have planted. But some congregations would be indignant today and say: "You have no right here. You can't tend to our business. If there is any telling done, we will tell you what to do." That infants and novices are to be left without guidance to struggle in a haphazard catch can way for survival, surrounded by Satanic influences, is repugnant to reason and contrary to universal experience. It further defies divine government.

(3) "And ordain elders in every city" (Tit. 1:5). Titus was to ordain, appoint, elders in these congregations. The main reason we do not have more elders today is that we have not used the first form of government provided by God to develop congregations so that they can have elders. Titus was to screen aspirants to the eldership and "prove" them.

(4) "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. - Wherefore rebuke them sharply, that they may be sound in the faith" (Tit. 1:10-11, 13). Titus was to rebuke these false teachers. Rebuke is the first step in church discipline. Did authority accompany this rebuke?

(5) "These things speak, and exhort, and rebuke with all authority. Let no man despise thee" (Tit. 2:15). "Let no one disregard you" (R. S. V.). Titus had all the authority needed to do this rebuking.

(6) "A man that is an heretic after the first and second admonition reject" (Tit. 3:10). Titus is instructed to rebuke these heretics with all authority and if they will not be exercised thereby, to reject them. Thus the congregations are protected.

Attitude of Evangelist Toward Congregation

(1) **As a Nursing Mother Toward Her Children** — "We were gentle among you, even as a nurse cherisheth her children" (1 Thess. 2:7). "We were like a mother nursing her children" (Williams N. T.). The Gr., TROPHOS, means "nursing mother" (W. E. Vine's Expository Dictionary). Here there is gentleness, love, careful solicitude. There is no deceit, no covetousness, no seeking of selfish interests (verses 5-6). This is not dictatorship, nor is it tyranny.

(2) **As a Father Toward Children Whom He Begat** — "I write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel" (1 Cor. 4:14-15). The evangelist who plants a congregation looks upon it as both a father and a mother toward their children and is willing to spend and be spent for it. The father and mother have authority over those children to provide, feed, protect, instruct and bring to maturity. Infant congregations need to be brought to maturity.

(3) **As a Builder Toward a Foundation Which He Laid** — "As a wise master-builder, I have laid the foundation, and another buildeth thereupon. But let every man take heed how he buildeth thereupon" (1 Cor. 3:10). The evangelist has the authority to prevent the building of the wrong things on that foundation.

(Continued on page seven)

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HERE AND THERE

Our Address—Continue to address the Old Paths Advocate and us, personally, at 210 Santa Rita Ave., Modesto, California. If you need to reach us by phone, our number is La. 4-1832.

Retrospective and Prospective.—The January edition of the Old Paths Advocate, marks the beginning of another year and the birthday for this journal under the above title. In 1932, January 1, we published our first edition, but the paper had in reality begun under the title, "The Truth," by the lamented and beloved Brother H. C. Harper, a few years earlier. We changed the title, believing the latter to be more suggestive of the work we had in mind through the columns of the paper. As we reminisce briefly through the 27 years of the life of this paper, we find many accomplishments, for which we are truly thankful; the greatest of which is the growth in souls added through the preaching and through learning "the way of the Lord more perfectly"; by the addition of a great number of congregations, who worship God according to the simplicity of the New Testament way; by the addition of many gospel preachers. In addition to these, we have seen the gospel go into Africa, Belgium, and I believe Mexico, with encouraging results, especially in Africa. A sermon book, "Old Paths Pulpit," setting forth what we believe to be the Bible way of saving souls and the work and worship of the church; many tracts on various subjects by various preachers, a number of song books suitable for the work and worship of the church have been compiled and published.

The above are a few of the accomplishments during these 27 years, but we claim no grounds for boastings, for our accomplishments are not what they could and should have been. We began with but little of the potential we possess today, hence we begin another year with the ability and numbers to far surpass the efforts and the fruits of the above. Our 27 years above were not all sunshine, for we had many shadows—losses by apostasies, persecutions, financial need, neglect, and death of important personalities. However, the record stands as a testimony of our past achievements and the greater possibilities, if we will close ranks, join hands, and march forward a united band to greater victories for Christ, but we need all who are willing to dedicate their lives and means to the task before us—we need men and women with the love and realization of that

which animated the young David, as he proposed to shoulder the seeming impossible task of his meeting in combat the mighty giant, Goliath, which he expressed in these memorable words: "What have I now done? Is there not a cause?" Yes, brethren, there certainly is "a cause," and "what have I (you) now done?" and what do you now resolve to do for that cause? Are you doing all that you can do to advance that cause? That cause needs the young, the middle-aged, and the old. May the Lord depend on you in 1959, and may the Old Paths Advocate depend on you to work for it to increase its circulation and its influence? Will you not resolve to try to send us a list of subs. every month in 1959? The Cause needs you—will you close ranks and join hands with us in the advancement of that worthy cause? You are needed all the more since the falling of our brave soldiers, some in death! How can you stand idly by, while others endeavor to hold up the burden and fight your battle for you and the cause you claim you love?

A New Song Book for 1959—The time is rapidly approaching, when we need to make preparations for the publication of our 1959 song book, and we plan to put out a general purpose book of both old and new songs, suitable for every service of the work and worship of the church. I make the above announcement to let all know that we are planning for the new book, and to let all those who helped us in the 1958 book, know to begin now to make selections for the coming book. We think we shall stay with the same printer as for the past several years. We are more than thankful for the hearty response of our customers in the purchase and praise of **Golden Gleams**.

Do You Need These Books And Tracts?

Song Books—Golden Gleams, our 1958 song book, containing 181 of the best songs, both old and new, that we could find. Nothing but praise has been heard from our customers who have tried out these songs in **Golden Gleams**. We guarantee satisfaction. The price is 50c per single copy; 40c per copy for any number of five or more; postage paid by us.

Old Paths Echoes (No. 3), our 1954 song book, same size, quality, and general purpose, may be had yet at 50c per copy; 40c per copy for five or more copies; postpaid.

Old Path Echoes (No. 2), our 1953 song book, may be had for the same price as the above book, and it is a very good all-purpose book.

Old Path Echoes (1952) is one of the very best books we ever put out; the same size, quality, etc., as the above books and the same price.

BOOKS AND TRACTS

Old Paths Pulpit—A book of sermons and essays, by 33 gospel preachers, containing a photograph and a brief life history of each preacher. This book was published by the Old Paths Advocate in 1945. It contains writings by many of the writers of the OPA today and by such great writers as A. Campbell, G. A. Trott, H. C. Harper, and others. This book gives a good picture of what we believe and practice. The price is \$2.50 postpaid.

The Communion—By Ervin Waters is a comprehensive discussion of the many phases of the Lord's Supper, such as the loaf, how broken; the cup, how many;

the drink element, fermented or unfermented, etc. The old price is 35c per copy, but for awhile we will send it to you for 25c per copy; 5 copies, \$1.00; 25 copies \$5.00; 100 copies \$18.00, postpaid.

The Clark-King Discussion and The Clark-Harper Debate—Both written discussions on the number of cups that may be used in the Lord's Supper in one assembly. The price is, for either, 25c per copy; 5 copies \$1.00; 100 copies \$18.00, postpaid.

Send all orders to
OLD PATHS ADVOCATE
210 Santa Rita, Modesto, California.

OUR HELPERS

You will find listed below the names of those sending us subscriptions from Nov. 20 to Dec. 20, and opposite the name the number of subscriptions sent. We appreciate your continued interest in the paper. May we all resolve to work even harder during the coming year to increase the circulation of the OPA. Please, check the following and report any errors to us:

E. H. Miller—9; R. B. Roden—5; C. C. Brown—5; Bill Harmon—4; Ervin Waters—3; Fannie Short—3; J. L. Reynolds—3; Edwin S. Morris—3; Tommy Shaw—3; J. R. Tidmore—3; Ronny Wade—3; W. H. Hilton—2; D. B. McCord—2; Homer L. King—2; Ted Warwick—2; John Stidham—2; Geo. Guinn—2; Jack Cutter—2; Mrs. W. F. Cogburn—2; Lynwood Smith—2; C. W. Van Stavern—2; Edna Mae Clouse—2; Sarah Grimes—1; Donald Rogers—1; Fred Latham—1; T. E. Wright—1; Mabel Newman—1; Mrs. J. C. Alexander—1; Richard DeGough—1; Mrs. Tom Smith—1; H. E. Dodd—1; Buddy Frye—1; Susie Gay—1; Elmer Rose—1; Vernal Bumgardner—1; Bessie Hamilton—1; Oris Divine—1; Mrs. T. W. Lambert—1; Geo. R. Rozzell—1; L. B. Carroll—1; Wm. J. Morrison—1; Norman Findley—1; Mrs. Wm. H. Wheeler—1; Mrs. R. E. Fry—1; O. L. Wooten—1; T. F. Thomas—1; Paul O. Nichols—1; T. L. Modgling—1; Mrs. Lenora Costa—1; Mrs. Lula Ellett—1; Wayne Fussell—1; Van Butts—1; Johnnie Stephens—1; James D. Orten—1; Mrs. Edna Wyatt—1; Preston Ivey—1; Total—100.

NEW CONGREGATION IN LAS VEGAS, NEVADA

We now have a faithful congregation meeting in Las Vegas, Nev., in the American Legion Building, 733 North Second St., Lord's day morning at 11:00 and Lord's day evening at 7:00. Bro. George Carter, formerly of Shreveport, now lives in Las Vegas, and is responsible for the existence of the new congregation. He informs me that they have about 8 members and that from 20 to 25 attend their services regularly. Four have been baptized and 2 have come from the S. S. since they began meeting there. If you know of any prospects in that area, send the information to: George Carter, 4711 Dover Place, Las Vegas, Nevada. Visiting preachers and brethren are invited.

—Wayne Fussell.

IMPORTANT NOTICE TO ALL C. O.'S

By Ralph Mustard

Bro. L. G. Butler and I have gotten as much information as possible to pass on to the boys with a C. O. classification. Most of the hospitals in and around the Denver area are happy to accept the C. O.'s and in

most cases, the salary starts at about \$194.00 with raises from time to time, bringing it up to as high as \$239.00 per month. Several of the hospitals said that arrangements could be made in most cases to allow the boys to attend church on Lord's day. The cost of living here is much lower than in most large cities. The congregation in Westminster welcomes C. O.'s. If you are interested, please contact me and I will be happy to assist in any way I can. I know the salary paid most C. O.'s in other cities is considerably lower than it is here. I am glad to pass this information on to you.

—703 Hygiene Rd., Longmont, Colo.

HELP FOR SISTER SUSIE GAY

Sister Gay writes, desiring to report a donation to her to help her pay off the mortgage of over six thousand dollars against her home in Dallas, Texas. The contribution is as follows:

Mr. and Mrs. D. V. Brown, Washington, Oklahoma—\$25.00. Donations previously reported—\$460.00; Total to date—\$485.00. Amount of debt unpaid—\$6,515.00. Sister Gay expresses thanks.

Send all donations to Mrs. Susie Gay, 330 W. Elmore, Dallas 24, Texas. Please, do not further delay, brethren.
—Homer L. King.

CHURCH DIRECTORIES AND APPENDIXES

I still have several copies of the 1958 church directories which you may obtain at 50c each. I am sorry there were several congregations not listed. However, I wrote all that I knew of but some did not respond—these I could not list since I did not know how to list them. Since publishing the directories, I have gotten several congregation listings which I plan to put into an appendix to be printed sometime in January. These may also be obtained from me. There will be about 50 new listings in the appendix which can be glued into the back of your directory. There is no charge for the appendixes; however, if you would send 5c for postage and envelope it would be greatly appreciated. Please send me any changes in meeting time, place, etc., that occur that I might keep my files up to date and notify the brotherhood of the changes. You may address me at: 6330 W. 45th Place, Wheat Ridge, Colo.

—L. G. Butler

IN SINCERE APPRECIATION

To all of my brethren and sisters who have written, called, or visited me during my recent illness, thanks for your thoughtfulness, and thanks to our Heavenly Father for sparing my life that I may further render service to Him and associate with godly people such as you. Brethren in this vicinity and from a distance have been good to visit me. I was sorry I did not get to see Bro. Barney Welch from Tex., and Sister Lela Phillips from Oreg., who came by our home while I was in the hospital. I am improving as well as can be expected but it is indefinite as to when I can be up and active again. However, I am optimistic, and will have patience and wait on the Lord (Psalms 37:8, 9). I ask your continued prayers, and will be confident that when you approach the throne of grace, you will remember me.

My love and best wishes to all for a happy, prosperous, and successful new year.

—Tom Smith, Healdton, Okla.

MODEST APPAREL

It seems men have lost respect for women; such marks of respect at tipping their hat, refusing to smoke in their presence, using profane language, or seeing that the ladies have a seat. Why? Because the women have lost respect for themselves. They have lost their modesty, pride, virtue, likewise their title, "lady." Half a century ago, the shy, modest Christian girl, prided herself on wearing apparel pleasing to the God of Heaven. She conducted herself in such a manner, not to be conspicuous. The young man felt himself insignificant and unequal to her, and felt his inability as to the commanding of careful and gentle words in approaching her. Today, the unblushing lass can be approached with disrespect and boldness of words. She accepts a cigarette with tobacco stained hands, and with liquor thirst, tips the bottle to her downfall. Evil minded men stand on the street corners and speak lightly and in disregard of her almost nude figure as she passes by. Where is the shamefacedness that is spoken of in God's Word? Wives have lost respect for their husbands, homes, and themselves. The Bible tells us that if a man look on a woman to lust after her, he hath committed adultery already in his heart. Is the woman innocent, when her dress and conduct creates within man this lustful desire? When Adam and Eve sinned in the garden of Eden and found themselves to be naked, they were ashamed and made clothes for themselves from leaves. Evidently it was too scanty, because later God made clothes for them from skins. If we disregard His teaching on modest apparel, when He comes again He will not clothe us with skins, but will take vengeance with fiery indignation. Unless you repent, you will be cast out as were Adam and Eve. A bathing beauty caused David to have Uriah put to death so he could have his wife. Some women are even so bold as to cut off their hair, that God given covering, their crowning glory! We thank God for yet a few God fearing women today who dress in modest apparel, with shamefacedness and sobriety, and to the glory of God, keep their long hair. May God keep and care for these precious few who would gladden the heart of a mother or husband.

—E. Wyatt.

BONDS OF MATRIMONY

Morrow-Agnew—Morris' Chapel, located on the campus of College of Pacific, was the beautiful setting where Robert Wayne Morrow and Billye Nell Agnew in the afternoon of Nov. 16, 1958 solemnized their wedding vows witnessed by a host of friends and relatives. Robert is the son of Bro. and Sis. Floyd Morrow of El Monte and Billye is the daughter of Bro. and Sis. Coy Agnew of Stockton. May their home be crowned with happiness, prosperity and holy living. I was happy to be asked to officiate.

—Ted M. Warwick

Johnson-Lasiter—On Nov. 28, 1958, in the Capitol Hill church of Christ in Oklahoma City, Bro. Jerry Johnson and Sister Elaine Lasiter were united in marriage. Jerry and Elaine are both Christians from fine Christian homes. Along with the host of friends who attended, we wish them much happiness. The writer performed the ceremony.

—James D. Orten.

OUR DEPARTED

Harville—Brother Albert Harville was born August 11, 1877 in Mississippi, and departed this life November 22, 1958, at the age of 81 years, 3 months, and 11 days. Preachers who have labored with the Dierks, Ark., congregation, will remember Bro. Harville as a faithful worker for the Lord. The writer spoke words of comfort to the bereaved and many friends. Burial was in the Pleasant Hill cemetery.

—Ray Lambert.

Evans—Bro. John Evans was born in Texas, Feb. 19, 1861, and died at his home in Broken Bow, Okla., at the age of 97 years, 9 months, and 7 days. He obeyed the gospel in 1954 during a meeting held in Broken Bow by Bro. Leon Fancher, and was faithful to attend until his illness some months ago. He is survived by 6 daughters, a son, 65 grandchildren, 37 great grandchildren, and 9 great, great, grandchildren. Funeral services were conducted Dec. 7, at Hatfield, Ark. The many friends, and those from the denominational world who were present, bespoke the respect and high esteem in which he was held. We appreciated Bro. Nelson Hoover from the Pine Ridge congregation for directing the beautiful song service, and Sister Polly Smith for helping in the singing. Burial was in the Hatfield cemetery. The writer conducted the funeral services.

—Ray Lambert.

Sargent—Bro. Clint Sargent died unexpectedly, in his home at Pecos, Tex., Dec. 9, 1958. We are reminded of the scripture in 2 Sam. 3:38: "Know ye not that there is a prince and a great man fallen this day in Israel?" Bro. Sargent obeyed the gospel in 1938 and was baptized by Bro. Fred Kirbo. Since that time he had utilized his talents, and will always be remembered for his patience, kindness, and love for Truth. He is survived by his faithful wife, Sister Estle; a son, John; 4 granddaughters, Judy, Ann, Donna, and Lynn; 2 brothers and 2 sisters. He was laid to rest in Evergreen cemetery after words of comfort were spoken to the bereaved by the writer assisted by Bro. Taylor Joyce. Members of the Midland and Odessa congregations rendered the beautiful song service.

—Bill Harmon.

THE ELDERSHIP CONCLUDED

By Tom E. Smith

Peter says, "The elders which are among you I exhort, who am also an elder, and a witness of the suffering of Christ and also a partaker of the glory that shall be revealed (Note above honor appearing in rewards of future life); Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre ("not for sordid love of gain"—B. W. Johnson); but of a ready mind" (1 Pet. 5:1-2).

The widow, "indeed," spoken of in 1 Tim. 5:3-10, and referred to by Paul as being eligible to be supported by the church must have certain qualifications in order for her eligibility. (See verse 5). "Now she that is a widow indeed, and desolate (alone having no other means of support), trusteth in God, and continueth in supplication and prayer night and day," etc. Certainly she has proved by her past life, her worthiness, and since she is continuing in her faithfulness, she would not become a liability to the church that supported her, but rather an asset (see Titus 2:3-5). Paul

concludes his instructions relative to widows in verse 16. "If any man or woman that believeth have widows, let them relieve them and let not the church be charged; that it may relieve them that are widows indeed." In the next verse he speaks in regard to elders. The only conclusion that one could come to is that if an elder is required to give all of his time to the work, and has no other means of support, that he deserves to have his temporal needs supplied.

However, I do not desire that it should be done unto me as long as I can have a living without the church being charged. I have always had the same attitude regarding my preaching.

Having secular employment for my livelihood mainly, I have been able to help the less fortunate congregations who are few in number and poor in this world's goods. Yet, I have labored with some of the stronger churches, and with few exceptions, they paid me well for the trouble and expense. My labors have generally been among the smaller congregations. The Lord willing, in a few years I shall retire from my present employment. My company has a retirement and saving plan, but I do not expect to retire from the Lord's work. I mean to devote even more time to it. I have always contended from the pulpit, and the churches where I have labored will vouch for this, that if they call a man, and keep him busy in preaching the gospel, being capable of doing the work of an evangelist, he deserved a living of it.

I have been asked a number of times by the younger preachers, "Do you think that I should give full time to evangelistic work, or get a job and do as you are?" My answer to them is that time and the brethren will help them decide. If in a reasonable length of time they do not have enough work to keep them busy, I do not think it would be hard for me to decide.

My son, C. A., has expressed himself as having a desire to do as I have done in this respect, and is making a good start, and I commend him for it. I pray that he may derive as much satisfaction from the service he renders to the Cause as I have through the years. We need more young men, who will prepare themselves for teachers, and finally develop into elders and deacons, concentrating their efforts in building up the local congregations. All can not be evangelists, and all are not adapted to that work, but there is a place for all to work, where each of us can be an asset to the church.

None of these offices should be considered career jobs, as the world considers a career. I think Paul in 1 Tim. 4:6-16, speaks in few words what our aim should be in life. Those things he mentions there certainly should motivate all of our actions as Christians.

As I have stated in my explanatory remarks, Bro. Gay has passed on to his reward, since these articles began, and what I have said in no way reflects unfavorably on him and the work he was doing in Dallas. He was a faithful soldier of the cross for many years, being a willing worker, having broken the bread of life to many. He proved his willingness even to working with his hands, if necessary, to be able to preach the gospel. He won the love and respect of the entire brotherhood, and was loved and respected by those who were nonmembers with whom he came in contact. He proved in his work at Dallas, that because a man is in the evening of life is no reason why he

should be laid on the shelf as older brethren sometimes fear.

In conclusion, let me warn against the popular idea of a "one man pastor system," or as some may call it a "regular minister." Some of the so called congregations of the church of Christ have resorted to this title for the preacher who was laboring with them. However, it is sometimes necessary for an evangelist to work with a new congregation until it has developed material sufficient to go on its own; but this is the work of an evangelist (see 2 Tim. 4:5), and not pastoral work. In other words, it is a temporary arrangement until permanent arrangements are set up. But, as Bro. Johnny Elmore said in an able sermon on the work of the church, "when a congregation has been established twenty-five or thirty years and still must depend on the preacher for its existence there is something radically wrong with that congregation."

I agree with what Bro. Gay said to me not long before he passed on; Here are his words: "I am not in favor of a regular, nor an irregular minister." Too many congregations think they must have a preacher every Lord's day. We might as well have a "regular minister" ("pastor"), as to have a different one every week. Either practice will sap the strength of the congregation both financially and spiritually. It will take money from the needy in the congregation, and from the mission field, as well as evangelistic efforts in general where it is needed. It will also rob the congregation of its talent, that is lying dormant, because of the lack of development.

I would suggest that each congregation have an appraisal of its potential strength so far as teaching is concerned, then encourage the male members that show ability to teach, to study in order to increase his ability (2 Tim. 2:15), instead of discouraging him by asking him to surrender his time to some preacher, who could be devoting his time to the evangelistic efforts or helping out in his home congregation.

When and if we finally develop qualified elders in every congregation, they can see that no talent is wasted, but that every member is doing the work they are adapted to do (see 1 Cor. 12:13-25).

This is written in the hope that in the future we may be able to "set in order the things that are wanting and ordain elders in every city" (Titus 1:5).

—Healdton, Okla.

THE QUESTION BOX—

(Continued from page three)

Let the evangelists fill their office, shirk not their responsibilities, and perform their duties faithfully as "stewards." True evangelism will never lead to the sectarian Pastor-Minister system but it will develop and mature congregations so that they can have the true pastor system, a qualified eldership. Let congregations recognize government and authoritative offices. Let us banish anarchy, lawlessness, confusion and discord, and let us "come to 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 fullness of Christ" (Eph. 4:11).

—Rt. 4, Box 358, San Angelo, Texas

Sin has many tools, but a lie is the handle that fits them all.

FOREIGN FIELDS

By Paul O. Nichols

For many months we have been making arrangements to go to Nyasaland, Africa, along with the Gayland L. Osburn family. It has entailed a great deal of work and patience. Much of the expense has been borne by Bro. Gayland and myself in order to stretch the money contributed for the African trip and work as far as possible. We have tried to use sound judgement and consideration in the handling and use of the donations sent to us for this purpose. Much of the expense which has been paid for by us could have rightly been taken care of by the money contributed, and with the approval of the contributors, but we were willing to share these ourselves. Of course, it is only right to acknowledge, and we do so gladly, that certain congregations supported us better and helped us knowing that we had extra and heavier expenses because of the pending trip. For this kind consideration we are eternally grateful.

The Lord has blessed our efforts, and now we are on our way to Africa even as I sit in a room in the Paramount Hotel in New York City and write this piece for the paper. Tomorrow, the Lord willing, we sail for England aboard the Queen Mary. After a few days in London we then sail for Africa aboard the Kenya Castle. By coincidence these are the same two vessels we went to Africa on before.

We will continue to try to keep the brotherhood informed about conditions in Nyasaland. If there are any questions about the work that need to be answered which we do not cover in the paper, please feel free to write us.

We solicit the prayers of all the Faithful as we go into this mission field. We realize that we need the help of almighty God to accomplish good to His name's honor and glory.

Donations: Stockton, Calif.—\$200.00; Los Angeles (Siskiyou)—\$50.00; Corcoran, Calif.—\$30.00; Dallas, Tex.—\$25.00; Arvin, Calif.—\$25.00; Sister R. R. Kramer, Flemington, Pa.—\$5.00.

—849 Wilcox, Hollywood, 38, Calif.

THE BELGIAN WORK

The following letter which we received from Bro. James Winchester of Lodi, Calif., will help explain this title.

Dear Bro. King:

We have received a letter from the Belgian brother in Canada, the brother Sister Noel told us about. They asked sometime ago, that he be sent a French translation of the OPA each month, also that we write him as they were lonely and dissatisfied in Canada. Sister Hazel Brumfield did this, but as their correspondence had to be carried on in French, which was not too satisfactory, it was sometime before we learned that they were of the loyal church and had faithfully continued to worship in their home since leaving Belgium.

Bro. Victor Gillet seems to be a good, conscientious Christian, and is highly recommended by Bro. and Sister Noel who lived in the same village with them in Belgium. They were part of the Church which still meets in Bro. Noel's home. They say he is faithful, honest, and hard-working.

He has a great desire to come to the States where he may learn to speak English more perfectly so he can

study more and gain more preaching experience, with a view to returning to his native Belgium to preach the gospel.

The chief expense involved will be the \$500.00 he must pay the Canadian government before he can leave. They advanced him money for his trip and he lacks that much having them repaid. They have only been there a few months. They have their own car and can drive through to Calif., but this, of course, will cost them, also. We have the offer of a home here, where they can live during their stay, and if he can gain entry into the States on the right kind of visa, he can do work at least part of the time, and help with his expenses while here.

He speaks some English, but will, perhaps, need to take night classes in this subject. He has had some teaching experience and has a good knowledge of the Bible.

Besides the cost of bringing him and his family here, he will continue to need some support after he goes back to Belgium, as working conditions are very poor in his country. However, the cost of living is not so high as here and to the best of our knowledge, we believe \$100.00 per month would be sufficient for him and his family. He has two small children.

We are not interested in getting money at this time, but would like to hear from congregations who would promise to help them when the time comes to send the money directly to the Canadian government, and to him for travel expenses. They could write to you or me regarding this, and when enough money is promised, we can run a notice in the paper and let it be known.

(Note—If you are interested in helping this brother prepare for the work in Belgium, write to Bro. James Winchester, 205 E. Tokay, Lodi, Calif.—H. L. K.)

THE GREATEST BLESSING—

(Continued from page one)

came envious of him. This is a commentary on how much evil comes from a heart where envy and jealousy are enthroned. These envious men began to conspire against this man of God. They concluded that in Daniel there was no error or fault; he was faithful concerning the kingdom. They finally concluded that they could find nothing against him unless it was something "concerning the law of his God."

(2) The influence of a religious man is keenly felt. These conspiring men knew that Daniel was a praying man, so they assembled (the margin renders it tumultuously) together to ask the king to establish a decree that no man could "ask a petition of any God or man for thirty days" except of king Darius. If he did, he would be thrown into the lion's den.

(3) The scriptures say, "Now when Daniel knew that the writing was signed—he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Here is a man who was not going to permit anything to keep him from doing his duty. Daniel, though well aware of his fate, did as he had always done—he prayed.

(4) The men came and found Daniel breaking the decree; this was as good as they wanted. Darius was informed; this made him regret signing such a decree, for Daniel was his friend and most dependable dignitary. But when the Medes and Persians made a decree, it

could not be changed, so Darius was forced to consign his friend Daniel to the lion's den. The farewell words of Darius to Daniel are striking; they are: "Thy God whom thou servest continually, he will deliver thee."

(5) All through the night, Darius could not eat nor sleep. Early in the morning, he went to see about Daniel and the scriptures say that "he cried with a lamentable voice unto Daniel." Daniel answered and gave two reasons why God intervened in his behalf. Notice them: First, before God innocency was found in Daniel. Here was a man who lived uprightly before his Maker. Second, Daniel said: "- - and also before thee, O king, have I done, no hurt." Daniel lived uprightly before his fellow-man, too.

Now, to the New Testament: We close this, the first part of our study, with an exegesis of 1 John 3:22. It reads: "And whatsoever we ask, we receive of him because we keep his commandments, and do those things that are pleasing in his sight." It is significant that in prayer, our being heard and in turn helped, are contingent upon several things. Just for any man to pray is not sufficient. If the scriptures teach anything, they teach that certain men are not on praying terms with God, all lines of communication being severed. Whether or not this suits our fancy, it nonetheless is true. Let us analyze this verse in three parts:

(1) "And whatsoever we ask, we receive of him—" "Ask" in this verse means in the original "to ask for," and being in the present subjunctive mood, suggests continuous asking. It means "whatsoever we keep on asking for"—repeated continuous praying, day after day, is suggested in the term. This strongly hints that one asking may not suffice—the imploring would continue for a time.

(2) John continues giving reasons why in asking, we receive of Him. One reason is "because we keep his commandments." Again, the word from which we get "keep" in the original, suggests continuous, habitual action. He hears us because we continually keep His commandments. Everyone of us wants God to hear us when we pray; this should be a strong motivating factor for us to never break a commandment.

(3) The second reason that He hears us is: "- - and do those things that are pleasing in His sight." Here, as is true with the verbs "ask" and "keep" just noticed, or verb "do" suggests habitual, continuous doing. There is no place for stopping. The man who does not continually keep His commandments and habitually do those things that are pleasing has no promise of answered prayers. This should make Christians a little more careful in our efforts to please Him.

THE PEBBLE

Many times a person thinks the road he is traveling is hard when he may just have a pebble in his shoe to make the job seem hard. Once this pebble is taken out, the whole attitude is different. Next time your path seems so rough, stop and see if it isn't just a pebble that is between you and the road.

—Selected via Childhaven News

Some who want to keep their money complain of preachers not being good financiers.

As long as we run the race Christ set before us the devil can never stab us in the back.

From The Fields

W. C. Walden, Box 37, Mereta, Tex., Dec. 5.—The northside church of Christ in Eola continues to hold firm to the Bible pattern of worship. Here is a sub.

Ralph Kitson, Mozier, Ill., Nov. 21.—Bro. J. D. Corson preached for us Nov. 2-16. Attendance was very good. We surely appreciate him.

M. G. Jones, Box 1104, Olivehurst, Calif., Nov. 18.—Bro. Miller held us a good meeting. We had visitors from Yuba City, Carmichael and 64th St. (Sacramento). We were strengthened. Visit us when you can.

E. R. Brown, Stilwell, Okla., Dec. 1.—We are thankful to have Bro. Littlejohn back with us. Bro. Morgan preaches for us on Lord's day evenings. We have had visitors from Sallisaw, Vian, and Wynnewood recently. We appreciate visitors.

J. L. Reynolds, Rte. 3, Eubank, Ky., Nov. 25.—Bandy congregation is newly established, located just off highway 39 near Old Bandy post office. We meet at 10:00 Lord's day mornings and have singing at 6:30 Lord's day evenings. We have wonderful singing. We use Golden Gleams song book and think it is among the best. Here are 3 subs.

A. H. Bull, Rte. 4, Box 133, Joplin, Mo., Dec. 12.—The church at Beef Branch is working in harmony and we are growing in attendance. Two have recently obeyed the gospel and we look for more. We trust never to be too old to learn of the gospel, and grow in grace and knowledge.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Dec. 3.—We are to have singing here this Lord's day afternoon. We are expecting Brethren Paul Nichols and Gayland Osburn and families to be with us, also Brethren Johnny Elmore and Leon Fancher and families. We look forward to a good singing. The congregations at Wayne, Twelve Pole, and Chesapeake plan to attend. The church here is doing fine.

J. R. Tidmore, Box 93, Broken Bow, Okla., Dec. 10.—Bro. Billy Orten conducted a good meeting for us, with good attendance and interest. We still have more work to do on the building. The church at Golden gave us \$25.00 and Legal gave \$50.00. We are very thankful for this help. Here are 3 subs.

Tommy Shaw, 303 E. Grand, Springfield, Mo., Dec. 16.—The past month, I have preached at Springfield and Mt. Home, Mo., and Indiana, Pa. Dec. 7, I began a singing school in Flemington, Pa., closing tomorrow night. This is my first work here in some time, and it has been good to fellowship again the saints I have worked with many times before. I look forward to the New Years meeting at Ada, Okla., beginning Dec. 26.

James D. Orten, Rte. 2, Lawrenceburg, Tenn., Dec. 17.—The month of Oct. ended a period of 4 months work in Ft. Lauderdale, Fla. The Lord blessed our work and a working church is now planted in that city. During that time, 2 families came back from digression, one was baptized, and 4 restored. It was a pleasure to work among these people under the sponsorship of the church at Huntington, W. Va. Last week we arrived in southern Calif. to work with Montebello, Lynwood, and Siskiyou churches. To date, one has been baptized.

Paul O. Nichols, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa. — While in California I preached at Lynwood, Siskiyou St., L. A., Arvin, Bakersfield, Pismo Beach, and Covina. At this writing we are in New York on our way to Africa. Tomorrow, the Lord willing, we board the Queen Mary. Please pray for us in this great work in Africa that much and lasting good may be accomplished to the glory of God.

Jim Canfield, Star Rte., Box 78, Marion, La., Dec. 10.—During most of Nov., I have worked with the home church. Brethren Gatson, Sam and Willie Douglas, are much help here. Bro Sam obeyed the gospel in 1916 a year after my father and we had services in our home. In 1923, my father and 3 of the older brethren built a house, where we now have a nice membership. Nov. 23, 2 were restored. Nov. 29-30, Bro. Adams was with us from Miss. We plan to have a meeting in July in Farmersville. Dec. 26, I plan to be with the church in Memphis.

Wayne Fussell, 2825 Essex, Shreveport, La., Dec. 16.—I have just returned from an enjoyable meeting at Odom near Dora, Mo., in which 2 were baptized and 3 restored. Despite the cold weather the meeting was generally well attended and interest was good. This is the home congregation of Bro. Joe Howard, a faithful gospel preacher for many years. Associating with him and discussing the scriptures daily was profitable unto me. He has a profound knowledge of God's Word. The work here continues to improve. A young man was restored recently who will be of much use to the Church.

L. G. Butler, 6330 W. 45th Place, Wheat Ridge, Colorado, Dec. 5.—Presently, I am engaged in personal work in the Denver, Colorado area. Brother Ralph Mustard, who has recently moved to this area, and I are co-laboring in this section of the Lord's vineyard. We are happy and thankful to report that a new congregation has been started in Greeley, Colorado. They meet Sundays at 10:00 A. M. and 7:00 P. M. in the Rainbow Room of the Camfield Hotel, 729 - 7th Street, Greeley. If you know of anyone in Greeley who might be interested or that you would like for us to contact please send their name and address. Also, if you know of anyone in the Denver or Colorado Springs area please send their name and address to me at the above address. Let us be up and doing—and that the Lord's Work.

T. F. Thomasson, Rte. 1, Box 39, Waterford, Calif., Dec. 16.—Bro. Norvel Ellerd began our meeting the 3rd Lord's day in Nov., then on Monday evening, Brethren Ted Warwick and James Winchester were with us preaching alternately until the close of the meeting, Nov. 30. Attendance and interest were excellent through-

out. One was baptized. This was the 7th meeting James and Ted had held together. They make a fine team. The church was edified and strengthened by the good preaching and we give God the glory. Bro. Homer Sallee of Escalon was with us two weeks later and baptized 3 more. Here is my renewal.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, Dec. 16.—Since last report I have preached at Houston (Heights), San Angelo, Midland (Terrell St.), and held a week's meeting at the Flint Creek Church of Christ near Graham, Texas. We conducted a daily radio program there. I plan to be at Lees Summit congregation near Lebanon, Mo., Dec. 26-Jan. 4, and look forward to the intensive study at No. 6th in Wichita Falls, Texas, Jan. 5-17. We plan to study ten hours daily and cover a wide range of material and subjects. Many preachers and teachers from W. Va. to Calif. plan to attend. I plan to be with the Escalon, Calif., congregation, Jan. 30-Feb. 8, and at Yuba City, Calif., Feb. 11-22.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Dec. 17.—Since our last report we have made our first visit to the state of Calif. It was a very enjoyable one and we were treated very well by all the brethren. While there we attended several nights of Bro. Lynwood Smith's meeting at Woodlake and preached one time. We also preached one or more times at Bakersfield, L. A., Lynwood, Fresno (Millbrook), Hiway City, and Modesto. At Modesto we enjoyed a visit with Bro. King and family. Since returning, we have been in a two weeks teacher training session with the brethren at Dallas. Our next work will be in Arlington, Tex., Lord willing. Best wishes to all the faithful everywhere.

Gayland L. Osburn, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, Dec. 13.—Since my last report to the O. P. A., I have preached at Los Angeles, Montebello, Lynwood, Huntington Park, Covina, and Pomona, all in California. The Lord blessed our efforts with two confessions of faults at Lynwood and one confession of faults at Huntington Park. We attended most of the following meetings: conducted at Pomona by Ralph Mustard, at Covina by Ervin Waters, at Lynwood by Paul Nichols, and at Huntington Park by John Smith. We are now in New York with Paul O. Nichols and family. Later in the day, the Lord willing, we will board the Queen Mary and depart from the U. S. on our way to Africa. We ask that the faithful pray for us and our families, and pray that our efforts might be blessed to the glory of God.

R. B. Roden, 2860 N. W. 21, Okla. City, Okla., Dec. 11.—The personal work and meeting at Lodi, Calif. closed with good interest. Three were baptized, 2 restored, and 2 made confession of faults. I enjoyed working with the church there and with Bro. Winchester. It was good to visit with the elder Bro. Lee and wife. We were sorry he was sick and unable to attend services each night. We had visitors from surrounding congregations and preaching brethren Lynwood Smith, Ted Warwick, Luther Boek and son, Lee, attended some. We certainly did appreciate the good cooperation. While doing personal work there, I had the opportunity of preaching one night at Waterford during their meeting. I enjoyed attending the meeting and met several brethren from Modesto, Escalon, and Ceres. I am to work

with the 64th St. church in Sacramento, for 6 months. If you know of anyone we can contact, please send me such information in care of Earl Helvey, 3548 Sharon Lane, Del Paso Heights, Calif. Here are 5 subs.

J. Wayne McKamie, Rt. 1, McGregor, Texas, Dec. 16.—Since last writing we have worked at the following places: Clio, Mo., Aug. 29-Sept. 7, Harrodsburg, Ind. Sept. 8 and 9th; Wayne, W. Va., Sept. 10-21st. with two baptized and one restored; Sept. 22-28th, Montgomery, Ala.; Sept. 29-Oct. 2 at Lowery, Ala.; Memphis, Tenn. Sept. 4-12th. We had good meetings at all these places and enjoyed the fellowship of the brethren. This was our first time to preach in Lowery, Ala. and it was a privilege to meet these brethren and to see their interest in the gospel. From there we went to Memphis, Tenn. for the opening meeting in their beautiful new building. We had wonderful audiences at each service and on Lord's day we had brethren from many congregations and states with us. The church there has had a struggle through the years but is doing real well now and we predict a bright future for those zealous working people. We are now in Midland, Tex., working with the Calif. and Colo. Sts. congregation and the work goes forward. We have several new people meeting with us now and have a number of prospects. If you know of people here that we might interest, you should write us. We began here Oct. 23rd.

Ted M. Warwick, 3983 E. Century Blvd., Lynwood, Calif., Dec. 12.—Oct. 12, closed a most enjoyable and pleasant work with the brethren in Stockton. Oct. 19, I began with the faithful in Escalon where I did a few days of personal work and then preached night about in an eleven day meeting with Bro. James Winchester. This congregation is one of the youngest in the brotherhood, yet they have stood on their own from the beginning and are presently supporting me in the work in Phoenix, Ariz. They are to be commended. The meeting in Escalon closed the 9th of Nov., after which I, along with Bro. T. F. Thomasson and Norval Ellerd did several days of personal work in Waterford. Norval began the meeting at Waterford the 16th and then Bro. Winchester and I preached night about beginning the following night. Bro. Bill Roden preached one night. The meeting closed the 30th with one being immersed. The number of preaching brethren that I have been associated with the past few weeks are too numerous to mention. My work in Phoenix will close the 28th.

E. H. Miller, Box 538, LaGrange, Ga., Dec. 17.—The meeting at Kennewick, Wash., was a good one, with visitors from Yakima, and Naches, Wash., and Odell, Ore. During this meeting we had a wonderful discussion. The cups and S. S. brethren had asked for a discussion on the cups question at a date that came during the meeting. We had a two day discussion. The first discussion was well attended but the second, many of their members did not come back. They refused to agree to a regular debate but wanted each side to have six ten minute speeches each discussion. It was interesting. The debate with Bro. L. K. Alexander was well attended by both sides. I pled with all to work together as Brethren Gay and Reynolds had done in the past, even if they do not believe there is an exception in Matt. 19:9 for today. I am to be in Calif., most of Jan.

in San Jose striving to establish a faithful congregation. Bro. John Smith and I will be working together, and he will continue for several weeks, Lord willing. This work is being sponsored by the Aromas congregation. Maybe others will help in this work. If you know of anyone we can contact who might be interested in the work there, please let me know their name and address.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Dec. 18.—The current issue of the paper was very good. When writers resort to sarcasm, ridicule, facetiousness to express themselves, they do not show a Christian spirit; besides it is journalism of the poorest sort; it only serves to degrade the paper. The publisher is not to blame for this; the writers are. This writer is still a firm believer that it does matter the way you say a thing—that is common sense. Here at home, we recently baptized another. In the last two years, it has been proven here in Covina that it is not profitable to the cause of Christ for the church to dismiss Sunday evening services for any reason. Concentration on building up the home congregation is a great need, and we do not do that by dismissing services. The church at large is only as strong as is the church on the local level. Cooperation and fellowship are good, but it should not be just to suit us and at the expense of the Cause. 'Tis true, the feelings of brethren must be considered, but when a choice must be made between "ruffling the feathers" of brethren and neglecting the cause of Christ, as is sometimes the case, we must choose not to neglect the cause of Christ. Brethren Ted Warwick, Gayland Osburn and Paul Nichols recently preached here. We look forward to a good meeting at El Centro. We need and ask your prayers. Word came to us today of the passing of Bro. Clint Sargent; we are sorry. So many are passing on.

Homer L. King, 210 Santa Rita Ave., Modesto, Calif., Dec. 19.—The past month has been a busy, but pleasant, experience for me, as I continue to labor with the new church in Modesto, 142 Santa Rita Ave. In addition to the personal evangelism, we baptized two very fine people, Ivan and Lucille Johnson, of near Riverbank. We look for others in the near future. Now that we have a house of our own, located in a good community, we hope to reach many more people. Recently, I heard sermons by Brethren Ted Warwick, James Winchester, Roney Wade, and Billy Jack Ivey. On last Lord's day afternoon, we attended a very good singing in the new church building at Ceres. The Lord willing, we are to begin a series of meetings in our new location in Modesto, December 28 (Sunday), to continue as long as the interest may seem to demand. If you cannot attend, we shall appreciate your prayers for the success of soul saving in this part. The last week-end in November, we preached for the brethren, now meeting in a new location, 3822 Whitney Ave., Sacramento. They formerly met on Auburn Blvd., but having purchased a large building, above, at about \$33,000.00, they moved. They have much courage and faith to take on such a great financial load, since they are not great in number, but they have unusual zeal. I am sure they would appreciate some contributions at this time. Send to Luther Boek, 5601 North, Carmichael, Calif.

Ralph Mustard, 703 Hygiene Rd., Longmont, Colo., Dec. 8.—We have established a new congregation in Greely, Colo., meeting now in the Rainbow Room of the Hotel Camfield in downtown Greely. They meet each Lord's day at 10:00 A. M., and Lord's day evenings at 7:00. Contact Bro. Martin Wright, 1712 9th Ave., Greely, or phone Elgin 3-1935. Greely is located about 35 miles south of Cheyenne, Wyo. If you know of members living near Greely, Longmont, Colorado Springs, or Pueblo, Colo., please contact me. We have two families living at Colorado Springs, and hope to establish a congregation there before long. We want to do much more work as soon as we can get another preacher or two to locate here. Brethren, I have word from Bro. John Smith stating his desire to locate in Colorado for the purpose of doing mission work. He is worthy, and I wonder if we can get about 3 congregations to support him in this work? I heartily commend Bro. Paul Nichols article in last month's OPA, concerning the support of the preachers. We have such a few active evangelists in the field it seems a shame for even one to have to drop out because of lack of support. I have had to resort to part time work in order to stay in the field. We have recently received over 1000 tracts from Bro. Miller and we are mailing them out to some S. S. brethren. We are getting calls which lead to private discussions and an opportunity to teach those in error. Brethren, do not be afraid to mail out tracts. They are a wonderful help. I wish we had more brethren writing tracts we could hand out to our denominational friends. The two tracts, "Tom's Call To Preach," and "John's Troubles" are wonderful to hand out to Baptist and Methodist friends. We can convert many who are in error if we utilize our time in mission work. Remember us when you pray. May the grace of our Lord Jesus Christ be with you all.

THE CROSSROADS

Lord, I am at the crossroads! O help me choose aright,
For blinded is my vision, and darker grows the night;
Lord, help me in my weakness, I would not go astray;
One road is broad and luring, one is the "narrow way."

Lord, I am at the crossroads! It is my hour of trial;
One leads to wealth and honor, one leads to self-denial;
The gods of earth are seeking to win me to their side;
But O, thou God of Heaven, I would with Thee abide!

Lord, I am at the crossroads! One road is very fair,
And they that tread its mosses are decked with jewels rare;
I hear their careless laughter, their songs and revelry;
But ah! this road of pleasure leads far away from Thee.

Lord, I am at the crossroads! One road is rough and bare;
I see the crimson blood-drops of One who traveled there;
He drank the cup of sorrow that flooded o'er the brim;
But He is crowned the Victor—and I will walk with Him!

—E. Louise Umlauf

A man should never be ashamed to admit he has
been in the wrong, which is but to say in other words
that he is wiser today than he was yesterday.

—Paulding.

"He gives twice who gives quickly."

OUR SAVIOR

He ignored every force, and factor that the world calls great; He humbled Himself unto death of the Cross. He wrote no books; He founded no empire; He led no army; He built no city; He accumulated no fortune; He favored no friends; He appealed to no prejudice; He disregarded all favors of friends and foes. He died pauper, and slept in a borrowed grave; yet He is King and rules over an empire of love. His territory is the sacred heart of every true believer and His reign shall last until the sun shall rise and set no more.

—Selected by Mattie Lloyd

THE COVENANTS

The Covenants were made by God; both sealed with blood; both entered by birth; both secured privilege to the obedient; both threatened judgement on transgressors; both were for the age in which they were given. God took the Israelites by the hand, delivering them out of Egyptian bondage; their law was sealed by the blood of bulls and goats. The birth of the old covenant was a birth of the flesh. The birth into the new is of water and the Spirit.

—Selected by Mattie Lloyd.

THANKS

There cannot be a life apart but each help others to start,
Be thankful there is life to give so others bigger life may live.
Say thanks and mean it from the heart, mere words no tribute do impart,
But do for others as you wish returned, say thank you with a passion that burns.
To soften the hardest sinner you know and make life sweeter with a glow.
So thank you friends, both young and old, may Heaven's beam brightly upon your soul.

—Selected by Bessie Hamilton.

WHAT ARE WE?

Quite often we who claim to be Christians do things that cause those outside the church to wonder just what we are: We call ourselves Christians but fail to do all the things that a Christian should do. Yet we are not worldly to the extent of acting exactly like those of the world. What then are we? Can it be that we are "neither cold nor hot"? Suppose we scrutinize ourselves and measure ourselves by the true yardstick—the Bible. Let us find our shortcomings and correct them, thereby letting our lights shine so brightly that those with whom we come in contact can readily say, "There is a Christian."
—"Weekly Visitor"

The devil can fix anything, religiously, just to suit you.

We know that temptation is the devil's bait, but we like to nibble at the hook.

"No man is rich to whom the grave brings eternal bankruptcy."

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, FEBRUARY 1, 1959

No. 2

SHOWERS OF BLESSINGS

Billy Jack Ivey

We have just stepped over the threshold of the year 1959 and most of us find ourselves with vision fixed on the new year and what it may hold for us. Uncertain it may be, yet because of hope we are anxious to face the problems and opportunities it affords. The new year has always seemed to be a solemn time of reckoning in the lives of each as it marks the close of an old year and brings us one year nearer eternity. This seems to be a most fitting time for inventory within our own lives. Most business houses take inventory and close the last year's book at this time of year. It would, indeed, be well for us to unshackle ourselves from the pressing problems of living long enough to take inventory of our actions before the book of our life is eternally closed.

Many years ago a great Prophet of God, whose name was Ezekiel, so vividly portrayed the desolation of Israel, painting for us a shocking picture of her destruction and rejection. This same man of God dared to draw back the curtain of the future with a prophetic hand and reveal to us some of the beauties and blessings of that spiritual Israel, the Church, that should rise from the shambles of that broken national Israel. Ezekiel declared in Ezekiel 34:26, "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; There shall be showers of blessings." It is my sincere conviction that this prophecy was not intended literally for the ancient land of Palestine and the citizens of national Israel. To my knowledge this has not been literally fulfilled to this day, nor will ever be. This beautiful prophecy without doubt applies to the Spiritual Israel of God and has been figuratively fulfilled for hundreds of years. It is my understanding that Ezekiel in all surety spoke of future blessings to befall the Christian people. Would you draw back the curtain of your understanding and vision with me that spiritual hill of God, Mt. Zion, on whose summit the House of God stands, and therein dwells the followers of Jesus. You, Christian friends, are among that number! Count your blessings and number your advantages as you dwell in the House of God around which His showers of blessings are abundantly and regularly falling.

As a Christian you partake of the showers of God's blessings, that are reserved for the righteous, and therefore are unknown to the people of the world. You, as a Christian, inherit blessings and joys that are so invaluable.

(Continued on page seven)

THINK IT OVER

By Ronny F. Wade

The essence of religion: In Micah 6 the prophet is concerned about the condition of God's people. Their sins had separated them from God, and he was assuring them that burnt offerings weren't all the Lord required. Hear him as he says "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? "Here is the essence of religion."

To be just is to be righteous, honest, and upright before God. We must at all times realize that the eyes of God are upon us. He sees and knows our every thought and deed. We may be able to deceive those about us by pretending to be honest and righteous, but not God. Possibly this was Israel's mistake. They thought sacrifices and burnt offerings would suffice, but without honesty and righteousness they were nothing. The same is true today. Our lives may abound in sacrifice and good deeds, but if we fail to walk upright in the sight of God all is in vain. The wise man assures us in Prov. 4:8, "But the path of the just is as the shining light, that shineth more and more unto the perfect day."

To be merciful is to be compassionate toward the undeserving and guilty. In Matt. 18, Jesus teaches a parable about a king and his servants. The king freely forgave the servant who owed a great amount, but the servant refused forgiveness to a fellow-servant who owed him a much smaller amount. For his deeds the King delivered him to the tormentors until he should pay all. What a wonderful picture this is of God Who has been merciful to us. Through His great mercy we enjoy the forgiveness of sins, and if we ever reach that home of the soul it will be because of God's great love and mercy. May we all love mercy.

How wonderful it would be if we all walked humbly before our God. Humility is one of the greatest attributes anyone can possess. To be lifted up with pride is a dangerous thing. Remember the words of Solomon, "Pride goeth before destruction and a haughty spirit before a fall." Jesus said, "whosoever humbleth himself shall be exalted; and whosoever exalteth himself shall

be abased." James tells us that, "God resisteth the proud, but giveth grace to the humble." God help us to heed these wise words.

What could be greater than for us to do justly, to love mercy, and to walk humbly with our God. Truly this is the essence of religion.

—4000 Crenshaw
Ft. Worth, Texas

THE GREATEST BLESSING OF COMMUNICATION

By D. B. McCord

May we give a brief synopsis of the preceding portion of this study. We endeavor to point out that for various and good reasons the privilege of prayer is the greatest blessing of communication. We gave an analysis of 1 John 3:22 in which we tried to point out the fact that an answer to our prayers is contingent upon our continuous asking, our habitual keeping of His commandments and our incessant doing of those things which are pleasing in His sight. Now, we might do well to begin this, the concluding portion of our study, by referring to another requirement of acceptable prayer. We speak here of faith.

James issued the ultimatum almost two millennia past that he who prays without faith should not "think that he shall receive anything of the Lord" (James 1:7). When we take our cares, our problems, our needs to our Father and place them in His infinite care for proper disposition, the least we can do is believe that He hears, is concerned, benevolent and will answer according to His will. For us to arise from our prayers and doubt that He hears and will answer is unjust; for us to continue our worrying over these things after we place them, as it were, into His hands, is unfair. This is a challenge not easy to accept. Your writer knows as do you, how difficult it is many times to refrain from worrying over problems that are too difficult for us to solve, over the cares and misfortunes of life over which we wield no controlling hand. But once they are in His control, our anxieties over them may result in nothing but hindered prayers, and our convincing Him that our faith is too limited to please Him.

Elijah is a classic example of a man praying with faith (1 Kings 18). Did you ever think about this statement he made to Ahab: "Get thee up, eat and drink, for there is a sound of abundance of rain."? It had not rained for a long, long time; the sky was so cloudless that it gave no promise of any, yet Elijah could hear, as the margin has it "a sound of a noise of rain." Amid these circumstances surely it was faith that caused Elijah to "hear" it coming. A greater example of faith I never read about! He knelt at the top of Mount Carmel and with his face between his knees, he prayed. The Mediterranean Sea was in full view, so he told a servant to go and look toward the sea. The servant returned with this reply: "There is nothing." This did not cause Elijah to lose faith. He, in turn, ordered: "Go again seven times." A great lesson for us is this! This man was not going to give up. Many times when we pray and the Lord does not will to immediately answer, we lose faith, we fail to keep "looking." When it seems He hears not our cry, let's remember Elijah. When the servant returned the seventh time, he exclaimed, "Behold there ariseth a little cloud out of the sea, like a man's hand." This

Elijah knew to be the answer, so again he addressed Ahab: "Prepare thy chariot, and get thee down that the rain stop thee not." So the rains came—a prayer of faith and patience was answered.

The Holy Spirit in Prayer

We pray to God, and in the name of Jesus Christ. Here we recognize the existence of two members of the Godhead—this must be done. At the same time, we must insist that the scriptures teach that not only does God, the Father, and Christ, the Son, become involved in our prayers, but so does the Holy Spirit.

Let us study Jude 20 in this respect. Here is the statement, "praying in the Holy Ghost;" Jude points out that this is the way we are to build up ourselves in the most holy Faith. "In the Holy Ghost" is locative of sphere. It is in this sphere that true prayer is motivated and exercised. "Praying in the Holy Ghost" is also instrumental of means. It is by the means of the Holy Spirit that we pray.

In continuity of this, we analyze Rom. 9:26-27. The Spirit helps, aids or sustains us in our infirmities. Infirmities here refer to weaknesses and the trials of life that come our way. Paul, now, goes on to specify wherein the Holy Spirit aids us—that specification is prayer. In our prayers, the Holy Spirit is said to intercede; that is, He greatly assists or aids us with groanings or sighs that can not be articulated. Verse 27 teaches that God knows the mind of the Spirit, because He maketh intercession for the saints. In view of such inspired testimony, dear reader, how can some persist in referring to the Holy Spirit as just an influence, a feeling, a something referred to as "it." Shame! Shame! Yes, the Holy Spirit plays an indispensable role in our prayers, let us not forget.

Conclusion

In conclusion, there are four words in 1 Timothy 2:1 to which we give our attention. The precise difference is not easy to ascertain, but let us look at each of them in order.

Supplications: Thayer (page 126) says that in this verse it refers "contextually to prayers imploring God's aid in some particular matter." Adam Clarke observes: "Prayers for averting evils of every kind."

Prayers: This word is used again in connection with supplications in Heb. 5:7. Robert Milligan's exegesis of this is enlightening, so we quote from his Commentary on Hebrews: "The Greek words rendered prayers and supplications are often used interchangeably for prayers in general. But when used together, as in this instance, the former (prayers) denotes such petitions as flow from a sense of our wants; and the latter (supplications), such as are prompted by a deep sense of our own helplessness."

Intercessions: Adam Clarke says: "Prayers in behalf of others." He is a true friend, indeed, who takes time out in his moments of meditation and devotion to mention my name and yours to the Father of Mercies.

Giving of thanks: Albert Barnes, in his Notes, observes: "That is, in behalf of others. We ought to give thanks for the mercy of God to ourselves; it is right and proper also that we should give thanks for the goodness of God to others."

Dear Reader, it is now past the midnight hour as we bring our observations to a close. Another day is gone—God once more has shown Himself providential . . . good, merciful, kind, sweet, dependable; and in

the stillness and the quietness of this night, we know that all is well, not by mere chance, but likely because of somebody's prayers. 'Tis true, we may never know all the good wrought by prayers and how availing they are, until the eternal "morning breaks and shadows flee away."

"Genuine humility is one of the high forms of self-respect."

WHAT KIND OF PARENTS ARE WE?

By K. G. Wilks

A good measure of our quality as parents is the children we rear. Paul issued a solemn charge when he said: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). If we, as parents do this, the instructions to children in verses one and two will fall on ears easy to be entreated; if the instructions to obey and honor parents are disregarded, the reason becomes clear. In consideration of our question in the caption, the reader is referred to the following that came to this writer's attention only recently.

In the Fort Worth Star-Telegram, December 26, 1958, Harley Pershing, in an article dealing with juvenile delinquency, cited the records and experience of E. I. McGee, Tarrant County assistant chief juvenile probation officer. Mr. Pershing and Mr. McGee, whether they know it or not, have spot-lighted the causes and remedies of juvenile delinquency in perfect accord with New Testament teaching. It is stated in the article that in ninety-nine cases out of one hundred, the juvenile delinquent is what he is because his parents are what they are. The following are stated as causes for a child's going wrong; all parents would do well to take note: Drunken, or drinking parents, especially in the home; broken homes; unbalanced parents; lack of parental supervision, worsened by working mothers; parents who indulge their children in their every desire, will not allow their children to assume responsibility, are over-protective; no religious training or practice.

A report by Sheldon Glueck, professor of criminal law, and his wife, Dr. Eleanor Glueck, research associate, of Harvard Law School, is referred to. In this report, the results of a long study of 1,000 children, all boys, are cited. Five hundred were from homes in which peace and emotional security were normal; all did well in school. The remaining five hundred were boys with police records. Their homes were found to be lacking in peace and understanding. They were homes in which consideration for others, stability, security, sanctity and sacredness did not exist. The conclusion reached by the Gluecks is that the emotional setting of the family is what makes the difference. They found that the commonly supposed notion that poverty and poor health cause delinquency is erroneous. These conditions may contribute to delinquency, but they do not cause it. They concluded that most delinquents are: Strong and healthy; energetic, with a lot of "push"; resentful and rebellious in spirit; and lacking in tactful approach to their problems.

Paul Harvey, noted news commentator, once interviewed Wilson Moy, mayor of Chicago's Chinatown. His purpose was to ascertain why, in a population of 5,000 Chinese, there has been only one arrest in fifty years for breaking and entering, and why there has never

been one Chinese convicted for rape, burglary, bank robbery, or desertion. One reason given is that Chinese children "just naturally respect and obey their parents." Perhaps, a little of the principle of Christianity has spilled over on them somewhere. In contrast, what about us who profess to be Christians? P. H. Chang, Chinese Consul General in New York City answered thusly: "A Chinese child, no matter where he lives, is brought up to recognize that he can not shame his parents. Before a Chinese child makes a move, he stops to think what the reaction of his parents will be, — anxious to please his parents. Most Chinese-Americans, no matter how wealthy or poor, maintain a strict, family-style home—all meals attended by every member of the family—always home at mealtime." This is interesting—not one of New York's 10,000 Chinese-American teenagers has ever been brought into court because of the use of narcotics, speeding, burglary, vandalism, stick-up, purse snatching, or "mugging"; not even speeding — not one, so says Paul Harvey!

Are we, members of the Lord's church, rearing that kind of children? If not, why not? We have the word of God to guide us! Paul wrote to Timothy in affirmation of this: "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). We can not lay any blame on modern society. The Chinese have the same society to cope with that we have; yet they have many times succeeded where we have failed. Many modern homes (even professed Christian homes) are dominated by tantrum-throwing, selfish, inconsiderate, indulged youngsters that are incapable of assuming little if any responsibility; they are products of their own self-willed, weak-charactered parents.

Paul Harvey, in an article in The American Legion Magazine of Sept. 1957, from which this information comes, lists 10 symptoms of delinquency. They are: Truancy from school; evidence of alcohol or drugs on the breath, needle marks on the arm; cruelty to animals; sloppy appearance of dress that exaggerates the sex—in boys uncut hair; unexplained cuts, scratches, bruises; unexplained late hours; appearance of strange articles that were not purchased; possession of unnecessary weapons; flagrant disobedience; friends he never brings home. These are the ten symptoms. "One," says Mr. Harvey, "and you'd better look into it! Three, and you'd better look out!"

Finally, who but we parents can "bring them up in the nurture and admonition of the Lord?" The word "nurture" here in the original means "instruction" and "chastening"; the word "admonition" means "a putting into the heart." We have a duty, as Christian parents, of instructing our children according to the way of the Lord; of chastening them according to His way (not provoking them to anger, or wrath); and of putting in their hearts the way of the Lord. One reared after this fashion will never be a delinquent citizen. It is not the nice home, the new car, the allowance, the freedom, the "right" people (money-wise) we furnish our children; it is the character and spirit we instil in their hearts that count.

—Box 902, Breckenridge, Texas.

"By many hands is the work of God done."

Old Paths Advocate

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HERE AND THERE

A New Song Book for 1959—Interest built up among the local churches of the faithful brethren, continues to demand, it seems, a new song book every year. We are now working on the selections that will go into your book for this year. We realize it will be difficult to surpass our 1958 book, or even to equal it, but we shall give you our best efforts to "make it better." The book is to be the same size, quality (except a better cover); composed of about 180 of the best old, tried, and new songs that we can find. Twelve of the leading gospel preachers and song leaders are asked to co-operate in making selections for the new book. Watch the columns of this paper for the time you may be able to obtain a supply of the 1959 song book.

Subscriptions—We desire to thank every one who takes enough interest to mention the paper to others, or who will donate the OPA to one or more names, at the very low, low, price of one dollar the year. Many are taking advantage of this, while many have not shown much interest in the circulation of the truths taught in the columns of the paper. Now, please, remember that unless we keep the subscriptions coming into the paper at an average of well over 100 per month, we cannot keep the paper at the low price of a dollar a year. May we ask all the preachers to work a little harder for subscriptions and may we ask all the members of the church to work to increase the circulation of the OPA. Remember, that this is something that all members can do, and do not forget that by putting the paper into one home may result in unmeasurable and everlasting good. We appreciate the many nice things being said about the articles appearing of late in the paper. However, mere words will not pay printing, etc., bills.

Until Further Notice, address all matter intended for the paper or to us personally to Homer L. King, 210 Santa Rita Ave., Modesto, California; Phone, La. 4-1832.

OUR HELPERS

You will find listed below, the names of those sending us subscriptions from Dec. 20 to Jan. 20, and opposite the name the number of subscriptions sent. We appreciate every word and deed in behalf of the paper. We ask your continued assistance in increasing the circulation. Please, check the following and report any errors to us:

King D. Rawdon—13; W. H. Hilton—10; James D.

Orten—10; Homer L. King—6; Don McCord—6; Neoma McCracken—5; Harold King—3; Billy Orten—3; J. Ervin Waters—3; Jesse French—3; J. D. Corson—3; LaVern Lum—3; Ralph Mustard—2; Robert Falvey—2; Mrs. Ralph Meents—2; Lee Trigg—2; Bennie Cryer—2; Mrs. Clovis T. Cook—2; Dean Hopkins—2; D. V. Taylor—2; Mrs. Eloise Agnew—2; J. S. Shelley—2.

Robert Strain—1; Tommy Shaw—1; Mrs. Charlie Warren—1; Tommy Sutherland—1; Ronny Wade—1; Denton Dame—1; Mrs. B. B. Statzer—1; John D. Smith—1; Mrs. W. E. Shockley—1; D. E. Stone—1; H. S. Massie—1; Harry Wallace—1; Mrs. Helen Wilson—1; Garland Kennedy—1; J. W. Kornegay—1; Pansie Keele—1; David Gordon—1; Robert Homrick—1; W. H. Burnell—1; Henry Crews—1; Andy Shores—1; Mrs. Johnny Spradley—1; Paul A. Thompson—1; Geo. Masser—1; W. M. Nicholas—1; Ferd Roberson—1; Floyd White—1; Wm. Tracy Moore—1; Dorman Bryant—1; Jimmy Albert—1; Mrs. Elsie Shafer—1; Hartman Fitzgerald—1; Total—120.

OUR DEPARTED

Caine—Sister Joddie Eddie Caine was born in Copiah County, Miss., June 22, 1897, and departed this life, Jan. 2, 1959. She was married to Pratts Caine, Jan. 1, 1918. She was a member of the Baptist church for several years, but heard the gospel under the preaching of my father and others, and obeyed the gospel in 1941. She lived a noble Christian life. She is survived by her faithful husband, 4 daughters, and 2 sons. Her home was near Brookhaven, Miss. I had stayed in their home many times, it was a preachers home. She requested before her death that I be called for the funeral. I spoke words of comfort, and Bro. C. B. Smith also spoke words of praise. Bro. Robert Adams led the singing.

—Jim A. Canfield

Reese—Anna Wood Reese was born in Prior Community, February 8, 1897, and departed this life near Mountain Grove, Mo., Lord's day morning, Dec. 21, 1958, at the age of 61 years, 10 months, and 13 days. She spent her entire lifetime in this area. She obeyed the gospel early in life, and for many years worshipped at the Fieldstone church of Christ, where she found much consolation in the warmth of the services. March 5, 1919, she was married to Simeon Reese, and 4 children were born to them. One daughter preceded her in death. She is survived by her husband; two sons, Floyd, Brentwood, Calif., and Marlan, Cabool, Mo.; a daughter, Mrs. Lois Janvier, Wilmington, Del.; 2 brothers, Rufus Wood, Wichita, Kan., and Harvey Wood, Vanzant, Mo.; 2 sisters, Mrs. Phronia Berry, Granola, Okla., and Mrs. Minnie Sloan, Mtn. Grove, Mo.; 6 grandsons, and a granddaughter. Sister Reese was killed instantly in a car wreck. Life is but a vapor, one moment here, the next in eternity. The large crowd at the funeral and beautiful floral offering was truly an expression of the high regard and esteem of her many friends.

—H. E. Robertson.

Russell—Dean Harden Russell, of Lathrop (near Stockton), Calif., was born at Herndon, Calif., October 22, 1890; departed this life December 18, 1958, being about 68 years of age. Brother Russell lived the greater part of his life in Manteca.

Brother Russell obeyed the gospel, thereby becoming a member of the church of Christ at the age of 21. The deceased leaves to mourn his passing, his wife,

Mabel, of Lathrop; a daughter, Addie West, of Stockton; a son, Alfred E., of Manteca; a sister, Mrs. Elvira Purdin, of Turlock, and one granddaughter, Delores Russell, of Manteca; also many other friends and brethren in Christ.

I was asked to officiate at the funeral, and members of the Stockton Church of Christ did the singing.

—Homer L. King.

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" (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.

—William Leroy Sneed, Rte. 2, Box 126, Fredrick, Okla.

—Lura David Sneed, Rte. 2, Box 126, Fredrick, Okla.

—Raymond Abner Sneed, Rte. 2, Box 126, Fredrick, Okla.

BONDS OF MATRIMONY

Smith-Case—On November 16, 1958, at 3:00 P. M., Kelmer Ray Smith and Peggy Joyce Case were joined in marriage. The wedding took place in the home of the bride, and a beautiful wedding it was. Both Peggy and Kelmer are Christians and are making their home in Baton Rouge, Louisiana, where the wedding took place. We wish for them the very best of everything life has to offer. I officiated.

—M. Lynwood Smith

FOREIGN FIELDS

By Paul O. Nichols

Today, we are nearing the south end of the Red Sea. Less than three days ago we passed where the children of Israel crossed over in their flight from Egypt. We viewed the Sinai mountains through which the Israelites travelled on their way to Canaan and in which Moses received the Law of God written on tables of stone.

Tomorrow, the Lord willing, we will be in Arabia for a short visit. There the women wear veils and many of the men are garbed in long white tunics. Some use camels with which to pull carts as well as for riding in this desert country.

By the time this appears in the paper we should have reached Nyasaland and settled down at Wendewende Village. We are anxious to reach our destination and get busy in the Lord's work. We have informed the Africans of our coming, so I am sure they are making preparations to receive us. Some, I think, had about given up hope that we were going to come, but now there will be rejoicing that help is coming.

Brethren, please pray fervently for the Lord's work in Africa.

—Wendewende Village, Nyasaland, Africa

NOTICE

The debate between Doctor Smith and myself was on the subject: **Should people be baptized into the name of Jesus only, or into the name of the Father and of the Son, and of the Holy Ghost?** This is now in the hands of the printers and will sell for 25c. I am having only 1000 printed, so if you want one or more, please let me know at once.

—E. H. Miller, Box 538, LaGrange, Ga.

LAS VEGAS, NEVADA

Sister Jones of Shreveport, La., writes us that she visited her daughter and son-in-law and met with the congregation at 773 N. Scond St., in Las Vegas. She writes, "They are small in number but with a strong determination to work. They do lots of personal work which seems most effective and they have baptized two since I left the first of Jan., one a man with a family. Bro. Carter has a big responsibility but is doing a good job. His family is a great help. Pray for their continued growth. If any brother could go by and help with the teaching it would be appreciated." We rejoice to hear of their continued growth.

—H. L. K.

ACKNOWLEDGMENTS

Sister Susie Gay, 330 W. Elmore, Dallas 24, Texas, wishes to acknowledge receipt of the following contributions to apply on the indebtedness of her home: L. C. Dent, Alexandria, Va.,—\$25.00; Mrs. Lucile Simpson, Lebanon, Missouri—\$20.00; total—\$45.00; previously reported—\$485.00; total contributions received—\$530.00. Sister Gay requests that the reports as above be discontinued in the paper, which we shall grant, of course.

—H. L. K.

A STUDY AT WICHITA FALLS

From the North, the South, the East and the West, we came with the love of God in our hearts and prayers on our lips. We came hungering and thirsting after

righteousness and truth and we were filled. The Word of the Lord which was sweeter to us than the honey and the honey-comb was our delight from 8:30-12:00 A. M., 1-4:30 P. M., and 7-10 P. M. We esteem it more than necessary food.

It will soon be twenty four years since I first taught publicly in my old home congregation at 15th and Ave. I in Temple, Texas, and began to prepare for evangelism. I have attended studies and lecture-ships held by various factions of the church. Never have I seen the Spirit of Christ so completely appropriate brethren, be so fully imbibed by them, and be so unanimously without exception manifested in deed, word and attitude. Not one sharp tone and cutting word was heard in over one hundred hours of intensive study. There was complete freedom of expression. The right to pose questions and make comments belonged to every male member. Such mutual ministry and edification as I had never seen or scarcely dared hope to see.

Our curriculum of study was broad and designed to lay a foundation which would enable us to pursue in every respect the work of evangelism. The day was divided into periods for the study of various subjects. Ronnie Wade taught the Principles and Laws of Teaching, and I have never heard better in its field. Billy Orten taught Old Testament and gave a survey from Genesis through Malachi, correlating the work of the prophets chronologically with the history of Israel, the divided kingdoms, the captivity and the return. It was a job well done, enriching us with needed knowledge of this background. Edwin Morris spent about sixteen hours in giving a word by word exegesis of Ephesians. I have heard some great scholars on Ephesians but I never heard a more thorough detailed analysis. L. G. Butler conducted several open forums for the discussion and study of miscellaneous subjects such as women's work in the church, the covering of 1 Cor. 11, and ordination of the public servants of the church, elders, deacons and evangelists. He was calm and wise.

Leon Fancher conducted a daily study period and open forum for the penetrating study of the qualifications, duties and authority of evangelists; personal evangelism and work; and mutual ministry and edification. We learned about the necessity of sustained evangelism in new fields and of the training and qualifying of the saints in general in order that they might do the work of the ministry and edify the body of Christ. This training is part of the work of the evangelist in the bringing of a congregation to maturity. We learned about the priesthood of believers and we learned that every child of God is a minister. We are conscious of the dangers inherent in the development of the sectarian pastor-minister system and we now know how to avoid its encroachments and infringements. We learned the difference in preaching and teaching, that preaching is for the aliens and teaching for the saints. We further learned that the assembly for the communion is of the saints and for the saints and that here teaching is to be done. We learned that we will never tap our potential until every saint is a personal worker for the Lord. It was learned that if one saint converted only one sinner to Christ each year and trained each of those saints to convert only one per year, the one saint would thus in twenty years multiply into over one million Christians. We have the potential of converting the world to Christ within less than twenty years at the rate of

only one convert per person per year. It is an astounding mathematical fact. Methods of personal evangelism were studied.

J. D. Phillips delivered a series of lectures on the Prophecies of Daniel and several in Revelation. This strengthened our faith in the Inspiration of the Bible and brought vividly home to us the dangers of apostasy and the need of a complete return in doctrine, life and spirit to the teachings of the Master. His special lectures on Preaching and Teaching; the Jewish Tabernacle, the Communion, and Prayer thrilled us to the depths, stimulated our thinking, aroused our appreciation of the spiritual, and lifted us to higher vistas. The erasure of barriers to unity, the development of greater understanding, the meeting of minds fixed with intensity upon a common purpose, the drawing closer together, flooded us with exultation.

I conducted a short series on the Development of the Remedial System. Creation, the Adamic Renovation, the Nature of Man, the Fall of Man, the Nature and Extent of the Penalty, Sacrifice, etc. Throughout the study I conducted a series of Hermeneutics, the Principles of Biblical Interpretation, so that we would know how to study and how to understand the language of the Bible. I also conducted a series on Apologetics or Christian Evidences. We studied about the various schools of Infidelity, the Existence of God, Revelation of God's Will, the Genuineness and Authenticity of the Scriptures, the Canonicity, Integrity, Credibility and Inspiration of the Scriptures, Miracles, Fulfilled Prophecy and the Deity of Christ.

From California came Bennie Cryer, Ted Warwick, Clarence Cude and Lee Kinney; from Penna. and Ohio, came Tommy Shaw and Jimmy Shaw; from W. Va., came Leon Fancher and Johnnie Ellmore; from Tenn., came Paul Walker and John Fisher; from Miss., Lynwood Smith; from La., Wayne Fussell and Billy Orten; from Ark., Miles King and Jack Cutter; from Colo., L. G. Butler; from Okla., Roy Lee Criswell, Wayne DeGough, and Jerry Cutter; from Texas, Ronnie Wade, Edwin Morris, J. D. Phillips and I. Bill Harmon lived there and attended the night sessions.

The three congregations in Wichita Falls are all to be commended for their cooperation and their assisting the visiting brethren with lodging and many meals. The No. 6th congregation was our host. The No. 4th congregation furnished a house which bedded about ten brethren and in which there were kitchen accommodations. All three congregations took visitors into homes.

We were invited back for another study next January. It was unanimously decided to return and begin Jan. 5, 1960, in the No. 6th Bldg. Healdton, Okla., and 7th St. in Oklahoma City, also invited us, which we appreciate. We feel that many more will attend next year.

With one consent we feel that it was the most fruitful season of our lives. The cause at large will benefit. One young preacher said he was taking home two hundred pages of valuable notes and this is similar to what we all did. These preachers are prepared to enter real development programs and teacher training, to dig deeper into truth, and teach wherever opportunity presents.

A brighter day is dawning as we face Jerusalem. We stand on the threshold of greater accomplishments. Restoration forces are marshalling and in irresistible power will march forward under the standard of King Jesus.

Too long have we been content with the husk without the kernel, the form without the power, the letter without the Spirit, the positive precepts without the moral. The Spirit of the Lord is now sweeping us onward and upward. God has raised up an army of young men of moral worth and high intelligence; young men who are not tradition bound and who are casting off the fears and prejudices of the past; young men who dare to think and who humbly are learning what the Spirit of Religion is. Faith is chasing away the dark clouds which have long hung their black drapery over the strait and narrow way. Love is our motivating power. Let us do justly, love mercy, and walk humbly before our God.

—J. Ervin Waters,
Rt. 4, Box 358,
San Angelo, Texas

SHOWERS OF BLESSINGS—

(Continued from page one)

ble that all earth's gold and silver could not become the purchasing price for one moment of any one of these great blessings. These showers have been reserved for the dwellers on Zion's glorious summit.

We are many times prone to observe the Christian life as a life of burden and hardship with no joys or present blessing, but in so doing we close our eyes to great and present blessings of Christian service. It is true that the Christian life can be lived only by those who deny themselves and take up the cross and daily follow in the Saviour's steps, leading many times through the shadows of sorrow and disappointment and on across barren hills of temptation and tribulation, but amidst even these, there are wonderful showers of blessings.

Christian; stop this day and ponder carefully the blessings of the present, asking yourselves the question, "Do these blessings far out weigh the sacrifice and tribulation?" Of course, the answer is, "Yes"! When the earth was young and time was new there lived a man called Job, whose delight was in the Lord. Job was rich in worldly possessions, but under temptation these great possessions along with his physical health were taken from him in almost unbelievable rapidity. We would suppose Job to have been so discouraged and hardened that he would have readily cursed God, but in fulfillment of our expectation, Job, would not curse God, even though the inducement to do so was extremely strong. Thus, was the faithfulness of Job established and his blessings greatly recovered. In the midst of trials and disappointment the blessings of God become even more desirable. Many times blessings demand persecution to be appreciated. This great man of God posed for us a most searching question, prying deep into the secret chambers of our reasoning, "What advantage will it be unto thee? And, what profit shall I have if I be cleansed from my sin?" (Job 35:3). Apply this searching question to your own self as you take inventory of your present Christian life. Count your blessings, name them o'er and o'er and then gladly exclaim, "It pays to be a Christian; There is an advantage to being cleansed from sin and there is profit in Christian living!"

Many people are ready to agree that the Christian has great advantages over the sinful, but most seem to believe all these blessings are to be enjoyed after we

have dropped these robes of flesh and been ushered by angels to that celestial realm of God's presence. I, too, believe that by far the greater joys and blessings befalling the child of God have been reserved for an eternal outpouring. It will be a gladsome day indeed, when the cross and our battle scarred Christian armor are laid aside and we cross time's great divide into the sweet valleys of eternity to shout with all the redeemed and sing praises with that great choir of holy angels; but must we wait until then for the showers of God's blessings? I am constrained to answer, "No"!

Paul said, "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). It is evident that godliness is profitable, in fact it is impossible for it to be otherwise. Godliness pays a two-fold dividend; now, in this life and in that which is to come. In bright visions of hope we see arrayed the future dividends of godliness, but now, let us fix our gaze upon the present blessings which are the daily tokens of God's favor to the godly.

After surveying the present showers of God's blessings, I am ready to say in full assurance that if, as the infidel believes, "there is no God, no hell to shun, no heaven to gain"; I would still desire to be a Christian and partake of the hope, peace of mind and blessings of God, befalling His child. I believe that even the earthly dividends of godliness repay us many-fold. Surely, it pays to be a Christian. Maybe such expressions seem to be statements that are over rated and irrational, but, friend, ponder with me a few of the reasons that have filled me with such hope and fond expectation in this life.

First, as a Christian, you enjoy the blessings of God's love. In these times of uncertainty it surely is comforting to know that you are loved by the God of heaven. There is a part of our human nature that continually desires fond affections, but most of all we desire the loving favor and the sympathetic friendship of a merciful God. What is it worth to you as a Christian to awake in the night with the peace of sleep departed; with problems and decisions pressing heavily upon you, to remember that as a child of God, His eyes are upon you and that He loves and cares for you as a mother loves and tenders her babe? Because we are the sons of God he loves and cares for us. Even though the dearest hands of friendship grow cold and sullen in death, God's hand of love does not depart. If you were not a child of God the tender hand of God's love would never wipe the tears from your moist eyes nor lift a thorn from your long way.

The showers of God's blessing fall upon the Christian in the form of sweet fellowship with fellow Christians. I fear we have far underestimated the peace and beauties of Christian fellowship. Paul found great contentment in the wonderful fellowship with the saints. Think, my brother, how terrible would be your fate if you were driven to some land destitute of Christianity, where all language was foul and all association ungodly. How hard it would be for us to maintain our godliness under such terrible conditions. Think of the strength you receive from your brethren as you share the sweet association. When our trembling hands need to be steadied, nothing seems to do it more surely than the warm sympathetic handclasp of a beloved brother in the Lord. None of us, I fear, are strong enough to live

the Christian life by ourselves; we need the blessing of fellowship.

Another great shower of blessings falls upon us in the form of answered prayer. The Christian enjoys the privilege of praying to God, trusting that God shall hear and answer. How wonderful it is to kneel down and look up to God. When decisions press upon us and trials seem almost unbearable; when our knowledge has been exhausted and there seems to be no earthly friend to help us, it is then that a Christian can pray. Thank God! Those who are sinful have been denied this great blessing and thus shall never taste the sweetness of conversation with God.

Then, there is the abiding providence of God to be considered. We live in uncertain times, in which the moral and brotherly obligations of man have not kept pace with his scientific inventions of destruction. Our life, day by day, hangs in doubt, with the continual rumble of wars and rumors on distant horizons and the ever present threat of our destruction at the merciless hands of power crazed enemies. We need the assurance of God's abiding providence. God has promised prosperity to His children. If we will only put the kingdom of God and His righteousness first in our lives, He will supply the remainder. A Christian has no need to be over anxious and fretful regarding the future, even though the course of life may be uncertain, because God will surely take care of His children. Stock markets may crash, banks may close their doors, famine may come, persecutions may abound and bring us down to death itself, but a Christian need not worry for he belongs to the Lord, and whether he lives or dies God will take care of him.

In deed, all things work together for good to them that love the Lord. This should endear the Christian life to each one who dwells on Zion's glorious summit, and partakes of the generous showers of God's blessings. —Arvin, California.

WATCH YOUR TONGUE

Words are recorded in Heaven,
So be careful what you say.
Take not God's holy name in vain,
But walk with Him day by day.
For the road that leads to misery
Is caused by the tongues that wag,
A forward mouth and lying lips,
A tongue that boasts and brags.
So wholesome words are required of you
From the dawn till setting sun,
Just be careful—words are recorded in Heaven.
Don't say the wrong ones.

—Selected by Robert Homrick.

Someone has said that "A Christian should be like a good watch—open faced; busy hands; pure gold; well regulated, and full of good works." We might also add to this that no matter how good the watch is, it will be of no service unless properly wound each day. It is faith and zeal gained through a diligent study of God's word that keeps the Christian serving as he ought. Don't let yourself run down.

—Selected by Mrs. Dan Keel.

The chains that cramp us most were forged by our own hands.

From The Fields

Clarence W. Claypool, 1414 4 Mile Rd. N. E., Grand Rapids, Mich., Jan. 5.—Bro. Fred Kirbo will be with us in a meeting March 4-15. We now meet at Coit Ave. N. E. one block North of 4 Mile Rd. We invite all to meet with us.

Robert Potts, Rte. 2, W. Apache, Farmington, N.M., Jan. 3.—In Nov., we bought land on which to build and hope to get started soon. We now meet in the home of Bro. Geo. Powell, 1509 Laguna. Phone DA. 5-3204. The church is doing fine.

Ralph Kitson, Mozier, Ill., Jan. 5.—It is very cold here and our attendance is light as a result. Wife and I are better. We will never forget the good brethren and their help in our time of need.

Paul A. Thompson, 104 Ashwood, Beckley, W. Va., Dec. 28.—The church at Warden is doing fine. Bro. Lewis Guilliams and family are here now. He is an able teacher and is much help. We invite all to meet with us. Here is a sub.

J. S. Shelley, Anna, Tex., Jan. 1.—The church at Melissa is doing fine. We have preaching by visiting brethren each first Lord's day. If you should be passing this way stop with us. Here are 2 subs. We enjoy the paper very much.

Wm. Tracy Moore, 608 Bluff St., Delta, Colo., Dec. 27.—Lord willing, Bro. Jerry Cutter will be here the middle of Jan. to do personal work for about 2 months. According to present plans, Bro. Johnny Elmore will then work with us. We ask your prayers.

Roy Lee Criswell, Purcell, Okla., Jan. 15.—I am now attending a study at Wichita Falls. Since last report, I have taught at the following places: Sentinel, Washington, Garr Corner, Wynnewood, Thomas, and Healdton, Okla. During Feb., I am to be with Bro. Jerry Cutter working with the church at Delta, Colo. Let us not forget the brevity of life, and the certainty of death.

Geo. McCain, G. D., Cottonwood, Calif., Dec. 29.—We are badly in need of help here. Bro. Walter Boek and family also Bro. Bobbie Orear and wife are moving away. We will be unable to keep the building, as there are only 6 of us. We need a preacher here to work for several months. Who will help us? We meet at 10:30 Lord's day morning and at 6:30 Lord's day evening and Thursday evening.

Robert Strain, Harrodsburg, Ind., Jan. 19.—The church here is doing fine at the present time. We try to help other congregations nearby as much as possible. We look forward to the meeting at Sulphur again this year. Here is our renewal.

John Fisher, Rte. 2, Summertown, Tenn., Dec. 12.—The work at Ft. Lauderdale is continuing in unity though we have no visible results to report. Lord willing I plan to be in Wichita Falls for the school the first of the year. Pray for us. (Note—This was sent to Lebanon and had to be forwarded, reaching us too late for the Jan. issue.—Ed.).

John L. Fisher, Rte. 2, Summertown, Tenn., Jan. 12.—Dec. 29, we closed our work at Ft. Lauderdale, Fla. I preached in the Lawrenceburg area, Dec. 31, and Jan. 1. I am now at Wichita Falls enjoying the fellowship of the brethren, and preaching at Graham and Wichita Falls (Lawrence Rd.), Jan. 11. I plan to return to Tenn., about the 17th. Pray for us.

J. C. Miller, 1017 Childress, San Angelo, Tex., Jan. 13.—Dec. 27, Bro. Wayne McKamis began a short meeting for us continuing through Dec. 31, which was enjoyable. Brethren from nearby congregations were speakers on New Year's day and lunch was served. We learned to love Bro. McKamie and family more. He is very humble and sincere in the work of the Lord.

R. B. Roden, 2501 Moretti Way, Sacramento, Calif., Jan. 12.—Since last report, I preached at Stroud, Sentinel, and both congregations in Oklahoma City. Jan. 2, I was at Lodi, Calif. I am now with the congregation on 64th St. in Sacramento. I plan to be here for 6 months work doing personal work and holding meetings. We are enjoying the work here, meeting old friends and making new ones. May much good be accomplished. I am thankful to have my wife with me. If you know of anyone in this vicinity I could contact, please let me know.

Tom E. Smith, 302 Phillips, Healdton, Okla., Jan. 16.—I seem to be well on the road to recovery from my heart attack, and expect to be able to attend the services next Lord's day, the first since Nov. 2, of last year. I have missed this privilege more than I can express. According to reports, the churches in this section are progressing nicely. Bro. Wayne DeGough is doing a good work at Duncan and is to be commended for going there before he had a promise of full support. I am sorry to say adequate support is not being given him yet, but he is going forward with the work. The church here is cooperating fully.

Timothy Phillips, G. D., Gallup, N. M., Jan. 18.—We have moved here from Farmington and hope to establish a congregation here. We have located members at Grants, Prewitt, Albuquerque, and Quemado. If you know of anyone near here we can contact please let us know. We meet in the home of Bro. Jack Mansfield. You can contact us at Ford Canyon Trailer Park, Space No. 8, if you are passing this way. We will appreciate preaching brethren stopping by with us. Send us 25 song books, "Old Path Echoes" No. 2.

Harry Wallace, Rte. 1, Box 51, Cassville, Mo., Jan. 11.—We are doing well here. We had about 15 members for services this morning in our home. Bro. Gerald Slumpff from Mtn. Home gave the lesson. We are renting a building and several congregations are sponsoring some mission work here, putting a preacher in this field. We want to acknowledge the following help on a build-

ing: Wayne, W. Va.—\$25.00; Springfield, Mo.—\$25.00; Strong, Ark.—\$15.00. This brings the total donations to \$385.00. We are thankful for this help. If you can help us further, please do.

George W. Carter, 4711 Dover Pl., Las Vegas, Nev., Jan. 14.—This will be the first, I trust of many, reports from the church here meeting in the American Legion Bldg. Jan. 11, a father and son were baptized, making a total of 6 baptisms since we have been here. We now have 10 members with about 20 present at each service. It is our plan to soon start a building, and we will need help. If any church or individual can help us it will be greatly appreciated. Velvea St. church in Shreveport, La., is sending Bro. Wayne Fussell for 2 weeks work here in the near future. Also, the church at Arvin, Calif., will send Bro. Jack Ivey each fifth Lord's day to help in the teaching service. We want to thank them for this and extend a welcome to all members and preachers at any time.

Tommy Shaw, 303 E. Grand, Springfield, Mo., Jan. 16.—Dec. 26-Jan. 1, I helped in the New Year's meeting at Ada, Okla. Bad weather hindered attendance, but low temperatures did not hurt the quality of the talks made by about twenty speakers. There are many fine people at this place who seem to be interested only in obeying God. Betty and I appreciated the hospitality shown us. We were made happy by 4 souls confessing Christ and being baptized into His Body. I attended most of the study at Wichita Falls and I think this study will benefit the Cause of Christ by promoting a deeper investigation of the Word. We visited Bro. Tom Smith at Healdton, Okla., found him feeling better, and enjoyed a short talk with him.

Harold King, 2352 S. Maryland, Springfield, Mo., Jan. 1.—The church on Benton Ave., is doing fine. Brethren Kenneth Smith and Joe Freeman have moved here and are much help to us. Our regular attendance is about 40 on Lord's days and with our visitors it runs about 60, so you see the church has made quite a growth. Our contributions average \$50.00 and over. It seems that all are ready to do what they can at all 3 services. Last Lord's day the churches had a get-together meeting at Lebanon. It was really a good meeting with plans made to do more work in Mo. Several churches were represented, and the cooperation was of the best. Plans were made for another such meeting next year.

Gordon Prince, 339 W. 8, Jacksonville, Fla., Jan. 9.—We have 3 families now meeting here. We have rented a building for 2 months and Bro. Wallace Kornegay will hold a meeting for us Jan. 25 - Feb. 8. We have only been meeting here since July in the home of Bro. Bob Kornegay and are anxious for a meeting. If you would like to help us toward establishing the faithful Church here, donations will be accepted with thanks, and reported through the OPA. Last Lord's day we were glad to have my brother, Gillis Prince, preach for us. He was also accompanied by my son, Stephen, my sister, Mrs. L. N. Laney, and another brother, Foster Prince. We extend a welcome to all. For the next two months, we will be meeting at 598 S. Edgewood Ave. Remember us in your prayers.

J. W. Kornegay, 1018 Osceola St., Jacksonville, Fla., Jan. 8.—Since last report, I have preached at Panama City with good attendance and interest; Mt. Pleasant, with a baptism and 4 confessions; and Jacksonville, a new and zealous congregation. I plan to make my home at this place to do mission work and to begin a meeting Jan. 25 continuing through Feb. 8. Your prayers and support in this mission work will be appreciated. Dec. 27, 28, we were glad to have Bro. B. B. Cayson from Memphis preach for us at Mt. Pleasant, also glad to have Bro. Washington from Memphis. Preaching brethren, you have a cordial welcome in this field where laborers are so few. May we shine and do more in 1959.

Francis Anderson, Rte. 1, Naches, Wash., Jan. 13.—The little group at Yakima is still pressing on. We have 15 or 16 members. Bro. Lamb talks one Lord's day and I have the lesson the next. A few Lord's days past, I baptized one of Bro. Lamb's grandchildren, and we had one confession of faults. Bro. King, pray for us here, and come by when you can. My phone is Glencourt 3-6729 and Bro. Lambs is Glencourt 7-4397. Last summer while on vacation in Ark., Bro. Lamb and I held a weeks meeting at Fairview north of Flippin. Interest was very good and the singing was excellent. If you are passing that way they will welcome you. They have 2 brethren that take the oversight but neither are able to teach.

Jesse French, 905 E. Alisal, Salinas, Calif. Jan. 15.—I enjoyed working with the Salinas church on a part time basis during Nov. and Dec. During that time 4 were baptized, and in Oct. we had 2 restorations. We have enjoyed visits in our home by Bro. E. H. Miller and Bro. John Smith and wife. Also enjoyed their preaching here and at Aromas. Bro. Miller is now in a meeting at Greenfield and doing some very good preaching. We hope to convert some of the S. S. and cups brethren before the meeting is over. Let us labor while it is day for the night cometh when no man can work. Here are 3 subs.

James D. Russell, 755 Orange, Fresno, Calif., Jan. 14.—Bro. Benny Cryer was with the Millbrook congregation for 15 mornings and evenings and the meeting was profitable and conducted on a high plane instructionally. Benny is an able man in about every category of an evangelist's duty. The day services were well attended. The services for New Year's Eve and New Year's day were well organized and profitable. James Winchester, Ernie Lewis, Verlin Elliott, Bennie Cryer, and I participated in the teaching part and all dealt with the subject of Church Government—the Evangelist and Elder duties. Another series is planned for the same period a year hence.

E. H. Miller, Box 538, LaGrange, Georgia, Jan. 16.—We did not get to conduct the meeting at San Jose, Calif., not being able to secure a building. They have the promise of one after the middle of Feb., so Bro. John Smith plans to do personal work and then hold a meeting. The Aromas church sent us to San Jose, and are now sponsoring me at Greenfield, Calif., which starts with good interest. It closes Jan. 25 (my 50th birthday), then I plan to be at home for a few weeks with my wife. She is to have an operation the following week, and will

be unable to work for 10 weeks. We hope she can with me in the meeting at Covina, Calif., Mar. 18-20. After that meeting, if she feels well enough, we want to visit Washington, and back across the country where I have labored while she kept the home fires burning. Brethren, pray God that all will be well, and we may labor much longer together in the vineyard of the Lord.

E. O. Rice, Okemah, Okla., Jan. 13.—We are now in our new location at 621 N. 7th St., 3 blk. north Phillips 66 station. Turn north of Hiway 62 between the station and Jacks Truck Stop. Our house is small but will do for the present. Maybe we can enlarge later. We still owe \$300.00 on it. We will appreciate any help. Bro. Sam Baldrige and wife have taken the stand with us against cups. They are faithful workers and we are thankful for them. We have visitors near every Lord's day which we appreciate. Preaching brethren, who stand for the Truth, will find a welcome here. We have borne our financial burden alone except for the Stroud congregation and Bro. Roden. May God bless them! Bro. Kirbo is to be with us the second Lord's day and evening in Feb.

Gayland Osburn, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, B. C., Africa, Jan. 8.—During last night, we passed from the Red Sea into the Gulf of Aden. Lord willing, we are to dock at Aden, Arabia some time this morning. It was one month ago today we left our loved ones and friends in Los Angeles, Calif. Since then, we have travelled almost half-way around the world. There are 11 hours difference in time between here and L. A. We want to thank all of you who have prayed for God to take care of us during this trip. The Lord has been with us and given us a safe journey thus far. Lord willing, by the time you receive this paper, we will be in Nyasaland. We ask a continuation of your prayers for our family and the Nichols family and the work to which we have devoted our lives. Furthermore, we want to thank all who helped in any way while we were making preparations to leave the States.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, Jan. 17.—The meeting at Lees Summit, near Lebanon, Mo., Dec. 26-Jan. 4, was most enjoyable. The cooperation from Lebanon was excellent. Jan. 5-16, the intensive study program at No. 6th St. congregation in Wichita Falls, Texas, with over twenty preachers from the states participating, was conducted. This was the most inspiring and fruitful season of my career. We stand on the threshold of greater accomplishments than any we have seen in our generation. There was unanimous agreement to repeat the study beginning Jan. 5, 1959. A detailed report should be found elsewhere in this edition. Next to Escalon, Calif., Jan. 30 - Feb. 8, and Yuba City, Calif., Feb. 11-22. The Lord bless thee.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Jan. 17.—Since Nov., I have been preaching at various congregations over week-ends, Temple, Ft. Worth, Jackboro, and here at home. Jan. 25, I am to be at Jackboro; Jan. 31-Feb. 1, San Antonio (Nacogdoches Rd.); Feb. 7, 8, Houston (Sunset Hts.); Feb. 13, 15, Ft. Worth (Vaughn Blvd.); Feb. 22, Jackboro; Feb. 28 - Mar. 1, Graham; Mar. 8, Ft. Worth (Vaughn Blvd.). My first meeting will be in Joplin, Mo., March 13-22. I attend

the study in Wichita Falls, where the spirit of Christ was manifested, no quarreling or debating, and many important things were discussed. The best possible attitude was manifested and I know that all came closer together. I learned to love and appreciate my preaching brethren more. Ten of us stayed in a house furnished by the 4th St. congregation in Wichita Falls, and the sisters prepared our lunch each day. Brethren, why not plan to attend next year? Pray for us in the work.

Jim A. Canfield, Star Rte., Box 78, Marion, La., Jan. 13 - Jan. 3-5, I was at Memphis, with good attendance. They will be happy to have Bro. Motley and wife back with them. They have been visiting their children in Detroit. Jan. 6, I arrived home to find a message from Miss., telling of the death of Sister Caine who passed away Jan. 2. I had only 30 minutes to catch the bus to Miss. I was with them Jan. 11, preaching to a good crowd. Sister Prince Varns is now confined to her bed. She is 86. She and her husband live near the church house and Bro. Robt. Adams and family are good to care for them. Jan. 24, I plan to return to Lake Charles if the weather permits. I plan to go to Detroit in April and stop over in Ill., to see about some mission work among my people. Brethren, please continue to help me carry the gospel to my race.

James D. Corson, R. D. 2, Mahaffey, Pa., Jan. 8.—The first half of Nov., I held a meeting at Mozier, Ill., with good interest and attendance but no visible results. It was good to be with them again, and to see Bro. Kitson and wife recovering their health. I preached at Fieldstone, Mo., Nov. 17-18; Mtn. Home, Mo., Nov. 19; Wesson (Pearlhaven), Miss., Nov. 21, 22, 23; Chapel Grove, Tenn., Nov. 25; Lawrenceburg, Tenn., Nov. 26; Greenville, S. C. Nov. 27, 28; and Raleigh, N. C., where I preached for the church until the middle of Dec. Attendance was good, one was restored and 2 confessed. Some of the digressive brethren attended and showed interest. The last few services were hindered by a heavy snowfall. This was one of my most enjoyable trips, a spiritual feast all the way. I am now in a meeting at Lovejoy, Pa. The weather has been at its worst but has not hindered attendance. Now as we delve into another year of existence, the bridges you have built behind you can only be joined by unity and brotherly kindness.

Ralph Mustard, 703 Hygene Rd., Longmont, Colo., Jan. 9.—The work here continues to grow, and I see great prospective in this state. Bro. L. G. Butler and I are having a difficult time keeping up with the work. It seems we have faithful brethren in many parts of the state, and are unable to get to all places as soon as we would like. Lord willing, Bro. John Smith will join the ranks here in March to help carry the gospel to these brethren. The future looks bright in Colo. We have the possibilities of establishing 3 congregations and maybe four. We will need all the help possible from the brotherhood, both morally and financially. Brethren, the Macedonian Call has gone out—will you respond? Do not let carelessness and neglect be laid to our charge. We need congregations in Utah, Nev., Montana, and Wyoming, and many more in Colo. If we can get proper support for the next 5 years we plan to work in the above mentioned states. Opportunities

are many. Last Lord's day one was restored at the new congregation at Greeley, Colo. I was sorry to be unable to attend the studies in Tex.

John D. Smith, Rte. 1, Box 104, Wesson, Miss., Jan. 16.—Our enjoyable work with the congregation at Huntington Park, Calif., ended Dec. 7. It was good to see and associate with so many preaching brethren while in that area. Since leaving there we have preached at Arvin, Bakersfield, Fresno, Stockton, Aromas, and Salinas, Calif. Two were baptised. Since the first of the year, we have been at San Jose, Calif., where we plan to continue for several months. If you have names and addresses of friends or relatives in this town, please contact me at 185 Duane St., Apt. 11, San Jose, Calif. Finding a building to meet in has presented quite a problem but we have the promise of a suitable place perhaps by the middle of next month. At present, the Aromas congregation is supporting us. The first two weeks here, I was privileged to work with Bro. E. H. Miller. We enjoyed this privilege. Please pray for us and the work at this place.

K. D. Rawdon, Ethridge, Tenn., Jan. 13.—The church at Chapel Grove is at peace and doing fine. Bro. Albert Gilliam preached Lord's day morning and Bro. Mack Walker spoke that evening. He has been away for 2 years in C. O. work and we are glad to have him back. Brethren Boyd Pilkington, Vestal Wyrick, Coolidge Haddock, C. M. Hughes, and others take part in the teaching for which we are thankful. Brethren Paul Walker and Johnny Fisher are now attending the meeting in Tex. Bro. J. D. Corson was with us a few weeks ago, and Bro. B. B. Cayson from Memphis will be with us Jan. 18. I have been in the hospital and my health is not too good yet. The OPA is better than ever. Bro. King, I believe it would be better to leave the subscription rate as it is. The paper will reach more homes. Here are 13 subs. Brethren, let us make this a personal matter. Let's strive to do more in '59 than we did in '58. Time is swiftly passing by, it doesn't wait, so let us hurry 'ere we be late.

Cyrus A. Burkett, Rte. 1, Box 205, Maitland, Fla., Jan. 10.—The church at Longwood, Fla., is grateful for the help received from all over the brotherhood. To date we have received donations from the churches at Earlytown, Lowery, and Seminole, Ala.; LaGrange, Ga.; Crescentville, Ohio; Panama City (Drummond Pk. congregation), Fla.; Boynton, Deep Dale, Sentinel, and Oklahoma City (Capitol Hill), Okla.; National City, Greenfield, Stockton, Merced, Calif.; Brookhaven, Miss.; Lovejoy, and Flemington, Pa.; Kennewick, Wash.; Eola, Dallas (Denley Dr.), Houston, (Sunset Hts.), Tex.; Shreveport, La.; Grand Rapids, Mich.; Alta Vista, Kan.; Wayne, W. Va.; and Strong, Ark. Individuals: J. P. Whigham and wife, Mrs. Anna Cumbaa, Mrs. Cola Barr Drinko, all from Ala.; Mrs. E. H. Miller, LaGrange, Ga. Our total now received is \$1031.00. We pray the Lord will bless you all for your liberality. We are about ready now, financially, to put a roof on the building. We still have no windows or doors, and no finish material. But we pray we will soon have the necessities and can start meeting in the building. If you can help us, please send to me at the above address. May God bless all.

Bennie Cryer, Box 126, Yuba City, Calif., Jan. 17.— Besides the inspiring association of the church in Yuba City I have participated in two events that I shall always remember. The first was the meeting in Fresno, Calif., at the Millbrook congregation. It began Dec. 21 and ended Jan. 4. Services were held twice per day with the exception of Jan. 1. On that day members of fourteen surrounding congregations gathered in the Millbrook Bldg., feasting upon the fellowship of saints and the word of God. Our appreciation to James Winchester, Verlin Elliott, Ernie Lewis, and Jim Russell who helped make this day a great spiritual day with which to begin the New Year. The second event has just closed. Preachers gathered at the 6th St. church bldg. in Wichita Falls, Tex., to engage in an intensive study campaign. For ten and one half days, ten hours per day, we greedily sought for the ways of God. My appreciation to Ervin Waters, Doug Phillips, Edwin Morris, Ronnie Wade, Billy Orten, and others who took time out of their busy lives to instruct us in the many things that will help us "do the work of an evangelist." I have never seen a better spirit manifested among evangelists, Christians and congregations. May congregations encourage this kind of meeting. I resume my program of work at Yuba City, Jan. 25.

Homer L. King, 210 Santa Rita Ave., Modesto, California, Jan. 20.—We began a series of meetings December 28, with the new congregation, meeting in their new house, 142 Santa Rita Ave., in Modesto, and continued through January 7. The attendance and interest were fair to good, generally. Three, I believe, confessed faults. Ceres congregation co-operated nicely, and among the number was Bro. John Reynolds, whose health seems better than for several months; perhaps, years. Bro. Billy Jack Ivey was present for one service, at least. He is now in a singing school at Ceres, and we have been glad to attend, with an afternoon singing, January 4, which was enjoyed very much. Too, we were glad to have some, from Stockton and Waterford, attend a few services. Bro. Perry Allen and his wife, from Richmond, were present one night. If we failed to mention all, it was not intentional, for all were appreciated. Our work in California with Modesto and Stockton is scheduled to continue until June 1, the Lord willing. May we all strive for unity, but may we strive to bring about all unity on grounds in harmony with the word of God, effecting every phase of difference, so that the unity may be complete and lasting, I pray. It does very little good if you effect a compromise on one point of difference, while you still differ on nine others of greater consequence. Please, pray for me and mine.

Billy Jack Ivey, P. O. Box 32, Arvin, Calif., Jan. 17.— Since last reporting to you through the OPA, we have been very busy in the Lord's work. The latter part of 1958, we worked with our home congregation at Arvin. During that time 3 fine people were baptized, making a total of 15 baptisms there in the past 7 months. We have also been working with the good brethren at Pismo Beach and the prospects are encouraging in that area. In Nov., we were in Las Vegas, Nev., for an enjoyable service. This is a mission point, but has one of the brightest futures of any place I have seen lately. Bro. Geo. Carter and family from Shreveport, La., are doing a good work in that city. May God continue to bless

their efforts. I have recently preached at Olivehurst, Yuba City, and Carmichael. We dearly love the brethren in those places and it was good to be with them again. Jan. 9, 10, 11, we were at Stockton for 4 services which we enjoyed. They continue to fervently support the work of the Lord by annually investing thousands of dollars in preaching the gospel. They are surely to be commended for their zealous efforts. Jan. 4, we attended the opening day services at Ceres and had a wonderful time. A great host of brethren attended. Bro. John Reynolds preached at the morning service to an audience of over 175 people. A wonderful lunch was served the noon hour. Bro. King and myself directed most of the afternoon singing and there were so many good singers and songs that it all added up to one of the greatest singings I have ever attended. Ceres has a beautiful new building which they richly deserve, it is a definite asset to the Cause of Christ. It is my pleasure to be conducting a singing school here at the present time to be followed by a gospel meeting during the latter part of Jan. I heard Bro. King preach one of the best sermons I ever heard during his meeting at Modesto. I have recently had the opportunity of visiting with Bro. King and Helen and it is encouraging to hear such fervent Christians discuss the work of the Lord. Modesto has a beautiful new building which they well deserve. We still continue to receive more calls for work than we are able to fulfill, but will do our best to give all needy places consideration. My time for 1959 is about all promised, the greater part to be spent in Calif., Lord willing. May God richly bless all the brethren.

Not without help, however busy we may be,
Can we forget today.
The loving friends and loving hands,
That helped us on our way.
Can we ignore the kindly ones,
Who did not fret or fuss?
Who did not criticize, but gave,
Encouragement to us?
And yet the memory fades away,
And some of us know not
That others were responsible,
For our successful lot.
Too readily we tell ourselves,
The credit is our own;
Our victory is one that we
Accomplished all alone
We do not realize that no goal,
Would be at our command
Unless somewhere along the way
We had a helping hand.

—Selected by Mrs. Dan Kee

THE MASTER WHO IS ALWAYS IN

A Christian boy was once employed in a shop. One day his employer had to go out for a short time, so he left him in charge. Very soon, a customer came in, wanting some cloth. As the boy was measuring it off, the customer leaned across the counter and whispered, "You give me good measure, won't you? Your master is in." The boy replied, "My other Master is in."

—Selected by W. H. Burnell

It is better to be nobly remembered than nobly forgotten.

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

OLD PATHS ADVOCATE

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

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

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No. 3

THE REIGN OF CHRIST

By Billy Jack Ivey

The prophets of the Old Testament foretold that Christ would reign on David's throne. If these prophecies have not been fulfilled, Christ is not a king today. We often hear religious leaders speak of Christ returning to earth to occupy the throne of David for a thousand years, and to reign as king for that period of time. This is the core of the erroneous doctrine of premillennialism, one of the most widely accepted and damnable doctrines in religion today. If Christ is now on David's throne, He is king, and it is unreasonable to say that he must come back to the earth in person to do what he is doing now. If he is not both Lord and King at the same time, the Gentile world is without hope, and without God. It is of extreme importance that we know whether Christ is now on David's throne.

From Old Testament History we learn that David's throne was established in the city of Jerusalem about 1047 B. C. On it he sat and exercised authority over Israel for a period of thirty-three years, at the end of which time, "Solomon, his son, sat upon the throne of his father, David," (1 Kings 2:12). In the reign of twenty-two kings, down to the days of Zedekiah, 587 B. C., these men literally occupied the throne of David in the city of Jerusalem. At the siege of Israel some 14 generations B. C. the throne of David was destroyed by the advancing armies of Babylon and destined to remain desolate for some 600 years.

At the end of this time, Christ's birth was announced on the earth. The angel appeared to his mother, and said, "Fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:30, 33).

The life of Christ spanned thirty-three turbulent years of history, during which time the matchless Jesus spent His personal force upon the earth. At last He died an agonizing death on the cross, His body was buried in the tomb belonging to Joseph and there He remained for three days and nights, after which He was raised from the dead. After this great event, Peter standing with the other apostles in Jerusalem, explained the purpose of his resurrection. He said, "Men and brethren let me freely speak unto you of the Pa-

(Continued on page three)

Mrs. J. B. Moore
330 W. Elmore

MINISTERS OF GOD

By D. B. McCord

The greatest calling that a man or woman can have in this life is that of being a minister of God. Yes, women as well as men may be God's ministers. This truth, as we proceed, will be substantiated. The word "minister" is used in our day in a much too limited sense. In religion, the term "minister" and its related term "ministry," is used in reference generally to a preacher and his work. The inspired writings do not so limit our terms. A more full elucidation than is generally given our term is intended in this study.

An authoritative definition of the Greek term *diakonos* from which the term "minister" is derived reads this way: (1) One who executed the commands of another, especially of a master; (2) a servant, attendant, minister. Basically, then, a minister is a servant; his work, the ministry, is a service; the work of the ministry is to serve. We now point out, one by one, some of those and their duties who fall under this general classification of ministers.

(1) **Teachers of the Christian religion:** In 1 Cor. 3:5-7, Paul makes this clear in these words: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." Here, Apostles, preachers of the gospel, are called ministers. It is good for us to make an observation at this point. It is not an uncommon practice for us to hear even members of the church speak of a preacher as "the minister." Now, I agree that there is little profit in going to extremes in word usage. It is possible for us to become so conscious of semantics that we lose sight of principles. All of this is conceded, but at the same time, there is no real reason for our using the "speech of Ashdod" to express ourselves in religious things. There is no instance, according to the record (and I am just old-fashioned enough to contend that we must draw our conclusions from what the record reveals) in which any man in any congregation was addressed as "the ministers." As is true in all divine things, there is a reason for this. One of the reasons is that in a congregation, there is more than one minister; therefore, one in the congregation can not be "the minister." For the same reason — there is no scriptural basis for calling one man in the congregation "the priest"—for there are many priests—just as many as there are members.

(2) **Teachers of false religions:** In 2 Cor. 11:14-15, we read—"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." We are taught in no uncertain terms in these verses that God is not the only One Who has ministers. Satan has his, and they do not have a Satanic appearance, thus revealing their true identity, but they are "transformed into angels of light." Interesting revelations are these! They should captivate the attention of even those who are the least wary in religious things. These ministers of Satan serve him and they do it in the name of religion, in the name of righteousness. Too, I am sure many of them pose as "Ministers of the Gospel," "Reverend," "Pastor," "the Minister," "Father," and even "Sister," "Mother Superior," "the Holy Father," and that they occupy the most exalted positions in the false religion of our day. Mohammed, Buddha, and others like them, were not alone as ministers of Satan; there are many of them who say they are Christians.

(3) **Deacons—ones,** who by virtue of their office assigned by the church, care for the poor and have charge of and distribute that which is intended for their use. A brief delineation of the qualifications of this minister of God are in order (a) "grave"—Trench, in his "Synonyms of the New Testament," says this concerning this requirement: "The word we want is one in which the sense of gravity and dignity, and of these inviting reverence, is combined." (b) "not double-tongued"; that is, "saying one thing and meaning another; and making different representations to different people about the same thing." (c) "not given to wine"—in Henry Alford's "New Testament," he does not translate the original term as "given," but "addicted to." (d) "not greedy of filthy lucre" or another proper translation, and perhaps clearer "not greedy of gain." (e) "holding the mystery of the faith in a pure conscience"—in Marvin R. Vincent's "Word Studies in the New Testament," the meaning of the word mystery is interesting; it reads: "Truth which was kept hidden from the world until revealed at the appointed time, and which is a secret to the ordinary eyes, but is made known by divine revelation." (f) "being found blameless"; (a) "husbands of one wife"; (h) "ruling their children and their own houses well."

(4) **A woman such as Phebe:** The story of this woman, as revealed by Paul in Rom. 16, is most interesting and should give to every woman an incentive to do every thing she can for the cause of Christ. These points are worthy of note: (a) Paul commended her as a servant or a minister of the church at Cenchrea. This does not mean that she was a preacher, or a speaker in the public assembly, for Paul, the one commending her, forbade such (1 Tim. 2:12; cf. 1 Cor. 14:34). (b) Paul exhorted the Romans to "receive her in the Lord" and to "assist her in whatsoever business she hath need of you for she hath been a succourer of many, and of myself also." In her hospitality, zeal, care for the sick and other duties, she had succoured many and by virtue of these, she was a minister or a servant of the church.

Conclusion

Time forbids us to make more than passing mention of such ministers of God as are found in the prophet of old, the Apostles, evangelists, pastors and teach-

ers. It is now almost 2 hours past the midnight, and before we close, we must make some concluding observations. In speaking of or writing of ministers of God, we, in our thinking, are made to opine, and justifiably so, what is called the "modern pastor system" or the "located minister." We must not become enmeshed in such an unscriptural scheme. May I leave these with your for your consideration?

(1) The fact that a preacher of the gospel chooses to live in one place for days, weeks, years, decades does not make him a "located minister in the modern pastor system."

(2) The fact that a preacher edifies the church any time it meets, preaches to sinners at every opportunity he has, visits all the sick he can, and does all the personal work that he can, does not make him a "located minister in the modern pastor system."

(3) The fact that a preacher receives wages that he and his family might live of the church or churches where he labors does not per se make him a "located minister in the modern pastor system."

But, here is where the danger lies: (1) A preacher in edifying the church himself, must not forget that other brethren need the opportunity, too, and that they should have it. The brethren, too, should realize they have a responsibility to edify when they occupy the pulpit. It should be the preacher's goal to make the church independent of him. He cannot occupy the pulpit all the time or the most of the time exclusively and attain this goal; not only he, but the brethren must realize this. (2) The preacher cannot be hired to do that which is the brethren's duty to do, as ministers of God. This is a real dangerous practice—for the preacher to be willing to be paid to do the brethren's duty, and for the brethren to be willing and even demanding that he do it. As ministers of God, every member of the church has so much teaching to do, if not in public, then in private and by the way he or she lives; every member has so much visiting of the sick to attend to; every member has so much personal work to perform. Wherein our talents do not forbid, let us function as ministers of God. Let all Christians become, as divinely appointed, ministers, and there will no longer be in practice or in name, "the minister" of a congregation.

THINK IT OVER

Ronny F. Wade

Wherein The Strength Lies: In the sixteenth chapter of Judges we have the story of Samson and Delilah. Samson loved this woman very much, and because of his love for her she succeeded in learning the secret of his great strength. In verse 6 the Bible says "And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee." You remember that his strength was in his hair and when this woman learned of it she cut it and his strength was gone. As a result the Philistines took him captive.

We would like to notice the phrase "wherein the strength lies" in connection with the church today. Wherein does our strength lie brethren? What are the things that make us strong? We notice the following for your consideration:

First, our strength lies in **unity**. Psa. 133:1, "How good and pleasant it is for brethren to dwell together

in unity." In Eccl. 4:12 the wise man assures us that a "threefold cord is not quickly broken." Surely we can see that there is strength in unity. If we are divided into factions and parties we can never grow and prosper as we should. I think it should be the desire of everyone to be a united band under Jesus. Notice what Paul said "We then as workers **together with Him.**" First, **workers together.** We must join forces and fight the good fight of faith. Second, **workers together with Him.** We must be united with Him. Unity without God is worth little. We cannot sacrifice truth for unity. Even if we did the unity would be worth little and truly void of strength.

Second, our strength lies in **leadership.** Leaders or overseers are important. Unity is almost impossible where there are no leaders. Possibly, one of the greatest weaknesses of the church today is the lack of qualified leaders. Paul gave instructions to Timothy and Titus concerning Elders and Deacons. Paul said of these men "they watch for your soul" and he commanded them to "feed the flock" (Heb. 13:17; Acts 20:28). I admire and appreciate leaders of wisdom and courage, men who are sound in the faith. God give us more, for in them our strength lies.

Third, our strength lies in **liberality.** In 2 Cor. 9: 6-7 Paul tells us if we sow sparingly we will reap accordingly, and if we sow bountifully we will reap bountifully. Those who are liberal will reap much, those who sow little will reap little. Brethren, who put little into the Lord's work, will get little out of it. You cannot expect to baptize a lot of sinners, if you are not preaching the gospel. By the same token the contribution will not be much if you are not giving much. Truly, we do **get out what we put in.** In Mt. 6:21 Jesus said, "For where your treasure is there will your heart be also." Where are our treasures, brethren? In the Lord's work we hope.

Fourth, and last, our strength lies in our **youth.** Eccl. 12:1, "Remember thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Remember, brethren, the children of today will be the church of tomorrow. Parents, how are we raising our children? Are you more interested in their material welfare than their spiritual? If some religious groups can take a child for seven years and implant their doctrine in him to the extent that when he dies he will still be faithful to it, why can't we? Help us O Lord, to bring our children up in the nurture and admonition of the Lord, for in them our strength lies. Read the words of this poem.

Nobody knows what a boy is worth,
A boy of his word or play;
A boy who whistles around the place
Or laughs in an artless way.
Nobody knows what a boy is worth,
And the world must wait and see;
For every man in an honored place
Is a boy who used to be.

Brethren, may we strive for these things for herein our strength lies.

—4000 Crenshaw
Ft. Worth, Texas.

THE REIGN OF CHRIST—

(Continued from page one)

triarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: he seeing this before spoke of the resurrection of Christ, that his soul was not left in Hades, neither did his flesh see corruption" (Acts 2:29, 31). Peter, therefore, declared in unmistakable language that God raised Christ from the dead to sit on David's throne. The prophets and angels announced that Christ would sit on David's throne as king and the apostles said God raised him from the dead for that purpose. It is an established fact that somewhere and some time Christ is to reign on David's throne.

The literal throne of David is no longer in the city of Jerusalem. That throne was destroyed 600 years before the coming of Christ. For that literal throne to be re-established would demand astounding impossibilities. It is much out of harmony with the word of truth for God to providentially overcome these impossibilities. If the throne of David is not literally in existence today and yet the reign of Christ on that throne is now in progress we conclude that the throne of David today is not literal, but figurative. It is of supreme importance that we know where the throne of David is and something of its nature and existence.

When Jesus was resurrected from the dead according to Peter's statement, Jesus was "by the right hand of God exalted." If Christ was raised to sit on David's throne and when raised was exalted to sit at the right hand of God, then the throne of David, spiritually, is located at the right hand of God. In speaking of the works and power of God, Paul said, "Which He wrought in Christ, when He raised Him from the dead, and set Him at his own right hand in heavenly places" (Eph. 1:20). Again Paul could say, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." This should be sufficient to convince us that after Christ's death and resurrection, He ascended to heavenly places to seat Himself on the throne of David which is spiritually established at the right hand of God.

Jesus Christ is in continual submission to the will of the Father. Even while the throne is occupied, Jesus humbly admits His subjection to the Father. "To Him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne" (Rev. 3:21).

Just as the building of the Temple was never rebuilt after the destruction of Jerusalem, yet another spiritual temple, the church, was raised up, even so, the literal throne and lineage of David was never re-established after its destruction and dispersion, but His throne is spiritually established and occupied by a Heavenly Being, Jesus Christ.

The duration of the reign of Christ is another important matter. I am quick to affirm that the absolute days and years covered by the reign of Christ is unknown to any mortal or angelic being. It is not for us to know the times and seasons that the Father has put in his

(Continued on page seven)

Old Paths Advocate

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HERE AND THERE

How To Reach Us.—Continue to address all matter intended for the OPA or us personally to 210 Santa Rita Ave., Modesto, California.

The Proclaimer of Truth.—The publisher, L. G. Butler, 5555 N. Federal Blvd., Tr. Sp. 4, Denver, Colorado, writes me, desiring to exchange papers with the OPA, which we are willing to do, beginning with the current issue.

Brother Butler and I talked over the matter of the papers co-operating, soon after the beginning of the above paper. I explained to him, that my experience and observation with the beginning of new papers, generally, set the stage for the advocacy and agitation of one or more "hobbies," resulting in another faction. Therefore, however pure his and others motives, I would have to take an attitude of "watchful waiting," regarding the starting of the new paper. I am glad to say our young Brother Butler seemed to understand without any offense.

Now, after what I regard sufficient time as a test, without any manifest indications of a competitive or factious attitude, but on the contrary, the spirit and attitude of the young brethren have been that of a willingness to co-operate in a very becoming way. Hence, so far as I am concerned and able to foresee there is no reason why the two papers cannot and should not co-operate in full, as there seems to be no doctrinal difference or difference in the purpose of the writers and publishers of both papers.

The above paper is devoted, mainly, to "first principles," which makes it suitable to hand to those outside the church. The price is one dollar the year, and you may have it monthly by addressing Bro. Butler above, enclosing one dollar.

Concerning The Old Paths Advocate.—Since a recent report in this paper, concerning the co-operating with a certain brother, I have received a number of inquiries as to where there had been any change in the publisher of this paper, regarding certain issues over which we have differed in the past. Now, to set everybody at ease, and to keep the record straight. May I say there has been no change in the faith and practice of the publisher of the above paper. My Bible reads the same, and I have seen nothing to convince me that I needed to make a change in doctrine. There

has been no reconciliation accomplished so far as I know. I have made no compromise with what I consider error. Therefore, the purpose and policy of the Old Paths Advocate remains as in the past, and if and when any change takes place, we shall be glad to make known all such changes. Now, please, do not misunderstand me, for my attitude is as always before, that of an "open door" toward peace and unity. But, I want unity, not merely union. As the prophet said, "How can two walk together, except they be agreed?" I appreciate the interest shown and the concern manifestly expressed in the many letters about the welfare and doctrine of the OPA.

—H. L. K.

NEW SONG BOOK

"Joyful Praises" is the name of our new song book for 1959, which is now in the hands of our printer. There will be 182 of the finest songs, old, new, and tried, that we could find. We have tried to select songs that are in harmony with the New Testament and whose melodies are singable. We have tried to give a good selection of songs for all services and spiritual needs, such as for the Lord's day meeting, evangelistic meetings, invitation, funerals, and for the Sunday afternoon singings, which are quite common in some parts of the country.

The book will be of the same high quality of paper, printing, and the covers are to be of a better quality than we have been using. They should be more durable and they are more beautiful, but they cost us more money. Too, we are spending more money for songs this time, thanks to Billy Jack and some others who were willing to pay for special songs to get them in the book. While it seems impossible for us to make a better book than Golden Gleams, our 1958 book, yet I do believe I must agree with Billy Jack that "Joyful Praises" may do just that. Watch the columns of the OPA for the price and the date of delivery. If you will want yours sent directly from the printer, you may let me know in time to arrange for it.

—H. L. K.

OUR HELPERS

You will find listed below, the names of those sending us subscriptions from January 20 to February 20, and opposite the name the number of subscriptions sent. A number have been working consistently for the circulation of the paper, and we appreciate this more than you know. Please continue your efforts to place the paper in every Christian home. Check the following, and report any errors to us, please:

Mrs. Elizabeth Byford—20; L. H. Frizzell—16; Homer L. King—5; H. S. Jackson—5; Quincy Hamett—5; J. Ervin Waters—4; W. C. Milner—4; Byron Kramer—4; M. Lynwood Smith—3; J. D. Watkins—3; K. G. Wilks—3; Ruth E. Pasley—3; John Reynolds—3; James Hensley—3; Mrs. R. Johnson—2; Grace McDonald—2; L. C. Dent—2; Ben Phillips—2; Ethel Chancellor—2; Sarah Grimes—2; Frank Bailey—2; W. E. Murry—2; Mrs. Timothy Phillips—2; Johnny Elmore—2; Mrs. Fannie Mae Helton—2; Elgie Thompson—2; Wayne Pearce—2; Lewis Hopkins—2; Dalton Whigham—2; Ronny Wade—1; Verlin Elliott—1; Dayton Clouse—1; Boss Whitehead—1; Ethel Walker—1; Mrs. Ida B. Hunter—1; G. C. Holloway—1; Mrs. Paul Lane—1; C. W. VanStavern—

1; J. Albert Brewer—1; C. C. Brown—1; Jim Canfield—1; Mrs. Carl Hadden—1; Alvin Oxley—1; Anna Chappell—1; Mrs. P. B. Fowler—1; E. T. Yarbrough—1; Fred Lambert—1; Francis Holt, Jr.—1; Leonard Hendrickson—1; Clovis T. Cook—1; John Fisher—1; Jack Cutter—1; Fred Kirbo—1; W. E. Stroud—1; Wm. Butt—1; Katherine Matheson—1; M. G. Starratt—1; Denver Garrison—1; G. R. Rozzell—1; Carl Nelson—1; Carl Chambers—1; Julia Kubena—1; Homer Gay, Jr.—1; D. B. Blankenship—1; J. H. Lackey—1; Eva Motley—1; Mattie Finto—1; Wayne Fussell—1; J. T. Blanton—1; Frank Ramsey—1; Dorman Bryant—1; Mrs. Jessie Tobey—1; Mrs. Hazel Cobb—1; Total—155.

THE QUESTION BOX

By J. Ervin Waters

MUTUAL EDIFICATION

Healdton, Okla.
302 Phillips St.

Dear Ervin:

Roy Lee tells me that you have been discussing mutual edification at the study at Wichita Falls. That is a subject that needs plenty of discussion. I have always been for it. Please include the following in your questions and answers in the OPA. Explain 1 Cor. 14:29-35 and related Scriptures. Is this not proof that the teaching on Lord's Day, "When the whole church be come together" (1 Cor. 14:23), should be according to these instructions?

Love in Him, Tom E. Smith.

ANSWER: It makes me happy to see an old soldier of the cross like Tom E. Smith resurveying the ground upon which we now stand with reference to the teaching done in the communion assembly. He remembers when saints possessed and exercised their rights and privileges as members of a "royal priesthood" (1 Pet. 2:9) and as ministers (servants) of Christ in that assembly which is of the saints and for the saints. As we have departed from all informality, spontaneity, and mutual exhortation, we have drifted toward Rome in cold, formal, ritualistic procedures of worship, largely devoid of that spirit and power which should characterize worship. If when the Spirit inspired men directly He did not pre-order and restrict the speakers arbitrarily but even revealed "to another that sitteth by" (v. 30) and instructed that he be given the opportunity to speak, should we so rigidly restrict our teachers and leave no room for the expression of those rich thoughts which frequently in the inspiration of the moment pour forth from both our subconscious and conscious minds? Generally, today if we have a preacher present he occupies the pulpit and does all of the teaching on Sunday morning, and if we have not a preacher present, one of the teachers takes up all of the time. It comes of poor grace for us to say that we often ask, "Does anyone else have anything to say?", when we know we ask it merely as a form and when there is evident in our manner of expression a hope that there will be no one else say anything. There is such a thing as moral pressure. No one likes to be frowned upon for exercising his privilege as a saint. But facing facts let us admit that in most assemblies the formal question is not asked until the end of the service.

1 Cor. 14:29-35 furnishes with its context general principles which obtain in all assemblies of the saints

(v. 33). There must be no confusion, women are not permitted to speak, foreign language speakers must have interpreters, prayer and thanksgiving must be in a language understood by the hearers, and one must speak at a time. Neither the presence nor absence of miraculous inspiration effects the rules of order which are all subordinate to the one great principle of edification which is the theme throughout 1 Cor. 14. Read verses 3, 4, 5, 12, 17, 19, 26, 31 and 40. Failure to understand this basic fact has led to a vast number of misinterpretations and errors.

But let us consider some other Scriptures having direct bearing on Lord's Day worship. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20:7). The word "preach" here is from the Greek word from which we have our English word, "Dialogue." It means "discuss" and it implies a talking back and forth. While it appears that Paul was the principal speaker, it also is evident from this word that others participated in the speaking.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25). You will notice that "exhorting one another" is put in contrast to "forsaking the assembly," indicating that if we do not forsake the assembly and if we assemble, we will "exhort one another." This verse does not mean that we exhort to assemble but that we assemble to exhort one another. "Exhorting one another" implies that more than one exhorts. Evidently, this verse has direct reference to the assembly of the saints for the communion.

But let us clear up a misunderstanding of edification. The word from its Latin derivation means "to build a house." The Greek word from which it is translated means "build a house." The church is a spiritual house. When we contribute to its growth, its strengthening, etc., we edify. Edification is not restricted to the teaching. In 1 Cor. 14 Paul places prophesying, tongue speaking, singing, prayer, thanksgiving, and teaching under edification, as being things which build up the church. Those who cannot teach may nevertheless participate in mutual edification.

The saints are to be perfected, or fully equipped, in order that they may do the work of the ministry and edify the body of Christ. "For the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12). "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:16). In the broad sense we will never have mutual edification until we have every member of the body effectually working, trained to use his talents, whatever they are, in the work of the church.

The preacher is a saint and he does his part in building up the church. But the sectarian Pastor-Minister system robs the church of its development and deprives the saints of their God given liberties. The preacher is supposed to train and equip the saints to do their work in congregations without elders. Elders train and equip the saints in the broad sense to build up the church.

The assembly of the saints and for the saints for the communion is not an evangelistic service where the primary purpose is to preach the gospel to convert sinners. There the church should be taught and edified. If sinners present are convinced and converted as they frequently are (1 Cor. 14:24-25), well and good. Let us restore this assembly to its apostolic purpose if we are interested in a complete restoration of the primitive worship. And let us in spirit and order restore the teaching to its proper place. In many ways today we stand in need of a more complete restoration. We have drifted.

A Request

If those who ask questions desire their names withheld when I publish their questions, I shall be glad to oblige them. But please do not write me anonymous letters and ask me anonymous questions. In the future I do not propose to answer the questions of any individual who is ashamed to affix his signature to the letter. If requested, I shall be glad to leave the name out of the OPA. I already have some anonymous questions which I may answer because I had not previously explained the above.

—Rt. 4, Box 358, San Angelo, Texas.

AN OPEN LETTER

Rte. 1, Box 104,
Kerrville, Texas,
January 25, 1959

Dear Bro. Wilks:

I am writing you these few lines to let you know that we are better. I had my little girl in the hospital three weeks. She got burned pretty bad. I had a hard time with the hospital and doctor bills.

Before she got burned, I went to preach in Piedras Negras, Coahuila, Mex. I started talking to two persons on the street and soon found I had twenty or twenty five persons listening to me. It surprised me to see people willing to listen and I gave them all I had. I hope to go back and I promised them that I would. I know we could start right there.

But who will help with this work? Our mission work is here at our back yard so to speak. It is later than we think. Tomorrow may be too late. We are closer to our salvation than when we believed (Rom. 13:11). (We) hope and pray to God that we can do our duty soon. We need help. A brother from Elmwood, Ill., sent \$10.00 and Bro. Fowler from Sabinal, Tex., sent \$20.00. May God help and bless them.

—J. B. Torres, Evangelist.

Note: The above letter is a copy of one I received from Bro. Torres. The city where he preached is in Mexico across the Rio Grande from Eagle Pass where I lived for eleven years. Piedras Negras is a city of some 30,000 or more. Bro. Torres could "turn the city upside down" because a Mexican preacher with the simple gospel of Christ is unheard of in that country. If the people will hear him, let us support him.

—K. G. Wilks, Breckenridge, Tex., Box 902

INFORMATION WANTED

I have read in the law library in Fresno, Calif., that there are eleven states that allow home instruction. The state of Calif., first said that we could use Calvert correspondence school to educate our children, then changed their mind. We would appreciate it very

much if someone in each state would go to their public library and check out the "Education Code" for that state see if home instruction for educating children is allowed there, copy it and the page number and send it to us. We have our home up for sale and want to move to such a state if a church can be located. Send any information to us at 1609 James St., Sanger, Calif., and we will appreciate it.

—E. O. Baldwin.

BUENOS DIAS, AMIGOS

From scant reports, our Latin-American Christian friends seem to be increasing in number. We are very thankful for the work of Brethren Joe Martinez and Torres toward this end. Through the years we have found Bro. Martinez to be a true, steadfast, and unwavering Christian friend. We trust these brethren and others with them will be richly blessed in their efforts to promote Christian living and spread the borders of Zion among their people.

Now, what do you think? Should more of us turn our attention toward the South; toward giving rather than gaining? What about Mexico?

We have one English American, Bro. Hugh Frank Hinton, 1934 St. Augustine, Dallas, Tex., who is presently studying in preparation for a determined effort in this direction. Please send him the name and address of any Latin American you think would be interested in receiving the OPA in their home. We will see that they get it.

—John Spradley, Jr.

ARLINGTON, TEXAS

I have been asked by the brethren at this congregation to make the following announcement: The church is meeting at 200 E. Abrams in downtown Arlington. Services are 10:30 Sunday and 7:30 P. M. Sunday and Wednesday. If you know of any one in this area who might be interested in meeting with us please send me their address.

—Ronny F. Wade

CHURCH DIRECTORY

We still have a supply of the church directories at 50c per copy. If the congregation with which you meet is not listed, please write me the time and location of meetings, and it can be added to the appendix. When you order, please note my new address: 5555 N. Federal Blvd., Tr. Sp. No. 4, Denver 21, Colo.

—L. G. Butler.

BONDS OF MATRIMONY

Caudle-Johnson—On Jan. 24, 1959, Bro. James Norman Caudle, son of Bro. and Sister A. B. Caudle, and Sister Keitha Mae Johnson, daughter of Bro. and Sister Orville Johnson, were united in marriage at the 64th St. church of Christ in Sacramento, Calif. The wedding was beautiful and a large crowd attended. Our prayer for them is that they will be blessed with happiness throughout their lives. The writer officiated.

—Raymond Nichols

Moyer-Hooper—On Dec. 13, 1958, at 8:00 P. M. at the church of Christ in Arvin, Calif., Bro. Rodney Moyer and Sister Alice Hooper were united in marriage in a well planned wedding before a host of relatives and

friends. Bro. Moyer, who resided in Bakersfield, obeyed the gospel last fall, and is a fine young man. Sister Hooper of the Arvin congregation has lived there a number of years, is a wonderful Christian and well thought of by all. I feel sure they will be a great influence in the community and church. May they ever be blessed with the tokens of thine everlasting favors in Jesus Christ our Lord. Amen! The writer was happy to perform the ceremony.

—Verlin C. Elliott.

Shaw-DeFrance—On Jan. 30, 1959, at 7:00 P. M., James D. Shaw and Joquita Ann DeFrance were joined in marriage. The ceremony was performed in the church building at Deep Dale, Okla., with many friends attending. We wish for them the sweetest blessings this relationship has to offer.

—Tommy Shaw.

A SISTER NEEDS HELP

We are in receipt of a letter dated Feb. 16, 1959, from Sister Mabel Newman, 728 Otay St., San Diego, Calif., indicating that she is in need of financial help. She is very sick, and is in need of at least \$100.00 to pay doctor bills long past due. It is my belief that this sister is worthy of help, and surely there are those who read this journal who would be willing and able to help—won't you be one? Your liberality should be addressed directly to her.

—D. B. McCord.

THE REIGN OF CHRIST—

(Continued from page three)

own power. I believe the reign of Christ to be marked at its beginning and end with a bodily resurrection.

When Jesus overcame the devil through his death on the cross and the resurrection which followed, He was raised to sit at the right hand of God. There was a bodily resurrection at the time of Christ's raising and thus this could well be connected with the beginning of Christ's reign. Since subjects are necessary to a kingship we presume, technically, that the reign of Jesus Christ began on the day of Pentecost, when three thousand subjects entered His kingdom by a spiritual birth.

The reign of Christ takes place while the gospel is in effect, while mortal beings are occupying the foot stool of God, while there are both sinful and righteous inhabitants on the earth, during the periods referred to as the binding and loosing of Satan, and before the second or final resurrection.

Paul's argument on the reign of Christ is indeed worthy of our acceptance. "But now is Christ risen from the dead, and become the firstfruits of them that slept. . . . Christ the firstfruits, afterward, they that are Christ's at his coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death" (1 Cor. 15:23, 25).

Christ's reign began on or very near the day of Pentecost, when the obedient subjects submitted themselves to Christ and shall last until His coming again. Christ is not to appear a second time to set His foot upon this earthly sphere and set up a fleshly kingship on a physical throne, but to the contrary when He appears the second time it will mark the end. By the end

I mean the end of time, the end of Christ reign and the end of the earthly existence of the kingdom of God. On David's throne, Christ has a limited reign which shall last only as long as death shall last. When the final resurrection is enacted at the close of this age the reign of Christ will have been completed. Friends, we are not going to Heaven to crown Christ King and submit ourselves to His kingship after the resurrection, for in that heavenly realm Christ will not serve in the capacity of a king. I conclude then, that the second, or general resurrection will mark the end of Christ's reign.

Conditions prevailing during the reign of Christ are not the most desirable, for during that period we have the falling away of the church, the rise and reign of the man of sin, during which time the subjects of Christ were bitterly persecuted, and during the perilous last days of His reign we have the loosing of Satan. Christ's reign is not during a 1,000 years peace as the post millennialist try to prove, but to the contrary it is during a period of great spiritual trial and persecution that will wax worse and worse toward the end to such an extent that Satan shall amass his forces to make a final attempt to completely annihilate the subjects of Christ. Of course, Satan shall be prevented from accomplishing this victory by the appearance of Christ Jesus and the receiving of the kingdom and the presentation to the Father for an eternal inheritance around the victorious, and forever established, throne of God.

At the close of this age, Christ is not coming to establish a kingdom and an earthly kingship, but to receive the already existing kingdom and present it to the Father. It then behooves us to recognize the authority and reign of Christ, presently, submit ourselves to His law and be among that number who are delivered to the Father for an eternal habitation. May we be among that number.

—Arvin, California.

THEY WANT FINANCIAL HELP

Brother Ralph Mustard, 703 Hygiene Rd., Longmont, Colorado, writes me under date of January 21, 1959, telling of the good prospects for spreading the gospel in that part of Colorado. Ralph and Bro. L. G. Butler have been working in and around Denver for sometime now. Ralph thinks they need a third man, and has contacted Bro. John Smith to come to help in that part, but so far has been unable to obtain support for him. Ralph thinks they need \$350.00 each for L. G. and John, and I presume about \$100.00 more per month for Ralph, who is receiving \$375.00 per month. He further states to me that they need about \$675.00 per month more than the present financial help in order that all three preachers may have a living wage. I know nothing of the living costs in that field, and if you care to know more about that you may write to Bro. Ralph, as above.

Furthermore, Ralph tells me that they are in real need of a church building in Westminister, where conditions are not suitable in the present place, and that soon they will be compelled to give this place up. He suggests that the need is great, and he asked that all donations be sent to Brother Gene Brenton, 4100 W. 76th. St., Westminister, Colorado. If you desire to know more about the above field and its needs write to one of the above brethren, and I am sure they will be glad to furnish any information you desire.

—H. L. K.

OUR DEPARTED

Reed—Elmer Wright Reed was born Aug. 9, 1898 at Austin, Tex., and departed this life Jan. 20, 1959, at the age of 60 years. He had lived in Kern county for 25 years. He is survived by his widow, Beatrice Reed, Bakersfield, Calif.; a son Wallace G. Reed, with the Air Force in Germany; 2 daughters, Jacqueline Davis and Elsie Lawson, Bakersfield, Calif.; a brother, 2 sisters, and 12 grandchildren. Words of comfort were spoken by the writer.

—Verlin C. Elliott.

Gafford—Bro. Oliver Gafford was born Aug. 22, 1883 near Farmersville, La., and departed this life Jan. 17, 1959 in the hospital at Eldorado, Ark. He had been bedfast 25 years. He obeyed the gospel in 1914 and was an active member until he suffered a stroke 25 years ago. His wife died in 1944.

—Jim Canfield.

Harcrow—James Lewis Harcrow, Jr., son of Bro. and Sister James Harcrow, departed this life Jan. 13, 1959, in the hospital at Okla. City, at the age of 3 years, 9 months, and 16 days. We know it is well with little Jimmy, for "Of such is the kingdom of God." "Full blooming flowers alone will not do, Some must be young and un-grown, So the frail buds He is gathering too, Beautiful Gems of His throne." The parents loss is heaven's gain, and heaven will have a sweeter meaning to the loved ones left to mourn his passing. All the younger preachers that have labored in this area and visited in the home of James and Delores will remember little Jimmie. The writer attempted to speak words of comfort. Burial was in Broken Bow, Okla., cemetery.

—Ray Lambert.

Phillips—Recently, I conducted the funeral of Sister R. D. Phillips of Boynton, Okla. She was the wife of Bro. Ransom Phillips and the mother of our beloved Bro. Elbert Phillips. She was the mother of 5 children, Eddith, Fred, Elbert, Roy, and Clyde. Her home-going left a lot of tears and broken hearts, but we sorrow not as others who have no hope. There's another meeting place somewhere in heaven.

Johnson—I also conducted the funeral of Bro. Charlie Johnson of Okla. City, who slipped suddenly away from us. He will be greatly missed by those who knew him.

—Fred Kirbo.

Lee—Brother C. H. Lee, formerly, of Missouri, but for considerable time, of Lodi, California, was born in Sept., 1878; departed this life February 3, 1959, being over 80 years of age.

At the age of 19, Bro. Lee was married to Cassie Dacus, who survives. To this union, eight children were born, five of whom survive. They are: John, of Okla. City; George, of Stockton, Calif.; and Robert, of Lodi, Calif. The daughters are, Mrs. Ursie Moseley, Hurley, New Mexico, and Mrs. Evelyn Franklin, Jackson, Calif. Also, a goodly number of grandchildren and great grandchildren.

Brother Lee was baptized at the hands of his father, who was also a gospel preacher. Brother C. H. (Charley) preached for a great many years in Missouri, Oklahoma, New Mexico, and California, with fruitful results.

Brother C. H. Lee, was a very close friend and brother in the Lord, for many years of the writer. I first met him in Deming, New Mexico, in 1925. About a year later we both moved to near Lebanon, Missouri,

where we lived as neighbors and worked together in the same church for many years. He and his family were among the very best neighbors we ever knew, being always willing to aid in anyway possible. I regard Sister Lee among the best Christians of this world. Chas. was the kind of man who is missed wherever he lived or labored. He was a very useful man in the church, being a good teacher, song leader, and a good personal worker. He and I labored together much in the Ozarks, of Missouri, in mission work, and he was an agreeable companion.

I pray God's blessings in this sad hour upon Sister Lee, the children, and grandchildren. May you look to Him who doeth all things well.

The funeral was conducted by me in the church building, Lodi, Calif. I was assisted in the reading and prayer by Bro. James Winchester. Thus, in less than one year, I have been called upon to conduct the funerals of two of my pals and fellow workers in the gospel; Bro. Homer A. Gay being the other one.

—Homer L. King.

Campbell—Jimmy Everett Campbell was born near Snyder, Texas, July 4, 1908. He departed this life at the age of 50, on Lord's Day morning, Feb. 1, at a hospital in Orange, Calif. Jimmy obeyed the Gospel in 1920. He was married March 11, 1930. Those surviving are his Christian wife, Ruth, of the home, Garden Grove; his mother, Sister Cora Campbell, Wichita Falls, Tex.; one son, Charles, of Chandler, Ariz.; two daughters, Nelda Smith, Los Angeles; and Ruth Nighswonger, Lancaster, Calif.; one sister, Mrs. Lois Trigg, Fordland, Mo.; another sister preceded him in death. There are 6 grandchildren surviving; one grandchild preceded him in death less than a year ago.

Jimmy was a minister of the Gospel in his own right; he will be particularly missed at the church in Orange. Jimmy left the church and the world a noble heritage in his family—the wife, the children and their companions are all members of the church. In this fact, he retained until the end a humble sense of satisfaction, as would any conscientious man. My last visit with him, not many hours before he underwent surgery from which he never rallied, will always be remembered by me; I feel that I am a better man for it. The funeral service was attended by many; the many, many flowers were a token of the high regard his brethren and friends had for him. During his illness and passing, members of the church certainly let their "light shine." So many churches and brethren rallied—it makes me humbly grateful to be identified with such people—Jimmy was grateful, too; his family always will be. The singing arrangements were in the capable hands of James Orten. The beautiful singing was by members of the church. The services were conducted by the writer from the Shannon Chapel, Orange in the morning of Feb. 3. Interment was in Fairhaven Memorial Park.

—D. B. McCORD.

THE CAUSE NEAR JOPLIN, MISSOURI

A number of years ago three congregations, Swars Prairie under elders Lynn Cox and Chris Adams; Burkhardt under elders Willard Scott and Carl Chambers; and Beef Branch under elders Oscar Johnson and Otis Johnson, and deacon A. H. Bull; employed Bro. Homer L. King, and they established a faithful congregation at Stapleton. These four congregations

worked together in unity, supporting the evangelists of the gospel, which caused them to prosper, and the future looked good.

Sometime ago, a contention developed over supporting evangelists in the church today, on the part of Brethren Chris Adams and Otis Johnson. This contention grew on the part of these brethren until division has come. They contend that the evangelists ceased with the passing of miracles while elders did not. Hence, they contend that only elders are to be supported by the church today. This false doctrine divided the church at Stapleton and the advocates took the building, refusing to let Bro. Oscar Johnson preach there. They also withdrew recognition of Bro. Orville Lee Smith, evangelist, without just grounds. They also refused to allow Bro. Fred Kirbo to conduct a meeting there, thus driving out a number of faithful brethren. Later, a new congregation was established at West 17th St. in Joplin, also a digressive church at Neosho was changed, and they began working with the faithful brethren. Bro. Oscar Johnson tried to arrange meetings at Beef Branch by suggesting evangelists, Bro. Edwin Morris, Clovis Cook, Joe Howard, and Ervin Waters. Bro. Otis refused to have them. Bro. Oscar Johnson was patient, trying to reason the false doctrine out and return unity, but when Otis objected to Bro. Waters coming, Oscar wrote Bro. Waters to come ahead as he believed things had gone far enough. Bro. Waters came, but Otis and his followers caused confusion the first two nights of the meeting. Bro. Oscar stood his ground and Bro. Waters held the meeting.

A debate between Otis and Bro. Waters followed the meeting with Bro. Chris Adams moderating for Otis.

After Otis agreed to let Bro. Oscar have the building he went back on his word, and he and the anti-preacher group took the building. Now the congregation at Beef Branch is divided, notwithstanding, the report in the January, 1959 issue of the OPA to the contrary. Thus Stapleton, Beef Branch, and Swars Prairie, are holding to the false doctrine of no evangelists. Burkhardt, W. 17th St. in Joplin, and Neosho, are still contending for the faith of Christ.

Therefore, we believe that Brethren Chris Adams and Otis Johnson should be marked and avoided because of false doctrine and offenses which cause divisions (Rom. 16:17).

—Orville Lee Smith

—Oscar Johnson.

ARE WE DOING OUR DUTY?

By K. G. Wilks

Here are some facts and figures it might be well to consider. The adult baptized membership in the Seventh Day Adventist church in 1956 was 1,051,452; foreign mission offerings, (1956), \$13,679,505; per member average—\$13.00; missionaries sent overseas, (1956), 245; to this many countries—185 (countries in the world by count of U. N.—205); languages used in this mission effort—748.

Question—How much per member have we sent to the aid of the gospel in other lands? How many missionaries, how many countries, how many languages have we used or worked in? Where do we go next? Dare we stop? What about Mexico? At least two men are waiting to go.

—Box 902, Breckenridge, Tex.

From The Fields

Byron Kramer, Salona, Pa., Feb. 5.—There seems to be renewed interest in the gospel here. We recently had one addition and one came from the error of cups and classes. Here are 2 subs. Bro. King, we hope your work there is fruitful.

W. C. Milner, Box 973, Wilson, Okla., Feb. 6.—The church here is doing fair. The bad weather and much sickness has hindered some. We have had some good teaching by Brethren Wayne Fussell, Fred Kirbo, and Leonard Copeland. Bro. Fred has moved to Brownwood, Tex., and we will miss him. Here are 4 subs.

James Hensley, 195 Wall, Pontiac, Mich., Feb. 1.—The church here is growing. The church at Detroit had two additions recently, Bro. Motleys two daughters. We rejoice with them. I obeyed the gospel in July and am anxious to do all I can for the Lord. Here are 3 subs. Remember me in your prayers.

Dorman Bryant, 102 Silver City Ct., N. Little Rock, Ark., Feb. 8.—Since last report, I have preached at Pine Ridge, Jerusalem, Little Rock, and the White Oak congregation near Witts Springs, Ark. We cannot walk with God and run with the devil.

G. C. Holloway, Rte. 2, Ada, Okla., Feb. 10.—I am a member of the Galey church about 14 miles NW of Ada on Highway 13. Bro. King, be sure and stop with us if you are traveling this way. We meet Lord's day morning at 10:30 and evening at 6:30. We have 3 good teachers in the congregation and 5 good song leaders.

Timothy Phillips, Ford Canyon Trailer Ct., Gallup, N.M., Feb. 11.—We have moved here recently from Farmington. One has been baptized since then and one confessed faults. The church is doing fine. Here are 2 subs. Visitors are invited to meet with us.

Verlin Elliott, 3419 Fillmore, Bakersfield, Calif., Jan. 20.—We have been having larger crowds lately, and interest is good. Bro. Don McCord is to be with us the first Lord's day in Feb. (Sorry this was too late for Feb. —Ed.).

Verlin Elliott, 3419 Fillmore, Bakersfield, Calif., Feb. 16.—We had nearly a full house last Lord's day. Bro. A. J. Mason will be with us Feb. 25, Lord willing. Bro. King, I hope you can be with us before you go back East this summer.

J. D. Watkins, 802 Edina, Salem, Oreg., Jan. 28.—The congregation established by Brethren Orville Smith and Gayland Osburn at Aumsville, is doing fair, but progress is slow. I have to do most of the public teaching. I recently enjoyed speaking at Kennewick, Wash., and Forest Grove, Oreg. We need preachers here.

Geo. H. Morris, 1690 Shuler Ave., Hamilton, Ohio, Jan. 29.—We were unable to do much further good at Hamersville and moved back to meet with the church at Crescentville, Ohio. Last Lord's day, two of my daughters were baptized.

Carl Chambers, Rte. 1, Box 256, Neosho, Mo., Jan. 29.—The church at Burkhart is doing well, having better crowds and better singing. Pray that we may never depart from the Faith. Here is my renewal.

Leo Martin, 5830 S. Eggleston, Oklahoma City, Okla., Jan. 21.—Bro. Kirbo held a series of discussions on the book of Rev. at Capitol Hill. The meeting was well attended. He explained the verses so aptly, it was as though a scroll had been unrolled. Any church that has not heard such a discourse has missed a great spiritual feast.

Lewis Hopkins, Box 235, Sentinel, Okla., Feb. 17.—Everything is going well here. We would enjoy having you stop by and preach for us sometime, Bro. King. We have been enjoying the OPA, and I would like to have sample copies. Here are 2 subs.

John Fisher, Rte. 2, Summertown, Tenn., Feb. 15.—I returned from Texas, Jan. 24, and since that time have been working with the congregations in this area, introducing and instructing on the truths learned in the study in Texas.

Jack Cutter, Rte. 2, Crescent, Okla., Feb. 17.—During Dec. and Jan., we worked with the congregation in N. Little Rock, Ark. There were no additions but several showed interest. We enjoyed the work. I attended the study in Texas, and consider my time well spent. We are now in Ft. Lauderdale, Fla., a small congregation, and still a mission point. One has been baptized to date. We are to be here until April 12. Pray for us.

Wayne H. Pearce, Box 24, R. D. 1, Commodore, Pa., Feb. 16.—We had an enjoyable meeting in Jan., with Bro. J. D. Corson doing the preaching. We look forward to a 10 day meeting beginning April 5 and with Bro. Lynwood Smith doing the preaching. Last night, Bro. Tommy Shaw gave the lesson, which we all enjoyed very much. March 1, Bro. Jimmy Shaw will start with the church in Indiana, Pa., doing personal work, to continue for 3 months. Here are 2 subs.

E. H. Miller, Box 538, LaGrange, Ga., Feb. 18.—My wife is now home from the hospital and doing good though the doctor said she was not to put her foot on the ground for 21 days. We appreciate the many cards and letters received while she was in the hospital. We still hope she may be able to go with me to California in March. The church near Atlanta is doing fine. They have rented a building and will meet in it for the first time next Lord's day. We expect them to grow more rapidly now.

Fred Lambert, Box 1273, Ft. Lauderdale, Fla., Feb. 14.—Bro. Jack Cutter is now with us to work with the church at 2502 S. Andrews Ave. for the next 2½ months. Last Lord's day one was baptized and one confessed faults. We have one brother who drives 285

miles each Lord's day to worship with us. We need additional help on the building. Send any donations to me at the above address. We want to thank Sister Lucille Boster for a donation of \$50.00.

R. B. Roden, 2501 Moretti Way, Sacramento, Calif., Feb. 13.—We are enjoying the work with the brethren at 64th St. We plan to do more to further the growth and development of the talent here. They have great zeal. We enjoyed hearing Bro. Waters at Escalon, also at Whitney Ave., in Sacramento. I preached once at Olivehurst and was glad to have Bro. Bennie Cryer from Yuba City in the audience along with other brethren from that congregation. We were happy to see again, Bro. Homer King and family and look forward to visiting some with them.

H. D. Laney, Box 81, Temple, Ga., Feb. 10.—We have enjoyed 2 weekend meetings in January with Brethren Dallas Burdette and Lynwood Smith. There were 3 confessions of faults. We have paid \$6785.81 for the lot and building to date. We have had \$1022.00 donated since we began building in 1956. We will need between \$5000.00 and \$6000.00 to finish it. The inside is finished except for finishing floors, restrooms, and pews, and we need to brick the outside. If you can help in any way, it will be appreciated and reported through the OPA. Send donations to me at the above address, or Geo. F. Scott, Box 4, Temple, Ga.; Aaron White, Temple, Ga.; or Joe Bass, Rte. 2, Bremen, Ga.

Tom E. Smith, 302 Phillips, Healdton, Okla., Feb. 17.—I am gradually recuperating from my heart ailment. I have spoken once at Graham, Okla., once at the midweek service at Wilson, Okla., and twice at Healdton. All were short talks. My wife and I are now visiting C. A. and wife and children. We had a fine grandson born to them Feb. 5. I have heard three good sermons while here. It is good to sit by and listen sometimes.

Elgie Thompson, Pineyview, W. Va., Feb. 13.—We still meet in the old Stanaford Theatre Bldg., though few in number. We strive for unity in a way pleasing to the Lord. Bro. Leon Fancher was with us last Lord's day giving us a good lesson. We all love Leon, Nancy, and the boys. Lord willing, we want to get started on our building as soon as weather permits. We wish to acknowledge the following donations: St. Albans (McCorkle Ave.), W. Va.—\$50.00; Strong, Ark.—\$15.00; Total—\$65.00; Previous donations—\$910.00; Total to date — \$975.00. Words cannot express our thanks and appreciation.

Tommy Shaw, Commodore, Pa., Feb. 16.—This month, we moved our headquarters from Springfield, Mo., and plan March 1, to begin doing the work of building up the church in Jackson, Miss. Our thanks to all who made our stay in Springfield so enjoyable. We thank the church at Lee Summit for financial support given us during our stay. I have taught lessons in several places in the past month and had opportunity to baptize a young man at Springfield.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Feb. 18.—Since last report, I have preached at the following places: Jacksboro; San Antonio (Nacogdoches Rd.);

Houston (Sunset Hts.); Ft. Worth (Vaughn Blvd.); Dallas; and Waco (Circle Rd.), Texas. All these places are progressing. I will be at Graham, Feb. 28 - March 1; Ft. Worth, (Warwick St.), March 8; Joplin, Mo., March 13-22; San Antonio (Catalina St.), March 28-29; Odessa (Golder St.), April 6-19; At Odessa we are to study Ephesians and possibly Phillipians from 7 to 9 each evening and invite all to attend. Let us work while it is day. Pray for me and mine.

J. B. Torres, Rte. 1, Box 104, Kerrville, Tex., Jan. 20.—Last month, I preached in Piedras, Negras, Mexico. I started talking to 2 people and soon had 20 or 25 listening to the Word of God. So many people are hungry for the Truth! I hope to return to them soon. One of my daughters was burned badly 4 weeks ago and is in the hospital. Bro. Fowler, of Sabin, Tex., sent \$20.00 for which we are thankful. May God bless all.

David Gordon, (colored) 3806 N. 24, Omaha, Neb., Jan. 24.—Since I do not know the brethren as some do, and they do not know me, I add the word, colored. Except for my home brethren, few others know me. From 1939 to 1956 I worked with Bro. Adams in the congregation near Brookhaven, Miss. We now have other preachers there. I baptized Bro. Keys and now he is a wonderful speaker. I plan to locate in California, where I can get work, and work with the church. I need to hear more preaching. We have had services in our home for the past 2 years. If you know of a congregation in Calif., needing my help, please let me know. Bro. Adams was here in August and we did some personal work. Last June I was in Brookhaven with my old home church, with one baptized and 3 restored.

B. B. Cayson, 1993 Burn Ham Ave., Memphis, Tenn., Jan. 21.—The church here continues to move forward. Recently, we have enjoyed preaching by Brethren G. B. Harrell and Mike Walker. We have lost 5 families during the past 2 years due to job situations. Bro. McClendon is sorely missed. He was baptized by Bro. Miller and began to preach soon after. He has much zeal. He is now on the west coast, and the churches in that section would do well to use him. Since last report, I have preached at Mt. Pleasant, Fla.; Pine Bluff, Little Rock, Jerusalem, Ark.; Chapel Grove, Tenn.; and the colored congregation here in Memphis. If you are passing this way, worship with us. Faithful preachers are always welcome.

Wayne Fussell, 2825 Essex, Shreveport, La., Feb. 14.—The church in Shreveport continues to grow in number, zeal, unity, and the desire to save others. They support evangelistic work, and are going to send me to Las Vegas, Nev., to hold a meeting for the new congregation there, Mar. 20-29. We invite our brethren to visit the meeting and help them in any way possible to build a strong faithful church. Six have already been baptized since the Carters moved to that city. I enjoyed very much the study at Wichita Falls, learning a wide range of material in over 100 hours of diligent study under excellent teachers, growing closer to my beloved preaching brethren, and being inspired to work and study harder than ever before. Recently, I visited the congregation at Houston, Tex., preaching, teaching, and enjoying the fellowship of the fine chirst-

ian people there. Last week-end, I visited the New Salem, Miss., congregation, speaking four times, once with my early instructor in the gospel and fellow preaching brother, Lynwood Smith. Visiting him brought back many sweet memories of when he baptized me into Christ and constantly encouraged me to preach the Word. The congregation there has progressed greatly, building a beautiful building and spreading the borders of Zion in several places. My next meeting is with the Lawrence Rd. congregation in Wichita Falls, Tex., Mar. 6-15.

Paul O. Nichols, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, Feb. 8.—Through the Lord's protection we arrived in Nyasaland, Jan. 24. We had to go directly to the hotel and stay until we could make arrangements for transportation and supplies in order to move out to Wendewende. We succeeded in getting moved Jan. 27. The village is located 22 miles from the nearest town and we are about 12 miles from the nearest blacktop road, which is wide enough for one car. It takes about an hour and a half to drive to town. The first 12 miles we must drive almost entirely in low and second gears. We cross one river where there is no bridge. We are all 9 living in a 3 room (plus storage room and closet) house while another house is being prepared for the Osburn family. We have been very busy since arriving. The trip was more expensive than we anticipated and expenses are still running high as we try to settle down and set up house keeping for two families, buying supplies and furnishings. At our first service we had a huge crowd. There were 13 confessions and one baptism. The African brethren seem to be happy that we have arrived. From miles around, brethren have come to greet us and have brought us food (chickens, eggs, fruit, etc.), which we have certainly appreciated. The work of the Lord in Nyasaland has grown considerably since we left here in 1953. Brethren, pray for us and the Cause of the Lord here.

Gayland Osburn, Wendewende Mission, Box 562, Limbe, Nyasaland, B. C. Africa, Feb. 8.—With the blessings of God, we have arrived at Wendewende Mission. We have been living at the mission since Jan. 30, but not settled yet. The brethren here have been nice and helpful in every way. Many have come from miles around from other congregations bringing gifts of food. They have shown much appreciation for our coming. The Nichols family and our family live together in a 14 by 22 ft., 3 room house, waiting for the completion of another house in which my family will live. We are busy helping with the direction of the building and getting supplies and furnishings. We are thankful to the Lord there have been 13 confessions of faults and one baptism since our arrival. We appreciate your prayers and ask a continuation on behalf of us and the work here.

Jim Canfield, Star Rte., Box 78, Marion, La., Feb. 9.—I was in Memphis, Tenn., Jan. 31-Feb. 3. While there, we rejoiced to have the news of Bro. Motleys daughters obeying the gospel in Detroit. I have some loved ones living in Detroit wanting to be baptized, and Lord willing I plan to go there in April. I have been teaching them by letters, sending them scriptures to consider. I hope to continue going to Memphis the

first of each month. Jan. 19, I received a letter from Bro. Hawkins in Shreveport (his home is Lake Charles), where he was with his daughter who was to have a serious operation. That is why I postponed going to Lake Charles in Jan. They want me to hold a two weeks meeting this summer, and we want to have a meeting to discuss our differences. I plan to be in Ill. in April.

Fred Kirbo, G. D., Mullin, Tex., Feb. 18.—Since last reporting, I have preached at various places, baptizing and restoring several. I am now living at Mullin, Tex. We moved from Wilson, Okla., about a month ago and this will be our permanent address. My prayers are for the entire brotherhood, and that we will hold up a standard for the people. Only those who live soberly, righteously, and godly, will be numbered with the redeemed. The greatest question in life is, "Will I be among that number when the saints go marching in?" How dreadful the anticipation of being turned away from the beautiful gates. Dear brethren, we cannot be too careful about this all important matter. Let us fear, lest any of us should miss heaven.

J. W. Konegay, 2155 Phyllis St., Jacksonville, Fla., Feb. 19.—The meeting here Jan. 25-Feb. 8, was enjoyable, with good attendance and interest for the beginning of a loyal congregation in this city of over 700,000. The meeting closed with no visible results, however all were strengthened, and the seed was sown. We received donations of \$100.00 from Napoleon, Ala., and \$25.00 from Memphis, Tenn., for the support of the meeting. We thank all for support, prayers, and interest shown in the meeting, and in the Cause at this place. May we ever be mindful to pray for the gospel to be taught in every nation.

J. Wayne McKamie, Rt. 1, McGregor, Texas, Feb. 16.—Our New Year's meeting in San Angelo was good and well attended even though we had bad weather for it. On New Year's day we had a number of brethren from various places; also a number of preachers were present. We are back in Midland doing personal work, helping the brethren with lessons, etc. We preach in Andrews every Wed. night and on the fourth Sundays of each month. We have baptized seven grown people in the last three weeks and have prospects of more. The congregations out here are waking up and going to work. We will be out here for some time yet.

Jerry Cutter, Rte. 1, Crescent, Okla., Feb. 16.—We are at Delta, Colo. doing personal work at the present. The work began Jan. 21, and continues through March 8. It has been a pleasure to work with the brethren here and to see their interest in the Cause. Several have been persuaded to visit with us in our services. This is a nice place to visit and anyone taking a vacation would make no mistake in coming through here. From here we go to Crescent, Okla. to hold a mission meeting for them. Then to Wayne, W. Va. for three months and a meeting. Bro. Roy Criswell has been traveling with me for the last few weeks. Roy plans to do full time evangelistic work. I would commend him to all. He is very studious and conscientious. Best wishes to all.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Tex., Feb. 16.—I have spoken at Midland (Terrell St.), San Angelo, Temple (both the 29th St. and the 15th St. congregations), and Waco (Circle Dr.), Texas; at Covina, Arvin, Ceres, Aromas, and Sacramento (Whitney Ave.), Calif. I held a meeting at Escalon, Calif., with good interest and crowds throughout. One was baptized. I return to Arvin, Ceres and Escalon for meetings. I am now in a meeting at Yuba City, Calif. Five were baptized the first five days, making twenty baptisms here since back in November. Bennie Cryer lives here now and is doing a wonderful work. He has an excellent program of personal work and teacher training. At all of the above places association with dozens of my preaching brethren was so inspiring. At most of them I gave re-

ports on the study at Wichita Falls and brethren were encouraged and strengthened. I have meetings at Flemington, Pa., March 20-29; Winefrede, W. Va., April 1-12.

Homer L. King, 210 Santa Rita Ave., Modesto, California, Feb. 20.—I continued to labor with the brethren in Modesto (142 Santa Rita Ave.) until the 15th. inst. I began last Lord's day (Feb. 15) to labor for three months with the good brethren in Stockton. It is hoped by the brethren there that I may be able to "set in order the things that are wanting" by the end of the three months. After three months, I am to return to Modesto for about two weeks to complete a six months obligation with the fine brethren here. I just cannot find words to express my appreciation of such wonderful brethren as those with whom I am laboring in this part. I heard sermons, recently, by Billy Jack Ivey and by Ervin Waters, at Ceres and at Escalon, respectively, and we enjoyed visits in our home by these preaching brethren. We discussed some important things concerning the Kingdom of Christ. We have just completed compiling the song book for 1959, and we were glad to have Bro. Billy Ivey to help us a day or two, and he seemed to enjoy it as well as we. The material for this book, "Joyful Praises," is in the hands of the printer, and soon we shall be looking for its release. My very best regards to all who love the Lord. I need the prayers of my brethren.

Billy Jack Ivey, P. O. Box 32, Arvin, Calif., Feb. 16.—The work at Ceres was profitable and very enjoyable as the singing school and gospel meeting resulted in 6 restorations. They are surely a hospitable group of brethren as can also be said of the brethren at Modesto. We appreciated the co-operation of the Modesto brethren very much. During the work at Ceres I enjoyed several visits with Bro. King. During the time I appreciated very much the opportunity of helping Bro. King on the 1959 song book. I takes a lot of work and thought to publish a good song book, but I predict that the new book will be the best general purpose song book ever published by Bro. King and those who assist him. We returned home from Ceres to work with the congregations at Arvin and Bakersfield and since returning I have preached at both places. At Arvin we are endeavoring to do the work of an evangelist by undertaking development programs both in singing and in teaching. Also the congregation at Arvin is sponsoring me in the mission field as much as they are able. I appreciate working with the congregation at Arvin, because they are willing to use every available means to have the gospel preached not only at home, but in mission fields as well. We don't have the financial potential to apprehend all the many opportunities to help in the mission field, but apparently are willing to borrow money and support the truth in needy places as much as possible. On the week-end of Feb. 14 and 15 I journeyed to Las Vegas, Nevada to preach for the faithful group of brethren there. It is really an inspiration to see the good work that is being done in that sinful city. Bro. George Carter and family have done a good work there. In fact had Lot done as well in Sodom it might well have remained to this day. During our recent visit two were restored from the digressive brethren and there are many more good prospects for conversions. All brethren will find a cordial welcome awaiting them should they desire to go there. Preachers should especially make an effort to visit them and share your services with them. At present I am contemplating some prolonged efforts in that city under the support and oversight of the congregation at Arvin. Arvin and Las Vegas would appreciate your help in the work I am sure. We go to Pismo Beach, Calif. on the 21 and 22 of Feb., and this too is a very prospective mission area. San Jose, Calif. is also a good mission point that is being presently worked by Bro. John Smith. Aromas is sponsoring the work and no doubt would appreciate your assistance. Never in my lifetime have I seen such great opportunities and so much need for doing the work of the Lord, especially in the mission fields. May God bless the faithful. Remember us in your prayers.

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, APRIL 1, 1959

No. 4

THE FIRST RESURRECTION

By Billy Jack Ivey

In probing the infinite mind of God as revealed to us through the word, we of finite limitations may without doubt disagree on many of the technical points. It is my sincere conviction that even the greatest finite minds cannot come to a complete and unanimous unity on the revelations of Him whose knowledge is perfect. There will always be differences of view over some of the deeper and more technical points of God's word, yet we find pleasure and profit in a study of such.

Important as it is, the subject of the first resurrection is one over which there is a variety of ideas and considerable misunderstanding. Not that a correct knowledge of such is an absolute essential to salvation, but that it is to say the least, helpful and interesting. Would you come with me in a simple study of the matter, that we might share the enjoyment of revealed beauties by diving deeper into the enlightening pools of revelation.

In Rev. 20:5, 6, John said, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." We can assume several factors at this point in our study and seek to prove them.

Two resurrections are clearly taught and implied in the New Testament. There could not be a second if there were no first. For a resurrection to be spoken of as a "first," a succeeding is implied. As for the phrase "second resurrection," it is not found in the New Testament. We speak of it as the general or final resurrection and fix its occurrence at the consummation of this age. This resurrection includes both the righteous and the sinful, and therefore is termed general, because it includes all the sleeping dead from all ages no matter what their eternal destiny might be. Paul said, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; Then we which are alive and remain shall be caught

(Continued on page three)

"I GO, SIR, BUT HE WENT NOT"

By Bennie T. Cryer

The parable this phrase is lifted from indicates that a man had two sons. He told them to go work in his vineyard. This is the answer of one of the sons, "I go sir, but he went not."

God has always had children that were like this and I suppose He always will have. In His infinite wisdom He has seen fit to warn us of this attitude. There are many variations of this condition.

One day the Lord gave a command to Saul through Samuel the prophet. The Lord said, "Now go smite Amalek, and utterly destroy all that they have and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Saul was all ready for this adventure. He had this attitude. "I go, sir." But he went not. He saved King Agag and the best of the sheep, oxen, fatlings, and lambs. Saul thought he was doing God a favor by doing this. This teaches us that many think they are doing what is best for the Lord but in reality they are not obeying him. Saul was willing to go, but not like the Lord told him to do. There are many today who have told God that they would serve Him, but they do not follow the way of the Lord. Observe those who hold strenuously to some of the old land marks, and yet just as religiously divide the body of Christ with innovations the Lord never knew. Then there are those among us who still possess a restorative spirit, but this spirit goes only so far as the letter of the law. They hold tenaciously to the ordinances as they have been delivered to us, but there is too much "ought against their brother" in their hearts to get too stirred up for the Lord's cause, and convince their erring brethren of transgressing the law.

Immediately after Jesus had fed the five thousand he asked his disciples to get into the ship and go to the other side of the Sea of Galilee while he sent the multitude away. Jesus did not immediately go to the disciples in the ship. He may have had a heart filled with sorrow for he had just heard that his old friend and forerunner, John the Baptist, had been beheaded by King Herod and so he retired into the mountains to pray.

It was evening time now and the ship had had time to reach the middle of Galilee and the disciples suddenly found themselves in the midst of a troubling sea caused by contrary wind. They rode the tossing ship until between three and six o'clock the next morn-

ing. At that time Jesus went unto them walking on the sea. The disciples saw Jesus, but did not recognize Him. They thought he was a spirit and were very much afraid. But the gentle voice of Jesus wafted to them with the words, "Be of Good cheer; it is I; be not afraid." Then Peter decided he would prove whether it was Jesus or not. He said, "Lord if it be thou, let me come unto thee on the water." Jesus said, "Come." When Peter was come down out of the ship he walked on the water toward Jesus. "I go, sir." But he went not, for when he saw the boisterous wind he was afraid and began to sink. Then he cried, "Lord, save me." Jesus stretched forth his arms and saved him and said, "O thou of little faith, wherefore didst thou doubt?"

Peter had faith at first for he did not sink. He could walk on the water. He did not begin to sink until he saw trouble. Jesus said the reason for his sinking was doubt.

Let this serve as a stern warning for us today. When a child of God backslides it is not external circumstances that cause him to sink. It is not losing a job, marital difficulties, or some body failed to shake hands with him that caused him to sink. It is not the boisterous waves or the troubled sea. It is our own doubt. There is a lack of faith. We have the ability to say, "yes," or "no," and we are afraid to choose the Lord's side or the right side for fear he will not help us. I have seen so many that were having difficulties and instead of getting closer to the church they have gotten farther away from it. Many have said, "I go, sir," but when the going got rough, they went not.

One night Peter told Jesus, "Though I should die with thee, yet will I not deny thee." In effect he was saying, "I Go, Sir." But like the son in our parable, "he went not." Just as soon as he saw the Lord in trouble he followed him afar off unto the high priest's palace, went in, and sat with the servants to see the end. A little girl recognized him and said, "Thou also wast with Jesus of Galilee." Peter denied her statement by saying, "I know not what thou sayest." After this he was so uncomfortable he decided to go outside and another maid saw him and said, "This fellow was also with Jesus of Nazareth." Then Peter denied the Lord with an oath and said, "I do not know the man." But as uncomfortable as he must have been by now another came and said, "Surely thou also art one of them; for thy speech betrayeth thee." Then Peter began to curse and swear saying, "I know not the man." Then he remembered the words of Jesus and went out and wept bitterly.

Here Peter takes on the nature of both of the sons in our parable. At first he said "I Go, Sir." But he did not go. However, when he realized what he had done, he repented and went.

Thank God that He has given you who are spiritually weak and you who have backslidden time to repent and go work in His vineyard. Can you afford to waste another moment?

—Yuba City, Calif.

Paul condemned high-mindedness; he never mentioned broad-mindedness, but urged Christ-mindedness.

A weed is a plant whose virtues have not yet been discovered.

THINK IT OVER

By Ronny F. Wade

A Cheap Religion: Several preachers approached a well-to-do man and asked him to join their church. The man always replied by asking, "What will it cost me?" Each assured the man that they weren't after his money, but were only after him. Upon each occasion the man turned away in disgust because the preachers had implied that it wouldn't cost him much to become a member of their church. Finally, he was approached by a preacher of the gospel. Again the man asked, "What will it cost me?" And the reply was, "It will cost you everything." To this the man replied "This is the religion that I want. I do not want a cheap religion."

In Lk. 14:25-33, Jesus challenged the multitude. He said, "If any man come after me and hate not mother, father, etc. . . he is not worthy to be my disciple." No doubt in that multitude there were many who were following Jesus for the loaves and fishes which He provided. To them He represented only a free meal. Too, there were some who followed Him for mere curiosity. It wasn't every day that a man came to their cities healing the sick, giving sight and hearing to the blind and deaf. And then, there were those who followed Jesus to feast on the wonderful words of life as they fell from His lips. Those who really believed that He was the Son of God, and knew only He held the answer to the world's problems. And certainly Jesus knew that only these would be interested in His challenge. People who were following Him for any other reason than sincere devotion to His teachings, would balk at this. For He said in verse 33, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." The cost of discipleship is high. The religion of Jesus is not a cheap one.

But, I wonder if we haven't come to expect a cheap religion? Most people today want a religion that won't cost them much. They are not interested in sacrificing or giving, but only in receiving. People are interested in getting by the easiest way possible. There are several ways that some expect a cheap religion and we shall give our attention to a few of them:

No. 1. In **converting man.** In Bible times if a man wanted to be saved he had to **Believe** that Jesus was the son of God according to Mk. 16:16 and Acts 8:37. He also had to **Repent** of his sins (Lk. 13:3 and Acts 2:38). In addition to these he **confessed Christ** (Rom. 10:10; Acts 8:38), and was **Baptized** (Acts 2:38; I Pet. 3:21). But what does a man have to do today if he wants salvation? According to some the only thing necessary is to believe on the Lord Jesus and accept Him as your personal savior and you will be saved. Or make a decision for Christ and you will be saved. Some tell you to kneel by your radio and have faith in God while the preacher prays and you will be saved. But as you can see none of these parallel the teaching of the Bible. So, what man has done is to simply take the easiest route and still claim salvation.

Have we come to expect a cheap religion in Christian living? In other words, in Bible times the Christians were commanded to keep themselves unspotted from the world. To live soberly, righteously, and godly. But what about today? Many, seemingly, are of

the opinion that it doesn't make much difference. A man can live as he pleases and still be saved. It makes no difference what he says, where he goes, what he does as long as he is a member of the church and comes regularly. Brethren, that is a cheap religion, not the religion of Jesus.

But finally, have we come to expect a cheap religion in training our children? Some parents think that if their children go to "Sunday School" once a week, they have all the religious training they need. And it is possible for even us, brethren, to fail in training our children as we should. Remember we tell the S. S. brethren that the parents should teach their children at home. So let's do it.

Have you ever heard the saying, "You get what you pay for"? There is a lot of truth in it. This applies to religion also. You get what you pay for. There are a lot of cheap religions where a person doesn't have to do much, but remember that a cheap religion pays cheap dividends. If we take the easy way out, it may turn out to be the most costly in the long run. Think it over.

—Ft. Worth, Texas.

THE FIRST RESURRECTION—

(Continued from page one)

up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:14, 17). May I affirm that the scriptures teach no such doctrine as a thousand literal years between the resurrection of the righteous and the resurrection of wicked, who were subjects of this Gospel age. At the appearance of the Lord, at the end of time, the dead in Christ shall arise first, that is before the transforming of the bodies of those that remain alive at his appearance. No mention is even made of the wicked and surely it is not implied that they do not experience resurrection also. Simply, we are taught that the final resurrection at the second appearance of Christ shall immediately precede the changing of the bodies of the living. May I point out to you in all clarity that the seed of Christ shall experience a bodily resurrection in the second or final resurrection, and not in the first resurrection. It is absurd to think that any earthly being will have part in two distinct resurrections of the body. I agree that we may have a spiritual resurrection of the spiritual man from the death of iniquity. This spiritual resurrection from the elements of sin is accomplished in the resurrection of baptism, but the resurrection of baptism does not accomplish the transformation of the body from corruption to incorruption. The seed of Christ, that is the obedient souls who have made alive their spiritual man by a retention of the word of God in their hearts, and they living in the New Testament Age, therefore being subject to the New Testament law of Christ, cannot and do not have a part in the first resurrection bodily. The first resurrection does not occur at the time of the Lord's second appearance. I maintain, emphatically, that none of the seed of Christ have part in the first resurrection, nor does the wicked have a part in that resurrection.

Paul could say, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ's at his com-

ing" (I Cor. 15:21, 23). Without fear of successful contradiction, I affirm that Christ is the firstfruits of them that slept, being the firstborn from the dead. All, in every age, shall be made alive by the resurrection of Christ, but not at the same time or in the same resurrection. There is a definite order concerning resurrection. I maintain that all earthly beings do not experience a bodily resurrection at the same time, but there is an order concerning resurrection. None of the seed of Christ, those who are heirs according to the word, have part in the first resurrection.

When the apostle Paul wrote of the resurrection of Christ in I Cor. 15:12, 13, he said, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen." In proclaiming the resurrection of Christ, Paul could affirm not only the fact of the singular body of Christ being raised, but there was also an affirming of a resurrecting affecting a plural number of bodies. Paul was no doubt proving the resurrection of Christ by the fact that others had experienced a resurrection and it would be sheer folly to believe in the resurrection of others without believing in the resurrection of Christ. The opposite conclusion would be that in the rising of Christ demonstrated not only in possibility but in actual occurrence the resurrection of earthly bodies having previously been vacated by the spirit and departure of the soul. The word dead in the afore mentioned verses imply a plural number. I maintain that a bodily resurrection had already occurred at the time of Paul's writing to the brethren at Corinth. By bodily resurrection, I mean that earthly bodies had come forth from the regions of the dead in an incorruptible and eternally equipped body.

When the apostle, Matthew, dared to draw back the curtain of inspiration and light afresh the tragic stage of Calvary and occurrences on that eventful day Christ died, he could tell us, "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city and appeared unto many" (Matt. 27:50, 53). Some three days before the resurrection of Jesus, the graves of those who were already dead were opened. This occurred at the time the soul of life departed from Christ, and while His dead body was still hanging upon the cross. The opening of the graves three days before the resurrection seems to providentially connect the death of Christ to a succeeding resurrection. Had the blinded Jews only looked about them they would have observed the opened graves of some of their departed loved ones and no doubt would have been moved to look forward to a resurrection being unable to attribute this strange phenomenon to any ordinary act of nature. The opening of the graves was without doubt an act of God's power necessary to the resurrection which would shortly follow. Though the graves were opened at the time of Christ's death, the dead did not come forth until after Christ was resurrected. At this time there is a bodily resurrection in which an unknown number participate. This, of course is a limited

(Continued on page 8)

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HERE AND THERE

How to Reach Us—Until further notice address all matter intended for the OPA and for us to our same address, 210 Santa Rita Ave., Modesto, California. Although working in Stockton, my home is still in Modesto. Telephone, La., 4-1832.

Song Books—"Joyful Praises"—our 1959 song book, 182 songs, old, new, and tried, better covers, and the same high quality paper and printing, should be delivered to us not many weeks hence. If you would like for us to have the printer ship direct to you, please let us know soon. By so doing you should receive the books a little earlier, and it will save us postage. Due to the increase in the postage, the increase in shipping material, and an increase in the cost of the song books, due to the better covers and the buying of songs from other companies and individuals, we shall be compelled to sell the books at a small advance in price, as follows: 60c per single copy; six copies \$3.00; any number over six copies will be 45c per copy.

The Work in Africa—We are glad our preachers have landed and are beginning the work anew in that land. We pray for the success of the good work and for the health and safety of the preachers and their families. While prayers are in order, we cannot dispose of our duty and obligation by that alone. We hear that sufficient support is now reaching Paul and Gayland, but that evidently somebody responsible for the support of the native preachers, have neglected or fallen down on their obligations, or at least, the support is not getting through to Bro. Severe and other native preachers. This is a shame! Please, brethren, be prompt and diligent in the Lord's business and immediately fulfill your promises. The plan for the support of these preachers adopted last summer at Sulphur was to be direct to the preacher in the field, which certainly all will agree is right and Scriptural, and you may rest assured that all will abide by that decision. I believe it will work if we all do our duty.

Foreign Subscriptions—We now have 122 copies of the OPA going into foreign lands. For a number of years, our brethren here have donated one dollar a year for each of these, and although the paper barely breaks even on the papers that go into foreign lands, yet since we know it is a good work, we gladly do the work to make it possible to send the good news into

other lands. Quite a number of these papers are going into Africa, but the number is inadequate. They are crying for more copies of the OPA. Due to a lack of donations we are not sending our preachers the copies they need. Gayland and Paul are getting no papers, except one each. It is now past time for these 122 subscriptions to be renewed, and by all means, we need to add about 30 more copies to that number, making 152, hence \$152.00 needed now. We have on hands \$12.00 from last year. Hence we need \$140.00 to pay all up for this year. Will you please respond to this need, brethren, as you have in the past? Send to me or to Old Paths Advocate, 210 Santa Rita Ave., Modesto, California.

"Old Paths Pulpit"—Our supply of this book of sermons, published by us, is exhausted, and we have been notified that our source of supply is exhausted. Please, do not order this book until further notice. We shall try to obtain more, but we may not be able.

Are You Not Able To Pay For The OPA?—Brother W. H. Hilton, or San Pablo, California, has offered to pay for ten yearly subscriptions, each month, to such people. Therefore, if you know of such people who will enjoy reading the paper, but do not have the money to pay for it, let us have the names and addresses.

—H. L. K.

BONDS OF MATRIMONY

Hopkins-Dougherty—On the night of March 20, at the home of the bride, I officiated at the above wedding, thus uniting Bro. Morris Ray Hopkins, son of Bro. and Sister John Hopkins, of Modesto, California, and Sister Lorene Marie Dougherty, daughter of Bro. and Sister Timothy Dougherty, of Modesto. Both of the above, also the parents, are faithful Christians and members of the Santa Rita Church of Christ, in Modesto.

We pray that these two Christians may build a faithful Christian home, and that God will bless them materially and spiritually. They should be very happy in this union, since both have the same faith and walk in the same Christian way.

—Homer L. King.

OUR HELPERS

You will find listed below, the names of those sending us subscriptions from Feb. 20 to March 20, and opposite the name the number of subscriptions sent. The list continues good, and we appreciate more than we can say, your consistent efforts in this work. Please, check the following and report any errors to us:

George Freeman—16; W. H. Hilton—10; Wayne McKamie—6; Mrs. Laura Ferguson—5; Custis Waymon—4; Homer L. King—3; H. E. Robertson—3; Mrs. Hazel Cobb—3; E. H. Miller—3; James Orten—3; James D. Hensley—3; Edna Wyatt—3; R. B. Roden—3; J. Ervin Waters—3; C. W. VanStavern—3; J. C. Miller—2; A Sister—2; Mrs. Caroline Stiner—2; Ada Helms—2; Mrs. J. S. Kizer—2; Mrs. Zella Miller—2; Clyde Padgett—2; Mrs. Louise Varner—2; John J. Bennis—2; H. G. Hamilton—2; Paul Van Walker—2; M. S. Whitehead—1; Byron Jones—1; John Reynolds—1; Mrs. Artie Etheridge—1; George Rozzell—1; J. F. Massengale—1; Russell Harris—1; C. D. Palmer—1; Cude Smith—1; D. V. Brown—1; Tom E. Smith—1; Robert L. Potts—1; O. L. Hopkins—1; Clyde Penner—1; Mrs. Dink Berry—1;

Howard Hefley—1; Mrs. Harry Littler—1; Maggie Perrew—1; Geo. McCain—1; Leon Fancher—1; E. O. Rice—1; Mrs. W. F. Johnson—1; T. J. Shaw—1; Clovis T. Cook—1; Wm. B. Weed—1; L. M. Crouch—1; Price Rogers—1; Mrs. Minnie Foster—1; Ernest Churchwell—1; Mitchell Mize—1; Katie Thompson—1; Mrs. Russ Permenter—1; Ralph Kitson—1; Pete Howard—1; E. O. Eviitt—1; E. R. Stephens—1; J. B. Torres—1; Total—130.

THE DOOR IS OPEN

By K. G. Wilks

When the door is open, entrance is easy. The door is open to a people to whom the gospel is new indeed, the Mexican people of Texas, even of Mexico. My first notice of this came through the OPA, then the church at Woodson gave Bibles, New Testaments, and song books to the Mexican church at Kerrville, Texas.

In a friendly letter to Bro. Millard Richmon of DeLeon, I casually mentioned a Mexican preacher of Kerrville, and at his invitation, went with him to Kerrville to see what the situation was there.

Bro. Torres lives in a white settlement which we found easily the evening of Feb. 21. His wife and children received us cordially. The family speaks English and uses it in the home frequently. The oldest girl, Nelda, 13, showed us good school work. Her father had gone into the country to bring in 2 men, one of whom was a new convert, Pedro Barron, formerly a devout Catholic. The other man is yet a Catholic, another bracer, also a dairy hand, who has found a friend in Bro. Torres.

That night, we visited in Jesse Torres' home with Pedro, who speaks no English but we managed to talk. Jesse told us Pedro had spent two years in school for educating priests, but gave it up. He is a very serious minded man of humble attitude, a fine carpenter, able to read blueprints in Spanish, reads music, and is an avid reader of the Bible, one of Jesse's converts.

Lord's day morning we worshipped with them in a service conducted in Spanish, interpreted for us in English, otherwise it was just as we would have found anywhere else the faithful met. Most of the people understand English so we did not escape leading a song and having something to say. We were heartily welcomed. After lunch, Bro. Torres informed us we had an engagement to visit a Mexican family of the S. S. church of Christ. We found these people zealously interested in the Bible with a greater knowledge of it than we had supposed likely. It seems this family wants to meet with Bro. Torres but are not quite ready to give up the individual cups for fear of "germs." We may not have gained anything by discussing the communion with them, but we were warmly received and at our leave taking were cordially invited to return. There was never a hint of ill feeling or impatience, and Bro. Torres told us that good attitude was common among his people. (I wonder, brethren, if we may not profit by their example?).

We ate supper with the Torres family, and carried Pedro with us to church meeting Sunday night. The little house was nearly full, and I took some snapshots of the people. The singing was mostly in Spanish, but again we both were requested to lead a song or two and say something. I managed one song in Spanish, to my own astonishment and satisfaction.

Again, the service in Spanish was interpreted for us. Both sermons were good, solid lessons in the gospel, especially the one on "fear." These people can make one think.

A Bro. Martinez, a widower, 60 or more, and out of work, offered to pay half of a drug bill left from the death of a sister's husband, if the church would pay the balance, which we did. Jesse told us the man was full of such good deeds.

After services, Bro. Richmon volunteered to take Bro. Barron and Bartollo back to their jobs. He and the preacher sat in the front discussing the Mexican work in the gospel while I tried to talk to Pedro and Bartollo, neither of whom understood English. It was a delight indeed to shake the hand of that simple Christian, Pedro, say goodnight to him in his own tongue, and see the warm smile of newly found friendship in Christ spread over the devout soul's face.

Bro. Torres is a pharmacist, he says, and when he lived in Corpus Christi, owned a drugstore. A customer said, "Mr. Torres, you are an educated man. Which is the true church?" That question hung heavily on his mind, so he began studying. Investigation led him to the S. S. church of Christ, eventually becoming a zealous preacher, and establishing a number of churches, baptizing perhaps 50 souls, I believe he told me. But further study brought him to a realization that one cup in the communion was right and classes were wrong. There he stands today. But now, he must try to bring his converts a step closer to the New Testament pattern. However, as with the white people, that old bugaboo of "germs" fools the people there, too.

He is working in the laundry of the Kerrville State Hospital, choosing this rather than his higher paying profession of pharmacy, so he can have a day and a half each week to spend preaching. His pay is \$171 a month, on which he supports his family of seven or eight. Yet, he spends all of his spare time going about the country preaching as his income permits. He began a meeting in Comfort, nearby, but had to quit for lack of money to travel on. He went to Piedras Nigras, Mexico, began talking to 2 men on the street and soon had 20 or 25 listeners. He says repeatedly, "The door is open, the people will hear the gospel, but it is later than we think."

Long ago, he sold his drug store and at his own expense went into Mexico teaching the people. In that country it is a violation of the law to preach on the streets, and once a jailer was about to lock him up. Jesse said he told him, "Fine, this is a good opportunity to preach to the prisoners." But the jailer would have none of that, so sent him on his way. In Mexico, they have signs saying, "This is a Catholic home, no Protestant propaganda permitted." He would knock on the door, enter, and tell them he was no protestant — only a Christian. This they could not fathom. Since they had never heard of such a thing as a Christian who was neither Catholic nor Protestant, they would usually listen to him. He says they almost never get mad. (Again, might we not learn something here from them?).

One old disciple, a woman, who went about teaching fanatically, was stabbed in the back and killed by a man in Mexico whom the priest promised a blessing for every heretic killed, Jesse told us. The law did nothing about it.

Brethren, here is a fearless, wise man who is, a pattern of zeal in the gospel. He spent his vacation last summer working in Dallas with the Mexican church there. He does much, going to people, doing them favors, all in the interest of their souls. One of the funeral homes lends him a tent for his summer meetings when he wants it. His wife is just as interested in living the Christian life before the younger sisters, as he is in preaching it. He is a good judge of human nature, has natural good judgment, is educated, and has a way with people any preacher could be justly proud to equal. He can reach and touch his people where we could not. Bro. Richmon thought enough of what he saw and heard, to put 4 new tires and tubes on his car so he can safely go about his preaching and visitations.

Now, I come to Bro. John Spradley's question, "What are we going to do with this opportunity?" We have the African work begun, and presumably, support pledged sufficient to carry it out. Brethren, we have not yet begun to give enough. Can we forego some luxuries for the furtherance of the gospel? Perhaps we have congregations which have not obligated themselves to the African work. Here is our chance to do a good work for the Lord here on this continent. The time may come when we would be glad to find brethren in a country so near as Mexico. Let us be up and doing!
—Box 902, Breckenridge, Tex.

HITS SUNDAY SCHOOL AS MISLEADING

Omaha (AP)—Sunday School spoils children, theologian Dr. Marcus Barth said today.

This is because all they hear for some time is, "Mama loves me, papa loves me, teacher loves me, God loves me. Comes age 12 or 14; they discover other people in the world, and—" Dr. Barth remarked.

Dr. Barth, a member of the federated theological faculty of the University of Chicago, gave his views in a talk prepared for a meeting of the Division of Christian Education of the National Council of Churches.

He said Sunday Schools chop up Bible stories so that "Egyptians never drowned, John the Baptist was never beheaded."

"The real life, that shows people as they always are, is cut away," so that the story presented is "canned food, carefully prepared, but the vitamins are gone," Dr. Barth said.

—Selected from a daily paper by Wayne Pearce.

YOU TELL ON YOURSELF

You tell on yourself by the friends you seek,
By the very manner in which you speak,
By the way you employ your leisure time,
By the use you make of the dollar and dime.
By the kind of things at which you laugh,
By the records you play on the phonograph.
You tell what you are by the way you walk,
By the things of which you delight to talk;
By the manner in which you bear defeat,
By so simple things as how you eat.
By the books you choose from the wellfilled shelf,
By these ways and more, you tell on yourself.
So there is really no particle of sense,
In an effort to keep up false pretense.

—Selected by Mrs. Lela Phillips.

Forenoon, and afternoon and night; forenoon, and afternoon and night; forenoon; and—what: The empty song repeats itself. No more? Yea, that is life; make this forenoon sublime, this afternoon a psalm, this night, a prayer, and time is conquered, and thy crown is won.—(E. R. Sill).

There are many ways of praying and day-by-day work in the spirit of the Lord is one of them.

—Selected by Hugh Milner.

MY PRAYER

Let me bring love where there is hatred, Let me forgive anothers wrong,

Let me bring light where there is shadows, Where there is discord, let me render song.

Let me bring truth where there is error, Let me bring faith where there is doubt.

Let me bring joy where there is sadness, Let me cast gladness all about.

Let me love and not seek to be loved, Let me comfort others thoughts and needs,

Let me grow to be so self-forgetting, That for others I do all my worthy deeds.

Let me understand all those about me, Then Lord, I shall have nothing to repent,

I shall face you with a happy soul and conscience, With memories of a life that was well spent.

—Selected by Dorman Bryant.

Big Chief Goodfellow says, "Maybe now Indian have um chance to go to heaven since white man plan on goin' to the moon."—Selected by Dovie Corson

If you look back too much you will soon be heading that way.

Our lives are albums written through, With good or ill, with false or true;

And as the blessed angels turn, The pages of our years,

God grant they read the good with smiles, and blot the ill with tears.

—Selected by Mrs. Harry Littler

MY TEMPER

When I have lost my temper I have lost my reason, too. I'm never proud of anything which angrily I do.

When I have talked in anger and my cheeks were flaming red

I have always uttered something which I wish I had not said.

In anger I have never done a kindly deed or wise, But many things for which I felt I should apologize.

In looking back across my life and all I've lost or made, I can't recall a single time when fury ever paid.

So I struggle to be patient for I've reached a wiser age, I do not want to do a thing or speak a word in rage.

I have learned by sad experience that when my temper flies,

I never do a worthy deed, a decent deed, or wise.

—Selected by Mrs. Harry Littler

A minister's duty is to comfort the afflicted and to afflict the comfortable.

When unexpected problems met you at the break of day,

Finding you all unprepared, did you think to pray?

In the insecurity accompanying flight

Did you think to breathe a prayer that God would make things right?

Morning, noon, and night, God gives us help whene'er we think to pray—

Let us ne'er forget the saying, "God is just a prayer away."

—Selected by Mrs. Lela Phillips

BE NOT SILENT

By W. C. Walden

"We declare unto you glad tidings" (Acts 13:32). In His sermon to the people in the synagogue in Antioch, Paul said to them, "We declare unto you glad tidings now that the promise which was made unto the fathers, God hath fulfilled the same unto their children." That was a day of good tidings and Paul was hoping some would accept the gospel. Today, Christians have the same wonderful news that Paul proclaimed, Jesus has come! He has lived and conquered death! He lives forever! These striking phrases have marked the spirit of believers in other days. "Go and tell it—rejoice—pass it on." Yet we are tempted to keep this good news to ourselves. Is it not a sin for us to be silent when we could warn others about sin? We should keep a keen consciousness about evil. We should ever be disturbed at it wherever we see or hear of it. Then, let us speak up and speak out. Let us tell others what Jesus Christ means to us, for we do have the very best of good news.

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:18-20).

—Mereta, Texas.

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" (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 com-

pelled 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.

—Joseph F. Bunner, Route 3, Box 124, Fairmont, West Virginia.

—Clarence Leon Jabe, R. D. 7, Butler, Pa.

—Jimmy B. Terrell, 3416 Alamo St., Shreveport, La.

—Albert Wendell Rogers, Rte. 3, Box 78, Cabool, Missouri.

DO YOU NEED THESE?

Miller-Smith debate on baptism in the name of Jesus only, price 25c; "Tom's Call to Preach," "John's Troubles," and "Tommy And His Mother," 25c each; Miller-Alexander debate on marriage and divorce, on tape, \$7.50, postpaid; "Which Church Of Christ Is Right?", 5c each, \$2.00 per 100; "Honest Confessions By Sunday School And Cups Preachers," 5c each; "Proof Cups and Classes Are Not Scriptural," 15c; A Reply To M. L. Lemley On 'This Cup Of The Lord,' 5c; "The Cup Of The Lord—What Is It?" a friendly discussion between E. H. Miller and M. L. Lemley, 25c; "Are Classes And Women Teachers Scriptural?" 5c each, \$3.00 per 100; Steps Into Christ, 2½c each; Personal Workers Reference List, 5c each; Communion sets, \$23.00 postpaid, to be ordered when I receive 36 or more orders. (These are made of nichol silver, then silverplated); communion sets of sterling silver, \$150.00. (These never have to be resilvered, and are really beautiful).

Send all orders to E. H. Miller, P. O. Box 538, LaGrange, Ga.

SPECIAL NOTICE

Plans to erect a building here in Waco at 620 Herring Ave. as listed in the Church Directory have been discontinued for the present. Every one should make a note of this and when in Waco plan to worship at 1415 Circle Rd. Contact one of the following: C. S. Holt, 800 S. 16; J. B. Lane, 700 S. 24; or Dail Lindsay, 1614 N. 11.

—Edwin S. Morris.

ACKNOWLEDGMENT

We want to thank the churches and individuals who responded to our need after Bro. King put the notice in the OPA about it. We appreciate what he did and the brethren responded wonderfully. I personally acknowledged all donations. May God bless them all.

—Mrs. Willie E. Lyon, Levelland, Tex.

APPRECIATION

The small congregation here at Farmington, N. M. expresses appreciation to those who have helped thus far on our building fund. We have about 18 members, and have met at various places. At present we meet in the home of Bro. Geo. Powell, 1509 Laguna. We have only the frame work finished on the building, and our fund is less than \$125.00. Our contributions here are good but we pay \$50.00 per month on the lot. \$1000.00 would complete our building and almost finish the lot payments. Brethren, will you help us?

—Rolland Everett, Rte. 2, W. Apache, Farmington, N. M.

OUR DEPARTED

McCain—Sister Ora Ellen McCain was born Aug. 2, 1892 and departed this life Feb. 23, 1959. She was the wife of Bro. George McCain of Cottonwood, Calif. The beautiful singing was rendered by members of the church at Carmichael. Brother Luther Boek conducted the funeral service from the F. D. Sweet & Son Mortuary at 2:00 P. M. Feb. 25, 1959, and interment was at Orland, Calif. She was a patient and kind sister and will be missed by all. (Note: We are indebted to Bro. McCain for the above information. We extend our prayers and sympathy.—Ed)

Kincannon—Sister Maggie Ann Kincannon of Jerusalem, Ark., departed this life March 11, 1959 at the age of 86 years. She had been a member of the Lord's church for many years. Survivors include 2 sons, Rube, Jerusalem, Ark., and Charlie, Yakima, Wash.; three daughters, Mrs. Lizzie Cato, Jerusalem, Ark., Mrs. Dovie Eades, Kokomo, Ind., and Mrs. Martha Adams, Hickory Ridge, Ark.; 4 step-sons, John, Scotland, Ark., George, Bakersfield, Calif., Jess, Paris, Ark., and Finis, Searcy, Ark.; a sister, Mrs. Emma Campbell, Mtn. Home, Ark.; 24 grandchildren, 50 great grandchildren, and 12 great, great, grandchildren. She will be greatly missed. The writer conducted funeral services.

—Dorman Bryant.

Card—Bro. Urban E. Card, was born Aug. 20, 1872, and died Jan. 22, 1959 at the San Joaquin General Hospital, at the age of 86 years. Death was due to pneumonia. Bro. Card resided in Stockton, Calif. He had been a member of the church of Christ for some time. He is survived by 3 sons, 3 daughters, 2 sisters, and 20 grandchildren. The writer conducted funeral services Jan. 26, 1959, and burial was in Cherokee Memorial cemetery.

—James Winchester.

FOREIGN FIELDS

By Paul O. Nichols

The trip to Africa took about six weeks. We travelled close to 15,000 miles by car, train, and ship. It was a hard trip and nearly all of us suffered sickness of one kind or another before finally reaching our destination. A great number of passengers suffered dysentery because of bad water on the ship. Several of us have had malaria since we have been in Nyasaland but we are all better now.

We were a bit heartsick when we saw our houses for the first time. They were both unfinished, but it was necessary for us to move to Wendewende as soon

as possible so we (nine of us) have all been living in 3 rooms. One was more livable than the other.

We were disappointed also to find there is no government well on the mission property as we were led to believe. Also there is no dispensary nearby and the Africans come to us for medicine almost every day.

Brethren, do not send any more boxes of clothing until further notice. The import duty is prohibitive now.

Civil upheaval has been rampant in this country. There have been riots, killings, arson, and unrest in all three provinces. The greatest trouble at present in the Southern Province is in our own district. We have had to evacuate once already by order of the Security office in our area. But we are all right so far. The Lord is caring for us.

There have been 45 confessions and 4 baptisms at Wendewende and many results in other areas. Some of the African preachers are not getting their support regularly. Some have gone for two months or longer without support. Brethren, something is wrong, lets not let them suffer.

SAN JOSE WORK

We now have a faithful congregation meeting in San Jose, Calif. This is one of the most prosperous efforts of my life. After about one month of meeting, attendance at the services numbers about 40 including children. I feel that prayer has been a great help and we ask you all to continue your daily prayers for this work. At present, we are meeting in the 7th Day Adventist school bldg. If you know of persons we can contact here or in neighboring areas, write me at 185 Duane St., Apt. 11, San Jose, Calif.

—John D. Smith.

THE FIRST RESURRECTION—

(Continued from page three)

resurrection involving only the saints of God, therefore the wicked are excluded, and for that matter I do not believe it included all the saints who lived prior to the death of Christ. This I affirm to be the first bodily resurrection.

These saints had part in the first resurrection. Having a part implies more than a mere participation. When Christ was resurrected there is no evidence nor indication that He afterwards passed through a subsequent transformation in order to be suited for an eternal habitation. If Christ, upon being resurrected, was brought forth in an incorruptible body, then those who had part in His resurrection were in possession of a similar, incorruptible body.

In the conclusion of this first installment may I leave a question for you to ponder. If these who were raised at the time of Christ's resurrection were not raised in incorruption, but merely restored to life; what happened to them? Are they still living? Did they suffer physical death a second time? Did they depart with Christ in an earthly form? If they were raised in incorruption where is their present existence? The Lord willing, these and other important matters will be touched upon in future installments.

—Arvin, California.

(To Be Continued)

From The Fields

Clyde Penner, Vanzant, Mo., Mar. 12.—The work here is progressing nicely, we have a group of young brethren taking an active part in the work and we are very thankful for them. We want to order some of the new song books later on.

Timothy Phillips, Ford Canyon Tr. Ct., Gallup, N. M., Mar. 13.—The church here is doing good, however we need a public building. It is hard to get people to come out to a private home. We meet in Bro. Mansfields home at 707 S. 4th St.

Ralph Kitson, Mozier, Ill., Mar. 9.—Our attendance is good. We have 6 teachers now and the young members are doing fine. We had 89 out to services yesterday. Pray for us, please. Here is a sub.

Geo. McCain, G. D., Cottonwoods, Calif., Mar. 16.—We are still working for the Lord. We were glad to have Sister Miller from Graton and a sister from the cups church at Red Bluff, with us Lord's day. One congregation is sending us enough each month for rent and utilities. We now meet at 7:30 P. M. Lord's day evening. My wife died Feb. 23. Pray for me.

Curtis Waymon, Maynard, Rte., Pochontas, Ark., Mar. 6.—The church here is doing all right. We were glad to have Bro. Miles King and family with us Feb. 21, 22. Here are 4 subs for the OPA.

Earl Helvey, 7608 Prince St., Citrus Heights, Calif., Mar. 4.—Bro. Bill Roden is working with us at 64th St. in Sacramento, and we are having large crowds. We have had 5 confessions and 2 baptisms and more are interested. Bro. Roden is one of the best personal workers in the brotherhood. We are having a basket lunch each 4th Lord's day, beginning March 22 and ending June 28.

H. G. Hamilton, Box 152, Strong, Ark., Mar. 2.—Our crowds are good and we look for additions before long. We have added rest rooms and a baptistry to our building, hardwood floors and carpetry. Bro. King, we sure would love to hear some of your good old time preaching if you are ever over this way.

John L. Fisher, Rte. 2, Summertown, Tenn., Mar. 16.—Since my last report, I have been working with the congregations in the Lawrenceburg area. I am now with the Harrodsburg, Ind. church and will remain here through April 26. Pray for us.

W. H. Burnell, R. D. 1, Salona, Pa., Mar. 1.—The congregation here is growing and doing fine. We are planning some work at Williamsport about twenty eight miles from here, this summer. Bro. King, it would be good to see you again.

Paul Van Walker, Rte. 2, Summertown, Tenn., Mar. 17.—The congregations in this part of the country are doing fine. Bro. John Fisher and I really enjoy working here with our home churches. Here are 2 subs.

J. B. Torres, Rte. 1, Box 104, Kerrville, Tex., Mar. 17.—Another S. S. preacher and his family and parents took their stand with us for the Truth, last Lord's day. Mar. 15. We hope some church will use him to preach to the Latin American people of their city. He is Bro. Alex De LaRosa, 313 Davis St., Kerrville, Tex. Brethren, write him and show him you are interested in this work.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Tex., Mar. 17.—Recently I have spoken at San Angelo, Waco (Circle Dr.), Temple (both 29th and 15th), Houston (Heights), and Ft. Worth (Warwick St.). I am to speak at Healdton, Okla., tonight en route to Pa., where I begin at Flemington Friday night. Thence to Winefrede, W. Va., April 1-12, and to Shreveport, La., (Velva St.), April 17-26.

Dorman Bryant, No. 102 Silver City C., N. Little Rock, Ark., Mar. 16.—Since last report I have preached at Pine Ridge, Jerusalem, N. Little Rock, and White Oak congregation near Witts Springs, Ark. There is a legend that once the evil spirit tried to win souls by telling them, "There is no heaven," and a few came to his side. Then he tried, "There is no punishment hereafter," and won a few more. Finally he whispered, "There is no hurry," and thousands were won.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, Mar. 17.—For the past several weeks we have labored in this area with the Dallas, Ft. Worth and Arlington congregations. The work has been profitable and still continues to progress nicely. We are to remain here until the middle of April. Our first meeting this spring will be at Twelvepole near Ceredo, W. Va. Apr. 19-May 3. Then to Lebanon, Mo. May 8-17. May the Lord bless all the faithful everywhere and may we all have a mind to work.

Leonard Hendrickson, Rte. 1, Box 209, Tulsa, Okla., Mar. 16.—The church here recently sponsored Bro. Orville Smith in a meeting at Sapulpa with the new congregation there. Bro. Butts of that congregation, recently took his stand with us against the use of fermented wine in the communion. We hope others will see the truth on this matter soon. The new congregation meets in Sapulpa at 407 W. McKinley St. Bro. Smith has developed an attitude of kindness and charity in his preaching and I recommend his use by the brethren everywhere.

John D. Smith, Rte. 1, Box 104, Wesson, Miss., Mar. 17.—The work at San Jose goes well. Bro. Ted Warwick's meeting closed recently at Aromas, and we were able to attend every night. One night during the meeting we had the welcome surprise, of Bro. Lynwood Smith along with an inspiring sermon. Ted and I had the privilege of associating more at one time than ever before, and it was encouraging. Also, since being in this work I have come to know, love, and appreciate Bro. E. H. Miller more. Thus far, we

are only able to have one service a week in San Jose, but as many of us as can, attend and help in the night services at Aromas. Let us work and pray as never before.

Orville Lee Smith, 4208 Wall St., Joplin, Mo., Feb. 24.—I worked with the church in Harrodsburg, Ind., several weeks this winter. We are now back in Joplin. I have preached week-ends at Burkhart; Joplin, with 2 coming out from cups and S. S.; Tulsa, with 2 coming out from the fermented wine group; Neosho, and Tucker. Next week, I begin at Sapulpa, Okla., sponsored by the Tulsa brethren. Our son, Gregory Paul, was born Feb. 14, and we are very thankful for him. May the Lord bless us all in His work.

Nolen Young, 676 San Juan Rd., Salinas, Calif., Mar. 10.—For the past two months we have had some wonderful teaching. Brethren E. H. Miller and John Smith came in Dec. Bro. Smith is still in the work at San Jose and it looks good. Bro. Ted Warwick was with us through Feb., closing a meeting Mar. 1. Brethren Waters and Lynwood Smith also visited us. We now ask that some other congregation take over the supporting of Bro. John Smith, at San Jose. Our finances are depleted but we will do what we can. If you can help please contact me at the above address or Bro. John Smith, 185 Duane St., San Jose, Calif.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Mar. 12.—Since last report, I have preached at Jacksboro, Dallas, and Circle Rd. in Waco. Mar. 13-22, I will be in a meeting at Joplin, Mo.; San Antonio (Catalina and Vienda), Tex., Mar. 28-29; here at home Apr. 5; Healdton, Okla., Apr. 18-19; a meeting at Walnut Grove near Mt. Vernon, Ky., Apr. 24-May 3; and Cable Ridge, Mo., May 15-24. Let us all strive for unity but do so on a scriptural basis. We cannot compromise with sin but must have unity on the basis of God's Word. Let us proceed cautiously, prayerfully, and scripturally in our efforts. Our prayers are for all the faithful. Pray for us.

J. C. Miller, 1017 Childress, San Angelo, Tex., Feb. 22.—I gave the lesson for the small group at Senora, today. They need help. They have no male members to carry on. This would be a good place for someone to move and do mission work. Bro. Reed Chappel preaches for them the third Lord's day, San Angelo and Menard sends someone the rest of the time. Faithful preachers will find a warm welcome with them. Here are 2 subs.

John Reynolds, 3434 9th, Ceres, Calif. Feb. 28.—It strengthens me to read of the good reports in the OPA. I appreciate it and the other paper put out by our brethren. I have preached at Arvin, Bakersfield, Ceres, Manteca, Woodlake, and Waterford. Ceres is growing since moving into their new building, several have been baptized and some took their stand with us. We look forward to our meeting with Bro. Lynwood Smith which will be prior to the Labor Day meeting September 7. If you love simple Bible worship and friendly people you will like Ceres.

Tom E. Smith, 302 Phillips, Healdton, Okla., Mar. 5.—While at Odessa, I spoke at one midweek meeting

at Clement St. We enjoyed our visit with our children and the association with the brethren both at Clement St. in Odessa, and at Colo. St. in Midland where we attended services and heard our son preach. I have preached at Graham and Healdton, since returning home. I am gradually getting back into the work for which I am thankful.

James D. Corson, Mahaffey, Pa., Mar. 9.—I am just beginning a meeting in Grand Rapids, Mich., where we have a small but faithful group. Since returning from Raleigh, N. C., I have preached at Youngstown, Ohio, and Flemington and Lovejoy, Pa. They look forward to spring meetings with Bro. Lynwood Smith and Bro. Ervin Waters. We enjoyed the Feb. issue of OPA, and the report of the Study at Wichita Falls. We are sorry to hear of the illness of Bro. Gayland Osburn's baby in Africa. Let us pray for recovery. Let us not cease to remember that they are many miles from home in a troubled land willingly striving for the Cause.

Pete Howard, Seymour, Mo., March 9.—The church here does not grow much, but we have no trouble and that is something to be thankful for. I preach once each month at Houston, Mo.; I was at Tulsa, Feb. 22, for two services; and for the past two months, I have preached at Drury on the 5th Lord's day. Here is a sub. Remember me when you pray.

Leon Fancher, 2315 Lincoln Ave., St. Albans, W. Va., Mar. 15.—The church at St. Albans continues to work in peace, and we hope and pray much good is being done. The home studies (house to house teaching), has proven very profitable. The Feb. OPA was very edifying. The Study in Jan. was inspiring and educational. We have recently had 2 pleasant visits to Beckley, W. Va. We will be in meetings at Graham, Tex., April 17-26 and Sulphur, Okla., May 1-10.

T. J. Shaw, Commodore, Pa., March 12.—Have just received the March OPA, and was glad to note what was said by Bro. King about controverted questions that have disturbed us in the past. I am glad he is standing firm for the scriptural doctrine and practice. James says that "the wisdom from above is first pure then peaceable." Purity of life and doctrine come first. Some seem to think if you are sincere God will accept you regardless of religious standing. Who could have been more sincere than Uzza when he touched the ark of the covenant? Here is a sub.

E. O. Rice, Okemah, Okla., Mar. 13.—The church here continues to grow in spite of strong opposition from the cups church. Two more have taken their stand with us against the cups. We are studying Rev. on Wednesday evenings. Attendance and interest is good. We are sorry Bro. Kirbo, having moved to Texas, is too far from us to fill his appointment. We look forward to having him for a meeting in Dec. Bro. Orville Smith will be with us the 5th Lord's day and longer if arrangements can be made for him to do some personal work. He is now at Sapulpa, where they have a new congregation. We still hope to enlarge our building sometime in the future. If you can help us send to Dee Aldridge, Paden, Okla.; Freeland Stanford, Rte. 1, Dustin, Okla., or myself at the above address.

J. F. Massengale, 3610 W. Indian School Rd., Phoenix, Ariz., Feb. 19.—Bro. Ted Warwick was with us the last two weeks in Dec., preaching and doing personal work. We want to thank him and the churches at Escalon and Waterford, Calif., for making this work possible. He was a great encouragement to us. We invite all visitors. Bro. and Sister Cox of Yuma met with us for awhile. He is now in the Veterans Hospital at Prescott. I know he would appreciate a visit from brethren passing that way. Beloved, let us do all the good we can and no harm, with God as our helper.

Jim A. Canfield, Box 78, Star Rte., Marion, La., Mar. 12.—Mar. 1, 2, I was with the church in Memphis. We miss Bro. Motely and wife. They have a few outsiders from time to time. Bro. Motely's grand daughter has been seriously ill since January. I plan to do mission work in Lake Charles, La., in June. We hope to work out our differences and be united on what the Bible teaches. March 25, I leave for Pa., to be with the church at Prospect, Pa., also at Richmond, Ind., in the home of Bro. John Roberson. The middle of April I plan to go to Detroit and will be there during May. I hope to be able to go to Malone, Ala., in August. May God continue to bless the faithful in the field here and also abroad.

Billy Jack Ivey, P. O. Box 32, Arvin, Calif., Mar. 17.—We were privileged to visit the Covina and Orange congregations recently, speaking once at each place. I surely did enjoy my first visit to these places and found some very friendly people who have proven to be steadfast Christians. I was also glad to hear Bro. Billy Orten deliver a wonderful sermon at the Lynwood congregation recently. I enjoyed a visit with Billy and his brother James, they are fine men of God, whom I love dearly. I was also privileged to hear Bro. Lynwood Smith give a splendid lesson during his meeting at Porterville. Too, it was good to meet brethren there for the first time. The work at Arvin continues, with plans to conduct a meeting March 21-29, with all day services at the close. At present, it is my plan to go to Las Vegas, Nev., for some work beginning about the first of April. We need your prayers.

R. B. Roden, 6207 Fowler Ave., Apt. 6, Sacramento, Calif., March 13.—The work here at 64th St., has been enjoyable and the crowds continue to increase at all services. We have 30 minutes of song practice before regular services Wed. evenings. We do appreciate the cooperation from the Whitney Ave. brethren in this work. Since we began here in Jan., we have had 4 confessions of faults, 2 baptized, and one restored. We are thankful for the results of the good work of the members as they continue to be up and about the Lord's work to help others become Christians. We look forward to the all day meeting March 22, and hope to meet many more people of California. Pray for the work here and elsewhere. May we do all the good we can and no harm.

Paul Nichols, Wendewende Mission, Box 562, Limbe, Nyasaland, March 10.—The Lord's work continues to progress in this part of the world. Since we arrived in Nyasaland, Jan. 27, the Lord has blessed our efforts at Wendewende with 45 confessions and 4 baptisms.

Also the African preachers have been having results where they have been preaching. The number of congregations has certainly increased since we left in 1953. Brethren from far and near have come to welcome us and offer us gifts of chickens, fruit, eggs, etc., and we are very grateful. We are still having difficulty getting settled, with all 9 of us living in 3 rooms because neither of the houses were finished. Much of our stuff is still in suitcases and trunks, but we are making the best of it while enlarging our homes and making them livable. Expenses are running high but we are making it all right so far. Pray for us and this work to the glory of the Lord.

Wayne Fussell, 2825 Essex, Shreveport, La., March 19.—We were richly rewarded in Shreveport during the month of Feb., with 5 restorations and one baptism. More are expected. The meeting in Wichita Falls (Lawrence Rd.), Texas, was a pleasant experience. Cooperation from 4th and 6th St. congregations was excellent. I enjoyed associating with Bro. Bill Harmon, a fine gospel preacher in my estimation. Presently, Carolyn and I are in Las Vegas, Nev., sent here by our home church to hold a meeting and do personal work for about two weeks. Tremendous good has been and can be done in this great city. I sincerely urge all the brethren to take a particular interest in this work, for it might be the beginning of a great work in this state. Write to Bro. George Carter, 4711 Dover Pl., Las Vegas, Nev., and lend your support, both morally and financially. They need your help. My next meetings are at Ben Davis, Mo., April 3-12, and Kansas City (10th and Ray), Kan., May 1-10. Bro. Waters holds our meeting in Shreveport, April 17-26.

Gayland Osburn, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, March 10.—Since our arrival our efforts have been blessed with 45 confessions of faults and 4 baptisms. Our family and the Nichols family are still living in one house, but Lord willing we will be able to move into our house this week. I suppose the readers have read of the political trouble here. I saw one of the riots in Blantyre in which two white policemen were injured and 5 Africans were arrested. In Mlanje, our district, 3 stores were burned and others looted. One week end, the Mlanje security officer had us move into Limbe into a hotel for 2 nights as a safety precaution. If we were here on a pleasure trip or any other reason than for the Cause of Christ, we probably would already have returned to the States because of these troubles. There are many English troops and Rhodesian police here to quell this trouble. Our baby was in the hospital for a week and half with dysentery, pneumonia, and malaria. We are so thankful she is now well, and gaining in strength. Continue to pray for our safety and the Cause, please. If the authorities request it, or the trouble gets much worse, we may have to leave here.

E. H. Miller, Box 538, LaGrange, Ga., March 18.—March 8, wife and I enjoyed a wonderful service near Atlanta, Ga. Their attendance has increased since they have rented a nice building, and I feel sure they will continue to grow. Last Lord's day I preached at my home congregation and we had another wonderful service. My wife and I are now in the home of Bro. Don

McCord, and the meeting here at Covina begins tonight. We look forward to a good meeting. April 20-23, I am to meet Joseph H. Cox of Louisville, Ky., in a public debate near Bandy, Ky. He will affirm, "The scriptures teach that when the church of Christ comes together for the teaching of the Bible, the people may be arranged into classes for this teaching, and the teaching may be done by both men and women." And "The scriptures teach that an assembly of the church of Christ for the communion may use individual communion cups (drinking vessels) in the distribution of the fruit of the vine." We are expecting a large attendance from both sides as this is near a place where I have held several meetings and two debates previously, and we have won many from those digressive things. We won an entire congregation to the Bible way, a few years ago in that section.

Homer L. King, 210 Santa Rita Ave., Modesto, California, March 20.—Beginning February 15, I started working with the faithful church in Stockton. In addition to some teaching and preaching, we are endeavoring to educate the teachers of this church in knowledge of the Bible, how to obtain that knowledge, how to prepare, and present Bible lessons, that the teaching may be more edifying. This we are endeavoring to accomplish by private instruction and public services, twice weekly. The results have been very gratifying, even beyond all expectations. I am convinced that nearly all congregations would profit by such training. The Stockton brethren have been very responsive in this work. We rejoice to find this church in peace, full of zeal and manifesting much love. It is certainly a great pleasure to labor with a congregation of their kind. We still maintain our home in Modesto, due to the son's school work there. One has been baptized since we began work at Stockton. February 28, in Stockton, I assisted Brother James Winchester conduct the funeral of Sister Anna E. Hall, being over ninety-eight years of age. She was one of the most cheerful and sweetest old sisters I ever met. She was a member of the Stockton church.

E. C. Severe, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, Africa, March 10.—Bro. King, this is to inform you that we were able to receive the missionaries, for whom we have waited for long. Paul, Gayland, and their families arrived at Limbe, Jan. 27, and moved to the Shire Highlands Hotel, where they stayed 3 nights before moving to Wendewende. Afterwards they moved to their homes at Wendewende where they are now living. We built them two houses. One was ready to accommodate them, but the other was not yet. The church, together with the missionaries, helped to speed work on the house. Today the carpenter is working on the ceiling and it may by next week be finished. Bro. Gayland made alterations to the former plan and this change caused it not to finish quickly. Bro. Paul has made extension to his house and work on both houses is under progressive measures. Soon all the building will be through. When the missionaries arrived they brought sick children with them. All of Bro. Gayland's children were sick on the ship, and we were worried to see the bad situation of the children, but through the prayers of the brethren and the kind mercies of God, they are now well again.

We thank the American doctor who worked so patiently in giving the better treatment. Since January 27, I have been working with the missionaries, travelling and translating, except for last Lord's day, when I went to Naphungo church alone to visit the brethren. My brother, Beneth, translated for them, March 8, at Wendewende. At Naphungo many people had gathered to see the missionaries and were disappointed that they did not come. The missionaries declined to go for fear they might be involved in the civil troubles, but this I think, should not happen. The African preachers are not afraid of the civil troubles, for they are not for those that do God's work. If a missionary doubles work and says he participates in politics, then he would be involved. I feel I should like to say here, that the direct method of supporting preachers is successfully in harmony with the Bible, but I am sorry to say that since this method is introduced many preachers have complained of not getting their support and I am one of them. It is a pity, I have had no support for nearly 4 months now. This situation of delaying sending support for a long time to full time preachers has discouraged some African preachers. My plea and prayer is that all work for the upbuilding of the Cause in Africa, Belgium, and the States by seeing our promises are truly respected and done.

THINGS YOU SHOULD KNOW ABOUT THE LORD'S CHURCH

1. It was planned and purposed in the mind of almighty God. (Eph. 3:10, 11.)
2. It was built by a divine builder—Christ. (Matt. 16:18.)
3. Its foundation is the truth that Jesus Christ is the Son of God. (Matt. 16:16-18.)
4. It was established on the day of Pentecost in the city of Jerusalem. (Isa. 2:2-4; Matt. 16:18, 19; Lk. 24:46-49; Acts 1:8-11; 2:1-4, 47.)
5. Jesus Christ, by the appointment of God, is the head of the New Testament church. (Eph. 1:20, 21; Col. 1:18.)
6. The terms of membership into the New Testament church are given in the New Testament: Hearing the gospel, believing the gospel, repenting of past sins, and baptism for the remission of sins. (Acts 18:8; 2:38, 41, 47.)
7. The creed book and book of discipline for the New Testament church are the same, the "apostles' teaching." (Acts 2:42; 2 John 9-11; 2 Tim. 3:16, 17; Jude 3.)
8. The local congregation is the unit of organization of the New Testament church. (Phil. 1:1; Acts 14:23; 20:28; 1 Pet. 5:1-4.)
9. The mission of the Lord's church is threefold: "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." (Eph. 4:12.)
10. The members of the Lord's church are the "saved." (Acts 2:47; Eph. 5:23, 24.)
11. The "seed" of the kingdom, the church, is the word of God. (Lk. 8:11.)
12. The Lord's church was called: "my church," "church of the Lord," "church of God," "churches of Christ," etc. (See Matt. 16:18; Acts 20:28; 1 Cor. 1:1, 2; Rom. 16:16.)

—"The Weekly Caller"

Mrs. Susie Gay
330 W. Elmore

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. XXX

LEBANON, MISSOURI, MAY 1, 1959

No. 5

SINS OF THE TONGUE

By D. B. McCORD

The body has many members; they may be exercised in doing those things which will either result in good or evil consequences. James speaks of the tongue as "a little member". Even so, it "boasteth great things"; it is "a fire", "a world of iniquity"; it "defileth the whole body"; it "setteth on fire the course of nature"; it is "set on fire of hell (gehenna); "no man can tame it"; it is "an unruly evil", "full of deadly poison." Such an expose on the tongue we never read; truly a masterpiece is this! In a brief observation of this "little member", we desire from this point on to enumerate its sins and offer an elucidation of each. Since this is an area wherein many of us may be weighed and found wanting, we deem this study to be a worthwhile one.

(1). **Backbiting**: This word has been defined as "speaking evil of those who are absent". Notice with me the sins with which this one is catalogued. We outline these sins according to the King James Version, and where it seems good to clarify, we do so. These are from 1 Cor. 12:20 in the main. **Envyings**—this word denotes properly any fervor of mind, referring here to any exciting and agitating passion. **Debates**—as used here, this word does not refer to discussions for elucidating truth, but it refers to strife, contention. **Srifes**—the word as used here refers to the use of words in disputing and contending. **Swellings**—this means undue elation, being puffed up. **Tumults**—disorder, confusion. Surely a sin that is ranked along with such as these can not be overlooked by the thinking Christian.

Notice, too, the sinners with whom the backbiter is grouped. They are: **Haters of God**—there is no charge more severe than this. It is the most heinous of crimes. Yet, the backbiter is mentioned in the same catalog. **Dispeful**—this refers to those who treat unkindly those who are present. **Proud**—this means self-esteem that is unreasonable. **Boasters**—those who proclaim to have merits they may not possess. **Inventors of evil things**—**Disobedient to parents**—**Without understanding**—**Covenant breakers**—those who are false to their contracts. **Without natural affection**—this denotes a lack of affection toward children. **Implacable**—this denotes those who will not be reconciled after a quarrel. **Unmerciful**—lacking in mercy, compassion.

(2). **Whisperings**: This sin is mentioned along with those we have just noticed in connection with backbiting. (Continued on page six)

"FAITHFUL MEN Who Shall Be ABLE TO TEACH"

2 Tim. 2:2

I have come in contact with several brethren who are confused concerning "MUTUAL EDIFICATION"; they want to be sure and not drift into the HIRED PASTOR SYSTEM OF TEACHING, and this has caused some to forsake THE GOD GIVEN SYSTEM OF TEACHING. Let us notice, Paul said, "The things that thou hast heard of me among many witnesses, the same commit thou to FAITHFUL MEN—ABLE TO TEACH OTHERS ALSO" (2 Tim. 2:2). Paul realized there would be men "ABLE TO TEACH" who were not "FAITHFUL"; the church should not use such men as TEACHERS! Paul realized there would be "FAITHFUL MEN" who were not "ABLE TO TEACH OTHERS"; the church should not use such men as TEACHERS! Brethren, we need to remember, all men do not have the same "talent" and "ability" (Mt. 25:14-15; Eph. 4:7-12; and Gal. 6:6; please read those verses before going farther into this article).

Let us notice a few things in regards to TEACHING. Jesus said, "Go ye therefore, and TEACH all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: TEACHING them to observe all things whatsoever I have commanded you:" Notice, the ones that taught before baptism, also taught after baptism: but some one has gotten the idea, "The preacher cannot preach to the church." Well, Paul said, "Those things, which ye have both learned, and received, and heard, and seen in me, do—and the things that thou hast heard of me among many witnesses, the same commit thou to FAITHFUL MEN, WHO SHALL BE ABLE TO TEACH OTHERS ALSO" (Phil. 4:9 and 2 Tim. 2:2). Now, Paul didn't know "The preacher could not preach to the church," as I will now prove.

Hear Paul, "It pleased God by the foolishness of preaching to save them that believe.—We preach Christ crucified—unto them which are called, both Jews and Greeks" (1 Cor. 1:21-24); "For the Preaching of the cross is—unto us which are saved—the power of God" (1 Cor. 1:18); "As I teach every where in every church" (1 Cor. 4:17); "I only and Barnabas, have we not power to forbear working?—who feedeth a flock, and eateth not of the milk of the flock?—If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?—Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:6-14). "Have I committed an offence

in abasing myself—because I have preached to you the gospel of God freely? (2 Cor. 11:7). For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you?—Behold, the third time I am ready to come to you; and I will not be burdensome to you" (2 Cor. 12:14); "I robbed other churches, taking wages of them, to do you service" (2 Cor. 11:8). I do not consider comment necessary to point out that Paul preached the gospel to those churches; see also 1 Cor. 15:1-2.

For the sake of those who still do not believe in preaching the gospel to the church, let us read from Rom. 1:1-15, "Paul, a servant of Jesus Christ—to all that be in Rome, beloved of God, called to be saints—I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world—I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you—I would not have you ignorant, BRETHREN, that oftentimes I purposed to come unto you—that I might have some fruit among you also—So, **AS MUCH AS IN ME IS, I AM READY TO PREACH THE GOSPEL TO YOU THAT ARE AT ROME ALSO.**" So we see, Paul was praying that he might go to the "SAINTS", the "BRETHREN", "TO PREACH THE GOSPEL TO YOU (BRETHREN)" THAT ARE AT ROME ALSO.

Let us now notice some more of Paul's advice in regards to PREACHING to the churches. Gal. 1:8, "Though WE, or an angel from heaven, PREACH any other gospel UNTO YOU (V. 2 "CHURCHES OF GALATIA") than that which WE HAVE PREACHED UNTO YOU, let him be accursed." So Paul's writings to the Galatians does not condemn us, if we "unto the churches—preach—the gospel" that HE was ready to preach (to "brethren") at Rome" (Gal. 1:2 and 8 and Rom. 1:13-15).

Let us now study the oft misunderstood reference to PAUL'S PREACHING AT A LORD'S DAY WORSHIP SERVICE AT TROAS. Acts 20:7, "Upon the first day of the week, when the disciples came together to break bread, PAUL PREACHED UNTO THEM." Some say, "PREACHED" there means, and should be translated 'DISCOURSED.' It is true that "Berry's Greek-English Interlinear Literal Translation" reads, "PAUL DISCOURSED TO THEM," And Brother Benjamin Wilson's "Original Greek Text—With an Interlinear word for word English Translation" reads, "Paul discoursed TO them," And "Robert Young's literal Translation of the Bible" says, "The disciples having gathered together to break bread, Paul was DISCOURSING TO THEM, about to depart on the morrow," And the "Improved Translation" (by the American Baptist Publication Society) reads, "PAUL DISCOURSED TO THEM." And "The Living Oracles" translation (published by Brother Campbell) reads, "Paul, being about to depart on the morrow, discoursed TO them, AND CONTINUED HIS SPEECH TILL MIDNIGHT." And Henry Alford's Translation of the New Testament reads, "PAUL PREACHED UNTO THEM," Alford also put out "A Critical and Explanatory Commentary" on the New Testament; it reads as follows at this point, "UNTO THEM, in the third person, the discourse being addressed to the disciples at Troas:" The "Jamieson, Fausset, and Brown Critical and Explanatory Commentary on the Old and New Testament" reads as follows at this point, "Paul preached—('discoursed')." The tense

implies continued action—"kept discoursing." Hence, whether it be translated "PREACHED" or "DISCOURSED", Paul is the one that "PREACHED" or "DISCOURSED" "TO THEM" or "UNTO THEM." There is nothing there to indicate anyone else "PREACHED" or "DISCOURSED" in that assembly. Verse 7 says, "Paul continued his speech until midnight." And verse 9 says, "Paul was long preaching ("discoursing")." "But, wait a minute" says some one, "discourse and discoursed means more than one talking." Well, let us check up on that before we close this "DISCOURSE." I find the following definition in "Webster's New International Dictionary"—"Discourse; discoursed—To talk in a continuous or formal manner—formal or orderly communication of thought in speech or writing—an extended treatment of a subject in a speech, oration, sermon." So Paul's "DISCOURSE" must have been "an extended—speech—sermon." Let us now notice "Funk and Wagnalls New Standard Dictionary" on this point, "Discourse; discoursed—To give continuous oral expression of thought; express oneself connectedly in speech—to pass from premises to conclusion; reason—connected communication of thought—a formal and connected discussion or treatise; dissertation; sermon."

Some one says, "1 Cor. 14:29 shows more than one has to talk." No, it says, "LET the prophets speak two or three, and let the other judge." That doesn't mean more than one has to teach, any more than verse 27 means more than one has to speak in an unknown tongue; Brother Benjamin Wilson's "Interlinear Word For Word English Translation" reads, "Prophets but two or three let speak, and the others discern;" So 1 Cor. 14:27 and 29 doesn't teach more than one has to talk in an unknown tongue, or that more than one has to teach; but "Let but two or three prophets (Good-speed's Trans., "who are inspired to preach") speak, and the others discern;" (I feel sure the King James version, "Let the prophets speak two or three," doesn't mean, LET THE PROPHETS SPEAK FOUR OR FIVE, OR MORE). I know from the foregoing, it is safe to let two or three "FAITHFUL MEN who shall be ABLE TO TEACH" in a church service, teach; but brethren, we need to realize all brethren can't teach, and all brethren can't lead songs, neither can all brethren lead a public prayer or serve at the Lord's table (read 1 Cor. 12:18-31): so let us not force the sheep and lambs to go hungry, by failing to let "faithful men who shall be able to teach" feed them; but force the faithful, able teachers to sit idly by while some one else tries to teach, that are not able to feed themselves, nor any one else. A preacher, or any brother could teach at a place a week, a month, or for years, and not be the hired pastor that we all reject. On the other hand, we could have a hired pastor that did less teaching than some other brother in the congregation (but that wouldn't justify the hired pastor). Brethren, a man living at a place, or teaching at a place a long time doesn't make him the hired pastor; so let us wake up to the fact that we need more qualified teachers in our teaching services; this would help us develop more qualified teachers to send out in the fields that are white unto harvest. It takes good teachers (and teaching) to train good teachers.

In my home congregation, we have more preachers, and perhaps have developed more preachers than any other congregation in the brotherhood; yet not one of them is "THE (or A) HIRED PASTOR." Why do we

develop and have more preachers than many other congregations? Because we don't force the able teachers to sit idly by someone else that doesn't know how to teach is forced to get up and try! Neither do we let the experienced able teachers do all the teaching; but we let them teach enough to teach those who have talent to teach learn how to do so. The brethren with talent learn how to teach by hearing and seeing it done, and by personal helps from the experienced able teachers in their homes (Acts 20:20); then they put into practice what they've learned. They develop their talent by putting it to work (not burying it) in the home congregation; then they go out and help in the mission field, among the younger congregations that the home congregation has helped establish; or where ever they can be of help in building up the cause of Christ. We hear two or three sermons or discourses each week by two or three of the home preachers; then twice a year we have visiting evangelists to come and preach every day for a week or more. In this way, if a brother has a talent to teach, he learns what he needs to teach, and he soon starts out to teaching what he has learned before he was forced to get up and try to teach. Brethren, let us not force men with talents to teach to bury them, then force men with other talents (but with no talents to teach) to get up and try to teach; then force the man with the talent to teach to do that which the one forced to teach had the talent to do. Let us remember, there is a work for every Christian in the vineyard of the Lord; and not try to force brethren to do that for which they have no talent or ability. Let us use "FAITHFUL MEN, who shall be ABLE TO TEACH" (2 Tim. 2:2); it will help them and the hearers too! Yea, it will build up and strengthen the church.

—E. H. Miller,
P. O. Box 538, LaGrange, Ga.

THINK IT OVER

By Ronny F. Wade

"Behold, The Lamb of God": In John chapter 1 there is recorded a very interesting incident. John the Baptist was standing talking to two of his disciples when Jesus came walking by. His words will serve as a basis for our remarks here. They were, "And looking upon Jesus as He walked, He saith, Behold, the Lamb of God!" There are many ways that we can look at Christ when we behold Him as the Lamb of God. But especially let us behold Him:

As our example—"For even hereunto were ye called because Christ also suffered leaving us an example that we should follow His steps" (1 Pet. 2:21). Christ is our great example. He left us an example in almost everything we could mention. Are you ashamed of His example. Some are. That is they seem to be. Some cannot lower themselves to use one container in the communion service. "It is too unsanitary," they say. But the example Jesus set was with just one cup. May we suggest that in faith, obedience, prayer, sacrifice, baptism, and forgiveness we behold the Lamb of God as our great example. But may we also behold Him:

As the way—"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me." So many people are overlooking Jesus as the way. They are so busy studying the science and

philosophy of religion that they completely forget about Jesus, the only way. In Jn. 16:33 Jesus said "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." Notice the phrase, "I have overcome the world." Today we can overcome the world, but if we do we must do it through Jesus who is the way.

When God created man in the beginning he was a perfect being physically as well as spiritually. Man sinned and as a result he was cast from the garden. From that moment in the early history of this earth man has striven to regain the perfectness which was his in the beginning. Today that can be done through Jesus the way, truth, and life.

But as we look at Jesus again we behold Him.

As leader—"To him the porter openeth; and the sheep hear his voice and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers" (Jn. 10:3-5). Many times departures come about because of inability of the leaders. But not so with Christ. If there are departures, it will be on the part of those who follow and not on the part of the leader. Think of the many troubles and divisions that could have been avoided if people had only listened to the voice of the Master. Would there have been trouble over the music, teaching, communion, and other questions if everyone had been willing to follow Jesus only? Would people be deceived into believing so many false and mistaken doctrines if they listened to the voice of Jesus and followed where He led? Listen to Him in Lk. 9:23, "And He said unto them all, if any man will come after Me, let him deny himself and take up his cross daily, and follow me."

But finally, for this article, let us consider Him:

As the Light—"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (Jno. 8:12). Darkness is drear and lonely. Danger is often associated with darkness. Nothing could be truer spiritually. Nothing is as drear and dangerous as the darkness of sin. But Jesus is the Light. He banishes the darkness. Upon another occasion, Jesus said "Men loved darkness rather than light because their deeds are evil." Jesus offers light, and the light awaits all those who are willing to cast the yoke of darkness off and walk therein.

May we all "Behold Jesus as the Lamb of God Who taketh away the sin of the world."

"Lord willing" we hope to continue this thought next month.

—Ft. Worth, Texas

TIMELY SUGGESTIONS

High Prices: Of course, we all realize that in this Country, most everything we buy is priced too high. Many of these commodities we need, but there are many high-priced things which we do not need, and would be far better without them.

Of these last-named high-priced things, I want to make a spiritual application: That is, the price of strife (Continued on page seven)

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HERE AND THERE

Our Address—Until we authorize otherwise, continue to address us, 210 Santa Rita Ave., Modesto, California, for both the paper or our personal address. Our phone number is La.-4-1832.

"Joyful Praises"—Our new song book is ready for shipment. We have word from our printer that the books should be ready to ship this week, April 22 to 24, hence we hope that many of these books will be in the hands of our customers, who have ordered in time to have them sent direct from the printer, by the time or before you read this notice. We believe you will be highly pleased with this book, for we gave much labor and care to make it, "just a little bit better" than any preceding song book published by us. We are glad they are reaching us in time for all to have a chance to get the books in time to practice on the new songs and learn them in time for the Sulphur meeting, June 26 through July 5. If you have not done so, you should order your books now, and the price is 60c per single copy, six copies for \$3.00, and for any number over six 45c per copy; postpaid.

You may order or pick up song books, "Joyful Praises," our 1959 book, from the following places: Homer L. King, c/o L. R. Thomason, 3405 East Guernsey (church building), Stockton, Calif.; Ralph Meents, Route 1, Phillipsburg, Mo.; A. F. Deatherage, Box 186, Davis, Okla.; Foster Prince, 1008 Juniper, LaGrange, Ga.; Oscar Lewis, 1836 Madison, Huntington, W. Va.; Carl N. Nichols, 849 Wilcox, Hollywood 38, Calif.; Richard DeGough, 1216 Morning Drive, Bakersfield, Calif.; J. C. Miller, 1017 Childress, San Angelo, Texas.

"Old Paths Pulpit"—Last month, we gave notice that this book is out of stock. Soon after this notice from our printer, we received a correction, saying they had found a small supply that had been overlooked. They filled our order, and we are glad to announce to you that you may now obtain them from us for \$2.50 per copy, postpaid.

Send all orders to the above address.

OUR HELPERS

You will find listed below the names of those sending us subscriptions from March 20 to April 20, and opposite the name the number of subscriptions sent. The list is very good this month and we appreciate every

mention you make of the paper. Let us continue to work toward putting the OPA into every Christian home. Please, check the following and report any errors to us:

Church at Sulphur, Okla., by T. L. Rickard—30; Elizabeth Byford—10; L. M. Richmon—10; Glendoline Smith—10; Billy Orten—8; Ralph Kitson—7; Mrs. A. J. Bunderson—5; Lynwood Smith—5; B. F. Leonard—5; C. W. Vanstavern—5; Ervin Waters—5; Elmer Sutton—5; Homer L. King—5; R. B. Roden—3; W. H. Hilton—3; June McKinney—3; John D. Smith—3; Ted Warwick—2; Geo. Rozzell—2; E. H. Miller—2; K. D. Rawdon—2; Mrs. Ray Fegett—2; Mrs. Earl Butts—2; L. J. Ballard—2; Clell Kendrick—2; Luther Boek—2; H. F. Hinton—2; Mrs. J. C. Alexander—2; Johnny Elmore—1; Don Krides—1; Kenneth Smith—1; Mrs. C. L. Williams—1; L. D. McDonald—1; Earl B. Helvey—1; T. E. Thompson—1; Jerry Ferguson—1; Carl Reynolds—1; Mrs. Dan Keel—1; P. R. Roe—1; T. L. Rickard—1; Don L. King—1; H. C. Morrison—1; Marie Menasco—1; Mrs. Vada Wilson—1; Hugh Bentsch—1; M. M. Murphy—1; Mrs. Amos Doud—1; Wayne McKamie—1; Ralph Meents—1; E. M. Huguley—1; Doug Phillips—1; Eugene Kinser—1; Howard Ridenour—1; Thomas Murphy—1; Robert Nace—1; Coy E. Allen—1; Ferd Roberson—1; T. E. McBride—1; Mrs. Everett Agnew—1; Walter T. Wilson—1; Lucille Jenkins—1; A. J. Kinder—1; Mrs. Ala Ingram—1; Lewis Marcum—1; Total—180.

Foreign Subscriptions

In the April issue of this paper, we let our readers know that we need \$140.00 to add to the \$12.00 on hands to pay for sending 152 copies (subscriptions and some bundles) to our readers in foreign lands, where they cannot send money out of their countries for such things. We received \$30.00 from Brother T. L. Richard for the church in Sulphur, Okla.; Sister Elizabeth Byford—10.00; Glenna Smith—5.00; C. W. Van Stavern—5.00; Mrs. A. J. Bunderson—4.00; Billy Orten—2.00; Total \$56.00; \$140.00 less \$56.00 leaves \$84.00 still needed. We are very thankful for the hearty response above, and we feel certain others will respond to take care of the need immediately, as you have in past needs.

Send to Homer L. King, 210 Santa Rita Ave., Modesto, California.

MEETING WITH BROTHER PHILLIPS

At the request of Brother Don McCord, a meeting was arranged by Brother McCord, with a view to a better understanding and to try to narrow the gulf existing. This meeting was conducted at Bakersfield, California, March 24, 1959. Brethren Geo. S. Biggers and Don McCord were present.

We had hoped that we might have a joint statement for this issue of the paper regarding the results of this effort, but due to the difficulty to word a report, briefly, yet full enough to cover the ground adequately, after two or three drafts submitted, and alterations and objections were filed, we found our time running out on us. Hence Brother Don and I thought best for Don and his wife to transcribe a verbatim report from the tape recording of the discussion, involving a number of points of difference as follows:

1. "Order of the items of worship" and trouble reportedly caused in various places.
2. The millennium and possible trouble over it.

3. Fellowshiping and endorsing digressive preachers.
4. The use of alcoholic wine in the Communion.
5. May Christians engage in carnal war?
6. Divorce and remarriage.
7. "No Devil doctrine," as held by some at Austin, Texas.
8. The Eldership in the churches today.

Brother McCord hopes to have the complete report ready for the June issue, and we hope all will be patient until it comes.

Lest there be misunderstandings and misrepresentations, suffice it to say that first of all, we saw to it that no personal offenses or grudges exist between us, if any ever did hence the meeting was carried on in humility and the Christian spirit. I am thankful for this.

On numbers 2, 3, 5, 7, most of the differences were ironed out, at least to a workable degree.

I am sorry to have to report that all differences, it seems, could not be removed, and that we still differ widely on numbers 1, 4, and on numbers 6 and 8, we find considerable differences. Hence, I am very sorry to have to say that as the matter stands now, I cannot endorse Brother Phillips to preach in the congregations who do not have the "order" as he believes. I do not answer for others, but only for myself. I ask that all wait for Don's report. —H. L. K.

THE QUESTION BOX

By J. Ervin Waters

The Order of Worship

125 N. Raccoon Rd.
Youngstown, Ohio
February 6, 1959

Dear Bro. Waters:

Would you consider explaining Acts 2:42 in the QUESTION BOX at your convenience in regards to a set order of worship?

Your brother in Christ,

Paul Shaw

ANSWER: Acts 2:42 reads as follows in the K. J. V.: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." It is the sincere opinion, or conviction, of some brethren that Luke here records an order in which the items of public worship were observed in unvarying routine by the disciples in Jerusalem. It is thought by them that the apostles' "doctrine" (Gr. DIDACHEE) refers to the act of teaching rather than the substance of the teaching and that "fellowship" (Gr. KOINOONIA) refers to the contribution rather than to the intimate bond of fellowship which unites Christians. It is also generally thought by them that the singing is included in the DIDACHEE. Thus these brethren ordinarily have the items of public worship in the following order: singing, teaching, contribution, communion, and prayers. They think that Luke always recorded historical events in chronological order (Luke 1:1-4).

For fear in wrong we may abide we should always be glad to hear the other side. I have tried to consider without bias the arguments as above briefly delineated. Some of the best friends I have on earth hold to them and I respect those friends. However, I do not consent to the validity of their arguments. (1) Luke "also" (Lk. 1:3) was going to write "in order" even as "many" (v. 1) before him had written "in order" (v. 1). No one

contends that Matthew, Mark and John wrote unvaryingly in chronological order. In fact all admit that they did not. But Luke affirms that he was going to write as they had written. Luke 1:1-3 weakens, rather than strengthens, the case for the order advocate. An internal survey of Luke reveals that he did not always write or record things in chronological order. (2) While "fellowship" (KOINOONIA) may refer to "contribution" or "distribution" of material things by the figure metonymy (Robinson's Greek Lexicon), this is not its literal meaning and usage. Even in the N. T. it is its rare usage. Principles of interpretation demand that we affix the literal meaning, rather than the figurative, to a word unless the literal destroys the sense or is repugnant to reason. To take KOINOONIA literally as does Thayer in his Greek Lexicon, "used of the intimate bond of fellowship which unites Christians," does not destroy the sense of Acts 2:42 and is not repugnant to reason, as I see it. (3) I do not think that the singing is a part of the "act of teaching" in the public worship, though there may be an element of teaching in singing as there may be in anything done or said in the worship. I rather think that DIDACHEE in Acts 2:42 refers to the "doctrine," or substance of the teaching, and that the disciples were faithful to the things taught.

All in all, I fail to find an order of worship in Acts 2:42 as others allege to have found, but I find no room nor reason for division among disciples over this question. It is a matter for congregational determination. If a congregation in the solemn exercise of its congregational autonomy and independence decides to have contribution before communion and prayers last, what right have I to interfere, intervene, or contribute to confusion among them? What better do I have to offer? They transgress neither the laws of God or man. The law of expediency and the rule of charity even demand that we be considerate of brethren's conscience in matters which are indifferent to us: "Destroy not him with thy meat, for whom Christ died" (Rom. 14:15). "Who art thou that judgest another man's servant? to his own master he standeth or falleth" (Rom. 14:4).

Certainly brethren should not come into a congregation which does not have contribution before communion and prayers last and divide that congregation. A "decision of scruples" (Rom. 14:1 in A. S. R. V.) should not be made.

Some brethren have a strong preference for the order of worship, considering it the apostolic ideal, but do not believe in brethren's dividing over it. With the possible exception of one preacher who lives in Ky. and who, at last report, was not even in good standing with his home congregation, although that congregation used the order, I do not know of any preachers who make a test of fellowship on the order question. And the above preacher is not a full time preacher.

When we labor with congregations using the order, as so many of us do, let us not interfere with their right of congregational determination and disturb their peace and harmony. When those favoring the order, and preferring it, labor with those congregations not using it, let them not advocate the order to the division of the congregation. AND LET US ALL WALK BY THE RULE OF CHARITY, being considerate of one another's conscience.

Eighteen years ago brethren on both sides of the order controversy were inflamed by passion and motivated by negative emotions when we plunged rashly

and headlong into a needless division. Rationality did not dictate our course and love did not rule our attitude, speech and conduct. At that time I was so irrational and lacking in the spirit of the Master that I, in my home congregation, would not have consented to having contribution before communion and prayer last in deference to anyone's conscience. We raised the sword against each other and foamed out our own shame. I am thankful that some of the old participants, from both sides, in that old fiasco have confessed to each other and to God, asking forgiveness and forgiving. I am sure that angels rejoice where they weeped. We never master ourselves and climb up higher until we face up to our mistakes like men, admit them, and then proceed. Let others do as they may. Let the adverse criticism come. I feel clean and free now.

—Rt. 4, Box 358,
San Angelo, Texas

Comment

May I commend the arguments and reasonings of Bro. Ervin in regard to the doctrine of some who contend that Acts 2:42 contains an unvarying order of the items of worship. It seems to me that Ervin has clearly shown that the arguments to uphold this doctrine are insufficient to justify a contention for this order. To my way of thinking, Ervin shows that the usual arguments to uphold this theory are unsound and without foundation, and that this doctrine is false. It is therefore difficult for me to understand how the practice of a false doctrine can be right and Scriptural.

—H. L. K.

RECORDING WANTED

It would like very much to have a tape recording of our beloved and lamented Bro. Homer A. Gay. If any of the readers made such a recording at the camp meeting when Bro. Gay was there, will you please write me and let me know if it is possible to get a copy of it? Write me at Rte. 5, Bloomington, Ind.

—Eugene Kinser and family

FORT WORTH, TEXAS

I have been asked by the brethren who have been meeting at 2704 Vaughn Blvd. for many years to make the following announcement: Lord willing, May 10, will be the last service in the present location. The brethren have purchased a little over an acre of ground and are in the process of constructing a nice brick building. The first service in the new building will be May 13. The address is 5015 Trentman, Ft. Worth, Texas. Please make a note of this in your church directory and keep it in mind.

—Ronny F. Wade

A BUSINESS OPPORTUNITY

We are informed that Crocker and Iberia, Missouri, towns of nearly 1000 population each are without weekly newspapers. The towns are 10 miles apart, good business centers in thickly populated territory. The right man can make a good livelihood from the start with a small weekly office. W. F. Jones, Iberia, Mo., says he can cite someone, who has a wife or other member of a family to help him, to a small newspaper outfit.

SINS OF THE TONGUE—

(Continued from page one)

bitings. Albert Barnes' comment on this is so good, we give it verbatim: "Those who secretly, and in a sly manner, by hints and innuendoes, detract from others, or excite suspicion of them." The whisperer in the church of Christ ranks with the greatest offender—an unquestionable enemy of the Cross is he. He abounds almost everywhere, however; he has never learned the true meaning of being a Christian; he is self-deceived. Solomon stated one time that "a froward man soweth strife and a whisperer separateth chief friends" (Prov. 16:28). How true!

In the Proverbs, we find the word talebearer with a marginal reference to whisperer. In 26:20: "Where no wood is, there the fire goeth out; so where there is no talebearer (whisperer) the strife ceaseth." Then in 18:8 and 26:22: "The words of a talebearer (whisperer) are as wounds, and they go down into the innermost parts of the belly."

(3). **Malignity**: This sin is mentioned by Paul in Rom. 1:29. We hear too little on this offense from the pulpit in our day. I hope this word will be weighed carefully by the readers of this. Notice what it means: It consists of misinterpreting the words and actions of others and putting the worst construction on their actions. For example, a man does something, and we say his motives are not good, he has "something up his sleeve" when we do not know his heart and his intentions, we thereby become guilty of the sin of malignity. Here we must be most careful!

(4). **Murmurings**: One of the first problems that arose from within the church was due to this. We only need to read Acts 6 to understand this. The Jews were murmurers and provoked the displeasure of Jehovah numerous times. For us, Paul exhorts in Phil. 2:14: "Do all things without murmuring and disputings." It may be that the word used in this passage refers to the murmuring against men and not against God. It refers not to a loud, outspoken dissatisfaction, but to one that is muffled and in an undertone. It would refer to those who might confer secretly.

Before closing, we must observe that there are times when it is necessary to use words in defense of truth, justice and the good of the cause of Christ. A few examples will make clear what we mean. We quote the following verses:

(1). Gal. 2:11—"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Paul was not guilty of a sin of the tongue, when he withstood Peter; he openly opposed and rebuked him; that is, to his face.

(2). 3 John 9—"I wrote unto the church: but Diotrophes who loveth to have the preeminence among them, receiveth us not." This is a case where John openly upbraided this man for his wrong-doing. He was doing something to the detriment of the church; therefore, he deserved the remonstrance. (3). Eph. 5:11—"and have no fellowship with the unfruitful works of darkness, but rather reprove them."

(4). 2 Tim. 4:2—"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." The words "reprove" and "rebuke" are closely related in meaning. To the more thorough student of God's Word, a brief discussion of the meaning of each would be in order here.

"Reprove" is defined this way: it speaks of a rebuke with results in the person's confession of his guilt, or if not his confession, in his conviction of sin. It means to call to account; show one his fault; demand an explanation. The word "rebuke" refers to a rebuke that does not bring the one rebuked to a conviction of any fault of his own. It may further mean "to tax with fault, rate, chide, rebuke, reprove, censure severely." Reproving and rebuking were works of the evangelist Timothy, but they were to be done "with all long-suffering and doctrine."

We, as members of the church, are to be examples of the believers in word (1 Tim. 4:12). We can not be and utter words that are false, slanderous, impure or unkind. Unkind words may be true, but unnecessary; they may be idle, cruel, blunt, words with stingers in them. 'Tis true: "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

In Eph. 4:29-30, Paul teaches us that communication which is not "good to the use of edifying," communication that does not "minister grace unto the hearers" causes us to grieve the Holy Spirit. Such a sin is without excuse, since the Scriptures are so amply furnished concerning it. Conclusively, it seems that Peter prescribes an elixir of life as it were in these words: "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" (1 Peter 3:10-11). May God help all of His children everywhere to conform to such ideals.

TIMELY SUGGESTIONS—

(Continued from page three)

and contention in a congregation. I certainly do agree with Brother King that such strife and contentions should not be made public property. But how much better it is for this trouble to never exist!

Why cannot we all "Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12:14-15). Very few, it seems, realize just how much a little "root" of bitterness and strife can, and usually does cost. I have lived in the Church long enough to see the "returns" of such strife—counted in briny tears, sleepless nights, vacated church houses, divided families; faithful brethren driven out of their own meeting houses; once faithful Christians discouraged and gone into digression, or, quit the church all together; children out in sin; once interested outsiders turned away in disgust—with the name of the Church of Christ held in derision in the community where it once was respected! Brethren, the price is too great—it is not worth it.

I have recently heard of a congregation where Brethren H. C. Harper, Homer L. King, H. E. Robertson and the writer have labored much in the past; we helped them to get out from under the yoke of the S. S. element, the cups, worked the fermented wine out, and have baptized more than a hundred souls there. BUT, that church today is torn into shreds. Why? The answer is obvious: a root of bitterness.

For the first cause I will suggest as leading to trouble in the Churches is a lack of elders, or efficient leadership in the Churches. Trouble usually comes through the use of "off-brand" preachers, whom someone in the

congregation "likes," or, has known before, or is kin to some of the members, etc.

My Suggestion for this article is, "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves" (1 Thess. 5:12-13). I feel sure that failing to recognize and obey this Scripture is one of the main troubles—and one of the main causes of the troubles of the congregations today. Why, O why, cannot the leaders of the congregations take the time, and go to the trouble to "know" the preachers and teachers which are brought into the congregation—and if their "trail" is bespeckled with strife, trouble and division, "avoid them!"

—Homer A. Gay.

(The above is a reprint of October 1957, but a sister in Texas selected it, suggesting that it is appropriate for the present time. I agree that it is "timely".—H. L. K.)

HELP NEEDED

Bro. Geo. McCain, Gen. Del., Cottonwood, Calif., is in need of financial help. His wife passed away recently. She had a \$500.00 burial insurance, but funeral expenses were \$750.00. This leaves a balance of \$250.00. Bro. McCain is a good gardener but due to his health and age is unable to work. He is a faithful Christian and worthy of our help. Send all donations to him at the above address.—H. L. K.

OUR DEPARTED

Brown—Bro. Rueben Brown of Coalgate, Okla., was born in Ky. in 1874, and departed this life Mar. 27, 1959 after a prolonged illness. He was united in marriage to Annie Lu Willis in 1899. He obeyed the gospel in 1916 and remained faithful until death. He is survived by his wife and a foster son, Norris Doss, of Coalgate, a brother, Tobe Brown of Elk City, and a sister Florence Broaddus, Lemore, Calif. Bro. Brown was much help to the Church and will be missed very greatly. We feel our loss is heaven's gain. Funeral services were conducted by the writer.

—J. R. Tidmore.

Gentry—Mrs. Mary Etta Gentry was born in Walnut Tree, Ark., Apr. 26, 1875, and death came to her Mar. 15, 1959 at her home in Sulphur, Okla., at the age of 83 years, 10 months, and 17 days. Sister Gentry had been a member of the church on Tishomingo Ave., for many years. Her husband, J. A. Gentry, passed away in 1946. She is survived by a daughter, Mrs. John Traylor; 3 sons, Archie, Irbie, and Clyde; 21 grandchildren, 40 great grandchildren; and 2 great, great, grandchildren. The writer attempted to speak a few words of comfort to the bereaved.

—W. M. McLemore

Hall—Sister Anna E. Hall was born Apr. 26, 1861 in Virginia. Her father was imprisoned during the war between the North and South and suffered many hardships. When Sister Hall was 4 years of age, her father was released and they moved to Iowa. She obeyed the gospel between the age of 18 and 20 at Ruskin, Neb. In 1885 she was married to Wm. Al Hall, and a son, Ralph, was born to this union in 1889. They moved to Montana, in 1909, and to San Diego, Calif., in 1921. They moved to Manteca, Calif., in 1928, and

with a few faithful Christians met in the old East Union building. They moved to Stockton in 1935, and her husband died in 1944. She made her home with different friends until she made her home with Bro. and Sister Wilburn. After the death of Bro. Wilburn in 1954, she remained with Sister Wilburn, and her cheerful disposition and the adage she often quoted, "There is never more cloud than sun," were much comfort to her. She suffered a broken hip and was in the hospital 3 months before her death Feb. 25, 1959, being nearly 98. Funeral services were conducted at Stockton by Brethren James Winchester and Homer L. King. Among her papers, Sister Wilburn found this poem, "When faint from weary toiling, the sweat drops on my brow, We long to rest from labor, to drop the burden now. We shall not always labor, we shall not always sigh; We'll lay our heavy burden down, There is resting by and by."

(Note—We are indebted to Sister Olive Wilburn for the life history of our dear Sister Hall.—Ed.)

Gilliam—Sister J. M. Gilliam was born Mar. 1, 1874, and departed this life March 27, 1959, at the age of 85. She was a faithful and devoted member of the Chapel Grove church near Lawrenceburg, Tenn. About 20 years ago, she obeyed the gospel under the instruction and assistance of Bro. Fred Kirbo. She leaves to mourn her passing a host of relatives and friends. The writer offered words of comfort.

—Alton B. Bailey.

In Memory

One year ago, our husband and father answered the call of the death angel. He paid the debt we will all some time pay. In all our 36 years, we have never had a cloud so black to come into our home, and had it not been for the light of faith, surely the children and I would have been overcome by our much sorrow. When we are prone to ask, "Why, Why"! This little poem comes to me as well as many consoling Scriptures:

"God hath not promised skies always blue, Flower strewn pathways all our lives through. God hath not promised sun without rain, Joy without sorrow, peace without pain. But God hath promised strength for the day, Rest for the labor, light for the way; Grace for the trials, help from above, Unfailing sympathy, undying love."

The children and I again want to express to everyone our deep appreciation for everything. Your prayers have been such a great help, and may God bless each of you when you come down to the Jordan as a loved one crosses over.

—Sister Gay, Luvilla, Sonny, and families.

BONDS OF MATRIMONY

Henry-Bell—On April 4, 1959 at the church of Christ in Temple, Ga., Bro. Gerald Henry and Sister Thelma Bell exchanged wedding vows before a large crowd of relatives and friends in a beautifully planned wedding. We wish for this young Christian couple, a long and happy life in God's service. The writer officiated.

—Alton B. Bailey.

Butler-Copeland—I was privileged to officiate at the wedding ceremony of L. G. Butler and Priscilla Copeland on December 27, 1958. Our prayers are for them that they may have a long life together and that

they together may be very useful in the Lord's work. I am sorry that this report is so late.

—Paul Mackey

Alexander-Young—Larry Ray Alexander and Nancy Gail Young exchanged their vows in the afternoon of Feb. 22nd at Salinas, Calif. in a beautiful wedding witnessed by a number of friends and relatives. Larry is the son of Leonard and Theresa Alexander of Redwood City and Nancy the daughter of Nolen and Virginia Young of Salinas. May God bless them with the necessary material things of life and richly bless them spiritually. The writer officiated.

—Ted M. Warwick.

FOREIGN FIELDS

By Paul O. Nichols

We have been receiving letters of concern and anxiety from our good brethren and sisters in the States—people who are interested in the work here in Nyasaland and our own personal safety. Some have tried to persuade us to return home due to the present distress. We sincerely appreciate the sentiment expressed by these, our good friends. And I must admit that there were times when we considered doing as was suggested and is still being suggested. It seemed that sound judgment almost demanded that we leave here when things were the worst—killing, riots, arson, and etc. And if it had not been that we were here to do the Lord's work, I am very sure that we would have been back home by this time.

We were told by our Security Officer that we are in a very bad place here at Wendewende strategically, and we were considered a liability. At that time we were told to evacuate ourselves and our families very early the next morning for an indefinite time. We were told that we might have to be away for two days, two weeks, or possibly two months. Fortunately, we were allowed to return after only two days.

One mission station was completely destroyed by a gang of Africans in one section. However, the American missionaries had been evacuated earlier to safety.

It is possible, we realize, for a gang of Africans bent on murder and destruction to come through here and kill us and destroy all our belongings, but our trust is in the Lord. We have no police protection for miles; and we have no telephone (outside of the mission). So far, however, outside of a few scares and false alarms, we have made it all right.

In Blantyre one is reminded over and over of the strained relationship between the white and the black. There are windows of store buildings that are specially covered with heavy wire mesh to protect them from rioters stones, truck loads of armed patrols up and down the streets and roads; barbed wire, soldiers with guns and bayonets. The stress and the feelings are still here, and we all realize it, but at least open violence in such proportions as we suffered for awhile has about ceased, at least for the present time. However, there is considerable anxiety felt by some that there may be reoccurrences of violence and open rebellion if things are not handled properly. We hope they are wrong, and all will remain a part of the bloody and bitter past.

Every day we are busy with our sundry duties. Our days are generally very long. We have dozens of Africans coming to us daily for medicine. The cases

range from very minor things to emergency cases which demand skilled medical attention. Just yesterday Bro. Osburn took a little girl with a broken arm to the doctor. Each week we take a number of the Africans to the hospital for special treatment.

Problems arise continually over various things, which keep us busy trying to find solutions which are Scriptural and are best for all concerned.

Expenses have been running high. Besides the expense of buying a vehicle for transportation, we have been out more than a hundred dollars, each, per month, than our monthly support received. Brother Gayland is now much in debt.

Our support is coming in now, and it is certainly appreciated. However, the support for the African preachers on a direct basis has not been coming through. Some of the preachers have not received their support regularly. There has been more than one preacher that has been neglected for as long as three months at a time. Brethren, what is wrong?

Since we arrived in Nyasaland, we can see that the work is very much greater than it was when we left in 1953. Also, the brotherhood is much larger, and there are many more congregations. We have more preaching brethren now, too.

Brethren, let us preach the Gospel in every field where opportunities are available to us. How soon the night will come when no man can work no one can tell precisely, but we know that it is possible that it is not far off. Brother, what are you doing? The Lord needs you now. "The fields are white unto harvest, but the laborers are few."

From The Fields

Howard Fritz, 929 Reynolds Ave., Kansas City, Kan., Mar. 20.—Our crowds are very good here now. We look forward to our meeting May 1-10 with Bro. Wayne Fussell. Send us 100 of the new song books, "Joyful Praises."

W. D. Goodgion, 1422 37th St., Wichita Falls, Tex., Mar. 27.—The church at Lawrence Rd. is doing fair. We had a good meeting with Bro. Fussell, March 6-15. I want some of the new song books when they are ready.

Thomas Murphy, Rte. 5, Liberty, Ky., Mar. 30.—I spend most of the time with the home church, however I have preached at Crescentville three times recently. We look forward to our meeting in July with Bro. Edwin Morris. Here is a sub.

M. L. McElroy, 2297 San Miguel Rd., Salinas, Calif., Apr. 5.—We still meet in the Forresters Hall at 909 E. Alisal, have 40 to 50 in attendance, and about 4 of the brethren rotate the preaching. We invite visitors. Send us 100 of the new song books.

Russell Harris, Rte. 1, Wagoner, Okla., April 6.—We now meet in our new building on Highway 33, 2 blocks east of intersection of 33 and 69, at Chouteau. We formerly met in Locust Grove. We invite visitors at the services and in our home.

Ralph Kitson, Mozier, Ill., April 6.—Our attendance is good, but we do get lonesome for our preaching bre-

thren to come by. My wife is not too well, still has to go to the doctor. Here are 7 subs. May God bless you, Bro. King.

J. W. Baze, 406 W. Neely, Midland, Tex., April 10.—We meet at 712 S. Colo. and Calif. Sts., and invite all to visit with us when passing this way. There has been much sickness here. Send me some of the new song books when they are ready.

Elmer Bardley, Sutton, Mo., April 4.—We still meet each Lord's day in my home as we have been unable to secure a public building. We look forward to each issue of the OPA and enjoy the articles so much. Here are 5 subs. Pray for us.

T. L. Rickard, Davis, Okla., April 9.—We seem to be doing very well here. Before long, it will again be time for the camp meeting and we look forward to it. The church here is sending \$30.00 for the foreign subs.

Earl Butts, Rte. 5, Ottumwa, Iowa, March 27.—The congregation at Oskaloosa is looking forward to having Bro. Corson in their midst in July. Send us some sample copies of the paper. Here are 2 subs.

T. E. McBride, Woodson, Tex., Mar. 27.—The church here is holding its own in numbers and hope we are gaining in spiritual matters. We are free of debt, and are helping to send the gospel to others in Africa and elsewhere. Bro. Wilks and myself do most of the teaching here.

Earl B. Helvey, 7608 Prince, Citrus Hts., Calif., Apr. 8.—Bro. Roden is still working with us at 64th St., in Sacramento, and good is being done. We have several outsiders attending and good attendance of members. We are to have a meeting April 26 - May 3, and another June 21-28, with Bro. Roden doing the preaching. Since last report, 2 have been baptised, one restored, and 2 confessed faults. May peace dwell in the brotherhood and truth be preached.

Kenneth Smith, 1620 S. New Ave., Springfield, Mo., April 12.—We had a very successful meeting at Benton Ave. church with Bro. Lynwood Smith doing the preaching. Three young boys responded to the gospel call and we are thankful for their decision to follow Jesus. We are pressing on with courage, wisdom, and comfort in our persecutions, trying not to find fault in others, but doing all we can for the Cause.

Leon Fancher, 2315 Lincoln Ave., St. Albans, W. Va., April 15.—The work at St. Albans has been progressing rapidly the past two months, 4 have been restored and one baptised in the past three weeks. The congregation is at peace and cooperation is excellent. Several are teaching from house to house, and the church here also has an excellent benevolent program in operation. We will be in meetings at Sulphur, Okla., May 1-10, and Waco, Tex., May 15-24. We are looking forward to our meeting at St. Albans with Wayne Fussell, beginning June 5.

Alton Bailey, 809 Grant, LaGrange, Ga., April 17.—Since last report I have spent most of my time with the church in Atlanta. We now have from 30 to 40 present at each service. March 29, I preached at the morning service at Frank St., and at the evening service at Chapel Grove near Lawrenceburg, Tenn. I am to be in Greenville, S. C. April 18, 19, and in Panama City, Fla., May 2, 3. Pray for us in the work.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., April 16.—The church here is doing fairly well. The church at Ft. Lauderdale, Fla., is doing well with the help of New Salem, Miss., Houston, Tex., and Champion, Mo. If these good brethren had not helped us we would have been unable to keep a preacher there. Bro. Jack Cutter is now there and doing a good work. Brethren, when you get in the mission work, you need not worry that the treasury will get too large and the Lord be displeased. When you speak to the Heavenly Father, please do not forget to pray for us.

John L. Fisher, Rte. 2, Summertown, Tenn., April 5.—My family and I are still with the Harrodsburg, Ind. church and enjoying this work. We enjoyed the preaching of Brethren Jerry Cutter, Lynwood Smith, and Roy Lee Criswell, April 2-5. Roy Lee is a young evangelist from Okla., and I feel that he is advancing nicely in his teaching and recommend his services to the churches.

P. R. Roe, Stroud, Okla., April 9.—We enjoyed attending the meeting at Okemah conducted by Bro. Orville Smith. It was a good meeting, and the church is getting off to a good start since the mission meeting held there by Bro. Roden in Sept. We were sorry to lose Bro. Charles Johnson who died of a heart attack in Dec. In March, their son-in-law, Bro. Joe Brown, fell off a truck and suffered multiple fractures. He is to be in a cast and wheel chair for some time. Pray for them and the church here.

J. L. Reynolds, Rte. 3, Eubank, Ky., March 19.—The church at Bandy is doing fine. Lord willing, Bro. Miller will be with us April 18 and preach over the week end. April 20-23, he will meet Joseph H. Cox of Louisville, Ky., in debate on cups, S. S. and women teachers, in the Bandy building. We look for good attendance. (Note—I am sorry this was sent to Lebanon, Mo., and was forwarded to us too late for April issue.—Ed.).

Gayland Osburn, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, April 8.—We have now moved into our own house though there is yet much to be done before we will be settled. We are busy from morning until night helping the Africans with their problems, taking care of church business, and trying to get settled. We spend 2 or 3 hours each day we can, helping with the sick. Last night, I took a little girl with a broken arm to a dispensary, which is nearly an hour's driving time from the mission. Since we have been here, the Lord has blessed our efforts with 80 confessions of faults and 7 baptisms. At present, the open violence over political affairs has subsided somewhat.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., April 10.—Our stay in Sacramento, Calif., makes us realize more each day how good and pleasant it is for brethren to work together in unity, using the Bible as our only guide. During March, we were richly rewarded with the baptism of 2 young people, two confessions, and one man taking his stand with us. Our prayers are that others will find the way through these and other members of the church here at 64th St. and elsewhere. We did appreciate the presence of all who attended the all day services March 22. We are to begin a meeting April 26, continuing through May 3, with all day services on April 26. Come and be with us if possible. Here are 3 subs.

Johnny Elmore, 408 K St. N. W., Ardmore, Okla., April 15.—We left W. Va. for home Feb. 26, taking with us many pleasant memories of association with the good Christians in that area. I preached at Springfield, Mo. enroute March 1, where I found the church very active in the work. During March, I helped on the new building at Marietta, preaching meanwhile at Ardmore, Healdton, Ada, and Marietta. The building will be nice and accommodating at Marietta, when finished. All who contributed funds made a good investment, in my opinion. Presently, we are at Delta, Colorado, enjoying the work with the faithful few, where Brethren Jerry Cutter and Roy Lee Criswell have done a good work.

David Gordon, (colored), 335 Lakeview, Bakersfield, Calif., Mar. 22.—Feb. 4-10, I was in Los Angeles doing house to house teaching. I hope to return in the near future. Feb. 11-18, I was at Alameda doing mission work, and making my home with Sister Carrie Lee Kenny. Feb. 20, I was at Greenfield, speaking to about 75 people. I am now in Bakersfield trying to teach some cups brethren. We plan to have Bible study April 3, and today I spoke to them. We had about 65 attending. They have a nice building, and I hope to

be able to teach them out of error. If any of the brethren want to help me in this work, I will appreciate it. Send any donations to my wife, Mrs. Ora Gorden, 3806 N. 24th St., Omaha, Neb.

Coy E. Allen, Box 1433, Levelland, Tex., Mar. 31.—Bro. Ted Warwick will hold a meeting for us June 7-14. We look forward to a good meeting. We need some new song books and hope to have them by the time the meeting starts. Bro. King, we are sorry you were unable to be with us for a meeting and hope sometime in the future it can be arranged. May God be with all who are working to spread the gospel. Here is my renewal, we certainly enjoy the paper.

John D. Smith, Rte. 1, Box 104, Wesson, Miss., Apr. 15.—All continues well and prosperous here at the congregation in San Jose, Calif. During the past three weeks there have been 3 restorations and attendance continues to increase. Mar. 29-Apr. 12, I was in a meeting at Yakima, Wash., which resulted in 4 confessions of faults. Let us work while it is day and not spend all our time just talking of it. Here are 3 subs.

J. Wayne McKamie, Rt. 1, McGregor, Texas, April 17.—April 23rd, we conclude our work here in Midland with the Calif. and Colo. St. congregation. We have been here for a number of months doing personal work and much of the teaching. This congregation is one of the best to work with and we feel that the cause has been strengthened in this area. These brethren are to be commended for supporting work in Andrews where much good has been done. We will soon begin a meeting in Andrews which will close our work in this west Texas area. On May 29th, we will begin a meeting in Brookhaven, Miss. (Pearlhaven) and will continue through June 7th. Next we go to Dallas, Tex., June 12th. through 21st.

Ted M. Warwick, 3983 E. Century Blvd., Lynwood, Calif., April 16.—During the month of Feb. I worked with the congregation at Aromas closing with a meeting. Several preachers were visitors during that month at Aromas which was appreciated. I then conducted a meeting at Merced baptizing one. While home April 5th I had the privilege of baptizing my brother-in-law. Presently I am in a meeting in Temple, Texas, to close the 19th. The 26th, I am to begin five weeks work with the congregation in Manteca, Calif., to close the 31 of May. I am to be at Levelland, Texas, the 7th of June thru the 14th, and Fairview, La. June 21 thru the 28th.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Apr. 16.—Last evening we closed our work with the Arlington congregation for the time being. Our time here was very profitable and enjoyable. This, of course, is home to us. We were supported by the Dallas and Ft. Worth (Vaughn) churches. We look forward to returning this fall, Lord willing. If it is the Lords' will we begin at Twelvepole, W. Va., Apr. 19-May 3; Lebanon, Mo., May 7-17; and Ada, Okla., May 20-31. We look forward to all these meetings, and pray the Lord will bless our efforts. Best wishes to the faithful everywhere.

J. W. Kornegay, 2155 Phylis, Jacksonville, Fla., Apr. 12.—We are again meeting in the home of my brother, Bob, until we can find a suitable building to rent. We were glad to have Bro. Floyd Prince and wife, also Sister Rowe and daughters visit us, and they did some wonderful singing. Mar. 28, we enjoyed being with the faithful at Mt. Pleasant and visited my brother in Tallahassee who has lung cancer and is in serious condition. Please remember him in your prayers. Last month we received \$100.00 from LaGrange for the work here which we appreciated.

Tom Smith, 302 Phillips, Healdton, Okla., Apr. 15.—I assisted the brethren at Golden in a meeting the last two Lord's days in March. Preachers in attendance were Ray Lambert whom I met for the first time and was favorably impressed, J. R. Tidmore and Bro. Stroud. The latter two I have known and loved

for some time. Congregations in attendance were Broken Bow, McAlester, and Ada, Okla., and Mena and Texarkana, Ark. We made headquarters with Bro. John Stidham and wife and visited many other brethren. We spent one night with Ray and Polly Smith at Mena. The hospitality everywhere was wonderful. Apr. 5, we preached at Jacksboro and rejoiced to see the zeal, ability, and good works. Last Lord's day we were with the home congregation assisting in the services. Bro. Waters recently preached one night at Healdton en route to Pa. We enjoyed having him in our home and hearing the good sermon.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Apr. 18.—Mar. 13-22, we were in a very enjoyable meeting at Joplin, Mo. We appreciated visitors from Cassville, Neosho, Burkhardt, Lebanon, Kansas City, and possibly other places. Mar. 28, 29, we preached at Catalina and Vienda in San Antonio, Tex. It is always a pleasure to go to San Antonio. Apr. 5, I preached here at home and in the afternoon enjoyed a family reunion at my father's home. My eight brothers and two sisters were all able to be there. God has blessed us in that this circle has been broken only once and that was the loss of our mother nearly 4 years ago. We missed her. April 10-12, I preached at Clements St. in Odessa. This seemed more like old times there than it had in several years. We have many dear friends in that area. I am to be at Healdton, Okla., tonight and tomorrow, Apr. 18, 19; Walnut Grove, Ky., Apr. 24-May 3; Dallas, Tex., May 6-10; and Cable Ridge, Mo., May 15-24. During the month of June I will be with the Nacogdoches Rd. congregation in San Antonio. Pray for us.

Wayne Fussell, 2825 Essex, Shreveport, La., Apr. 17.—The meeting in Las Vegas, Nev. was a huge success, with fine interest throughout and resulting in seven baptisms. We left them with high hopes for the future. A wonderful work has been done there by the Carters. My next meeting was at Ben Davis, Mo., where good crowds attended each night and cooperation from neighboring congregations was excellent. My thanks to Bro. Arthur Wade, who preached the last three services when I had to return home for a funeral. Bro. Waters is to begin our meeting here in Shreveport tonight and we look forward to a spiritual feast. My next meetings are at Kansas City (10th and Ray), Kan., May 1-19 and St. Albans, W. Va., June 5-14.

Billy Orten, Rte. 2, Lawrenceburg, Tenn., Apr. 13.—I have been working with the congregation in Woodlake, Calif., since March 1. It is a pleasure to work with these brethren. At present, my work consists mainly in house to house evangelism, however I am to conduct a meeting here May 3-17. It has been our good fortune to be able to attend several gospel meetings since arriving in this part of Calif. We heard Bro. Lynwood Smith in Porterville, Bro. J. D. Phillips at Woodlake, and Bro. Benny Cryer in Corcoran. Our work here will end May 31. We return east for meetings at Houston, Mo., June 5-14; and Broken Bow, Okla., June 19-28.

H. G. Hamilton, P. O. Box 152, Strong, Ark., March 31. We recently had a short meeting held by Bro. Carlos Smith, and it was the most successful one we have had here since the congregation was started a few years ago. Visible results were 6 baptized and 2 restored, and we know the invisible good done is our previous hope. The congregation is working together in peace and harmony, leaving off former strife, backbiting, and gossip, and doing more praying and paying. We want the brotherhood to know we are solid as a rock when it comes to the teaching and practice of the early church. We invite all who come our way to worship with us.

Roy Lee Criswell, Purcell, Okla., April 10.—Since last report, I labored with Bro. Jerry Cutter at Delta, Colo., a small group, but interested in sending the gospel out. At present, I am in Wayne, W. Va., working with Bro. Cutter to build up the Cause at this place. I was sorry to hear of the illness of Bro. B. F. Leonard,

who is in the hospital at Huntington. Let us remember him in our prayers. I have recently taught at the following places: Delta, Colo.; Capitol Hill, and Boynton, Okla.; Witts Springs and N. Little Rock, Ark.; Chapel Grove and Lawrenceburg, Tenn.; and Harrodsburg, Ind., where I heard Brethren Jerry Cutter, Lynwood Smith, and John Fisher. Let us remember our duties as Christians and teachers of the gospel of Christ.

J. B. Torres, Rte., Box 104, Kerrville, Tex., April 10.—This is to let the brethren know, the Spanish work is progressing. Two weeks ago, another of the S. S. preachers, Ramon Fernandez from San Angelo, took his stand for the Truth. He and his wife left to help a small group in Karnes City, consisting of 2 families who had also been S. S. A week later, he baptized 2 more, making a total of 8 persons, Latin-Americans. Bro. Fernandez is working in Kenedy, Tex., with Brother Elroy Eberts, another preacher who took his stand for the Truth soon after I did, last year. If any of the brethren are interested in helping Bro. Fernandez, write him at Kenedy, Tex., Gen. Del. Pray for me and my people.

Luther Boek, 5601 North, Carmichael, Calif., Mar. 20.—The congregation at Whitney Ave., is enjoying good fellowship and our young people's program is progressing nicely. We have 2 Saturday nights each month when our young men conduct a complete service under the supervision of the brethren. We began this work after about 16 weeks of speaker training and it has proven profitable. The most satisfying spirit shown by them is that they consistently attend every Saturday evening service. They are a real challenge to each of us. Bro. Pat McCain's wife passed away February 23, at Cottonwood, after a lengthy illness. I had baptized her into Christ, and they met here before moving to Cottonwood. Our deepest sympathy goes to Bro. McCain. I spoke words of comfort and warning at the funeral.

T. E. Thompson, Rte. 1, Box 205, Maitland, Fla., Apr. 8.—We are happy to report we are making wonderful progress on our building in Longwood. We have secured a loan and hope to be in the building by mid summer. We lost a beloved brother in death recently. He was Bro. Joseph Gibbs, Jr., a young man of 31 years, very faithful to attend each service. Bro. Kinder and family from Charleston, W. Va., came to Florida on vacation the latter part of December and left about a week ago. He is a carpenter by trade, and was very good to help on the building whenever anyone was working, contributing his labor freely. We would be at a loss to estimate his spiritual worth to us, and we look forward to their return. We believe God will bless such workers in His vineyard.

D. B. McCord, 16720 Greenhaven, Covina, Calif., April 18.—Brother James Orten and the writer are currently in a series of meetings with the church in Orange. We are preaching night about; it is a real pleasure to work with James. He is held in the highest esteem in this part of the Vineyard. The churches in this section have been very good to attend. On Lord's Day last, the church at Norco opened their new building; it is pretty and will be a great help to the church in that community; I was happy to be their speaker at both services. Our meeting at Covina with Brother Miller was a good one. It was an inspiration to have him and Sister Miller share our home during their stay in our midst. They are truly dedicated to the Cause of Christ. In the meeting there were 3 baptisms and 3 confessions of faults. We ask the prayers of you.

Paul D. Mackey, 1728 W. 35th St., Kansas City 11, Missouri, April 2. For the past two years I have been engaged in the civilian work program to fulfill my military obligation. This work was completed on the last day of March, this year. I am now working for the congregation at 43rd and Michigan in Kansas City, Missouri. This work for the present will be on a half time basis; I will work at my present job in the mornings. It is my hope while here to try to better myself

as a personal worker, improve the home study program, and interest more members in personal work. We need more members that will take interest in converting sinners. We desire your prayers for success in the work at this place. May God bless you every one.

E. O. Rice, Okemah, Okla., April 7.—The faithful church here is up and about the Father's business, and we are growing. Bro. Orville Smith held a meeting for us closing April 5. This was one of the best meetings I have been privileged to help with for some time. Though our prayers were for the meeting, it's success was beyond our expectations. Attendance was splendid with the help of Stroud, Council Hills, and Boynton congregations. One lady was baptized, and 7 made confessions from the S. S. church. We look for more, that we feel are almost persuaded. Brethren Welch and Bynum and their wives were among the number that took their stand for the Truth. These brethren have talent and will be much help to the Cause. We give God the glory. We still need financial help on our building. May God bless the faithful.

E. H. Miller, Box 538, LaGrange, Ga., April 11.—My wife and I enjoyed the trip to Calif., and had a wonderful meeting at Covina, one of the best I have been in for sometime. The whole congregation was in the right spirit for a meeting, it was well advertised, and all things were ready for a meeting when I arrived. We were glad to have visitors from several congregations, all that were near and some from many miles away, and we enjoyed having Brethren James Orten and Ted Warwick with us most of the meeting. Wife and I enjoyed the hospitality of the home of Bro. and Sister Don McCord and their labor with us in the meeting. There were 3 baptisms and 3 confessions of faults and I feel the entire church was strengthened. I leave for Kentucky next week for a few sermons before the debate starts, and I hope to be with Bro. Morris some during his meeting near there. I am to be at Bloomfield, Iowa, in May or June. The April OPA was very good, the articles were excellent.

Jim Canfield, Star Rte., Box 78, Marion, La., April 13. March 25, I left home for Memphis to debate the cups with Bro. Braddock of Memphis. He had challenged for debate and I sent propositions. He refused to affirm the scriptures teach the use of individual cups, and said he would not sign something he knew the Bible did not teach. He stated before his brethren that he would drink from one cup if he happened to be in a service with a church using one cup. So, brethren can see it is his practice not ours that is dividing the church. I asked him if he would deny the use of one cup being scriptural, and he said he would not. I plan to go there in June for 2 weeks or longer. I am behind with my engagements due to my leg trouble and a touch of arthritis in my hip. I am now in Pa., to be here until the 22nd, then to Richmond, Ind., and Detroit, in May. Bro. Gordon is now in Bakersfield, Calif., and has written me to come there for a debate May 12-13. I am sending propositions for the brother to sign. Bro. Hawkins has written me to come back to Lake Charles.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., Apr. 14.—I am glad to report that my health is improving some and I am able to work and preach more. I baptized 4 and restored 2 in Pearlhaven during the last few months and also baptized one in Baton Rouge, La. The last week-end in March I was with the church in Strong, Ark., baptizing 6 and 2 confessed faults. I was glad to see them progressing. They had just completed their baptistry. I have been enjoying the articles in the OPA, especially the ones on the eldership by Bro. Tom Smith. I certainly agree with him. I have never been able to find where they laid hands on an elder for anything. I also find that when Paul and others were not preaching they worked with their own hands at tent making. I appreciate you, too, Bro. King, for standing firm when some are departing from the things we have learned.

Paul beseeches us to "keep the unity of the spirit in the bonds of peace." He begs us to "mark them who cause division and offenses contrary to the doctrine we have learned and avoid them, for they serve not the Lord Jesus, but their own belly, and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17). Also, 1 John 2:19 tells us, "They went out from us; but they were not of us; for if they had been of us they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us."

Paul O. Nichols, Wendewende Mission, Box 562, Limbe, Nyasaland, April 8.—The Lord's work continues to progress in this part of the world. To date there have been eighty confessions and restorations and seven baptisms at Wendewende since our arrival in January. Also the African preachers are having good results wherever they go in spite of the civil upheaval which we have been experiencing. There are numbers that are responding to the Gospel. Some of the preachers have been giving some very encouraging reports. At the present time we are not having a great deal of trouble with the digressives. We are planning to erect a church house here at Wendewende pretty soon, the Lord willing. At the present time we meet in the school building. Of course, any help will be appreciated. We are to begin making bricks of mud next Monday. Our house is not yet completed. We are still not settled, but we hope to be in a little while. Brethren, please continue to pray for the work here.

Homer L. King, 210 Santa Rita Ave., Modesto, Calif., April 20.—The past month in the Lord's services has been, indeed, a very pleasant experience for me and family. We continued to labor with the faithful in Stockton. We are still engaged in an effort to improve the ability and knowledge of the teachers in that church. It is very encouraging to see how they respond to the instructions and how cheerfully they apply themselves to the assignments of study and practice. It is a pleasure to labor with a congregation, who want to improve in every department of the work and worship of the church. This church desires to make the teaching and the preaching better, they desire to improve the singing, the public prayers, the giving, and to gain a deeper and more spiritual signification on the work and worship in general. In other words, they desire to grow in grace and knowledge that they may more effectively and efficiently work and worship "in spirit and in truth." On April 4, I passed another "mile-stone," and the members of the church gave me a surprise of gifts and refreshments, suitable for the occasion, for which we were very thankful. I am looking forward to meeting and hearing my old pal and co-worker, Bill Roden, the 24th., inst., at Modesto. Too, we are eagerly looking forward to the arrival of our new song book, "Joyful Praises," which our printer informs us will be ready to ship by the 24th. We hope some of you may be singing the beautiful songs by the time these words reach you, if not before. Many thanks to the many beloved brethren who have written me encouraging letters the past month. May God bless you all, and I wish that I had the time to return the favor, for I do appreciate all more than I can tell you. My love and best wishes to all. Pray for me and the cause.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, April 18.—I held meetings at Flemington, Pa.; Winefrede, W. Va.; and am now in a meeting at Shreveport, La. I have preached at Healdton, Okla.; Lebanon, Mo.; Fairmont and Huntington, W. Va.; Chapel Grove and Lawrenceburg, Tenn.; and Fairview, near Marion, La. Association with preaching brethren J. D. Corson, Leon Fancher, Jerry Cutter, Roy Lee Criswell, B. F. Leonard, Elgie Thompson, Paul Walker, and Wayne Fussell have been inspiring. Deserving special mention are the studies Leon and I had with Bro. H. M. Covert in his home while at Winefrede. June 1-7, I plan to work with the Roosevelt Rd. congregation in San Antonio, Texas, in a special series of lectures on restoration themes. Thence to the 4th St. congregation in Wichita Falls, Texas, June 15-28.

Mrs. Susie Gay
330 W. Elmore

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

OLD PATHS ADVOCATE

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

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

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No. 6

THE MODERN VERSION

By Homer L. King

For various reasons I like the Authorized Version of the Bible, and I use it in teaching and preaching, since it is so widely used in the American homes. I do not say that it is the best, and I often refer to the more modern translations on certain passages of Scriptures. As a rule we may be enlightened by the use of the modern versions. I would advise all Bible readers to keep a few of these later translations at hand. The King James version being nearly 350 years old, many of the words are obsolete, hence unknown to many of the readers today.

There is, however, another use of the term "Modern Version," as I see from something that caught my interest today. It seems that the whole school, or church, whichever it might have been involved. Could it have been the modern Sunday School? If so, the picture is certainly not commendable. I shall give you this little story, copied from The Contender. It is as follows:

The Modern Version—A preacher entered a class while the lesson was in progress and asked the children some questions. "Who broke down the walls of Jerico?" he asked. A boy answered, "Not me, Sir."

The preacher turned to the teacher and asked, "Is this the usual standard in this class?" The teacher answered, "This boy is honest and I believe him. I really don't think he did it."

Leaving the room in disgust, the preacher sought out the deacon in charge of teaching and explained what happened. The deacon said, "I have known both teacher and boy for some time, and neither of them would do such a thing."

By this time the preacher was heartsick and reported it to the elders. They said, "We see no point in being disturbed. Let's pay the bill and charge it to upkeep."

It seems that the whole business, whatever the thing was, had become contaminated with the same affliction. Could it have been the system of teaching, or the text book used? As a remedy for the above, we recommend that given by Paul, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of God"; All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for

(Continued on page eight)

THEY HAVE TAKEN AWAY MY LORD

(John 20:13)

By Billy Jack Ivey

On that dreadful Passover day some 2000 years ago, when the sun had finally set and evening shadows had gathered over the sinful city of Jerusalem, it could be said that apparently Christianity had been dealt its fatal blow. Jesus Christ was dead, one of his apostles had committed suicide, another had cursed and denied His name, and the remainder had scattered and departed for home and shelter for the night. The Apostles were sad and disappointed because though the sun did not shine at noontime, the earth had been shaken by earthquakes, all this did not stop the actions of the enemies of Jesus. He was crucified, taken down from the cross dead and placed lifeless in the tomb in the garden of Calvary. The apostles had entertained such majestic hope, that Jesus would heal the shame of Israel; the earthly throne of David would gloriously be re-occupied; but all these hopes were shattered in one crashing event, the death of Jesus. This was saddening to the Apostles but other disappointing scenes followed.

Mary Magdalene, one of the faithful women who loved Jesus dearly, came very early on the first day of the week to the garden where Jesus had been buried, no doubt hoping for what she deemed impossible, that Jesus had not died but that his terrible ordeal of death and his burial in the sepulchre were all strange parts of a horrible nightmare. Finding it hard to believe Jesus was dead she had come again to see His grave and continue her mourning. It was dark, although the morning star had risen and a faint glow of day could be seen in the eastern skies, it was very early. In the semi-darkness that morning, she saw the stone was rolled away and being frightened and feeling the urgent need to tell someone she ran to the abode of Peter and John and told them the tragic news. They being excited, ran to the garden and found it was true, the grave was empty! Another saddening thought and disappointing event, for they supposed that the body of Jesus had been stolen, or else the gardener being an enemy of Jesus, had cast His body out of a respectable tomb to be exposed to the beasts and buzzards. Peter and John returned home, being unable to solve the puzzle and not realizing that Jesus had risen. Mary remained near the empty tomb, and softly wept. As the tears moistened her cheeks and dimmed her vision, in a hopeful and determined gaze she looks at the empty tomb. But behold! It was not empty, for there were

two heavenly visitors sitting therein. Angels of God they were, in a heavenly vigil lest some should believe that the body of Jesus had really been stolen. The angels said, "Woman, why weepest thou?" And she said, "Because they have taken away my Lord, and I know not where they have laid Him."

Jesus was risen and in a few moments spoke to the weeping woman saying, "Woman why weepest thou, Whom seekest thou?" Mary thought this was the voice of the gardener and said, "Sir, if thou hast borne Him away tell me where thou hast laid Him." She was not talking to the gardener of Calvary, but to the risen Lord. Jesus said, "Go and tell my disciples that I ascend unto my Father."

We could say to Mary, "No earthly being opened that tomb and bore the body of Jesus away. It was not the gardener, nor the soldiers nor the Jews, but it was God and the holy angels that had broken the seal of the tomb and of death. They, being God and Christ and the holy angels, have taken away the Lord unto eternal and everlasting glory." Amen!

—Arvin, Calif.

THINK IT OVER

By Ronny F. Wade

Behold the Lamb of God—This month we would like to continue the thought introduced in our last article. The great impression that Jesus made on humanity can never be properly evaluated. There are so many ways to look at Him and each time we do we get a different picture. For our discussion this month may we behold Him:

As the author of our faith—In Heb. 12:2, the writer says "Looking unto Jesus the author and finisher of our faith." The word *author* carries with it the meaning of a leader or captain. So Jesus is the captain or leader of the faith. The word *finisher* means to bring to perfection. Christ brought to perfection the Christian religion with His death on the cross. The writer admonishes these people to "run with patience the race set before us" in doing this they were to "look to Jesus." We can look to Jesus today and in so doing receive grace to help in time of need. But, let us also behold Him as:

A Law giver—"There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" (Jas. 4:12). "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me" (Jno. 17:8). "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day" (Jno. 12:48). From the above passages it is evident that Christ has been given the power from God to be a lawgiver. I have never been of the opinion that anyone needed to second anything Christ said for it to be the truth. I believe that Christ himself was a lawgiver. May we behold Him as such.

Not only is He a Lawgiver but:

A Savior—"And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. 1:21). Christ, the savior of the world—What a wonderful thought! To every

man lost in sin with no hope for the future Christ is the Savior. He is the life to the dead, the light to the darkness, and the friend to the stranger. Today He stands with outstretched arms welcoming all those who are tired of sin into the boundless depths of His love and forgiveness. The Bible assures us that "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12). Jesus can save you today if you will let Him. The greatest sacrifice ever made was made in our behalf. Salvation is ours if we are willing to take advantage of it.

Finally let us behold Him as:

A Judge—Many times in looking at Christ as a savior we fail to realize that if we do not obey the teachings of His word we will face Him as a stern judge. He is loving and good, but we must remember that He is to be feared. Let us notice some passages that teach this: Acts 10:42, "and He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and dead." (2 Cor. 5:10). "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done whether it be good or bad." We can see from this that Christ is the Judge, that He will judge the living and dead, and that as a judge He will mete out to every man according to his works. Today He is calling for you to come. Tomorrow you may stand before Him in judgment. Remember His promise in Rev. 22:12, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be."

Before each of us, stands Jesus. It would be impossible to mention all the ways we could look at Him. It is our prayer that as you behold Him you will obey His teachings, and find in Him a shelter from the storms of time. For truly He is the **Lamb of God**.

—Ft. Worth, Tex.

THE QUESTION BOX

Elders and Wives

Dear Bro. Waters:

I am thinking of a congregation which has two elders(?) who also are deacons(?). These two do most of the teaching. Neither of their wives is a member of the church. Neither of them has much Bible learning. Can these men Scripturally rule over a congregation? Must their wives be members of the church? In what position does this place the membership of the congregation? Can such congregation be termed "loyal"?

Yours in Him,

Elgie Thompson

Box 112, Piney View, W. Va.

ANSWER: In the ordinary sense of *minister*, which is the meaning of the word "deacon," elders are ministers the same as every child of God. In the special sense I do not think they could be both elders and deacons. I use the word *elder* in the special sense. The qualifications of both elders and deacons in I Tim. 3:1-13 would appear to rule out men whose wives were not members of the church. Both must rule their houses well and the real ability to rule is tested by one's ability to so exert a moral influence by teaching and life that the one taught responds by obeying the thing taught. If he cannot thus rule his own house, how can he rule the church of God? The wives must be "faithful in all

things," which is rather comprehensive. I must answer that these men cannot Scripturally "rule" a congregation. The congregation should not acquiesce in such a perversion of the congregational government. The word "loyal" is very hackneyed and overworked. It has also been frequently used, I fear, with sectarian tendencies and limitations.

Marrying Unbelievers

Dear Bro. Waters:

I think the Question Box is a wonderful asset to the OPA. I have some questions about which I am sure you can give me enlightenment.

- (1) Please explain 1 Cor. 7:39.
- (2) Does this verse apply to the man also? If not, why not?
- (3) Would it be wrong for the widow in this verse to marry an unbeliever?
- (4) Would it be wrong for a Christian man, if his wife is dead, to marry an unbeliever?

May these questions be dealt with Scripturally and prayerfully.

Yours in the Lord,

Richard Frizzell

7470 Jamacha Rd.

San Diego 14, Calif.

ANSWER: "But if her husband be dead, she is at liberty to be married to whom she will; only in the Lord" (1 Cor. 7:39).

This verse plainly indicates that this widow may only marry "in the Lord," a child of God, and do right. The indications are that she would do wrong if she married an unbeliever. While this verse does not mention the man, yet the principle of a divided household religiously with all of its perils to domestic felicity and the marriage relation would still exist if he were a child of God and his wife were a child of the devil. Paul in I Cor. 9:5, "Have we not the **right** also to take along with us a **Christian sister as wife**, as do the other apostles and the Lord's brothers and Cephas (Peter)?" (Amplified New Testament), indicates that the man should marry a "sister," one in the Lord.

While 1 Cor. 7:12-13 teaches the Christian husband or wife, once married to an unbeliever, to remain with the unbeliever and try to make the marriage work, perhaps even saving the unbeliever, yet the contracting of such a marriage is under censure. Year after year I see splendid Christian boys and girls marrying out of the Lord. Some backslide within a few months. Others with the lustre gone from their eyes because of their unhappiness bear their cross alone and strive to bring their children up to be children of God. A few convert their companions. I must give the following advice, "Never date a boy or girl whom you would not, or could not, marry if you fell in love with them."

—J. Ervin Waters

Rt. 4, Box 358, San Angelo, Texas.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.

—Kingsley.

MEETING WITH BROTHER PHILLIPS

In the May issue of this journal, Brother Homer King mentioned a question-answer type of report to follow in this issue. Brother Phillips had said at the Bakersfield meeting that he wished the brotherhood could hear the recording of the meeting; this was the concensus of opinion of all present. Too, since it seemed that we were going to be unable to draft a brief statement to which we all could subscribe concerning the results of the meeting. I thought it would be in order to make the question-answer type report. That would give a complete overview and eliminate the possibility and the probability of misrepresenting what was said and meant. These are my reasons for suggesting such. My wife and I were willing to undertake the laborious task of transcribing.

I am trying to be fair to all. There are two reasons why such a report does not appear in this issue: (1). The type of report mentioned is not agreeable to the four concerned. Brother King and the writer agreed to the proposal; I do not know Brother Biggers' thinking on this particular point; Brother Phillips objected. (2). Since we four agreed at the meeting that a statement would be made and subscribed to by the four of us, I felt at least another attempt at drafting a report should be made; this we did. I feel, if at all possible, the original agreement should be kept, since we could not all agree on the verbatim account of the issues discussed. This, to me, is fairness. It is yet my opinion that such an account would be much better, but I am willing to forego any personal preference in the matter in an attempt to do what is right.

May I briefly summarize my feeling in this matter. In the meeting, both brethren acted as Christian gentlemen—not an unkind word was spoken. Not once, even though the discussion was frank and to the point, did either of them act unbecomingly. I feel the meeting was productive of good. It was proven that these brethren would meet and discuss differences of many years standing. Even though all important matters were not settled and the meeting closed with some important matters unchanged, it was found that on some points, not nearly so much difference, exists as may have been thought. All personal differences of the past were settled; this we all should remember.

Finally, as I see it, all things considered, after much prayerful meditation, a statement of Brother Phillips' position, by him, with overtures of rectitude and clarification, is in order. Brethren are due and deserve this much consideration, and many expect it in view of developments in the past 20 years, whether these developments are properly understood by brethren or not. Such would be to Brother Phillips' advantage, and to the advantage of the cause of Christ. This matter is of such magnitude, steps to better things can not be made over in a corner; it is not a private affair. I speak for myself. Whether anyone on earth agrees with me—and they may not—does not matter to me on this or any other issue. What matters is whether or not it pleases the Lord; to Him and to Him alone I must answer. I refuse to harbor ill-will toward anyone over this; I refuse to "fall out" with brethren with whom I have worked for years who may disagree with me on this. Without the Spirit of Christ, without a heart enthroned with love, we dare not live and die. We

(Continued on page eight)

Old Paths Advocate

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HERE AND THERE

Why The OPA, May Issue, Was Late—We have received a number of inquiries regarding this, and we think all deserve an explanation. It was an emergency that could not be avoided. You see, Sister Nadine Richardson, of Route 2, Lebanon, Missouri, has been mailing the OPA for us since last fall, while we are in California. It so happened that Nadine gave birth to their second child, a boy, Kurt Dee, May 1, just ahead of the arrival of the May OPA, hence the delay in the mailing. Our congratulations to the parents, and we assure you this will not happen again soon.

How to Reach Us—We plan to remain here, 210 Santa Rita Ave., Modesto, California, through June 21, in order to make up the copy for the July issue of the OPA. So continue to address us as above until further notice.

The Sulphur Annual Meeting — Brother Rickard sends us an announcement of this meeting which appears elsewhere. Please, read it. I concur with the brethren in Sulphur that we urgently request all to empty themselves of all envy, jealousy, unfriendly words and deeds, should such exist, and instead come with love, kindness, and consideration for all. I have never thought that we should turn this meeting into a debating society or for "threshing" out our differences. May we keep this meeting, truly a "love feast." Brother Rickard gives the date as June 27 through July 5, so make a note of this, and if possible be with us on the opening night.

Our New Song Book, "Joyful Praises" has been shipped to a great many and is being used in many churches already. Nothing but praise has come so far. We hear others saying "This is the best yet." If you have not ordered why not do so at once, so you will be prepared to sing these beautiful songs in the meeting at Sulphur and in your services at home. This book will give quite a boost to the singing wherever it is used. The price is 60c per single copy; six copies \$3.00; any number over six, 45c per copy; postage paid.

"Old Paths Pulpit" Available—We now have a good supply of this book of sermons and essays, covering many subjects, by 33 preachers of the Church of Christ. You will find a photograph and brief history of each preacher. Every home should have one. The price is \$2.50, postpaid.

Foreign Subscriptions And Contributions—Amount needed to pay for 152 copies sent to foreign lands, as reported in May issue was \$152.00; amount received up to April 20 was \$68.00, leaving \$84.00 needed at that date. Donations received since, church at Flemington, Penn., by Geo. K. Stover—\$25.00; Elizabeth Byford —\$10.00; Mrs. L. J. Early 5.00; A. W. Fenter—\$5.00; Byron Kramer—3.00; Louis Hopkins—2.00; Total—\$50.00. \$84.00 less \$50.00 leaves \$34.00 still needed. Many thanks to all. — H. L. K.

SONG BOOKS WANTED

The small congregation at Legal in Okla., would like to have a supply of "Old Paths Melodies" No. 2. This book has been out of stock for some time. If you know of any available, or if a congregation has some of them they no longer use, please contact: Andy Shores, Rte. 1, Coalgate, Okla.

TALKING BIBLE

This "Talking Bible" record album is helpful in studying the written Word. The album is the King James Version, read without comment. Each record plays about an hour; thus the complete New Testament can be heard in approximately 24 hours. Both the Old and New Testaments are available. The New Testament sells for \$29.95. If you are interested in ordering either or both albums, please contact me at 1800 Martin Luther Dr., Arlington, Tex. They are available for immediate delivery. —Ed L. Nichols.

OUR HELPERS

You will find listed below, the names of those sending us subscriptions from April 20 to May 20, and opposite the name the number of subscriptions sent. We ask your continued efforts in this good work. Please, check the following and report any error to us:

Flemington, Pa., by Geo. K. Stover—25; A. W. Fenter—20; Mrs. Elizabeth Byford—10; W. H. Hilton—7; Homer L. King—5; Byron Kramer—5; Norman Thurman—3; Mrs. Gloria Carter—3; Mrs. Cecil Cude—3; Lynwood Smith—3; Louis Hopkins—3; F. J. Spitzer—3; O. E. Hartin—2; Orville Smith—2; James Orten—2; Ervin Waters—2; Oscar Johnson—2; Delton Cogburn—2; Ruth Pasley—2; Jack Ivey—2; Edwin S. Morris—2; Ronny Wade—2; Mrs. Obera Perry—2; L. M. Crouch—2; W. H. Hawkins—1; Mrs. A. R. Osteen—1; Oscar King—1; Dwight Duggins—1; Mrs. Susie Gay—1; Frank M. Baker—1; Mrs. Albert Brown—1; Martha Broughton—1; A. B. Caudle—1; Wm. Tracy Moore—1; Jimmy Albert—1; G. P. Davis—1; F. Lee Ashley—1; J. W. Groves—1; Mrs. Estella Moore—1; Leon Fancher—1; E. H. Miller—1; Mrs. Johnny Spradley—1; Don L. King—1; Wanda Turner—1; Lonnie Halterman—1; Joel Broseh—1; Everett Nichols—1; O. S. Whitson—1; Luther Boek—1; M. P. Thomasson—1; Loren Boyle—1; A. B. West—1; Mrs. Gilbert Wilson—1; Bob Marden—1; Ollie Howard—1; Mrs. J. H. Word—1; Mrs. Zella Miller—1; Jim Canfield—1; Mrs. Lowell Richardson—1; Johnny McLemore—1; J. L. Reynolds—1; Ervin Baker—1; Fred Newman—1; Mrs. Jim Tedlock—1; Ernest Florence—1; Gene Hopkins—1; Mrs. R. B. Brown—1; Total—157.

IF MAN SHOULD REACH THE MOON

I am sure you've heard or read about the satellites in space:

How Russia and United States are in a rocket race. To hear them talk, it won't be long; for space they'll conquer soon,

And then what next will man attempt if he should reach the moon?

If man should ever reach the moon, there's one thing that is clear:

He'll ruin everything up there, just as he has down here! With sin and crime, with lust and greed, he's got enough to do—

To clean the mess he's made on earth and you know that is true!

The sickness and the want and fear, the broken hearts and shame,

And hungry millions cry each day, and man is all to blame:

I think we better set our sights above the moon and space,

And let's explore eternity, while there is time and grace. It's not the moon we need to reach, It's God Who put it there;

The One Who went to Calvary, a rugged cross to bear: For sins of men with wicked hearts, He died one afternoon;

With faith in Him you'll have no fear if man should reach the moon!

—Walt Huntley, LeTourneau Tech's Now

BONDS OF MATRIMONY

Walker-Pepper—April 1, 1959 at W. Memphis, Ark., Bro. Arnold Mack Walker of Chapel Grove, Tenn., and Sister Patrica Lorene Pepper of Memphis, Tenn., were united in marriage. These two are fine Christians. Sister Patrica will be missed very much at the Memphis congregation. May God's richest blessings rest upon this Christian home. The writer was happy to officiate. —Bonnie B. Cayson.

NEW C. O. PAMPHLET PUBLISHED

"The Conscientious Objector and R. O. T. C.," a 12-page pamphlet has just been published by Central Committee for Conscientious Objectors. The pamphlet was prepared especially for the young man confronted with the question of participation in R.O.T.C. It will also be helpful to the college student who becomes a C.O. while taking military training. All too often young men preparing to enter college are confronted with the assumption that they must take R.O.T.C. This pamphlet will answer many of the questions posed by these men.

The introduction to the pamphlet states that participation in R.O.T.C. is inconsistent with conscientious objection to war and preparation in R.O.T.C., even under compulsion, will affect his request for a C.O. claim under the draft law.

Many colleges which exempt C.O.'s do not have simple, established procedures to be followed in applying for exemption. The pamphlet suggests specific steps which should be taken by the C.O. to secure exemption.

Also included is a list of over 100 colleges and universities known to exempt C.O.'s from R.O.T.C. A list of institutions which do not exempt C.O.'s is also given.

C.C.C.O. plans to distribute the pamphlet widely among youth organizations and youth counselors. Single copies or bulk orders will be sent without charge upon request. Central Committee for Conscientious Objectors, 2006 Walnut St., Philadelphia 3, Pa.

—News Notes

OUR DEPARTED

Bates—Sister Minnie Bates was born in 1894 and departed this life April 29, 1959, near Lawrenceburg, Tenn. She obeyed the gospel at about the age of 25, and was a faithful member of the Frank St. church in Lawrenceburg until her death. She left many behind, who will ever remember her Christian light. Bro. Lynwood Smith was called to speak to those who mourned her leaving, and the writer assisted.

—John Fisher.

Clayton—Bro. Joe Blaine Clayton was born Oct. 9, 1893 and departed this life April 15, 1959 at the age of 65 years. I had known him all my life, worked with him for years, and considered him one of my best friends. He was reared a Methodist. About 18 months ago, I began to go into his home and study with him the Word of God, and about a month later I assisted him in his obedience to the gospel. Bro. Clayton was never able to attend the services of the church after his obedience. He is survived by his wife, 2 daughters, 6 sons, 32 grand children, and 18 great grandchildren. The writer endeavored to speak words of comfort to the bereaved.

—Albert Gilliam.

(Note—We are sorry the foregoing did not reach us in time for May OPA—Ed).

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" (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.

—Donald Jerry Ferguson, 6392 Stanton Ave., Buena Park, Calif.

THE CAMP AT SULPHUR, OKLA.

We look forward to a good crowd and a very enjoyable meeting. We have chosen Bro. Homer L. King and Brother Tommy Shaw to direct the services this year which begins June 27 and continues through July 5. We request that all who participate cooperate fully with them during this meeting. The Sulphur congregation also requests that everyone come in a spirit of love and peace, leaving all problems and differences at home. Let each of us pray that the spirit of Christ will prevail through the meeting and that all will return to their home congregations built up spiritually. We feel sure that, as in the past, there will be sufficient accommodations for all. Everyone is invited.

—Brethren of the Sulphur congregation: W. B. Hill, E. C. Ingram, Jerry Gilbert, B. E. Shepard, J. E. Moore, Frank Beaver, J. P. Lawrence, T. L. Rickard.

IN APPRECIATION

We wish to take this opportunity to thank all of the brethren, sisters, and friends who sent the many get-well cards to Dad. They were certainly appreciated and we are glad to report he is very much improved. Thank you one and all.

—The Degouhs

NOTICE

I feel obliged to say through the pages of the OPA that my report in April issue on the Kerrville trip needs amending in that before support for this work is supplied and expended, it will be very wise for further investigation to be made toward determining differences in faith and practice, and the stability of this fellowship.

—K. G. Wilks.

"BRETHREN, WHAT IS WRONG?"

By E. H. Miller

Many are asking the above question found in Bro. Paul Nichol's article in May, O. P. A.; yes, several are wondering why the African preachers are not receiving their support as expected. Brethren, I feel sure this is not because we started doing this work according to the Bible pattern. I fear the trouble is, no one knows anything about what is going on, or who is being supported; by whom and how much. I feel sure more would be sent to the preachers sent over there, as well as to the native preachers, if a report were made of all that need support. Then the ones supported, would send in a report each month to the O. P. A. of the meetings and other work done, the results, and how much they were supported by each person or congregation. So far, there has never been such a report made, thus no one (that I know of), knows who is needing support, who is being supported, or how much, etc.

Some may wonder what difference the above named things have to do with the support of the laborers over there? I will explain this from personal knowledge. My home congregation was contacted by a brother over there that needed support (after we sent word for him to do so); we sent a money order for one month's support, along with a letter, asking him to let us know as soon as he received it, and if a check would do just as well (as that would save money). We waited six weeks or so without hearing from him. We then sent a check with a letter telling him to let us know if he could cash it, etc. We waited a long time and no reply; we sent another check still urging him to contact us. We have waited for months, but still not a word since we sent the first month's support; so we are sending no more support. I find others had this same trouble, and they also stopped sending support.

I wrote Bro. Severe twice about this. I explained, in this way all who take the O. P. A. would know who was in need, and no preacher would be collecting from two or more congregations (each one thinking they alone were supporting him), while another went lacking; and that if one of the preachers went digressive, or quit the church, then brethren over there would know who were supporting him, and could let them know he no longer was worthy of support. He wrote me that he thought that was a good idea, but so far, Bro. Severe nor anyone else has made such a report, that I know of. Brethren, we hate to send money to a distant place then never know if it were received, or if, being received, it did any good. We would like to read in personal letters or in the O. P. A. that the one supported was sowing the seed of the kingdom, strengthening the saved, and saving the lost.

I received a letter from one of the preachers Bro. Nichols spoke about that had not received his support for three months. He told me he was in bad need, and to see if I could get that congregation to send his support. I had nothing to do with what that congregation did, but I did forward his request to them. That congregation sent him \$150.00, another congregation sent him \$50.00, and my home congregation sent him \$25.00. All this was sent more than a month ago but so far, not one word about it being received have I heard.

Last July at Sulphur, Okla., a letter was read from Africa desiring hundreds of my tracts to be bought and sent by anyone who would do so. Not one order was received by me, but I came home and sent more than a thousand at once. I do not know if they were ever received or not, although I wrote about them; so I do not know if the cost of printing and the postage on all these tracts sent, ever did any good. They may or may not have been received, or if received, may never have been given to others. We do not know if the money order was ever received; we know the checks were, because the canceled checks were returned.

If the brethren were supporting me in mission work in the states or else where, I think it would be nothing but right to mention in my reports each month in the O. P. A. how much each person or congregation sent; then if it had been agreed I should receive \$25.00 or \$100.00 per week or month, all the brethren could see if I were getting it or not. If I received two or three times as much, or more one month than I was promised, the brethren could keep sending until I received as much as I was to receive while in that mission work.

Then I would report (and they could also see from each month's report), that I had received enough for my promised period of time. The brethren then could start supporting another missionary if another was needed. I think it would be good if Brethren Nichols and Osburn could receive as fast as possible the support they were to receive for the amount of time they are to be in Africa; then after their support was assured we could send others over there or to other countries, or to the many states in this country where a faithful church does not exist.

It would be good to have a list of all the preachers in Africa that could put full time to the ministry in mission fields there, and to support as many of them as possible. Each preacher there could send in a short report to the O. P. A. each month of the meetings he has conducted, souls saved, congregations established, etc., and of the amount of support received from each place. If he is doing good and not receiving enough support the brethren could see the need, and I feel sure would send help. If a false report was made to receive help (as I have noticed happened twice among the S. S. brethren lately), a warning could be given through the paper as they did, by someone who knew the receiver. We need more preachers in the field here in the states and in other countries. Many that we have, perhaps need more support. But, if the natives being supported in Africa, never send in a report to the O. P. A. of the good they are doing and of the support received, nor send a report to the ones sending them help, I fear before long no support will be sent.

Brethren, let us be "Not slothful in business" (Rom. 12:11; Heb. 6:8-12; 2 Cor. 9:1-2).

—LaGrange, Ga.

(Please, read the report by Bro. Severe elsewhere in this issue, in which he acknowledges a number of donations, clothing, tracts, etc.—Ed.)

FOREIGN FIELDS

By Paul O. Nichols

Our digressive brethren of one particular persuasion make the claim that in five years they will have preached the Gospel in every nation under heaven, and to this end they are directing much of their energy. Many of their preachers are in mission fields, and others are on their way.

Certain of their preachers have been looking out the possibilities of doing mission work in Russia and Finland. They already have missionaries in other European countries as well as in Africa, Asia, South America, and etc. Recently more missionaries have gone into France, Belgium, Italy, Sicily, Australia, and Hong Kong, or are going shortly.

Also in the States they are busy working with a force of 16,000 preachers. Two brothers are holding meetings in a tent, which, along with other equipment is valued at \$22,500. In three meetings the total results were 538 responses—in one meeting 204.

The digressive radio and television program, "Herald of Truth," which is seen and heard across the nation has set a budget of \$387,500 for 1959. Recently they have had the opportunity offered them by Mutual Broadcasting System Radio Network to use their facilities to reach 250 cities where the program is not now heard.

At this time, brethren, the digressives are doing their best to cover the earth with the Gospel of Christ, and they are doing a pretty good job of it. What are we doing? We believe they are wrong in some things. But what are we doing?

Here in Nyasaland there are three S. S. preachers at two locations. Then there are two cups preachers here, and Brother Gayland Osburn and myself. Although we do not have statistics to back it up, I am convinced that we are the strongest in number of congregations in this country. If this is true, it is the only place in the world that we can make such a claim.

This week news has reached us here at Wendewende that we now have two congregations in Mozambique, Portuguese E. Africa. This means that the Nyasaland work is spreading out. While it started in this country it has now reached into So. Rhodesia and Mozambique.

Right away two of the preachers in Nyasaland plan to go visit and encourage the new congregations in Mozambique. And Brother Severe plans a trip to visit brethren in So. Rhodesia.

Certain progress is seen at Wendewende Mission these days. Bricks are being made at two sites. Some are being made for a new church building, which is very badly needed. Others are being made for an addition to Brother Osburn's house and a storehouse for our trunks and other things which are now sitting out of doors. All these buildings are to be roofed with grass. It would be nice to be able to roof the church building with corrugated iron, but right now it is almost out of the question with the limited finances of the congregation here. Perhaps some day it will be possible. Most of the other missions have their building fixed with permanent roofs.

We have sought to get the chiefs to get their villagers to fix the road that we take to town to buy our supplies, but to no avail. The road is now so bad that it takes us about thirty-five or forty minutes to drive the first twelve miles. There are huge washed out places and gullies in it, but we are still able to pass through.

Soon it will be winter here in this part of the world. Many people will be dying as a result of the cold weather. There have been many funerals already since we have been here.

The clothes that have been sent for the benefit of the poor have certainly been appreciated. We are sorry that the duty imposed is so exorbitant. We have contacted the customs officials here and Nyasaland and have written a letter to the American Consulate General to see if we cannot get some change to be made in this connection.

Brethren, may God speed the day when we are less selfish, and when we become interested in seeing lost souls saved in other countries besides our own. May the day come when we are willing to spend and be spent for the advancement of the church of the Lord and for the salvation of precious souls. What are you doing as an individual? What is your home congregation doing to spread the Gospel to those who are lost?

The man who brags about what he is going to do tomorrow was probably doing the same thing yesterday.

THE BELGIAN WORK

By James Winchester

Bro. John Noel in Belgium writes that the congregation there is growing and gaining in strength. For some time now he has been trying to start a congregation in the city of Brussels, also, and a letter received from them recently, tells that he has succeeded in doing this. The letter reads: "We are in touch with people of Brussels, the capitol of Belgium, first through the OPA translated. My other books from the States I am translating and sending over as they are done. John has visited this couple many times. The money we received from Stockton came in handy lately for this purpose. These people have known the Bible since childhood, protestants, and last Lord's day they came here to be baptized and now we have the church in Brussels—I can see these people will work for the Church, but John will have to go several times on the Lord's day, the morning here, and there in the afternoon to be back around ten at night. Please inform those who are interested in our work of this good news. If we have the happiness to see Victor go at last to the States, learn what he has to learn, and come back to us, we will be a solid group to go on with the work more steadily."

The work of bringing the Belgian family from Canada is progressing but slowly. Because they are not citizens of Canada, they are meeting with difficulties in getting passports. Also, the Consul has told them that to study the Bible is not a sufficient reason for Bro. Victor to want to come to the States. The Consul's office is located in a town that has been a Catholic stronghold for centuries. We want to thank all the congregations who are helping in this work, and assure you that everything possible is being done to bring this young man here. He has now learned enough English that he can write a very good letter and he can understand our letters in English, also.

—Lodi, Calif.

KELLY-SMITH DEBATE

This discussion will take place June 16-19, in Neosho, Mo., at the Neosho Auditorium, between Marvin Kelley of Arlington, Tex., and Orville Smith of Joplin, Mo. The propositions will cover the scriptural arrangement of the people for the teaching of the Bible when the church comes together in public assembly, and who is to do the teaching; also the number of loaves and cups to be used in the communion according to the scriptures. Bro. E. H. Miller of LaGrange, Ga., will moderate for me. We invite all to attend.

—Orville Lee Smith.

MEETING WITH BROTHER PHILLIPS—

(Continued from page three)

must resolve to watch our tongues and keep our hearts. I stand willing and ready, day or night, to do all I can for peace and unity over this; I have done all that I know to do. For the good of the Cause of Christ, which is all that matters after all, and with fairness to all, I feel the next move is Brother Phillips' to make.

—D. B. McCord.

Comment

Brother Don McCord's article above shows that he has gone the limit in trying to work out a report that would be agreeable to all. I believe that he has been

more patient and considerate than justice demands, and he is to be commended for his untiring efforts. After a number of efforts to draft a joint statement failed to give satisfaction, he and I decided the fairest and best way would be for Don and his wife to transcribe a verbatim report from the tape of the questions and answers, but finding this unacceptable to Bro. Phillips, Don tried again, which as we go to press, we know that it is unsatisfactory to all, but it is too late to run the verbatim report in this issue of the OPA. However, we hope to have some kind of report that will reveal the results of the meeting with Bro. Doug in the July issue. We are sorry we could not have it for this issue. Brother Don is to be commended for his untiring labor in these matters, and we are very thankful for his fairness and patience.—H. L. King.

THE MODERN VERSION—

(Continued from page one)

instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."

Perhaps, some fault lies with the parents of such children as portrayed in the above. Had the parents assumed their responsibility of teaching and training their children in the way they should go in the home, by the way, and in the assembly of the church, they would have been enlightened. Too, this training on the part of the parents, would have made better informed teachers, deacons, and elders.

Anyway the "Modern Version" of the above story is one version I do not recommend.

JUST LIKE HIS DAD!

"Well, what are you going to be, my boy, when you have reached manhood's years—a doctor, a lawyer, or actor great, moving throngs to laughter and tears?"

But he shook his head as he gave reply, in a serious way that he had: "I don't think I'd care to be any of them—I want to be just like my Dad!"

He wants to be like his Dad! You men, did you ever think, as you pause, that the boy who watches your every move is building a set of laws? He's moulding a life you're the model for; and whether it's good or bad depends on the kind of example set for the boy who'd be like his Dad.

Would you have him go everywhere you go? Have him do just the things you do? And see everything that your eyes behold, and woo all the gods you woo? When you see the worship that shines in the eyes of your lovable little lad, could you be content if he gets his wish, and grows up like his Dad?

It's a job that none but yourself can fill; it's a charge you must answer for; it's a duty to show him the road to tread ere he reaches his manhood's door. It's a debt you owe for the greatest joy on this old earth to be had—the pleasure of having a boy to raise, who wants to be like his Dad!

—Author Unknown via McAfee's Sweet Tones

The young man who works his way through college, is very likely able to work his way through life.

From The Fields

Truman Evitt, 2201 Grandview, Ft. Worth, 12, Tex., Apr. 24.—Our new building is coming along fine. Send us 150 of the new song books.

Foster Prince, 1008 Juniper, LaGrange, Ga., May 15.—We are getting along fine here. I think the new song book is very good, even better than last years book.

Ervin Baker, Prescott Rte., Houston, Mo., May 16.—Here is my renewal. We enjoy the paper and our prayers are for it's continued help in the Cause.

A. W. Fenter, 151, Jacksboro, Tex., May 4.—The members here are developing into good teachers. Bro. Kenneth Spoons of Waco, gave us a good lesson Lord's day.

Wayne McKamie, 808 N. E. 5th, Andrews, Tex., May 12.—This church is growing. We had 100 in attendance last evening. I will be here until the 17th.

Elmer Moberg, Alta Vista, Kan., May 12.—We continue here in the Bible way and invite visitors. We are sending \$100.00 to be used in the African work.

Dorman Bryant, No. 23 Silver City Ct., N. Little Rock, Ark., May 8.—I have preached at Little Rock, Pine Ridge, Jerusalem, and White Oak (in Witt Springs), Arkansas. Remember us in your prayers.

H. T. Smith, 1015 O. St., Sanger, Calif., May 2.—The Orange Ave., church is doing well. We have several young couples attending. Send me 2 new song books.

Luther Boek, 4423 San Juan Ave., Fair Oaks, Calif., May 7.—Please note our new address. Bro. Geo. McCain, Cottonwood, Calif., is in need of your help. He has a debt on his wife's funeral he is unable to pay, since his living consists of an old age pension. Brethren, please help him if you can.

John L. Fisher, Rte. 2, Summertown, Tenn., May 7.—April 26, we completed our work with the Harrodsburg, Ind. congregation with two baptisms and one restoration. We are now working with the three congregations near Lawrenceburg.

Geo. McCain, G. D., Cottonwood, Calif., May 14.—We are badly in need of help. The home church of Bro. Cleo Boek has been sending us \$20.00 each month for rent on our building but June is their last month, and unless we can get some help we will have to give the building up. There are only 5 of us, but we plan to press on, after all there were only 8 in the Ark. I want to acknowledge with thanks, \$50.00 from Olivehurst brethren to apply on my wife's funeral expenses.

Gene Hopkins, 2519 W. 42nd St., Tulsa 7, Okla., May 19.—I finished my C. O. work the first of April and am now living in Tulsa again. Brethren passing this way will find a welcome with us. I will be doing what I can in the Lord's work. I have not yet found employment. May God bless His people.

James D. Corson, R. D. 2, Mahaffey, Pa., May 8.—April 19 - May 5, I held a meeting at LeContes Mills, doing both personal work and preaching. Attendance and interest were outstanding and cooperation from Flemington, Lovejoy, Indiana, and Clearfield was the best ever. There were no visible results except for Christian unity that was manifested. The younger brethren are to be commended for their zeal and interest in this work. Pray for me and mine.

W. H. Hawkins, 4 Rocky Br. Dr., Raleigh, N. C., May 11.—May 10, Bro. J. B. Carter gave us a good lesson. Bro. Pete Howard is coming to visit us about June 7, and if his physical condition will permit, we hope to have him do some preaching for us. I understand he is under the doctor's care. We need teaching and more teaching. Our building is now nearly paid for, and we hope to make some improvements soon, in the lighting system, and also to get some shrubbery and flowers started. Sister Zena Denton is suffering from cancer and has little rest day or night. Please remember her when you pray.

K. G. Wilks, Box 902, Breckenridge, Tex., May 3.—We have recently enjoyed the meeting at Flint Creek, near Graham, conducted by Bro. Leon Fancher. He delivered some very useful and practical lessons. Bro. Cleo Fancher and his family have influenced that community a great deal for good will toward the old paths, and deserve credit for a good work accomplished under discouraging circumstances. May God bless them.

Louis Hopkins, Box 235, Sentinel, Okla., May 5.—Bro. Tom Smith gave us two very good sermons last Lord's day. It was good to hear him again, and have him and his wife with us. June 1, Bro. L. G. Butler begins 6 months' work in Cordell. The town is growing and we hope the church there will do likewise. Send us 100 new song books. Bro. King, anytime you are coming this way, we would enjoy having you come see us and preach for us.

Everett Nichols, 220A Alder, Arroyo Grande, Calif., May 5.—My wife and I worship with the Pismo Beach brethren, and we now have from 15 to 20 members. Bro. Clem and wife moved back here, and we baptized an elderly man recently. Bro. A. J. Mason has been much help to us. We have also had good teachers from Arvin and Bakersfield, and Bro. Lewis from Armona. We enjoy the OPA. Renew my sub., and send us two copies of the new song books.

Orville Smith, 4208 Wall, Joplin, Mo., April 22.—March 1-15, I held a meeting for the new congregation in Sapulpa, Okla., with one restored. They meet at 407 W. McKinley. March 21, 22, I preached at Tucker, Okla.; March 28 - April 5, I held a meeting at Okemah, Okla., with 1 baptism and 7 coming from S. S. and cups to take their stand for the Truth. They plan to add to their present building or buy a larger one. If you can

help them financially, it will be greatly appreciated. April 8-12, I did some more work at Sapulpa. The church at Tulsa sponsored me at Sapulpa. April 19, I began a meeting at Council Hill, Okla., to close May 3. We are having good crowds. Pray for me.

Wm. Tracy Moore, 608 Bluff, Delta, Colo., April 27.—During Feb. and March, Brethren Jerry Cutter and Roy Criswell were with us. Jerry baptized one and one took his stand with us from the Christian church. April 1, Bro. Johnny Elmore and family came to continue the work, and we hope to see others added to the church before he has to leave us. We enjoyed visitors from Farmington, N.M., recently. Here is my renewal. Pray for us.

J. R. Tidmore, Box 93, Broken Bow, Okla., April 20.—The church is doing well considering sickness and bad weather. June 19-28, Bro. Billy Orten will be with us in a meeting and we look forward to a great spiritual feast. Send us 75 of the new song books. We also have all day services each 5th Lord's day and invite all who can to be with us. We pray for the Master's work to increase everywhere. Pray for us.

Othur L. Barnes, 1318 East St., Texarkana, Ark., May 18.—Since last report, some have returned to meet with us, and we pray that others who have not returned will see their error and repent. Those who tried to put a stumbling block in our Lord's day services have branded us "unfaithful". We are faithful to God and the ordinances as delivered by Paul and the other apostles only. We want the brotherhood to know that we are solid as a rock when it comes to the teachings and practices of the early church. All who come our way will be welcomed and assured that innovations do not exist here.

J. L. Reynolds, Rte. 3, Eubank, Ky., May 15.—A great victory for Truth was accomplished in the discussion at Brandy between Bro. E. H. Miller and Joseph H. Cox. We had wonderful crowds and many of the S. S. preachers were there every night. It seems from the way they talk now, they think Bro. Miller had the truth and presented it throughout the debate. I know of two congregations of the S. S. brethren, where many of them want Bro. Miller to hold a meeting for them. We feel sure much good has been done as so many heard the truth. I was glad to have Bro. Edwin Morris spend a day with me while in a meeting at Walnut Grove. He did some wonderful preaching. Also glad to have Bro. Smith spend a night with us en route to a meeting at Mt. Vernon, Ky.

Gayland Osburn, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, B. C., Africa, May 10.—The days are getting shorter here and winter is coming on. The months of June and July are the coldest. Already, we have had a few cool nights though generally it is warm, with just a cool breeze from the south. For most of the Africans, the winter is a dreaded season. Many of them, especially the babies and children, will not be properly clothed for winter. Most of them do not have windows which can be closed, generally, windows are just open places in the walls. Wendewende village is now making bricks to build a church house. Since our arrival here there have been 8 baptisms and 103 confessions of faults

at the Wendewende church. For this, we are thankful to God. Remember the work here when you pray.

Ronny F. Wade, 4000 Crenshaw Ft. Worth, Tex., May 14.—We enjoyed the meeting at Twelvèpole very much. Crowds were good and cooperation from surrounding congregations was greatly appreciated. We were glad to have Brethren Jerry Cutter and Roy Criswell present for most of the meeting. We began here in Lebanon on the 7th; crowds have been very large and one has been baptized to date. These brethren are certainly workers. Lord willing, from here we go to Ada, Okla., May 20-31; Huntington, W. Va., June 7-21; and Jacksboro, Tex. July 5-12. We look forward to working with all these brethren. And pray that much good will be done. Thus far in the meeting at Lebanon we have had preaching brethren Miles King and Jack Cutter present. We enjoyed both their visits. Here are 2 subs.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, May 15.—The meeting at Shreveport (Velva St.), La., closed with seven additions to their ranks by baptism and restoration. Wayne Fussell has markedly contributed to growth and development there and it was a distinct pleasure to be associated with him. Recently I have spoken at San Angelo, Temple (both 29th and 15th), and Houston (Heights), Texas. June 1-7, I will be in a special series of lectures and studies with the Roosevelt Rd. congregation in San Antonio, Texas; June 13-14, at Strong, Ark.; and June 15-28, at No. 4th. in Wichita Falls, Texas.

B. B. Cayson, 993 Burn Ham Ave., Memphis, Tenn., Apr. 24.—The church here is rejoicing. Bro. Fred Kirbo just closed a wonderful meeting for us, with 2 baptisms and 9 confessions of faults. This was his first meeting here and Lord willing he will return in June 1960. It is high time we stopped playing church and began to fight the devil. We also have enjoyed preaching brethren J. D. Elmore, Miles King, and Mike Walker. I have preached at Witt Springs, Jerusalem (with one restored), and Pocahontas, Ark., my home congregation and the colored congregation in Memphis. Bro. Miles King is doing a wonderful job at Witt Springs, and to you who are supporting this work, I say you are using the Lord's money wisely. Bro. Washington preached last evening with one confession of faults. We request the prayers of all the saints.

Jim A. Canfield, Star Rte., Box 78, Marion, La., May 11.—I have been in Detroit since May 1. They are doing good and are strong in the faith. Bro. Motley's three daughters are growing strong in the gospel. I rejoice to see the fruits of the faithful gospel preachers such as Brethren Wade, Charles, and Bro. Cayson. Our efforts have not been in vain. I am doing personal work and yesterday, we had services in Bro. Douglass home. I gave the lesson and Bro. Charles also spoke some nice things about the greatness of being in the Lord's church. Prospects look good here. I plan to be here until the 31st then to Lake Charles, La., for the first two weeks in June. May God bless all the faithful.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., May 15.—I enjoyed the various articles in May OPA. I liked especially Bro. Miller's article on the teaching. So many

times in opposition to the "hired pastor" system we go to the other extreme. I believe in **mutual edification** but not **mutual deadification**. Enjoyed being at Walnut Grove, Ky., Apr. 24-May 3, and Dallas, Tex., May 6-10. I am now at Cable Ridge, Mo., to continue through May 24. I will be in Waco, May 31, and with the Nacogdoches Rd. church in San Antonio during June. After the camp meeting at Sulphur, I will be at Liberty, Ky., July 10-19. Let us work for unity on a sound, scriptural basis. Let us have unity and not union. Bro. King, may the Lord spare you a number of years yet. We need you in these trying times.

Leon Fancher, 2315 Lincoln Ave., St. Albans, W. Va., May 16.—Our meeting at Sulphur, Okla., May 1-10 was well attended and one confessed faults. We enjoyed it greatly. The church there is now in a position to do much good. Preceding this, we were at Graham, Tex., for a wonderful meeting. Two were baptized, and Bro. Othur Musgrave and family began meeting with them, and possibly others. This church is working for peace and unity and with their love for others they will continue to grow. We began a meeting last night here in Waco, Tex., with a good crowd. We go next to St. Albans, W. Va., where Bro. Wayne Fussell starts our meeting June 5. We hope to see many of the saints at the camp meeting at Sulphur.

R. B. Roden, 6207 Fowler Ave., Apt. 6, Sacramento 24, Calif., May 11.—April 16, I was privileged to preach at Lodi, and April 24, at Modesto, with good crowds at both places. We enjoyed visiting in the home of Bro. and Sister King and Bro. Dougherty and family at Modesto. It was good to meet new brethren as well as many we have known for years. We have just closed a weeks meeting here at 64th St. with one baptism. We appreciated the cooperation of the surrounding congregations. April 26, we enjoyed all day services and a good singing in the afternoon. Since our last report we have baptized 2 at 64th St. and one confessed faults at Whitney Ave. We are enjoying the new song books and look forward to another good singing May 24. Come and be with us. Lord willing, we plan to arrive in Okla., July 1, to enjoy a part of the meeting at Sulphur. We need your prayers.

Tom Smith, 302 Phillips, Healdton, Okla., May 12.—Since last report, Bro. Edwin Morris has preached for us, Apr. 18, 19. We enjoyed the good, sound, preaching he gave us as well as the association of him and his family, also enjoyed having Bro. Criswell and family of Washington, with us. C. A., our son, was with us last Lord's day and gave us a good lesson on 1 Cor. 14. We were happy to have him, Iva Jo, and children visit us last week end and Lord's day. We also appreciate the fact that he is advancing in the study of God's Word and committing it to others (2 Tim. 2:1-2; 2:15). Apr. 26, we were at Sentinel for both services and it was a treat to be associated with all the good Christians there again. We have many fond memories of the past and our work together for the Lord. The doctor still insists that I must hold my activities to a minimum.

Homer L. King, 210 Santa Rita Ave., Modesto, California, May 20.—On April 26, we attended a good singing at 64th St., Sacramento, on Lord's day afternoon. It was good to meet with the brethren up that

way again. May 17 closed three months of work with the faithful in Stockton. Being Lord's day, we had all-day services—a full house at the worship in the forenoon, lunch in the park, and singing in the afternoon and preaching at the evening service. It was a wonderful singing, and we had a chance to try out our new song book, "Joyful Praises." Many were heard to say, "This is the best book ever put out by the OPA." Brethren, from Lodi, Sacramento, Manteca, Modesto, Ceres, Escalon, Waterford, Woodlake, and San Jose, were in attendance. Preaching brethren Ted Warwick, John Smith, Bob Savage, Bill Roden, and James Winchester were with us, and we appreciated all very much. The work with Stockton was very pleasant, indeed, and we believe profitable. The hospitality and financial support were all that one could ask. This church has asked me to return next fall for a much longer stay. I am now back with the church in Modesto for two weeks before heading for the meeting in Sulphur, Oklahoma, June 27 through July 5. We shall look forward to meeting our many friends at that meeting. We hope this meeting will be another "love feast." Please, pray for me and mine.

Paul O. Nichols, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, May 10.—The work in Nyasaland is progressing. To date at Wendewende there have been over a hundred confessions and restorations and eight baptisms. The date we arrived in Limbe was Jan. 27th instead of the 24th as I previously reported. The African preachers are having good results where they have been preaching. We have recently baptized two former Catholics here at Wendewende. Besides the baptisms and restorations that we have been having, there have been several congregations established by the African preachers. The American Consulate General from Salisbury, S. Rhodesia came to Nyasaland to visit all the Americans. He looked for our mission for three hours and never could find it. Later we met him in Blantyre and had a nice visit with him. Yesterday and today we had very nice visits here at Wendewende with C. B. Head and his son, Charles who came to see us. These were the first white people that have come to Wendewende since we have been here. We are sorry that Brother Gayland's wife is sick at the present time. Welma has also been sick, but is much better now. Brethren and sisters, we appreciate all the financial help that you have given to make it possible for us to do this work in Africa, and we appreciate every prayer that is offered in our behalf, or in which our names and this work is mentioned. Please continue to pray for us.

E. C. Severe, P. O. Box 562, Limbe, Nyasaland, Africa, May 4.—For the past several weeks you have been getting news about the political unrest in Nyasaland, and you have been anxious to know how the Cause of the Lord is doing. In Jno. 14:1, the Lord once said, "Let not your hearts be troubled—". From these words we are assured that the Lord has kept His church secure from the troubles of the enemy. The church in Africa is doing fine and has not suffered in any way though things did get worse, politically. In the course of bad events, bridges, houses, stores, and shopping centers, including government post offices and staff accommodations were both looted and destroyed. We are sorry that race relations, particularly between

whites and Africans has been hurt and ruined. This is deeply sorrowing to both Africans and white folks who have been building up races together. Our double deepening sorrow is over the loss of souls who have been made to depart this life through no cause or fault of their own. Since the pronouncing of the state of emergency the bad leaf has been turning over for the better, and better is the result which is being worked out. We hope the future will be good for all the races in Rhodesia and Nyasaland. The Pauls and Gaylands are working hard to set the work at a glorious pace. They are helping the African preachers to solve problems which the brethren had no knowledge to solve for the past many years. We made three trips to Cholo-district recently trying to register many congregations which we have there but not registered. In all our trips we succeeded in getting 8 congregations registered, 3 in N. A. Msabwe, 3 in N. A. Chimaliro, and 2 in N. A. Chimombo. We hope to take care of the others later. Wife, children, and I certainly appreciate the brethren for the support they sent after they heard that we were in the red. We are glad to acknowledge the following: Ottumwa, Iowa—\$200.00 Covina, Calif.—\$50.00; San Angelo, Tex., by J. C. Miller—\$25.00; New Pearlhaven, Miss.—\$100.00. Our prayers and appreciation are also directed to Brethren E. H. Miller, Leon Fancher, and Byron Kramer, for books and church reading material sent us, and brethren at 7th St., Okla. City, and Bakersfield, Calif., for clothing for the needy ones here. We think well of the Sulphur meeting, and wish the brethren there a happy time and good singing. We long to attend it again. Remember us when you get to Sulphur, Oklahoma. We are sorry to lose in this life some of the best brethren in the preaching ranks.

E. H. Miller, Box 538, LaGrange, Ga., May 16.—We had a wonderful discussion in Ky., clean and orderly, and well attended by both sides. However, I was never able to get the digressive preacher to read either of his propositions or define them. He would not get on his affirmative, but talked more about a dozen things. I gave bible for men to teach; he said, "A woman is a man." I showed "the prophets", not "prophets" were to teach; he said, "Young defines a prophet as being a female minister." When I showed him that he was mistaken and Young did not say that, he refused to give up, but raised from his seat, during my last speech, and said Young referred to Jezebel as "a prophet." I did not have time to check the mistake then but later found this was at the end of the line, under "prophets" and was "prophet," abbreviated for "prophet"; just as under "prophet", one line ends with "the false proph.", abbreviated for "prophet." Seven years or so ago, I held a meeting near there, which ended in a short debate, and all members confessed faults and the church began following the Bible way in teaching and practice. Bandy, where I held this last debate, was established by that congregation. They have a nice meeting house, converted from an old school building. They lack about \$900.00 having it paid for, and this will be due in a short time. If anyone can send a donation to help a working congregation, send to: J. R. Reynolds, Rte. 3, Eubank, Ky. Last Lord's day I was with the new church near Atlanta. Their future looks bright. June 7-14, I am to be at Bloomfield, Iowa. I enjoyed hearing Bro. Lynwood Smith at Napoleon, last week, and he brought forth some wonderful lessons. I think Bro. Waters gave

a good answer to the question on Acts 2:42. The bible no where sets forth a set order for the 5 items of worship, and none should cause discord over such. I have preached in meetings 5 years in succession where the set order was used and had no trouble until the last service when someone asked, "Does Acts 2:42 teach a set order of worship?" I answered, "No," that any order was all right with me as long as trouble was not caused by forcing it; that some thought prayer had to come first, others felt you had to do everything else before you could pray; so no set order could be agreed upon by all and we should not try to force any set order at all. Because of that answer, my meeting which had been booked for a year or so, was called off just a few days before it was to begin. I did not make it a test of fellowship, but a few there did, so they drew the line and caused division or discord. We need to strive for more love, peace and unity; but let us not unite on questionable things, and let us have no part in forcing things that divide the church, when we agree they are not essential.

If you want to make an easy job seem hard, keep putting it off.

GRIEVANCES

If a man is wounded he puts a bandage over the wound and keeps it out of sight till it heals. If he takes the bandage off and shows it to everyone he meets it will never heal. And people do not like to have old sores shown to them. It is a disgusting spectacle. Not more so than to have persons uncover their old grievances and rehearse them to all they meet. Injuries ten, twenty years old are kept fresh and sore by this process, and people are disgusted by the recital of them.

—Selected by R. B. Roden.

SPEND YOUR TIME

Spend your time in nothing which you know must be repented of; in nothing on which you might not pray the blessing of God; in nothing which you could not review with a quiet conscience on your dying bed; in nothing which you might not safely and properly be found doing if death should surprise you in the act.

—Baxter, "Eastland News"

SOUND DOCTRINE

"But speak thou the things which become sound doctrine." (Tit. 2:1.) To speak the things which "become sound doctrine" is as the apostle Peter said, to "speak as the oracles of God." (1 Pet. 4:11.) If any man teaches that for which book, chapter, and verse cannot be given, then that which he teaches religiously cannot be termed as "sound doctrine."

—Brooks Webb, "The Weekly Caller"

One day, having listened to a four hours' talk in a great forest meeting, by Alexander Campbell, in one of his matchless, unequal, and perhaps unequalled discourses upon the Bible, a man asked him how and where he found his great knowledge. He replied, "I get it by reading the Bible sixteen hours out of twenty-four each day." This would put many of us little preachers in a deep shadow.

It is not enough that we cease sinning, but we must make a complete reformation of our whole sinful life.

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

OLD PATHS ADVOCATE

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

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

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No. 7

IS YOUR HOME CHURCH STRONG?

By Homer L. King

Paul wrote to the church at Corinth (16:13, 14), saying: "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity. If you, the individual, are not strong for God and the church, try the remedy given by Paul above. Can you not see the need of being watchful, standing fast in the faith, quitting all the evil, sinful, and childish practices like men, of drinking deeply and freely of the word of God "that ye may grow thereby," in order to become strong in the Lord and the power of His might? Then, let all that you do, practice, or teach, be done in love. Brother, the above admonition from Paul will make you strong, and that will make you able to stand against the wiles of the devil; you will be able to face the enemy. Too, being strong, you will be able to work in the Lord's vineyard; yes, and you will be able to run in the Christian race without fainting by the wayside.

Now, apply the above from Paul to your home congregation. If the whole church will do as Paul says above, the church will be strong and able to do all the above things. Furthermore, the church will be strong enough to be the "Pillar and ground of the truth"—it will be able to hold up and support the truth, thus saving souls and developing the talents of the members. The need of developing the singing, the ability to direct the singing, that we all may more happily and efficiently praise God in spirit and in truth, is urgent. We can never have good singing as long as brethren encourage boys and men to try to lead the singing, when some of these have neither ear nor voice for singing. Talk about leading a song, when one cannot even make a tone, much less a succession of tones! It is high time that we stop and think just a little. The same is true, when we use no better judgment regarding the teachers of the word. The men who teach need to qualify for this important duty. They need to study and train so that they can impart knowledge to others. Unless they know something to teach, they will not be able to edify the hearers—"Let all things be done unto edification"—Paul to Corinth. If we expect the church to grow and be strong, we must do something to develop the talents in the church. Prayer and the ability to pray in public intelligently, from the "heart and the understanding," so that the church will be edified in prayer, needs to be stressed, as well as in all that we do. Just here, I think of some appropriate, well spoken words by that noted

(Continued on page seven)

THE FIRST RESURRECTION

By Billy Jack Ivey

The Bible is a book containing the revelations of the infinite God, and to probe its secrets is a rewarding endeavor. God's dealings with man are many times strange when viewed through eyes that are accustomed to earthly preception and understanding. Such is true with the subject under consideration.

In Matthew's gospel, chapter 27, verses 50 through 53, a bodily resurrection is clearly recorded. In this resurrection a number of saints came forth from the graves and bodily went into the city and made an appearance to the inhabitants. This was not merely some vain vision entertained by the inhabitants of Jerusalem, nor was it a spiritualistic affair in which spirits vaguely arrayed themselves before the people, but these were real people who had definitely been among the dead and whose bodies had seen corruption according to God's order. I am happy to affirm my sincere belief in this incident being a bodily resurrection and rightly termed the first. Does this harmonize with other portions of God's revelations, and especially the 20th chapter of the book of Revelations? I sincerely believe that it does.

First I affirm the first resurrection to be a limited resurrection in that it only contained a particular kind of spiritual beings. They are referred to as saints. A saint is one who has served God in righteousness according to the law of God. These were not sinful wicked people as none of such had part in the first resurrection. These people were not made saints merely because they had part in the resurrection, but to the contrary they had part because they were saints. You do not become a saint of God after departure from this life. If you are resurrected a saint it affirms that you were such while living, because in this life only is afforded you the opportunity of becoming a saint. A bodily resurrection will not change your spiritual condition as it concerns a change in the outer man from corruption to incorruption. Just as baptism is a spiritual resurrection from sin's death and does not effect a change in the physical nature, even so a bodily resurrection affects the nature of the body and does not change our spiritual condition. It adds up to a simple conclusion that as we live and die so shall we be in the resurrection. In proof of these things study John 5:24, 29. If these people were saints they were such because of their righteous character which can only result from a submission to God's law, therefore we conclude that they were subjects of God's law. You may

be wondering in what age they lived and to what law they subjected themselves. I am happy to affirm my sincere belief that no New Testament subjects have part in the first resurrection. Those who had part in the first resurrection were either subjects of God's natural law or the written law of Moses and thus had their existence prior to the death of Jesus. They would necessarily have lived and died before Christ died and the New Testament became effective. They having lived under either the natural or Mosaic law died in a rather strange situation. Their spirits departed from the bodies at the instant of death and the soul of life no longer animated their physical bodies, but the destination of the spirit and the resurrection of the body depended upon a future incident, namely the death, burial and resurrection of Christ. Though they had retained the law of God in their minds, yet they were not redeemed, as the laws under which they lived were not perfect to the remission of their sins. Their spirits departed in an unredeemed state into prison to await the blood sacrifice of Jesus. The righteousness of God had been preached to them through the personages of Noah and other men of God while they were inhabitants of the natural realm, but these laws being imperfect brought them down to death without complete atonement and without definite possibility of resurrection. In proof of the preceding statements please study 1 Pet. 3:18, 22 and Gal. 4:4, 5.

It is in Christ, and Him only, that we have hope of resurrection. We would be most miserable if our hope in Christ was limited to this life, but it reaches forth to include resurrection and a future life. Bodily resurrection was not possible until after the resurrection of Christ. True, Lazarus had come forth, but not in a transformed state of incorruption. He had merely been restored to his former state of life. Being born from the dead in incorruption was an impossibility until the resurrection of Christ occurred. Study 1 Cor. 15:50.

The salvation of the subjects of the first testament was finished in the death, burial and resurrection of Christ. Jesus had not come to destroy the law, but to fulfill it, and thus He did. In so doing He made possible the redemption and resurrection of the saints. Remember the first resurrection was limited in that it contained no unrighteous spirits and not all of the saints. I think perhaps it would include such personages as Noah, Abraham, Moses and John the Baptist. By requiring great detail we could give you a reason for so speculating, but after having done so, it would probably not be worth the time and space required.

I would at this point like to review with you a portion of the book of Revelation as contained in chapter 14 beginning with verse 1. John, the revelator, beheld Jesus after His death and resurrection which occurred in the city of Jerusalem upon the mountain or city of Zion accompanied by an indefinite number of people, symbolized by the figurative number, 144,000. These people were not sinful but to the contrary had knowledge of God's laws and committed the same to their minds. Simply they had heard and recognized the authority of God. His laws they had retained in their minds. This was not the law of Christ to which they subjected themselves, but the law of God as given through the fathers and prophets.

In the events of Christ's death, burial and resurrection, followed by His ascension to heaven to be seated

at the right hand of God, the throne or kingship of Jesus was established and thus the reign of Christ began. Surrounding that throne was a number of people who could affirm and declare a new revelation, namely the certainty of a bodily deliverance and an eternal reward.

When Moses and his followers had crossed the Red Sea, they sang a song of deliverance and no man who tarried beyond the river could sing that song, for they had never experienced the joyful reward of deliverance, even so the 144,000 could sing a song that no man still living upon the earth could sing. When Christ stood on Zion's hills in victory over death, there stood with Him as His companions in resurrection a number of bodies of saints who could sing a song that no other earthly being, having never experienced deliverance from death, could sing.

These saints had not become sinful through idol devotions, but had remained chaste and pure before God. It was these who could follow the Son of God into eternal glory. Jesus dropped His robes of corruptible flesh and again was clothed with eternal glory upon His ascension. When Jesus ascended to the realm of the celestial, these saints could likewise follow Him wheresoever He went. We believe Jesus returned to the presence of God to be seated at His right hand, and thus the ones who had part in the first resurrection likewise are existing in God's presence, being clothed with incorruptible bodies and thus suited for celestial habitation.

The 144,000 were the first fruits unto God and the Lamb. The first people to benefit by God's remedial system were not the subjects of Christ, but the subjects of God. People of the Old Testament periods were the first fruits unto God and the Lamb, Jesus Christ. Their salvation was finished before the New Testament was ever preached. When Christ died upon the cross and atonement for their sins was made, thus the laws under which they had lived were fulfilled and made laws of salvation to them.

They, having retained the word of God in their minds and kept their speech free from blasphemy, dwelt bodily in the presence of God, and before the throne.

This was all accomplished while there were still people living on the earth who stood in need of the Gospel of Christ. The word "and" in verse 6 serves as a conjunction connecting successive events and would clearly imply that the salvation of some saints was already accomplished even before the Gospel was delivered by the Holy Spirit on the day of Pentecost.

To summarize our intentions as stated thus far in this study, I would affirm my convictions as follows. The first bodily resurrection was limited to an unknown number of saints who were raised at the time of Christ's resurrection, who being clothed in incorruptible bodies ascended to the presence of God in that celestial realm.

The Lord willing in future articles we shall review in detail this conclusion as it is stated in Revelations chapter 20.

—Arvin, Calif.

Christ uttered a very strange command to the leper whom he had just healed: "See thou tell no man, but go and show thyself to the priest and offer the gift which Moses commanded for a testimony unto them." The Saviour desired that the law should have its full weight. But now men like to be advertised.

THINK IT OVER

By Ronny F. Wade

The things that make for peace: In Rom. 14:19 we read, "Let us therefore follow after the things which make for peace, and the things wherewith one may edify another." Peace cannot be bought and does not come easily. It is accomplished, only, when all parties concerned make a definite effort to obtain it. In 1 Peter 3:10-12 we read, "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. For the eyes of the Lord are over the righteous and his ears are open to their prayers; but the face of the Lord is against them that do evil." From these passages we see that to "seek peace" is more than to merely express a desire for it. One must ensue or pursue peace. Many express an oral desire for peace, but their actions speak louder than their words. In Matt. 5:9 Jesus said "Blessed are the peacemakers, for they shall be called the children of God."

Before we notice the things which make for peace let us first notice a few of the things which destroy peace. One is:

Contention—In Prov. 26:21 we read "As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife." When brethren become contentious over matters of opinion and things of that nature it is almost impossible for peace to survive. We are taught to contend for the faith and this we should do, but even in doing this we must be careful not to become contentious. But another is:

Vengeance—In Rom. 12:19, "Dearly beloved avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine I will repay thus saith the Lord." It is a shame and disgrace when a brother gets it in for another one. Such acts are not motivated by the spirit of Christ. God give us men who can rise above such a spirit as this and clothe themselves with a mantle of humility and righteousness. Vengeance will destroy peace. Another destroyer of peace is:

Unholy ambition for power—3 Jno. "I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not." If one or more brethren have a desire for power and recognition trouble generally follows. May the Lord help all of us to be humble servants in his Kingdom not seeking vain glory or special recognition, but only doing what we can for His cause. The last destroyer of peace that we shall notice is:

Foolish and unlearned questions—2 Tim. 2:23 "But foolish and unlearned questions avoid knowing that they do gender strifes." Questions of this nature do not lead to knowledge or understanding but tend only to disrupt the unity and peace that dwells among brethren.

But, now let us give our attention to a few of the things that make for peace. One is:

An Unselfish spirit—A person who is unselfish will not insist on his own way. He can give and take. He is willing to sacrifice his own desires for the desires of others. This does not mean that we sacrifice the truth for error. We just cannot do this. I love peace and unity but not above truth. May we all seek peace by being unselfish, but never by sacrificing or selling the truth.

A forgiving spirit—The teachings of the Bible demand that we forgive one another. God has forgiven us our trespasses therefore we forgive those who trespass against us (Mk. 11:25). Such statements as, "I'll forgive but not forget;" "I can never forgive him," are not based on the teachings of Christ or the spirit of Christianity. God help us all to have a forgiving spirit and manifest it at all times. But last:

A longsuffering spirit—The Word teaches us all to be longsuffering one to another. We must be patient, loving, kind, etc., if we expect peace to prevail. Peace just cannot come from hatred, vengeance, sharp words, strife, and envy. We must supplant these with love, kindness, meekness, humility, and such like. God hasten the day when peace will prevail among his children, not by chance, but by an intended effort on the part of each one. Let us follow the things that make for peace.

—Ft. Worth, Tex.

THE QUESTION BOX

Church Treasury Question

Dear Brother Waters:

Please explain 1 Corinthians 16:2, and in particular the following: (1) the phrase "lay by him," (2) the phrase "in store," (3) the distinction between these two phrases, and (4) the clause "that there be no gatherings when I come."

Also, harmonize this passage with Paul's further instructions in 2 Cor. 8 and 9, with particular emphasis on 2 Cor. 8:10-11 and 2 Cor. 9:1-7.

In this discussion, do not overlook 2 Cor. 11:8 and 1 Tim. 5:16.

Melvin Crouch,
220 Roesler Rd.,
San Antonio, Texas

ANSWER: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:1-2).

(1) In the phrase "lay by him" "lay" is from TITHEMI and means to "put, place, set, lay." It is used of the laying money at the Apostles' feet in Acts 4:35, 37 and 5:2.

"By him" is from HEAUTOU which is used about three hundred and forty times in the Greek New Testament. It is variously rendered in the K. J. Version, "himself, him, itself, their, themselves, his own, thyself, yourselves, ourselves, herself, one another, one to another, etc." Once only in John 20:10 it is rendered "their own home," which is without justification. OIKOS is the Greek for "home" and it is not in the verse. HEAUTOU is a pronoun. "Home" is not a pronoun. Literally in Jno. 20:10 the Greek reads "to themselves." This pronoun is frequently a reflexive of the first, second, or third persons; "ourselves, yourselves, itself, themselves." Occasionally it is reciprocal: "one another, one to another" (Col. 3:13, 16; Heb. 3:13).

"Lay by him" literally means to "put by itself." This part of our earnings is separated from the rest. It is dedicated to God.

(2) "In store" is from THESAURIZO, a verb. The noun form THESAUROS means a "storehouse, a treasure." (Continued on page seven)

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HERE AND THERE

Note: How to Reach Us—Beginning with the reception of this issue of the paper, address all mail for the paper, orders for books, and personal matter to Gen. Del., Graham, Texas. We are to be in a series of meetings there following the Sulphur meeting, or from July 8 through the 19, hence we will make up the August issue of the OPA at Graham. Please, make a note of this and save delay.

The Hiltons Are Dead!—Read elsewhere in this issue of the sudden ending of Bro. and Sister Willis Hilton, in a fatal collision, head-on, near Yuma, Arizona, May 22.

In Our Home—Recently, we enjoyed visits in our home by Brethren Billy Jack Ivey and Don McCord, gospel preachers. It was a pleasure to have their association, for we esteem them highly for their work's sake. Too, we had visits by Brethren Roy Smalling and Everett Franklin. They, too, are fine brethren, being considered for the eldership at Stockton.

Foreign Subscriptions—Subsequent report showed that for the 152 subscriptions, we had received \$118.00, which leaves \$34.00 still needed. Since that time we have received the following: Mrs. Elizabeth Byford—\$10.00; W. P. Perser—\$9.00; Mrs. D. O. Ercanbrack—\$4.00; Sally Arnett—\$3.00; Mrs. W. F. Cogburn—\$2.00; Floyd White—\$2.00; Mrs. A. H. Jones—\$1.00; Total—\$31.00; lacking but \$3.00. In case more than what is needed now should be donated, it will be used to either send to others, or to send to some for two years. Our many thanks for the above donations.

Our New Song Book, "Joyful Praises" has been shipped to a great many and is being used in many churches already. Nothing but praise has come so far. We hear others saying "This is the best yet." If you have not ordered why not do so at once, so you will be prepared to sing these beautiful songs in the meeting at Sulphur and in your services at home. This book will give quite a boost to the singing wherever it is used. The price is 60c per single copy; six copies \$3.00; any number over six, 45c per copy; postage paid.

"Old Paths Pulpit" Available—We now have a good supply of this book of sermons and essays, covering many subjects, by 33 preachers of the Church of Christ. You will find a photograph and brief history of each

preacher. Every home should have one. The price is \$2.50, postpaid.

Send all orders to Homer L. King, Gen. Del., Graham, Texas, until further notice, please.

OUR HELPERS

The list of subscriptions this month is very encouraging, and we appreciate more than we can say, your work in behalf of the paper. The following is a list of the names of those sending us subs., from May 20 to June 20, and opposite the name, the number of subs. sent. Please, check the list and report any errors to us:

Ronny Wade—13; W. P. Perser—12; Elizabeth Byford—10; Billy Jack Ivey—6; E. H. Miller—5; Wayne Fussell—5; Paul Carroll—5; Sally Arnett—5; Wayne McKamie—4; Perry Allen—4; Leon Fancher—4; Mrs. D. O. Ercanbrack—4; Edwin S. Morris—3; Lynwood Smith—3; G. M. Everett—3; Floyd White—3; Mrs. F. W. Short—3; J. L. Harcrow—2; Orville Smith—2; James Orten—2; Mrs. A. H. Jones—2; A. L. Hurst—2; Earl Van Stavern—2; Jessie Townsend—2; Melvin Hale—2; Mrs. W. F. Cogburn—2; Viola Taylor—2; A. D. McNeil—2; Mrs. J. N. Garrison—2; Vivian Chapman—2; Dallas Burdette—2; J. C. Wilson—1; Homer L. King—1; G. O. Schultz—1; Mrs. C. G. Pontruff—1; J. H. Sharp—1; Billy Orten—1; A. R. Stover—1; M. E. Mountain—1; Albert Bledsoe—1; J. P. Whigham—1; Buster Boyd—1; Ted Head—1; O. E. Rice—1; Mrs. Goldie Helmick—1; Wallace Middick—1; Kenneth Stewart—1; Mrs. C. E. Hutchinson—1; Ervin Waters—1; Jack Mansfield—1; Clayton Fancher—1; Geo. H. Woodruff—1; Mrs. James Hawthorn—1; Stella Barnes—1; Geo. Freeman—1; J. D. Corson—1; Jerry Gilbert—1; Grady Coble—1; Byron Kramer—1; Boyd Kent—1; Garland Lamb—1; Mary Harris—1; John Fisher—1; Mrs. John Malcolm—1; Cressie McKinney—1; Ruth McKeand—1; Elsie Stover—1; Bradford Simmons—1; O. M. Ayers—1; Phillip Pierce—1; Don Bledsoe—1; L. C. Otey—1; Mrs. Della Hubbs—1; Maudie Ridenour—1; W. H. Bowerman—1; J. D. Watkins—1; Mrs. J. A. Baker—1; Leo Martin—1; Total—167.

MEETING WITH BROTHER PHILLIPS

This brief article is prompted by an article under the above caption in the June issue of this journal. It was pointed out that a verbatim account of the Bakersfield meeting with Bro. Homer King and Bro. J. D. Phillips would appear in this issue. This was due to the fact that none of the four drafts submitted concerning the meeting was unanimously acceptable to the four concerned. We have seen for some time that a brief statement could not likely be drafted to the satisfaction of all. Since this is the conclusion, I suggested a verbatim account of the meeting. This still seems to me to be the only way of letting brethren know exactly the results of the meeting. All of us agreed that it would be good for the brotherhood to hear the tape recording, and it was, I thought, agreed that none of us cared who heard the recordings. To this proposal, that we publish a verbatim account, as stated in the preceding issue, Bro. King and the writer agreed; I do not know Bro. Biggers' feelings on the matter; Bro. Phillips objected. It is his feeling that such an account would be "slanted." It is difficult to see how a man's word-for-word statement of his position could be slanted; I

do not want to appear unfair. The transcription has been made; the space necessary for it to be run is not so great that it would be impractical. But, in the interest of fairness since all could not agree, the account does not appear in this issue. Brother King and Brother Phillips may see fit to comment; I want them to feel free to do so. Brother King's position, generally, so far as I know, is not under question; Brother Phillips' position is. Therefore, clarification is in order. It is my feeling yet, let others feel as they may, the next move in this matter is Brother Phillips' to make.

For the information of those interested, the drafts were accepted or rejected as follows: The writer signed all of them; Brother King could sign none without fuller explanation and clarity of position; Brother Phillips signed all with, I think, two suggestions concerning one of them. These suggestions were considered and included in order to further clarify his position. Brother Biggers signed all of them.

I still refuse to "fall out" with those who may not agree with me in this. In my efforts in this matter, I have tried to be a Christian. Wherein you may think I have failed, I am sorry. What has been done and said has been for the good of the Cause of Christ, as this writer perceived it.

—D. B. McCord.

Comment

Relative to the above matter, I fully concur with Brother Don McCord regarding the formulating of a short draft which will be fair to all and yet full enough to properly represent the points on which Doug and I agree, the points on which we partially agree, and the points on which we still differ. It was not that I objected to any of the drafts on the ground that they were unfair, or that they misrepresented anyone; but in the case of all of them, I thought they were inadequate in giving a full account of the points in agreement and those in disagreement, just as I wrote Don and Brother Phillips concerning each draft submitted. Not that we need a lengthy draft, but I feel that we do need one that will mention all the points of differences and the disposition made of each.

Perhaps, I should say that four of us, Doug, Bro. Biggers, Don, and I participated in the above meeting, and that Don was unanimously chosen to write some kind of draft suitable to all, if possible, and it is still in his hands. I believe the three of us believe that he has made a sincere effort to do the job in fairness to all, and I am sure there will be no "slanting" of whatever he may write, but that it will be fair and above board. Don has been very patient with us in this matter, and I am willing to leave it to his judgment when to try something else, rather than the draft idea.

—Homer L. King.

A BIBLICAL SURVEY OF MARRIAGE AND DIVORCE

The above is the name of a tract written by me and now in the hands of the printers. It may be available by the time you receive this. For years many have urged me to write this tract. It is the fruit of over two decades of exhaustive study and research into this profound and delicate subject. The views therein postulated have in their main principles been assayed in the crucible of controversy and the dialectics of debate.

Present conditions almost necessitate the appearance of this tract.

I am not financially able at this time to pay the printing bill and must borrow money to do so. I intend to give many away. I am not interested in publishing this tract for profit. I urge brethren to order as many as they can afford to either sell or give away and thus immediately help to defray printing expenses. Do this at once. This tract will challenge your attention and your thinking. Prices are: twenty five cents per copy, fifty for \$8.00, one hundred for \$15.00. Order from—

J. Ervin Waters
Rt. 4, Box 358
San Angelo, Texas

NOTICE

I have sold out of the silver plated communion sets and have received several orders from different congregations, so I expect to have enough to place an order in July. I have to have 36 or more sets made each time. If you know of a congregation needing a set, please have them contact me soon. I can still get the set made of sterling silver at a cost of about \$140.00, however in the long run, this might be cheaper, since it will never have to be resilvered. Send orders to me at P. O. Box 538, LaGrange, Ga.

—E. H. Miller

IN MEMORY

May 27, 1959, we accompanied our dear ones in Christ, Bro. and Sister Hilton as far as we could go on this earth. Our sorrow is alleviated in some measure by our personal acquaintance with them. We found him ever ready to serve his Master by giving generously of his talent, and Sister Hilton was ever by his side, keeping the home, rearing a large family, and doing her share in the work. They leave many friends behind who will always remember them side by side. We have fond memories of them, and hope that we may meet again, in eternity.

—Charles and Marguerite Eastman.

OUR DEPARTED

Hiltons—Brother Willis H. and Sister Bertha Eula Hilton, of San Pablo, California, were born July 10, 1899, and March 28, 1905, respectively. Brother Hilton was born in Missouri and Sister Hilton in Oklahoma. The tragic end came as a result of a head-on car accident at Winterhaven, California, near Yuma, Arizona, May 22, 1959. They leave to mourn their passing, seven daughters and three sons. I know that Bro. Hilton had at least one brother who survives, and Sister Hilton had four sisters and one brother.

I was called upon to conduct the funeral services, May 27, 1959—1:30 P. M., at the Richmond Funeral Home, in Richmond, California. The very large crowd present, and the very great and beautiful floral offering attested to the many friends and respect they possessed in that community.

Somehow, the above funeral touched me very deeply, coming so suddenly and unexpectedly. Then, as I looked upon the bodies of a man (a preacher) and his wife in caskets, for the first time it dawned upon me that this was a new experience for me, a double funeral. It was a shock for me, but it must have been

a greater shock to the ten children. Brother Hilton, a few months before, had told me that he was looking forward to retirement in the near future, when he would be able to devote more time to preaching and the work of the church in general. This should remind us all, that instead of planning great things or greater things for some future time, we had better do it now, even if it does not seem so great and ideal. We should remember that the "night cometh when no man can work."

Brother Hilton's early life was one of sacrifice and devotion to the cause of Christ. He preached much in Missouri and Oklahoma, as well as a number of other states, with but little financial support. I am unable to say how the past twenty years had been used by him, since I was with him but very little, but it seems that his life was cut short, ending his plans and work prematurely. Like the rest of mankind he was not perfect, and we regret that considerable of the prime of his life was spent out of the gospel field, even though he did make confession several years before his death. Suffice it to say that nothing we can say now will help him or hurt him. He is in the hands of not only a just God, but a merciful God. Brother, you who are still alive, making plans to preach more and to become more active in the years to come, will you not take warning, that the morrow is not yours to claim. You have only the present. Had we not better use today wisely, lest the morrow never come?

—Homer L. King.

DeGough—Carl ("Snooks") DeGough, of 806 Morning Dr., Bakersfield, Calif., was born April 20, 1910, at Estelene, Texas; departed this earthly life May 29, 1959, being a little over 49 years of age.

July 3, 1931, Bro. DeGough was united in the bonds of matrimony to Pat Stalcup, at Arvin, Calif. To this union four children (three boys and one girl) were born. They are, Wayne, Richard, Everett, and Gail, all except one (the youngest) are members of the faithful church of Christ. Wayne, the eldest, is a good gospel preacher, and Richard is a good public teacher of the Bible. Gail, the daughter, has a very beautiful soprano voice and is noted for her ability in song. So, are the boys good singers; which speaks for the training on the part of the parents.

In about 1934, Bro. DeGough obeyed the gospel at Arvin, Calif., and nearly all of the time since has been a very active worker in the faithful church in Arvin and Bakersfield, as a teacher and song leader, and he often visited other congregations, giving good Bible lessons. Brother DeGough was known and loved all over the state of California and in other states. The DeGough home is known for its unlimited hospitality, and is known as the preacher's home. Here was a man, who having learned the truth, would have nothing else. He was a strong contender for what he believed, and you did not have to guess at what he believed. You will find this same trait in his boys, Wayne and Richard, as well as Sister DeGough and the other children.

I was called by the family to conduct the funeral of this good Christian man, which was June 2, in Bakersfield. A very large crowd of relatives, brethren, and friends came to pay respects to the family and in memory of Brother DeGough. I endeavored to speak words of warning to the living, for his death was sudden and

unexpected, and in an effort to assuage the grief of the bereaved, words of comfort to them.

My very tender sympathy is extended to Sister DeGough, a very fine Christian woman, and to the very wonderful children. All were so very understanding and temperate in sorrow and grief in the death of a very dear husband and father. May God's love, the sympathy of Jesus, and the comfort of the Holy Spirit be with them in this trying hour.

—Homer L. King.

Garrison—Floyd Darrell Garrison was born Oct. 25, 1948 and passed away June 4, 1959. Floyd Darrell died of pneumonia in a hospital at Pryor, Okla. His parents are members of the Locust Grove congregation. Besides his parents, Mr. and Mrs. Burl Garrison he is survived by one brother, Donald Ray and his grandparents Mr. and Mrs. E. W. Trueblood. The writer tried to speak words of comfort and exhortation.

—Jack Cutter

Stroud—Bro. William Ervin Stroud was born Apr. 22, 1879 at Fulton, Ky., and departed this life Apr. 25, 1959. He obeyed the gospel at an early age and was faithful in the Lord's service. He was a member at Ada, Okla. He is survived by his wife, a son, 3 grandchildren, 2 great grandchildren, 3 brothers, a sister, and a host of friends. He will be missed very much. I felt he was one of the best friends I ever had.

—Orville Lee Smith

Koller—On June 1, Sister Dollie Ann Koller departed this life. She was born Feb. 23, 1896 at Gainesville, Texas. August 13, 1914 she was married to Rufus Carl Koller at Sulphur, Okla. To this union two children were born, a son and daughter. She was a member of the Ardmore church, and her presence will be greatly missed. She is survived by her husband, children, three brothers, a sister, and three grandchildren. The writer conducted the services.

—Ronny F. Wade.

Knight—Cornelius Jefferson Knight was born April 6, 1876 in Upsher County, Texas, and departed this life on June 1, 1959 being 83 years of age. Most of his life was spent in and around Graham, Oklahoma. For the past five years he had lived in Ardmore and was a member of the congregation there. Brother Knight was an old soldier of the cross and will be greatly missed where he labored so long. He and sister Koller died in the same hospital about an hour apart. He is survived by his wife, three sons, ten grandchildren, and 21 great grand children. The writer conducted the funeral services.

—Ronny F. Wade.

FOREIGN FIELDS

By Paul O. Nichols

The work of the Lord in Nyasaland continues to forge ahead. Recently Antonio Severe preached to a crowd of more than five hundred, and he baptized nineteen. Here at Wendewende there have been more than a hundred confessions and eight baptisms since we arrived.

People in this country turn out to hear the Gospel preached, many times in great numbers. Not long ago we were at Namphungo, where we had a crowd of two hundred. Then last Lord's day we were in the Zomba district where a crowd of five hundred gathered. And

recently Brother Severe preached to a crowd of more than nine hundred.

The African preachers are meeting with success many places where they go. Congregations are being established. Some of the preachers are very active and travel many miles by foot, bicycle, and bus to preach the gospel far and wide to their people. They are certainly to be commended for their zeal. Of course, we have some that do not go as much as others just as we do in the States. But some of them are very zealous here in Africa.

The African people have already learned to love and appreciate Brother Gayland Osburn and family. They have shown their love and care for the Africans in many ways. Gayland is certainly "cut out" for this kind of work, and is a good yoke-fellow. He is conscientious and sincere, and is a hard worker.

Here at Wendewende we have the responsibility of doctoring many many of the people who come to us for help. The more serious cases which we feel need professional attention and treatment we take to the hospitals which are located miles away from us. Last week Brother Gayland took a patient who was in serious condition to the leper colony where he left him for prolonged treatment. Also last week I took a man to the hospital who was hurt when a tree fell on him. Of course, we do not charge for this service. We do it because we are Christians, and gladly bear the expenses ourselves. However, recently we received two or three donations above our support to help with these medical expenses, and for these donations we are sincerely grateful.

At the present time we are not suffering civil turmoil that we did for awhile. Things are quite peaceful now, at least on the surface. At any rate we are no longer afraid to travel about with our families from place to place. People who see us often, even miles from Wendewende, are quite friendly and greet us in a very congenial manner along the road.

We appreciate very much all the prayers that have been offered in behalf of our safety and success in the work of the Lord in Africa.

—Wendewende Mission
Nyasaland, Africa

IS YOUR HOME CHURCH STRONG?

(Continued from page one)

gospel preacher, Benjamin Franklin via *The Restoration Herald* as follows:

"Well Spoken Words—We must have living churches. The members must be living members, active, energetic and persevering. There are some churches complaining that they 'cannot get the right kind of a preacher,' when the trouble really is, that they are not 'the right kind of churches.' Preachers, if they had the power of angels, could not make interesting churches, where no advice that they give can be received, but where members remain inactive.

What can a preacher do for a church where he cannot prevail upon the members to meet to commemorate the Saviour's dying love more than once a month or where he cannot induce them to meet for prayer once a week or where old members cannot be induced to enter the place of worship until a half-hour after time or where old and prominent members take so little interest in the worship that they fall asleep while he is

preaching to dying sinners to save them? What preacher can do anything for a people who will take so little interest in public worship that they will not practice singing the praises of God enough to enable them to sing with any spirit and understanding? If some of our churches that 'cannot get a preacher who can draw out an audience,' would apply themselves to their own improvement in singing, exhortation, and prayer, and thus make themselves interesting and useful, they would assist mightily in drawing out an audience, and make it infinitely easier to preach when an audience is out."

Jesus came not only to save us from hell, but to take us to heaven.

THE QUESTION BOX

(Continued from page three)

ury, a treasure." In the Papyri in Greek contemporary usage it is once used of a collection box" in an Egyptian temple where sums were collected. In this verse "in store" is a present participle and means "treasuring it up, or casting it into the treasury."

(3) The distinction between "by him" and "in store" is primarily this: "by him" means "by itself," separating it from the rest of our prosperity or earnings, which separating may take place at home in preparation for the assembly of saints where it will "in store" be "cast into the treasury," for this is a participial verb form denoting action. When everyone cast into the treasury on the first day of the week that which had been put by itself, separated from the rest of their blessings, the resultant fund was the "collection" of verse 1 or "gatherings" of verse 2, Gr. LOGIA.

(4) "That there be no gatherings when I come" indicates not that there will thenceforth be no more casting into the treasury that which has been put by itself but that the "bounty" or "liberality," v. 3, needed for the saints at Jerusalem will now be ready in a collection, a treasury, a common fund. There will be no need to sound the word and gather up a fund from the various members. It will already be gathered, collected, and in the treasury. Their messengers can take it to Judea without further collecting.

According to 2 Cor. 8:10 the Corinthians had begun the preceding year both to "will" (purpose or intend) and to "do" (perform or give). Titus was to see that what had been promised was "completed, finished" (2 Cor. 8:6) out of that which they had (2 Cor. 8:12). Paul had boasted of the "forwardness" (2 Cor. 9:2) of Achaia, in which state Corinth was, to Macedonia, that "Achaia was ready a year ago." They had willed, purposed, planned. They had been giving as Paul instructed, but he was beset with some doubts as to the extent of their performance, which he wanted to be up to his boasting (2 Cor. 9:3-4). The word "make up" (2 Cor. 9:5) means to "fit, to adjust," which would be needed if what they had done was not in harmony with what they had promised, not up to it.

2 Cor. 9:6-7 teaches us to give bountifully as we purpose in our hearts, not grudgingly. "God loveth a cheerful giver" is rendered by some, "God loveth an hilarious giver." This lesson needs to be learned by so many who give so little in proportion to what they make and who begrudge what they give.

2 Cor. 11:18, "I robbed other churches, taking wages of them to do you service." This shows that congrega-

tions elsewhere sustained Paul financially in his Corinthian labors where he remained for eighteen months. Those congregations must have had treasuries from which those "wages" came.

1 Tim. 5:16 deals with the church's support of widows without other means of support. This would be a regular permanent support. The church is charged. This indicates the presence of a church treasury. A permanent system was given to supply a permanent need.

Let us contribute more, not less. Let us sow bountifully, not sparingly. Let us be cheerful and hilarious in the doing of it.

—J. Ervin Waters
Rt. 4, Box 358
San Angelo, Texas

We may become so busy trying to build up the Lord's church that we forget He has any right or authority in it.



Jimmie Coale, Samson, Ala., June 3.—The church here is doing fine. Bro. King, send us 100 "Joyful Praises." Come by and see us when you can.

John L. Fisher, Rte. 2, Summertown, Tenn., June 20.—Since last reporting, I have been working with the 3 congregations near Lawrenceburg. Here is a sub.

A. D. McNiel, Milano, Tex., May 29.—Bro. Stewart preaches for us once each month. He gave us a good lesson yesterday. Bro. Wayne McKamie will be with us at Sand Grove in a meeting beginning Aug. 5. We invite all to attend.

Floyd White, Grovespring, Mo., May 23.—Crowds are fairly good at Claxton, and we look forward to our meeting Aug. 14-23. Pray for us. Here is my renewal and \$2.00 for foreign subs.

G. M. Everett, Richland, Wash., June 4.—The church at Kennewick looks forward to a meeting with Bro. Kirbo, June 7-21. We pray much good may be accomplished. Here are 3 subs.

M. G. Jones, Box 1104, Olivehurst, Calif., June 2.—We enjoyed a good sermon from Bro. Roden, Tuesday evening. My wife and I just returned from a trip, we enjoyed meeting with the brethren at Portales, Lubbock, Oak Grove, and Okla. City (Capitol Hill). We invite visitors at Olivehurst.

Leon Fancher, 2315 Lincoln Ave., St. Albans, W. Va., June 15.—Bro. Wayne Fussell closed our meeting last night with one baptism, good crowds, and excellent preaching. May 15-24, we enjoyed the meeting at Waco

(Circle Rd), Tex., baptizing 2 and 2 confessed faults. We enjoyed the association of the preachers there.

J. C. Alexander, 1520 Heffner St., Corcoran, Calif., June 17.—We have been transferred here and look forward to meeting with the brethren in this place. Bro. DeGough will surely be missed by all in this area.

J. C. Miller, 1017 Childress, San Angelo, Tex., June 12.—I am sorry we will not get to attend the Sulphur meeting, we hate to miss the good preaching and singing. We look forward to our meeting here July 24-Aug. 2, with Bro. Homer L. King doing the preaching.

Gene Hopkins, 2519 W. 42, Tulsa, 7, Okla., June 13.—June 6, I assisted Bro. Jack Cutter in conducting funeral services for Darrel Garrison of Locust Grove. June 7, I baptized his brother and his father was restored for which we thank God. His mother is a faithful Christian. June 20-28, Bro. Orville Smith will hold a meeting here.

Geo. McCain, Gen. Del., Cottonwood, Calif., June 17.—I want to thank the brethren at Montebello, Calif., for \$25.00 and Sister Maudie Ridenour of Vanzant, Mo., for \$5.00. All told I have received \$130.00. I have paid \$100.00 on the funeral expenses for my wife. We have hopes we may be able to have Bro. Bill Roden work for us in this vicinity. (Under date of June 18, Bro. McCain reports he received \$25.00 from LaGrange, Ga., and expresses thanks.—Ed.)

D. B. McCord, 16720 Greenhaven, Covina, Calif., June 17.—Since last report, I have preached here at home, Norco, Bakersfield, National City and Ceres. The last issue of the paper was good. June 26-July 5, I am scheduled to be in a series of meetings near Piedmont, Ala.; July 12-19 at LaGrange, Ga. We sincerely ask the prayers of the brethren. Lord bless all of you.

J. W. Konegay, 2155 Phyliss St., Jacksonville, Fla., June 14.—We now have a building suitable for meeting on Lord's day morning, but do not have the use of it for evening services. We look forward to having a place ready for our fall meeting with Bro. Lynwood Smith. We recently enjoyed a good lesson by Bro. Miller. Lord willing, Bro. Jim Kuchera and family from Tenn., will soon be meeting with us. Remember to pray for the work in Fla.

J. D. Corson, Rte. 2, Mahaffey, Pa., June 8.—I am now at Waterloo, Ia., doing personal work and teaching during June. During July, I plan to be with the church in Oskaloosa. My car is broken down, so my family is not with me this time. Remember us all when you pray. Here is my renewal for the OPA. We look forward to it each month.

Rolland Everett, Rte. 2, Apache Rd., Farmington, N. M., June 6.—We began meeting in our new building May 31, but still lack several hundred dollars being able to complete it. Our new location is about 3 miles out on Hiway 17 or Bloomfield Rd., S.E. near Wildhorse Valley subdivision, 2 blks off the hiway. Contact Geo. Powell, 1509 N. Leguna, Farmington, N. M. Phone Davis 5-3204. We hope to sponsor a meeting sometime this year.

O. E. Rice, Okemah, Okla., May 22.—The church here on 7th St. is having good attendance and interest. We are meeting in our building and will finish it as we can. We will appreciate any financial help. I have worked at Sapulpa, also at Stroud, where Bro. Roe lives. He has been wonderful to help us. The 4th Lord's day in May I plan to be at Fairview near Flippin, Ark. We invite visitors. We meet at 621 N. 7th, at 10:30 each Lord's day.

Orville Lee Smith, 4208 Wall St., Joplin, Mo., June 3—April 19-May 3, I held a meeting at Council Hill, Okla., with 2 baptisms and one confession of faults. I really enjoyed the meeting. We had visitors from other congregations which we appreciated tremendously. My next meeting will be at Chestnut Ridge, Ky. Here are 2 subs. for the OPA.

E. L. Sutton, Bardley, Mo., June 11.—We bought an abandoned school house and are converting it into a church building. Bardley is on Hiway J, 2 miles north of the junction of Hiway J and Hiway 160. The building is located on J hiway about half way between Bardley and Hiway 160. We would be glad to have brethren stop with us. Bro. King, we wish you much success in your good work. Pray for us.

E. O. Rice, Okemah, Okla., June 12.—The church here continues to grow in attendance. Another fine family now meets regularly with us. Several from here visited the Boynton congregation during Bro. Fred Kirbo's meeting. It was wonderful. Bro. Bill Davis from 7th St. in Okla. City speaks for us each 4th Lord's day. We enjoy having him and his lessons are inspiring. On any other week-end we would be glad to have brethren come by and give us a lesson. Last Lord's day I was at Fairview north of Flippin, Ark., and gave the lesson to a goodly number. They have a fine congregation. We have our new building up, not completed, but we can meet in it. We still owe considerable on it. Our thanks to Sister Hamett of Fresno, Calif., for her contribution.

Jack Mansfield, 1011 Claudine N.E., Albuquerque, N. M., June 15.—We are attempting to establish a congregation here. We have purchased a small building and are remodeling it. Lord willing, we hope to be able to meet in it by July. At present, we are meeting in the home of Bro. R. B. Hale at 1860 Val Verde Place S.W. If you know of anyone here we can contact, please let us know. Our building is located at 1911 Shadyside S.W., in Albuquerque. If you are passing this way, please stop and be with us. We need your spiritual support and your prayers. Our home is always open to brethren and sisters in Christ. Send us 25 song books, and renew my sub. to the OPA. Remember us in your prayers.

Fred Lambert, P. O. Box 1273, Ft. Lauderdale, Fla., June 14.—The church here is doing well. Bro. Miller preached for us last Lord's day, with one confession of faults. I preached this Lord's day, with another confession. We wish to acknowledge and thank the following congregations for donations sent for our building: Samson (Earlytown), Ala.—\$25.00; Waterloo, Iowa—\$25.00; Mozier, Ill.—\$25.00; Imperial, Calif.—\$50.00; Alta Vista, Kan.—\$25.00; total—\$225.00. We are so thankful

for this help. We still have quite a ways to go. If you can help us, send any donations to me at the above address.

Byron Kramer, Salona, Pa., June 15.—Brethren, why all the fuss about more than one speaker in the assembly? In Matt. 18-20, Jesus said "Where two or three are gathered together in My name there am I in the midst of them." Notice, he does not say two or three brethren and this would have to be the case since women are forbidden to speak in the Church. More than one speaker is fine but when we say there must be more than one; we are going beyond that which is written.

Nelson Tuanje, Mapweshera Village, Ndata Estate, P. O. Mikolongwe, Nyasaland, Africa, June 9.—The work in Cholo district is moving forward. In April, I worked with the following congregations: Mapweshera, Mangazi, Chilemba, and Perusi, baptizing 8 people, 3 men and 5 women. After that I was in a meeting for a week at Njayenda. While it was in progress, three preachers attended, Brethren Madula, Perusi, and Harry L. Lichapa. The meeting was a big success, with many people attending. May 23, I was able to attend Bro. Severe's meeting at Mikongoni, and was happy to meet other preachers, some of whom I had not met for 2 years. I am glad to tell the brethren in the States, I am able to get my support each month in time. We are glad to have Brethren Paul and Gayland in Africa, they are nice and lovely, and are busy helping to further the good Cause. We are happy to see they are profoundly successful. Our work in Africa is big, please pray for us.

J. D. Watkins, 802 Edina, Salem, Oreg., May 28.—Our congregation is still holding on, but we desperately need help. I can do the teaching, not so well as some as I have not been teaching long, but if I am sick, we just have to cancel services. That is very bad. We need someone to do personal work here in this area. We are unable to support a preacher, but if some of the larger churches could send someone up here for a couple of months during the summer, it would be such a wonderful work. Brethren, I pray that this plea will be answered. Here is a sub.

Dallas Burdette, 708 W. Shawnee Dr., Montgomery, Ala., June 10.—We are fine and the church here is growing. We are fighting the good fight of faith, and are glad to serve such a great Savior. We look forward to a meeting here with Bro. Edwin Morris, Aug. 23-Sept. 2. We know he is a true fighter for the gospel of Christ. Mar. 28, 29, I preached at Earlytown, Ala., baptizing 2 and one was restored. They are zealous. May 28-31, I preached at Lowery, baptizing 2, one of them the son of Bro. Chapman Grimes, a wonderful preacher.

W. A. Harless, Rte. 1, Box 247, Barboursville, W. Va., Mar. 26.—The church at Cheasapeake is at peace, in unity, and working. We stand firmly for the Truth though the persecution is bad. Persecutions for the Cause only make us stronger in the Faith. Since the first of the year, another family has started meeting with us, and a family from the cups and S. S. meet with us are about ready to take their stand for the

Truth. Sister Fetty is sick, and we ask your prayers for her recovery. Aug. 5-8, Bro. Miller will meet J. W. Holcomb of Ashland, Ky., on the cups and classes. Bro. Holcomb refuses to affirm that the Bible teaches his practice, but will merely affirm it permits it. Bro. Miller will hold a tent meeting for us following the debate. The debate will be in the East Elementary School building in Chesapeake. Our place of meeting is on Route 52, ½ mile below the bridge crossing the Ohio River from Huntington. Come and be with us if you can.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, June 15.—The meeting at Lebanon, Mo., was a good one. Outside interest was the best I have ever seen. Crowds ranged from 125 to 200 every night. One was baptized, one came from the S. S. brethren and there were 2 confessions. The meeting in Ada, Okla., was another good one there were two confessions of fault and 6 baptisms. At present we are at Huntington, W. Va., in a meeting. Crowds are fair but to date no visible results. Some fine people live here, among them are many of our best friends. Lord willing, from here we go to Fruitland, Texas, June 24-28; Jacksboro, Texas, July 5-12; Healdton, Okla., July 15-26; and Woodson, Texas, July 31-Aug. 9. May the Lord bless all the faithful everywhere.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., June 15.—May 15-24, I was in a good meeting at Cable Ridge, Mo., with good crowds and interest throughout. They are now meeting in their new building which is very nice. The last Lord's day, we had lunch together and an afternoon service. There were visitors from Kansas City, Lebanon, and Mountain Home. Clovis Cook was there for 3 services and we divided the time in the afternoon service. It was good to hear him preach again and be associated with him. The night of the 24th, I preached at Kansas City (Mich. Ave.). I was at Circle Rd. in Waco, May 31. I am now working with the Nacogdoches Rd. congregation (San Antonio), during June, doing personal work, house to house visiting, and plan to close with a meeting June 17-28. Enjoyed hearing Ervin Waters several nights during his meeting on the South Side. I plan to be at Sulphur, then to Liberty, Ky., July 10-19; Sentinel, Okla., July 26-Aug. 9; Shreveport, La., Aug. 14-23; and Montgomery, Ala., Aug. 24-Sept. 2. Pray for us.

Gayland Osburn, Wendewende Village, Box 562, Limbe, Nyasaland, Africa, June 11.—In some places here the Africans come in great numbers to hear the gospel. About 3 weeks ago we received report of a gathering where more than 900 were present. There are many congregations and almost every day we have visitors at Wendewende from other places. Many preachers ride for miles on bicycles to take care of the Lord's work. One preacher has come 60 miles to Wendewende, several times since our arrival. Some of the preachers do not have bicycles. Those who have been receiving support from the States are very thankful that you have helped to lift their burden. God is blessing your support with much fruit. Pray for us and the church here.

Jack Cutter, Box 96, Cassville, Mo., June 16.—During the month of March and part of April we were

in Ft. Lauderdale, Fla., working with the congregation. We enjoyed this work very much. After leaving Fla., we stopped in No. Little Rock, Ark., picked up our trailerhouse and pulled it to Cassville. Then we went to Champion to hold a meeting. At the present time we are in Cassville in hopes of firmly establishing a congregation. We met in a public building (Legion hall) for the first time about a month ago. The attendance has been fair between 20 and 25. The congregations in Mo. have been splendid towards supporting this work. Ben Davis, Houston, Seymour, Champion, Claxton, Springfield, Winnipeg, Lee Summit, and Lebanon are all contributing to our support.

Tom E. Smith, 302 Phillips, Healdton, Okla., June 8.—May 31, we were at Jacksboro, Tex., with good interest and attendance at both services. This week end we enjoyed a visit by Bro. G. C. Posey and family from Dallas. We enjoyed having them at church and in our home. I was at Graham, Okla., today. Their meeting house has recently withstood a tornado and suffered considerable damage, having been moved from the foundation. But as Nehemiah and his brethren of old, "So we built the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work" (Neh. 4:6). It is astonishing what a group of Christians can do when they have a mind to work. Bro. Billy Orten begins a meeting at Graham, July 10-19, and Bro. Ronny Wade will be in a meeting at Healdton, July 15-26. Possibly, both congregations will cooperate in an all day service July 19. Make your plans to attend part or all of both meetings, especially the all day meeting.

Jim Canfield, Star Rte., Box 78, Marion, La., June 12.—May 1-31, I was with the brethren in Detroit, teaching each Lord's day. They are growing strong in the faith, with meekness and humbleness. They took care of all my expenses while I was there which I appreciated. Brethren Charles and Wade are doing a wonderful work. May 17, Bro. Douglass wife obeyed the gospel, and the next Lord's day his sister was baptized. My father baptized Bro. Douglass in 1946. Bro. Rubin Douglas was restored. Bro. Charles did the baptizing, as I was under the care of the doctor due to my leg trouble. June 1-5, I was at Memphis and was glad to see Bro. Motley and wife with them again. June 6, 7, I was at Lake Charles, La. Bro. Hawkins and I had a talk on the cups and the cup of the Lord. He admitted individual cups were wrong and one cup was safe, but wanted more time to talk it over with his brethren. Bro. Fred Roberson and Sister Olethia Jenkins were married in March. He will hold our meeting. I am thankful to the churches for the support I have received.

Distoni Bandulla, Chaima Village, N. A. Mwambo, P. O. Zomba, Nyasaland, Africa, June 1.—We are glad to have Paul and Gayland with us in Nyasaland. We love them and want them a long time with us. The brethren in Cheu District need preachers to help them, for they need both encouragement and more teaching. The digressives are working hard, more so than the faithful preachers there are working. I was with the church at Manjawila Village for 2 weeks, and baptized 4, and 2 made confessions of wrongs. May 23, I was able to attend Bro. Severe's meeting at Mikongoni. It

was a successful meeting, almost 934 attended. I was also able to meet Harry Lichapa, Lusiasi Namalawe, Perusi Kalongonda, and Robert Ngomano, all preaching brethren. June 6, I plan to be at Chigaru congregation, Lord willing. This is one of the newly established congregations. I hope to be there as long as the church may allow to keep me.

Harry Lichapa, Naphungo Village, P. O. Box 562, Limbe, Nyasaland, Africa, June 1.—Bro. King, kindly convey my thanks and appreciation to the congregations there that support me. I have been able to receive my support though I do not know where it comes from. I would like to know the congregation so that I may send a personal letter of appreciation. Brethren Severe, Paul, Gayland and their families are fine. We are sorry that support for Bro. Severe did not reach him, he is a fine soldier of the Word and should not be overlooked by the faithful brethren in the States. May 5, I was with the brethren at Chizama in Cholo Dist., for a week, baptizing 12, and 10 made confessions of wrongs. I was glad to meet Bro. Madulla, a preacher who attended. I converted a witchdoctor, who brought his gourds for us to burn. May 23, I was glad to attend Bro. Severe's meeting at Mikongoni. He came from Wendewende with his family, and the brethren were glad to see them. It was a lovely meeting with 934 able to attend it. May 30, I had the privilege of seeing Bro. Paul and his wife and Bro. Severe at Naphungo my home congregation. The brethren were glad to see them, for it is the first time they have ever got to go out and visit outside since they came out from the States.

E. H. Miller, Box 538, LaGrange, Ga., June 16.—June 7-14, we had a wonderful meeting at Bloomfield, Iowa. We were glad to have brethren from Ottumwa and other nearby congregations. Bro. Mountain and others were with us one night from Waterloo, also Bro. Corson who is laboring with them. I am now at Joplin, Mo., where I am to moderate tonight for Bro. Orville Smith in a debate at Neosho. We have been told the digressive preacher has backed out, even though the place has been rented and I have made the trip here. We plan to have services tonight anyway. I look forward to meeting many friends at Sulphur the first part of July. That meeting is better than any family reunion I have ever attended, for I had much rather have a reunion of brethren in Christ than of brothers in the flesh, who are not in Christ. Here are 5 subs.

Orville Smith, 4208 Wall St., Joplin, Mo., June 16.—The meeting at Council Hill closed with 2 baptisms and one confession of faults. I went next to Pocahontas, Ark., with 2 confessions of faults; Memphis, Tenn., where I preached a double-header with Bro. Harrell; Frank St. and Chapel Grove in Tenn.; and on to Chestnut Ridge near Mt. Vernon, Ky., May 15-24, with 3 baptisms and one confession of faults. May 25-31, I was at the new congregation in Mt. Vernon, Ky., and preached 4 nights at Bandy, Ky. They need and deserve some financial help on their building. For complete details on this read Bro. Miller's report in June OPA. June 5, I began a meeting at Union Hill near Etheridge, Tenn., where one was baptized. We were glad to have Brethren Paul Walker, John Fisher, and James Orten

attend the meeting. I became sick toward the close, and Brother Orten took my place one night. He and one of the others were to finish the last 2 services for me. Not long ago, we took our little girl to the doctor in St. Louis and were told she can have plastic surgery when she is 3 or 4 years old. We pray it will be a success. We look forward to being at Sulphur, over July 4.

Wayne Fussell, 2825, Essex, Shreveport, La., June 18.—Our meeting with Bro. Waters exceeded all our expectations, resulting in overflowing crowds, excellent interest, five baptisms and two restorations; we were spiritually invigorated. I thoroughly enjoyed the meeting with the working, growing, Kansas City, Kan., congregation, which was climaxed with one baptism and one confession. Association with preaching brethren, Clovis Cook and Paul Mackey, was inspiring. We went next to St. Albans, W. Va., where we held a meeting for a congregation that is noted for its love and good works. One was baptized; others, almost persuaded. Working with my old preaching buddy, Leon Fancher, who lives there, brought back sweet memories of our first struggles together to preach the grand old theme. His presence there is lending tremendous success to the church. Visiting with our dear Bro. Covert was edifying and inspiring. I only wish that his storehouse of knowledge could permeate our entire brotherhood. My next meetings: Early, Ala., July 10-19; Golden, Okla., August 7-16.

Johane Namulova, Saida Village, N. A. Nazombe, P. O. Palombe, Nyasaland, Africa, June 3.—It is with much pleasure that I get to inform you that the church at Mikongoni is doing fine. We were glad to have Bro. Severe, wife and family, come and hold us a series of meetings from May 23 to May 30. Bro. Severe conducted the meeting for 3 nights and asked me to finish it. He did not get to finish it for the pressure of the work at Wendewende. Kindly convey my appreciation to the church that sends support to me monthly. I have been able to get my support monthly but I do not know from where it comes. May 18, I baptized 24 people into the church at Mianga, and on the 30th I baptized 5 at Mphonde Village, where I am establishing a new congregation. The attendance daily is growing fine. I have hope that the church here will grow big and large.

R. B. Roden, 2860 N. M. 21, Oklahoma City, Okla., June 12.—The month of June will complete our work here at 64th St. in Sacramento. We have learned to love the brethren at both congregations and will miss them very much as we go on our way in the work of the Lord. We regret so much the passing of Bro. DeGough at Bakersfield. He will be greatly missed. We attended the funeral at Richmond conducted by Brethren Homer L. King and Orville Johnson, for Bro. and Sister Hilton. We extend our sympathy to the families. In May, we enjoyed the singing at Stockton on the 3rd Lord's day. The 4th Lord's day we had all day services at 64th St. with good attendance. We are thankful so many came our way to help in our labors here. Several congregations were represented and the building was almost full. The 5th Lord's day we enjoyed singing and lunch at Whitney, Ave., the closing day of their meeting. We enjoyed hearing Bro. Luther

Boek. We also enjoyed hearing Bro. Ted Warwick once at Manteca. Our closing meeting here will be June 21-28, with all day services June 28. June 29, Lord willing, we plan to leave for Okla., to begin work with the Galey church after the Sulphur meeting.

Bill O'fill, 2224 Arden Way, Sacramento 21, Calif., June 17.—On a recent Lord's day afternoon, with fasting and prayer, Bro. Berna was ordained an elder for the Whitney Ave. congregation, with Bro. Luther Boek officiating. Joyfully, we announce, that we now have elders. We have just finished a 10 day meeting, with 3 baptisms and 3 confessions of faults. Due to the heavy debt on the building, our own Bro. Luther Boek very graciously consented to hold the meeting. We are glad the Lord has given our elders these beautiful graces. The 2 young people who were baptized, are to be married at the church house on 3832 Whitney Ave., at 8:00 P.M., June 26, with Bro. Luther Boek officiating. They are Bro. David Pickett and Sister Delores Morford. Bro. Boek and sons, Lee and Tommy plan to attend the meeting at Sulphur this summer, and Lee plans to travel with one of the evangelists. June 21-28, Bro. Bill Roden will conduct a meeting at 64th St., which will conclude his work with them. Much good has been done during his stay here. They plan all day services, June 28. We will all miss this wonderful man of God and his wife when they leave here.

Billy Jack Ivey, P. O. Box 32, Arvin, Calif., June 16.—During the month of May I laboured with the congregation at Norco, Calif. This is the home of Bro. A. G. Smith and I found it a pleasure to work and associate with him. We conducted a music study and also a gospel meeting at Norco, also preaching at Orange, Lynwood, Motebello, and Covina. I appreciated very much the opportunity to become better acquainted in this section of the brotherhood. We followed this work with a meeting at Ceres, Calif. To work at Ceres is a pleasure as they are a zealous group of people. The meeting resulted in two baptisms. We are now at Mozier, Ill., in a meeting, where I have laboured many times before. It is good to be associated with Bro. Ralph Kitson and the congregation here once again. The Lord willing, we begin at Stockton, California on July 12 to continue through August 9, and following this we are to be at Dallas for a singing school and the Labor day meeting. May the Lord bless the faithful everywhere.

Homer L. King, Gen. Del., Graham, Texas, June 20.—We closed the final two weeks of work with the Santa Rita Ave. Church in Modesto, June 7. A part of the time was devoted to helping the teachers to prepare and deliver public lessons. All seemed to enjoy and appreciate the instruction, especially the teachers. Thus ends quite an extended work in Modesto in an effort to build up a stable faithful church in this city. We believe more time should have been given to this endeavor, but with the help of other preachers now and then, we believe they will be able to carry on with success. We are praying to that end. Our many thanks to all the members for every kindness and co-operation. We are very thankful that we can leave them as we began with them, in love and, it seems, in peace. We had one confession of faults in the final two weeks. We have recently heard preaching by Ted Warwick, at Manteca; Billy Jack Ivey, at Ceres; and Don McCord, at Ceres. We enjoyed some very fine Sunday afternoon singings at Ceres, using "Joyful Praises," our new song book, the last month. I am scheduled to preach at Ceres next Lord's day and night, for our last preaching in California before we head for the Sulphur meeting, June 22, the Lord willing. We anticipate a very happy time at Sulphur with our old friends and new ones. May we see you there. Following the Sulphur meeting, we are scheduled to begin a series of meetings at Graham, Texas, July 8 and continue through the 19th. We shall appreciate your co-operation and prayers in this meeting. Our next is to be at San Angelo, Texas, July 24—August 2. Then to our old home in Missouri. I need and desire the prayers of my brethren, and we want you to know that we thank you for your prayers and kind deeds of the past.

E. C. Severe, Box 562, Nyasaland, Africa, June 9.—Since last report, I have worked with the home congregation translating for the missionaries at Wendewende in turn with my young brother, Beneth, who is also a good translator. Bro. Beneth carries himself profoundly into a promising translator and enjoys his new profession. May 23, I had the privilege of conducting a series of meetings at Mikongoni. It was to start the 23rd, but I did not get to start it until later, since Bro. Paul asked me to go with him and family on the 24th. Unfortunately, Paulette got sick the night of the 23rd, and made it for the Nichols not to go. Therefore, I had to go away from Wendewende along with Cicilia and family. On our arrival at Mikongoni we found the meeting in progress, started by Bro. Nelson Tuanje. The meeting was fine and attended by almost 934 people. There were 4 chiefs who came to meet the missionaries, and though they did not get to meet them, they were not disappointed in coming. I was not able to conduct the meeting to the end for the pressure of work at Wendewende needed my presence and attention. Bro. Namulova concluded the meeting for me. The following preachers attended: Harry Lichapa, Perusi Kalongonda, L. Namalawa, Luisiasi Chikaru, Robert Ngomano, Mizeki Mizimbe, Diston Chellalla, and Clement Chipolopolo. May 30, I went with Bro. Paul and family to Naphungo for a service visit. We worshipped with the brethren in their beautiful building. The crowd was big and Bro. Paul preached hard and for long. The brethren were happy with our visit. After the service they gave the missionary and his wife gifts of eggs, fruit, and pennies. June 6, Bro. Paul and wife and daughter visited Mianga church. There were many people present and their huge building was filled to capacity. As usual, Paul worked hard in the pulpit rightly dividing the word of God. After the service, the brethren gave them some vegetables, eggs, and a he-goat. We need the prayers of the faithful wherever they are.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, June 16.—I spoke at Ft. Worth (Warwick) and near Graham, Texas. Also several times at my home congregation. Association with the Roosevelt Ave. congregation in San Antonio, and brethren in that area, during the special lectures held in the school auditorium, June 1-7, was inspirational. One was baptized. I was at Strong, Ark., June 13-14, with two baptized. Members attended from Texas, La., Miss., and other sections of Ark. Last night we began at No. 4th here in Wichita Falls where I have not preached for twenty years. The building was nearly full for the first service and we expect to really have trouble seating the crowds. I close here June 29 and go to Sulphur. Am scheduled to be at Graham, July 5; at Temple, July 12; at Midland, Texas, July 13-19. Then to Crescentville, Ohio, July 24-Aug. 2; to Fairview, near Stockport, Ohio, Aug. 3-9; Prospect, Pa., Aug. 10-16; Bunner Ridge, near Fairmont, W. Va., Aug. 19-30. I have just listened to the taped recording of the E. H. Miller-Alexander Debate held in Dec. in Alabama on the marriage question. I do not know of one point which Bro. Miller let Alexander have. I had expected so much more from Bro. Alexander. His knowledge of the meaning of words, the rules of grammar, and the rules of language and Biblical interpretation is so deficient. He is a weak reed indeed, shaking in the wind, and this divisive faction leaning upon him looks to a well without water. Congregations which do not want to be burned with trouble and disfellowshipping division should be careful about who labors among them. For over fifteen years we have extended the olive branch of peace to these brethren in an effort to avoid division. They have repeatedly knocked it from our hands and throwed down the gauntlet of war. Some preachers with guile and subtlety hypocritically play both ends against the middle to conceal their ultimate aims. Being used so much in the past as a man of war I have asked God to use me henceforth as an instrument of peace. But these radicals want no peace. Self-preservation is the first law of survival. Congregations must mark them which cause divisions and offenses and avoid them. God bless you, Bro. Miller, for a job well done in this discussion.

Mrs. Susie Gay
330 W. Elmore

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. XXX

LEBANON, MISSOURI, AUGUST 1, 1959

No. 8

THE PREACHER WHO WOULDN'T DO

By Ronny F. Wade

In 1 Cor. 1:21 Paul declares that "it pleased God by the foolishness of preaching to save them that believe." Also in Rom. 10:14 he says "how shall they preach except they be sent?" We can see from the above that preaching and a preacher are vital parts of Gods plan. There are two extremes regarding the preacher. Some would magnify his position and others would minimize it. Our intention is to do neither. However, regarding the selection of the preacher we would like to submit the following for your consideration. The author is unknown.

"A church was in need of a preacher. One of the elders was interested in finding out just what kind of minister the church wanted. In order to do this he composed a letter as though it had been received from an applicant and read it to the pulpit committee:

"Gentlemen:

"Understanding that your pulpit is vacant, I should like to apply for the position. I have been blessed to preach with power and have some success as a writer. Some say that I am a good organizer. I have been a leader in most places where I have gone.

"Some folks, however, have some things against me. I am over fifty years of age. I have never preached in one place for more than three years at a time. In some places I have left town, after my work caused riots and disturbances. I have to admit that I have been in jail three or four times, but not because of any wrongdoing. My health is not too good, though I still get a good deal done. I have had to work at my trade to help pay my way. The churches I have preached in have been small, though located in several large cities.

"I have not gotten along too well with the religious leaders in different towns where I have preached. In fact, some of them have threatened me, taken me to court, and even attacked me physically. I am not too good at keeping records. I have been known even to forget whom I have baptized. However, if you can use me, I shall do my best for you, even if I have to work to help with my support."

The elder read this letter to the committee, and asked if they were interested in the applicant. They replied that he would never do for their church. They were not interested in any unhealthy, contentious, trouble-making ex-jailbird; and were insulted that this application had been presented! But one of them did

(Continued on page eight)

HUMAN CONCEPT VS GOD'S WILL

By Homer L. King

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). The concept of the human mind does not run in the same channel as the Infinite. Hear God through the prophet, Jeremiah; "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23). Yet, man is prone to ever try to direct his own steps, even in matters of religion. This has ever been the attitude of man in God's dealings with the human family. It is so very difficult to find individuals, much less groups, who will completely surrender to the wisdom and the will of Almighty God. So it was and still is with the human mind. Note what God says of Israel of old: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8, 9). This is why the human concept, in matters of religion, is always wrong, when the conception is formulated apart from the word of God. This is further confirmed by Paul: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). Notice that the world by wisdom (worldly wisdom) knew not God, never did, does not now, and never will, for it is "not in man that walketh to direct his steps." The only hope for the human mind to be directed to God is through the revealed word of God, and once the human has completely surrendered to the Infinite, there is but one way to keep our minds in the right channel with God; viz, "Study to show thyself the right channel with God; viz, "Study to show thyself ashamed, rightly dividing the word of Truth," and then faithfully follow that word of truth, ever keeping self and selfish interests out of any control over our thinking.

Now, while the above reasoning and the teaching of the Scriptures cited, will apply to the non-members of the true church, yet it more directly applies to the preachers and teachers in the church. We see the denominations in opposition to the above Scriptures which teach that man must surrender to the teaching of God, as they try in vain to "direct their own steps." But the saddest of all is to see how that our own brethren will digress from the word of God by allowing human reasoning to predominate over them, thus causing them to drift away from God. What all need to

realize is that the church is divine, conceived and brought into existence by the Infinite, hence we must look for **divine rules to govern this divine institution.** God does not need, nor want, our human reasoning and rules to govern the church of our Lord. Why cannot man see that he makes shipwreck of religious matters, when he steps in with his human reasonings? Departures from God and His word are the ultimate end of regulating the things divine with human thinking and action. Digression is brought into the church, and division results, as we leave God's way and God's word. Even the first step in "little things," which be digression, is too dangerous to tamper with or to tolerate. Just why any preacher or teacher will want to experiment with, and tolerate, the first step in digression is more than I can understand. Yes, and what can you expect if you use preachers and teachers who tolerate and fellowship the digression? Do you not know that the congregations will be like the preachers who mingle with, and teach, the congregations? One step in digression leads to another, and there seems to be no turning back, once people get a taste of the human arrangement. Tell me, brother, how long do you think it will take to eliminate digression from the church, while using that kind of teachers? Do you not know that "whatsoever a man soweth, that shall he also reap?"

I have just read an article by Thomas F. Shropshire, via "The Contender for The Faith," Nov. 1, 1958, entitled, "The Church as God Would Have It," I would like for you to read it, for it is along the same line, and is certainly thought provoking. Here it is below:

In Isaiah 55:8, 9, the Lord said through the prophet, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." There is as much difference in the church as men would have it and the church as God would have it as there is in earth and heaven; in the human and divine. As long as men retain a human concept of the church, just that long will the church not be as God would have it.

In Ephesians 3:9, 10, we find the purpose of God for the church revealed. "And to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God." In ages past, the things which have now been revealed through inspiration, remained hidden in the mind of God. The plan that God had for the redemption of man was unknown except for the types and shadows of the Old Testament. The church, as established by the Lord Jesus Christ is the plan of God for the redemption and embodiment of man. The thoughts and designs of God, thus brought into view by the church as the Lord established it, and as it functions according to His direction, portrays the wisdom of God who designed it.

There are doubtless more people to whom the church, as God designed it, will not appeal than there are of those who may be impressed by it. This is evidently the reason why "the principalities and the powers in the heavenly places" were specified. There are a lot of people to whom the wisdom of God has no appeal whatsoever. One could not expect a hog to be impressed by the beauty of a well-kept living room. A

hog would rather be impressed by a hog-wallow. It takes someone with a finer sense of beauty to be impressed with a well-kept living room. In order to impress a hog, one would have to turn the living room into a hog-wallow. This is just what happens to the church in the hands of men who cannot appreciate the wisdom of God and they seek to impress people with the church from a human point of view. As to whether a thing is scriptural or not matters not at all to them.

There are a lot of people in the church today with a consuming desire to impress the world with the church in any way that can be employed. I know a preacher who once moved to a place to work with the church and in order to attract attention to himself, dressed up in cowboy fashion and rode a horse around the town square. He no doubt succeeded in attracting a great deal of attention and at the same time succeeded in making a fool of himself. The wisdom of God is not reflected in the human schemes and ideas which are so prevalent in the church today.

Many times men are deceived into thinking their schemes and ideas are successful because a great many people are impressed with them and they appear to be accomplishing a great deal in the way of swelling the membership lists. Many times they find out later that some scheme, which looked so good to them, did not work out as they had planned after all. Had they had the proper respect for the wisdom of God as that wisdom is set forth in His divine Word, they would have discarded their scheme to begin with. But brethren who do not respect the wisdom of God, even when they see their schemes go awry, are too vain to admit failure and continue to bow down to their idol.

Human pride is a characteristic as old as the human race itself. Men have always had pride in their own achievements. And they will usually resort to most any means to bring them about. But the church was not designed to display human wisdom. The ways and thoughts of men have no place in it. If men have the desire to make a show of their own wisdom and display their own ways and thoughts, let them find some place other than the church of the Lord in which to do it.

In order for the wisdom of God to be made known through the church, every phase of the church must reflect the ways and thoughts of God and not the ways and thoughts of men. Everything about the church must be governed and guided by the divine Word of God. Men must truly let Christ be "head over all things to the church" (Eph. 1:22), in order for the wisdom of God to be seen in the church. This must be true in regard to what is done in worship to God in the church; the work done by the church; the organization of the church; and even the lives of those who compose the church. Everything about the church must be governed by divine teaching in order for the wisdom of God to reflect in it.

But there are many, many people in the church today who will not appreciate the things which are set forth in this article because they have a human concept of the church. They are looking upon the church as they would have it and not as God would have it. It matters not at all to them whether a thing is authorized or not, just as long as the affairs of the church are conducted according to their own human reasonings and human concept. To converse with some of these people is like conversing with rank strangers religiously.

If men in the church today truly wanted to glorify

God in the church, they would act upon the wisdom of God so that His ways and thoughts would be seen in operation rather than their own ways and thoughts. It would doubtless be unkind to single out someone about whom we know nothing, and accuse them of having impure motives. But it is another thing to accuse people of impure motives when that for which they contend lays bare their motives. When men will wrest the Scriptures to try to uphold a thing for which there is no scriptural authority, they have proclaimed to the world that their motives are impure.

When men contend for things which are conceived in human wisdom their motive cannot be that of glorifying God. One's motives may not be impure if he does not know there is no scriptural authority for that for which he contends. He is just foolish in that he should not contend for a thing until he has found scriptural authority for it. But if he contends for a thing after he has been called upon for scriptural authority and cannot produce it, his motives have become impure.

One's motives are pure only when he has a sincere desire to be governed by a "thus saith the Lord" so that the church may be as God designed it, regardless of how men may be impressed by it.

THE QUESTION BOX

The Confession

Dear Bro. Waters:

I want you to help me with a Bible question on the tenth chapter of Matthew. I have always thought that Christ was dealing with the limited commission. Notice Matt. 10:16-33. If the disciples confess Christ before men, Christ will confess them before His father; if the disciples deny Him before men, He will deny them before His father. I sincerely believe that only His disciples, or Christians, can acknowledge Christ before men (or sinners) but not sinners before Christians. Am I wrong? Please answer as soon as possible.

Your Bro. in Christ,
J. B. Torres,
Rt. 1, Box 104,
Kerrville, Texas

ANSWER: Bro. Torres, you are exactly right in saying that Matt. 10 had to do with the twelve under the limited commission. V. 1 shows that it is the twelve. So does V. 5. V. 18 states that they would be brought before governors and kings for trial. As history declares they were usually given an opportunity to either deny Christ (or recant) or confess Him (acknowledge) as their Lord. If they denied Him they were released; if they confessed (acknowledged) Him they were punished. "Others were tortured not accepting deliverance" (Heb. 11:35). Those denying Christ would be denied by Him; those confessing Him as their Lord would be acknowledged by Him before the Father. Our traditional interpretation of Matt. 10: 32-33 is not a contextual interpretation. Those contemplated here as denying or confessing Christ were disciples, not sinners.

However, Bro. Torres, I think you are too strong in the statement: "I sincerely believe that only His disciples, or Christians, can acknowledge Christ before men (or sinners), but not sinners before Christians." Jesus said: "He that believeth and is baptized shall be saved" (Mk. 16:16). We are only authorized to baptize

believers, but we cannot read the heart as does God. That is why in answer to the eunuch's question: "Here is water; what doth hinder me to be baptized?" (Acts 8:36), Philip replied: "If thou believest with all thine heart, thou mayest" (Acts 8:37). Philip would only know that the eunuch believed when the eunuch said so. "Charity thinketh no evil" and demands that we accept the *prima facie* evidence of the confession of faith in the divine Sonship of Christ. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10). Whether this is in private or public, before one or a thousand, appears to be of no moment or significance.

—J. Ervin Waters, Rt. 4, Box 358,
San Angelo, Texas

PRAYER

I shall not in this attempt to show whose prayer God will hear, not what an alien sinner should pray for, but shall notice a neglected essential relative to prayer.

I notice that only about one out of ten male members of the church will attempt to pray in public when called upon to do so. Sadder still, I notice that only the elders or leaders and preachers present—(with very few exceptions) ever say "amen" to the prayer that is offered in public.

But the thing that bothers me so is the haughty, high-minded position that nearly all the congregation keeps while prayer is being offered—not one tenth of the members in most congregations ever kneel in prayer. I have noticed some of the younger members who would even sit erect and whisper, snigger and giggle during prayer. This, perhaps, is partly because the older ones have failed to set the right example before them; but mostly because they have not been taught their duty along this line. I feel sure that if all could grasp the lesson that I shall now bring out, that the next time we approach the throne of God, and ask some one in the congregation to word our petition that every true hearted Christian, not reasonably excused, would be upon their knees with bowed heads and contrite hearts. I shall now notice the Bible on kneeling in prayer.

Of the "wise man," Solomon, it is said, that he had erected a "brazen scaffold * * * and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven, and said, O Lord God of Israel, there is no God like thee in the heaven nor in the earth." 1 Chro. 6:12-13-14. Let us remember that we, too, approach such a God when we pray.

In Ezra 9:5-6 we read, "And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God."

We find that Daniel, even in the face of the threat of Darius, that he cast into the den of lions, as his custom was, "kneeled upon his knees three times a day, and prayed and gave thanks unto his God." Dan. 6:10.

Coming on to the New Testament we noticed that as Stephen was being stoned to death, "he kneeled down, and cried with a loud voice, Lord, lay not this

(Continued on page eight)

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HERE AND THERE

How to Reach Us—Until further notice, address all mail intended for us, personally, or for the OPA to Route 2, Lebanon, Missouri. You will save delay and inconvenience if you will observe the above request.

Visitors—In our stay in Graham, Texas, we were the happy recipients of visits by the following gospel preachers: Ronney Wade (and wife), T. E. McBride, and Cyrus Holt. We enjoyed their friendly visits and wished for more of the same.

The Sulphur, Oklahoma, Meeting—The annual big meeting in Sulphur, involving the Fourth of July, was, I believe, as well attended, perhaps better, than any we have held there. Considering the large crowds which began so early in the meetings, the attendance was unusual. The singing, prayers, the preaching, and the social phase were wonderful blessings. I presume that our largest crowd was not far from one thousand people. Brother Tommy Shaw worked with me in conducting the meetings, and I found him, as I had expected, very agreeable and pleasant with whom to labor. We pray that we may enjoy the blessings of seeing all next year, including you who were not present this year and the new ones who may come for the first time. Preachers need to arrange their meetings for next year, so that they will have time to attend. It is good for the preachers to "get-together" and "be-together" in the work.

Do You Need Song Books? I believe we have some of the best. Most of our readers have been singing from our song books since 1944, and they know what kind of books we put out. Some of our best preachers and song leaders help us in compiling our song books, and they should know good songs—songs that will stir the soul to greater spirituality. Give your congregation new life by giving them some good new songs that will create a greater interest in the singing. Have you seen our latest song book, "Joyful Praises?" We are not alone in thinking that it is the "best yet." You are missing a blessing by missing to hear and to sing the wonderful songs in "Joyful Praises." The price—60c per single copy; six copies, \$3.00; any number over six copies, 45c per copy; postage paid.

"Old Path Echoes" is our all-purpose song book for 1952, containing old, tried, and new songs of the very best. The price—50c per single copy; \$5.00 per dozen; \$40.00 for 100; postage paid.

"Old Path Echoes" (No. 2), our 1953 all-purpose song book, containing 192 pages of old, tried, and new songs. The price—the same as the above book.

"Old Path Echoes" (No. 3), our all-purpose book for 1954, suitable for all services of the church; the same size, quality, and price as the above books. We guarantee satisfaction on all our song books.

Send all orders to Homer L. King, Route 2, Lebanon, Missouri: We plan to be at our old home in Missouri for a few weeks in August, and we should be able to fill all orders promptly from our home stock.

Do You Need The Following Books And Tracts?

Old Paths Pulpit—A book of sermons and essays, by 33 gospel preachers, containing a photograph and a brief life history of each preacher. This book was published by the Old Paths Advocate in 1945. It contains writings by many of the writers of the OPA today and by such great writers as A. Campbell, G. A. Trott, H. C. Harper, and others. This book gives a good picture of what we believe and practice. The price is \$2.50 postpaid.

The Communion—By Ervin Waters is a comprehensive discussion of the many phases of the Lord's Supper, such as the loaf, how broken; the cup, how many; the drink element, fermented or unfermented, etc. The old price is 35c per copy, but for awhile we will send it to you for 25c per copy; 5 copies, \$1.00; 25 copies \$5.00; 100 copies \$18.00, postpaid.

The Clark-King Discussion and The Clark-Harper Debate—Both written discussions on the number of cups that may be used in the Lord's Supper in one assembly. The price is, for either, 25c per copy; 5 copies \$1.00; 100 copies \$18.00, postpaid.

Send all orders to
OLD PATHS ADVOCATE
Route 2, Lebanon, Missouri.

OUR HELPERS

You will find listed below the names of those sending us subscriptions from June 20 to July 20, and opposite the name the number of subscriptions sent. We ask your continued work in the interest of the paper. Please, check the following and report any errors to us:

Homer L. King—32; Mrs. Elizabeth Byford—10; Mrs. Pearl Wilson—5; Mrs. L. J. Early—3; Robert Falvey—3; Byron Kramer—3; Gary Stumpf—3; Bobby Orear—2; Johnny Elmore—2; Pauline Rowlett—2; John J. Van Stavern—2; R. B. Roden—2; John D. Smith—2; L. G. Butler—2; Wayne McKamie—2; E. M. Studer—2; Bennie Cryer—2; Wendell Webb—2; H. G. Hamilton—2; Leonard Hendrickson—2; Ronny Wade—2; Roy Lee Criswell—2; Mrs. Helen Hayes—2; Christine Walkup—2; Luther Boek—2; Ervin Waters—2; Jimmy Shaw—1; E. R. Stephens—1; Pearl Daniels—1; C. W. Van Stavern—1; James D. Martin—1; Wallace Franks—1; Jack Stalcup—1; Mrs. Earl Bunner—1; L. E. Fussell—1; Edwin S. Morris—1; Paul Mackey—1; Coy Agnew and Jack Stalcup—1; Jerry Cutter—1; Mrs. Annie Schumann—1; J. B. Carter—1; Elmer Lucas—1; Mrs. Clint Sargent—1; Gene Cumbaa—1; Wm. E. Bentch—1; Ted Warwick—1; Mrs. E. C. Crawford—1; A. T. Smith—1; Bob Kornegay—1; Mrs. Joyce McFerron—1; Ralph Mustard—1; Total—122.

Trusting others is safer than distrusting them.

AN EVANGELIST

What is an Evangelist, my son? Why, he is a man called of God who is responsible only to God and dependent upon the grace of a congregation. He is a specialist, educated, trained and experienced in a field where every one on earth considers himself a specialist. He is the teacher of an institution numbering scores of activities and hundreds of members whose major task is to manage it without the fatal hint of assuming any authority.

What does an Evangelist do, my son? Well, his time is his own which means he is always on the job. He preaches and teaches, he heals the sick without pills or knife. He is sometimes a lawyer, often a social worker, an entertainer, a philosopher, and a handy piece of decoration for public functions. He visits the sick, marries people, buries the dead, labors to console those who are in sorrow and to admonish those who sin. He spends considerable time keeping people out of each others hair and more time trying to scramble out himself with the least possible loss.

Oh yes, and between times, he prepares a sermon and preaches it on Sunday to those who don't have any other engagement for the Lord's day. Then, on Monday he smiles when some jovial chap roars—"What! One hour's work a week!"

—Selected from City Temple Times,
Sioux Falls, Dakota, by Leo Martin.

OUR DEPARTED

Simmons—Sarah Elizabeth (Lindsey) Simmons was born May 26, 1884 in Madison County, Tex., and died July 5, 1959, after a short illness, at the age of 75 years, 1 month, and 9 days. May 26, 1901 she was married to James A. Simmons at Cumberland Indian Territory, and to this union was born 8 sons and 3 daughters. Two sons and a daughter preceded her in death. The sons are: Lonzo, Ellinsore, Mo.; Delbert, Maysville, Okla.; Bill, Reedley, Calif.; Duard, Monument, N. M.; Allen, Long Beach, Calif.; and Lester, New Orleans, La. The daughters are: Mrs. Bernice Pierce, Healdton, Okla.; and Mrs. Jessie McKinney, Buckeye, N. M. She is also survived by two brothers, Oscar of Wilson, Okla., and Emmett, Elmore City, Okla.; a sister, Mrs. Oliver Kesterson, Kilgore, Tex.; 24 grand children, 16 great grandchildren, and numerous nieces and nephews. Sister Simmons obeyed the gospel in 1904 at the age of 20, and was a member of the East Side church of Christ in Healdton, Okla. She will be sadly missed. She had attended services Lord's day morning and was preparing to go to the evening service when she was stricken with a heart attack. The writer conducted the funeral at Healdton, assisted by Brethren Lynwood Smith and Johnny Elmore. Singers were from the home congregation and Ardmore with Brethren Lynwood Smith and Lee Boek assisting. She was laid to rest beside her husband who preceded her in death July 14, 1958.

—Tom E. Smith.

Shepherd—Bro. W. Custis Shepherd departed this life June 6, 1959, after suffering a heart attack. He was the father-in-law of Bro. Dallas Burdette, and I feel a great personal loss in the death of a friend and brother who in times past, took me to preach when I had no other way. The mass of flowers, and host of friends and relatives spoke forth the love and grief over his

passing. We pray God will fill this vacancy with His love and give the family comfort and courage to continue in the great work. The writer offered words of comfort.

—Alton B. Bailey

(Note—We are sorry this reached us too late for the July issue.—Editor).

Knight—Mamie M. Knight, or Ardmore, Oklahoma, was born May 10, 1885 at Springfield, Tenn., and departed this life July 11, 1959 at the age of 74 years. She was married to C. J. Knight at Graham in 1902, and they lived in the Graham area until 5 years ago when they moved to Ardmore. They were both members of the church, Bro. Knight being a leader at Graham for many years. He preceded her in death by only 40 days. This was a great loss to the family and the church but we trust our loss is heaven's gain. Left behind are 3 sons, 1 sister, 10 grandchildren and 21 great grandchildren. Services were at Graham, where the writer attempted to warn and comfort a large and sorrowing audience.

—Johnny Elmore

ONE BY ONE THEY ARE PASSING ON

On May 22, 1959 at Winterhaven, Calif., tragedy struck a double blow. Brother Willis H. Hilton and Sister Eula Hilton were killed in a head-on collision. They were returning from a vacation trip in Arizona and other points. The accident occurred in the lower part of Calif., in the sand dunes. Another vehicle entered their lane of travel from the opposite direction, snuffing out their lives, and thus ending what ever plans they may have had for the future.

The writer knew some of these plans, one of which Bro. Hilton had been making for several years. That was to return to the field of evangelistic work. Those who do not know the circumstances may not understand this. Bro. and Sister Hilton had worked hard to provide for their little girl and to see that she would be well taken care of the rest of her life. During all this time, they were doing many things in the Lord's Cause. We know what he, Bro. Allen and their families, did to establish the congregation in Richmond. Bro. Hilton never lost his zeal in the Master's work even in trials greater than many of us are called upon to bear. Yes, we were close; as all brethren should be. We will miss them. God bless their children.

I assisted Bro. Homer L. King who officiated in the last rites. The golden rays of God's love shines through the darkest storm clouds and filters into the hearts of those who love Him.

—Orvel B. Johnson.

(Note—We are sorry this reached us too late for the July issue.—Ed).

BONDS OF MATRIMONY

Roe-Graham—On July 4, 1959 in the church of Christ at Washington, Okla., Bro. Wesley Roe and Sister Mae Graham were united in marriage. Wesley and Mae are both Christians from fine Christian homes. Along with the host of friends who attended, we wish them much happiness. The writer officiated.

—R. B. Roden.

Pickett-Morford—June 26, 1959, David Pickett and Dolores Morford were united in marriage at the Whitney Ave. congregation in Sacramento, Calif. This young couple obeyed their Lord in baptism at the meeting we

held here in May. It is our prayer that they may have a long and happy life together in His service. I was happy to officiate.
—Luther D. Boek.

Taylor-Edwards—On June 27, 1959, Bro. Franklin D. Taylor and Sister Eddie Marie Edwards were united in marriage in the home of the bride at Strong, Ark. Sister Edwards is a sister of Mrs. Hartman Fitzgerald of Strong. They are a wonderful Christian couple, and we wish them a long happy life. They will make their home in Strong, Ark. The writer officiated at the ceremony.
—Floyd Bounds.

THE TEXAS LABOR DAY MEETING

This annual gathering is to be held at the church in Dallas, at 2515 S. Denley Dr., with Bro. Billy Jack Ivey in charge. The meeting begins Sept. 5, and closes with all day services on Labor Day. We invite all to come and enjoy the spiritual feasting and fellowship. Every effort is being put forth to make it edifying as well as enjoyable.

A singing school Aug. 24 to Sept. 4, at 10:00 A.M. and 7:30 P.M. will precede the meeting, conducted by Bro. Ivey. Come and be with us.
—H. D. Hinton.

MERCY

The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath: It is twice blessed;
It blesseth him who gives, and him who takes:
Tis mightiest in the mightiest: it becomes
The throned monarch better than his crown.
It is an attribute of God himself;
And earthly power doth then show likest God's
When mercy seasons justice.
Though justice be thy plea, consider this,
That, in the course of justice, none of us
Should see salvation. We do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy.
Why, all the souls that are, were forfeit once:
And he who might the vantage best have took
Found out the remedy. How would you be,
If He who is the top of judgment should
But judge you as you are? O! think on that:
And mercy then will breathe within your lips,
Like man, new made.
How shalt thou hope for mercy, rendring none?
—Anon

CATHOLICISM AND LINCOLN'S DEATH

John Wilkes Booth, Lincoln's murderer, was a devout and practicing Catholic. Hunted down and killed after the assassination, he died with a medal of the Virgin Mary clasped tightly in his hands.

The plot for Lincoln's murder was planned in the home of Mrs. Surratt, a Roman Catholic. There is considerable doubt as to whether Mrs. Surratt herself was in on the plot (although she was hanged for it); but there is no doubt as to the guilt of her son, John H. Surratt. When the truth began to become known, John Surratt fled to Rome and was concealed and protected by the Pope's own orders, Dr. Mudd, who set Booth's leg, was a Roman Catholic. Dr. Lloyd, who kept the carbine that Booth wanted for protection, was a Roman

Catholic. Garrett, in whose barn Booth took refuge, was a Roman Catholic.

Lincoln's assassination was announced by Roman Catholics at St. Joseph, Minnesota, forty miles from a railroad and eighty miles from the nearest telegraph more than twelve hours before it occurred. This fact is established in history, and is one of the most puzzling and bizarre occurrences ever to intrigue the historians. The only logical explanation that seems to make sense is that the assassination was a well-laid Catholic plot, and the priests of St. Joseph were well aware of it, but made a slip in their timing of the announcement.

There is only one weapon more potent than Catholicism. It is not the military, and it is not the legislative processes; that weapon is truth. The truth of God's teaching will overcome the evil of this great heresy. But that truth must be known—and taught.

—America or Rome via S. E. Sword & Shield
and Twelfth St. bulletin.

CALIFORNIA LABOR DAY MEETING

We are looking forward to the Labor Day meeting at Lawrence St. church of Christ here in Ceres, Calif. You are all invited to attend and help make it a great time. Bro. Lynwood Smith will begin a meeting Aug. 23 and close Sept. 7. There will be a basket lunch Sept. 6, with singing in the afternoon. You will miss something good if you fail to come.

—John L. Reynolds.

SAVED FROM SINS

By H. C. Harper

"Thou shalt call his name Jesus: for He shall save His people from their sins."—Matt. 1:21.

The word Jesus, means savior; and the nature of the salvation is here pointed out—saved from sins. Not somebody else's sins; but saved from "their sins." Hence, Jesus is a personal savior. Hence, we read, "and you, being dead in your sins." And the Apostle Peter, in preaching the first sermon under the last commission of Jesus, in which they were commanded to preach "repentance and remission of sins" (Luke 24:47), involving a belief of the gospel and baptism (Mark 16:15, 16, where Jesus said, "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned") said: "repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins."—Acts 2:38. Notice: "your sins."

So it is evident that to be "saved from sins," involves a personal obedience. Hence, we read: "For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."—Heb. 2:10. So of Jesus it is said: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit."—1 Pet. 3:18. "And being made perfect," says the inspired writer, "he became the author of eternal salvation unto all them that obey him."—Heb. 5:9.

From the foregoing it is evident that none will be saved but those who obey "him." To obey the "commandments and doctrines of men" (Col. 2:21, 22) will not do. We are warned thus: "Let no man deceive you

with the vain words" (Eph. 5:6), and again: "Beware of false prophets" (Matt. 7:15), "false teachers" (2 Pet. 2:1), those who preach "another gospel" and "would pervert the gospel of Christ." (Gal. 1:6, 7).

We can not be too careful in this matter. Perhaps the preacher would not intentionally deceive you; but he may be deceived himself. "And if the blind lead the blind, both shall fall into the ditch," the Master tells us. (Matt. 15:14). We are warned that "Evil men and seducers (from the gospel of Christ) shall become worse and worse, deceiving and being deceived." (2 Tim. 3:13). Then when you hear a preacher, why not do as did the Bereans when they heard preaching? They "searched the Scriptures daily whether those things were so." (Acts 17:11). Let the preacher know, as did Cornelius, that you wish nothing but "the things that are commanded of God." (Acts 10:33).

This is the only safe course for you. You are warned that "your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:5). Now, if you have done things to get to God that are not in the gospel of Christ, which is "the power of God unto salvation" (Rom. 1:16), does not your faith stand in the wisdom of men instead of in the power of God? Certainly it does.

Sincerity and zeal, though they be ever so much exercised, will not answer in lieu of doing the will of God. The apostle asserts of some that they have "a zeal for God, but not according to knowledge," and they are not saved, he says, because "they have not submitted themselves unto the righteousness of God." (Rom. 10:1-3). Read this carefully. Can you find any one that is more zealous and sincere than were these people? No. Then how can you expect to be saved if you do not do the commandments of God?

Now suppose you ask me what to do to be saved, and I say: put your head into a barrel, and say bow-wow, three times. O, you say, Mr. Harper, nobody is fool enough to do that. No; nor should you be fool enough to do anything any other man tells you to do—for you can not do it by faith; for "faith cometh by hearing, and hearing by the word of God." (Rom. 10:17). Hence, when a man does what God says for him to do, and trusts God in his promise to do what he says he will do—that is a salvation "by faith"—faith to take him at his word, as much as if he were here in person speaking.

Now what does God say for the sinner to do and he will save him?

He must believe "the gospel." He must receive "the word" into "an honest and good heart." (Luke 8:15; Acts 2:41). When he does this, "faith" springs up; for "faith cometh by hearing, and hearing by the word of God," as we have seen. Believing the word of God, he now "repents," changes his mind; the word "repent" means to change one's mind, and this change of mind is based on the testimony of God's word, the word given by the Holy Spirit. (John 16:13; 14:26; Acts 2:1-5; John 20:31).

Hence, the preachers Christ sent out, told sinners who asked what they should do: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31). Then in order that they might believe ("For how shall they believe in him of whom they have not heard?")—Rom. 10:14), "They spake unto him the word of the Lord, and to all that were in his house."

And to those who had already become believers through the preaching of the word, when they asked, "Brethren, what shall we do?" the command of God came, "repent ye, and be baptized every one of you in the name of Jesus Christ with a view to the remission of your sins." (Acts 2:38).

They are commanded, "Repent ye, and be baptized every one of you in the name of Jesus Christ with a view to the remission of your sins;" and this can not be obeyed by being baptized "because you have been saved," as some preachers preach, and command. It is be baptized "with a view to," "unto," "in order to," "to obtain," "in order to have," "in order to obtain," or "for," as translated in the various versions of the New Testament, which I have at hand. Hence, you can see that the man who is baptized "because he has been saved" or "because of" the remission of his sins, has not obeyed God's command to "be baptized in the name of Jesus Christ with a view to the remission of sins." There are two commands connected with the baptism instituted by Christ; one to the person doing the baptizing, the other to the person being baptized. Said Jesus: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you." (Matt. 28:18-20). And since this was to be done, "beginning at Jerusalem" (Luke 24:47; Acts 11:15; Acts 2:4), we go there and find that, when the people asked, "what shall we do?" the answer came, "Repent ye, and be baptized every one of you in, or upon (the Greek being en, or epi) the name of Jesus Christ with a view to, or in order to, or in order to receive, or in order to have, or to obtain, or unto, or for (as translated in the different versions, the Greek being eis) the remission of your sins." (Acts 2:38).

And as to the import of "in, or upon, the name of Jesus Christ" in this command, Thayer (standard for N. T. Greek) says it signifies "relying on the name of Jesus Christ, i. e. reposing one's hope on him, Acts 2:38." And one can not obey this command without doing so. Anything else is not the baptism commanded by Christ.

And as to the import of "unto the remission of your sins" (Am. S. Ver.) in this command, Thayer says it signifies he baptized "to obtain the forgiveness of sins, Acts 2:38." And one can not obey this command without doing so. Anything else is not the baptism commanded by Christ. In other words, one does not obey Christ in this command unless one is baptized "to obtain the forgiveness of sins." And one who has been baptized "because he has been saved," has not been baptized "to obtain the forgiveness of sins." Hence, his baptism is not the baptism commanded by Christ. Such a person has relied upon man, and has been fooled out of a good thing—remission of sins.

Furthermore, when, in the time of the apostles, a man asked for baptism, the preacher said: "If thou believest with all thy heart, thou mayest." (Acts 8:37). "And he answered and said, I believe that Jesus Christ is the Son of God." And this is a gospel requirement, for the apostle says: "That is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness

and with the mouth confession is made unto salvation." (Rom. 10:8-10).

And after the man made this confession, the preacher "baptized him." And when they came up out of the water, the man "went on his way rejoicing." Rejoicing in what? Rejoicing in the remission of his sins.

Hence, we see that baptism is an evangelistic command—something for an evangelist (a man preaching to the "world") to do "making disciples," and not "a church ordinance," as some teach. Hence, the church was not involved, as an assembly in the matter at all—just the individual Christian—the evangelist, the preacher preaching to the "world." Hence, there was immediate action on the case by the preacher, as Christ had commanded.

Hence, the man who rejoices in salvation before he is baptized, rejoices in a delusion. But the man who gladly receives the word of God, as we read in Acts 2:41, and is baptized, can rejoice in salvation by faith, for the Lord said: "Preach the gospel to the whole creation. He that believeth and is baptized, shall be saved." (Mark 16:15, 16). Hence, the apostle of God, in writing to those who had thus obeyed the Savior, says: "For ye are all the sons of God, through faith, in Jesus Christ: for as many of you as were baptized into Christ did put on Christ." (Gal. 3:26, 27).

Hence, as many as have not been baptized, have not put on Christ. Let "no man take thy crown." (Rev. 3:11). (via The Apostolic Way, Dec. 1, 1925)

COMMANDMENTS FOR TEENAGERS

1. Stop and think before you drink.
2. Don't let your parents down; they brought you up.
3. Be humble enough to obey; you will be giving orders yourself someday.
4. At the first moment turn away from the unclean thinking—at the first moment.
5. Don't show off driving. If you want to race go to Indianapolis.
6. Choose a date who would make a good mate.
7. Go to church faithfully. The Creator gives you the week; give Him back an hour.
8. Choose your companions carefully; you may become what they are.
9. Avoid following the crowd. Be an engine—not a caboose.
10. Better still, follow the commandments that God gave you.

—Art Pallan, (Selected by D. Corson.)

Sincerity is to speak as we think, to do as we pretend and profess, to perform what we promise, and really to be what we would seem and appear to be

—John Tillotson.

The sincere alone can recognize sincerity.—Carlyle.
—Selected by Mrs. Cleo Fancher.

THE PREACHER WHO WOULDN'T DO—

(Continued from page one)

ask the preacher's name, and the elder replied—"The Apostle Paul."

Brethren, would this preacher do for your meeting next year? I am sure that if Paul were selected to preach in many of the so called churches of Christ today some changes would take place. According to 1 Cor. 14, Paul was opposed to women preachers and

teachers in the public assembly of the church. And, yes, as strange as it may seem according to 1 Cor. 11, Paul was evidently a "one cupper." For in his instructions to these brethren concerning the Lord's Supper, he clearly contended for one loaf of unleavened bread and one cup containing the fruit of the vine. But, I wonder if even in some of our congregations Paul wouldn't feel out of place. Can you imagine Paul preaching to a congregation of women who had cut their hair, and not saying anything about it? It was on this important subject that he wrote in 1 Cor. 11. Also what about division and many other things that he condemned in his writings?

If we are guilty of any of the above mentioned things we need to give diligence to rectify them as soon as possible. Brethren, think about this: would Paul be welcome in your congregation and would his teachings be accepted and obeyed by all? If not, some changes need to be made. —Fort Worth, Texas.

PRAYER—

(Continued from page three)

sin to their charge. And when he had said this, he fell asleep." Acts 7:50.

If I knew that I would die while praying, I would rather kneel down to pray. What think you, my brother, sister?

Again when Peter prayed over the dead body of Dorcas,—Acts 9:40 the record says, "he kneeled down and prayed."

In Acts 20:36, after Paul's great warning to the elders of the church at Ephesus, "he kneeled down, and prayed with them all."

Again, in Acts 21:5 we read, "And they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore, and prayed." The "we" shows that more than the one who worded the prayer kneeled.

And now, gentle reader, do you not think it wise for us to follow the example of these noble men of God?

Remember too, that even the Son of God "fell on his face," and prayed to his father. Then how can we, frail beings, and sinful as we are, think of calling upon our Father in heaven with only our heads slightly bowed?

I would to God that the fathers and mothers of the Church of Christ would not only be humble enough to kneel in prayer themselves; but instead of leaving their children back in the back of the house to giggle, talk and snigger while prayer is being offered, they would bring them—little and big—up by their side or, at least, near the front, and see that they reverently kneel in prayer.

Sometimes folks have "real nice" clothes and they are afraid they will soil them if they kneel—better get rid of those clothes, then, and try dressing in "modest apparel."

Then sometimes young folks have a worldly "beau," and they are ashamed to kneel down while with him—better get rid of the beau.

How long, O Lord, until God's people will learn to be humble?

Submitted in the spirit of love,

Homer A. Gay, Eden, Texas.
(In Apostolic Way, Dec. 1, 1925)

From The Fields

H. G. Hamilton, Strong, Ark., July 7.—Bro. Ronny Wade begins our meeting, Aug. 14. Bro. King, come by when you can. Nola and I planned to attend the Sulphur meeting, but her health would not permit. Have just received the OPA and think the articles by you, Bro. King, and Ronny are worth the price of the paper.

J. B. Carter, Rte. 1, Box 311A, Dudley, N. C., July 4.—We regret that due to the illness of our daughter, we were unable to attend the Sulphur meeting. We have been unable to establish a congregation here and drive 75 miles one way to worship services. If brethren are near Raleigh, N. C., we would appreciate a visit.

Earl B. Helvey, 7608 Prince St., Citrus Heights, Calif., July 10.—We are sorry Bro. and Sister Roden have finished their work here at 64th St. They did a great work. If any church needs a personal worker or preacher, he is one of the best we have ever had, and has our highest recommendation.

P. R. Roe, 517 W. 6th, Stroud, Okla., July 14.—We were made sorry over the death of Bro. Hilton and wife. Death is so sudden, we should always be prepared. Bro. King, send us 50 song books. We want them in time for our meeting with Bro. R. B. Roden, which begins August 3.

Gene Cumbaa, Rte. 1, Box 205, Maitland, Fla., July 11.—The church at Longwood, Fla., is happy that we are now occupying our new building. We owe a debt of gratitude to many who understood the need and contributed to the cause. We also appreciate the church at Mallory Chapel, W. Va. for sending Bro. Robertson to conduct a meeting for us. One has been baptized thus far. We have a very bright outlook toward the propagation of God's word in this state.

Elmer J. Lucas, Sandusky, Rd., N. Kenova, Ohio, July 7.—The small group in Chesapeake is working in harmony and we are making plans to buy a lot with a small dwelling on it, as a future location to build. Bro. E. H. Miller is to be here Aug. 5, to hold a 2 weeks tent meeting. We are borrowing the tent from the brethren at Huntington. Bro. B. F. Leonard's health is not good, and we ask the prayers of the brethren in his behalf.

James D. Corson, Mahaffey, Pa., July 8.—I am now working with the brethren in Oskaloosa, Iowa, preaching and doing personal work. I worked with the church in Waterloo during June, closing the work there without visible results. They are few in number and work hard to keep the Cause of Christ going. From here I return home, with some open time if you should need my services. You can contact me at my home address, R.D. 2, Mahaffey, Pa.

A. B. Caudle, 7651 Prince St., Citrus Heights, Calif., July 10.—The church at 64th St. has ordained elders, myself and Bro. Earl Helvey, and Bro. Ed Powell as a minister of the gospel. We ask the prayers of the brotherhood in our undertaking Bro. Roden and wife did much good here and we learned to dearly love them.

George McCain, G. D., Cottonwood, Calif., July 16.—I want to acknowledge with thanks the following donations: Glendora, Cal.—\$50.00; Yuba City, Cal.—\$50.00; Fresno (Orange Ave.), Cal.—\$50.00; Sacramento (Whitney Blvd.)—\$50.00; LaGrange, Ga.—\$25.00; Montebello, Cal.—\$25.00; Sister Maudie Ridenour—\$5.00; Total—\$255.00. I paid \$225.00 on the funeral expenses, and now owe but \$44.09. I used \$30.00 for groceries, as I was having to pay \$50.00 per month rent until I could find a cheaper place which I now have. (Note: We know Bro. McCain is worthy of your help, and appreciate the brotherhood helping in his time of need.—Ed).

Fred Lambert, Box 1273, Ft. Lauderdale, Fla., July 15.—The church here wishes to acknowledge and thank the following congregations for donations sent for our building: Samson, (Earlytown) Ala.—\$25.00; Waterloo, Iowa—\$25.00; Mozier, Ill.—\$25.00; Imperial, Calif.—\$50.00; Alta Vista, Kan.—\$100.00; Lowery, Ala.—\$100.00; Total—\$325.00. We are so thankful for this help and assure you it is for a worthy cause.

Johnny Elmore, 408 K St. N. W., Ardmore, Okla., July 16.—I held a meeting at Delta, Colo., June 14-21, climaxing 3 months of work with that congregation. We liked living in Delta, and enjoyed preaching and working there, and regretted having to leave our friends behind, June 28. Next, we attended the camp meeting at Sulphur, Okla., where the preaching was some of the finest I have ever heard. I am now working and preaching at Marietta. We had services last Sunday in their new building, and four outsiders were present. My next meeting is with the Claxton congregation, Competition, Mo., Aug. 14-23.

E. O. Rice, Okemah, Okla., July 14.—We are happy to report our new building is almost completed, and we are having good crowds and interest. Our digressive brethren still fight us under cover. They have now digressed so far from the Truth, they now teach that the Great Commission was given to women as well as to the apostles. July 12, we had a wonderful service. Bro. Lewis and family from Fresno, Calif., were with us and he gave a wonderful lesson. We are glad to have the faithful visit us. We appreciate the OPA, and thank God for such men as Bro. Jack Ivey whose writing is so good and to the point. Pray for us.

Wayne Fussell, 2825 Essex, Shreveport, La., July 11.—The Sulphur meeting was an inspiration, pervaded by the best preaching yet. We were happy to have Bro. Kim Pate, a young preacher from Ala., speak for us at Shreveport, July 5. It was up-lifting to hear Bro. James Orten preach 2 excellent sermons at Conway, La., this past week. He is a splendid preacher and worthy of all commendation. Last evening, the meeting at Earlytown, Ala., began with an exceptionally large crowd. These folks love to attend church. My next meetings: Golden, Okla., Aug. 7-16; Drury, Mo., Sept.

6-13. We look forward to a wonderful meeting with Bro. Morris, Aug. 14-23 at Shreveport.

Perus Kalengonda, Mkonko Village, N.A. Mkhumba, P.O. Palombe, Nyasaland, June 2.—The church unity and cooperation of the brethren of Zenje church is doing fine. We badly want to see one of the missionaries come to visit us, and are patiently awaiting their visit. I have had no trouble getting my support. I want to appreciate the congregation in the States that sends my support. I was glad to meet Bro. Severe and family in a meeting at Mikongoni. We love them and pray for their health and their sincerity and loyalty to the Church. May 13, I baptized 5 at Zenje and have been working with the home congregation. Lord willing, I plan to hold a series of meetings at Mkhullambe Village.

Tommy Shaw, 1135 Central, Jackson, Miss., July 14.—I have been working with the faithful in Jackson, trying to establish a congregation here. The New Salem church is supporting this work. There seems to be some indication that this will be a fruitful endeavor. So far, one has confessed faults and others have expressed interest. Our meeting place is 545 Rose St. If you are in this section stop by and worship with us. I had a full measure of pleasure in the activities of the Sulphur meeting. The preaching was uplifting, a morsel of heavenly manna in a wilderness of sin. Working with Bro. King was certainly not a hard job at all. August 7, I begin a meeting at Circle Dr. in Waco, Tex. Aug. 21, I am to begin at Ardmore, Okla., Lord willing.

Roy Lee Criswell, Rte. 1, Purcell, Okla., July 15.—Since last report, I have preached at various congregations in W. Va., Pa., Mich., and Okla. I am now in a meeting at Spaulding, Okla. The attendance thus far, has been very encouraging, but we have had no visible results. From here, I go to work with the congregation at Odell, Ore. This is near Portland, and if any of you know of people there we can contact, please send me the name and address and I will be glad to do what I can. Let us not be ashamed of the gospel, but declare it unto the lost world while life prevails in us. Bro. King, I want to express my appreciation to you and Tommy for the manner in which you conducted the Sulphur meeting. Here are 2 subs.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, July 14.—The meeting at Huntington, W. Va., closed June 21 with one restoration and one coming from the S. S. brethren. Next we were at Fruitland, Tex., where one was baptized. We enjoyed both the above meetings very much. The Sulphur meeting was one of the best yet. We thoroughly enjoyed the association and fellowship of all the brethren there. From Sulphur we went to Jacksboro, Texas, July 5-12. The meeting was a wonderful success with 11 being baptized. Lord willing, we begin at Healdton, Okla., tonight July 15-26. Thence to Woodson, Texas, July 31-Aug. 9; Strong, Ark., Aug. 14-24, and Woodlake, Calif., Sept. 6-13, the Lord willing. May the Lord bless all the faithful everywhere.

Jack Cutter, Box 96, Cassville, Mo., July 16.—Last December in a meeting at Lebanon several of the congregations in Mo., pledged that they were willing to

support mission work in this state. Mtn. Home suggested that Cassville was a good place to begin. Since May, these congregations: Houston, Seymour, Claxton, Winnipeg, Springfield, Lebanon, Lee Summit, Champion and Mtn. Home have kept their pledge and have contributed to the support of this work. We believe in time that a working congregation will develop. Recently, the brethren here sent a letter to most of the churches in the U. S. asking for donations on a building. I am generally opposed to this but considering the situation here, where two of the three families who make up the nucleus of this congregation are impaired with physical handicaps, it was perhaps the only thing to do. If you have donated to this work you have helped a worthy Cause. Pray for us in our efforts.

R. B. Roden, 2860 N.W. 21, Oklahoma City, Okla., July 11.—The meeting at 64th St. in Sacramento closed with good crowds and the all day service June 28, was enjoyable. We had one confession of faults during the meeting. We will surely miss all the good people at both congregations there. I enjoyed the meeting at Sulphur, and as usual we will be looking forward to next year. July 5, I preached morning and evening at Ada, Okla., with good attendance. July 8, I preached at Sentinel, Okla., and enjoyed seeing all again. July 12, I am to begin 3 weeks work at Gale, Okla. We look forward to this work. This is my third year to work with them and we have learned to love them dearly. From Gale, I go to Stroud for a meeting and then to Davis for a meeting. Pray for us.

Lusiasi Namalawa, Malekwa church of Christ, N.A. Mkanda, Naphungo Court, P.O. Mlanje, Nyasaland, Africa, June 18.—The church at Malekwa is doing well and growing in membership and love and cooperation. We hope other congregations in the brotherhood are making the same progress. The direct system of support is in harmony with the Bible I believe, and I have received my support each month without difficulty. I appreciate the congregation that is supporting me. Kindly convey my gratefulness to them. I am sorry I do not know from where my support comes and who sends it. If I knew, no doubt I would have written a personal letter. Bro. King, will you help me find where the support I monthly receive, comes from? Bro. Paul and Gayland and their families are well with us. We are happily working well with them. I am sorry some preachers are having difficulty receiving support. To mention a few: Brethren Harry Lichapa, Gresham Chimenya, and Bro. Mederiks, have had no support for some months. May God bless the efforts everywhere.

D. B. McCord, 16720 Greenhaven, Covina, Calif., July 7.—The meeting at Knighten's Chapel near Piedmont, Ala., closed with good done, we trust. Crowds were good. Brethren drove from a long distance to help. The churches at La Grange, Temple, and Marietta, all in Ga.; and Napoleon, Ala., will never know how much we appreciated their help. While here, my home has been with the A. L. Hursts, some of my dearest friends. July 8, I preach at Temple, Ga.; July 9, at Marietta, Ga.; beginning at LaGrange, Ga., July 10-19. My other meetings follow: Lowery, Ala., July 24-Aug. 2; Napoleon, Ala., Aug. 3-11; Greenville, S. C., Aug. 12-23; Oklahoma City, (7th St.), Aug. 26 - Sept. 6. We could not all afford to come East for my summer meetings;

how thankful I am for my wife who is so brave and sweet about "Keeping the homefires burning" in order that I might be able to preach the gospel! I could not do it otherwise. I ask your prayers.

Tom E. Smith, 302 Phillips, Healdton, Okla., July 15.—Recently, we had Bro. Lee Boek with us for 3 services. He is a very promising young man, and I predict he will develop into a successful evangelist if he continues to apply himself to the Scriptures, and is not turned aside by cunningly devised fables (2 Pet. 1:16). Our beloved pal and brother, Homer L. King and wife, visited in our home, also Bro. and Sister Cargill from Washington, Okla. It is putting it mildly, to say we enjoyed their visit immensely. We also had the privilege of hearing Bro. King preach one of his soul-stirring sermons at Wilson. A goodly number from Healdton went over to hear him. We are in the midst of a fine meeting at Graham, Okla., with Bro. Billy Orten doing the preaching. Bro. Ronny Wade begins here at Healdton, tonight. The two congregations are cooperating nicely, assisted by surrounding congregations. We anticipate good results. We enjoyed the camp meeting, and all day meeting July 4, at Sulphur, and feel it was time well spent.

Wayne McKamie, Rte. 1, McGregor, Tex., July 16.—We closed our meeting in Andrews, Tex., the middle of May, baptizing 6; making a total of 16 there this winter. May 29-June 7, we were in a meeting at Brookhaven, Miss. One of our very good friends was baptized during this meeting. We enjoyed the wonderful crowds and the fellowship of several preachers. June 8, we preached in Beaumont, Tex., for the first time and met a wonderful group of Christians. June 12-21, we were in a meeting in Dallas, with one baptism. This was our first time to work with this fine group. At present, we are in the beautiful city of Lubbock, Tex., engaged in a meeting with a fine group of brethren, to continue through July 19. We have had visitors from various places. We begin July 24, in Abilene with the congregation on Chestnut Ave., to continue through Aug. 2, then to Sand Grove, near Milano, Tex., Aug. 5-16. We are to be in Huntington, W. Va., to conduct the Labor Day meeting Aug. 23-Sept. 6. We look forward to seeing brethren from many states during this time.

E. H. Miller, Box 538, LaGrange, Ga., July 14.—The debate between Bro. Orville Smith and Marvin Kelley failed to take place due to Bro. Kelley not being present to defend his practice. We had the place rented, at \$25.00 per night, and brethren were there from a distance and I had driven a long way to moderate for Bro. Smith. Since the propositions had been signed, dates agreed upon, rather than disappoint the crowd, Bro. Smith preached the first night on the propositions that were to have been discussed the first two nights, and I preached the second night on the last 2 propositions. Last Lord's day, I was with the church near Atlanta, Ga., and a man and his wife made confession of faults, coming from the cups and S. S., taking their stand for the Bible way. Bro. Don McCord is in a good meeting here at LaGrange, with one baptised thus far. We feel sure much good will be done by the wonderful preaching, before the meeting closes next Lord's day. I think the meeting at Sulphur was one of the best. It was wonderful to be in such a meeting, hear such glori-

ous singing by the hundreds present, and such edifying sermons by so many preachers. It was indeed edifying and uplifting. May God bless us with many more such meetings is my prayer.

Ted M. Warwick, 3983 E. Century Blvd., Lynwood, Calif., July 15.—The work at Manteca, Calif., closed May 31 with a meeting. The cooperation of surrounding congregations was good. We were happy to have Brethren King and Roden in attendance. June 7 thru 14, I was in a meeting at Levelland, Texas. Outside interest was the best I have seen. This was due to preparation on the part of the members before the meeting. Teenagers at one service out-numbered the adults. One was baptized in this meeting. June 21 thru 28, I was at Fairview, La. Enjoyed this work. One was baptized. Presently I am at Paris, Tex., to close the 19th. Two have been baptized and one restored thus far. Lee Boek is with me and is rendering valuable assistance. I am to be with the Orange Ave. congregation in Fresno, Calif., during the months of Aug. and Sept. and then back to Manteca for the month of Oct.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, July 16.—I was at Strong, Ark., June 13-14, with two baptized, and at Wichita Falls, Texas, June 15-28, at No. 4th. There were many restorations and confessions of faults. Most of the brethren in No. 4th, Lawrence Rd., and No. 6th congregations who were involved directly or indirectly in the old troubles of eighteen years ago made public statements of sorrow, penitence and apologies. We were at Sulphur, Okla., June 29-July 4, with the exception of July 1 when I preached at Ardmore, Okla., at night. The Sulphur meeting was wonderful. I taught at Graham, Texas, July 5; at Temple, Texas (29th), July 12, and at Waco (Circle Rd.) the night of July 12. I am in a meeting at Midland (Terrell St.), Texas, this week. Will be at Sapulpa, Okla., July 22, and begin a meeting at Crescentville, Ohio, July 24. The Prospect, Pa., meeting is Aug. 9-16, and the Bunner Ridge, near Fairmont, W. Va., meeting is Aug. 19-30. The Lord bless thee.

Ralph E. Mustard, 1532 Emery St., Longmont, Colo., July 15.—I am glad to report that the work in the Denver area is moving along very nicely. One man has recently been baptized. This was the result of almost nine months of home studies. We expect others to follow in his steps soon. We enjoyed our visit at the Sulphur meeting very much. It is always a spiritual uplifting to be associated with such a throng of Christian people and have the privilege of mingling your voice with them in song and conversation. We have recently had visitors stop by for worship from Houston, and Wichita Falls, Tex. You will always find a warm and hearty welcome with the brethren here. Brethren, I will have time open for several meetings this winter if you should desire my services. The Lord willing, I am to begin two written discussions with the S. S. and cups brethren in the very near future. Remember me and mine when you approach the altar of prayer. May the grace of our Lord Jesus Christ be with you all.

Jim Canfield, Star Rte., Box 78, Marion, La., July 13.—We are in a good meeting here with the home congregation with Brethren Fred Roberson, formerly of Pittsburg but now of W. Hollywood, Calif., John Rober-

son and Bro. Bell all helping. So far, 8 have been baptized. Yesterday, we had all day services with basket lunch. A large crowd attended. Bro. Adams from the Jerico congregation, delivered the evening message, and we had good singing and other talks. Our younger brethren are improving in the work. Last night, we began in Farmersville, in the high school gym, with a large crowd, and Bro. J. H. Roberson was our speaker. Bro. Bell spoke for us yesterday morning, and Bro. Fred Roberson will speak tonight. Bro. Bell is just out of high school, 18 years of age, and is studying for the work of the gospel. We plan to continue here through July 19. We are glad to have the use of the gym free of charge. July 26-Aug. 2, I will be with the brethren near Brookhaven. Bro. Robert Cobb of Pittsburg will hold their meeting again this year. I plan to go to Memphis in August. May God bless all our brethren, both at home and abroad.

Homer L. King, Route 2, Lebanon, Missouri, July 20.—The Sulphur meeting, with its blessings and happy memories, is history, but who could forget such a "home coming"? We were made happy by meeting again so many of our old friends, late ones, and new ones. It was a feast to be with fellow-preachers and to hear them preach, and right here a sad memory comes into my mind—the absent (because of the crossing over) beloved ones, who have always been near us and with us in these meetings. Leaving Sulphur, we had the pleasure of visiting in the home of Brother Ed Menasco, of Ada, Okla., and of preaching in their nice new church building, which they needed and deserved. Our next (July 9) was in the home of our beloved Tom Smith, at which time we preached at Wilson, Okla. We were happily surprised to have our old fellow-preacher, Fred Kirbo and family, with us at Wilson. Too, we were very glad to visit one night in the Bill Milner home and enjoy the same warm hospitality of yore. July 11, we began a series of meetings with the small congregation, just out of Graham, Texas, which is now history. Many pleasant memories are ours as we leave for other fields of labor. We had the pleasure of hearing Ronny Wade deliver a good sermon at Jacksboro, and of meeting many of the brethren there for the first time. It was good to meet again Brother A. W. Fenter, who is with the church in Jacksboro. He impressed me with his deep spirituality and devotion. We were made happy by the attendance of good brethren from Wichita Falls, Jacksboro, Houston, Woodson, Ft. Worth, and Waco. Our thanks to the Cleo Fanchers for their hospitality in their home. By the time you read this the meeting in San Angelo should be history. We pray that only good will have been done.

E. C. Severe, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, Africa, July 1.—Since last report, I visited Chaima church along with Bro. Gayland Osburn and his small sons, and Bro. Snowden Mulimba. At Chaima we worshipped with half of the members. We were told the other brethren went to attend Bro. Gresham Chimenya's meeting at B & A Zomba. The few we worshipped with were glad to welcome us in their midst. Bro. Gayland presented a lovely and most enjoyable lesson. I enjoyed translating it. I believe there are those who would like to know how the missionaries are making in this country. Things are going on well with us. The missionaries are working very hard. From

their efforts we are baptizing numerous people at Wendewende. We are also able to baptize those who were received into the church from some denominations without taking the proper steps of salvation. Besides preaching, our missionaries are working day and night doctoring the sick. There are many people who come from far and remote areas to get treatment. The missionaries have offered their own car to make ambulance service between Wendewende and The Group Hospital, when severe cases come in. They sometimes make long trips to go visit Native Authorities and District Commissioners for registering new congregations when they spring up. Some of the things they do in this country are strange in the States. In this country the missionaries are sometimes depended upon for giving assistance in the African education, in medical treatment, and in some of the things it would require a government officer to do. Our missionaries are very careful in handling some of these things for they do not want to do them in a denominational way. They do things they can do without causing the Cause in Africa to suffer. Our bricks are well burnt for the church house and soon we will be locating a site to build upon. The brethren intend to put a tin roof on, God willing, but if we do not make to do it financially, we will put a thatch on. The doors for donations are wide open, and we will be grateful to acknowledge all received in the OPA. I was glad to receive my own personal support from Otumwa, Iowa, \$50.00, and \$35.00 from Lee's Summit church, for June.

A kindness is never wasted.

COMPENSATION

I'd like to think when life is done That I had filled a needed post,
That here and there I'd paid my fare With more than idle talk and boast;
That I had taken gifts divine The breath of life and manhood fine,
And tried to use them now and then In service for my fellowmen.

I'd hate to think when life is through That I had lived my round of years
A useless kind that leaves behind No record in this vale of tears;
That I had wasted all my days By treading only selfish ways,
And this world would be the same If it had never known my name.

I'd like to think that here and there When I am gone, there shall remain
A happier spot that might have not Existed had I toiled for gain;
That some one's cheery voice and smile Shall prove that I had been worthwhile;
That I had paid with something fine My debt to God for life divine.

—Selected by Dovie Corson.

Treat everyone with politeness, even those who are rude to you. For remember, that you are courteous to others not because they are gentlemen but because you are.

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

OLD PATHS ADVOCATE

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

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

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No. 9

LIBERALISM—ITS FOLLY AND DANGER

By D. B. McCord

Men, in their thinking and practice, become extremists in two directions. One, we call the radical; the other we call the liberal. One extremist is as devastating and debilitating to the Cause of Christ as the other. In the Christian System, both extremists gnaw at its vitals. The radical has been dealt with a great deal; whereas, the liberal has not, at least among us, caused much concern. Therefore, in our proneness to mark the radical, we may permit the liberal, who is equally as dangerous, to go on without much concern. The religion of Christ is not one of extremism—either in the radical or the liberal direction. We must be on our guard against both. It appears oftentimes that the most ardent foe of radicalism becomes a champion of liberalism, and vice versa. He who is the least charitably inclined toward one extreme will become tragically involved in and overwhelmed with the other. So, the wise and useful stand still and take note of how the pendulum swings. Such are "vessels to honor" and "mete for the Master's use" (2 Tim. 2:20-21). Dear Reader, such let us strive to be.

It is no secret that there is a growing tendency toward liberalism within our ranks. We must watch this, and with as much concern as we watch a tendency toward radicalism. We, as preachers and teachers and members of the body generally, must be aware of this and be alert. This writer is a staunch contender for the complete revival of the spirit of New Testament Christianity, the spirit of charity, mercy, understanding, longsuffering, consideration, courtesy and tolerance. In the revival and maintenance of such lofty ideals, however, we can not, we must not, we will not bow to liberalism and toleration to the point that we compromise with and fellowship those whose tendencies are away from New Testament Christianity, instead of nearer to it. By such compromise there is nothing of lasting worth to be gained. We restore, revive, revitalize by gaining ground and keeping it! Liberalism begets its kind. We do not help the liberal in acquiescing with him; we only hinder him and jeopardize ourselves. The only way we help him is by motivating him, in the spirit of Christ, to come truth's way, and at the same time declining to go his way. This is not easy, a real challenge is this! We do not remain the children of Light and have fellowship with the unfruitful works of

(Continued on page twelve)

FASHIONED ACCORDING TO THIS WORLD

By Ronny F. Wade

"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." Rom. 12:2 The word conformed as used here could as well be translated fashioned, and the word world literally means age. The meaning of the passage is this: "Be not fashioned according to the moral and spiritual characteristics of this age, but be changed by the renewing of your mind that you may prove, etc."

This thought presents a grave challenge to every member of the body of Christ. That challenge demands that we refrain from growing like the age in which we live. I have no desire to be a fanatic, but sin must be opposed. How can we claim to be a royal priesthood and a holy nation when we do the same things, go to the same places, say the same things, and dress the same way the world does? I do not believe in drawing lines. Or after drawing one seeing how close I can come to it without going over it. However, I do believe in valleys. Do you not remember the story of the conflict between David and Goliath? The bible says that the army of the Lord was on one mountain and the army of the Philistines was on the other and there was a valley between. When there is a valley there is no mistake. Everyone can see the difference. I believe that is what we need today, brethren. The kind of living that will distinguish us from a world of moral and spiritual corruption.

Notice the following scriptures: 1 Jno. 2:15-17, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

James 4:4 "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is an enemy of God."

James 1:27 "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

The above passages remind every christian of the solemn duty he has in separating himself from the

Mrs. Susie Gay
330 W. Elmore

world. Read Gal. 5:19-21 and note the many sins that Paul mentions. Many of those sins are in vogue today and people are guilty of them without giving it a second thought. However, brethren, if we are sure that a valley exists between us and the army of Satan and sin we need never worry about losing our identity as God's people. I have been appalled lately at the seeming indifference that characterizes so many when it comes to worldliness. I realize we have many problems with which to contend, but we should never forget the problem of worldliness in the church. It is a problem, brethren, and unless we realize it and do something to combat it we may, because of our own sin, lose all ability to save others from their sin.

—Ft. Worth, Texas.

PRAYING IN THE SPIRIT

By Ralph Mustard

When Moses' hands were lifted up towards heaven, Israel prevailed over Amalek, but when Moses' hands pointed to the earth, Amalek prevailed over Israel. Paul mentioned this instructive incident in the figurative fortunes of the ancient elect of God: for when he furnishes the Christian with a new coat of mail from the armory of the great Captain of salvation, he reminds him that his panoply alone will not save him; but, "lifting up holy hands," he must "with all supplication and deprecation, pray at all times"; and for this very purpose, watch with all perseverance and supplication for all the saints.

"Is any afflicted?", says James, that illustrious pillar in the Christian temple, "let him pray." "In my distress," says David, "I called upon the Lord, and cried to my God; He heard my voice out of His temple, and my cry came before Him, even into His ears. I will call upon the Lord, who is worthy to be praised; so shall I be saved from my enemies."

The great Captain of our salvation often retired into secret places, and spent much time in prayer to God. Once He went out into a mountain to pray, and continued the whole night in prayer. This was before He selected His apostles. At another time He retired into a mountain to pray, and continued alone most of the day and night. The more severe His temptations and trials, the more earnestly He prayed. "Being in an agony," says Luke, "He prayed the more earnestly."

The saints of all dispensations and ages have been "men of God"; they were in much prayer to God; and the apostles of Jesus make this one of the distinguishing characteristics of a saint. Speaking of that class of widows who are worthy of honor in the Christian realm, Paul finishes with this as the consummation of Christian character: "She trusts in God, and continues in supplications and prayers night and day."

Such, indeed, was the character of the distinguished Jews; for the daughter of Phanuel, in the times of the greatest defection in Israel, "served God in prayer and fasting night and day."

It is, then, in all conformity with the best examples of piety in all ages of the world, that Jesus taught His disciples to ask, to seek, to knock at the door of mercy, and to persevere in prayer. He pointed out God's elect as those "who cried to God day and night." It is in the same philosophy that Paul commanded Christians to be instant, or steadfastly persevering in prayer. In 1 Thess. 5:17, Paul commands, "Pray without ceasing."

The original gospel and order of things, without this original "spirit of grace and supplication" and this ancient and venerable practice of all saints, will fail in bringing us who make this profession, into the full enjoyment of the blessings of the kingdom of heaven. Brethren, for this there is no substitute. No person can live and walk with God, nor enjoy that sweet communion with the Father and Son, which they in the beginning enjoyed, unless we walk in their steps—unless, like them, we continue instant in supplications, prayers, and thanksgiving, night and day.

Let us notice a few thoughts on what it means to "pray in the spirit" not audibly. Such was the prayer of Hannah, most acceptable to God. "She spake in her heart, only her lips moved, but her voice was not heard; therefore, Eli thought that she was drunken." This speaking in the heart, or praying in the spirit, is not only practicable in the midst of all the business of life; but it is the only way in which the apostolic exhortation of "praying without ceasing" can be obeyed. It is, indeed, in every way compatible with propriety for saints to utter ejaculations, or to express a single petition in the midst of conversation or business. Jacob, in blessing his sons, in the midst of his benedictions and prophetic annunciations of future times, ejaculates, "I have waited for thy salvation, O Lord!" And David, when informed that his counsellor Ahitophel had deserted him and associated with the conspirators, on hearing of his defection, prayed, "O Lord! pray thee turn the counsel of Ahitophel into foolishness." Of these extemporaneous and insulated prayers and supplications we have many examples in both Testaments.

Many times the apostles, in the midst of their epistles, prayed in this extemporaneous style. When Paul was telling the Thessalonians how often he had prayed that he might see their face, "praying exceedingly night and day," he adds, "Now God Himself, and our Father, and the Lord Jesus Christ direct our way to you."

From these examples, to which many might be added, we may learn how we may "pray without ceasing" and in spirit for everything lawful and desirable. To sing and pray "with the understanding," is to sing and pray audibly and intelligibly—to sing and pray in the spirit, is to sing and pray for our own edification and comfort. Paul would practice both. So ought we all.

Prayer has been so much abused, like every other institution of heaven—so perverted into a sort of converting ordinance, that many disciples, disgusted with these abuses, appear to reason as if they had fallen into the opposite error. Extremes, indeed, generally beget each other: from its perihelion the comet, of every ellipse, hastens to its aphelion. Because the Lord reprobated the unmeaning repetitions, the much speaking, and the speaking at random in prayer practiced by the pagans, some seem to think that praying seldom is more compatible with our intelligence than praying often.

In closing this article, let us remember, drinking a little deeper into the spirit of Christianity will convince every disciple that prayer and thanksgiving are still as needful to holiness and happiness as in those times of the apostles and prophets. It is rather old fashioned, we must confess, to find disciples continuing in prayers and supplications night and day, and whose conversation is so much in heaven as to abound with thanksgivings and petitions in the spirit and style of the ancient and venerable confessors and disciples of the Mes-

siah, or even after the example of the pious sons and daughters of Abraham; it is just as needful now as ever. We have the same warfare to maintain, the same enemies without, and the same antagonistic principles within. We have the world, the flesh, and Satan opposed to our entrance into the heavenly city and we need all of the armor of God that was so necessary to the triumph of those who first enlisted under the Captain of our faith.

Prayer is the expression of desire; and desire is the effect of the discovery of needed good. Good must be perceived and its need felt before it can be desired; and it must be desired before it can be asked; and it must be received before we can feel grateful or thankful for it. May the grace of our Lord Jesus be with you all. Amen.

—Longmont, Colo.

THE QUESTION BOX

Dear Brother Waters:

I have read with much interest your answers to the questions concerning elders in O.P.A., June 1. I believe your answers are scriptural. Below are some questions. I believe that one of the greatest faults in the church today is the lack of scripturally qualified elders.

Under the same "must" with his injunction that elders be married men with children, Paul enjoins that they also be "apt to teach," and in Titus 1:9 that they be "able BOTH to exhort in the sound doctrine, and to convict the gainsayers." Then, even though he may have all the other qualifications, if a man is not an "apt" teacher, and able to exhort the assembly in the sound teaching and to convict the gainsayers, is he a scriptural elder?

Again: Are not the elders required to have the same qualifications for teaching as the evangelist or preacher? (2 Tim. 2:24-26).

As I understand it, Paul's "feed" (Gr. POIMAINEN) the church of the Lord," (Acts 20:28) involves also the duty of ruling the church (Thayer, p. 527). Now, if it is scriptural for the elders to hire, or employ, a preacher to do all, or most, of their teaching work, regularly, why would it not be scriptural for them to hire, or employ, one to do their ruling work also?

With the exception of special teaching, in a congregation with scriptural elders, what kind of work in, and with, the congregation can an evangelist, or preacher, do that is not required of elders?

Yes, surely, I am a stickler for scriptural elders: and I believe there are but few of such in the church today. And, I refuse to be in subjection to any other kind, except as we are commended to be in subjection to one another.

—M. S. Whitehead

State Farm, Atmore, Ala.

ANSWER: I have much respect for Bro. Whitehead's knowledge of the Bible and his ability as a student. Through the years he has viewed with increasing alarm and perturbation the encroachments of the modern clergy minister system on the congregations of the saints. The kingdom of the clergy today stands as one of the greatest causes of divisions and one of the greatest barriers to religious unity. Their usurped authority and prerogatives are jealously guarded and they spew their venom upon those who dare to challenge

them. And challenge them we must if we love the Lord and His cause!

Yes, according to 2 Tim. 2:24-26 elders must have the same teaching qualifications as evangelists. The "must" be apt to teach is an imperative among the qualifications of an elder. A man cannot be a scriptural elder who is not apt to teach. This aptitude to teach and this ability to convince gainsayers must be sufficiently marked and prominent as to be easily discernible to intelligent people. Aptitude is a relative thing but it must be present in sufficient quantity to commend itself to intelligent brethren. Let us not "water down" and dilute the force of this language.

I agree that "feed" involves the duty of ruling, superintending, over-seeing, as Thayer states. Elders may not hire anyone to do their work. They oversee the congregation. They oversee the teaching, the exhorting, the reproving, the rebuking, etc., but they do not do ALL of the teaching, etc. Other saints exercise their talents in the mutual ministry and mutual edification. Elders see to it that the congregation receives the proper food in proper proportions, a balanced spiritual diet, and they exercise their aptitude constantly in all phases of the teaching ministry. Elders MUST do their own work. Each saint must do his. An evangelist must do his work, but he must not encroach upon the duties and the authority of elders. They may not hire an evangelist to do their work, their teaching or their ruling.

However, there are several fundamental principles which we must keep in mind. An evangelist is still a saint, a minister, a teacher, an exhorter. He may not be deprived of his rights and privileges as such. Furthermore, the church is not to look upon him as a "third party to a marriage" who has no right to be present or around. This is swinging to the opposite extreme from the modern minister pastor system. Extremes beget extremes. There is no basic incompatibility between different phases and functions of the work of the church. They are NOT hostile to each other. The episcopal and pastoral functions of elders are not incompatible with the evangelistic functions of evangelists. There is no hostility and incompatibility between the two functionaries operating and working as the Lord intended. There is no rivalry and no emulation. There is no stepping on each other's toes and no getting in each other's way. The incompatibility viewed today is not inherent but is the result of perversions of the Lord's plan.

I believe that they both may exist, live side by side, be members of the same congregation; and never encroach upon each other's rights, get in each other's way, or step upon each other's toes. As I see it today, one of our greatest problems is to understand the harmony and unity of God's plan and operate it without internecine strife. Let the elders elder, and let the evangelists evangelize by announcing the message of salvation, the good news of the kingdom, the gospel, to the lost and perishing of Adam's race. The emphasis in evangelism must be removed from sermonizing and pulpitering. It must be placed upon contacting the lost wherever and whenever such contact may be made. In a very large city an evangelist might conceivably spend the rest of his life day and night in doing the work of evangelism from house to house, saving the lost. This is his work. As long as there are lost people to be saved he may pursue his duties. The scriptures place no geographical or chronological limitations upon his

(Continued on page twelve)

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HERE AND THERE

How To Reach Us—Beginning with this notice address all matter intended for the paper, orders for books and tracts, and personal correspondence to 1061 N. Pilgrim, Stockton, California, until further notice, please.

Paul And Gayland In Africa—Elsewhere in this issue you will read reports from Paul and Bro. Severe of the misfortune of Gayland being severely burned, and of Paul to a lesser degree. We sincerely regret the sad news, and we pray for their recovery. I wonder if we should send a replacement for Gayland. Let us rush financial help immediately to Gayland—he needs it!

From The Office of The OPA—We were made happy by visits since coming to our home, near Lebanon, Mo., by the following preachers: Fred Kirbo and family, Johnny Elmore and Clovis T. Cook and wife; others were the Lums, from Corcoran, Calif., with his father and mother, Nola, my daughter, and grandson, Bud Milner. Travis Cook, my grandson, wife, and baby visited us, also Carl Willis and family, of Pontiac, Michigan; Kenneth Smith and family, of Springfield, Mo., also Pearl Wilson and family, of the same place. A number of others from the home community have been with us, which we appreciate.

Commended—There are many commendable articles and reports in the OPA each issue, and it is true of this issue; however, I wish to especially mention the articles on page one by Brethren Ronney Wade and Don McCord. Please, read carefully and meditatively these two articles. They are very timely, and they "hit the nail on the head"! They express my humble understanding and attitude toward existing trends and conditions. My brethren, awake! Be not deceived by some new fanaticism, or as one put it, "New fellowship plan" for reaching the digressives by partaking of the digression with them. You might as well try to cure a drunkard by drinking with him. "But the wisdom that is from above is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (Jas 3:17). Note: This wisdom from above is "first pure, then peaceable." Too, there is need to speak out against worldliness, Ronny. I want to say "Amen!" to both Ronny and Don in their timely articles.

—Homer L. King.

The church that is always chewing the rag is not very well fed.

OUR HELPERS

You will find listed below the names of those sending us subs. from July 20 to August 20, and opposite the name the number of subs. sent. We are deeply grateful for your help in putting the paper into as many homes as possible. Please, check the following and report any errors to us:

Don McCord—10; Lynwood Smith—9; E. H. Miller—6; Homer L. King—6; Wayne Fussell—5; Mrs. Olive Wilburn—5; A Sister—5; Mrs. Joe Shy—5; R. B. Roden—4; J. Ervin Waters—4; Edwin S. Morris—3; Byron Kramer—3; Bertha Middick—3; John Reynolds—3; Mrs. T. L. Modgling—3; Jack Ivey—3; Orville Smith—2; Mrs. Hugh Milner—2; G. W. Anderson—2; Jack Cutter—2; O. L. Barnes—2; Ralph Kitson—2; Lena French—2; Joe Howard—1; Ernest S. Smithey—1; Ben Frentrup—1; A. H. Cutter—1; Mrs. Ellis Smith—1; Boyce Wooster—1; R. M. Van Stavern—1; Howard Heath—1; Elgie Thompson—1; Herman Fink—1; Elmer C. Hanz—1; Mrs. W. T. Murphy—1; Ross Willhoite—1; Beverly Sandow—1; Pearl Wilson—1; Bobby Reeves—1; James H. Stahl—1; C. W. Claypool—1; Perry Allen—1; Mrs. Lina Halstead—1; Dorman Bryant—1; Mrs. H. F. Cope—1; Jimmy Shaw—1; John D. Smith—1; Ted Warwick—1; R. L. Chapman—1; Andy Shores—1; John L. Fisher—1; J. L. Permenter—1; Mattie Lloyd—1; Mrs. S. D. Holloway—1; Total—122.

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" (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.

—Lee Boek, 4423 San Juan Ave., Fair Oaks, Calif.

—William Raymond Bray, 3237 N. W. 31, Oklahoma City, Okla.

APPRECIATION

We want to thank all who helped in the illness of our son, Danny, and assisted his family in many ways, at Bakersfield, Calif. The church there gave them help, and the church here at Ft. Worth sent help, also Brethren Floyd Wright and Clarence Willingham sent money while he was unable to work. Danny and Sarah also express thanks and appreciation. A friend in need is truly a friend indeed.

—Dan, Mary, and Jean Keel.

THEY NEED HELP

The church at Piney View, W. Va., still needs help. They do not lack very much and would like to have their building finished before winter. With a little help from some this can be accomplished. They are appreciative of help and we believe they are worthy. Send all donations to Elgie Thompson, Piney View, W. Va.

—Leon Fancher.

HELP NEEDED

Sister Rose Ada Hopkins, 2016 S. Phoenix, Tulsa 7, Okla., furnishes us with the following information:

"A few years ago the church at Truth Or Consequences (formerly Hot Springs), N. Mex., was loyal and we worshipped there before we moved away. An elderly man who helped establish the congregation and was the mainstay, died. Then grievous wolves in sheep's clothing came in and led them into digression, and they let digressive preachers teach for them. At the present time, there is a faithful widow living there for her health. She believes the right way, only one cup and one loaf, and is deeply grieved about the state of the church. Will someone go, and will someone send, before this church is hopelessly lost to digression? The preacher who goes, and his family, may worship with Sister Rosella Marshall, 504 Elm St., until the scriptural worship is established. Who will send and who will go?"

Please get in touch with either of the above mentioned sisters if you are able to help. —H.L.K.

BONDS OF MATRIMONY

Phillips-Bray—In the afternoon of August 9, at the home of Bro. Glenn Bray in Oklahoma City, Bro. R. D. Phillips and Sister Bessie Bray exchanged their wedding vows in the presence of several relatives and friends. The ceremony was simple but impressive. They are both fine Christians. May the Lord grant them many years of happiness and labors in his vineyard. They will make their home in Boynton, Okla. The writer was happy to officiate.

—Dean L. Hopkins

Howard-Richards—August 9, 1959 Bro. Marlet Howard and Sis. Thelma Richards of Tulsa, Okla., were united in marriage at the Church of Christ at Tulsa, where both are members. Several relatives and friends

were in attendance. We extend to them the best of God's many blessings and a long happy marriage. The writer performed the ceremony.

—Jack Cutter

Melton-Shirey—On June 1, 1959, at 8:00 P. M., Bobby Melton and Alene Shirey were united in the bonds of matrimony. The wedding was performed in the home of the bride's mother in Eldorado, Ark., with gorgeous arrangements. They will make their home in Shreveport, La. Both are Christians, and we are sure that they will make Christ a welcome visitor in the home that they have established. May God bless them with much happiness. The writer officiated.

—Wayne Fussell

BROTHER C. C. CLEARY

We are indebted to Brother G. W. Anderson, of Route 3, Box 282, for information concerning Brother Cleary, 3615 Garfield St., Wichita Falls, Texas. He tells us that this brother has been confined to his bed for about four years, and that he is growing weaker, hence not expected to live very long.

We regret to hear this. I remember that in the beginning of the faithful church in Wichita Falls, I was called to labor there a number of times, and I recall that Bro. Cleary was one of the beginners who labored in song, prayer, and teaching. This must have been at least 30 years ago. Now, Brother Cleary, I have not forgotten you and your labor of love. You helped to keep the church alive in the days when the faithful were few. The work that you did then may have seemed small, but it may have saved the true church for greater service. I am sure that many of the faithful still living will remember you and show their appreciation by writing you a card or letter, telling you so. Brethren, you who know him, write him, May God bless you, Bro. Cleary, in your journey at the ending of the trail.

—Homer L. King.

OUR DEPARTED

Horn—Sister Bessie Horn of Fuquay Springs, Virginia, N. C., died July 13, 1959, nearing the age of 60. Her death was sudden, she was about her household duties when the end came. It was a great shock to us. I had known her several years, and believe she was a consecrated Christian, busy trying to lead others to the Christ. She is survived by a son and daughter in law and 3 daughters, in the Kingdom of Christ to the glory of God. Our loss is her gain and may she rest in peace and bask in the eternal light of God's love. Services were conducted by the writer.

—W. H. Hawkins.

Karnegay—William Spencer Karnegay was born July 21, 1909 at Pellem, Ga., departed this life July 22, 1959 at the age of 50 years. He is survived by his wife, Mildred; 2 sons, a daughter, 2 step-sons, his mother, 7 brothers, 2 sisters, and a host of other relatives and brethren in Christ. He obeyed the gospel at the eleventh hour under the preaching of Bro. J. W. Karnegay. He was a victim of cancer and suffered much pain. What a wonderful God we serve! Though man may suffer many pains, yet at the appointed time God sends his angels to deliver man from his prison house of clay. Services were conducted at Mt. Pleasant, Fla., with a large crowd attending, many beautiful flowers, and

wonderful singing. The writer endeavored to speak words of comfort and warning to those present.

—Bonnie B. Cayson.

Hylton—Benjamin L. Hylton was born in Mo., Oct. 30, 1880, and died in Fresno, Calif., July 18, 1959, at the age of 78. Apr. 15, 1919, he was married to Alice Newberry at Salem, Ark. He is survived by 9 daughters; Cletes Glapinske, Glenna Grisso, Fern Unrah, Faye Hunt, Mary Haungs, all of Fresno, Irma Jackson, Jackson, Calif., Pauline Allison, Delano, Calif., Ella Jordan, Orange Cove, Calif., and Alleta Lewis, Reedly, Calif.; his wife, Alice; 2 brothers, 2 sisters, and 23 grand children. Bro. Hylton was baptized in 1926 at Sturkie, Ark., moving later to Orange Cove, Calif. His family and friends report these good words, "He lived a quiet Christian life." The writer spoke and comforted the bereaved at a service at Reedly, Calif.

—James W. Russell

Lannon—Sister Addie P. Lannon of Sulphur, Okla., was born Sept. 13, 1884 at Hillham, Tenn., and passed away Aug. 11, 1959, at the age of 74 years. March 4, 1908 she was married to Edgar Lannon at Monterrey, Tenn., moving to Sulphur, Okla., in 1927. She is survived by her husband, a daughter, 2 sons, and 5 grandchildren, also one brother and a sister. She had been in failing health for several years. Funeral services were conducted from the Balner Funeral Chapel, Aug. 13. Our prayers are for Bro. Lannon and the family. She will be missed in the home and in the church. The writer officiated.

—R. B. Roden

FOREIGN FIELDS

By Paul O. Nichols

The night of July 18th we had a terrible fire at Wendewende which almost cost the life of our dearly beloved brother, Gayland Osburn.

The night of the first Gayland was filling the car with gas from a drum in preparation for a trip which we were to make the next day to visit one of the outlying congregations. While the gas was running into the car he went to the house to call an African boy to come help him. By the time he returned the gas had overflowed and it was ignited by a pressure lantern which was sitting nearby, which, in turn, quickly set the car on fire. Gayland jumped into the car and moved it from the drum, and the boy put out the fire on the car while he ran back to the drum to shut off the gas.

After the boy extinguished the blaze on the car he ran to my house and called me to come quickly. I could tell he was frantic, so I dashed out in time to see Gayland standing by the drum surrounded by flame.

All at once he bolted for the house, shouting, "Get a blanket! Get a blanket." I ran and intercepted him and tried to tear off his burning clothing, but failed. We both then dashed for the house; I got there first and met Roetta coming out. I shouted for her to get a blanket and then turned in time to see Gayland coming under the edge of the grass roof. I knew that he was apt to catch the house on fire, so I shoved him clear and tried to beat out the flame with towel I found hanging nearby. Roetta came and threw a quilt around him and I shoved him to the ground. We then were able to smother the fire.

By this time Gayland was critically burned. The flesh was hanging from his right hand and arm, and

he had burns on his back from just below his neck to his ankles. Also his right side and his left arm were burned.

I did not realize until the fire was out on Gayland and I had driven the car to safety that both of my hands were also burned. A large patch of skin was completely cooked and gone on my right hand where I had a third degree burn.

Since it was a gasoline fire and there were other drums of gas and kerosene nearby we were expecting to have an explosion any minute and to see our storehouse, chicken house, and Gayland's house all go up in flames. But by some miracle none of the drums exploded.

The Africans who came from all around were ready and willing and did about everything they could. They were great in this emergency. And what they did was certainly appreciated.

Because Gayland and I were both burned it became necessary for someone else to drive us to the hospital. None of the Africans were familiar with operating our car; Welma had never driven it. And Roetta had only driven it once—perhaps a couple of hundred yards. But time was precious and we needed to get Gayland to the hospital, so Roetta drove.

My hands healed quickly, but for the first few days Gayland's life hung in the balance. Lying on the bed in the hospital, he looked as if he were dead. But prayers were going up for him in different places in different languages; prayers by black and white for God to take care of him. And God heard those prayers, and we are so thankful that he is now recovering.

It is a slow road back to health and strength after such an ordeal. He has been in the hospital for more than three weeks now, and the doctor has informed us that he will be there for another month or six weeks. He must have some skin grafting done before his sores will completely heal and he can come home. Then it will take months of rest before he will be strong again.

Two doctors have advised that Gayland be taken back to America—one English and one American. They think that he will recover and regain his strength much more quickly amidst familiar surroundings and friends. However, before he made a decision he said he wanted to have a serious talk with the doctor. He has not had that talk yet.

Wendewende Mission
Nyasaland, Africa

THE FIRE AT WENDEWENDE

By E. C. Severe

When the day of July 18, 1959 came into existence at Wendewende it brought us all heavenly blessings to enjoy. The missionaries woke up well and went about their daily business, doctoring Africans, etc. Things went on well for the better until the evening when they changed for the worse. The latter atmosphere at Wendewende brought us an endless sorrow which we are not going to forget for a long time, in the history of the faithful church in Nyasaland. Concrete plans of all the things which we as well as the missionaries arranged to do have been changed and it is unlikely they will ever be converted to their originals.

Sometime during the week before the day of the accident, arrangements were made by the missionaries to visit the church at Nkhullambe on July 19. At 7:30 P. M. on July 18, Bro. Gayland decided to fill the car

with petrol to make it easy for the morning set off. Driving the Thames, he parked by the petrol drums and started to fill it up. While the car was being filled, he needed some help, so he walked back to the house for Sam's assistance. Soon, Sam came walking behind his master. "Sir, the petrol is spilling," cried Sam. Yes! the tank is full! In trying to stop the gas from spilling, a few drops fell upon the pressure lamp, and the fire was started.

Bro. Gayland jumped up and tried to move the car from the fire, pushing it several yards. Sam ran to Paul, "Bro. Nichols, fire! fire!, come out!" On coming back he found that Gayland was on fire as well as the car. Quickly, he began to throw dirt on the car. Bro. Nichols wasted no time. Jumping into the car he drove it away, while Sam came behind throwing dirt upon it. The poor boy worked so hard by himself until he put out the fire. Gayland struggled to put himself out of fire, but all his efforts were helpless. When the fire grew bigger and bigger, Sam knew that it was of no much help to stop themselves. He shouted, "Bro. Severe, fire! fire! Hipo! Beneth, fire!" While the fire was breaking out, Sister Gayland was in the house cooking, for it was drawing near for supper. She knew nothing of what was happening outside.

By this time Gayland realized that he was in troubles, therefore he ran to the house for a blanket. Paul realized that if he enters the house, the house will be on fire and the children and his wife will be burnt to death. He pushed him down and Sam threw dirt on him. Paul tore his clothes, and his wife brought a blanket. I helped to cut his clothes off. I arrived some minutes later, but was unable to give help for I came riding on high speed by bicycle and on stopping, I failed to control my brakes, and fell down. For a moment I was unable to stand up, but I could see all the movements and when I felt able to stand up, I gave all the assistance I could. Gayland was burned badly and Paul received several burns on his hands. Sister Gayland brought both Paul and Gayland to the hospital for neither could drive.

The fire fiercely grew big and big and there was danger that if the two drums of petrol and two of paraffin exploded, the fire would destroy the missionaries houses, food store house, and chicken house. I tried twice to put out the fire, but Paul would not let me try it for fear it might explode before I touch it and kill me. When he went away to the hospital, I drew near the fire drums and threw dirt. The other fellow natives helped me, and the women joined in. After a time of hard dirt throwing, we were able to put it out. When Bro. Nichols and Sister Gayland returned they found we had put it out. They had expected to find nothing but ashes and ruins, but God was with us and spared our lives and the houses.

For the first few weeks in the hospital we feared for Bro. Gayland's life, but God had spared him up to the present time. We learn from the doctors and medical authorities that in order for Bro. Gayland to restore and regain his health, he has to go back to the states. We learn this news with great excitement and displeasure. We are totally discouraged for we so much loved them and did not expect their short return back to the states. Seeing that it has come against their will we are tongue tied and soundless and say nothing, but in a sorrowful manner, we wish them a nice trip back home.

—Nyasaland, Africa.



Perry Allen, 2115 Vanness, San Pablo, Calif., Aug. 10.—Bro. Cryer will close his work here Sept. 6. We have the new song books and surely enjoy them.

W. H. Hawkins, 4 Rocky Br., Raleigh, N. C., July 18.—We enjoyed having Bro. Pete Howard with us for a week. The church here is doing well. We ask the prayers of the brethren for Sister Denton, who has cancer.

Bobby Reeves, Marion, La., Aug. 8.—We are planning to construct a new building soon. Bro. Lynwood Smith will be with us this month in a meeting. We have certainly enjoyed the good articles recently in the OPA, also the field reports.

M. L. McElroy, 2297 San Miguel Rd., Salinas, Calif., Aug. 8.—Bro. Cryer will be with us soon for 6 weeks work. We hope much good can be done. We are enjoying the new song books very much.

Timothy Phillips, Ford Canyon Tr. Ct., Gallup, N. M., Aug. 3.—Bro. Kenneth Spoons came the latter part of July to work with us. Bro. Stewart will be with us later. We miss Bro. Campbell and family who moved to Houston. We need help to buy a lot on which to build.

John D. Smith, Rte. 1, Box 104, Wesson, Miss., Aug. 12.—Good interest and attendance continues to encourage us here in San Jose, and 2 have been baptised since last report. As things look now, I will be leaving the last of Aug. Some one needs to continue the work here. If you are interested write me or the brethren at Aromas or Stockton.

Bonnie B. Cayson, 1993 Burn Ham Ave., Memphis 7, Tenn., Aug. 11.—Since last report I have preached at Broken Bow, Jerusalem, Witt Springs, Pocahontas, my home congregation, and the colored church here in Memphis. We enjoyed having Bro. J. D. Elmore and family and he gave us 2 wonderful sermons. Pray for us.

Lawrence Permenter, Rte. 4, Box 63, Phoenix, Ariz., Aug. 14.—We have just closed our meeting with 2 baptisms and one confession of faults. We appreciate everything that was done for the meeting and enjoyed the visits in our home.

Jack Cutter, Box 96, Cassville, Missouri, August 16.—The work at Cassville is progressing nicely. The brethren began building their meeting house recently and it should be completed sometime in September. This will help exceedingly in this endeavor. Several donations have been received and as soon as the building is completed, they will make an itemized report of these donations to the O.P.A.

G. W. Anderson, Rte. 3, Box 282, Wichita Falls, Tex., Aug. 5.—The church at Lawrence Rd. is still doing fine and we are striving to do the Lord's will. I made a tape recording of the evening service and took it over for Bro. Cleary to hear. He seemed to enjoy it so much. We certainly appreciate him and all he has done in the service of the Lord.

Ralph Kitson, Mozier, Ill., Aug. 18.—We are having good attendance here each Lord's day, had 84 last Lord's day, and two weeks ago we had 100 present. We are thankful. My wife is still under the doctor's care. Here are 2 subs.

Jeff Cantrell, 726 S. Constant, Ada, Okla., Aug. 16.—The church here is fine. We were sorry to hear about Paul and Gayland. We pray they will recover and have no ill effects.

O. L. Barnes, 1318 East St., Texarkana, Ark., Aug. 17.—Recently, 2 came from the S. S. confessing faults. This brings our number back to 9, we have 4 male members. We are still strong in the faith. Here are 2 renewals.

R. L. Chapman, Box 252, Hebronville, Tex., Aug. 17.—We are still meeting in the courthouse here, discouraged at times, but trying to continue faithful. Here is my renewal. We have been missing the good reading by letting our sub run out.

W. H. Burnell, Salona, Pa., Aug. 14.—We just closed a very good meeting with Bro. Ronnie Courter doing the preaching. There were 3 baptisms, among them our 12 year old daughter, for which we are thankful.

Dorman Bryant, No. 23 Silver City Ct., N. Little Rock, Ark., Aug. 8.—Since last report, I have preached at N. Little Rock, Jerusalem, Pine Ridge, Witt Springs, Ark., and Lawrenceburg, Tenn. The location of the N. Little Rock church is now 801 Water St., Rose City, in N. Little Rock, 12 blocks east of Hwy. 67-70. We get so used to getting things at a discount that we want to get our religion that way too, but cheap religion is no bargain.

O. S. Whitson, Rte. 2, Ada, Okla., Aug. 10.—Our meeting at Galey closed Aug. 3, with one baptism and one confession of faults. Bro. Roden did some wonderful preaching. We commend him highly. We appreciate the cooperation from Garr Corner, Washington, Sulphur, Davis, Oklahoma City (7th St.), Stroud, Sapulpa, Legal, and others. We enjoy the OPA very much, Bro. King. May your years be many and fruitful in the Vineyard. Come by and preach for us when you can. May we all work for things that make for peace and hold fast that which is good.

Lee Boek, 4423 San Juan Ave., Fair Oaks, Calif., Aug. 11.—I have had the opportunity of speaking at Healdton, and Wilson, Okla.; Wichita Falls, Tex.; Hillcrest, New Salem, and Jackson, Miss. I appreciate the opportunity of traveling with Bro. Lynwood Smith and plan to be with him for several months. It was wonderful to meet so many of like precious faith even though I am far from home. I look forward to the Labor Day meeting in California, and being home during September. I ask the prayers of all.

H. F. Hinton, 1934 St. Augustine, Dallas 17, Tex., Aug. 10.—Aug. 1, 2, Bro. Eddie Nichols and I visited the Spanish brethren in Kerrville. Our main purpose was to spread good will and find out more about the work there. The Lord's day service was conducted mostly in Spanish. Eddie and I both spoke and Bro. Torres interpreted his remarks. We hope to return soon. The church in Dallas hopes to get enough support to send a preacher there for a month or so, and they welcome this plan heartily.

James W. Russell, 755 Orange, Fresno, Calif., Aug. 6.—The Millbrook church is progressing. A house to house study is being conducted by the members and we have just finished a Public Speaking and Teacher Training program. Our house now has comfortable seats, and services are well planned and well attended. Our mid-winter meeting with Bro. Waters will embrace New Year's day when we will have the third annual get-together of fellow Christians for an inspiring meeting. There will be services both morning and evening during the meeting.

Carlos Jackson, Box 114, Bremen, Ga., July 28.—I am a member of the church at Temple, Ga., having obeyed the gospel about 18 months ago. I have had the privilege of visiting the following congregations: Marietta, LaGrange, Ga.; Piedmont, Napoleon, Ala.; and Greenville, S. C. I was treated wonderfully at all these places and enjoyed their fellowship. Some of these places are very small in number and are commendable in their steadfastness. I hope to spend the next 2 or 3 years preparing for the ministry.

Orville Smith, 4208 Wall, Joplin, Mo., Aug. 10.—We enjoyed the meeting at Sulphur very much. I have preached at the following places: June 2-28, Tulsa, Okla.; after the Sulphur meeting, July 5-16, we were at Blue Springs, Ky.; July 17-26, at Walnut Grove, Ky., baptizing 5 and restoring three; Aug. 2, I preached at Joplin, Mo. I am now in a meeting at Tucker, Okla., which began Aug. 7, and will close Aug. 16. My brother in law, Gary Macy is with me and I appreciate his assistance. I go next to Ark. to do mission work, sponsored by Lodi, Calif. Here are 2 subs.

R. B. Roden, 2860 N. W. 21, Oklahoma City, Okla., Aug. 15.—Aug. 2, we closed the meeting at Galey, Okla., with one baptism and one confession of faults. We had good attendance from the surrounding congregations which we appreciated. I enjoyed working with the brethren there. Aug. 3-12, I was at Stroud, Okla., with one restoration also had singing the afternoon of Aug. 9, which we enjoyed. Aug. 16, I am to begin a meeting at Davis, Okla., then to Sulphur for the months of Sept.; Norco, Calif., during Oct., and Covina, Calif., during Nov. Pray for us in the work. Here are 4 subs.

Leon Fancher, 2315 Lincoln Ave., St. Albans, W. Va., Aug. 18.—The work here continues with favorable expectations. One week ago, we were at Indiana, Pa., for two services and once at Lovejoy. This was our first visit at either place and the visit was a pleasant one. While there, we stayed mostly with Jimmy Shaw and wife. Jimmy is doing a great work there. We are to be in a meeting at Springfield (Benton Ave.), Mo., Sept. 16-27; and LaGrange, Ga., Oct. 2-11. Let us

all keep minds and eyes open to the truths and fields before us.

Byron Kramer, Salona, Pa., Aug. 15.—We have been enjoying attending meetings near here recently. Bro. Jimmie Shaw is teaching a two weeks singing school at the Lovejoy congregation for the younger set. We are doing fine at Flemington and looking forward to our work in October with Bro. Paul Mackey. Here are 3 subs. May we all be strong in the faith.

John L. Fisher, Rte. 2, Summertown, Tenn., Aug. 15.—Since last reporting, I have continued the work with the three congregations located in this area, preaching week ends, Wednesday evenings, and 2 Saturday evenings of the month. The Chapel Grove congregation is looking forward to their meeting in Sept., with Bro. Edwin Morris doing the preaching. The Frank St. congregation will have their meeting in October, with Bro. Fred Kirbo doing the preaching. Pray for us. Here is a renewal for the OPA.

K. G. Wilks, 1308 Grace St., Wichita Falls, Tex., Aug. 14.—Bro. King, I want to thank you for the reprint of Bro. Gay's article on "Prayer." We need it I would like also to say that your article on "Human Concept vs. God's Will" was very good and I am glad you gave us the chance to read the article on "The Church As God Would Have It." How wise and how well said! I think many try to see the Church and things spiritual from a human angle rather than from God's side. Come see us whenever you can.

Tom E. Smith, 302 Phillips, Healdton, Okla., Aug. 15.—Our meeting here with Bro. Ronny Wade closed July 26. After the camp meeting we attended Bro. Billy Orten's meeting at Graham, Okla. Both Graham and Healdton enjoyed an all day meeting July 19, which marked the close of Graham's meeting. The churches were well pleased with these youthful evangelists and both were asked to return in 1960. They both preach like veterans. Aug. 2, I was at Graham and Bro. Jones, father of our beloved Bro. A. J. Jones, was baptised, also my nephew was baptised at the same time. Bro. Jones being 73 and Kenneth Starkey being 12, demonstrates youth and age making the start for heaven (Pr. 20:29; Matt. 20:1-16).

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Aug. 15.—I was in an enjoyable meeting at Liberty, Ky., July 10-19, with the best interest and attendance throughout the meeting that I have seen. I was at Sentinel, Okla., July 26-Aug. 9, with 14 confession of faults. This was my first meeting there and we truly learned to love them: We feel they will do much better in the future. All seem in a good frame of mind to work. Last night, I began here in Shreveport, to continue through Aug. 22. I am to be at Montgomery, Ala., Aug. 24-Sept. 2; Chapel Grove, Tenn., Sept. 11-20. I enjoyed hearing Bro. Tommy Shaw preach 4 sermons at Circle Rd., in Waco, this week. Pray for me and mine.

Namoya Kanyenga, Chigamba Village, N. A. Mambuka, Mlanje, Nyasaland, Africa, July 30.—The church at Mlasi is growing big and doing fine. We have a new brick building and the membership is 215. We

eagerly await to be honored by the missionaries visit. We are glad they are now in Africa. Recently, I visit Chinthuli, July 19, preaching that morning, baptizing 13, and 3 were restored. Next Lord's day I will be at Kumadzi for a 2 weeks meeting, and Lord willing, I hope to see Bro. Severe in a meeting at Masambuka. Brethren, pray for the church in Africa.

Y. Gibson Mbera, Samuti Village, N. A. Chimaliro, P. O. Box 49, Limbe, Nyasaland, Africa, July 30.—I am happy for the first time to write and report the work at Samuti. Our congregation is rapidly growing. I was at Mangazi for a week, and was received well. I preached morning and evening, baptizing 13. July 19, I was at Mapweshera. I was afraid to address a big church attendance like the one here, but all was well and 6 were baptised. We are patiently awaiting the visit of the missionaries. Many people are waiting to meet them here. We are sorry for the fire at Wendewende and Gayland's troubles.

Dyton Maklasu, Box 562, Nyasaland, Africa, Aug. 4.—For the first time, I am glad to inform you that the work at Khereng'eza is continuing to progress. We are making plans to build a brick house next year. We enjoyed Bro. Severe's meeting and look forward to having him one of the Lord's days before he starts the tour in the Two Rhodesias. When the fire broke out at Wendewende, I was one of those who ran to the mission for help. I found that Bro. Gayland had been burnt and taken away to the hospital but helped to put the fire out. It was told to me that the fire started when petrol spilled on Bro. Gayland's pressure lamp. July 19, I baptized 9 at Khereng'eza. Next Lord's day, I plan to be at Malekwa. Pray for us and the work over here.

E. O. Rice, Okemah, Okla., Aug. 18.—Aug. 9, Bro. Butts from Sapulpa was with us, and Bro. Bill Roden was here Aug. 13. We certainly enjoy having brethren visit us. I plan to be at Spaulding Aug. 23, and Bro. Bill Davis will be with the church here that day. He always gives us a good lesson, and we appreciate him very much. We were so sorry to hear about Paul and Gayland and trust the faithful brethren will help them in their time of trouble. Let us all pray for them. The church here is still in debt but doing what we can. May the Lord bless the faithful.

Leo Martin, 5830 Eggleston, Oklahoma City 9, Okla., Aug. 11.—Recently, I read where a farmer became sick in a certain community and a religious group ministered to his immediate needs, by milking his cows, plowing his fields, etc., and the women did the house work. Today, Bro. Gayland Osburn, a brother dear to us all, lies sick, heavily in debt, in a far off country. We cannot visit him, but we can pray for him, and would it not be wonderful if we could send something for his relief? A man once told what he would do if he had a million dollars. I do not have a million, but I am sending him \$25.00, to help.

Enephant Bello, Mwalla Village SNA, Mbiza, P. O. Magomero, Nyasaland, Africa, Aug. 7.—The meeting at Makwangwara was successful with many people attending, and 5 were baptised and one confessed faults. One of these was a member of the Baptist church. I

agree with Bro. Miller that we Africans should report the work we do here and the progress. I enjoyed the July OPA, it was splendid. I am sorry Bro. Gayland was burned and understand his troubles cannot be healed here, and he must return to the states. Brethren, what about sending another preacher to replace him? I approve the direct method of support, but what is wrong with this system? Before this I received support as a full time preacher, but since its introduction I have had no support. Pray for us, we need your prayers.

Witness Maloya, Matewere Village, N.A. Chikowi, P.O. Thondwe, Nyasaland, Africa, Aug. 8.—We rejoiced when you brethren in the states sent us the missionaries. We are discouraged that the fire burned Bro. Gayland so badly and feel it proper that he return to the states. I preached at Naiwale July 28, baptizing 2 and 2 confessed faults. Aug. 2, I was at Matewere, and preached, baptizing four. We are waiting Bro. Beneth Severe to come hold us a meeting after the annual meeting at Wendewende, Aug. 23. The church at Nakumba is growing, with a glorious future.

John B. Mussah, Chinzama, P.O. Makwasa, Nyasaland, Africa, Aug. 8.—To the very extreme south of Nyasaland in the District of Cholo, a 3 days trip on foot to Wendewende is where the writer always sets off at the beginning of every month for studies at Wendewende. I fail to be of much use to the brotherhood because I have no other means of travelling except by foot. In the locality of N.A. Msabwe where I have easy reach to arrive, I have established three congregations, all of them making rapid progress. I am deeply sorry to hear of the fire accident causing great pain to Bro. Gayland. We are sorry for them and feel great disappointment but are cheered up by Matt. 14:27 and Rom. 8:28. Brethren, we need your prayers.

Wayne Fussell, 2825 Essex, Shreveport, La., Aug. 17.—The Earlytown, Ala., meeting was one of the most exhilarating, elating and inspiring meetings of my career. The Lord richly blessed us with audiences of about 300 every service, excellent interest, six baptisms and nine restorations. Co-operation from Lowery and other congregations was superfine; thank God for such churches. Dallas Burdette, a fine preacher from Montgomery attended four times, driving 100 miles each way. I have just closed a meeting at Golden, Okla., with splendid outside interest, much better than last year. It was a pleasure to associate with Ray Lambert, a fine preacher in his own rights, who is a bulwark to that congregation. Edwin Morris is holding a grand meeting here in Shreveport with overflowing crowds. My next meetings: Drury, Mo., Sept. 6-13; Lebanon, Mo., Oct. 8-18.

Benneth C. Severe, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, Aug. 11.—I have been doing much of the translating for the missionaries on Lord's days. I have translated for Bro. Gayland once and for Bro. Paul three times. July 9, I immersed 4. The two missionaries have been speeding the Lord's work here. The African preachers are also doing much to advance the Cause. July 18, we were made sorrowful over the accident at Wendewende in which both missionaries were burned. Our minds were squeezed by the trouble. The fire started when Bro. Gayland was filling the car with petrol to be ready the next morning for a trip

to Khulambe congregation. A pressure lamp started the fire. Bro. Paul by helping to put the fire out on Bro. Gayland got both hands burned. Bro. Paul is well now, but Bro. Gayland is still in the hospital. Brethren, please help us with your prayers.

Tipoti Chidothe, Nyasaland, Africa, July 29.—I enjoy to read the OPA, and the July issue was nice. The work at Mzizila is growing big, they now have 130 members, and have the outside interest. July 19, I conducted a successful meeting at my home church with an average attendance of 294. Fifteen baptisms were done during the meeting. I hope to be at Mische next week for a 2 week meeting. I returned from Wendewende where I went to see the missionaries. I did not find them, I understood they are gone to Queen Elizabeth Hospital after the fire accident. Bro. Gayland is in the hospital. I was fortunate to meet Bro. Severe who told me of the accident. We want to sympathize with Sis. Osburn. I am a full time gospel preacher and ask your prayers. I am in favor of the direct support, but I have had no support since the introduction of this method. I agree with Bro. Miller that the fault is with the African brethren because they do not write.

Mikael Chingah, P. O. Box 562, Limbe, Nyasaland, Africa, July 28.—The work at Masambuka is enlarging, and the additions are a daily report. Our work has been strengthened since the arrival of the missionaries. We travelled a long way to Wendewende to give them a hello, and are anxiously awaiting them to come over. We deeply love them all. We are sorry for the fire trouble and Bro. Gayland's pain. I held a 2 week meeting at Saidi Village baptizing three. This is a new congregation and the attendance was poor. July 19, I preached at Masambuka, baptizing three. July 26, I preached the funeral service at Hgomani for Sister Aeregina. Many brethren from far and near came to witness the funeral service. Brethren, pray for the work in Africa. My support is reaching me safely and promptly and I want to send a word of appreciation to the congregation which supports me.

Benneth C. Severe, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, July 13.—I have not been away from Wendewende for preaching this past month, but have been helping Bro. Severe with the translating for the missionaries. Now that we have two missionaries, it takes two translators when they are at two different places at the same time. Recently I have interpreted for Bro. Paul Nichols three times and for Bro. Gayland twice. The Lord's work is going on well over here. We have had many confessions and baptisms here at Wendewende since the missionaries have come to be with us. They are very busy every day, preaching hard, helping people in different ways, and carrying the more seriously sick to the hospital free of charge, and doctoring others daily. The fame of Wendewende is reaching far and wide because of the good work being done here.

Paul O. Nichols, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, July 13.—We held a meeting and a series of studies with the preachers here at Wendewende which closed July 10. The results—25 baptisms and one confession. We have found that many many people have been accepted as members of the Church of Christ from the denominations and Catholics without complying with the plan of salvation. It certainly has not been because the Truth was not taught when I was here before, though, because I stressed the steps of obedience, and pointed out that one coming from the denominations had to obey the Gospel, just as a heathen did. This time after we explained it there were 21 preachers baptized. Since my last report there have been, besides the results of the meeting, 3 baptisms and 24 confessions—making a total of 130 confessions and 36 baptisms here at Wendewende in a little over five months. To the Lord goes all the glory, for it is God who giveth the increase. Please pray for the Lord's work in this part of the world.

A. Edwin Muyaya, P. O. Box 562, Limbe, Nyasaland, Africa, Aug. 4.—The work at Mpweshamwallo is progressive and encouraging. The cooperation and unity is wonderful. July 19, I was at Khonjeni where the hospitality was nice. I preached one sermon, baptizing eight, 231 attended the services and 115 witnessed the baptismal service. July 26, I was at Milima where I preached to a big attendance and 9 confessed faults. July 23, I attended the funeral of Bro. Pwitiko. Many people attended. He was one of the elderly people who obeyed the gospel when Bro. Severe was struggling in this country to teach a thus saith the Lord. When he obeyed the gospel, he was already a chief in Chiradzulu and ruled his people for 43 years. Over 493 people attended the service and I was one of those who spoke words of comfort to the bereaved. We are sorry that fire at Wendewende cause a big accident and Bro. Gayland is now in the hospital.

Robert Ngamano, Mpira Village, P. O. Box 562, Limbe, Nyasaland, Africa, July 29.—The work at Zomba and Chiradzulu is under progressive growth. I have visited the following places: Malekwa for a week, with many people attending, 2 baptisms and 11 confessions of wrongs; Mwalla, one week with 5 baptisms, and one confession; Khereng'wa 3 days, with one baptism and 3 confessions of wrongs; Khukhumba July 26, where I was called to preach the opening sermon for their building. It is with big pity, I learned about Bro. Gayland's trouble. We love him and we are sorry for his difficulties. The work at Wendewende is held up for not having enough money in the treasury to finish the labor. Though Brother Severe has no money he carries on the building in progress. My support is reaching me from month to month. Bro. King, convey my appreciation to the people who support me. The people in the states complain we do not write them. We, too, think they do not write us. Like Bro. Lichapa I do not know who supports me but I have been having my support regularly.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, Aug. 18.—The meeting at Healdton was very enjoyable. We appreciated the good hospitality of the Bill Tate home. It was good to associate with our good friend Tom Smith while we were there. He seems to be improving in health and we are thankful for this. The meeting resulted in one baptism and one confession. We were at Trentman Ave. congregation here in Ft. Worth the following Wed. night baptizing one and one confessed faults. They surely had a nice new building. It is an asset to the cause in this area. July 31-Aug. 9 we were at Woodson, Texas for an enjoyable meeting. We were surprised and happy to have Bro. Tom Smith and wife with us for the last service of the meeting. The meeting at Strong, Ark. was postponed because of sickness. Lord willing we will go there next spring. Lord willing we go to Woodlake, Calif. Sept. 6-13; Stockton, Calif. Sept. 20-Oct. 4 and Crescent, Okla. Oct. 9-18.

Johnny Elmore, 408 K St. N. W., Ardmore, Okla., Aug. 15.—since last report, I was privileged to hear Billy Orten at Graham, Okla. in his meeting. Ronny Wade at Healdton, and Lynwood Smith at Wichita Falls, Texas. We had a good crowd at Marietta, July 19, with 43 present, 2 restorations, and 1 baptism. I preached at Ardmore, July 26, with 1 baptism. July 29-Aug. 9, I held a meeting for the congregation at Arlington, Texas. It was well-attended but closed without visible results. It was a pleasure to work with such fine brethren as those at Arlington. They are zealous, hospitable, and considerate. I predict great things for them in the future. We enjoyed staying with Eddie Nichols and family. Aug. 12, I preached at Ada, Okla. In Sept. I expect to work with Marietta and hold a meeting there. Oct. 5-17, I will hold a singing school for the new Hillcrest congregation between Brookhaven and Wesson, Miss., the Lord willing. At this writing, I am in a meeting with Claxton congregation, Competition, Mo.

Lusiasi Namalawa, Malekwa Village, Mianje, Nyasaland, Africa, Aug. 3.—We are sorry over the fire troubles at Wendewende and have learned with deep sorrow the burning of Bro. Gayland. We understand from Bro. Severe that his present condition in the hospital is worse. We too learn that his hospital bill is getting bigger and bigger. At Malekwa the work is growing and we enjoy unity and cooperation. July 5, I preached at Mdyanyama baptizing 6 and 2 made confession of wrongs; July 13, I was in a meeting at Kombola for one week with no converts but the church was strengthened in God's will; July 16, I was at Kokholiwa for 3 days, with 7 baptized and 8 confessions; July 24, I set forth, attending Bro. Severe's meeting at Khukhumba, opening a new building. He failed to hold the meeting, being ill, and it was conducted by Snowden Mulimba. July 26, I preached the funeral of Bro. Sangolo, who was also a village headman of Songolo. After the burial, one who came to attend the funeral, obeyed the gospel and I baptized him the same night. I have no difficulties with my support.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., Aug. 10.—July 5-19, we had a wonderful meeting. The first week was at my home congregation where 8 were baptized. The second week, attendance was good. Bro. Fred Roberson is a good personal worker, using his truck every night helping the brethren attend the meeting. Also, Brethren Bell and J. H. Roberson are good workers. They all did some good preaching here which will not soon be forgotten. Lord willing, they will hold our meeting again next year, here and in Farmersville. We hope to establish a faithful church in Farmersville. July 25, Aug. 1, I was with Bro. Adams and the Jerico church near Brookhaven where Bro. Cobb of Pa., was in a good meeting. I gave the lesson Lord's day with 6 confessions of faults. Bro. Cobb taught the evening meeting to a nice crowd. I preached twice and Bro. Cobb had the meeting in charge the rest of the week. Fourteen were baptized, one of them, Bro. Adam's father in law, formerly a Baptist deacon. Aug. 2, I was in Memphis over Aug. 7, Aug. 27, I plan to go to Los Angeles. I hope to attend the Labor Day meeting there in Calif.

Paul O. Nichols, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, Aug. 9.—We are quite elated over the progress that has been made during the past few months in this part of the world. Much teaching is being done, and many souls are responding to the Gospel. Here at Wendewende alone there have been 164 confessions and 47 baptisms in a little over six months. These numbers do not include the results that we have had other places. Today we were at Namphuno for one service. Aug. 17, we closed a meeting at Wendewende with two baptized and two confessions. One of those baptized was a Full Gospel preacher. We also had several days Bible study with the preachers. Aug. 24, we begin the annual camp meeting at Wendewende which is to continue through Aug. 30. People have already begun to make their camps in preparation. Brethren, some of the preachers still do not get their support regularly. Also, many get no support at all. I do wish something could be done about it. We try to help them, but we are limited. Lets make the direct system of support work.

Gayland L. Osburn, Wendewende Mission, Box 562, Limbe, Nyasaland, July 13.—Since my last report I was at Chaima Village, a distance of more than 70 miles from Wendewende by car. Last week Paul and I conducted a series of meetings here at Wendewende. We also had daily studies with the preachers. Since coming to Nyasaland, we found that many people had been accepted as members of the Church of Christ from the denominations without being scripturally baptized. Many of the preachers were among this number. So during the meeting 21 preachers were rebaptized. In addition there were four more baptisms and 11 confessions of faults. Some who have never been in Nyasaland might not realize how greatly missionaries are needed here. But when they come to realize that many of the people here, who thought they were saved, had never been scripturally baptized even the Bro. Paul Nichols had taught on this extensively during his first visit. I hope they will then understand that the cause here does need missionaries and probably will for a long time after we leave. Besides the results of the meeting since my last report there have been 3 baptisms and 24 confessions. Pray for us in the work here.

E. C. Severe, P. O. Box 562, Limbe, Nyasaland, Africa, Aug. 8.—During July I labored mostly with the home congregation on the building project. We have hopes it will be finished by Sept. I enjoyed the July OPA and commend the editor for his work. In this issue Bro. Lichapa said support did not reach me. I know he feels good toward me, but I want to report that enough support reaches me each month. The brethren at Ottumwa, Iowa, other congregations and individuals, send me support each month, and I did not fail to acknowledge it, in the OPA. Sometime ago, when my support did not reach me for some months, after the brethren knew it, they sent me back support. Aug. 23-28, we will have the annual get-together meeting in Nyasaland. After this, I plan to tour Southern and Northern Rhodesia in mission work. During Sept., I plan to visit Ndola, Livingtonia, Broken Hill, Coma, Coper, Belt, Lusaka, and Victoria Falls. In Oct., I want to visit Salisbury, Marredelas, Bulawayo, and Gwelo. We have 3 good congregations there and the brethren want me to hold meetings, but I also want to visit where brethren are meeting in private homes, and try to establish new congregations. Brethren, pray for me, and if possible assist me with funds that I may have money for fares. During July my support was: Ottumwa, Iowa, \$100.00, Sister Ellitte; Lodi, Calif., \$10.00.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, Aug. 15.—The meeting at So. Terrell, Midland closed with good interest. July 22, by special request I delivered a lecture at Sapulpa, Okla., on "Marriage and Divorce." Many congregations in Eastern Oklahoma had members present. July 24-Aug. 2, we were at Crescentville, Ohio, a suburb of Cincinnati, with three baptisms. This congregation is young, virile and growing. August 3-9, we were at Fairview, near Stockport, Ohio. Glen Jones and Waymon Cole-Glen, brethren from Memphis, Tenn., assisted in our journey there in the home of Donald Ash who was spiritually uplifting. He and family will move to Texas this fall. On the morning of Aug. 2 we worshipped with the brethren at Warner, Ohio. Aug. 3, we began here at Prospect, Pa., Ronnie Courter having started the meeting the preceding day. Have enjoyed the association of preaching brethren Robert Cobb and Ealious Bell here. Visits by preaching brethren Thomas Murphy and Ronnie Courter have been most encouraging. We go next to Bunner Ridge, near Fairmont, W. Va., for a meeting. Sept. 25-Oct. 4, for a meeting at Odum, near Dora, Mo., and Oct. 4 (P. M.) through October 11 for a meeting at Champion, near Drury, Mo. It appears that Nov. 17 will be the starting date at Pontiac, Mich., for a discussion with Sterl A. Watson on the cups and classes.

E. H. Miller, Box 538, LaGrange, Ga., Aug. 15.—The past month has been a busy one for me. I was at home most of the time catching up with work here and visiting other congregations. I heard Bro. McCord at Piedmont, Lowery, Napoleon, and Montgomery, Ala., also near Atlanta, Ga., then at my home congregation where there were 5 baptisms and 4 confessions of faults. I certainly enjoyed hearing his good preaching. I also enjoyed hearing Bro. Dallas Burdette at Columbus, Ga. I was in a debate at Chesapeake, Ohio with J. W. Holcomb of Ashland, Ky., on S. and cups. There is not space to tell all the mistakes he made but I have it on tape recording and you may have it for the price of the tape. I do want to point out one place where he met himself coming back. He said, "Here comes the communion set along, I pick up one and drink the cup, and set it back; I didn't reach back and get another one, and drink two of them." I showed from his own words, he drank the cup by drinking what was in one cup, but he would have drunk two cups if he drank two of them; so, if two people drank two of them (one each), they would drink cups, not the cup. Following the debate I began a meeting with good attendance and interest in a tent near the meeting house, preaching 7 sermons. I was then called home to preach the funeral of a dear brother in Christ. My son in law, Alton Bailey, went to Ohio and is keeping the meeting going over the week end. Oct. 4-11, I am to be in a meeting at Milford, Mich. Make plans to be with us if you are near.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Aug. 18.—The LaGrange, Ga., meeting closed with 3 baptisms and at least 3 confessions of faults. We had some of the best singing! It was an inspiration to be there again. This is one of the strongest churches anywhere. Closing here July 19, I preached 4 nights in Montgomery, Ala. One was restored. It was a pleasure to be associated with Dallas Burdette and to meet all the brethren there. July 24-Aug. 2, we were with the Lowery, Ala., church. How I enjoyed the pretty singing, the unity, the very good crowds, and the fellowship with a wonderful group of people. Earlytown church surely cooperated nicely; this we all appreciated. Two were baptized and 2 were restored. Two of this number will meet with the church in Columbus, Ga. Aug. 3-9, we were in a meeting at Napoleon, Ala. Here we had good interest. Cooperation from nearby churches was very good and appreciated by us. I am convinced that some of God's best are here. Lord bless them. Aug. 10-11, I preached in Columbus, Ga. With a concentrated, extended effort, this church has a bright future. I hope e'er long they can have a series of meetings; I enjoyed being with them. Presently, we are in Greenville, So. Caro. where there are folks who will cling to the Truth until the end. They surely know how to treat a preacher; it is an inspiration to be with them. Already we have had visitors from Ga. and Ala.; they drove a long distance. Brethren in the South will drive hundreds of miles to help promote the cause of Christ. Aug. 26-Sept. 6, I will be at the 7th St. church, Oklahoma City. I sure look forward to this. By the time you read this, Lord willing, I will be home after an absence of 11 weeks from wife and children. My precious Lord, my good and faithful wife, and my good brethren have been wonderful this summer. Lord bless all of them. We ask and need your prayers.

Homer L. King, Route 2, Lebanon, Missouri, August 20.—After the meeting, near Graham, Texas, we drove to San Angelo, Texas, beginning a series of meetings July 23 and continuing through August 2. The attendance was generally good, and one was baptized. In spite of a few discouraging conditions, we enjoyed this meeting. The hospitality and kindness of all we visited were unsurpassed anywhere. It was good to be associated again with old friends and to make some new ones, whom we believe are also good Christians. Brethren from Eola, Lubbock, Menard, Midland, and Stockton, Calif., attended one or more services. We are now attending a series of meetings in our home church by Fred Kirbo, and we enjoy the preaching, the singing, and association very much. I was glad to hear Johnny Elmore one night in a meeting at Claxton. Since returning to Missouri, I have preached at Lees Summit, and Springfield (Benton Ave.). I was gladly surprised to find the brethren in Springfield making such progress in teaching ability, zeal, interest, financial strength, and number. 32, not counting my family, communed the Lord's day (Aug. 16) we were there, and there were about 16 children present. This church has undergone quite a struggle, but they are on the "upward way," now we believe. I am told they have eight who are taking part in the public teaching, and their singing has improved very much. May God continue to bless their efforts. You will find a hearty welcome when passing through Springfield, if you can stop with them. Next Lord's day, I am scheduled to preach for the brethren in Lebanon. The fifth Lord's day, inst., I am to be with the brethren at Claxton, where I have labored much in the past. After this, we are to be with the brethren in Stockton, California, in an extended effort. Your prayers are needed and appreciated.

LIBERALISM—ITS FOLLY AND DANGER—

(Continued from page one)

darkness. God help us all to feel the impact of that truth!

Paul plead with the Romans, and so the Holy Spirit still pleads: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). When we observe a laxity of "marking" and "avoiding," it is time somebody said something by way of warning. It is real dangerous to get to the point that we in our thinking and actions would indicate that such no longer is needed. We all know that there is a difference between the man who is coming, be it ever so gradual, from darkness to light; and the man who is stubbornly content to remain in darkness. Both need to be dealt with in different ways and with the spirit of meekness and love; but, in our dealings, we have nothing to gain by compromise and by the sacrifice of Divine truth and principle on the altar of liberalism and error. In our meetings, when digressives are invited to lead our songs; when we go to their services and do same for them, acquiescing with them, we lead not out of error into truth, nor out of darkness into light, and when we leave them or they leave us, we leave them none the better, and so with us. Liberalism, like with radicalism, does not and can not lead to

Truth; they cause men to drift farther and farther away. May I repeat and let us remember: The fact that a man can not embrace liberalism does not mean that he is not charitable, considerate, kind, merciful, and tolerant. Let us not think that a man must be liberal with divine principles in order to possess such Christian attributes.

I am sure that all truth has not been ascertained, and that yet some divine principles still must be revived. At the same time, we must remember that once truth is ascertained, we must hold it up without compromise and wavering. When it comes to the items of worship, truth is there ascertained, so we have nothing to gain by becoming liberals. This writer is not about to believe that there is not such a thing as being able to spiritually discern, and know truth when one sees it. Pity the poor man who is unable to discern between that which is truth and error, once he has had time and opportunity to try. God does not dwell in Light, and permit His children to dwell in the shadows.

The idea that a church is justified in using digressive preachers because they have something we do not have is sheer nonsense! With respect and good-will toward all, I ask; what part of truth is it that they have that we do not have; what part of truth is it that they preach that we do not preach? This very day, our preachers, young, middle-aged, and older are such able defenders of the truth that churches have no need to be liberal in such. Such liberalism has resulted in meetinghouse doors being locked against true believers; heartbreak, spiritual death, and weakness have also resulted. Churches that become involved with liberalism find it difficult to extricate themselves, and who knows, the "coming of the Lord" may yet find them so involved. Can we not see and take warning from such folly and danger? Liberalism, with its close kin, digression, radicalism, denominationalism, can inflict wounds that all the balm of Gilead can not heal. Let us awake, quit ourselves like men and be strong.

THE QUESTION BOX

(Continued from page three)

work. Expediency, need, and wisdom must dictate these matters.

The Lord's and the church's best defense against the development of the modern minister pastor system is the system of mutual ministry and mutual edification practiced as the Lord intended. When the saints assemble to eat the Lord's Supper, this is an assembly of the saints and for the saints. It was never intended to be evangelistic in nature. Let us there "exhort one another" (Heb. 10:25). Take the emphasis off the evangelist and the pulpit. If we do these simple and easy things, with one fell stroke we will just about solve this problem.

But to Bro. Whitehead's last question. Since the Ephesian church had elders (Acts 20) before first and second Timothy were written by Paul, and since Timothy was at Ephesus when he received the communications then it appears that Timothy at Ephesus where elders were present could do what Paul told him to do. I repeat that there is no incompatibility inherently between the functions of elders and the functions of evangelists.

—J. Ervin Waters
Rt. 4, Box 358,
San Angelo, Texas

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. XXX

LEBANON, MISSOURI, OCTOBER 1, 1959

No. 10

THE FRUIT OF THE SPIRIT

By D. B. McCord

The original words from which we get our caption are nearly two thousand years old. They are God-breathed, in that an Apostle gave them first utterance. We may read the components of "the fruit of the Spirit" in Gal. 5:22-23; they are: **Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.** Paul assures us in verse 23 that "against such there is no law." We need to take note that our word is **fruit**, not **fruits**, in the plural number, and that these components are of the **Spirit**. This word must refer to the third member of the Godhead; the member, by virtue of personality, who is spoken of as having "mind" (Rom. 8:27); as having such power of knowing that the Scriptures teach he "searcheth all things, yea, the deep things of God" (1 Cor. 2:11). He is one who speaks (Mt. 10:20; 1 Tim. 4:1); he strengthens in the inner man (Eph. 3:16); he "helpeth our infirmities" (Rom. 8:26). Since the Spirit dwells within us, obedient children of God, the "fruit of the Spirit" is borne in us. "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25). This is a real challenge!

This is intended to be the initial installment of a series dealing with the nine ideals mentioned in Paul's elaboration on "the fruit of the Spirit." In this one, we deal with the first one mentioned, love.

There are at least two words in the original which are translated "love." One of them speaks of the love of liking, a fondness, an affection; the other speaks of a love from the heart due to the preciousness of the one loved, with the idea of self-sacrifice. This is the kind of love spoken of here; it is divine love. It is the kind spoken of in John 3:16, that which motivated God to give His Son for the sins of the world; and it is that love that John speaks of in 1 John 4:8, "God is love."

Love Analyzed

This, too, is the kind of love Paul deals with in 1 Cor. 13. Too much cannot be said, written or thought on this component of "the fruit of the Spirit." Let us notice Paul's masterful analysis of it in some 16 particulars.

(1) **Love Suffereth Long:** Literally stated, it "has a long mind." Love prompts us to be long patient with the weaknesses, errors, ignorance, shortcomings of others. This is an ideal not always easy to achieve. We are too prone many times to be more impulsive than the law allows toward our brethren who may be weak, in

(Continued on page three)

SUCH AS I HAVE

By Ronny F. Wade

In the first ten verses of Acts 3 we have the lovely and touching story about the beggar at the Beautiful Gate. Josephus, supposedly describing this gate, said that it was made of Corinthian brass, and was fifty cubits high and forty cubits wide. It was adorned after a most costly manner, having much richer and thicker plates of silver and gold upon it than other gates of the temple (Wars 5:5, 3).

The beggar who lay there as an actual character, yet he represents an ever-present condition—that of needy man. "For ye have the poor always with you; but me ye have not always" (Matt. 26:11). Although man may be a needy creature, his needs are not always material. There are some things that money cannot buy. Such is the case with the subject of our discussion. He was poor indeed, materially, and yet money could never supply all his needs. To this man, Peter said, "Silver and gold have I none, but such as I have I give." What this man expected to receive we will never know, but what he received, we can be sure exceeded his fondest expectations. Peter said, "rise and walk," and by the power of God he did. True enough, Peter gave no silver and gold but he did give him:

Health—The ability to walk, something that he had never enjoyed before. Think how he must have felt. From these men he expected an ordinary gift, but look what he received—something extra-ordinary. But that isn't all, they gave him:

Hope—He never expected to be more than a beggar, but through Peter he became a helper. Now he could join others in giving hope to the world. Everyone can give hope to others. Some people can spend just a few minutes with a person and leave them bright and happy, while others leave them downcast and sad. We may not have much to give of a material nature, but surely we can give those we meet hope and cheer. But they also gave him:

Faith—Faith in himself. This is so important to success. Now he could walk like other people, act like other people, and be of real service to humanity. They also gave him faith in others, and faith in God. Through the miracle performed by Peter he became a believer in God. But, finally they gave him:

Love—Many people can give money and material gain, but often it is void of love. The gift given by Peter was

warm and full of love and this love was absorbed by a thirsty soul. How many today are waiting for our love? So many times we get the idea that just because we are financially unable to help others, there is nothing we can do. How wrong this is! There are so many things we can give if we only will. A smile, a kind hello, a warm handshake, or a simple pat on the back would mean so much to someone, if we would only give them. Let us all pattern our giving after Peter's example of "such as I have I give."

There is no place to stop giving. God has been so good to us; surely we can be good to others. As to the extent of our giving and its continuation, may the following poem be our sentiments:

"Go break to the needy sweet chairty's bread"
 "For giving is living, the angel said;
 "And must I be giving again and again?"
 "Oh no," said the angel piercing me through,
 "Just give till the Master stops giving to you."
 Ft. Worth, Texas

QUESTION BOX

Flight On the Sabbath?

Dear Brother Waters:

I would like to have a question answered in the Old Paths Advocate under your question and answer column. If we are supposed to worship God on Sunday (the first day of the week) instead of on the Sabbath (seventh day), why were the Christians at Jerusalem told to pray that the destruction of Jerusalem come not on the Sabbath?

—Name With-held

ANSWER: In our private devotions and worship we certainly should worship God every day of the week including the seventh day. Disciples may assemble on any day of the week, including the Sabbath, in a public assembly to sing and pray, thus worshipping God. But on the first day of the week the disciples came together to break bread (Acts 20:7) or eat the Lord's Supper. This communion assembly was not on the Jewish Sabbath.

The above question alludes to the prophecy of Jesus concerning the destruction of Jerusalem as recorded in Matt. 24:20, "Pray ye that your flight be not in the winter, neither on the sabbath day." Vs. 17-18 instructs them not to return to their houses to take anything including clothes. If the flight were in the winter, they would not be prepared for the cold out on the roads as refugees. The Jews who still observed the law would be in control of Jerusalem in 70 A.D. The temple would still be standing with the daily sacrifices still being offered. They forbade taking more than a sabbath day's journey on the sabbath. This was approximately one mile. To flee on that day would be to offend those Jews and perhaps bring on the death sentence if they were able to impose it. Authorities also state that they closed the gates of the cities on the sabbath. This would make egress by such a multitude practically impossible. This verse does not teach anything about the sabbath being binding upon God's people in 70 A.D. but merely recognizes that the Jews still clinging to the law in 70 A.D. would be in control of Jerusalem and flight for saints practically impossible on the sabbath.

Marrying Unbelievers?

Dear Brother Waters:

I think the Question Box is a wonderful asset to the OPA. I have a question on which I am sure you can give me some enlightenment.

- (1) Please explain 1 Cor. 7:39.
- (2) Does this verse apply to the man also? If not, why not?
- (3) Would it be wrong for the widow in this verse to marry an unbeliever?
- (4) Would it be wrong for a Christian man, if his wife is dead, to marry an unbeliever?

—Richard Frizzell
 7470 Jamacha Rd.
 San Diego 14, Calif.

ANSWER: (1) "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord" (1 Cor. 7:39).

Paul is dealing with the rule in marriage and not the exception or modification provided by our Lord in Matt. 5:32 and Matt. 19:9. A fundamental rule of Biblical interpretation is that an exception to a rule once given always under consideration and need not be expressed every time the rule is expressed.

The widow is at liberty to marry "only in the Lord," i.e., a Christian.

(2) While the man whose wife dies is not here mentioned, yet since our Lord in Mk. 10:11-12 taught equal responsibility with reference to the marriage bond, it appears that the man would also be bound by the principle.

- (3) I think so.
- (4) I think so.

Marriage at its best is fraught with dangers, perils, problems and complexities even when saints marry saints. Mixed marriages bring untold grief, mental agony, marital incompatibilities, and broken homes. When two do not recognize the same standard and set of principles, to what can they make common appeal in the adjudication of differences? Sociologists and psychologists can predict with amazing accuracy the probable success or failure of a marriage by evaluating the area of common interests and agreement. When religion, which is the broadest area of interest in the heart and life of a saint, is eliminated from a marriage as a part of the area of common interest and agreement, then that marriage rests upon a very narrow and small foundation.

—J. Ervin Waters
 Rt. 4, Box 358
 San Angelo, Texas

It isn't the load that weights us down, it's the way we carry it.

Don't try to take away what belongs to another or you may lose what belongs to you.

Learn to hold thy tongue; five words cost Zacharias forty weeks of silence.

Blessed is the man who, having nothing to say, abstains from giving in words evidence of the fact.

HOW TO KILL A MEETING

If we all work together, we can kill the meeting. In fact it will require the efforts of only a part of us. Following is all you have to do:

Plan several socials. This will show others that you are not really interested in the meeting, and will cause them to feel likewise. You can even invite other members of the church to your social.

Come into the assembly late. This will serve to disturb the worshippers and take their minds off the singing, etc. It will also rob you of part of the services.

Sit in the back. By doing so, you may cause the visitors to go down front, thus discouraging a second visit. Too, by being in the back, if you are tempted to talk, you can do so thinking that you won't disturb, or be seen by the preacher.

Let the song leader sing alone. This will demonstrate that all your arguments about the importance of singing and your talk about making "mechanical" music were not real.

Watch the clock. By doing so, you will cause the visitors to think that the sermon is unimportant, that the preacher is boring, and that you are not really interested in the cause of Christ.

Talk to others. This will make those who want to listen want to break your neck, but it will please the devil no end, and will disrupt the thinking of the person spoken to.

Play with the children near you. In doing this, you can make the mothers hate you, and the child will probably cry when you decide to turn your attention elsewhere. If possible, take the child in your arms, but for just a moment then return him—this always gets a good howl from the child.

Criticize the preacher. This will make everybody think he is an ignoramus, and they won't care to listen to him.

Sleep through the services. This is a sure sign of a draggy meeting.

Don't speak to visitors. Then they will stand around, embarrassed, for a moment, then leave—for the last time!

Apologize for the truth. This will soften the truths preached, and will help the alien to resist the convictions he may get as a result of the lessons.

Don't invite anyone. They might take you up, become interested in their soul and obey the gospel!

Don't pray for the meeting. This would cause divine favor to be upon it, and would show your sincere interest in it.

Don't talk about the meeting. Go on the theory that only religious fanatics talk about religion in their work. Let everybody alone! Be afraid somebody will get the idea you stand for the truth! Let the preacher do the talking!

The foregoing combination will surely kill our meeting. A practice of these will cancel all the rest can do to have a successful series of meetings. **Don't kill our meeting!!**

(In antithetical style Kenneth Fielder in this article from "The Weekly Worker," April 30, 1959, has made some very timely suggestions concerning the success of gospel meetings.)

THE FRUIT OF THE SPIRIT—

(Continued from page one)

error, in the throes of sin. This is that attribute of love that gives us the strength and courage to bide our time, to wait and hope for the better. It is not, however, the easier thing to do. The easier thing, from the mortal's point of view, is to despair and lose patience with the shortcomings of others. The Christian way, after all, is not the way of least resistance. Love, in the heart of the Christian, is that part of "the fruit of the Spirit" that demands we suffer long.

(2) **Love Is Kind:** Tindal, in translating, renders this: "Love is courteous." The original word here denotes "to be good-natured, gentle, tender, affectionate." This teaches that love is not ill-natured, morose, harsh, sour. When a man is harsh, ill-natured with his brother, he does not show the love he should for him. He fails to pass the test. We do not say this is easy; it is often times most difficult. It is just one of those things, however, that will come surprisingly easy, if we will let the Spirit dwell within as we should. We must conclude that when we fail to measure up as we should to these divine standards, we fail to "walk in the Spirit" as we ought.

(3) **Love Envieth Not:** The word from which we get "envieth" properly means to be zealous for or against someone. Here it must mean zealous against. Love rejoices in the good fortune of another. It is love that prompts us to be thankful and gracious when another can lead a better song; pray a more fervent and impressive prayer; preach a sermon with more eloquence, fervor and erudition; buy a better car; have a better home; rear his children better; teach a more inspiring and edifying lesson; or give with more simplicity and abundance than we. Others are not to be blamed for their endowments, their talents; God has been good and we should not envy. Love is the panacea for this and all other blights that so easily and so thoroughly, with such rapidity, tarnish the soul.

(4) **Love Vaunteth Not Itself:** The original springs from a word meaning "a boaster, braggart" according to Robinson. Adam Clark so aptly states: "There is a phrase in our own language that expresses what I think to be the meaning of the original, does not set itself forward—does not desire to be noticed or applauded, but wishes that God may be all in all. It is a hiding of self, as it were, behind the Cross of Glory."

(5) **Love Is Not Puffed Up:** Love does not cause a man to be inflated with vanity, pride or self-esteem, to "think of himself more highly than he ought to think." Humility is one of the first and most important attributes of the Christian man.

(6) **Love Doth Not Behave Itself Unseemly:** This just simply means that the principle of love demands that we, if we walk in the Spirit, do not act out of place. Under all circumstances, this is not always easy. It is not easy to be gracious when others are not; it is not always easy to be kind, gentle, loving when others are unkind, hateful, and repulsive but the law of love demands that we behave ourselves in a civil, mannerly way. Such things we include are the way we talk, the things we say, the way we dress, the way we live.

Next month, Lord willing, we continue with the seventh particular in this analysis of love, the first component of "the fruit of the Spirit."

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HERE AND THERE

How to Reach Us—We are now located at 1061 N. Pilgrim, Stockton, California, and if all will make a note of this, it will save delay in your mail reaching the OPA and to us, personally. Our phone, Howard 4-1586.

Paul and Gayland in Africa—Good news from Brother Carl Nichols, father of Paul, saying that Gayland is improved, but has not regained the use of his right arm yet. Gayland says he is not coming home, as was reported, recently. We are very much delighted to hear this, as it would have dealt a heavy blow to the work in Africa, if Gayland and Paul should have to return at this time. Paul asks all friends of this work to continue to pray, pray, for the recovery of Gayland.

The Colored in America—I am very much interested in making contact with a young colored brother in the U. S., who has a love for the cause of Christ, and who wants to learn to preach the gospel. We need to expand the work here among the colored people, and we need some young men with talent, who are interested in preaching full time. If you know of any such boys, please, put them in touch with me. I would like to help advance this cause.

Subscriptions—We want all friends of the OPA to know that we do appreciate every word and every deed in behalf of the paper. We cannot write each one a personal letter, although we would like to do that, but we take this means of letting you know that we are not ungrateful for all you do. Please, let all remember that our only financial income for the publication of the OPA is the one dollar a year for each subscriber—not much, is it? However, if we can get enough of them, they will keep the paper making its monthly visits, bringing needed truths on various subjects. Our primary purpose is to endeavor to stem the tide of digression from whatever source, whether from without or within our ranks. Digression is a surging flood, ever threatening to overflow and destroy the doctrine and practice of the primitive church of Jesus Christ. Can you imagine what might have been, had it not been for the flood of truth carried through the columns of the Old Paths Advocate for about 28 years? You can help by renewing promptly and enclosing one or more other names.

SOME BOOKS AND TRACTS

Do You Need Song Books? I believe we have some of the best. Most of our readers have been singing from our song books since 1944, and they know what kind of books we put out. Some of our best preachers and song leaders help us in compiling our song books, and they should know good songs—songs that will stir the soul to greater spirituality. Give your congregation new life by giving them some good new songs that will create a greater interest in the singing. Have you seen our latest song book, "Joyful Praises?" We are not alone in thinking that it is the "best yet." You are missing a blessing by missing to hear and to sing the wonderful songs in "Joyful Praises." The price—60c per single copy; six copies, \$3.00; any number over six copies, 45c per copy; postage paid.

"Oid Path Echoes" is our all-purpose song book for 1952, containing old, tried, and new songs of the very best. The price—50c per single copy; \$5.00 per dozen; \$40.00 for 100; postage paid.

"Old Path Echoes" (No. 2), our 1953 all-purpose song book, containing 192 pages of old, tried, and new songs. The price—the same as the above book.

"Old Path Echoes" (No. 3), our all-purpose book for 1954, suitable for all services of the church; the same size, quality, and price as the above books. We guarantee satisfaction on all our song books.

Do You Need The Following Books And Tracts?

Old Paths Pulpit—A book of sermons and essays, by 33 gospel preachers, containing a photograph and a brief life history of each preacher. This book was published by the Old Paths Advocate in 1945. It contains writings by many of the writers of the OPA today and by such great writers as A. Campbell, G. A. Trott, H. C. Harper, and others. This book gives a good picture of what we believe and practice. The price is \$2.50 postpaid.

The Communion—By Ervin Waters is a comprehensive discussion of the many phases of the Lord's Supper, such as the loaf, how broken; the cup, how many; the drink element, fermented or unfermented, etc. The old price is 35c per copy, but for awhile we will send it to you for 25c per copy; 5 copies, \$1.00; 25 copies \$5.00; 100 copies \$18.00, postpaid.

The Clark-King Discussion and The Clark-Harper Debate—Both written discussions on the number of cups that may be used in the Lord's Supper in one assembly. The price is, for either, 25c per copy; 5 copies \$1.00; 100 copies \$18.00, postpaid.

Send all orders to

OLD PATHS ADVOCATE

1061 N. Pilgrim, Stockton, California

(Note: We are now located so that we can fill your orders promptly for any of the above books and tracts. The book of sermons above published by us should be in every home, and they are very good to use in mission work. The tracts, mentioned above, should be in use wherever the church has to meet the advocates of digression in the Lord's Supper. Let us take advantage of the printed page. —H. L. K.)

OUR HELPERS

You will find listed below the names of those sending us subscriptions from Aug. 20 to Sept. 20, and opposite the name the number of subscriptions sent. We appreciate your continued efforts in behalf of the paper. Please, check the following and report any errors to us:

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IT CAN BE DONE

Yes, we can build a new church building every month; so please read this plan through, then check with your home congregation and see how many will help in this great work: then one member in each congregation write Brother King an air mail letter by Oct. 18th (as he will have to have it by the 20th in order to publish the results in the Nov. O. P. A.), and let him know how much the members of your home congregation can give per month this way.

Here is the plan: We get 3 or 4 letters per month asking for help; we can't help all, so help none. Now, instead of the congregations writing each congregation for help, or writing a long appeal in the O.P.A., let us start all over again. Each congregation desiring to build write Brother King, and he will number these letters as he opens them, 1, 2, 3, etc.; then publish the name and address of the congregation and the member the donation is to be sent to for building purposes that month (publishing one each month in the order they are received and numbered, if he receives more than one letter the same day, he will number them in the order he opens them and learns they are asking for help on their building).

Now, would you give 10c per day to build a new church building per month? Well, by each member saving 10c per day which would build up to \$3.00 per month, then all members sending this to the one new address published each month in the O. P. A., I fully believe we could do so. Some congregations only like 3 or 4 thousand dollars; so if they receive \$9,000 (which only 300 congregations with an average of 10 members each could send under this plan), then they would send the balance to the next congregation with the names and addresses of the members or congregations that sent it; and Brother King would soon have to publish more than one address some months.

Now, will some brother in each congregation check

up and find out how many members will save 10c a day to help build a church building per month, and write Brother King an air mail letter by Oct. 18th so he can let us know if enough are interested in such a plan to start such an effort?

The O. P. A. (as a rule) comes out before the 2nd Lord's day each month, so on the 2nd Lord's day each of these members could have their \$3.00 saved up and send it themselves, or give it to the treasurer of the congregation as an extra free will offering on that day for this purpose, and let him send it all in one check or money order along with any extra the congregation might be able and desire to give to help build a new church house or more per month. So some one in each congregation write Brother King by Oct. 18th and let him know how much all the members together in your home congregation are willing to give per month on such a great work; then he can let us know in the Nov. O. P. A. what this will add up to.

—E. H. Miller.

TIME

By Carlos L. Jackson

Christ was aware of how useful His time was, and used it for saving the souls of men. He said in Jno. 9:4, "I must work the works of him that sent me while it is day; the night cometh when no man can work." Christ was given only a short time to live and work, and His last days on earth were precious to Him. He took time to be nailed to the cross by wicked hands of those who did not believe He was the Son of God. Thus, His time was precious to us, because He died that we might live.

I wonder if we realize the importance of the time given us? The greatest of today's problems involves young people. That problem is juvenile delinquency. I think this problem stems first, from parents not taking advantage of the privilege they have been given of teaching their sons and daughters the difference between right and wrong. Most parents are too busy with jobs, etc. Parents, when you open your newspapers, take note of the headlines from New York City of the outbreak of teenage violence. How have you spent your time with your children?

Teenagers, how are you spending your time? Are you devoting your time to the work of Christ? Let us remember the saying, "An idle mind is the devil's workshop." I am a young man, 20 years of age, and have spent only a few years in the service of Christ, but I can truthfully say they have been the happiest years of my life. Being young in years, does not necessarily mean you have a century to live. Christ was young in years when he died, but He was old and wise in the work of His Father. Tell your friends about this Jesus of Nazareth. Many of them may never have heard of Him.

Man has used his time so poorly that he has caused division in the body of Christ. We know his time has not been well spent, because he has not searched God's will to see what He would have done. They bring in things that God never has authorized. Do they want so badly to please men, or are they so ignorant of God's will? They evidently have not read 1 Cor. 1:10, because they have brought in the Sunday School; they have not read 1 Tim. 2:10-12, since they have introduced

women teachers; they have brought in individual cups, therefore they surely have not read Matt. 26:27-28; Mark 14:23, 24; Lk. 22:17. Christ prayed for unity, yet man has used his time so badly he has destroyed the very thing Christ prayed for.

Let us use our time to study God's word, that we may show ourselves approved then we will not have to hang our head in shame when asked why we are a member of the church of Christ. Christ was crucified for us and bought the Church with His blood, that is what He did with His time. What are we doing with ours?

—Box 114, Bremen, Ga.

BONDS OF MATRIMONY

Crowder-Anderson—Aug. 30, 1959, at 2:00 P. M., Bro. Joe Crowder and Sister Ruth Anderson, daughter of Bro. and Sister Scott Anderson, were united in marriage in the Pleasant Hill church of Christ. They are both faithful, lovable, Christians, members at Mozier, Ill., and we wish them a long happy life.

—Ralph Kitson

Higham-Frogge—Bro. Ben Higham of Mozier, Ill., and Sister Amy Frogge of Excelsior Springs, Mo., were united in marriage Aug. 20, 1959. Bro. Ben is a former postmaster at Mozier, and is well known and respected. Sister Amy has placed her membership with the church in Mozier, and we welcome her in our midst. May the Lord bless this union.

—Ralph Kitson

Bell-Elkins—Aug. 29, 1959, at 7:00 P. M. in the home of Bro. and Sister Elkins in Bloomington, Ind., Dale Curtis Bell and Reva Joyce Elkins exchanged their wedding vows in the presence of relatives and friends. We offer up a prayer for them for a happy, scriptural marriage. The writer was glad to perform the ceremony.

—John L. Fisher

ASSEMBLING

"Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another and so much the more as we see the day approaching." Heb. 10:25. We learn from this in the days of the apostles, some members of the Church of Christ did not meet upon the first day of the week. "The same night when Jesus was betrayed he 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 is the New Testament in my blood, this do ye as oft as ye drink it in remembrance of me." 1 Cor. 11:24, 25. This is Christ's law and it surely will have to be obeyed if he saves us, but I am afraid some of us do not meet as we should. They that despised Moses' law died without mercy. How much worse can we expect if we trod Christ's law under foot. Hebrew 10:28, Hebrew 9:15. Some of us are like the two men who went deer hunting. One carried a light to shine in the deer's eyes, and the other carried a gun and did the shooting. They killed one the first night and the one carrying the light said, "We killed a nice one tonight," and they went out again, and he shined a fine milk cow's eyes, and he kill-

ed the cow, then ran up and the one did the shooting said, "We killed a cow," "No, no," said the other, "you killed that cow." I am afraid that's the way some church members are as long as everything goes good, and easy and the weather warm they say, "We are getting along fine," but just as soon as temptations trouble rise, some will say, "I will just stay at home till they get straight. I won't have anything to do with them." They won't do right. Christ says where two or three are gathered together, there am I in the midst of them, Matthew 18:20. In all walks of life some people won't do their duty. Why quit going to church before you quit everything else that people won't do right in?

—G. A. Canfield, (Colored)
Marion, Louisiana.

(The above was written by a faithful colored brother who a few years past departed this life. This article was published in the March 15, 1929, Apostolic Way. —Ed.)

OUR DEPARTED

Thurman — Bro. A. J. Thurman was born May 1, 1894, at Birthright, Texas, and departed this life July 15, 1959. He obeyed the gospel over 50 years ago, and was one of the faithful few at Marietta, Okla., until his death. He is survived by his wife, Sister Mollie Thurman, 3 sons, Jack, James, and Norman; 1 daughter, June; 5 brothers, 6 sisters and 5 grandchildren. The crowd which attended the funeral services held in Marietta, was said by some to be the largest ever seen at a funeral in Marietta. The large floral offering, and the sorrowing crowd spoke well of Bro. Thurman. The writer attempted to speak words of warning and comfort. We trust our loss is Heaven's gain.

—Johnny Elmore

Denton—Sister Zena B. Denton was born Aug. 18, 1902, and departed this life Aug. 17, 1959, at the age of 56 years. She obeyed the gospel 25 or 30 years ago and was a member of the church at Raleigh, N. C., at the time of her death. I attempted to comfort the bereaved with God's Word.

—John L. Fisher

Davis—Bro. David M. Davis of El Cajon, Calif., was born August 1, 1893, and departed this life August 3, 1959, age 66 years and two days. Bro. Davis attended and assisted in the services with the faithful at National City, Calif. He is survived by three sons and many Christians who knew and loved him for his work's sake. Bro. Davis believed in contending for what he believed and was willing to change when an error of his own was shown him. In accord with my knowledge of him and what he would have wanted—this writer delivered words of warning to the living from God's Word.

—C. Nelson Nichols

A CALL FOR A MISSION EFFORT

There is a field in and around Lexington, Tex., that has been left by the wayside and has become Satan's playground. I live at Rockdale and help as I can with the Sand Grove church. Rockdale has a S. S. and cups church but we understand some of the members are dissatisfied. I do not have enough spare time to devote to personal work. If some church could sponsor a preacher it would be a good work. He could live with me as there is no means of support here at present.

There has been no one to sow, no one to till, no one to labor and no one to harvest. What can we do? Who will come and who will send? If you can help in any way, contact me at Rte. 1, Rockdale, Tex.

—Clarence G. Pontruff

THE BELGIAN WORK

By James Winchester

A recent letter from Belgium tells of continued progress in the work there. A man and his wife were baptized recently at Pepinster and through their efforts, the OPA is now being translated and sent to a little town in Poland, behind the Iron Curtain, where their relatives live. Bro. Noel and his wife plan to make a trip there within the next year and assist in starting up a congregation in this place if enough interest is shown.

Bro. John continues to preach each Lord's Day in Peninster in the morning and for the new church at Brussels in the afternoon.

We are happy to announce that Bro. Victor Gillet and his family have arrived from Canada on the 19th of September. We hope for much good from this missionary effort and wish to thank all those who helped make it possible. Following is a list of those who contributed: Lodi—\$400, Woodlake—\$100, National City—\$100, Salinas—\$200, Elizabeth Byford—\$100, Olive Wilburn—\$15, and the churches at Sacramento, Waterford and Escalon paid me \$165 for preaching that I put into the fund, making a total of \$1080. Expense: Chest X-Rays for visas—\$79, Debt to Canadian government—\$539.85, Transportation—\$250. Total expense—\$868.85. This leaves a balance of \$211.15, which will be used on their transportation back to Belgium.

The church at Stockton, Calif., sends \$25 each month to Belgium for the expense of putting out the translations and for buying Bibles, which is a big help to them.

YOU MAY BE LIKE . . . AND YET BE LOST

You may offer like Cain (Gen. 4:3); and weep like Esau (Gen. 27:38); serve like Gehazi (2 Kings 5:20); be zealous for God like Israel (Rom. 10:2); be near the Kingdom like rich young man (Matt. 19:16; almost become a Christian like Agrippa (Acts 26:28); be a disciple like Judas (Acts 1:25); take part in worship like Korah, (Num. 16); and have a house of worship like Micah (Judges 17:5); desire to die the death of the righteous like Balaam (Num. 23:19); make long prayers like the Pharisees (Matt. 23:14); prophesy like Saul (1 Sam. 10:10); and have lamps like the foolish virgins (Matt. 25:1-13); look for a convenient season like Felix to obey the gospel (Acts 24:25); give like Ananias and Sapphira (Acts 5); live in all good conscience like Saul, or Paul (Acts 23:1); have good words and fair speeches like many preachers (Rom. 16:17, 18); be a fellow-laborer like Demas (Phile. 24; 2 Tim. 4:10); and try to run the church like Diotrephes (3 John 9, 10); and yet be lost!

—via "Sunbury Messenger" and "Jefferson Worker"

Now and then one picks up a magazine on the stands that makes one curious to see stuff the editor rejected.

Some speakers talk straight from the shoulder. Too bad some of the talks can't originate a little higher up.

WHEN A FATHER PRAYS

Build me a son, Oh Lord, who will be strong enough to know when he is weak and brave enough to face himself when he is afraid. One who will be proud and unbending in defeat, but humble and gentle in victory.

A son whose wishbone will not be where his backbone should be; a son who will know, that to know himself, is the foundation stone of all true knowledge.

Rear him, I pray, not in the path of ease and comfort, but under the stress and spur of difficulties and challenges. Here let him learn to stand up in the storm; here let him learn compassion for those who fall.

Build me a son whose heart will be clean, whose goal will be high. A son who will master himself, before he seeks to master other men. One who will learn to laugh, but never forget how to weep. One who will reach far into the past.

And after all these are his, add, I pray, enough of a sense of humor so that he may always be serious yet never take himself too seriously; a touch of humility, so that he may always remember the simplicity of true greatness; the open mind of true wisdom; the meekness of true strength.

Then, I, his father, will dare in the sacred recesses of my own heart to whisper: "I have not lived in vain." —Childhaven News

"In all thy ways acknowledge Him (God) and He will direct thy paths," Prov. 3:6.

I'm giving here a quotation from Richard Baxter's *Saints Rest* printed over 100 years ago, "Though every truth of God is precious and ought to be defended, yet even all our study of truth should be still in reference to our rest: for the observation is true that 'the lovers of controversy in religion have never been warmed with one spark of the love of God,' and as for minding the 'affairs of the church and state' so far as they illustrate the Providence of God and tend to the settling of the gospel and the government of Christ, and consequently to the saving of our own souls and those of our posterity, they are well worth our diligent observation; but these are only their relations to eternity.

"Even all our dealings in the world, our buying and selling, our eating and drinking, our building and marrying, our peace and war, so far as they relate not to the life to come, but tend only to the pleasing of the flesh, are not worthy the frequent thoughts of a Christian." —S. W. York

(From *Apostolic Way*, March 15, 1925)

One shudders to think what will be needed to constitute a radical fifty years from now.

A man left the bulk of his estate to his lawyer. If everybody did this it would save time and money.

What this country needs is a man that can be right and president at the same time.

Our riches consist not in the extent of possessions but in the fewness of our wants.

He who wishes to secure the good of others has already secured his own.

From The Fields

Ralph Kitson, Mozier, Ill., Aug. 28.—We are having good attendance, from 80 to 100. We have a young Bro. Walls from St. Louis meeting with us for which we are thankful.

Andy Shores, Rte. 1, Coalgate, Okla., Sept. 9.—Bro. E. H. Miller is here now in a meeting to continue over the 13th. Crowds are good. We were very sorry to hear of the accident concerning Bro. Gayland. We sent \$100.00 to help.

Dan Sexton, 322 S. 15th St., Clinton, Okla., Sept. 9.—I believe everyone at Sentinel was happy over the meeting held there by Bro. Edwin Morris. Here is my renewal.

Larry Ballard, 7423 Sundown, Houston 28, Tex., Sept. 7.—The church here in Houston is doing very well. Bro. King, we think of you often and the nice visit with you all at Graham. May the Lord continue to bless you with health.

Wm. Tracy Moore, 608 Bluff, Delta, Colo., Sept. 6.—We are few in number but still carrying on. Recently, we enjoyed visits from brethren from Farmington, N. M. Bro. King, wish you could come by and be with us sometime.

E. B. Perkins, Rte. 1, Box 228A, Pasco, Wash., Sept. 11.—The church at Kennewick is growing, and we are thankful. We are happy the churches in Okla., have sent Bro. Criswell to work here. Send us some of the new song books.

J. F. Graham, Washington, Okla., Aug. 25.—Bro. Kirbo held a good meeting for us. We look forward to having Bro. Tom Smith with us next Lord's day. Bro. King, come by anytime you can. We had to give up our mother, Aug. 1, she was 87 years of age. We ask the prayers of the faithful.

John L. Fisher, Rte. 2, Summertown, Tenn., Sept. 14.—We are now in the meeting at Chapel Grove with Bro. Edwin Morris doing the preaching. Thus far, attendance has been excellent, and the lessons inspiring. I preached at the Harrodsburg, Ind., congregation, Aug. 30, and the rest of my time has been spent in my home area. Here is a sub.

Kenneth W. Spoonts, Ford Canyon Tr. Ct., Gallup, N. M., Sept. 15.—This is a new congregation but prospects look good. We need help to buy a lot on which to build. We now meet in the Carpenters Union Hall, and are grateful for the visitors coming our way. We are using the home Bible study and find it very good. There is much mission work to be done in this state. Pray for us.

Gene Cumbaa, Rte. 1, Box 205, Maitland, Fla., Sept. 14.—The church at Longwood is doing well, and the new building is an inspiration to press forward. We have had the privilege of assisting the Tampa church, where Bro. Harn is in ill health. Bro. Thompson has visited them and found them very receptive. We look forward to visitors migrating to Fla. for the winter.

Ted M. Warwick, 3983 E. Century Blvd., Lynwood, Calif., Sept. 16.—Presently, I am engaged in work with the Orange Ave. church in Fresno. It is pleasant to work with and be associated with these brethren. This week, Jerry Cutter and I are preaching at Orange Cove. Beginning the 20th, I am to preach in a series of meetings at the Orange Ave. church. In Oct. I am to begin work with the church in San Jose.

Carl Willis, 7069 Mather, Pontiac, Mich., Sept. 17.—We are to have a debate here Nov. 3, with the S. S. and cups brethren, between Bro. Waters and Steryl Watson. The time will be Tues. and Wed. evenings at 7:45 P. M., and Wed. and Thurs. mornings at 10:00 A. M. We ask the prayers of the faithful that the Truth will be defended.

W. A. Harless, Rte. 1, Box 247, Barboursville, W. Va., Sept. 17.—Truth was upheld in the discussion here Aug. 5-8, between Bro. E. H. Miller and Bro. Holcomb. Bro. Miller conducted himself as a Christian gentleman. Bro. Holcomb could offer no scripture to back up his practice, and at the close, some of his own brethren agreed Bro. Miller was right. We now meet in Chesapeake at 10:30 A. M. and 7:30 P. M., also Thurs. evening at 7:30. We are sorry to hear of the accident in Africa.

Ellis Lindsey, G. D., Wayne, W. Va., Sept. 15.—Since the first of July, I have been preaching and doing personal work at Wayne, to continue indefinitely. Two were restored recently, and one baptized Lord's day. This work is being supported by Huntington. I enjoyed attending Bro. Miller's meeting and debate at Chesapeake, also Bro. McKamie's meeting and the Labor Day meeting at Huntington. Sept. 27, Bro. McKamie will begin a meeting here in Wayne. Recently, I had the opportunity of speaking at my home church in Waco (Circle Rd.). Brethren, I am young and ignorant, but I want to learn, and solicit your prayers.

G. M. Everett, Rte. 1, Box 442, Richland, Wash., Aug. 25.—Since Bro. Gayland's accident, there has been some assistance sent to me. One church has given over \$500.00, another \$250.00, several have given \$100.00 each, one \$200.00, and several, \$50.00, \$25.00, and \$10.00. All told a total of over \$1800.00 has been donated thus far. Gayland is able to be up some though very weak. He will be in the hospital another month or so. His right arm and side may be drawn somewhat. The above donations were for medical aid, hospital, and doctor bills. We pray for both Gayland and Paul.

Carlos L. Jackson, Box 114, Bremen, Ga., Sept. 9.—Aug. 30, I was happy to have the privilege of preaching at Piedmont, Ala. Marietta, Ga., now has Lord's day evening services. I was glad to preach for them. I have also preached at LaGrange, Napoleon, and Temple, my home church. I am to be at Napoleon each second Lord's day

and Marietta, each 4th Lord's day. I am thankful for these opportunities. I feel a deep sense of love and appreciation toward my home church. They have done so much to help me.

James D. Corson, R. D. 2, Mahaffey, Pa., Sept. 9.—I spent June and most of July in Iowa doing personal work and preaching. In Oskaloosa, the interest, attendance, and results were fine. Visiting brethren came from Ottumwa, Bloomfield, and Waterloo. Brotherly love and cooperation was at its best. I am to return next summer. Recently, I have been doing some personal work and preaching near my home congregation. During Aug., I attended 2 of Bro. Courtiers meetings in Pa. He did some good preaching. Our prayers go out for brethren far and near. May God keep us all in the right path.

H. T. Smith, 1015 "O" St., Sanger, Calif., Sept. 14.—We meet at 230 West Ave., here in Sanger, and invite all to come and be with us anytime you can. Please send us 50 song books, "Joyful Praises." We plan to have all day services the first Lord's day in Nov. We meet at 10:30 A. M. each Lord's day. We will have lunch about 1:30 P. M., and singing in the afternoon. Bro. King, we would be glad to have you with us, then, or anytime it is convenient for you to be here. We ask the prayers of the brotherhood.

Tipoti Chidothe, Nyasaland, Africa, Sept. 5.—The work at Mzizira continues to progress. Aug. 23, 15 were baptized and 20 confessed faults. There were 400 present. I enjoyed the annual meeting at Wendewende where brethren from the four winds attended also many preaching brethren. We particularly enjoyed hearing Bro. Nichols. 53 were baptized and 17 made confession of faults.

Julius Mauwa, Nyasaland, Africa, Aug. 24.—I receive my support from Okla. City, but do not know which congregation. They send me \$25.00 each month. If I knew where to address a letter of appreciation I would be glad to do so. We are now in the annual meeting at Wendewende, and are sorry Bro. Gayland is not able to attend. I am now helping with the building of a prayer house at Wendewende. I visited and preached for the brethren at Mukhunyiweriwa.

Curtis Waymon, Maynard Rte., Pocahontas, Ark., Aug. 22.—The church here is doing fine. Bro. Paul Walker is in a meeting here now with good crowds and interest. There has been a false report circulated that we have gone digressive. We want the brotherhood to know we are still standing firm in the faith and are in peace and harmony. Here is a sub.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Sept. 12.—We had a fine meeting prior to the Labor Day meeting, with Bro. Wayne McKamie. He did some fine preaching. The Labor Day meeting was well attended by brethren from Ind., Mich., Pa., Ohio, Piney View and St. Albans, W. Va., and other nearby congregations. Bro. Alfred Welch and family attended after the lunch on Labor Day. Preachers in attendance were Jimmie Shaw, Leon Fancher, Ronnie Courtier, Elgie Thompson, Bro. Bell, and possibly others. Bro.

Ellis Lindsey of Tex. is doing personal work at Wayne. I appreciate the prayers that went up in my behalf. I am now back at work.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Sept. 20.—Aug. 18-21, we were at Jacksboro, Tex. It was a pleasure to work with these brethren again. Aug. 24, we were at Lubbock, Texas, speaking once. This was our first visit here and we enjoyed meeting the good brethren. Since arriving in Calif., we have been at Lynwood, Los Angeles, Covina, and Bakersfield, one or more times. Sept. 6-13, we were at Woodlake for a meeting. We really enjoyed it. The hospitality of the D. C. Kelly home was wonderful. At present, we are at Stockton where we began today. We look forward to a good meeting. Brethren, pray for our efforts.

Wayne Fussell, 2825 Essex, Shreveport, La., Sept. 15.—Our meeting with Bro. Morris did untold good. One was baptized, crowds were exceptionally and consistently large, and numerous sectarians attended nightly. I commend him as an apt exponent of the Word. We enjoyed an edifying sermon and uplifting visit from Bro. E. H. Miller, Sept. 2. The meeting at Drury, Mo., was blessed with success. Large audiences of both members and aliens attended throughout. One was baptized and two confessed faults. Cooperation from some nine congregations was the best. My next meetings: Lebanon, Mo., Oct. 7-18; Oklahoma City (7th St.), Okla., Oct. 25-Nov. 8.

Dorman Bryant, No. 23 Silver City Ct., N. Little Rock, Ark., Sept. 8.—Since last report, I have preached at N. Little Rock, Jerusalem, and Pine Ridge, Ark. I would like to make a correction in the church location here in N. Little Rock. Instead of 12 blocks east of hiway 67-70, it is 1½ blocks east of hiway 67-70, Rose City, N. Little Rock. We invite all faithful preaching brethren to be with us. I would like for Bro. James R. Stewart to contact me. "Church members ought to be able to show others how to live—instead of criticizing them for not knowing."

Lee Boek, 4423 San Juan ave., Fair Oaks, Calif., Sept. 14.—The past weeks have been rich with Christian association. Aug. 16-23, I was with Bro. Lynwood Smith in a good meeting at Marion, La., and had opportunity to preach at Conway, La. We enjoyed being with Bro. Billy Orten during the meeting. I have been home for the past few weeks, and was happy to attend the wonderful Labor Day meeting. Last night, I closed a 4 nights meeting for my home congregation, with 2 confessions of faults. We were thankful for the visitors from Stockton. I plan to continue traveling with Bro. Lynwood until the middle of Nov., at least. Pray for us.

R. B. Roden, 2860 N.W. 21, Oklahoma City, Okla., Sept. 11.—The meeting at Davis, Aug. 16-26, closed with 3 confessions, and on the following Lord's day we had another confession of faults. Crowds were good and we enjoyed the work and attendance from surrounding congregations. Some were sick and unable to attend. During Sept., I will be doing personal work at Sulphur. We have had 4 confessions to date. We begin a meeting Sept. 18 to close Sept. 27. The church

here is ever ready to hold out the light of the gospel. Lord-willing, wife and I will be in Calif., during Oct. and Nov. for some work, then back to Okla. Pray for us.

K. G. Wilks, 1308 Grace, Wichita Falls, Tex., Sept. 10.—Last Lord's day we were in Woodson and enjoyed being with all again. The spiritual strength of these brethren is equal to the best. That evening we stopped by for the evening service at Graham, where they had almost a full house and the interest was good. We rejoice to see them growing. From a beginning of scarcely more than one family, the increase in numbers and influence in that community is commendable. We have found much joy and happiness being associated with the good brethren in Wichita Falls.

Fred Kirbo, Mullin, Tex., Aug. 21.—Since my last report, I have preached in several states, baptizing and restoring several. Bro. Lee Boek and Bro. Lynwood Smith attended the meeting at New Salem and were much help in the singing. Bro. Boek preached twice in the meeting. He is an excellent speaker and has a bright future. At present, I am in a meeting at Lee Summit, near Lebanon, Mo., with large crowds each night. One man has been baptized to date. Interest and cooperation has been wonderful. Several preachers have attended this meeting, among them Bro. Homer L. King. He has helped much in the song service. The singing at Lees Summit is always beautiful and inspiring. It is a pleasure to be with Bro. King, and the others dear to me in Christ. Pray for me and mine, and may we all hold up a standard for the people.

E. H. Miller, Box 538, LaGrange, Ga., Sept. 15.—We closed the meeting at Coalgate, Okla., with no visible results, though attendance and interest were good throughout. Sept. 20, I begin a meeting at Marietta, Ga. We will have a 30 minute radio program each morning. We plan to continue the radio program each Lord's day morning after the meeting, in an effort to build up that congregation. Bro. Leon Fancher will hold our meeting here at LaGrange. I then go to Milford, Mich., Oct. 17-25. I enjoyed the good articles in Sept. OPA, and especially the good reports from the field both here and abroad. We were sorry to hear of Paul and Gayland's misfortune. We have sent aid, and are all praying for them.

Lusiasi Namalawa, Nyasaland, Africa, Sept. 7.—The work here continues to progress. The new brick building is now ready. Bro. Severe will be with us for a week, Sept. 24, the opening day. Aug. 2, I held an open air meeting at Nchema, baptizing two. I baptized 9 at Kombolla. Aug. 16, I was at Khokholiwa, for two services. Aug. 22, I preached 2 nights at Malekwa. Aug. 24, I went to Wendewende for the annual meeting where I enjoyed meeting many preachers as well as the missionaries. Many people walked miles to attend. 53 were baptized and 17 confessed faults. Aug. 6-14, I plan to be at Malekwa in a meeting. We rejoice to hear Bro. Gayland is doing fine and will be getting discharged from the hospital soon if he keeps improving.

Jim Canfield, Rte. 3, Box 86, Marion, La., Sept. 13.—I am now in Calif., where I have met some of the finest brethren I have ever known. Modesto, Ceres,

Lodi, and Stockton, are all working churches with good leaders and good singing. We heard good preaching at the Labor Day meeting at Ceres. Bro. Lynwood Smith did some good preaching. I was among the number making five minute talks. I was glad to see Bro. Homer L. King again. May God bless him and others who are giving their lives for the gospel. I have enjoyed myself with these good brethren, appreciate their care for me and their support to help me preach the gospel. My home church is doing fine, the new converts are continuing faithful. In L. A., I was glad to be with Bro. Fred Roberson and family and my sister. Enjoyed attending church in L. A. and in Lynwood. Oct. 4, I plan to go to Memphis, also Miss. and Ala. if possible.

J. W. Kornegay, 2155 Phyllis St., Jacksonville, Fla., Sept. 14.—Aug. 8, we were glad to have Bro. Elmore and family visit us and he gave us a good lesson. July 7, my oldest son was in an accident, resulting in a broken neck. He is doing fine now and we certainly appreciated all the prayers, and nice cards and letters. July 26, my brother, Bill, died of lung cancer. We want to express appreciation for your kindness in our hour of sorrow, and especially those who came a long distance to do the singing. Nov. 13, Bro. Lynwood Smith begins a meeting for us, and we hope to find a permanent place to meet before that time. We are unable to get the place we now have for a weeks meeting. We want to buy if we can get the down payment. If you can help us, please do so. This is a small congregation, little more than a year old, and we now have 14 members.

Johnny Elmore, 408 K St. N.W., Ardmore, Okla., Sept. 14.—The meeting with Claxton congregation, near Competition, Mo., came to a close Aug. 23. I certainly enjoyed my visit there, though there were no visible results. The hospitality was wonderful. We enjoyed Bro. King and family visiting one night, as well as some from Crane and Lebanon. When we arrived home, Bro. Tommy Shaw's meeting was in progress, which we enjoyed to its conclusion. We have just closed a meeting at Marietta, in their new building. Results were negligible, as the digressives opposed us vigorously. Visitors from Ardmore, Healdton, and Wilson helped with their presence and financially, too. God bless you, brethren. We were glad to have Bro. C. A. Smith, now of Kermit, Texas, with us one night. We go next to Pine Ridge, Ark., Sept. 16-27; Hillcrest, near Brookhaven, Miss., Oct. 3-18; and Wilson, Okla., Oct. 22-Nov. 1.

Julias Mauwa, Nyasaland, Africa, Aug. 31.—The work at Wendewende has shown improvement since the arrival of the missionaries, both materially and scripturally. The village has developed into a pretty suburb suitable for living. The establishment of the dispensary is another step forward. The death rate has been cut from 75 per cent to 5 per cent each month. Since Jan., there have been 5 deaths, and these occurred because they were not brought in soon enough. Besides doctoring the sick, the missionaries have taught the natives to wear clothes and appreciate the necessity of being clean. The houses are nice, and we are told some are like the homes in the States. The nicest of these are Bro. Severe's home and the Benneths. We are asked if Africans obeying the gospel in large numbers remain faithful. To prove that they do, we point out the strong and unshaken congregations throughout the entire coun-

try of Africa. The annual meeting at Wendewende was a glorious blessing. Some walked 2 or 3 days to get there, brethren from Ncheu traveled a week, boarding a bus, and finally walking for 4 days, covering a distance of 200 miles. Pray for us.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Sept. 17.—The Greenville, So. Carolina meeting closed without visible results. Lord bless these brethren for their steadfastness. Enroute to Oklahoma, I preached once at Lees Summit, near Lebanon, Mo. It was encouraging to see all the folks there again. The Oklahoma City (7th St.) meeting closed with a number of confessions of faults. The beautiful singing, the good crowds, the fine interest were inspiring. It was a treat for me to be here again, where I preached my first sermon. The cooperation from Capitol Hill, Stroud, Washington, Sentinel, Cordell, Tulsa, Healdton, Thomas, and Council Hill was certainly appreciated. Truly, there are many strong Christians in that area. We were glad to have preaching brethren Bill Roden, L. G. Butler and Tom Smith with us one or more times; also to have the Wilson Thompsons, Pontiac, Mich., for 3 services. This writing finds me at home for the school year. The church here has some fine plans for the year ahead. We ask and need your prayers.

E. C. Severe, Box 562 Limbe, Nyasaland, Africa, Sept. 4.—In Africa, the missionaries and all African preachers have united and make an undefeated front by rightly dividing the Word of God to the hosts of the African people. Our supporters in the States must not think that they are not causing people to obey the Truth. The support which crosses the Atlantic to the uttermost heart of Africa is doing a lot in converting many. Aug. 16, Brethren Paul, Beneth, and Sisters Wilma and Mrs. Gayland paid a visit to Naphungo. I was left at Wendewende, and was asked to preach. God blessed us with 4 baptisms and 17 confession of faults. Aug. 24-30, was a happy time. We had the privilege to meet many preaching brethren, friends, and new people. The singing and teaching was lovable. The results from the various subjects delivered from different speakers caused 53 penitent believers to be baptized and 17 confessions to be made. After the meeting word came that 10 were baptized at Iaphungo as a result of the Wendewende meeting. From Nkhulambe word came that 8 were baptized. My support for July and August from Ottumwa was \$100.00.

Homer L. King, 1061 N. Pilgrim, Stockton, California, Sept. 20.—We departed from our old home in Missouri, September 1, arriving in Stockton, California the 4th, in time to take in the last three days of the meeting at Ceres, which was very good. I was with the Stockton brethren the 6th for two services, and I am still laboring with them. Brother Ronny Wade is now in a series of meetings in Stockton, and we are enjoying his preaching and the association. His wife and baby accompanied him here. Two were baptised here yesterday by Bro. John Smith, who is laboring at San Jose. The two baptized made confession there, but their home is in Stockton. We rejoice to see people obey the gospel, which is far too infrequent of late. We were happy to have Bro. Don McCord come by for one sermon just before we left Missouri. May we all work and pray for the advancement of the cause, we love, and for which we have

labored and fought so many years. I cannot believe that labor was in vain, hence we mean to go right on contending for the "Old Paths," "for the faith once delivered to the saints." I solicit your prayers for me and mine.

Nelson Nichols, 13154 Lakeshore Dr., Lakeside, Calif., Sept. 15.—The congregations in this area are growing. The National City congregation has grown in size and strength and has definite plans materializing to do mission work. The church at Carlsbad has grown. We have had several baptisms and restorations. We enjoy working with these congregations. God has given me three great responsibilities: 1. To raise my children (three sons) in His way; 2. To be a good husband to my wife (and all that the Bible says a husband should be); and 3. To preach the gospel. I cannot conscientiously neglect any one to excel in one of the others. I firmly believe God will be pleased only if I do well in ALL three of these charges. At one time I felt I was serving Him well, doing the "Paul Revere" type of preaching (one week and ten day meetings) which I firmly believe is necessary, but preaching and teaching in one or two counties for two or three years is more difficult and certainly just as necessary. The "hit and run" type of 6½ or 9½ day meetings may serve a purpose but unless someone stays behind to teach and teach again, all may be lost in time. Results must be nailed-down or they may "be tossed to and fro with every wind of doctrine."

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Sept. 14.—I was in a good meeting at Shreveport, La., Aug. 14-23, with one baptism. Enjoyed having preaching Brethren Wayne Fussell, Billy Orten, Lynwood Smith, and Lee Boek, for one or more service. Also enjoyed attending 4 nights of the meeting in Waco, and hearing Bro. Tommy Shaw. Aug. 24 - Sept. 2, I was at Montgomery, Ala., with two baptisms, and appreciated visitors from Early, Lowery, and Napoleon, Ala., Temple and LaGrange, Ga., and Panama City, Fla., Sept. 6, I preached in Waco, and enjoyed attending the Labor Day meeting in Dallas. They did a wonderful job arranging this meeting. I began here in Chapel, Grove, Tenn., last night to continue through Sept. 20. I will be at Cincinnati, Ohio, Sept. 26 - Oct. 4; Kansas City, Kan., Oct. 16-25; and Napoleon, Ala., Oct. 31 - Nov. 9—I have certainly enjoyed having my family with me this summer but now that school has started we have the same problem again of being away from the children and wife. The older the children get the more problem it presents. It is a shame a preacher cannot work locally during most of the school months and be supported adequately. I suppose if the problem becomes too great, preachers will be forced to find other work during the school months. If all full time preachers should do that, in about 5 or 6 years the results would be only a few devoting 12 months to preaching. Brethren, let me warn you, we had better wake up to this problem and correct it. Pray for us.

J. Ervin Waters, Rt. 4, Box 358, San Angelo, Texas, Sept. 16.—The meeting at Prospect, Pa., closed Aug. 16 with many visitors and great fellowship. Preaching brethren John Roberson and Jimmie Shaw were there. Aug. 17, we enjoyed a wonderful visit in the Byron Kramer home at Salona, Pa., meeting many old friends.

Aug. 19-30, we were in a meeting at Bunner Ridge, near Fairmont, W. Va., Mary's old home congregation, and enjoyed it so much. Donald Ash and family were with us from Ohio the closing day. Aug. 31, we visited at Huntington, W. Va., and heard Wayne McKamie deliver a most forceful and instructive address on "Partakers of the Divine Nature." Sept. 1, I preached to a house full at Chapel Grove, Tenn., my old home congregation for so many years. Sept. 6, I was at Temple (29th St.), and we heard Edwin Morris at Waco (Circle Dr.) that night. The Labor Day meeting was inspiring, well programmed, and amidst pleasant surroundings at Dallas, Texas. Sept. 13, I was with the young and active congregation at Andrews, Texas, for two services. Sept. 18-20, I will be at Catalina and Viendo congregation in San Antonio, Texas, the Lord willing. Then to meetings in Missouri at Odum, near Dora, Sept. 25 - Oct. 4 (A. M.), and Champion, near Mountain Grove, Oct. 4 (A.M.) through Oct. 11. Am scheduled to speak at Temple, Texas, (29th St.), Oct. 17 on "Marriage and Divorce" and be there the next A.M. Then to Waco (Circle Dr.) in the P. M. of Oct. 18. The discussion at Pontiac, Mich., with Sterl A. Watson is now scheduled for Nov. 3-5. The cups question in the P. M. of Nov. 3 and A. M. of Nov. 4. The class question in the P. M. of Nov. 4 and the A. M. of Nov. 5. The study at Wichita Falls, Texas, (No. 6th), is scheduled to begin Tuesday A. M., Jan. 5. May the Lord bless thee.

QUESTION AND ANSWER

Q. How long have there been conscientious objectors to war? —V. A.

A. Conscientious objection to war was defended by Lao-tze in the 6th century B. C., and by Gautama Buddha. The rise of Christianity led to a rapid growth of this point of view, and few if any Christians served in the Roman army during the first century and a half A.D. In modern times numerous religious groups have been associated with the idea of conscientious objection. (Selected from a newspaper by Bro. Ray Roe)

Many are trading their souls to Satan for a mere trifle; only a little worldly pleasure. Alas! What will be their reward?

Time wasted today can not be regained tomorrow. Let us improve our time well that when we become old we shall not look back over a wasted life. But rather like Paul who looking back, says, "I have fought a good fight; I have finished my course; I have kept the faith."

So long as we are at a standstill spiritually, we shall accomplish nothing.

—T. E. Avaritt, Benton, Ark.
318 Edison Ave.

"Disguise so near the truth doeth seem to run,
'Tis doubtful whom to seek or whom to shun.
Nor know we when to spare or when to strike,
Our friends and foes they seem so much alike."

—Selected by B. B. Cayson.

There is still a sucker born every minute, but the trouble is, he doesn't have anything you can take away from him.

REVELATION 9

STAR—CHRIST, Revelation 22:16.
BOTTOMLESS PIT or ABYSS—DEATH, Romans 10:7.
KEY—POWER, Isaiah 22:22.
SMOKE—GOD'S WORD, THE GOSPEL, Psalms 18:8.
LOCUSTS—MEN, Joel 1:4-7; 2:2-14.
KING—CHRIST, Revelation 19:16.
ABADDON or DESTROYER—CHRIST, the greatest destroyer that ever walked this earth, 1 John 3:8.
—Paul J. Willhoite

HOW WOULD WE FEEL?

If God gave us the same amount of time and attention that we devote to Him?
If God put as many things ahead of us as we put ahead of Him?
If God offered as many excuses as we do? And if the excuses were no more justifiable than ours?
If God's promises were no more certain than ours?
If God withheld His blessings from us as we withhold our offerings from Him?
If God loved Himself as much as we love ourselves and gave as little thought to us as we give to Him?
Think on these things—again and again.
—Selected from Gospel Digest

STRANGE, ISN'T IT?

Some Christians can be pushed and insulted in the ticket line and at the ball game, ignored at the beauty salon or barbershop, "bawled out" in the grocery store, but they never cease to frequent these places. But if they feel slighted at church services, they refuse to attend for weeks or sometimes quit for good.

Yet, it is strange, isn't it? Not only strange, but inconsistent. Being peeved at the brethren and forsaking the Lord is about as logical as being angry at the dog and kicking the cat!!

—Selected from Gospel Digest

Love is the surest road to serenity and happiness. Love is appreciative, expectant, resourceful, and receptive. Love anticipates good, it seeks the best and usually finds that for which it is searching. Hate and resentment on the contrary are negative and repulsive, therefore they drive away good intentions and leave no abiding place for happiness or health. "Love worketh no evil" (Rom. 13:10).

—Selected by Mrs. Dan Keel

Everyone complains about the badness of their memory, but nobody of his judgment.

Human nature is so constituted, that all see and judge better in the affairs of other men than in their own.

Man is unjust, but God is just; and, finally, justice triumphs.

There are two places where all men find a common level—at the foot of the cross and in the silence of the tomb.

Everything in the modern home is controlled by switches except the children.

Rhuel Stumpff Oct 59
Rte. 1

EXPIRED

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).

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No. 11

THE FRUIT OF THE SPIRIT (II)

By D. B. McCord

We continue our study by further analyzing the first component of the fruit of the Spirit. In brief review, there are 9 components; namely, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Gal. 5:22-23). In the preceding article, we began Paul's analysis of love in some 16 particulars; we pursue the study, now, with number 7.

(7). **Love seeketh not her own:** The Revised Standard Version says, "Love does not insist on its own way." The man with divine love in his heart considers the attitudes, ideas, opinions and consciences of others. He does not insist on his own way of doing things. The lack of this principle in the hearts of members of the church has been responsible for all of the division, strife and heartbreak that have come to trouble men of God. If the men involved had not insisted on their own way, the following would never have taken place: The missionary society and the use of instruments of music in the worship of the church; the attempt (a failure it is) to advantageously divide people into classes to teach them the Bible; the distribution of the fruit of the vine to an assembly in more than one drinking vessel. We may ask profitably, who are the ones who lacked the principle involved here? Unquestionably, it is those who insisted on their own way and advocated these innovations regardless of the conscience, the feelings of others—and, most important of all, a flagrant disregard for what Word of God says concerning the truth pertaining. In the administration of congregational affairs, a brother can not insist on doing this or that his way, regardless of how others may feel and view the matter. This is a principle that must be instilled by the forces at home and in the school, and one which must reign supreme in the hearts of those who would please God.

(8). **Love is not easily provoked:** In this description of true, divine love, there is a real challenge for us all. It is the consensus of opinion of authorities that the word "easily" is entirely out of place here; there is nothing in the original that would warrant its use. One authority mentions at least four translations older than the King James Version that translate the original as follows: "(Love) is not provoked to anger." It is interesting to know that the 1615 edition of the King James Version did not use the word "easily," but reads thusly: "It is not provoked to anger." So, to use (Continued on page seven)

ENEMIES OF CHRISTIANITY

By Ronny F. Wade

In Phil. 3:18 we read, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:" It is hard to believe that there are some who are open enemies of the cross. Nevertheless, this is true. Atheism with its many variations, is fighting God, the bible, the cross, and all that they stand for. However, I am not too concerned with those who openly fight the cause of Christ, but rather those who, while trying to be friends, become an enemy of the cross. Paul at one time was an unconscious enemy of the cross. True enough he was aware of what he was doing, but he was ignorant of the cause he was persecuting. He declared "I did it ignorantly and in unbelief." In Acts 23:1, as he beheld the council, he said, "I have lived in all good conscience to this day." So Paul, who thought he was doing right, was really an enemy to God instead of a friend.

I think one of the greatest enemies christianity has today is posing as a friend. That enemy is:

Denominationalism. This is literally legal religious division. Of course there is no such thing as legal division in the sight of God. Division is always condemned by the bible. One of the many purposes of the cross was to bring about unity. The middle wall of separation between Jew and Gentile was taken away. All of God's people were to be gathered into one fold and be led by one shepherd (Jno. 10). There was to be one body (Eph. 4:4). All of this unity was made possible by the cross. But denominationalism with its party creeds, doctrines, and names has destroyed this unity. In 1 Cor. 1:10, Paul wrote to the brethren at Corinth and reproved them for their party spirit for some were saying, "I of Paul" or, "I of Apollos" etc., but Paul reminded them that Christ, not he or Apollos or anyone else had died for their sins. Think what would happen today if every denomination completely divorced itself from man made doctrines and names, and all united under the standard of King Jesus and espoused His holy name. The result would be unity. The unity that God wants, and the unity for which Jesus so fervently prayed in Jno. 17.

But, another of Christianity's chief enemies is the: **Hypocrit.** A hypocrite is one who pretends to be something he is not. A person who is insincere. The sin of hypocrisy is condemned throughout the bible. Yet it is not uncommon to find people guilty of committing it. Those who do are enemies of the cross. The church

is evil spoken of because of their loose life. They are, many times, used by some as an excuse for not obeying the gospel. When this is the case four things should be observed: (1) Christ does not make hypocrites. (2) He does not sanction their actions. (3) He is not in sympathy with their evil. (4) In fact He opposes it the same as you and I. Therefore, He should not be blamed. Remember too, dear friend, if you should be hiding behind a hypocrit, it is impossible to hide behind anything smaller than yourself. So, by your own admission the hypocrite is bigger than you. "Hypocrisy is a false assumption of virtue, a canting pretense of godliness." It is a smoke screen through which most people can easily see. Don't be guilty of it. If you are, you're an enemy of the cross. Please note 1 Tim. 4:2; Jas. 3:17; and beware.

The Lord willing, we hope to continue this discussion next month and notice more Enemies of Christianity.

—Fort Worth, Texas

CULLINGS AND COMMENTS

By H. C. Harper

"I Tim. 2:12; 'But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.' First, this passage is thought to forever settle the question of women teachers. I am indebted to some good brother who gave us the following translation of this verse in the Firm Foundation some years ago. I do not remember who it was and cannot give him due credit. 'But I suffer not a wife to teach, nor to usurp authority over (her) husband, but to be in silence'." — C. W. Sewell, Corpus Christi, Texas, in his pamphlet, "Our Teaching Service."

Whether this translator was black or white, ignorant or learned, we are not informed; but his translation (?) suits the Sunday school advocate, and "It sufficeth us" of the Sunday school persuasion. This makes me think of the Methodist preacher who was discussing the baptism question. He read Rev. 19:13: "He was clothed with a vesture dipped in blood," and then said, "I would translate it sprinkled—sprinkl-d in blood, because the Jews sprinkled the blood."

Now let me say that I have a translation of this passage and I am able to give the author of it, and I challenge the whole Sunday school band of perversers to meet it. Here it is; "women must listen quietly in church and be perfectly submissive. I do not allow women to teach or to domineer over men; they must keep quiet."—"The New Testament, an American translation by Edgar J. Goodspeed, professor of Biblical and Patristic Greek, the University of Chicago."

And if this is not sufficient to satisfy the average Sunday school advocate, I am glad to submit "the New Testament, a New Testament by James Moffatt," which reads: "A woman must listen quietly in church and be perfectly submissive; I allow no woman to teach or to dictate to men, she must keep quiet."

The only way the Sunday school brethren can get by with it is to do as the organ brethren did—just say, "We're going to have it anyway."

—From The Apostolic Way, Dec. 15, 1925.

We may become so busy trying to build up the Lord's church that we forget He has any right or authority in it.

SIN

By Carlos Jackson

This little three letter word, "sin," is small, but let us consider the damage it can do when it enters the body of a Christian. If we as Christians will always remember to keep the I out of sin there will be no more sin.

Sin covers a large territory and we need to ever be on guard against it. We need to pray for more strength and guidance to keep sin from entering in.

Let us go to the Bible and notice some sins and the results. In Gen. 3, we read of the temptation of Adam and Eve. Eve was tempted of the Devil to eat of the forbidden fruit. She gave to Adam and he did eat. The result—they transgressed God's law, which is sin. They paid the penalty which was—to be driven out of the beautiful garden. Let us be stronger than Adam and Eve, that we not be tempted, then we can not tempt our brother.

In Matt. 26:47-29, we have the story of the terrible sin committed by Judas Iscariot. He loved money so well he sold his Lord for thirty pieces of silver, to be crucified. How much are we selling the Lord for today? Judas realized he had sinned, and transgressed the law. In Matt. 27:3, 5, he said, "I have sinned in that I betrayed the innocent blood." He was tempted and unable to withstand the temptation where money was concerned, he transgressed God's law.

Let us heed the admonition in Matt. 26:41, "Watch and pray that ye enter not into temptation." Sin can take away our chance of reaching Heaven where there is no sin.

Let us turn to first John and read the entire chapters, one to five. When we conclude this reading, we will be made stronger against temptation and have more love in our hearts and less sin.

—Bremen, Ga.

QUESTION BOX

The Law of Moses

Dear Sir:

Why do the churches of Christ teach that the law of Moses is not in force today? In my Bible Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matt. 5:17). Since Christ came "not to destroy the law when who destroyed it if it is not in force today? Please explain Matt. 5:17.

Name With-held.

ANSWER: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake" (Jer. 1:31-32).

The glory of the first covenant "was to be done away" (2 Cor. 3:7) and "is done away" (2 Cor. 3:11). Paul wrote "which is abolished" (2 Cor. 3:13). The law of Moses was spoken of as "the ministration of death" (2 Cor. 3:7), "the ministration of condemnation" (2 Cor. 3:9, and as "the letter" which kills (2 Cor. 3:6).

The New Testament (2 Cor. 3:6) "gives life," it is "the ministration of righteousness" (2 Cor. 3:9) and "the ministration of the spirit" (2 Cor. 3:8). The gospel was declared to be the power of God unto salvation because the righteousness of God is revealed in it (Rom. 1:16-17).

But "if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21). Calvary becomes a funny farce and a censurable comedy if God's system of salvation and justification were revealed in the law of Moses. "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21). But the "righteousness of God without the law is manifested" (Rom. 3:21).

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). "Christ hath redeemed us from the curse of the law" (Gal. 3:13). "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4).

"Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made" (Gal. 3:19). "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under the schoolmaster" (Gal. 3:23-25).

Paul presents the old and new covenants in an allegory in Gal. 4. The bondwoman, Hagar, represented the old covenant. Sarah represented, as the free woman, the new covenant. "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free" (Gal. 4:30-31). "Tell me, ye that desire to be under the law, do ye not hear the law?" (Gal. 4:21).

Christ did not come to "destroy" but to "fulfill" the law (Matt. 5:17). Wilson renders: "Think not, That I have come to subvert the Law, or the Prophets: I have not come to subvert, but to establish." Christ did not come to thwart the ends and purposes of the law but to "fill to the full" its promises, prophecies, types and shadows. The law was only added to God's promise to Abraham, which was the cornerstone of the scheme of redemption, as a temporary expediency "till" the seed (Christ) should come. Christ did not come, as some think, to mutilate the law by using the scissors on it and removing it in piecemeal fashion. Not a jot or tittle could pass from it until it was fulfilled. Christ died on the cross, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:14). "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days" (Col. 2:16). "He taketh away the first, that he may establish the second" (Heb. 10:9).

Note

I announced last winter that I would answer no questions unless the querist signed his name but that upon request I would with-hold the name of the writer, keeping it out of the paper. I am willing also to not mention the town where the writer resides. The above question was sent prior to my announcement and I am honoring it even though it is anonymous. I received an anonymous one this week which I will not answer in keeping with my announced intention.

—J. Ervin Waters
Rt. 4, Box 361,
San Angelo, Texas

FOREIGN FIELDS

By Paul O. Nichols

The Lord's work in Nyasaland is large. We need missionaries in other parts besides the Southern Province where we are.

The Sunday school brethren have two "mission stations." One is near Rumpi in the Northern Province and the other is near Lilongwe in the Central Province. They are about two hundred and fifty miles or more apart. At the Muhuyu Mission in the North are the Conolly and Judd families. At the other station is the Gilliam family.

The English sponsored Church of Christ in the country also has two stations. One is near Zomba in the Southern Province located not very many miles from Wendewende. The other is near Dowa in the Central Province. From what information I have been able to gather they are not very strong in this country, in spite of the fact that they have been working here for many years.

The "cups faction" has a mission station in the Southern Province. It, too, is just a few miles from Zomba, and not very far from Wendewende.

Brother C. B. Head who was working with them, although his home was at Salisbury, Southern Rhodesia, has returned to America. He told us while he was here that his wife's health was not good. I understand it was because of this that his stay in Africa was shortened.

He informed us that his brethren in the States were making plans to send other missionaries to Africa. I asked him who they were planning to send, and if they were going to settle in Nyasaland. He replied that he did not know who was coming, and he did not know of any that would live here.

Their missionaries have come. One of them I have been told is to stay at Salisbury. The other I understand is to live at the mission near Zomba. They both came to Wendewende to see us, but we were gone when they came.

Recently Brother Severe was visiting a friend near Wendewende. There was a stranger there at the time. Brother Severe's friend asked the man where he was from and the nature of his business. He replied that he was a preacher of the Church of Christ and he was sent by the church at Salisbury to find suitable locations for mission stations in Nyasaland. He said they wanted to put the Church of Christ at Wendewende out of commission. These things he was revealing without knowing the identity of Brother Severe who was sitting there listening.

The stranger claimed that they were not concerned with the other Church of Christ (English), because they were not strong, but the church at Wendewende was.

Finally, Brother Severe was introduced to the man, much to the stranger's embarrassment.

As far as we are able to tell, we have more congregations and more preachers than any other of the Church of Christ persuasions.

Some of our preachers are real good workers, and, as in other places, some do not stay very busy. But the faithful brotherhood has grown large because of much work that has been done by the African preachers. And most of them either walk or go by bicycle.

We are glad to be able to report that Brother Gay-
(Continued on page seven)

Old Paths Advocate

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D. B. (Don) McCord, 16720 Greenhaven, Covina, California, is now recognized as an editor of this journal, and we introduce Brother McCord to all, who may not know him personally, for to about all of our readers, he has become well known as an able writer in the columns of the "Old Paths Advocate." We give below a brief history of Brother Don and the preparation that fits him for his work, and we believe for this work:

Brother McCord was born in Boswell, Oklahoma, May 20, 1926, to A. M. McCord, Sr., and the late Bess Thompson McCord.

He obeyed the gospel of Christ in the year, 1939, thus 20 years experience in the church of Christ and of Christian living.

Relative to Bro. Don's literary preparation, he holds a B.A. degree from the University of Oklahoma. He attended the University of California at Los Angeles and Los Angeles State College. At the latter institution he is presently working toward a Master's Degree. He has taught in the public schools of California for five years.

Brother McCord has been recognized as a competent gospel preacher for ten years, having conducted gospel meetings in the following states: California, Wash., Oregon, Texas, Okla., Mo., Mich., Tenn., Miss., Ala., Ga., and So. Carolina.

In the year 1949, Don was united in matrimony to Sister Wanda Smith, the daughter of Sister Bertha Smith and the late Bro. Abe G. Smith, who was also a gospel preacher. They are now the parents of three children, one girl and two boys.

Shortly before 1932, Brother H. C. Harper saw the importance of making some arrangements for the future existence of his paper, then "The Truth," hence he chose younger men to carry on after he would be unable, therefore the beginning of the "Old Paths Advocate" in January, 1932, the name being changed at that time. We still think that was an act of wisdom and foresight to safeguard the principles of Bible doctrine, near and dear to him, for which he had "fought a good fight, and kept the faith." There was not a drop of digressive blood coursing his veins, even though his life's span took him through the fight over instrumental music, the societies, the class system of teaching with its women teachers, known by nearly everybody as the Sunday School, the fight over two or more and individual cups, the so-called "pastor system," a plural of loaves in the Communion, Bible colleges, the fermented (alcoholic) wine, etc. He went to his grave untarnished by the lure of these innovations, or by the sophistry of the advocates of them. Of the four editors at the beginning in 1932, I remain alone since the death of our beloved Brother Gay. Therefore, we see the need of safeguarding the existence and defense of the principles of truth while we have the free exercise of mind and body.

I believe that we can rely on Brother Don McCord to keep the faith and defend the cause as he humbly and sincerely understands it. I have much confidence in him and his ability.

Within six months or a year, we hope to present to our readers another young man as an editor, if agreeable to him and to all concerned. At that time, we hope to be able to say something regarding the ownership of the paper, etc.

The Lord willing and with the assistance of my wife, I mean to continue as an editor and as publisher so long as my health holds up. The Lord has been gracious to me in giving me such wonderful health.

—H. L. K.

IT CAN BE DONE

Under this caption Brother E. H. Miller has an article in the October number of this paper, which offers a plan by which a new church building may be erected each month, or rather the money may be contributed. It is to the effect that individuals give at least 10c per day (\$3.00 per month) for this purpose. Someone in each congregation is to report how many and how much will be given by his home church. Then, we are to publish in the OPA the name and address of the first call received and follow each month with the next received.

I endorse the plan, and I believe "It Can Be Done," if enough of the brethren will give according to the plan.

Now, please notice! Your money is not to be sent to the OPA nor to me, but to the name and address furnished in the paper. If you send to us, you will cause delay and you will cause extra work and bookkeeping for us.

Our First name received this month for this plan

is a follows: For the Jacksonville, Florida, Church, send to Bob Kornegay, 1193 Hamilton St., Jacksonville, Florida.

The amount promised to date for this plan is as follows:

Church at Salinas, Calif., by Melvin L. McElroy—\$60.00 per month; Church at Youngstown, Ohio, by Paul Shaw—\$45.00 per month; Church at Crescentville, Ohio, by R. H. Renner—\$27.00 per month; Church at Chesapeake, Ohio, by W. A. Harless—\$20.00 per month; Gene Hopkins, Tulsa, Okla., \$3.00 per month; Church at Bakersfield, Calif., by Dell Bumbalough— indefinite amount each month; Timothy Phillips, Gallup, N. M.—\$3.00 per month: Total amount specified—\$158.00.

The above is a small beginning, but we have hopes that many who have not promised to us will send a donation. Since this is to be run in the OPA, we naturally expect the recipient of the donations to report the same to the OPA. All will want to know.

If you are asking for help, be sure that you need to build. Take inventory, count the cost, will the need be permanent?

—H. L. K.

OUR HELPERS

You will find listed below, the names of those sending us subscriptions from Sept. 20 to Oct. 20, and opposite the name the number of subscriptions sent. We deeply appreciate every word spoken in behalf of the paper, and thank you for the continued effort in sending the paper into every home. Please check the following, and report any errors to us:

Edwin S. Morris—9; Ervin Waters—7; Homer L. King—6; Mrs. Elizabeth Byford—5; Mrs. Larry Mongeon—5; Luther Boek—3; Richard Nichols—3; Robert Falvey—3; Ralph Kitson—3; R. B. Roden—3; Mrs. Olive Wilburn—3; Ray Smith—2; R. A. Perkins—2; O. E. Hartin—2; Howard Ridenour—2; H. A. Sifford—2; Lone Elkins—2; C. W. Van Stavern—2; Bob Savage—2; Wayne Fussell—2; Claude Adair—2; D. B. McCord—1; Tom Smith—1; Leon Lindell—1; Richard DeGough—1; Stanley Bryant—1; Timothy Phillips—1; C. C. McClain—1; Bill Harmon—1; Charles Ross—1; Harold Richmon—1; W. B. Fisher—1; M. D. Byrd—1; Wm. R. Heimer, Sr.—1; Sam Rollins—1; Mrs. C. C. McClain—1; W. E. Joslin—1; T. R. Hensley—1; J. W. Weeks—1; W. H. Jones—1; John L. Fisher—1; W. A. Macy—1; Frank Graham—1; G. M. Everett—1; Ed. L. Nichols—1; Frank Ramsey—1; Elmer Snow—1; James Orten—1; Mrs. Robert Townsend—1; H. C. Little—1; Paul Shaw—1; Dell Bumbalough—1; Leon Fancher—1; Johnny Elmore—1; C. A. Davis—1; Mrs. M. J. Miller—1; Tom Greenwood—1; Mrs. Kenneth Howard—1; Total—107.

OUR DEPARTED

Weeks—Bro. Warren Weeks of Lowery, Ala., was born in 1891 and passed away Sept. 7, 1959. He endured hardness as a good soldier, he fought a good fight, he kept the faith, and we feel there is a crown awaiting him. I believe this brother could say as Paul of old, "These things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." The crowd attending was the largest I have ever seen at a funeral. I attempted to speak words of comfort to the bereaved.

—Dallas Burdette

George—Sister Lucy Bell George was born Dec. 26, 1918, in Lawton, Okla., and departed this life Sept. 20, 1959, at Stockton, Calif. She leaves to mourn her passing, her husband Lewis E. George; 3 sons, Lee, Lonnie, and Terry; 4 daughters, Virginia, Shirley, Lucinda, and Mary; her mother, Tempie Jane Baggett; a sister, Lillie Porter; 5 brothers; 2 grandchildren; and a host of friends. Services were conducted by the writer from the church of Christ in Stockton, Netherton and Guernsey St., Sept. 24, 1959, at 3:00 P. M., with burial in Cherokee Memorial Park. Our sympathy is extended to the bereaved.

—James Winchester

Brother Bedingfield is dead! Brother J. S. Bedingfield, 1912 Manzanita Way, West Sacramento, California, died August 11, according to a letter from Sister Bedingfield, his wife. We thank you, sister, for the word, and we extend to you our sincere sympathy. The paper will continue to come to you.

—Homer L. King.

NOTICE

We have received the following word from two sisters at Bartlesville, Okla.: "Help is badly needed in Bartlesville. There is no loyal church here, and the nearest is 53 miles away, which is Tulsa. Our husbands are not members so we need someone to come here and establish a congregation. We have 3 and 4 children who need to be attending church. Would someone be willing to move here and help us? This is a thriving town and opportunities should be good." Signed: Mrs. Dick Beshear, 4223 E. Tuxedo; and Mrs. James Thompson, 409 N. Theodore, Bartlesville.

If you are able to go to their aid, please contact these sisters.

—H. L. K.

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" (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.

—Wayne Towe, 1932 Ohio Street, Lawrence, Kansas

THANKSGIVING DAY MEETING IN OREGON

We want to announce a Thanksgiving day meeting at Odell, Ore., to begin Nov. 22 and continue through Nov. 29. We would greatly appreciate visitors from the Northwest and elsewhere.

—Roy Lee Criswell.

A CHANGE OF ADDRESS

The congregation, in Abilene Texas, formerly meeting at 801 Chestnut Ave., has now moved into their own building in Northern Abilene. Please enter this address in your directory: One block west of N. Pine St. on Huckleberry Lane. You will find the worship scriptural and a warm welcome. The following brethren may be contacted for any further information: J. B. Snow, 1274 Oak St., Phone OR. 3-5912; Johnny B. Snow, Jr., 5357 Questa Ave., Phone OW-2-3090.

—Wayne McKamie

FOREIGN FIELDS

By Paul O. Nichols

Brother Gayland Osburn is still in the hospital here in Nyasaland, Africa. It was eight weeks tonight that he was burned, and we do not know yet when he will be allowed to come home.

As we reported in the paper last month, the doctors advised that he return to America to facilitate his recuperation. However, we both feel that we are badly needed in Africa, and the task is too great for one missionary by himself without the risk of a complete breakdown, so Gayland has decided to stay here. But in order to make it possible for us to stay, we decided it was advisable for us to move into town. One of the doctors seemed to think it was best, too.

As it was we were having to come into town three or four days a week anyway. Thus we were away from the mission much of the time. So we feel that by going to the mission three or four days a week while we live in town we can be doing the same work we have been doing—preaching, teaching, doctoring the sick, taking patients to the hospital, coping with problems that arise in the work, and etc. We realized that there would likely be criticism. But may I suggest that we be reminded of the Indian proverb, "Before criticising a man, I will first walk two weeks in his moccasins."

Gayland is doing well. His color is good and he is cheerful. He has come a long way from his critical condition of the first week. He is now able to sit up for as long as five hours a day now. His strength is returning, but very slowly. And some of his sores are

a bit stubborn about healing. He only weighs 125 pounds now. It will be sometime before Gayland will be able to make trips over the rough road to Wendewende very often.

Next week we will be having another study with the preachers. It has become a monthly affair. They seem to enjoy these opportunities to dig deeper into the scriptures, and they seem to be benefiting.

The new church building at Wendewende is going right up. It appears as if it is going to be nice. It is to have concrete floors, steel sash windows and a sheet iron roof. The Africans are quite thrilled over it, and so are we.

The first building which we had at Wendewende in which to meet was of mud and poles with a grass roof. It also substituted for a school building.

Now we have a brick school which was erected about three or four years ago. We are now in the process of reroofing it, and later we plan to do some remodeling. There are also several better than average private dwelling houses on the Wendewende property—three of which have been built this year, and three that have been remodeled.

Also much of the property is being cleared of crops and weeds to make room for grass and flowers. New roads have been built and old ones reworked. Of course, there is much to be done yet, but we feel that a lot has been accomplished the past few months.

More important than these material things just mentioned is the fact that there have been more than two hundred confessions of faults and ninety-six baptisms during the same period of time. Even though we have suffered hardships, disappointments, discouragements, sickness, heartaches, and criticism, still all in all we have had much to make us happy, and we have much for which to be thankful. So far I feel that this is one of the most fruitful years of our lives, also one of the hardest. The Lord has been blessing our efforts, and we are thankful. We do not forget that He is the one that is giving the increase.

(Note: Sorry, received too late for October. —Ed.)

PROPOSITIONS FOR DISCUSSION

Proposition No. 1. The Scriptures teach that a man is born of the Spirit of God when he is baptized in water.

Affirmative, E. H. Miller
Negative, A. T. Brock

Proposition No. 2. The Scriptures teach that a man is born of the Spirit of God at the resurrection from the dead.

Affirmative, A. T. Brock
Negative, E. H. Miller

The above debate is to be Dec. 4 and 5, 1959, beginning each night at 7:30 at The Fine-arts Building, joining the high school in Marietta, Ga. (six 20 minute speeches each night). Brother Brock is one of several preachers of the Church of Christ that has cups and classes that has started teaching as he affirms in proposition. He thinks we are born of water at baptism, but not born of the Spirit until the resurrection; so I think this debate will be interesting to many. He has debated one of his class brethren on this question already; and we are expecting many of them to attend the debate, for it is a serious question for both sides to think about.

—E. H. Miller, LaGrange, Ga.

BONDS OF MATRIMONY

Watts-Fisher—Sept. 4, 1959, in the new building of the Trentman St. congregation in Ft. Worth, Tex., Bro. Bill Watts of Los Angeles, Calif., and Sister Brenda Fisher of Ft. Worth, were united in marriage, before a large gathering. We wish them every happiness in their Christian life together.

—Ed L. Nichols

THE FRUIT OF THE SPIRIT (II)—

(Continued from page one)

Adam Clarke's parallelism, we may learn the original implications: "Is not provoked, is not irritated, is not made sour or bitter." Reader, this is not easy for us. Again, here is the key to our being able to live up to this: "And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). Again, "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:16-17).

(9). **Love thinketh no evil:** Literally, this reads: "never thinks evil." The man with divine love in his heart is not disposed to believe evil where no evil seems. We can not suppose a man may have a bad motive simply because we do not understand him, his actions, the way he talks or what he says. To do so is to be malicious, un-Christian, uncharitable, mean. True love dictates that we must think good until at such time as evil becomes unquestionably manifest. Lord help us to live up to such a lofty ideal! 'Tis not easy; most of us will confess.

(10). **Love rejoiceth not in iniquity:** Charles Williams' translation says: "Is never glad when wrong is done." The Revised Standard Version says: "It does not rejoice at wrong." Love dictates that the Christian will not be glad when others sin, do wrong, bring reproach on the church of our Lord. When a Christian hears of trouble, spiritual shipwreck, a denying of the faith, these things become a source of deep despair, a cause of anguish of spirit. Pity the poor man, member of the church, who finds enjoyment in the wrong-doings of others and rejoices just to hear them. If such a one is recipient of salvation at last, the rankest of the aliens need not despair. We need to think on these things!! Restored is primitive Christianity only when and where the spirit and the letter both exist in all of their first-century strength and fullness! This places the restoration, of which we hear a great deal these days, within the hearts of individual Christians.

(11). **Love rejoiceth in the truth:** It seems here that truth is opposed to the iniquity just spoken of. He who has divine love rejoices when truth is told, preached; when it is believed and obeyed. Lord hasten the day when all professing members of the Lord's church will rejoice in the truth and not in iniquity.

(12). **Love beareth all things:** The original word from which we get "beareth" has been interpreted in various ways; namely, to cover, conceal, not to make known, contain, sustain, bear. Benson, Pearce, Barnes, Clarke, Doddridge and others are generally agreed that the meaning here conforms with the idea of containing or covering. If this is the meaning the Apostle intended to convey, then love dictates that we do our best to cover or contain or refrain from revealing the faults,

misgivings, sins of others. So detrimental are they to the Cause who seemingly live to tell or hear some new thing on some fellow-Christian. Brethren, we have not so learned Christ. If I love you I will not tell things on you that will hurt you. Some are evidently deceived in our day in thinking they can slander, gossip, backbite, tattle and at the same time please God. People who do these things do not love the brotherhood.

(13). **Love believeth all things:** He who loves you will believe the best about you so long as he can.

(14). **Love hopeth all things:** He who loves hopes for the better regardless of unfavorable circumstances.

(15). **Love endureth all things:** It is love that strengthens us to bear up under the ill-treatment of others, the adversities and discouragements of time. The law of love is a positive law; it forbids pessimism and negative thinking in general. These particulars bring us to that conclusion.

(16). **Love never faileth:** The word rendered faileth means to fall out of, to fall from or off. The same word may be applied to the stars falling, or the flowers falling and fading. Love will always abide; it will not fail the one in whose heart it is permitted to rule; it endures forever.

Next time, Lord willing, we will continue "The Fruit of the Spirit," beginning with component number 2, joy—that which lifts us up above the cares, problems, discouragements and sorrows of life.

FOREIGN FIELDS—

(Continued from page three)

land Osburn was released from the hospital September 24th. He was confined for more than nine and a half weeks. We are very happy to have him home again.

He is gaining strength and weight daily. Of course, it will be a long time before he is strong as before. But it is a joy to us to see the progress that he makes from day to day.

He returns to the hospital often for redressings for the sores that have not yet healed, and the doctor continues to check him once a week to see that he progresses satisfactorily.

Last Lord's day Gayland along with his family got to attend the worship service at Wendewende for the first time. Of course, the Africans were very happy to see him. It was the first time that most of them had seen him since before the fire—more than two and a half months before. Almost the whole congregation crowded about the car to greet him and welcome him back.

Right now there is much unrest in this country. There is fear of more violence because of the political situation. Some anticipate that if there is another uprising, it will be worse than the one we had before the declaration of emergency. Some of the Africans have determined to kill the white people, if the government takes the same steps as before in the event of trouble.

Right now, however, we are doing what we can to spread the Gospel of Christ and "set in order the things that are wanting." Our trust is in the Lord, for "if God be for us, who can be against us?"

—Wendewende Mission
Nyasaland, Africa

Jesus came not only to save us from hell, but to take us to heaven.

From The Fields

H. A. Sifford, Alton, Mo., Oct. 12.—We hope to have a meeting this fall if possible. Bro. King, keep the good work going, and pray for us.

Louis Hopkins, Box 235, Sentinel, Okla., Oct. 11.—This morning, Bro. Dean gave us a good lesson. Bro. Tom Smith is to be with us next Lord's day. The New Year's meeting will be at Sentinel this time, Dec. 23 - Jan. 2.

Gene Cumbaa, Rte. 1, Box 205, Maitland, Fla., Oct. 10.—Bro. Alto Whigham from Ft. Lauderdale recently preached for us and we were spiritually elated. His presentation of God's Word was wonderful. We appreciate the help from all.

R. B. Roden, 2860 N. W. 21, Oklahoma City, Okla., Oct. 13.—During Sept., the work at Sulphur, Okla., resulted in 8 confessions, one restored, and one baptism. The work was enjoyable and we plan to be with them again in 1960. We are now at Norco, Calif., for a month then to Covina for Nov. We have found many old friends in this section. Pray for us in this work.

Dallas Burdette, 708 W. Shawnee Dr., Montgomery, Ala., Oct. 9.—Since last report, I heard Bro. Fussell at Early Town, Ala., Bro. Don McCord at LaGrange, also here in Montgomery 4 nights, and Bro. Miller preached 4 times for us here in Montgomery. We ask a special mention in your prayers.

T. R. Hensley, 195 Wall St., Pontiac, Mich., Oct. 7.—Bro. King, we would surely enjoy hearing you preach again. We still miss Bro. Gay's "Timely Suggestions" in the OPA, we always read it first. I guess we will always miss him and his writings. We hope much good will be accomplished in the discussion.

Robert Cobb, 135 Luna St., Pittsburg, Pa., Sept. 10.—Church here is doing fairly well. Brethren Waters and Courter held our meeting with good cooperation from neighboring churches. During July, I held a meeting in Wesson, Miss., with 34 confessions, 20 of them for baptism. We appreciated visiting preachers, among them Brethren Lynwood and Carlos Smith, and Lee Boek. Bro. Jim Canfield preached twice and 6 were restored. (Note: Sorry this reached us too late for October. —Ed.)

Rolland Everett, Rte. 2, Opache W., Farmington, N. M., Oct. 13.—The church here is still small in number and we are carrying quite a burden. We are still making monthly payments on our lots, and at the same time trying to get our house ready for winter, which is about a \$600.00 expense. We especially enjoyed Bro. Miller's article on building, and think it is a wonderful plan. As soon as we are financially able to help we will do our utmost to help support such a plan.

G. M. Everett, Rte. 1, Box 442, Richland, Wash., Oct. 4.—At Kennewick, we are still few in number but strong in the faith. Bro. Criswell was with us Aug. 23. We enjoy visits from the faithful. Here is a sub. We are still receiving money to help Gayland, as well as money for support, and want to thank all.

Ralph Kitson, Mozier, Ill., Oct. 8.—We are starting to remodel our house. It is 56 years old, and I do not think a Lord's day has gone by that there has not been the communion there. Here are 3 subs.

W. H. Jones, Box 43, Alta Vista, Kan., Oct. 8.—We have not been able to get the radio program so far. I think it would reach some who have never heard the gospel. We would like to help support a program over a station that would reach the northern states.

G. B. Harrell, 913 Nebraska, Pine Bluff, Ark., Oct. 12.—We are working in peace, have only about 12 members. We have some outside attendance. Bro. King, if you are ever in this section come by and preach for us.

Geo. McCain, Cottonwood, Calif., Oct. 12.—Recently, we were glad to have Brethren Mahurin, King, and Smalling from Stockton. Bro. Smalling gave us a good lesson. We have had Brethren Bumbalough and Wilson with us. Bro. King, I think we need more teaching on the home.

G. E. Prince, Rte. 2, Wedowee, Ala., Sept. 24.—I am to hold a meeting at Panama City, Fla., next month during my vacation. I plan to be with the church in LaGrange next Lord's day. We are remodeling our building. The church here is strong, with peace and love abiding. I hope to do more next year in the Lord's vineyard.

Elliote Madula, Kumadzi Village, N. A. Chimombo, P. O. Cholo, Nyasaland, Africa, Oct. 2.—At Mulilima church I baptized 13 people, Aug. 8. Later I was at Khonjeni where I baptized 17 and 3 confessed faults. On Sept. 19, I was at Sitima where we had 17 baptisms and 2 confessions of faults.

Paul Van Walker, Rte. 2, Summertown, Tenn., Oct. 17.—Since my last report, I have held meetings at Pontiac, Mich.; Pocahontas, Ark.; and Houston, Mo. It was a genuine pleasure associating with such fine Christian people. We enjoyed Bro. Edwin Morris' meeting at Chapel Grove in Sept. Bro. Fred Kirbo, who is certainly no stranger to this part of the country, will hold a meeting at Lawrenceburg (Frank St.), the latter part of this month. We are anxious to hear him again. Bro. John Fisher and I continue our work with the congregations in the Lawrenceburg vicinity.

Leon Fancher, 2315 Lincoln, St. Albans, W. Va., Oct. 16.—Our meeting closed at LaGrange with wonderful crowd but without visible results. This is a wonderful congregation to work with. We enjoyed a pleasant stay in the home of Bro. and Sister Miller. They are tireless workers for the Master. We closed the meeting at Springfield, Mo., Sept. 27, with 2 immersions. This is another congregation that has a bright future

and some wonderful talent. Brethren, let us not criticize the faults of others without first correcting our own.

Tom E. Smith, 302 Phillips, Healdton, Okla., Oct. 15.—Since last report, I have preached at Washington, Graham, Wilson, and my home church, and was at Duncan last Lord's day. I am glad to be able to be in the Lord's work extensively, though I will have to confine my work closer home this coming year, since I have returned to my secular work, and must have plenty of rest. However, there is plenty of personal work to be done even in my own community. I hope and pray that all will strive to make 1960 a banner year for this kind of work. Pray for me and mine.

Carlos Jackson, Box 114, Bremen, Ga., Oct. 14.—The first Lord's day of this month I was at Piedmont, last Lord's day I was at Napoleon, and next Lord's day am looking forward to being with my home congregation at Temple when Bro. Gillis Prince will be the speaker. He will hold a week end meeting for us soon. The 4th Lord's day I am to be the speaker at Marietta. Bro. Edwin Morris will be in a meeting at Napoleon, Oct. 30 - Nov. 8, and we look forward to a great meeting. Let us all guard against letting sin and division enter into the Church.

Wayne Fussell, 2825 Essex, Shreveport, La., Oct. 16.—We are now planning on a new building here in Shreveport, as the church has grown to the extent that our building no longer accommodates comfortably our Lord's day audiences. I am now in a meeting with the zealous brethren in Lebanon, Mo., where they painstakingly prepare for a meeting. Crowds are steadily increasing and outside interest is thrilling. We close the 18th. Oct. 6, I heard an inspiring sermon by Bro. Waters at Champion, Mo. He is a power. I go next to Oklahoma City (7th St.), October 25 - Nov. 8; and Graham, Tex., Dec. 6-13.

Fred Lambert, Box 1273, Ft. Lauderdale, Fla., Oct. 13.—The church here is moving to a new location at 2735 N. E. 8th Ave., Wilton Manor, here in Ft. Lauderdale. We want to thank Bro. Allen from the Levelland church for the \$25.00 donation on our building. If others can help it will be appreciated. If you are planning a Florida vacation, come and worship with us.

J. F. Prince, 1008 Juniper, LaGrange, Ga., Oct. 14.—I still preach at the following places: Temple, Ga., second Lord's day; Napoleon, Ala., third Lord's day; Panama City, Fla., fourth Lord's day; Montgomery, Ala., fifth Lord's day; and also here at my home congregation. Sept. 22, I baptized one here at LaGrange. Bro. Leon Fancher just closed a good meeting, though there were no visible results. My wife is in the hospital recovering from an operation and soon my son, Floyd, will enter the hospital at Augusta, for leg surgery. This will require 5 or 6 operations over a period of time. We need your prayers.

E. O. Rice, Okemah, Okla., Oct. 12.—The church here is progressing nicely and we are thankful for those standing firm for the Truth. Third Lord's day in Sept., we had all day services at the church, marking the first anniversary of the congregation here. We are

thankful for our building and for the efforts of all in this work. Bro. Van Butts of Sapulpa was our speaker at this service. Bro. Bill Davis of Oklahoma City will be with us the 4th Lord's day of this month. Bro. Butts was with us Oct. 12, giving a good lesson. We enjoy having visitors, it certainly gives us a lift spiritually. Pray for us.

Roy Lee Criswell, Purcell, Okla., Rte. 1, Oct. 13.—Since last report, I have preached in Okla., Colo., Calif., and Wash. I am now laboring with the small congregation in Cottage Grove, Oreg. They are small in number, but with God's help, I feel much good can be done here. Outside interest has been fair. If you know of anyone here we can contact please let us know.

Lee Boek, 4423, San Juan Ave., Fair Oaks, Calif., Oct. 16.—I am still traveling with Bro. Lynwood Smith. He recently closed a meeting in Cable Ridge, Mo., in which he baptized twelve. We are now attending Bro. Johnny Elmore's singing school at Hillcrest congregation near Brookhaven, Miss. Last Lord's day I spoke at Jackson, Miss. Enjoyed visiting with Bro. Tommy Shaw who is working with the congregation there while attending college. We leave tonight for Cassville, Mo., for a seven night meeting. I plan to travel with Bro. Lynwood until middle November.

Paul O. Nichols, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, Oct. 11.—We were at Wendewende for services, Sept. 13 and 20. The next Lord's day, Sept. 27, we were at Malekwa, where they were having a camp meeting. Oct. 4, we were at Dzenji for one service. Bro. Severe was in a short meeting there. We drove on the round trip more than 140 miles, and all but 34 or 35 miles was dirt. We had good results at all these places—both baptisms and confessions—but I fail to remember the exact numbers. We are very busy. Please pray for the Lord's work here.

Benneth C. Severe, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, Oct. 12.—On Oct. 6th, I was at Wendewende where I interpreted the preaching of Bro. Paul O. Nichols. Sometime before this, I accompanied the Nichols and Osburn families to Namphungo, where I translated for Bro. Nichols. Bro. Gayland was in the hospital at that time. On Sept. 20, I preached at Wendewende, resulting in three baptisms and five confessions of faults. Bro. Nichols is very busy visiting churches and taking care of church business. We are thankful that Bro. Gayland is better and is out of the hospital now. Brethren, please pray for the Cause here.

Jim Canfield, Rte. 3, Box 86, Marion, La., Oct. 12.—After leaving Lodi, I visited my sister in Los Angeles for one night, leaving Sept. 15, for Memphis, Tenn., where I arrived Sept. 17. I was with them over the 21st. Bro. Motley has improved much in the public work of the church. I plan to return again to Memphis this week end. They have some outside attendance. I understand that Bro. David Gordon is now working in Los Angeles. If he can get a work started among my people, I plan to go there and help him establish the work if it can be arranged. I planned to visit Bro. Fred Roberson but was unable to contact him, as he had no phone. The first Lord's day in Nov. I plan to be with the brethren near Brookhaven, Miss., also plan to go

to Alabama. May God's richest blessings be on the faithful.

Enephant Bello, Nyasaland, Africa, Sept. 21.—Aug. 16, I was at Mwala with 4 baptisms. 198 brethren witnessed the baptism. They have a membership of 211. Aug. 22, I was at Malekwa, where I met Bro. Namalawa. He baptized five. Aug. 23, I was with my home congregation where Bro. Ngomano gave us a good lesson, with one confession of faults. We enjoyed the meeting at Wendewende, and were glad to meet Bro. Paul Nichols. He fed us with the Truth throughout the meeting. Our hearts were made happy to meet other preaching brethren, especially Bro. Severe and family. It was a wonderful sight to see so many baptized into Christ. We wish for another gospel meeting at Wendewende soon. We hope to meet Bro. Severe at Malekwa for a series of gospel meetings.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Oct. 16.—The meeting at Stockton was a good one. Two were baptized and one confessed faults. Crowds, interest, and cooperation from surrounding congregations were good. We enjoyed very much the association of Bro. King during this meeting, who is now living at Stockton. Also the good hospitality of the Coy Agnew home where we stayed while we were there. From Stockton we came to Crescent, Okla., where we are at the present. The meeting closes here this coming Lord's day. Lord willing, from here we go to Arlington, Texas, for about five months work this winter. This is a new congregation with a bright future. We pray that much good can be done. Remember us when you pray.

J. Ervin Waters, Rt. 4, Box 361, San Angelo, Texas, Oct. 16.—I spoke four times at San Antonio (Catalina and Viendo) and once at Roosevelt Ave. congregation in the same city, Sept. 18-20. I was at Odom, near Dora, Mo., Sept. 25 - Oct. 4, making my home with Joe Howard and family. Joe has preached and defended the truth in discussions for many years. I was at Champion, near Drury, Mo., Oct. 4-11. Wayne and Tommy Sutherland have faithfully kept the congregation there going. During the next month, I have appointments, in several states and the discussion with Sterl A. Watson, Nov. 3-5, at Pontiac, Mich. Nov. 29 - Dec. 6, we plan a meeting at Strong, Ark. My tract on the marriage question is in the hands of the printers at last, having been delayed, and will be ready soon. The price—twenty-five cents per copy and five for one dollar.

Ralph Mustard, 1532 Emery, Longmont, Colo., Oct. 13.—I am happy to report the work in the Denver area continues to show marked progress. The church here has purchased a lot and completed the legal work. They are now ready to accept bids for the construction of the building. Any financial assistance from the brotherhood will be appreciated. I am fully in favor of accepting Bro. Miller's plan in constructing new buildings. I am now in a meeting in Bandy, Ky. I just closed a wonderful meeting at Walnut Grove, Ky., baptizing 4 and restoring one. Some of God's finest people are in this section. Crowds are the best I have ever seen. I am booked to return next year. I would like to book a few meetings this winter. We were glad to have Bro. Leon Fancher and family stop by for one night at Bandy and we look for Bro. Miller one night en route to

Mich. I always enjoy seeing my preaching brethren. May God's richest blessings be with all my brethren.

Gayland Osburn, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, Africa, Oct. 8.—I was discharged from the hospital 2 weeks ago. I still have bandages on my legs and right arm, but am improving. I lost about 50 lbs., but have regained some weight. My right hand and arm have been temporarily and partially crippled from the tightening of skin and ligaments while healing. At present, I can not raise the top part of my right arm above the shoulder, but through exercise these parts are loosening, and I am now able to write some. Lord willing, I will now be able to help Paul some with the mission work, and be able to take on more work gradually. I went to the mission with Paul yesterday. I am thankful to the Lord that He saw fit to let me live awhile longer. We love the work here in Africa. We also are so very thankful for the prayers of the faithful in my behalf. I feel they have been answered. We are grateful for the financial help sent us. We ask a continuation of your prayers because we need them. God bless you all.

Johnny Elmore, 408 K. St. N. W., Ardmore, Okla., Oct. 17.—The meeting at Pine Ridge, Ark., closed Sept. 27. We had some good crowds and outside interest. We enjoyed staying with the Garrett's there. We went next to Hillcrest, a new congregation meeting between Wesson and Brookhaven, Mississippi, on Hwy. 51, for a singing school. Last Sunday, I was pleased to talk with Bro. Lynwood Smith at the opening of the pretty brick building which they recently finished. That afternoon, we had dinner and a wonderful singing. This school has been a mountain-top experience for me, one that will help through any valleys ahead. During the school we used, "Abiding Faith," Lynwood's new hymnal, and what singing we had. We were privileged to associate with Lee Boek, John Smith, and Tommy Shaw, preachers all. After services tomorrow, we go to Wilson, Okla. for a meeting, Oct. 22 - Nov. 1. Nov. 2 - 15, we go to Boynton and Council Hill, Okla., for a week's singing school at each place.

Paul O. Nichols, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, Sept. 12.—We had the annual camp meeting at Wendewende, Aug. 23-29. People came from different parts of the brotherhood, and many outsiders also attended. Some members walked two or three days to get to be at the meeting. We had three services almost every day—morning, afternoon, and night. The results were 52 baptisms and 25 confessions. One Lord's day we were at Naphungo. During the camp meeting Bro. Harry Lichapa, one of the preachers, reported that as a result 40 people had been baptized. Sept. 6, we were at Nkalambe. There were 12 baptized and 4 confessed faults. We express our sincere appreciation for all the letters of sympathy, understanding, and encouragement. Also we appreciate more than words can say the financial assistance that has been sent to help lighten our burdens. However, Bro. Gayland and I both ask that no more be sent at this time. We will try to contact all the contributors when we are able and have time. We are grateful for your prayers, and continue to ask an interest in your petitions to the Father.

(Note: Sorry this was too late for Oct. issue. —Ed.)

E. H. Miller, Box 538, LaGrange, Ga., Oct. 15.—We had a good meeting here with Bro. Leon Fancher. We were glad to have him and his family in our home. His lessons were mostly to the church. Oct. 18-25, I am to be in a meeting at Milford, Mich., then home for a few days before going to Pocahontas, Ark., Nov. 15-22. Dec. 4, 5, I am to have a discussion on the new birth (see notice elsewhere in this issue). Later, I am to have a discussion with Bro. W. S. Wiley, of Clovis, N. M., on the cups question. This will be a written debate of 5 articles each. If you would like to read this, please write me for further information. I have received several calls for the debate between Bro. L. K. Alexander and myself, to be put in print. I plan to do so as soon as I can get it typed from the tape. I would like for all who would like one or more copies to let me know soon so I will know how many to have printed. I have the tape recording of this debate for \$7.50 post paid.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Oct. 15.—The meeting at Chapel Grove, Tenn., was well attended and we enjoyed it very much. Enjoyed being with preaching Brethren Johnny Fisher and Paul Walker, and again staying in the home of Bro. King Rawdon. We were glad to have the Caysons and Washingtons from Memphis with us the last week end. Sept. 26-Oct. 4, I was at Crescentville, Ohio, with one baptism. They are now in the process of constructing a new building which will be nice. This is a wonderful group of people. Bro. Tom Murphy was with us 2 services and it was good to be with him again. We commend him for his firm stand for the truth over the years despite the fact he is about the only active evangelist we have in that area of Ky. Oct. 16-25, I will be at Kansas City, Kan.; Napoleon, Ala., Oct. 30-Nov. 8. I plan to work with the congregation in Waco this winter. I am to begin a radio program this Lord's day, and each Lord's day at 8:30 A.M., over KWTX, 1230. Anyone within a 75 mile radius should be able to get the program. Bro. King, our prayers are that you will continue to contend for the Old Paths and not compromise with sin and error. Oftentimes the ones that talk love, restoration, expediency, etc., fail to realize that it works both ways and not just their way. Brethren oftentimes want to be careful to respect the conscience of the enemy and right at the same time not even consider our conscience. Pray for us.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Oct. 19.—The brethren here in recent weeks have enjoyed hearing Brethren Ronny Wade and Bill Roden. Bro. Roden holds our Fall meeting; Bro. Ted Warwick the Spring meeting. Over the week end, we were in Stockton assisting in the ordination of elders. The procedure used was fasting, praying, and laying on of hands. It is my sincere belief that this is after the New Testament pattern in the recognition of elders, deacons and evangelists. Before being critical of this, it would do us all good to experience the spiritual strength one enjoys as a result. All of us agree that some procedure should be carried out in setting men apart for such offices. Since this is true, why not use one we can read about; it is the sincere conviction of an increasing number that the imposition of hands as practiced in the early church was not for the imparting of spiritual gifts only; it was a part of the appointing

procedure, and as such, should be followed for all time. It is my hope that e'er long there will be more along this line in the columns of this journal, and that all of us in the church will give these things a sober, unbiased study. Lord help us as we do our best to get all the way "back to Jerusalem."

Homer L. King, 1061 N. Pilgrim, Stockton, Calif., Oct. 20.—The past month was very pleasant for me, as I labored with the brethren here, publicly and privately. A sister was restored. We enjoyed a series of meetings, conducted by Brother Ronny Wade, Sept. 20 through Oct. 4. All seemed gladly surprised at the ability of Ronny in the pulpit and much pleased with his efforts. His wife and baby accompanied him, and we were glad to have them. Ronny seems to grow in knowledge, wisdom, and ability each time I see and hear him. We "thank God and take courage" to know that we have young men of such staunch faith and courage. "May the Lord increase his tribe." Too, we have been happy to have the Wades, Ted Warwick, Billy Jack Ivey, and Don McCord visit in our homes and to be with us in the services in Stockton. All of these, we esteem highly for their work's sake. Bro. Don was with us over the third week-end of Oct., preaching Saturday night, Sunday, and officiating in the ordination of elders Sunday afternoon with the Stockton church. We think it was a very impressive service and we trust the church will profit by the "setting in order" of some things needful. Deacons are soon to be appointed. I have been asked to visit other congregations in this field over the week-ends, which I plan to do, beginning soon. We have a rather busy schedule in the evangelistic field for next summer and fall, which will take us all the way to West Va., and Pa., the Lord willing.

J. Wayne McKamie, Route 1, McGregor, Texas, Sept. 17.—We were in Lubbock, Tex., July 8-19, with 3 baptized and 1 restored. We enjoyed the fellowship of old and new acquaintances. July 22-23, we preached in Andrews and Midland to brethren whom we worked with so much and it was wonderful to see them all again. Our next meeting was in Abilene, July 24-Aug. 2, with the congregation on Huckleberry Lane. Please note the report elsewhere in the paper. We enjoyed having brethren from various places attend and the cooperation of the ones from our Oak St. congregation. One was baptized and several restored. Aug. 5-16, we were at Sand Grove congregation near Milano, Tex. We have a wonderful group of brethren here and 2 were baptized during this meeting. Aug. 23-Sept. 6, we were in Huntington, W. Va., which ended in the Eastern Labor Day Meeting. We certainly had a spiritual feast. We had an overflowing crowd of many brethren from many states. Everything was well planned and carried out. Surely all were edified. This meeting will be in Harrodsburg, Indiana next year, Lord willing. We are now in Harrodsburg in a meeting which began Sept. 9th. and will continue through the 20th. We plan to be in Cincinnati, Ohio on Sept. 23, for our first time and then to Wayne, W. Va., for a meeting, Sept. 27-Oct. 11, then to the Oak St. congregation in Abilene, Texas, Oct. 16-25.

(Note—Sorry this reached us too late for Oct. issue. —Ed.)

E. C. Severe, Box 562, Limbe, Nyasaland, Africa, Oct. 6.—The entire brotherhood in Africa is happy to have Bro. Gayland released from the hospital. Oct. 4, Wendewende was happy to have Bro. Gayland and family worship here after an absence of 9 weeks. I visited him in Blantyre, but it will be some time before he is able to go into the mission field as before. We hope to have the house at Wendewende finished in a month or so. It will be one of the best. Some of the brethren have asked why the missionaries moved into town. At present I have no comments to make. The second week in Sept., the Nichols, Sister Gayland and family, Bro. Lichapa, and the writer went to Nkhulambe. Many brethren were waiting for us. Bro. Nichols presented a wonderful, exciting, sermon, and there were 13 baptized and 4 made confession of faults. Sept. 22-26, I was at Malekwa in a meeting, resulting in 17 baptisms and 7 confessions of faults. On the closing day, Bro. Nichols and family, and my brother, Beneth, were with us. He preached, and 2 were baptized and 7 confessed faults. The following preachers attended the meeting: Brethren Lichapa, Kalongonda, Mizimbe, Antonio Severe, Muyaya, Chipolopolo, Namulova, Bello, Bandulla, Chimenya, Ngomano, and Chingah. Sept. 26, I went with Bro. Nichols to see the Dist. Commissioner at Mlanje on matters affecting our mission property at Wendewende. From there we went to Zomba where we registered a prayer house at Matewere Village. We left another congregation unregistered because N. A. Chikowi could not give his permission. Oct. 1-4, I was at Zenje for a meeting. Two obeyed the gospel. They were in need of water. Each home was allowed only one pot of water for a week and the women had to go for miles to get water. Others were forced to drink from poor ponds. The four days I was there I did not have a drink except the one Sister Nichols gave me. Bro. Nichols was responsible for 2 obeying the gospel and 5 confessing their wrongs. Oct. 15-18, I plan to be at Naphungo and at Masambuka, Oct. 28-Nov. 2. I have not yet gone to North and South Rhodesia, due to lack of transportation. We plan to buy a car of our own. Brethren, we ask your prayers.

' . . . ONE ANOTHER '

In unity there is strength. God's people are exhorted to unity and humility by the example of Christ the perfect One. "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 my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." (Phil. 2:1-5.)

"Use hospitality one to another." (1 Pet. 4:9.)

"Love one another." (John 15:17.)

"Consider one another." (Heb. 10:24.)

"Comfort one another." (1 Thess. 4:18.)

"Serve one another." (Gal. 5:13.)

"Receive ye one another." (Rom. 15:7.)

"Exhort one another." (Heb. 3:13.)

"Confess your faults one to another." (Jas. 5:16.)

"Submitting yourselves one to another." (Eph. 5:21.)

"Pray one for another." (Jas. 5:16.)

"Above all things have fervent charity among yourselves: for charity shall cover a multitude of sins." (1 Pet. 4:8.)

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (1 Pet. 4:10.)

—The Gospel Light.

Prejudice never saved a soul nor settled any question in the light of truth and justice. It is the defense of the devil, the shell of a petrified mind and the ceiling of understanding.

As we grow to be more humble, we become more useful. The rule is that as men become more wealthy they become proud, and wealthy people become a weight to the church. God giveth grace to the humble, but He resisteth the proud.

Many Christians would not so much dread to go into Paradise if it were not that they must go through the gateway of death; and I am sure there are thousands who would go into the church, but the Lord having arranged matters the right and only way.

I do not wonder that some Christians have doubts. While you have doubts you are not fully grown. While you have tormenting fears, move nearer Brother Simons' hot-beds.

What! Be ashamed to pray in public? And while you are foolish, your short stay in earth is too short, then pray two to three times per day. Do not be ashamed, it will do you no harm to ask the Lord for grace and life.

Are we subject to sudden and severe spells of a Sunday headache? A little devotional exercise may help it. The way I feel about this matter is let us work every day, and do our work well.

Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely for my sake. The life thought is "falsely."

Blessed are they who do his commandments that they may have a right to the tree of life and may enter through the gates into the city. Will not this richly reward us for all we can do here?

The Christian who remains faithful unto death never dies—he says goodbye.

Christ uttered a very strange command to the leper whom he had just healed: "See thou tell no man, but go and show thyself to the priest and offer the gift which Moses commanded for a testimony unto them." The Saviour desired that the law should have its full weight. But now men like to be advertised.

It is not enough that we cease sinning, but we must make a complete reformation of our whole sinful life.

The way to gain a good reputation is to endeavor to be what you desire to appear.

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."

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

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

THE FRUIT OF THE SPIRIT (III)

By D. B. McCord

"Joy," that which lifts us above the cares, problems, discouragements and sorrows of life, is our first point of discussion. The original term for joy is *chara*; it means joy or gladness with a spiritual basis. We hear too little concerning this component of the fruit of the Spirit. According to Young's Analytical Concordance, it is used no less than 50 times in the New Testament. Surely, a word that is used so many times, merits more than a passing consideration by those of us who are expected to bear the fruit of the Spirit.

Christ was speaking of joy in the heart of the Christian when He said, "Rejoice and be exceeding glad . . ." (Matt. 5:12). It is granted that in this life, the Christian experiences moments of deep despair; he descends as it were, as Bunyan puts it in his allegory, *Pilgrim's Progress*, into the "slough of despond." Clouds overshadow the azure blue; because of sorrow, disappointment, the cares and toils of life, the sun refuses to shine. It is that of which we speak—joy, spiritual gladness, that wafts us from depths of despair, that sweeps the sky so the sun may shine again, that gives us hope in the darkest night. One of the most touching passages of Inspiration to me is 1 Peter 1:8. Peter speaks of joy in connection with Christ in these words: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Unspeakable joy! So, in spite of the burdens of life, the Christian has in his heart a Joy he can not find words to express. A joy it is which has its source in believing and its reward in the salvation of the soul. There are at least three sources of the Christian's joy: (1). He knows, without a doubt, that he is justified and therefore accepted of God; (2). He knows that he is accepted, therefore, into His favor and may abide there all his life long; (3). He knows furthermore that there are still richer and fuller blessings to be bestowed afterwards. With a knowledge of such security and God-bequeathed felicity, the man of God necessarily is a man of joy. He is a happy man, free from the anxieties that oppress and distress his fellows. Joy for him does not cease with life here; for, to use the words of David in Psalm 16:11—"Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

We live in a day when many men suffer with nervous and emotional disorders; there is pessimism, (Continued on page three)

ENEMIES OF CHRISTIANITY

By Ronny F. Wade

We promised last month, the Lord's will, we would continue the same line of thought this month. This we intend to do. And, first of all, please read Acts 20:30, where Paul says "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Brethren, I have no doubt that the greatest foes the church faces today are those within. Since some of our greatest enemies are members of the church we would like to notice some of them at this time.

The Fanatic and the Liberal. These two enemies represent two extremes. One, the fanatic, makes laws where there are no laws. The other tends to loosen the laws that bind us. Of the fanatic, Webster says, "one who urges his beliefs zealously and with unreasonable and uncompromising insistence." He is the type of person who always reads more into a command than is really there. He binds and pushes his opinion harder than the truth. His eyes are blinded to everything but his pet doctrine, what ever it might be. He speaks where the Bible has not spoken, he legislates where the Bible has not legislated. And in so doing he becomes an enemy to the cause of Christ. But, at the other extreme, sits the liberalist. He tries to get by with as much as he can. Instead of living closely to a "thus saith the Lord" he sees how far away from it he can get without going beyond. He tries to get as close to the line as possible.

Brethren, both of these extremes are dangerous. Not only to the individual involved but also to the body of Christ as a whole. I had a friend who was a member of a certain denomination, however, he married a member of the so-called church of Christ. He told me one day that his wife was a liberal. When I inquired as to what he meant he explained that his wife was not narrow minded and could allow for other churches, or in other words she didn't think that the Lord's church was the only one. This is a good example of liberalism. It is dangerous, brethren, and those who partake of it are actually enemies of the body of Christ. Somewhere between these two extremes lies the way that is right and cannot be wrong. Let us all find it and walk in the middle of the narrow road that leads to Heaven.

Another enemy of Christianity is the **Half-Hearted Christian.** He is the type of person who never puts all he has into the work of the church. He can never be depended upon to do his share of the work. When

he is needed most he is not there. Many times parents wonder why their children never obey the gospel. Parents, stop and think what kind of example did you set before your children. Did you show them by your life that the church was secondary? Perhaps, this is the reason they never obeyed the gospel. Some people go to church on Sunday morning but not on Sunday night. They will let almost anything keep them away from the services of the church. And then in later life wonder why their children are not Christians.

Many sisters with unbelieving husbands or vice-versa are half hearted in their service to God and then wonder why their companion never obeys the gospel. I mention these things in an effort to shock some of my readers into reality. Are you living the life of a half-hearted Christian? If so you are an enemy of the church!!

The last enemy of the church that we will mention for the present is **The Uncooperative Christian**. Paul once said, "We then as workers together with him, beseech you also that ye receive not the grace of God in vain." The person who refuses to work with other Christians becomes an enemy of christianity. Work cannot progress as it should when some are pulling and others are standing still. Such is the role of the uncooperative Christian. Certainly, David knew what he was saying when he declared "Behold, how good and how pleasant for brethren to dwell together in unity." Brethren, do your part. Work as a Christian should. If you refuse to cooperate with other Christians you become an enemy to the cause.

—Ft. Worth, Texas.

"ONE BODY"

"And let the peace of God rule in your hearts, to the which also ye are called in **one body**; and be ye thankful." (Col. 3:15). "For as we have many members in **one body**, and all members have not the same office: So we being many, are **one body** in Christ, and every one members one of another." (Rom. 12:4-5). "For as the body is one, and hath many members, and all the members of that **one body**, being many, are **one body**; so also is Christ." (1 Cor. 12:12). "But now are they many members, yet but **one body**." (1 Cor. 12:20). From the foregoing, it is evident that there is but **one body**. But what is that "**one body**" that Paul speaks of in the above passages? Let the Bible tell its own story. "And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence." (Col. 1:18). "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake which is the church." (Col. 2:24). "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1:22-23). These and such like Scriptures plainly teach that there is only **one body**, (the church), by the authority of Jesus Christ. But hear Paul again: "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body." (5:23). Hence, Paul teaches that Christ is the Saviour of the **body**; not **bodies**. But the religious world would have us believe that there are many bodies, (churches) in which one may be saved; but mind you, Paul did not say that Christ is the Saviour of the **bodies**; but of the **body**: **one body**, if you please. Christ built his church. (See

Matt. 16:18). All others were built by man. Then, can we afford to risk our salvation in these man-made churches? Why not make sure of it by being loyal and true members of "the one body?"

And now, brethren, how about organizing other bodies, such as the Sunday school, Endeavor, Missionary Societies, Bible Colleges, the various "fraternal orders," etc., to carry on the Lord's work? Can we speak as the "oracles of God," and at the same time contend for these other bodies? **Certainly not**. Paul says there is **one body**, not many bodies. O brethren, if we could only grasp the idea that the church, the blood bought institution, is big and broad enough for us to do all the good that it is possible for a Christian to do, in and through that institution; without organizing or being members of any other body, it would eliminate so much division and ill will from that "one body." Could we but see the beauty and the grandeur of the church; how that it stands above, and is superior to any other body, yea, and all others combined, surely we would manifest a different disposition toward the church; and also toward the human institutions. May God speed the day when His people will come to the knowledge of the truth, concerning the usefulness, the superiority and the sacredness of the blessed kingdom of Jesus Christ! And may God help us to be more liberal with our time and means for the furtherance of this wonderful institution, the church!

—Homer L. King.

(From The Apostolic Way, 1926).

THE QUESTION BOX

Dear Ervin:

It is my conviction that the scriptures mentioned below have been submitted to erroneous interpretation. Please answer the following questions in your column, which I believe to be of great benefit to the cause:

- (1) Does John 6:53 apply to the Lord's Supper?
- (2) Do the words of Matt. 18:20 apply to the assembly of the church?

Brotherly,
Wayne Fussell
2825 Essex
Shreveport, La.

Partaking of Christ

"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53).

This has no direct reference to the Lord's Supper and could only include it in the same sense in which it would include anything we are instructed to do in His word. The eating and drinking here are not literal as they are the Lord's Supper. When we partake of the blessings and benefits of His body given on Calvary and His blood shed on the cross by obeying His word through which these blessings and benefits are dispensed, we eat His flesh and drink His blood. We must believe (John 6:47), repent (Acts 2:38), and be baptized (Mk. 16:16), afterwards remaining faithful unto death (Rev. 2:10). Consider the context:

"For the bread of God is he which cometh down from heaven, and giveth life unto the world" (V. 33). "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (V. 34). "For I came down from heaven, not to do mine own will, but the will of him that sent me" (V. 38). Do-

ing His will is under consideration. "It is written in the prophets, And they shall be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (V. 45). Note the teaching, hearing, and learning. "He that believeth on me hath everlasting life. I am that bread of life" (Vs. 47-48).

But to settle the matter Jesus said: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, AND I LIVE BY MY FATHER: SO HE THAT EATETH ME, EVEN HE SHALL LIVE BY ME" (Vs. 56-57). Their fathers physically ate literal manna and were dead (V. 58), and many who physically eat the Lord's Supper, emblems of the body and the blood of Jesus, will never see everlasting life. Those who keep His word and live by Him will live forever. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 3:4).

But Jesus further explains: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (V. 63). Then Peter's reply: "Lord, to whom shall we go? thou hast the words of eternal life" (V. 68).

Jesus promised to give "living water" (John 4:10) when conversing with the woman of Samaria. "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13-14).

We appropriate His blessings and benefits by obeying His word

United Prayer

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:19-20).

Jesus taught: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7-8).

John wrote: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us" (1 John 5:14).

If the effectual fervent prayer of a righteous man availeth much (Jas. 5:16), what about the fervent prayer of several righteous men agreeing upon what they are asking and uniting in a common petition to the Father? The power in the prayer is magnified. The prayer must be according to His will. We need to avail ourselves of this special blessing. Let us have faith, importune or keep on asking, and unite our prayers more frequently. We will tap the Divine storehouse of blessings which will be showered upon us in such abundance that we will hardly be able to receive them.

"For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Interpreting contextually the "for" is illative, referring back to the thought in the preceding verse concerning united prayer, and introducing a reason. This gathering together may be a purely private and informal gathering, not a church assembly at all. It could refer to, or include, the home circle. This verse

merely states a general truth, having generic application. It would certainly be true also with reference to a public assembly of saints. But this general truth is applied by the Lord to even two or three praying together in private and informal circumstances.

In my earlier years I made some misapplications of the above verses. Thus we learn and grow.

—J. Ervin Waters
Rt. 4, Box 361,
San Angelo, Texas

THE FRUIT OF THE SPIRIT (III)—

(Continued from page one)

despair on every hand. The demand for psychological and psychiatric services is likely greater than ever before. People grope for help in their trying hours by reading works by men, books such as "The Power of Positive Thinking," "The Magic of Believing" and others. They seem to overlook the fact that in God's Book, there is the answer to all their problems; that there they may meet the Great Physician Who can successfully cope with every spiritual ill; that in a full acceptance and obedience to its mandates, they may find the panacea for all of life's ills, troubles and cares. Herein is true and lasting joy — a blessing at men's fingertips, yet one the many never reach! Here is a challenge for us who are spiritual—ones in whom the Spirit dwells: Let us have and manifest joy.

"Peace"—Our word is from eirene which means peace, unity, concord. It is mentioned at least 83 times in the New Testament. This is a part of the fruit of the Spirit we must all strive to possess in the fullest measure. In religion, there is really little peace, comparatively speaking. We may ask and ponder with profit, why is this? Basically, it is because men are not content to act in religion as God expects them to act. Today, even many in the church hold the limitations of God in utter disregard. Thus peace is prostituted. It is never the man who does things God's way who is guilty of disrupting peace. He oftentimes is so accused however. It is the man who says by word and deed that he will do this or that, promote this or that regardless of the price or how dear it is.

We continue our study of peace by citing several verses pertaining and briefly elucidating. (1). Rom. 5:1—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The peace yielded by the Spirit is a comforting peace. It is an intangible thing—we can not see it or hear it, but it is as real as though we could. The peace here spoken of means with God we have no enmity; where there was once fear, turmoil, uncertainty in the heart, there is now a calm, serenity, assurance that only those who are justified by faith may know. There is such a thing, dear reader, as my knowing and your knowing that all is well. Thus, this is one of the many ways that the Spirit bears witness with our spirit that we are God's children (Rom. 8:16).

(2). Rom. 8:6—"For to be carnally minded is death; but to be spiritually minded is life and peace." "To be spiritually minded" is made clearer in the margin. It reads: "the minding of the Spirit." It follows, then, that he tonight in disregard of God's Word, who promotes that which destroys peace does not mind the Spirit; he does not seek to do his bidding that he might produce the fruit of the Spirit. He who is always mind-

(Continued on page twelve)

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HERE AND THERE

Please, Take Notice: We continue to receive mail directed to our Missouri address, also directed to Modesto, Calif. I do not know that all of our mail misdirected to the above places ever catches up with us, in spite of the fact that we keep putting our address in every issue of the paper. We are not peeved at anyone, but we are trying to help you and the paper by suggesting that you please direct all mail to us at **1061 N. Pilgrim, Stockton, California.**

You Can Do Something—Our need still is more readers of the OPA. In every issue of this paper, we try to carry articles that will help both saint and sinner. We send forth messages of truth to try to stem the tide of digression, one of the greatest enemies of the truth and the true church of our Lord. When I came into the church in 1910, the fight was still raging over instrumental music, and it was beginning over the class system of teaching and women teachers, and before this battle was over (Or, is it yet?) the fight began over the introduction of cups and loaves on the Lord's Table. Other forms of digression, liberalism, and compromise are showing their destructive heads to divide and conquer the forces of truth and righteousness, hence the great need of **wielding incessantly the Old Sword of the Spirit, the gospel.** Now, we need very much to double our mailing list of readers. Every member of the church can work to send us one or more subscriptions. Our preachers, most of them, can more than double the number of subs. they send us—just by **mentioning the merits of the paper in the home and publicly.** This is our only means of keeping the OPA on its monthly visits. They need the paper, and we need the money for the paper.

Sister Gay Has Moved.—Sister Gay desires that we make mention of her change of locations from Dallas, Texas, to Route 12, Box 2779, Springfield, Mo. She and her sister, Ella, are beginning a guest boarding house for the retired, including meals and rooms. If interested contact her as above.

SOME BOOKS AND TRACTS

Do You Need Song Books? I believe we have some of the best. Most of our readers have been singing from our song books since 1944, and they know what kind of books we put out. Some of our best preachers and

song leaders help us in compiling our song books, and they should know good songs—songs that will stir the soul to greater spirituality. Give your congregation new life by giving them some good new songs that will create a greater interest in the singing. Have you seen our last song book, "Joyful Praises?" We are not alone in thinking that it is the "best yet." You are missing a blessing by missing to hear and to sing the wonderful songs in "Joyful Praises." The price—60c per single copy; six copies, \$3.00; any number over six copies, 45c per copy; postage paid.

"Old Path Echoes" is our all-purpose song book for 1952, containing old, tried, and new songs of the very best. The price—50c per single copy; \$5.00 per dozen; \$40.00 for 100; postage paid.

"Old Path Echoes" (No. 2), our 1953 all-purpose song book, containing 192 pages of old, tried, and new songs. The price—the same as the above book.

"Old Path Echoes" (No. 3), our all-purpose book for 1954, suitable for all services of the church; the same size, quality, and price as the above books. We guarantee satisfaction on all our song books.

Do You Need The Following Books And Tracts?

Old Paths Pulpit—A book of sermons and essays, by 33 gospel preachers, containing a photograph and a brief life history of each preacher. This book was published by the Old Paths Advocate in 1945. It contains writings by many of the writers of the OPA today and by such great writers as A. Campbell, G. A. Trott, H. C. Harper, and others. This book gives a good picture of what we believe and practice. The price is \$2.50 postpaid.

The Communion—By Ervin Waters is a comprehensive discussion of the many phases of the Lord's Supper, such as the loaf, how broken; the cup, how many; the drink element, fermented or unfermented, etc. The old price is 35c per copy, but for awhile we will send it to you for 25c per copy; 5 copies, \$1.00; 25 copies \$5.00; 100 copies \$18.00, postpaid.

The Clark-King Discussion and The Clark-Harper Debate—Both written discussions on the number of cups that may be used in the Lord's Supper in one assembly. The price is, for either, 25c per copy; 5 copies \$1.00; 100 copies \$18.00, postpaid.

Send all orders to
OLD PATHS ADVOCATE

1061 N. Pilgrim, Stockton, California

(Note: We are now located so that we can fill your orders promptly for any of the above books and tracts. The book of sermons above published by us should be in every home, and they are very good to use in mission work. The tracts, mentioned above, should be in use wherever the church has to meet the advocates of digression in the Lord's Supper. Let us take advantage of the printed page.—H. L. K.)

OUR HELPERS

Under this caption you will find the names of those sending us subscriptions from Oct. 20 to Nov. 20, and opposite the name, the number of subs. sent. Please continue to mention the OPA at every opportunity. Check the following and report any errors to us, please:

E. H. Miller—9; Ervin Waters—9; Gillis Prince—6; Neoma McCracken—5; Edwin S. Morris—3; James R.

Stewart—3; Lee Boek—3; Mrs. Ethel Chancellor—3; Mrs. O. E. Hartin—3; John R. Scott—3; K. G. Wilks—2; Edna Wyatt—2; Don McCord—2; Tommy Shaw—2; Timothy Phillips—2; Tom McGee—2; Charles Carlo—2; Jeff Smith—2; Carl Willis—2; Homer L. King—1; Byron Kramer—1; L. G. Butler—1; Elmer Cockerham—1; Mrs. Al Hamilton—1; Johnny Elmore—1; R. F. McClendon—1; B. I. Burd—1; Ronny Wade—1; Leon Fancher—1; Tom Smith—1; Mrs. W. E. Murry—1; Wm. Hopkins—1; Mrs. J. E. McGownd—1; Mrs. L. F. Upshaw—1; Elmer Roberts—1; R. B. Roden—1; Vallie Stone—1; Clifford Arney—1; L. A. Shopley—1; Richard DeGough—1; Mrs. Frank Walker—1; L. C. Grimes—1; Fred Kirbo—1; L. Morris—1; Donald Snow—1; Ralph Mustard—1; O. S. Harris—1; B. B. Cayson—1; G. B. Harrell—1; James T. Phelps—1; Mrs. Earl Butts—1; John Fisher—1; Ralph Kitson—1; A. R. Russell—1; Orville Lee Smith—1; W. W. Bates—1; Veta Wissinger—1; Pernedia Bednar—1; Total—104.

"IT CAN BE DONE"

This refers to the plan, suggested by Brother E. H. Miller for building a new church house each month, in the October issue of this paper. We are sorry that we do not have a report from Bro. Kornegay as to the amount of contributions he received for their house. Since this matter is being carried in the paper, we think it is proper that the donations should be reported, monthly in the paper.

The plan is for each member of the church to save 10c per day (\$3.00 per month), at least, and send to the name of the church next on our list, which is Gallup, New Mexico. Send to Timothy Phillips, Ford Canyon Trailer Court, Gallup, New Mexico.

In addition to the donors listed in the November issue, we have the following promises:

M. E. Mountain, Rte. 4, Waterloo, Iowa.—Ready to cooperate; Timothy Phillips (Correction)—Instead of \$3.00 per month as reported in November, it will be \$15.00; Bakersfield, reported \$26.50 sent to Bro. Kornegay, but they inform us the amount will continue indefinite.

Again, I urge all to send the money direct to the name given above—not to me or the OPA.

—H. L. King.

CAN WE AVOID DIVISION?

By O. P. Baird and Elam B. Kuykendall

We have been discussing the divided religious system which men have formed and have given a few of the Scriptures which show that divisions and the wearing of man-given names is contrary to the Lord's will. Many realize that this condition displeases God and truly want to know what can be done about it. I shall be glad to answer some of the questions in regard to this problem.

Question: What can we do about the condition?

Answer: We can refuse to have any part in the work of division. We can refuse to accept the doctrines men have furnished, to follow the precepts of men, to wear the names they have given or to belong to the religious organizations which they have organized. We can follow the Bible only.

Question: Can we be sure we are following the

Bible only when it is so difficult to understand the Bible?

Answer: We can understand everything in the Bible that we need to know to please God. If this were not true the Scriptures God gave to furnish us unto all good works (2 Tim. 3:16, 17); would be no guide at all.

We can do what we know the Bible teaches and turn from what we know displeases God. We know division displeases Him (John 17:11; 20-23), and that the wearing of man-given names is carnal. (1 Cor. 3:3, 4). We know that God has told us to abide in His Word and not go beyond it (2 Jno. 9).

(But, brethren, away goes the societies, Sunday schools, women teachers (public), cups, loaves, Bible colleges, etc. What say you? —H. L. K.)

We can learn what the Bible says, obey what we understand, continue to study prayerfully and many of those difficult passages will gradually unfold as we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (2 Pet. 3:18.)

We do not have to follow any teaching of men. We can go behind all the teachings and works of men to the pure truth itself, the Bible, and follow that only.

If a person follows the Bible only it will certainly make him a Christian, but that is all it will make him.

Question: Can a church exist without additional laws, or decrees, to those found in the Bible?

Answer: Yes. It did exist for many years before men made any decrees in an effort to supplement God's Word. If the Scriptures God has given us thoroughly furnish to all good works (2 Tim. 3:16, 17) they certainly need no supplements.

Question: Do the names people wear in religion make the division any worse?

Answer: They promote division. The oldest Protestant denomination is the Lutheran Church. That name will serve as an example. Can there ever be unity of all Christians on that name? Certainly not. Not all would agree to wear it. They could not be expected to because it is a name the Word of God does not give. In fact, if you follow the Bible only you cannot wear it because there is no authority there for wearing it. The same is true of every other man-given name.

The name of Christ does not divide Christians. Every Christian is willing to wear His name.

We can be just Christians and members of the church we read about in the New Testament without belonging to any denomination and without following any of the doctrines and precepts of men.

—(Selected from Gospel Digest)

OKLAHOMA NEW YEAR MEETING

The church here desires to announce the annual New Year meeting will be at Sentinel, Okla., beginning Dec. 27 continuing through Jan. 3. There will be all day services Jan. 1. All are invited to come.

—Louis Hopkins and Jim Stevens.

TEXAS NEW YEAR MEETING

The brethren meeting at Lakeview church of Christ in San Angelo, Tex., desire to announce the annual New Year meeting here is to begin at 10:00 A.M., Jan. 1, to continue over Jan. 3. We will have guest speakers

from congregations in neighboring towns in this area. Lunch will be served in the school cafeteria across the street. Plan to be with us and enjoy a spiritual as well as a physical feast.

—L. T. Cryer, Elmer Davis, T. E. Swearingin, A. L. Howard, Alton Gilbert.

CHURCH DIRECTORY

San Angelo, Tex.—(2626 Freeland Ave.). We are meeting temporarily at 1300 Coke St. The new church building on Freeland Ave. is now under construction. We meet at 10:30 A.M. and 7:00 P.M. Lord's day, and 7:30 P.M. Wednesday evenings. For further information contact: T. L. Modgling, 1521 W. Harris, Phone 4-8292; Curtis Morrison, 4010 Armstrong; R. M. Morrison, 20 E. 20th; J. C. Miller, 1017 Childress; also Aubrey Morrison or Burton Meyer.

Brookhaven, Miss.—(Hillcrest). Located 6 miles north of Brookhaven on Hiway 51, a new church building. We have been meeting here about 4 months. For further information contact: Sam Smith, Sontag, Miss., Ph. 42J3; Clark Smith, Rte. 2, Brookhaven, Miss. Ph. 2190J; Max Hardin, 328 Minn., Brookhaven, Miss. Ph. 1115J; Ernest Montgomery, 219 Wood, Brookhaven, Miss. Ph. 1253.

MISSOURI MEETING

The second annual "Plan Meeting" of the Mo. congregations of the church of Christ will be conducted Dec. 20, 1959 at the church of Christ in Lebanon, Mo. Bro. Lynwood Smith of Wesson, Miss., will preach at both morning and evening services. There will be a basket lunch at the noon hour with a business meeting at 2:00 in the afternoon. We expect to have one or more representatives present from each congregation in the state. Everyone is invited to attend. The theme of the day will be, "How to do more mission work in 1960." The results of last years planning meeting have been gratifying; a new congregation established with a new building now completed, at Cassville, Mo.

—The Lebanon church of Christ.

CAN YOU HELP

Bro. James R. Stewart is now working with the church here in N. Little Rock. He has already created much interest among outsiders, and the possibility of doing much good for the Cause is very evident. We are badly in need of financial help in order to continue this work and the brethren of this congregation would appreciate any help rendered. If you can help please contact Dorman Bryant, No. 23 Silver City Ct., N. Little Rock, Ark.

—Signed: Burnas Cato, Dan Livingston, Pless Wiley, S. E. Daniels, James R. Stewart.

THE HEAD OF THE CHURCH

Not long ago the Pope of Rome passed away. At his death, the Catholic church was left without a head until a new Pope could be chosen which was several days. The Bible teaches us that Christ is head of the Church, His Body. Thus we see the Catholics accept a man instead of Christ as their head. This teaches me a lesson as it should all people today. That is: The wisdom of God teaches that the Church was not set up before Christ died on the cross, thus not without a head, even for three days. —R. F. McClendon

BONDS OF MATRIMONY

Harris-Agnew—The evening of Sept. 19, 1959, Gerald Duane Harris and Beverly Kay Agnew, exchanged their wedding vows in the church's building at Stockton, Calif. Gerald is the son of Bro. and Sis. Noel B. Harris of Lodi, and Beverly the daughter of Bro. and Sis. Coy Agnew of Stockton. May divine favor crown this union and their future lives, with all temporal and spiritual blessings in Christ Jesus our Saviour, and bring to them the life everlasting. The writer officiated.

—Ted M. Warwick.

Winchester-Franklin—The afternoon of Nov. 8, 1959, in Morris' Chapel, on the campus of College of Pacific, Jerry Winchester and Sharon Franklin pledged themselves to each other. Parents are Bro. and Sis. James L. Winchester of Lodi, and Bro. and Sis. Everett Franklin of Stockton, respectively. May the God before whom they have vowed, look upon them, to make them blessed and a blessing, in all their earthly ways; and grant them when the snares and trials of this life are ended, a glad and eternal reunion in heaven. The writer officiated.

—Ted M. Warwick

Frades-Garrett—At 2:30 P.M., Nov. 15, 1959, in Morris' Chapel, Stockton, Calif., Harold William Frades and Joy Lou Garrett repeated their wedding vows. Harold's parents are, Mr. and Mrs. Harold J. Frades, and Joy's are, Bro. and Sis. Vol Garrett, all of Stockton. May they be prospered in temporal things and may they be admitted to the bounty of God's spiritual favors; and in the end may they triumph through faith and find an abundant entrance into God's ever lasting kingdom. The writer officiated.

—Ted M. Warwick.

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" (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.

—Lloyd Davis, 3605 S. Roff, Oklahoma City, Okla.

OUR DEPARTED

Trayler—Sister Ida Trayler was born Sept. 2, 1881 in Ark., and passed away Oct. 5, 1959, being 78 years of age. In March, 1903, she was united in marriage to Jesse Trayler, who preceded her in death. To this union, 8 children were born, 2 preceding her in death. The children are: Avis Turner, Mattie Lou Griffin, Gordon Trayler, Lola V. Johnson, Opal Kennedy, Hansel Trayler. She also leaves 17 grandchildren, and 7 great grandsons. Sister Trayler obeyed the gospel over 50 years ago. She was a faithful member of the church at Conway, La. She was an oldtime, lovable, sister in Christ. Many throughout the brotherhood will remember her as the grandmother of Sister Billy Orten. The writer was called to preach the final sermon, at the little church she loved so dearly. Assisting in the service were Bro. John Smith and Bro. Lee Boek. May the Lord bless all who remain for awhile. (Note—We are sorry this reached us too late for Nov. OPA.—Ed.)

—M. Lynwood Smith.

Wages—Sister Mattie Jane Wages was born Feb. 8, 1881, at Floresville, Tex., and departed this life Oct. 17, 1959, being over 78 years of age. Sister Wages obeyed the gospel young in life, was married to a Christian husband, and was the mother of 10 children. She is survived by 5 sons, and a daughter, 38 grand children, and 53 great grandchildren. Her passing is a great loss to her family and the congregation at Arlington, Tex., where she was faithful in attendance to every gathering of the Church. She was an inspiration and set a good example for us all to follow in her continual service up to her hospital confinement a week preceding her passing. The writer was asked to speak at the final rites.

—Ed. L. Nichols.

Eaves—This is to announce the death of our dear friend and brother, Bro. N. P. Eaves, a faithful member of the church at Vim, in Nacogdoches County, Tex. He died Oct. 31, 1959.

—O. S. Harris.

WATERS-WATSON DISCUSSION

This was conducted Nov. 3-5, at Pontiac, Mich., with fair attendance. Both speakers endeavored to manifest the Christian spirit. We pray truth was victorious and the brotherhood of believers drawn closer together. Bro. Waters affirmed the use of one cup in distributing the fruit of the vine in an assembly of the church and that the teaching should be done by men speaking one by one and remaining unclassified. Bro. Watson affirmed the opposite. Bro. Waters did a splendid job in presenting what we conceive to be the truth on these issues. His opposition to innovations continues as strong as ever. Bro. Watson with his wit was very humorous, but we feel Bro. Waters with the truth was able to prove his proposition. The writer was happy to moderate for Bro. Waters.

—Leon Fancher.

FOREIGN FIELDS

By Paul O. Nichols

In one of the western countries of Africa the American branch of the Presbyterian Church, in a matter of a couple of years, poured about \$300,000 into their mission work. And in less than five years they spent a total of more than \$500,000 there.

The Seventh-Day Adventists support more than 2000 foreign missionaries throughout the world. They operate more than 200 hospitals and other medical units, and they maintain more than 4500 schools, including colleges and medical and dental schools. Now, just think, this church is less than one hundred years old.

The Jehovah's Witnesses are doing what they can to proselyte the world. Just their ordinary members generally devote an average of 15 hours a month propagating their belief. There is one group amongst them which is required to spend 100 hours a month proclaiming their faith. Then there is another class among them called the "Special Pioneers" who are required to dedicate 140 hours a month to proselyting. Their work is reported in 159 different lands. And this religious organization is less than one hundred years of age.

One group of religionists called their work "Venture of Victory." They claimed 10,000 conversions as a result of a basketball team made up of so-called Christians touring the Orient and playing with the top players of the countries they visited.

Foolishness? Yes! Completely foreign to the Word of God. We deplore and renounce the tactics and methods invented by the religious sects and denominations. We oppose them and try to teach people the Truth. But at the same time we need to take inventory of ourselves, the church of the Lord, and see what we are doing to advance pure Christianity. Compare what we are doing with what the false religionists are doing to reach the masses of lost throughout the world. And then please take notice of the facts. For every one that we convert, the denominations convert hundreds to their false theories and doctrines.

The denominations have thousands of missionaries propagating the commandments and doctrines, proselyting the people as fast as they can. Unsuspecting honest men and women are being duped into believing and practicing things foreign to God's Word, with the sincerity and conscientiousness befitting a true Christian. They are then willing to spend and be spent to further what they believe.

Brethren, the Lord told His disciples to "go into all the world, and preach the gospel to every creature" (Mk. 16:15). But today in the Lord's own church it is difficult to find those who will manifest as much zeal toward teaching people the Truth as the denominations have in teaching error.

"Also I heard a voice saying, Whom shall I send, and who will go for us? . . ." (Isa. 6:8). I wish we had hundreds that would answer as Isaiah did, "Here am I; send me."

The greatest missionary the church ever had said one time, "Present your bodies a living sacrifice. . ." (Rom. 12:1). Could not missionary work be included. Does one not have to present his body a living sacrifice when he forsakes all that are near and dear to him to carry the gospel to the lost in foreign countries. And, saken houses, or brethren, or sisters, or father, or moth-

er, or wife, or children, or lands for my name's sake shall receive an hundred fold, and shall inherit everlasting life" (Matt. 19:29).

Brethren, let me assure you, it is not an easy life—and it is not always pleasant. There are hours of loneliness, homesickness, weariness, and heartache. But there are also moments of supreme joy and happiness. There are times when it is almost impossible to hold back the tears—tears of sadness, and tears of joy. When you see people in simple faith obeying the gospel by the dozens during a meeting, these are moments of overwhelming joy. Then there are times when the problems are so great and the burden of the work so pressing that it is difficult to be cheerful. There are times when one would give almost anything to be back home. But as the song states, "Heaven will be worth it all."

The Lord's work in Nyasaland has grown large, and we now have many African preachers. They have preached extensively, and the gospel has spread far and wide. It is no longer bounded by the borders of Nyasaland. It has reached into Southern Rhodesia and Mozambique, Portuguese E. Africa. In fact one of our Nyasaland preachers is supposed to be preaching in Mozambique this week.

We are thankful that the Lord continues to bless our efforts. We are trying to teach "the way of the Lord more perfectly." We have a number of preachers who are very interested in increasing their knowledge of God's Word. Such men we will be able to rely on to carry on the work after we leave. And on these we must depend to teach their people the Truth that will lead them to everlasting life.

Brother Gayland Osburn may soon undergo corrective plastic surgery. At the present time scar tissue growth under his right arm prevents normal use. It is likely that the American doctor here, who is a personal friend of ours, will perform the operation. In the meantime Gayland is busy with me in the Lord's work. It is a bit difficult for him at times, but all in all he is doing well. He has been told by different ones that he is a lucky man. We do not consider it luck—it did not just happen—we believe God gave him back to us, and to Him we express our humble thanks.

Few things are needful to make the wise man happy, but nothing satisfies the fool, and this is the reason why so many of mankind are miserable.

Modesty is not only an ornament but also a guard to virtue.

Don't be yoked with companions who refuse the yoke of Christ.

The devil's best work is done many times by those who claim to love the Lord.

Too many folks can't see what a man is on account of what he has.

Adverse criticism from a wise man does one more good than the enthusiastic praise of a fool.

There are many "Lily" Christians: They toil not, neither do they spin.

From the Fields

D. B. McCord, 16720 Greenhaven, Covina, Calif., Nov. 16.—Since last report, I have preached here at home, Norco and Orange. Our meeting will have been conducted by the time you read this; Bro. Roden conducts it, Nov. 20-29. One was baptized here yesterday. We ask your prayers.

B. F. Leonard, 1714 Jackson, Huntington, W. Va., Nov. 16.—We were with the brethren in Cinn., Ohio recently. They are building a new house and it will be very nice when finished. They have asked me to preach the first sermon in it which I appreciate. They are a wonderful group of people.

T. L. Modgling, 1521 W. Harris, San Angelo, Tex., Nov. 15.—We meet in a rented building at 1300 Coke St., until our new building at 2626 Freeland Ave. is completed. (See under Church Directory elsewhere). We had a nice service this morning with an attendance of 40 members, also several visitors and children. Bro. J. C. Miller did the teaching and Curtis Morrison had charge of the song service. We welcome any of the brethren passing this way to stop and worship with us.

Geo. McCain, G. D., Cottonwood, Calif., Nov. 18.—Bro. Luther Boek was with us over the week end, and gave us some wonderful sermons. Bro. Adair and I did what we could to advertise. It is hard to get outsiders to attend and hear the Bible taught. I had a notice from the mortuary that I still owe \$44.09 on my wife's funeral expenses. Brethren, pray for us here.

Gresham Chimenya, Chaima Village, N. A. Mwambo, Zomba, Nyasaland, Africa, Nov. 11.—On Oct. 11, I was at Chimalaka where 125 persons gathered for the meeting. Here I baptized 12. On Oct. 12 I went to Chiuta to begin a new congregation. Things at this place are going on well. Oct. 18, I baptized 13 at Sakata.

Johnny Elmore, 408 K St., N. W., Ardmore, Okla., Nov. 17.—We closed at Hillcrest in Miss., Oct. 18, with 2 great services in which 3 young folks were baptized. Next, we went to Wilson, Okla., for a good meeting. It was a pleasure to have Bro. Wayne Fussell visit the meeting for 2 nights. Nov. 2, I began a singing school at Boynton, Okla. The next week we held the school at Council Hill. Both weeks were enjoyable. Staying with the Elbert Phillips family was an inspiration. This week, we begin 3 months work at Ada, Okla.

Fred Kirbo, Mullin, Tex., Oct. 28.—Since last report, I held a meeting at Seymour, Mo., with 7 confessions of faults and 3 baptized. I also held a meeting at Richland, Mo., with one confession of faults and 3 baptized. Presently, I am in a meeting with the Frank St. brethren in Lawrenceburg, Tenn. Our crowds are enormous and interest is splendid. I go next to Early, Ala. Here is a sub.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Nov. 17.—The meeting at Crescent, Okla., closed without visible results. They are to be commended for their faith and zeal. At present we are working with the churches in the Dallas-Arlington area. The outlook for the work here is bright. We hope and pray for good results. May the Lord bless all the faithful everywhere.

Paul D. Mackey, 1906 E. 43rd, Kansas City, Mo., Nov. 11.—I recently returned home after holding a 12 day meeting for my old home congregation in Flemington, Pa. We had good crowds almost every night; it was wonderful to see the brethren again after an absence of three years. The work continues here in Kansas City. If it be the Lord's will we will be leaving for Calif., Dec. 20. May God bless the brotherhood.

Tom Smith, Rte. 4, Box 171A, Duncan, Okla., Nov. 14.—Oct 26, I was at Sentinel and had an enjoyable time in the Lord's work. Last Lord's day I was at Duncan for morning and evening services. I will be at Healdton, my home congregation, next Lord's day. Please note my new address as we have moved about 28 miles from Healdton, 18 miles from Graham, 38 miles from Wilson, and 23 miles from Duncan. I will be working principally with these congregations. Bro. King, I am thankful you have chosen Bro. McCord to assist as an editor. I think it is a wise choice. May God bless you both.

Leon Fancher, 2315 Lincoln Ave., St. Albans, W. Va., Nov. 12.—At present, we are steadily engaged in home studies, using visual aids in our house to house teaching, and it seems profitable. If you would like to know more about this visual aid program for personal work, please write me for information. Let us all busy ourselves doing something for the Cause of Christ instead of sitting by talking about those we think are hurting the Cause.

Orville Smith, 4208 Wall, Joplin, Mo., Oct. 19.—Since Aug. 17, I have been doing mission work in Ark. We have been successful in establishing a faithful congregation in Siloam Springs, meeting at 823 S. Mt. Olive St., at 10:00 A. M. and 7:30 P. M., Lord's days, and Tuesday evenings at 7:30 P. M. We baptized 2 during a meeting here. I am also helping the small congregations at Stilwell and Choteau, Okla. One confessed faults recently at Stilwell. (Note: Sorry this reached us too late for Nov. issue.—Ed.).

B. B. Cayson, 1993 Burn Ham Ave., Memphis, Tenn., Oct. 29.—The church here is doing well, 2 have been restored recently, and other members have moved back to Memphis and are meeting with us again. The church here is supporting me and I am doing personal work. I think one of our greatest mistakes has been a lack of personal work. Feb. 1, Bro. James Orten will begin here and be with us for at least 3 months. We enjoyed Bro. Morris' meeting at Chapel Grove. It was a spiritual feast and I thank God for such a man as Bro. Morris. I have preached at Witt Springs, Jerusalem, Pine Bluff (with one confession), the colored congregation here, and my home congregation. We have enjoyed having the following with us: Brethren Wallace Kornegay, J. D. Elmore, Floyd Bounds, and in our home, our beloved McKamies.

Wayne Fussell, 2825 Essex, Shreveport, La., Nov. 16.—The Lebanon meeting was without visible results, but outside interest and increasing crowds culminated in an overflowing audience the last service. It is an exalted honor to work with these brethren. Enroute to Oklahoma City, I visited my parents in Wilson, attending two services there and hearing two soul-stirring sermons by Johnny Elmore. Thank God for such preachers and preaching. The meeting at 7th Street was altogether pleasant. The Christian spirit and attitude that pervades the atmosphere of that congregation is encouraging to any preacher. May their spirit permeate the entire brotherhood. They have more than 20 qualified teachers. Two were baptized, five confessed faults.

Jack Cutter, Box 96, Cassville, Mo., Nov. 16.—The work in Cassville continues to progress. The building is now completed, and Bro. Lynwood Smith held the first meeting in it, with 2 restored and good outside interest. Following this, Bro. Lee Boek held a meeting at Mtn. Home and a young man from this vicinity was restored. The attendance is increasing steadily, two families have moved here from Calif., and this has helped much. I recently attended the Waters-Watson debate and enjoyed the association.

Gillis Prince, Rte. 2, Wedowee, Ala., Nov. 17.—The meeting at Panama City, Fla., was a pleasant one with a man and his wife restored. They are few in number but strong and faithful. I have just closed a meeting at Temple, Ga., with good crowds and interest. Nov. 27-29, I will hold a week-end meeting at Marietta, Ga. This is a young congregation but they are growing. Bro. Edwin Morris just closed a meeting for us at Napoleon and did some fine preaching. He is still true to the old paths. The fifth Lord's day in Aug., I was with the Pearlhaven church in Miss., and enjoyed being with Bro. Carlos Smith and family. Bro. King, I was glad to read that Bro. McCord had been added to the editorial staff of the OPA. I do not think you could have found better material.

Billy Orten, Rte. 2, Lawrenceburg, Tenn., Nov. 17.—I have been working with the faithful congregation in Porterville, Calif., since Sept. 12.—They are fine people. We had a meeting here Nov. 8-15, which was a good one. I am to continue working with this congregation until Dec. 20. I was with the Orange Ave. congregation in Fresno, Calif., for a meeting Oct. 23 - Nov. 1. Though there were no visible results, it was an enjoyable meeting. The plan offered by Bro. Miller in the Oct. OPA to erect church buildings is a very good one, I believe. I plan to send some each month, as are several others here at Porterville. We are hoping many others see the need of helping in this work.

Dorman Bryant, No. 23 Silver City Ct., N. Little Rock, Ark., Nov. 11.—Since last report, I have preached at Wichita Falls, Tex., Pine Ridge, Jerusalem, and N. Little Rock, Ark. We are blessed in having Bro. and Sister James R. Stewart working with the church here. They have been with us for only a few weeks and the efforts have been blessed abundantly. We commend them for their tireless effort in winning souls for Christ. They possess two of God's greatest virtues—humility and kindness. "Humility comes naturally to even the most successful farmer when he realizes how little he can do to make a cornstalk grow."

Robert Falvey, Box 163, Huntington Park, Calif., Oct. 26.—The past few months we have had visiting preaching Brethren Jim Canfield, M. E. Mountain, A. Wright, Fred Roberson, and David Gordon, helping us much in the Lord's work. Bro. Gordon and family have moved here and plans are being made for work among the colored people in this area. If you know of members living in the L. A. area who would be interested in worshipping with them, or anyone they could visit, send the name and address to: David Gordon, 9608 Grape St., Los Angeles, Calif., or Fred Roberson, 1058 N. Vista St., W. Hollywood, Calif.

R. B. Roden, 2860 N. W. 21, Oklahoma City, Okla., Nov. 13.—Our stay in Calif., has been enjoyable. The months work at Norco resulted in a family of 5 taking their stand for the true worship, turning from the digression of S. S. Attendance was good from various congregations and we were glad to see many old friends from various parts of the brotherhood. We are now engaged in a month's work at Covina, the home of Bro. Don McCord, and have enjoyed working with him here and also at Norco. The meeting will be conducted Nov. 20 - 29, then we will return to Okla. Brethren, we are now approaching the close of another year. May God help us to open the New Year with more zeal for unity, love, and fellowship, giving God the glory.

James R. Stewart, 1824 Connor, Waco, Tex., Nov. 9.—I am now in N. Little Rock working with a small congregation of about 9 members. They have a zeal to work. I am doing personal work, from house to house, which is proving successful. We have several families studying the Bible with us in their homes. Last night, we had one confession. We have some outside attendance, several new members are now meeting with us and several have promised to meet with us. Prospects look good. This is the home of Bro. Dorman Bryant, a gospel preacher. The church meets in the Administration Bldg., 801 Water St., N. Little Rock. Visitors will find a welcome. I will be here for another month or longer. We enjoy working with these good people, they are some of God's finest. If you know of anyone we could contact send their name and address to me at 600 Water St., N. Little Rock, Ark.

Orville Lee Smith, 4208 Wall, Joplin, Mo., Nov. 9.—The work in the Siloam Springs, Ark., area is progressing. We have a radio broadcast and it has caused much interest. I generally speak once each week at Stilwell and Choteau, Okla., and we have 3 services here at Siloam Springs. I am thankful to the church at Lodi, Calif., for making this work possible. I heard the debate between Bro. Waters and Bro. Watson, Nov. 3-5, at Pontiac, and it was a very pleasant debate. Truth was proven and error exposed. Nov. 6-8, I was asked to preach at Pontiac. We had good crowds and 4 were restored, 2 of this number coming from the S. S. and cups brethren. There is a good possibility of others coming. We were thankful that Bro. Gary Stumpff of Crane, Mo., agreed to take my place at Siloam Springs that Lord's day.

Paul O. Nichols, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, Africa, Nov. 10.—We were at Namphungo, Oct. 18; at Maone, Oct. 25; Wendewende, Nov. 1. Last Lord's day, Nov. 8, we were at Masambuka.

At all these places we had large crowds, and the gospel produced results. We were glad to see the preachers and other members at these various places. The services last as long as three hours on Lord's day—and much of the time the congregations sit on the ground. Nearly always the crowds where we go to preach number in the hundreds, and there are responses to the gospel at almost every service. We rejoice that there are so many of the Africans that enjoy hearing the Word of God.

Benneth C. Severe, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, Africa, Nov. 11.—On Oct. 4th I was with my home congregation where I translated the sermon of Bro. R. Ngomano into English for the Osburn family. This was Bro. Gayland's first time to attend services at Wendewende since his accident; Bro. Paul had an appointment at another place. We had 7 confessions and 1 was baptized. The congregation was very happy to see Bro. Gayland. We feel that God heard our prayers in his behalf. Oct. 11th, I preached for my home congregation. After the service a man wanted to know about Bible obedience. After I told him he wanted to know if his denominational baptism was valid. I explained to him the plan of salvation. Oct. 24, I translated for Bro. Paul Nichols at Kumaone. Bro. F. H. Lichapa had started the meeting on the 21st and had baptized some before we came. When Bro. Paul preached 3 confessed their wrongs and 1 came for baptism. The African preachers and the missionaries are doing their best for the Cause.

J. Ervin Waters, Rt. 4, Box 361, San Angelo, Texas, Nov. 17.—I have preached at Midland (Terrell St.), Temple (29th), Waco (Circle Dr.), San Antonio (both the Catalina and the Roosevelt Ave. congregations, and at San Angelo (Lakeview), all in Texas; Fairmont, W. Va.; Love Joy and Prospect, Penna.; Odom (near Dora), Mo.; Tulsa and Sapulpa, Okla. Nov. 3-5, I discussed the individual cups and the class issues with Sterl A. Watson at Pontiac, Mich. The sessions were well attended and were held in the building belonging to those brethren using the individual cups. Their courtesy and hospitality were abundant. I appreciate so much the backing provided by local brethren in that area and by brethren coming from several states. I will be at Strong, Ark., Nov. 29-Dec. 6. California brethren will please note that I will be at Fresno, Calif., the Millbrook congregation, Dec. 21-Jan. 3, with services every A.M. and P.M. The New Year meeting will be there. Let us have a wonderful and profitable season of fellowship and edification. My phone number is now 7756.

E. C. Severe, Box 562, Limbe, Nyasaland, Africa, Nov. 5.—Oct. 15-18, my meeting at Naphungo gave us good results, with 25 baptized and 7 confessing faults. We enjoyed the hospitality in the home of Bro. Lichapa. The crowds were large though saddened by a death which occurred during the meeting. The presence of the following was appreciated: Brethren Mulimba, Beneth and Antonio Severe, Muyaya, Namalawa, Perusi, Chikaru, Chidothe, Namoya, Chinga, Chipolopolo, and L. B. Bowman from Salisbury. Oct. 22-25, I was in a meeting at Kumaone, one of the more recently established congregations. Many outsiders attended. There were 13 baptized and 5 confessed wrongs. On closing the meeting, the Gov. Inspector, Mr. G. B. Chimwaza and another official, Mr. Kunje, visited us. We were

glad to have them. Today I leave for Masambuka to be in a meeting until Nov. 10. Nov. 13, I plan to be with Mzizira church, Nov. 20, at Jayenda, and Dec. 7, at Machemba. Brethren, may we have more cooperation and unity. Let us solve our differences in a spirit of love.

E. H. Miller, Box 538, LaGrange, Ga., Nov. 12.—The meeting at Milford, Mich., was a good one indeed, with good interest throughout the meeting. The church at Pontiac was a great help, with several families attending each night, and we had visitors from Moline more than once. Three were baptized and there were 8 restorations and confessions, some of these had been out of duty for some time and one was from the cups and S. S. brethren. They are a working church. They have a new building, for which they still owe several thousand dollars. They have not called on other congregations for help and do not plan to do so as long as they can make the payments, but I feel sure any help sent would be appreciated and to a good work for the payments are high and they are few in number. I am glad to see the interest in the plan submitted in Oct. OPA. May God bless us to grow, is my prayer.

Carl Willis, 7069 Mather, Rte. 2, Pontiac, Mich., Nov. 13.—We enjoyed Bro. Miller's meeting at Milford, the first in their new building. He was asked to preach lengthy sermons and that he did. We had a wonderful feast upon the Word of God. The meeting was well attended, 4 confessed faults, 3 were restored, and 3 baptized. A Catholic heard him preach on "The Mark Of The Beast," and the following Lord's day was baptized. The debate between Brethren Waters and Watson was a triumph for Truth. Bro. Watson was trapped every way he turned. One of the preachers standing with Bro. Watson, said he used many scriptures that do not pertain to classes. The discussion was held in their building. A good spirit prevailed. Bro. Watson went to Ephesus and Corinth to get 2 cups and he could see classes everywhere, on the day of Pentecost and with Jesus on the Mount of Transfiguration. He also gave women permission to teach a class by permission of the Elder. Bro. Orville Smith preached for us Friday night through the following Lord's day with one confession of faults and 3 confessing error of worship. Let us pray others will see their error and accept Truth.

Ralph E. Mustard, 1532 Emery, Longmont, Colo., Nov. 3.—Our home studies and other personal work keeps my wife and I busy. We are beginning an extensive advertising campaign and also are planning a religious survey in the immediate vicinity of the church. This should prove profitable, giving us valuable information needed to secure more home studies and help locate members. Several of the sisters here get together once or twice each week and spend the day visiting the sick, visiting new members and possible converts. The younger boys and girls help by handing our circulars from door to door each Saturday afternoon. I closed the meeting at Bandy, Ky., Oct. 17, with 3 restorations. All of these had been out of duty for some time. I am booked to return for three meetings next spring, Lord willing. The two meetings in Ky., brought the warmest feelings and friendship I have ever witnessed. When the meeting closed on Lord's day afternoon there were

few dry eyes in a group of well over one hundred. They are near and dear to the heart of God and are to be commended for their works sake. May the grace of our Lord be with you all.

Gayland Osburn, Box 562, Limbe, Nyasaland, B. C. Africa, Nov. 11.—We have gone with the Nichols family to the following places where we heard Bro. Nichols preach: Oct. 18, Namphungo; Oct. 25, Maoni; Nov. 1, Wendewende; and Nov. 8, Masabuka. Concerning my recovery, I have been under the care of the British Government doctor, because on the night of the accident, I was taken to Queen Elizabeth hospital, which is a government hospital. Yesterday, I consulted with an American doctor to have some skin grafting on my right leg, otherwise it will take a long time yet to heal. Also, he plans to operate under my right shoulder so I will be able to raise the top part of my arm above the shoulder. Lord willing, I will go to Mamamulo hospital next Monday afternoon to enter surgery on Wednesday. Please pray for my continued recovery. As of now, we have received no charge for my medical care but there should be some yet to be given me. When I know what the complete medical expense is, I plan to write each congregation that has sent me financial assistance for these expenses. I want them to know the total amount of expenses and the total amount received. The Lord willing, I will do this as soon as I am physically able. Just now, I want to thank all who have helped us in any way during this trouble. God bless all.

Clovis T. Cook, 809 Lyon, Kansas City, Kan., Oct. 27.—I have recently preached at Mt. Home, near Galena, Mo., and at Claxton, as well as the church at 10th and Ray in Kansas City, Kan. Bro. Morris has just closed another very good meeting for the church here, with one baptized. Crowds were very good, in fact we had to get more seats at several services. We were pleased to have Sister Morris and daughters with us over the last week-end. Bro. Morris is a man of convictions and not easily persuaded to violate his conscience. We had long and informative talks. We see "eye to eye" concerning the "new fellowship plan." I do not want to fellowship the digressives nor anyone dwelling on the fringe area. This practice could lead to nothing but trouble. Why permit it, brethren? The church here is growing, and we are in peace. We are trying hard to keep it that way. We do not fellowship the digressives, nor do we plan to use any preacher that does. We are indebted to the church at 43rd and Mich. for their wonderful cooperation in this meeting.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., Nov. 12.—Oct. 17, 18, I was with the church in Memphis and was glad to have my mother and niece accompany me. The church there is doing fine with some outside attendance. The digressive brethren are really trying to roadblock us there but the faithful are holding firm and strong. Nov. 1, I was with the faithful brethren at Jerico near Brookhaven, Miss., preaching at both morning and evening services with one confession of faults. We were sorry Bro. Robert Adams was not able to be with us. There was much sadness in his family, one of his sisters in Chicago, Ill., was killed Oct. 30. Bro. Adams left Oct. 31, for the funeral in Chicago. How sad to die unprepared to meet God. We are having good services at my home congregation. We have lots

of teaching against worldliness and the parents bring their children regularly, training them up in the way they should go. Nov. 15, Bro. Adams will be with us. We have ordained Brethren Douglass and Blueford as deacons and Bro. Gatson, elder. Bro. Adams and I plan to go to Ala., the last Lord's day in Nov. if possible. May God continue to bless the faithful.

Homer L. King, 1061 N. Pilgrim, Stockton, Calif., Nov. 20.—We continue teaching the word publicly and privately in and around Stockton, laboring in "Word and doctrine." Two have been restored to the congregation, Guernsey and Netherton, recently as a result of such teaching. Brother Ted Warwick has preached twice for us, recently, on Sunday evenings, baptizing a young man, from Lodi. Ted is growing, both in and out of the pulpit, and he is esteemed in this part. Bro. Bob Savage assisted in the teaching last Lord's day. I am to preach at Sacramento (64th St.) next Saturday evening, Sunday morning and evening. We hear good reports about the growth of this church of late. We appreciate the many good reports from the fields in this issue. A few of our good preachers do not report every month, but we believe they should, if it be only a postal card, telling us where and what they are doing. May I ask all preachers to join with us in the drive to double our subscription list. If we can double our readers, we can double the power for good. We need someone in every congregation who will take a personal interest in the welfare of the paper. If you like the paper, tell others; if you do not like it, tell us; that we may correct our mistakes. Please, pray for me and mine.

THOUGHTS FOR MEDITATION

If there's really someone needing what we find we have in store,
We might give and keep on giving and ther'd still be plenty more.
It's not always from the pocket where we give the greatest aid,
It could be deeds of kindness when they've rightly been displayed.

—Selected by Mrs. Edna Wyatt.

I've suffered cold when winds were bleak,
I've spoke to folks who wouldn't speak
I never knew their frame of mind,
Nor why they chose to be unkind,
The coldest things' not ice or sleet,
Nor driven snow beneath the feet,
There's nothing colder nor could be,
Than some cold shoulder turned to me.

—Selected by Mrs. Edna Wyatt

MODEST CLOTHING

James D. Bales

While in Japan in 1955 and 1958, at the invitation of Col. Charles W. Johnstone, I spoke on Communism to his officers and men.

Col. Johnstone is the colonel who recently told the women (wives, sisters, mothers, daughters) of the United States Air Force men stationed in Tokyo, to be decently clad when they appeared on the base. A sergeant was stationed at the door of the commissary to refuse admission to these female dependents if they were in bathing suits or other forms of undress in which some American women appear.

Inez Robb, a columnist for the Commercial Appeal,

July 30, 1959 commended the action of the Colonel and pointed out that all he wanted was that ladies look like ladies in public. She further observed that women who appear in such conditions ought not to be surprised if they get unwelcome attentions.

It is a sad commentary on the bowing of some Christian women to custom that they do not have the sense in this matter that Col. Johnstone has.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know. —Kingsley.

You cannot help men permanently by doing for them what they could and should do for themselves.

You cannot build character and courage by taking away men's initiative and independence. —Lincoln

Some strain at a drizzle at worship time, and swallow a shower at theater time.

Beware of the saint with an open mouth and a closed pocket book.

It's all right to spend money to make character, but it's wrong to spend character to make money.

The reason one comes to worship may be largely determined by what will keep him away.

THE FRUIT OF THE SPIRIT (III)—

(Continued from page three)

ful of the Spirit can not help but be a promoter of peace.

(3). Rom. 14:19—"Let us therefore follow after the things that make for peace—" This is that peace which God is the author of (1 Cor. 14:13); this is the peace Paul spoke of in Eph. 4:3, when he pointed out as your duty and mine to "endeavor to keep the unity of the Spirit in the bond of peace."

(4). Col. 3:15—"And let the peace of God rule in your hearts—" The original word from which we get "rule" in this verse is properly an athletic term. Vincent and other accepted authorities renders it "be umpire." This is interesting. In the heart of the Christian there is an umpire—called here the peace of God, or as other translations have it, the peace of Christ. This certainly may not be separated from the fruit of the Spirit. Peace, in the heart of the Christian, as umpire, helps us make decisions always in the right. Notice how voluntary is this. Paul says, "Let the peace of God rule." In other words, the peace rules or umpires only and if you and I permit it to rule. This is one of the many, many reasons why we should devotedly seek for the peace of Christ and ensue it—that an umpire may stand in our hearts at all times to assist us in our battle between right and wrong.

Lord willing, next time, we pursue our study with component number three, "long-suffering."