

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 XXXI

LEBANON, MISSOURI, JANUARY 1, 1960

No. 1

DANCING! IS IT SINFUL OR NOT?

By Ronny F. Wade

Every now and then some young person asks me what I think of dancing. I always reply in the negative, and then try and explain why I believe the bible teaches dancing to be wrong. However there are many who think most preachers oppose many things just to oppose them; for this reason we submit the following list of quotations for your consideration to show that preachers are not the only ones who think the modern dance harmful.

Law Enforcement Officers

J. Edgar Hoover, head of FBI: "Most juvenile crime has its inception in the dance hall, either public or private."

Dr. Phelps, N. Y. City Police: "It is estimated that in New York City, 4000 women are living a life of infamy, and that three fourth of these are started on their life of infamy through the dance."

Chicago Vice Commission: "Of 300 prostitute girls asked, 'What led you to do wrong, what led you to become such a sinner, what led you to become what you are today, a scarlet woman?'; 85% of them said, 'My first step wrong was caused by the modern dance.'"

Physicians

Dr. E. S. Sonners, eminent nerve specialist of Chicago and Los Angeles: "I attack the modern dance as a reversion toward savagery. As a medical man, I flatly charge that modern social dancing is fundamentally sinful and evil. I charge that dancing's charm is based upon sex appeal. I charge that it is the most insidious of the maneuvers preliminary to sex betrayal. It is nothing more or less than damnable, diabolical, animal, physical dissipation. Do brother and sister dance like that? Father and mother? Mother and son? . . . The basic spell of the dance is the spell of illicit physical contact. . . . I tell you frankly, it is not safe to subject even the strongest men and women to the subtle temptation of the dance. A trail of broken homes proves this."

Dr. Thomas C. Whitfield: "The modern dance is condemned precisely at this point. It is not wrong solely because it might lead one to the physical act of fornication, but it is sinful to the degree that it arouses unrestrained desires that cannot be fulfilled under present relations and conditions. When such desires are aroused the dancing is within itself sinful because it is then a lascivious act."

Dr. Winfield Scott: "All specialists in this field with-

(Continued on page seven)

THE FRUIT OF THE SPIRIT (IV)

By D. B. McCord

This part of our study brings us to the fourth component of the first fruit of the Spirit, **longsuffering**. We dealt at some length with this attribute in our first article in connection with love or charity. Longsuffering comes from a word which means steadfastness when provoked. Permit me to quote from Albert Barnes' Notes where he so aptly says: "It (longsuffering) is opposed to haste; to passionate expressions and thoughts, and to irritability. It denotes the state of mind which can bear long when oppressed, provoked, calumniated and when one seeks to injure us." Let us re-read this and meditate upon it. The following idea is also included: Under such distressing circumstances there will be no anger and no thought of revenge. As we have said before concerning other points in this series, this is a definite challenge. I am sure that for us mortals to measure up to such an ideal, we must, necessarily, pray often and fervently; be devoted and consecrated in true service; be often in deep and earnest meditation, letting the Word of Christ dwell within and abundantly, living in and walking in the Spirit.

Even in this life, the goals and aspirations that are really worth achieving are those that require the most devoted and sincere effort, persistence, perseverance. So it is with spiritual goals—only he who persistently and lawfully strives reaches them at last. He who "plays religion" can not hope to have the strength to persevere.

Gentleness

This word comes from a word in the original which means kindness, benignity. The same word is translated kindness in 2 Cor. 6:6. It is opposed to a harsh, crabbed disposition. He who possesses gentleness makes all about him as happy and comfortable as possible; this is true and genuine courtesy. Truly, the Christian character is most admirable! Lord help us to measure up to such standard. How difficult in a world of unrighteousness! This is one of the prevailing functions of the Holy Spirit in our day—to assist us in bearing such fruit if only we will yield to the Spirit and not to the flesh.

Goodness

The man in whom the fruit of the Spirit is borne is a good man. He is a man inclined to do good to others. One of the greatest compliments to brethren that we may read is found in Rom. 15:14. Paul said to the Romans: "And I myself also am persuaded of you, my brethren, that ye also are full of goodness . . .". Remember Joseph of Arimathea who "begged the body

of Jesus" that he might bury it? It is simply, but beautifully said of him: "He was a good man" (Lu. 23:50). Then, concerning Jesus, though despised, rejected and misunderstood by many men, some said, "He is a good man" (John 7:12).

The word goodness is again used in Eph. 5:9: "For the fruit of the Spirit is in all goodness and righteousness and truth." It is not always easy to be good; Lord help us!

Faith

This refers to our faithfulness or fidelity to our Lord and others. The Christian man is true to his word; you can depend upon him. It is to the faithful man that the Lord will say, "Well done—enter thou into the joy of thy Lord." He is faithful to this extent: The weather never gets so cold or hot that he absents himself from the services of the church, if he is physically able to be there. He is one who can always be depended upon to carry his part of the burden. He is one, though misunderstood, and falsely accused, continues to "fight the good fight of Faith." He is one who stands for the right, even though the whole world stands against him avowing his unrighteousness. He is one who, if necessary, will neglect his own business in order not to be slothful in the Lord's business.

In Rev. 2:13, we read of Antipas. Little is known of this man. Some of the things concerning him in profane history can not be relied upon. We do know, however, that this man was faithful, for Jesus said concerning him: "my faithful martyr." More need not be said! These three words tell us all we need to know. This tribute was never recorded concerning any other.

Meekness

May I quote the best, most complete definition of our term that I have ever read. It is from R. C. Trench's "Synonyms of the New Testament." It is my hope that the reader will read and re-read these words. They are: "Meekness is an inwrought grace of the soul, that temper of spirit in which we accept God's dealings with us as good, and therefore without disputing or resisting. It is the humble heart which is also the meek; and which, as such, does not fight against God, and more or less struggle and contend with Him. This meekness, however, being first of all a meekness before God, is also such in the face of men, even of evil men, out of a sense that these, with the insults and injuries which they may inflict, are permitted and employed by God for the chastening and purifying of His elect." We see then that in meekness there is true humility—there is condescension to the limit.

Temperance

This word refers to a mastery of our desires, wants, impulses. We more often use the word self-control, which basically means the same. Temperance or self-control is often used in a limited sense. We limit it to refer to self-control in sensual things and such things as drinking. Certainly, governing ourselves in these matters is most important. But, how about over-indulgence of any kind? Eating is necessary, but too much is harmful; sleeping is necessary, too, but too much makes the sluggish. Paul closes our catalog of virtues with these words: "Against such there is no law."—a very good reason, among many, why we should strive to possess them in the fullest measure.

Conclusion

As your writer sees it, one of the most difficult things for us to do in this life is to view the Christian

system in its beautiful, magnificent entirety. We major on some things; we minor on other things equally as important, or even more so. The man who earnestly contends for the true worship, for scriptural organization, for scriptural functioning of the body, will often times neglect such necessary attributes as Paul outlines for us as the fruit of the Spirit. Such was the mistake of the Pharisees. They were so involved in the "letter," they neglected the "spirit." They should have neglected neither. God grant that the fruit of the Spirit will be borne in the hearts and lives of all of us.

THE QUESTION BOX

How Does the Devil Remove the Word?

Dear Brother Waters:

Would you please answer this question in your QUESTION BOX? A little seven year old boy asked me about how the devil takes the Word of God out of a person's heart. Luke 8:12.

In Christian Love,
Dan Sexton
Clinton, Okla.

ANSWER: "The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved" (Lk. 8:11-12).

Our hearts are the native soil in which the seed of the kingdom is planted. When we think about that word, receive it, believe it and obey it, that seed germinates and brings forth fruit in our lives, growing, blooming, and developing into practical Christianity. The devil operates in the field of moral suasion, not with an irresistible influence but with a powerful one. He is "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). He is the "prince of this world" (John 2:31). When by prejudice, bias, hatred of the truth, or love of error, he is able to divert our thoughts from this word, he may be said to have taken it out of our hearts. "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:3-4).

Four Corners of the Earth

Dear Brother Waters:

I read the QUESTION BOX in the OPA and would like to ask a question. I am sure the Bible does not contradict itself but why does it speak of the circle of the earth in Isa. 40:22 and the four corners of the earth in Isa. 11:12 and Rev. 7:1? Also explain Joshua 10:13.

Jessie Tobey
Rt. 2,
Sapulpa, Okla.

ANSWER: The Hebrew word for "corner" in Isa. 11:12 is KANAPH. Strong's Exhaustive Concordance states that it means "quarter," thus "the four quarters of the earth." It is sometimes rendered "uttermost part." The Greek word in Rev. 7:1 is GONIA and the same expression in Rev. 20:8 is rendered the "four quarters of the earth."

Isa. 40:22, "It is he that sitteth upon the circle of the earth." The earth is viewed as a sphere poised in space. This statement is prescientific because it was thousands of years before the scientists accepted the curvature of the earth as a fact. Columbus was warned that he would sail off the edge of the earth if he set

sail across the Atlantic. Men have sailed, walked, and flown in all directions and not one has ever come to the jumping off place yet.

Josh: 10:12-13 speaks of the sun standing still upon Gideon and the moon in the valley of Ajalon. This appears to be accomodative language such as that used by us in speaking of "sunrise" and "sunset" and not language disproving heliocentricity. Astronomers have accurately computed and have discovered a lost day during that week. "The sun hastened not to go down about a whole day," V. 13.

J. Ervin Waters
Rt. 4, Box 361,
San Angelo, Texas

I STILL SAY, "IT CAN BE DONE"

By E. H. Miller

Brethren, please read all of this and the suggestion offered in the Oct. O. P. A., then think on it seriously before turning down such a great work that we as individuals working alone cannot do, but united we can do! In the Oct. O. P. A. I said, "IT CAN BE DONE," that is, "we can build a new church building every month" by each church member giving only 10c a day on such a great needed work. Brethren, stop and think! Are we willing to give a dime a day to get a meeting house per month built for Christians to meet in and worship God? Many spend more than that for foolishness. Many brethren smoke a pack of cigarettes a day, so if they would cut down to two-thirds that many they would have their dime saved. By the way, if all the money spent by brethren for such as that was put to this work (and I like to have forgotten the sisters too), we could perhaps build a church house per month on that money alone that would thus be saved. Now are the smokers and non-smokers willing to give as much a day to build a meeting house per month for Christians to worship God in as one-third of the smokers spend for cigarettes?

I want to get this clear; I am not trying to start any kind of organization, or establish a building committee. There is to be no middle man or group of men through which this is to be done. I am just suggesting, that we all help like a few have been helping. No money is to be sent to me or Brother King, or any one else except the ones in need and that will use it for the purpose it is sent for. If others had not helped us years ago, I fear we would not have a meeting house in LaGrange, Ga., today! Yea, I fear the few that were striving so hard to find a place to meet while striving to raise the money to build would have given up, and quit the church or moved to some place where they could find a better place in which to meet. We lost one strong family to the digressives because it took us so long to build.

Now, Brother King has published calls for help in the O. P. A. for years from brethren needing to build. Brother King is still doing what he has been doing, publishing the names and addresses of those who are needing to build; but instead of publishing so many at one time that many people will help none of them, because they can't help all of them at one time, he is now publishing only one per month in the order he receives them, and if each church member as an individual, or in a congregational group will send \$3.00 per person (10c per day for a month) to the address published each month (a different congregation each month), then we could build a meeting house per month. So, some one

in each congregation try to get each member to send \$3.00 to the address published each month; or get the congregation to send as much as possible collectively each month. In sending this money, you are sending it with the understanding it is to help build a meeting house there or else where; that if it is not used to build there, that the money will be sent back to you, or forwarded for you to the next congregation striving to build; giving that congregation your name and address and the amount you are sending them for this work. If you do not want your donation for building a meeting house forwarded for you to the congregation that is building, then tell the one you send it to to return it to you if for any reason that congregation fails to build.

If a congregation does not receive enough to build, they can save it for this purpose, and keep adding to it until they are able to build; then of course, after all the names are published that are sent in, we will start all over again with the first one that called for help and failed to receive enough to build, etc., until all congregations can build. If for any reason, some congregation receiving this help to build, sees it will never build; they should remember this money was sent for that special purpose, so if not needed or used for what it was sent for, it should be returned to, or forwarded for the sender according to the senders instruction.

Someone may wonder, can a Christian as an individual send help to other congregations like this? Friends, when you lay by in store as taught in 1 Cor. 16:1-2, you are free to give any part of what you have left to any congregation or individual you wish, for any purpose you feel they need it for. This will be a free will offering above what is required in 1 Cor. 16:1-2. Of course each congregation is free to help any other faithful congregation in its need that is greater than it is able to meet; so if all would really "lay by—as God hath prospered" then each congregation could send a donation per month for this work that would be equal to \$3.00 per member, but knowing all will not obey 1 Cor. 16:1-2, it would be good for each congregation to do what it could in this great work. Some members would give more if their home congregation would do more; so each of you talk it over with the others and see if your home congregation couldn't make a good size (or even a small) donation each month to help build up the church everywhere possible. My home congregation is going to try it for a while at least, even though we've just took on another great work here of five 15 minute radio broadcasts per week in order to reach into the homes of many honest people that we otherwise will never reach. No one congregation can do much alone, but all together helping one congregation each month, we could build a meeting house per month; then all congregations free from the burden of building a place of worship, could work together and support preachers in the many states that do not have even one faithful congregation. Brethren, let us all strive together to do more good in 1960 than we've ever done before.

—LaGrange, Ga.

"It is hard to get a man to see his own wrong doing, and it is often a harder task to get him to confess it."

—Moses E. Lard

"You are only young once," after that you must think up other excuses.

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HERE AND THERE

Some Things Concerning the Old Paths Advocate—

At the end of the old year and the beginning of the new year, we like to say a few words about the above paper to remind our old true and tried friends, who have stood loyally with us in spite of our mistakes. Too, we like to speak to our new readers who have joined our readers in 1959 or who may be added in 1960. Below you will read a few friendly words to all:

Retrospective—How many of you have taken time to think that we have completed another year in the monthly visits of this paper? Have you considered that we began the publication of this paper in our humble way January 1, 1932? Do you realize that the OPA has furnished a medium through which we have delivered the truth to thousands of people we could not reach in person in its existence of 28 years? We are thankful for all that has been done to assist in this task. Without the assistance of the wife, the family, and friends, and most of all the Lord, we could not have carried on, even in the weak way rendered. We took the paper as publisher in 1931 without financial funds to pay for printing the first issue—yea, it was worse than that, the paper was in arrear with our printer, Brother Laycook, our present printer. Justice demands that I mention the excellent service rendered, the courtesy shown, and the consideration in our behalf by the Laycook Printers, Jackson, Tenn. I commend them highly if you need printing.

Prospective—With this issue we are beginning the 29th year, with trust in God and my beloved brethren. The co-laborers who began with me are no longer with me. I cannot lean on them, but thank God, new helpers have come to my rescue. They are young, faithful, and strong; hence "I thank God and take courage" as we face the joys and heartaches ahead. We need the prayers and the help of all who will help as we endeavor to climb the hills and mountains ahead of us. Our hearts have been made glad by the many good letters of encouragement from various preachers in the fields and from the brethren in general, expressing thanks and appreciation for our standing fast against all departures and "new fangled" ideas of digression. We are not discouraged, and we know there is but one direction to go and that is "forward"; there is but one way to go and that is to travel in the "old paths," looking to Jesus. You can help by sending subscriptions. Will you do it?

—H. L. K.

OUR HELPERS

You will find listed below the names of those sending us subscriptions from November 20 to Dec. 20, and opposite the name, the number of subs sent. We appreciate the good list this month and ask your continued assistance in putting the paper into every home. Please, check the following and report any errors to us:

Church at Waco (Circle Rd.), Tex., by Dail Lindsey—15; K. G. Wilks—6; Mrs. F. E. Wade—6; Mrs. Elizabeth Byford—4; Jerry Cutter—4; Homer L. King—3; Mrs. H. S. Massie—3; J. L. Reynolds—3; Elmer Stamper—3; Wayne Fussell—3; Mrs. W. A. Petree—3; Don McCord—2; Ralph—2; J. R. Tidmore—2; Luther Boek—2; F. K. Reeves—2; Coy Agnew—2; Geo. Powell—2; Mrs. Beulah Borum—2; Ethel Chancellor—2; H. A. Sifford—2; Mrs. Preston Ivey—2; Mrs. Helen Wilson—2; Laura Smith—2; Mrs. T. W. Lambert—2; Mrs. L. J. Early—2; Delphia Robertson—2; E. H. Miller—1; Miles King—1; Paul Van Walker—1; L. B. Carroll—1; Carl N. Nichols—1; Ronny Wade—1; John Smith—1; James D. Shaw—1; Ray Pafford—1; Hartman Fitzgerald—1; Mrs. Hugh Milner—1; Dallas Burdette—1; G. R. Hilterbrand—1; Ferd Roberson, Jr.—1; A. H. Prulhiere—1; Oris Divine—1; T. J. Curtis—1; T. F. Thomasson—1; R. W. Bray—1; J. A. Scantling—1; Jimmy Albert—1; E. R. Brown—1; Van Butts—1; Dora Barker—1; Lula Ellett—1; Al Wilburn—1; Mrs. W. H. Clouse—1; Mrs. B. B. Statzer—1; Mrs. R. E. Fry—1; C. R. Fancher—1; Mabel McGee—1; Mary Jo Roudebush—1; C. W. VanStavern—1; Shelby Buchanan—1; Warren Henry—1; J. E. Jones, Jr.—1; Zelta Borrell—1; Total—123.

THE POWER OF THE WORD

By Homer A. Gay

"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

There are two main ideas about the "word of God." One is that it is a "dead letter," has no life in it, and therefore cannot make alive, or give life; the other is, that the "word of God" is powerful.

I must say, that I have but very little patience with the man of the first idea. Then there is a "middle man" who contends that the word of God is to comfort, strengthen and encourage the child of God, but that it takes more power than the word contains to save lost sinners. That is, that it takes a special work of grace to save sinners.

I have been asked to write some for the benefit of such people. Now, allow me to state my proposition plainly:

The gospel—the word of God—contained in the book we call the Bible, is the power of God to save lost sinners—make Christians of them—and is also the power of God to save such an one finally in Heaven.

First, I want to affirm that God's Word is powerful. The one scripture cited at the heading of this should be enough to satisfy any honest person—"The word of God is quick and powerful," etc.

Paul says again in Heb. 11:3, "Through faith, we understand that the worlds were framed by the word of God." We see this demonstrated during the creation period. When God wanted anything to come into existence, he says it, and it is so. He said, "Let there be

light, and there was light." He said, "Let the dry land appear, and it was so."

Peter says, "By the word of God the heavens were of old, and the earth standing out of the water and in the water, —But the heavens and the earth which are now, by the same word are kept in store," etc. (2 Pet. 3:5-7). And Jesus says, "Heaven and earth shall pass away, but my word shall not pass away" (Matt. 24:35).

No sane and honest person can stand up in the face of these statements and say the word of God is a "dead letter."

Second, I contend that the gospel—God's word—is the power of God to save—redeem lost sinners. Man fell from a state of safety, or fell from his state of purity by: 1st, a preacher—the devil; 2nd, preaching a lie; 3rd, man heard the lie; 4th, believed the lie; 5th, obeyed the lie. Result: a complete journey from saved to lost. Now the lie put man in bondage. Jesus says, "Ye shall know the truth, and the truth will make you free." Jno. 8:32.

"It pleased God by the foolishness of preaching to save them that believe." I Cor. 1:21. There is, first, the preacher; second, instead of a lie he is to preach the gospel—the truth; third, "How shall they believe on him of whom they have not heard." Rom. 10:14. So we hear the truth. We must believe the truth. Mk. 16:16. We obey the truth, "Seeing ye have purified your souls by obeying the truth." I Pet. 1:22.

Now, hearing a lie, believing a lie, and obeying a lie put man below the safety line. Then, if hearing the truth, believing the truth and obeying the truth will not put man back above the safety line a lie has more power than the truth.

The truth is God's word, Jno. 17:17; and we have seen its power. The lie is the devil's—"he is a liar from the beginning." So, if the lie has more power than the truth the devil has more power than God.

Jesus says, preach the gospel; he that believes that gospel and is baptized shall be saved. Mk. 16:15, 16.

Paul says, "Ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you; being then made free from sin, ye became the servants of righteousness." Rom. 6:17, 18.

Jesus says, "The word of God is the seed:" that seed is sown in the heart of the sinner, and springs up. "Born again"—he becomes a Christian—by the word of God—the seed. I Pet. 1:23.

The sinner has not obeyed the truth Peter says when he obeys that truth his soul is purified. I Pet. 1:22.

God's word, the gospel, commands the lost sinner to believe, Heb. 11:6; repent, Acts 17:30; to be baptized, Acts 10:48. "Blessed are they that do his commandments, that they may have a right to the tree of life and may enter in through the gates into the city." Rev. 22:14.

Surely no one can say that God's word has not power to save lost sinners.

Third, God's word is the power of God to save the christian in heaven. Jas. 1:21. "Receive with meekness the ingrafted word, which is able to save your souls."

Paul says, "All scripture is given by inspiration of God, and is profitable * * * that the man of God may be perfect, thoroughly furnished unto all good works." II Tim. 3:16.

No wonder, then, that Paul could exclaim, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." Rom. 1:16.

God's word is sufficient. It will lead the lost sinner to Christ who saves. It will guide the Christian in the right way.

—Selected from The Apostolic Way June 15, 1921.

OUR DEPARTED

Case—I hope that I shall be forgiven for my dilatoriness in reporting this; however, having no obituary, I delayed this writing. I now give facts from memory. Sister Loni Case was a resident of near Brookhaven, Miss., and a faithful member of the New Salem church of Christ. The largest crowd I have ever seen at a funeral and the huge array of flowers attested to the fact that she was loved by everyone with whom she came in contact. She leaves one daughter, Sis. Essie Mae Ward, who was by her side till death, along with the members of the Ward family and other relatives. She shall be missed and held vivid in the memory of all who knew her, as a dedicated Christian worthy of all commendation. I, assisted by Bro. Tommy Shaw, conducted the funeral service April 19, 1959. —Wayne Fussell

Futch—Brother John Newton Futch, Sr., was born Feb. 26, 1887, at Farmerville, La., and passed from this stage of existence Aug. 31, 1959, at the age of 72 years. He leaves to mourn his passing: his wife, Mrs. Ophelia Futch; three sons, John N. Futch, Jr., Lois Futch, and George B. Futch; 1 daughter, Sue Hartsell; one brother, four sisters, and six grand children. Two of his sons are faithful members of the church here in Shreveport. May the Lord bless those left behind. The writer officiated. —Wayne Fussell

Hamilton—Sister Nola Hamilton was born in Calhoun Co., Ark., Jan. 7, 1907, and passed from this life December 5, 1959, near her home in Strong, Ark., after a long and painful illness. She leaves: her faithful Christian husband, H. G. Hamilton; her parents, G. B. Harrell, gospel preacher, and Sis. Harrell; two sisters and two brothers. Words could not tell enough about this fine Christian woman, who was a credit to the community and church wherever she was. Bro. Jesse Stegal, who assisted in the funeral said that the church at Strong had "sustained a loss that was irreparable." May God bless the grieving husband with the courage and strength to go still onward in his and her intended plans for church work. I officiated. —Wayne Fussell

White—Bro. Lee White was born December 18, 1906 at Amma, W. Va., and departed this life November 19, 1959. He was over 52 years of age and had been a member of the church over 35 years. He is survived by his wife Bernice, and 2 children Della and Cary. His passing is a great loss to his family and the congregation here at St. Albans where he was a faithful member. The writer endeavored to speak words of comfort at the final rites. —Leon Fancher

Rozzell—Bro. George R. Rozzell of Oklahoma City passed away Sept. 24, 1959, at the age of 85 years, 3 months, and 14 days. He was a charter member of the faithful church on NW 7th St., and in the infant days of this congregation, labored hard for its establishment. He lived to see two wonderful congregations in the City. Funeral services were conducted by Bro. L. G. Butler. (Note—We are indebted to Sister Rozzell for this information. She has our heartfelt sympathy and prayers.—Ed.)

SISTER B. F. LEONARD IS DEAD

Sister B. F. "Annie" Leonard was born Nov. 11, 1899 and departed this life Dec. 1, 1959, being 60 years of

age at the time of her passing. Death was attributed to a heart attack. She is survived by her husband, two daughters, three sisters, three brothers, and four grandchildren. Her death came as a great shock to us. As soon as we received the news we made preparations to leave for the funeral. Sister Leonard was one of the best friends Alfreda and I have ever had. Some of the happiest moments of our lives have been spent in her home in the presence of her good family. The funeral was conducted in the church house in Huntington. The floral offering was large and beautiful. The singing was furnished by the St. Albans congregation, and was the most beautiful I have ever heard at a funeral. May the Lord bless those left behind and comfort their sorrow. The writer, in a very feeble way, tried to speak a few words of comfort and warning at the funeral.

—Ronny F. Wade

Comment

Our very deep sympathy is extended to Brother B. F. Leonard and the children in their very sad hour. Since I have walked through the same dark gardens of Gethsemane, I know how to sympathize with them. Her home was my home many times in meetings at Huntington, and it was well known as the "preacher's home." Brother Leonard, you must turn your eyes from gloomy tomb to the bright resurrection morning, when "all the faithful shall be caught up together to meet the Lord in the air, and so shall we ever be with the Lord."

—Homer L. King.

ACKNOWLEDGMENT

Jacksonville, Fla.—We want to acknowledge the following help sent us under the plan submitted by Bro. Miller, "It Can Be Done":

LaGrange, Ga., by J. F. Prince—\$50.00; Waterloo, Iowa, by M. E. Mountain—\$36.00; Lakeland, Ohio, by R. H. Renner—\$27.00; Gallup, N. M., by Timothy Phillips—\$30.00; Bakersfield, Calif., by Charles Weeks—\$26.50; Chesapeake, Ohio, by Alvin Harless—\$20.00; Billy Orten, Porterville, Calif.—\$17.00; E. H. Miller—\$6.00; Christine and Ella Walkup—\$6.00; Clarence and Lillian Claypool, Grand Rapids, Mich.—\$3.00; Gene Hopkins, Tulsa, Okla.,—\$3.00; Total—\$224.50.

We want to thank everyone for these donations, and are writing a personal letter to each of them. May God bless them all.

—Bob Kornegay, 1193 Hamilton, Jacksonville, Fla.

Gallup, New Mexico—A long distance telephone call from Bro. Timothy Phillips at Gallup, N. M., informs us they have received the following donations to date:

Bakersfield, Calif.—\$27.08; Loyd Dent—\$10.00; E. H. Miller—\$6.00; total—\$43.08. Bro. Phillips address is: Ford Canyon Trailer Ct., Gallup, N. Mex.

Youngstown, Ohio—This is the congregation your building donations should be sent to this month. Send to: Paul E. Shaw, 125 N. Raccoon Rd., Youngstown 9, Ohio.

Notice

Bro. Edgar Claywell, Pomona, Calif., wishes to advise brethren that the congregation that met at 236 North Reservoir, that city, for a number of years is no longer meeting at that location. The members are meeting at other nearby places of true worship.

—D. B. McCord

PLEASE NOTICE!

We received the names of Martin Dale Buchanan, of Fresno, Calif., and Jerry Leon Harris, of Wagoner, Okla., to appear under "My Position on Carnal Warfare," but to conserve space we have decided to run this every two months. Look for them in the next issue.

—H. L. K.

FOREIGN FIELDS

Africa—The Wendewende Mission has shown marked signs of progress. The Lord is blessing the work. There is hardly a service that we attend anywhere in which there are not visible results. In fact, there are so many obeying the gospel that opposition is being provoked from the Catholics and the Church of Scotland (Presbyterian), the two largest so-called "Christian" religious bodies in this country. In tracts they have warned their members to not attend our services. The Church of Scotland has even told their people to not have anything to do with our preachers. We have been told that they say that if we keep growing that one day we will be as large in number as the Catholics in this country.

It is no wonder that they oppose us, though, they have lost so many of their members to the Church of Christ. and the only way to keep from losing more is to keep them from hearing the Truth.

At the present time the Southern Baptists are making preparation to establish themselves in Nyasaland. Up to now they have been virtually unknown in this country.

Now they have two missionaries and their families at Limbe. They are presently studying the national language, Chinyanja, in preparation for their work.

Up to this time, although they have been in the country for several months now, they have done no preaching. They have put forth no efforts to establish any work or convert any people. But, eventually they plan to establish three mission stations in Nyasaland, and work out from these places in an effort to evangelize the country. No doubt there will be other workers from America who will come to help them.

The Assembly of God Church has three or four missions already in Nyasaland. They have work going in all three provinces. However, sometime ago they had division over the question of polygamy among their adherents. Now there are two separate groups of them working in the Southern Province.

The Nazarene Church recently established their work in this part of the country. They have but one missionary in this section, but he will soon be joined by another family from the States.

This year they built a nice new modern church building at their mission which is located a short distance out of town on the road to Wendewende. At the present time the missionary is building an American style three bedroom house for himself at the mission.

In the States the Nazarenes allot about \$3,000,000 a year for foreign mission work. By setting their goals and aims high they accomplish a lot in a field, because they have money with which to do something when they get there.

Today a chartered plane from Amsterdam, Holland arrived at the airport serving the Blantyre Limbe area with a load of Catholic mission workers, who are to spend the next six years in Nyasaland building missions,

schools, hospitals, and helping in the general mission of their church.

One of the things they plan to build is a "hatchery" (seminary) for turning out young native priests. Already the archbishop has asked for "charitable contributions."

The Catholics at the present time have more than 10,000 missionaries in Africa. They have more than all the other churches combined, and still they are pouring in.

The construction on the church building at Wendewende has stopped because of insufficient funds. To date most of the money that has gone into the project has come out of Gayland's and my pockets. We have received but one donation from the States for the buildings so far. Brethren, it is hard to operate on a "shoe-string" and accomplish very much.

The Wendewende congregation meets in the school building which is thatched with grass. Last Lord's day it rained—right through the roof.

Any assistance on our church building will be greatly appreciated. It is our chance to prove that we mean business and that we intend for the Church of Christ to remain here. Please give us a chance.

Brother Gayland continues to improve. He has regained a lot of his strength and stamina. Of course, he still wears bandages on both legs; he is not completely well yet. And it is very likely that he will have plastic surgery under his right arm to correct a condition which prohibits its normal use. He was planning to have it done here, but the American doctor he has advised him to wait until he returns to the States and have a specialist perform the operation. He has already had surgery on the forearm, but the next operation is more complicated.

The prayers and financial assistance of so many of the righteous in Gayland's behalf and for all of us and the Lord's work in Africa have been sincerely appreciated. We believe that your effectual fervent prayers have availed much. God heard those prayers, and if it were not for His tender love and mercy, death would have robbed us of our beloved brother and we would have been overwhelmed with grief and sorrow, and the Cause would have suffered a mortal blow.

Before Gayland got out of the hospital my wife and I considered staying in Africa and letting him and his family return home to facilitate his recovery. The doctors and we, too, thought it would be best for him. But as bad as Gayland was, he said if I stayed he was going to stay, too. The decision was made.

And even though there was a time when our hearts were heavy and clouds of gloom and sadness had completely enveloped us, things are much brighter and we are all glad of our decision now.

Missionaries will be needed in this field a long time yet. The sects and denominations arrived here first, and with them they brought many false doctrines and practices, and it takes much time and effort to abolish these things from among those who want to please God. We can see the fruit of our labor, and it fills our hearts with joy. We "thank God and take courage."

DEEP GRATITUDE

On the evening of July 18, 1959, the fire at Wendewende Mission in Nyasaland, Africa, almost claimed the life of Bro. Gayland Osburn. And, in saving Bro. Gayland, Paul Nichols had both hands painfully burned.

Bro. Gayland was in the hospital for 9½ weeks, during which time Bro. Paul had the full responsibilities of the work.

These were trying times, and clouds of doom and despair hovered over the lives and work of the two families. The Africans were grief stricken, and some heathens were persuaded that we had been bewitched.

Prayers were offered on both sides of the Atlantic by blacks and whites alike in behalf of those burned, and especially in behalf of Bro. Gayland. Paul's hands healed in about 2 weeks. God heard and answered the prayers for Bro. Gayland too. Some of the nurses who waited on him and the doctors who attended him, have considered his recovery a miracle.

The brethren at Oklahoma City (7th St.) took upon themselves, without any solicitation, the task of waging the brotherhood to respond to our needs and help meet any added expenses incurred by the accident.

Love blossomed, and brethren rose to the task. The response was beyond all expectation. And, to think that all this was done without our once asking for help. We solicited nothing for ourselves. "Notwithstanding ye have well done, that ye did communicate with my (our) affliction" (Phil. 4:14). And, some good brethren and sisters have "sent once and again unto my (our) necessity" (Phil. 4:16).

Our gratitude and appreciation are beyond words of expression. We are humbly thankful for the love of the brethren who petitioned the throne of grace so faithfully and fervently, both in Africa and America, in our behalf. And we deeply appreciate the financial aid which was forwarded to help lighten our burdens.

Paul O. Nichols
Gayland L. Osburn

DANCING! IS IT SINFUL OR NOT?—

(Continued from page one)

out a single exception concur in the belief that the dance is a device of the devil."

Educators

Prof. W. C. Wilkerson of Chicago University, having analyzed the modern dance, concluded that it is a "system of means, contrived with more than human ingenuity, to excite the instinct of sex action."

Dr. Lita Hollingsworth, Prof. of Education at Columbia University, in an article attempting a defense of the modern dance: "Dancing is an exciting and pleasurable recreation as it affords a partial satisfaction to the sex impulse."

Fashion Designer

Christian Dior, designer of women's clothes in Paris Presse, an afternoon newspaper: "For the first time I have done away with corsets even for dance dresses. I have often heard men complain that in dancing they wouldn't feel a living form under women's corsets."

Dancing Experts

T. A. Vogner, former supervisor of the Dancing Academy of Los Angeles and also former president of the Dancing Masters' Association of the Pacific Coast: "No woman can waltz well and waltz virtuously."

Prof. Louis J. Guyon, owner and operator of the "Paradise," one of Chicago's largest dance halls: "We know that sex is the strongest impulse planted in the human race. You can just picture the effect on a boy or girl 18 or 20, when this hunger is keenest, when knowledge and experience are lacking in the formation of judgment, of one of these dances which calls for close

bodily contact and frequently bring cheeks together and entwine the limbs. Yet, we find thousands of boys and girls dancing this way who do not realize they are doing anything out of the way, and whose fool parents look on complacently. This form of dancing is a menace to the future of our nation."

(Note: I am indebted to an article similar to this by Joe Malone for the above quotations.)

It is evident from the above that preachers are not the only ones who oppose the modern dance. However before we close let us notice what an inspired apostle has to say.

Paul: "Now the works of the flesh are manifest, which are these: fornication, uncleanness, Lasciviousness, idolatry, sorcery, enmities, strife jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like; of which I forewarn you . . . that they which practice such things shall not inherit the kingdom of God." My desire is not to be a fanatic or hobby rider, however I believe there is danger in the modern dance that our young people need to know about. May the Lord help us to implant in them the virtues of purity and cleanliness.

—Ft. Worth, Texas



G. R. Hilterbrand, 611 N. Hickory, McAlester, Okla., Nov. 30.—The church here is growing both spiritually and in numbers. We have done some work on the building. Here is a sub.

Geo. L. Powell, 1509 Laguna, Farmington, N. M., Dec. 3.—We are 190 miles from Albuquerque and 130 miles from Gallup. Our location is off Bloomfield highway in Wild Horse Valley. We would welcome visitors.

Dallas Burdette, 708 W. Shawnee, Montgomery, Ala., Nov. 29.—The church here is doing fine and growing. This month, I have baptized two and we look for others before long. Pray for us. Here is a sub.

Orville Smith, 4208 Wall, Joplin, Mo., Dec. 1.—I just closed a meeting at Sapulpa, Okla., with 3 restored. This congregation was established last winter. They now have 5 male members capable of teaching. Attendance was good. I am now back in Siloam Springs where I plan to remain for the next 3 months.

J. W. Baze, 406 W. Neeley, Midland, Tex., Nov. 18.—We have large crowds on Lord's day mornings but could do better at night services. We have been having several visitors lately for which we are thankful. Pray for our efforts here. Send us 100 new song books, "Joyful Praises."

Raymond Bray, 2613 NW 38, Oklahoma City, Okla., Dec. 9.—The church here is doing well, we have gained several new members lately. We were very pleased

that Bro. Don McCord was chosen as an editor for the OPA. We have great love and admiration for him and consider him an example of the Believers in every respect. Please note our new address, as we have moved.

Witness Maloya, Matewere Village, N. A. Chikowi, P. O. Ntondwe, Dec. 11.—I was with the Kaleno church Nov. 1, where I baptized 9. Next I was with my home church, Matewere, where I baptized 15, Nov. 15. Two days before I baptized Chief Maguja and his wife, much to my surprise. Nov. 27, I preached at Makunganya and baptized 2. Dec. 6, I visited the congregation at Sinclair, where I baptized 9.

Paul Van Walker, 303 S. Military, Lawrenceburg, Tenn., Dec. 16.—The three congregations here, Chapel Grove, Frank St., and Union Hill are doing fine. Bro. John Fisher and I enjoy working with such fine Christians. May God bless all. Here is a sub.

Elmer H. Stamper, 2368 Darnel Dr., Walled Lake, Mich., Dec. 14.—The work at Milford continues to grow. Yesterday, we had a confession of faults, and one baptized. The zeal and interest continues to grow. I am sending three new subs. for the OPA. Hope to send more next month.

Clement Chipolopolo, Chaima Village, N. A. Mwambo, P. O. Zomba, Dec. 2.—Bro. G. Chimenya and I preached a "double-header" at Gwalongwala, with 4 baptisms and 3 confessions. Nov. 20, I preached at Magoli Village. 6 were baptized and 1 confessed sins. Nov. 29, along with Bro. Chimenya I was at Chibalanga. We had 6 baptisms and 1 confession.

Gresham Chimenya, Chaima Village, N. A. Mwambo, P. O. Zomba, Dec. 2.—Bro. C. Chipolopolo and I were at Gwalongwala, Nov. 19. 4 were baptized and 3 confessed faults. Nov. 20, we were at Magoli Village where we baptized 6 and 1 confessed faults. At Chibalanga, Nov. 29, we had 6 baptisms and one confession.

Richard Sipawi, Wabu Village, N. A. Mkanda, P. O. Mlanje, Dec. 7.—I was at Chirombo church where I baptized 6 and two confessed faults, Nov. 1. I preached at John Village, Nov. 8, with 8 baptisms and 6 confessions. Nov. 29, I was at Karare. There were 4 baptisms and 3 confessions. Dec. 6, I preached at John Village, where 10 confessed faults and 4 came for baptism.

Geo. McCain, Gen. Del., Cottonwood, Calif., Dec. 16.—Recently, I was at Arvin and heard a good lesson by two of the young brethren. I came by Bakersfield and heard another good lesson. We are still keeping house for the Lord here in Cottonwood, and invite visitors.

James R. Stewart, 1824 Connor, Waco, Tex., Dec. 14.—The mission work continues here in N. Little Rock with good interest and new ones attending the services. I believe in time, some will accept the Truth. It is a big job to teach people the right way after they have accepted the wrong way. However, we are doing our best, teaching publicly and from house to house. Pray for us here.

Nelson Tuanje, Nyasaland, Africa, Dec. 8.—Nov. 5-8, I was at Namphungo at the meeting with Brethren Nichols and Osburn and their families; Nov. 12-15, we were all at Mzizira; Nov. 26-29, at Jayenda. The missionaries are working with all their might, proclaiming the gospel. They are also much help to us, showing us how to preach the Word of God.

Hugh Frank Hinton, Cliff Cts. 12, Austin 12, Tex., Dec. 16.—We now have a Spanish congregation in Sabinal thanks to the brethren at Kerrville. I am now in school at the University of Tex. I have been visiting with the Spanish S. S. and cups people, getting to know them. They have been neglected for years by the S. S. brethren, and I think there is a great opportunity to teach them. Dallas plans to send me once each month to Kerrville. God bless you all.

Johnny Elmore, 408 K St., N. W., Ardmore, Okla., Dec. 17.—At present, we are enjoying the work with the congregation at Ada, Okla. This church is zealous, industrious, and co-operative in every way. We have singing in homes on Tuesday night, mid-week service on Wednesday night, and a special service in which the young men of the church participate on Friday night. I preached at Marietta, Nov. 22, and Dec. 6. Let us resolve to put the Lord and His Cause first in the coming year.

H. A. Sifford, Alton, Mo., Dec. 11.—We had the privilege of hearing Bro. Miller one night at Hillside church in Ark., also heard him through the week over the radio. We certainly did enjoy it. Since we started meeting here we have never had to miss a Lord's day. I feel the Lord has been good to us. We would be glad to have visitors anytime. We meet at 10:30 A. M. The last issue of the OPA surely had some good articles. Here are 2 subs.

E. R. Brown, Gen. Del., Stilwell, Okla., Dec. 6.—Bro. James Morgan of Tahlequah still preaches for us Sunday evenings at Noel Chapel. Dec. 1, Bro. Orville Smith began a meeting for us to continue through Dec. 13. He has preached some wonderful sermons. Today, we had visitors from Muskogee, Vian, and Sallisaw. Two have confessed wrongs, thus far in the meeting. Pray for us.

Van Butts, 911 N. Hodge, Sapulpa, Okla., Dec. 8.—Bro. Orville Smith just closed a meeting for us with 3 restored. Bro. Rice from Okemah gave us a good lesson Lord's day evening. I preached here last Lord's day. I go to Okemah the second Lord's day and Stroud the fourth. Pray for us that we may be able to carry on. Here is my renewal to the OPA, I like the paper very much.

J. R. Tidmore, Box 93, Broken Bow, Okla., Dec. 8.—I preached at Legal the first Lord's day, and McAlester the third. Our son, C. M., gave a good lesson here during the holidays. We have lost 4 members, by reason of their moving away, but have gained 3, who moved here. Pray for us in the work. Here are two subs.

Richard Crawford, 2505 N. Drummond Ave., Panama City, Fla., Dec. 2.—The church here is doing fine. Bro. Gillis Prince closed a meeting here the fourth

Lord's day in Oct., with 2 confessions of faults. One confessed faults last Lord's day. Bro. Gillis did some very good preaching and we were all strengthened by hearing him. We look forward to having him again in the near future. We welcome any of the faithful preachers coming this way.

J. L. Reynolds, Rte. 3, Eubank, Ky., Dec. 3.—Bro. Ralph Mustard held us a meeting at Bandy, in October, with 3 restored. Crowds were large throughout. Bro. Leon Fancher was with us the first night and did the preaching. On Friday evening, Bro. Miller was with us enroute to Michigan. We are always glad to have brethren visit us. Bro. Mustard will be with us again next year, April 17-27. Here are 3 subs.

T. F. Thomasson, Rte. 1, Box 39, Waterford, Calif., Dec. 11.—The last half of Nov., we had a very interesting meeting, conducted by two of our home boys, Brethren Homer Saltee and Norvel Ellerd. Attendance and interest were excellent from the beginning to the close. While there were no visible results we believe good was done. Several outsiders attended. Here is my sub.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Dec. 12.—The work at Covina, Calif., closed Nov. 29, with 6 baptisms and one restored. We had good crowds and cooperation from surrounding congregations was wonderful. We enjoyed working with the preaching brethren from both southern and northern California. These brethren have much zeal, and our prayer is that they ever strive for unity and peace. We are now in a meeting at Dougherty, Okla. Pray for us.

David Gordon, (colored), 1318 E. 91, Los Angeles, Calif., Dec. 14.—After leaving Stockton, I came to Los Angeles where I met Brethren McCord, King, Falvey, and Fred Roberson, and other faithful brethren. With their help, we have rented a building and started a faithful congregation among my race, the only one in the state, as far as I know. We began last Lord's day with my wife and I, Bro. Roberson and wife, and 4 others. Bro. Roberson and I plan to work together as Bro. Adams and I did in Miss. We appreciate the financial help, and ask a continuation of your prayers because we need them.

J. Ervin Waters, Rt. 4, Box 361, San Angelo, Texas, Dec. 15.—I have spoken at Midland (Terrell St.) and the home church here at Lakeview. I went to Strong, Ark., to hold a meeting but Mary and I both were hospitalized while there. Wayne Fussell was called in to carry on the meeting, preached one night and became sick. The meeting was terminated. Dec. 19, I am to be at Bakersfield, Calif., and Dec. 20, at Arvin, Calif. Dec. 21 - Jan. 3, I will be speaking at Fresno (Millbrook), Calif., A.M. and P. M. services. Jan. 5-15, I will be at the study at Wichita Falls, Texas, the No. 6th congregation. Feb. 3-14, I am scheduled to hold a meeting at Ceres, Calif.

Wayne Fussell, 2825 Essex, Shreveport, La., Dec. 16.—I have just completed a meeting at the Graham, Texas, church, in which the interest grew until the building was filled. There is a good work, and the spirit of Christ is being manifest. I look forward to returning in 1961, the Lord willing. I have preached at Strong, Ark.,

and Jacksboro, Texas, recently. We enjoyed a spell-binding, heart-searching, courage-betsetting sermon from Bro. Lynwood Smith here the 6th. The church here is working: supporting work in Arkansas, Africa, me two-thirds of the time, and planning several mission meetings in this area and one in Las Vegas next year. I thank God for them. "Let us be up and doing."

Paul O. Nichols, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, Dec. 11.—The last several weeks we have been visiting different congregations with gratifying results. Nov. 15, we were at Mzizira. We had 29 confessions. We were told that there were over 600 people present for the service that morning. In the short meeting preceding our arrival there were 15 baptisms and 42 confessions. Nov. 29, we visited Jaenda, where we had 12 confessions. Dec. 6, we were at Wendewende for worship for the first time in weeks. Brother Gayland preached. Nine confessed faults. Most of our services last between two and three hours; there have been exceptions of over three. Brethren, we are grateful for your interest and prayers for the work in Africa.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Dec. 17.—Our meeting with Bro. Bill Roden was a good one. Six of our young folks obeyed the gospel; 1 sister was restored. Bro. Roden is a hard and zealous worker. Cooperation from neighboring churches was the best. The church here is helping with the effort among the colored in the Los Angeles area; we send help to Africa every month, and will have 2 protracted efforts here at home next year, and a singing school, the Lord willing. We are trying to plan our finances in a way that will enable us to support an evangelist in a mission field full-time. Lord bless us all as another year comes and goes.

Miles King, Witts Springs, Ark., Dec. 16.—Recently we were in San Antonio, Texas and enjoyed being with the fine congregations there. The work here in Witts Springs continues good. We have bought a small farm here and have been doing some work on our house, so this will be our home for sometime, Lord willing. Bro. King, come by and see us when you can. We are glad to know that Bro. Don McCord is now an editor with you for the OPA. We think highly of Don, to us he is a good Christian example, and we wish there were more like him.

J. W. Kornegav, 3048 Fitzgerald, Jacksonville, Fla., Dec. 15.—Nov. 13-23, we had a very good meeting with Bro. Lynwood Smith doing the preaching. One was baptized and 2 restored. Preaching, singing, and attendance were all good. We meet in the Progressive club building, 2659 Edison, until we can get a building. This congregation is now 18 months old, and we are opposed to all innovations. I am sorry the donations for the building did not reach us in time to get the acknowledgment in last OPA. We were glad to have Bro. Lee Boek from Calif., with us, also Brethren Gillis and Calvin Prince from Ala., during the meeting. Dec. 6, I preached at Mt. Pleasant, Fla., with one restoration.

Elmer H. Stamper, 2368 Darnel Dr., Walled Lake, Mich., Nov. 27.—Oct. 25, we closed an 8 day meeting here at Milford, with Bro. Miller doing the preaching. There were 9 confessions of faults, and 3 baptisms, and since the meeting, we have had 3 more confessions and another baptism. Our new building is almost completed and we are blessed in many ways. We want to have a part in the plan for building, submitted by Bro. Miller, as soon as we are able. It is a wonderful plan. Bro. Miller is a wonderful man, a true worker in the Faith, and we here at Milford, are thankful to have had him with us. We are waiting for a return engagement.

Roy Lee Criswell, 2424 21st, Forest Grove, Oreg., Dec. 7.—Since last report I have continued my labors with the small congregations here in the northwest. I have worked with Cottage Grove, Odell, and Forest Grove, Oreg., and at Caldwell, Idaho. The Thanksgiving day meeting closed with 2 confessions of faults and one

baptism. The baptizing was in the beautiful waters of the Columbia River. I am now working with the church at Forest Grove, near Portland. I again solicit the brethren to send names of those we might contact in Portland. Bro. King, I feel a wise choice has been made in selecting such a wonderful and capable man as our beloved Don McCord to help you on the paper. My prayers will be for all the good possible.

Luther Boek, 4423 San Juan Ave., Fair Oaks, Calif., Dec. 7.—I spent three days with the Cottonwood church speaking three times, also spoke for the Yuba City church at the Lord's day evening service. The latter part of the month, we visited in southern Calif., and I was glad to speak at both Siskiyou and Lynwood congregations, and to hear Bro. Roden in his meeting at Covina. I am to be in a short meeting at Lynwood, Dec. 27 - Jan. 3, and we are looking forward to visiting them again. The church here at home continues to grow. I believe our spiritual growth is improving more than our numbers. Recently, we had 3 restorations and 4 confessions of faults. We are happy to have Lee home for a visit. We send our love to all the brethren.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., Dec. 8.—During most of November, I was with the home congregation helping with the teaching. Nov. 15, Bro. Robert Adams was with us and delivered a good lesson. We had a large crowd. Dec. 17-20, I plan to be with the faithful few in Memphis. Sorry I could not be with them in November, due to financial conditions, in meeting some medical bills. Bro. Adams was unable to be in Alabama, the 5th Lord's day. He was in Chicago a week, when his sister was killed. His expenses were very high. We had planned to go together to Alabama in his truck, and share expenses. A letter from Bro. Albert Dukes tells us they are remaining faithful and true to the Bible. May we all be ready to meet God's call.

Lee Boek, 4423 San Juan Ave., Fair Oaks, Calif., Dec. 19.—For the past two months I have travelled with Bro. Lynwood Smith and feel he helped me a great deal. I hold him in high esteem. In November, I was privileged to visit much of Missouri. At Mountain Home, Mo., I had the opportunity to hold my first real gospel meeting. A fine teenager was restored. From there we attended the debate in Michigan, then to Greenville, Pa., where there are many fine Christians, and from there to Jacksonville, Fla., where Lynwood held a mission meeting. We worshipped in a tent lighted by lanterns. One was baptized and a man and his wife were restored. Since returning to Calif., I have preached twice at Ceres, and once or twice at the two congregations here in Sacramento. Dec. 18, 19, I will be at Ukiah. Dec. 27, my father (L. D. Boek) begins a meeting at Lynwood, and I plan to accompany him to that area. God bless all in His work.

Gillis Prince, Wedowee, Ala., Dec. 17.—We had a very enjoyable meeting at Marietta, Ga., several attended who had never before attended a service. Nov. 11, I was invited to preach to the student body at the Southern Union College, on the establishment of the Church, what we believe and why we believe it. After my talk, they questioned me for thirty minutes. I enjoyed the discussion and hope it will do good. The fourth week-end in November, I went to Jacksonville, Fla., and heard Bro. Lynwood Smith preach two fine sermons in his meeting there. The church in Jacksonville is young but growing. Dec. 13, I was with the congregation at Piedmont, Ala. A young man made confession of wrongs. May the Lord bless the faithful everywhere.

Tom E. Smith, Rte. 4, Box 171A, Duncan, Okla., Dec. 16.—I have had many inquiries as to why I moved from Healdton to my present address. I have worked for Texico Inc., for nearly 30 years. After I had a heart attack, and was finally able to return to work, the Texaco people found a job for me which they thought would be lighter work. As I have only a few more years to work, I accepted the job with a view to moving back to Healdton, Lord willing, when I retire from my

present job. However, I am still within driving distance of Healdton and consider it my home congregation, and I am still one of the leaders. I have a special interest there since I have labored so long at Healdton, along with others—O. C. Matthews, Walter Bray, W. E. Ray, Charlie Peden, and Will Smith, all gone down the valley of death; and Bro. Bill Milner who is still pressing the fight at Wilson; also the present brethren in the congregation who have expressed a desire that I continue with them in this great fight for Truth and Right. I have always helped surrounding congregations as much as possible and will continue to do so. Last Lord's day I was at Duncan and was impressed with their progress. May God continue to bless our work and may we all work harder for peace and unity, is my prayer.

Antonio C. Severe, Nyasaland, Africa, Dec. 3.—The past two months I followed the preaching campaign conducted by Brethren E. C. Severe, Lichapa, and Tuanje, working with them. October 5, I spoke at Malekwa with seven baptisms and one confession. Nov. 15, I was at Naphungo with 11 baptisms. Nov. 29, I went with Beneth to Jayenda to join Brethren E. C. Severe, Lichapa, and Tuanje. This was our first trip there and after our bicycle broke down several times, we finally made our way there. We enjoyed the hospitality and a good sermon by Bro. Nichols. I think it was the best since he has been on African soil. Since Bro. Severe is one of the ablest preachers over here, except the missionaries, I do not hesitate to ask the help of the brethren in buying a car for his travels. We enjoy reading the OPA though it is sometimes 2 or 3 months late in reaching Africa.

Ralph Mustard, 1532 Emery St., Longmont, Colo., Dec. 6.—Since last report, I am happy to note the continued progress and the wonderful spirit manifested. The past three Lord's days I have been preaching on the Holy Spirit. This is a greatly misunderstood subject and needs to be taught. The wonderful truths contained in this subject certainly tend to build up our knowledge of God, Christ, and the Holy Spirit, since they are one in the Godhead. I purpose to complete at least eighteen sermons on this subject this winter, Lord willing. We need to go deeper into God's word. I do not mean by this we should overlook or lose sight of the plan of salvation, but because of the need for spiritual growth, we must go deeper into the Word. I am glad to note the continued interest in the plan to build a church house each month, submitted by Bro. E. H. Miller. The church here plans to send \$30.00 each month. Brethren! Can we afford to neglect such a simple plan? Beware, lest we be weighed in the balance and found wanting. My prayers go out to those preaching God's word.

Lipoti Chidothe, Nyasaland, Africa, Nov. 25-Nov. 13-15, we had a wonderful meeting with Bro. E. C. Severe, with large crowds, 15 baptisms and 35 confessions of faults. The 15th, Bro. Nichols visited us and preached with 32 confessions of wrongs. Sister Wilma and Paulette, also Bro. Gayland and his family were with us. Bro. Gayland is again busy in the field. Before the meeting, I labored with the church and baptized 12. Nov. 25, I worked with the church at Liponda, preaching one sermon and baptizing 10. This week we plan to visit Bro. Severe in his meeting at Jayenda. Bro. Severe is in need of transportation as he travels wide in preaching the gospel. He is worthy of support, and I plead with the entire brotherhood for support toward this transportation. Last Lord's day I closed a meeting at Liponda with 10 baptisms.

F. Harry Lichapa, Nyasaland, Africa, Dec. 3.—I accompanied Brethren Tuanje, A. C. and E. C. Severe, to the following places: Nov. 2, at Naphungo, with 8 baptisms; Nov. 5-8, Masambuka, with 23 baptisms and 10 confessions; Nov. 15-18, at Mzizira, 21 baptisms, and 41 confessions; Nov. 22-24, Mianga, 17 baptisms, and 10 confessions; Nov. 27-29, Jayenda, 9 baptisms and 12 confessions. Both of the missionaries visited us on the closing day of each of the above mentioned, except at Mianga where Bro. Paul did not get to attend because

of the sickness of his daughter. Bro. E. C. Severe was sick for 2 weeks. I took him to the hospital for medical examination, and the doctor advised him to cut down on his long travels by bicycle. I told this news to the brethren at Mianga and they suggested we ask for support to buy him a car. We therefore plead with brethren interested in the Cause in Africa to help in this matter. I endorse the move to town by the missionaries. Of course we would like to have them at Wendewende, but we also are concerned with their safety.

E. H. Miller, Box 538, LaGrange, Ga., Dec. 14.—The church here is doing fine, we had 2 wonderful services yesterday with 2 elderly men baptized and one confession of faults. We are planning a radio broadcast five days a week, beginning the first of the year, and hope in this way to reach many more than we could otherwise. The church at Marietta, Ga., is also doing fine. My discussion with Bro. Brock was good, and well attended. Interest was good and the debate was clean and orderly. This was my first time to meet this doctrine (that a person is to be born of the Spirit of God at the resurrection from the dead). I had 45 questions and answers exchanged between us, printed and handed them out so all could see what we each believed. I am mailing these out at 15c per copy to all who would like a copy of the notes and questions, also a tape recording of the full 4 hour debate will be mailed out for \$7.00 (the price of the tape). My debate with Bro. Alexander on divorce and remarriage is now being copied from the tape and will be put in print soon. Bro. Alexander has agreed for this to be done. I would like to hear from all who would like a copy or more so I will know how many to have printed.

E. C. Severe, P. O. Box 562, Limbe, Nyasaland, Africa, Dec. 1.—Since last report I held a successful meeting at Mzizira, Nov. 15-18. Attendance was big from start to the closing day. On the last day, Nov. 18, attendance was over 669. The results of the meeting were 21 baptisms and 41 confessions. The missionaries and their wives and families paid us a visit. Paul delivered the best sermon which caused 32 to confess their faults. I enjoyed the hospitality in the home of Bro. Chidothe, our ablest preacher in that locality. Among those preachers who helped to make teachings were Brethren Tuanje and Lichapa. Brethren Beneth and A. C. Severe attended the closing day and Beneth did an excellent job translating for Bro. Nichols. Before the above meeting we had another nice meeting at Masambuka, with 22 baptisms and 17 confessions. We had another good meeting at Mianga. Bro. Paul and his wife and daughter did not get to go, Paulette was sick. Bro. Gayland and wife and children were there, and he preached. Ten came confessing faults. During the meeting, 9 were baptized and 17 confessed faults. I appreciate the \$150.00 from Ottumwa, Ia., for Oct. and Nov. support.

J. D. Corson, R. D. 2, Mahaffey, Pa., Dec. 1.—I now am in a meeting at Raleigh, N. C. En route here I preached three nights at Roanoke, Va. The past few months I have been busy near home with the congregations. Recently, we visited the brethren at Akron, Ohio, the home of the Don Laney's formerly of Lovejoy, Pa. They, with the help of the Pierce, Yowman, and Lamp families and others, are striving hard for the Cause there. They have a comfortable room in which to meet but need help and encouragement. Faithful brethren passing that way will find a welcome. Bro. King, we feel sure you have made a wise choice in selecting Bro. Don McCord to help you with the paper. By the time this reaches the readers another year will have come into existence. Many souls have been won to Christ, here and abroad, and new buildings erected. Though we may have played only a small part in all this, we have not labored in vain. Time is fast fleeting, let us not grieve over what might have been but rather strive harder in the future.

Edwin S. Morris, 3021 McFerrin Ave., Waco, Tex., Dec. 13.—Oct. 16-25, I was in a very enjoyable meeting in Kansas City, Kan., at the 10th and Ray congregation.

One was baptized. Brethren from 43rd and Michigan cooperated wonderfully. My family was able to come up the last week-end and we all really enjoyed the visit and association with those of like precious faith. Bro. Clovis Cook and I had many profitable talks together. I appreciate the good work he has done there. Our next effort was in Napoleon, Ala. It is always a pleasure to be there. These people are wonderful. Bro. Gillis Prince is preaching more now and wants to return to the field full time. Brethren, encourage him. We need him and he needs us and we all need to be working together for the Cause. I wholeheartedly recommend him at this time as truly striving to live right. I am now at home for the winter. I have a radio program each Sunday and am preaching and plan to do personal work in and around Waco most of the winter. Three were baptized into Christ today, a man and his wife and their son. Lord willing, I plan to write articles along for the paper. Let us all strive to do more for the paper and write regularly to the paper. Pray for us.

Gayland L. Osburn, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, B. C. Africa, Dec. 12—Nov. 16, we were at Mzimzila, Cholo District, where a meeting was in progress. There had already been 15 baptisms and 42 confessions of faults, and when Paul preached on Lord's day, there were 29 confessions of faults. The next Lord's day, I preached at Mianga, with 10 confessions of faults, and where there had already been 20 baptisms in that series of meetings. We heard Paul preach at Jaenda, Nov. 30, when 12 confessed faults. Dec. 7, I preached at Wendewende with 9 confessions of faults. My plans concerning plastic surgery have been changed. In my last report to the O. P. A., I stated that, Lord willing, I was to enter the hospital Dec. 1, to have skin grafting done on my right leg and under my right shoulder. Since then, the doctor has advised me to wait until I return to the States, and then have a skin specialist do the grafting under the right shoulder. He was ready to go ahead with the grafting on my leg, but that would necessitate my being confined for more than a week. I am now able to be up and around, going to the mission three times a week with Paul, even though I still have one open sore on each leg. So, rather than to go back to bed again, I chose to let the sore on my right leg heal without plastic surgery, even though it will take weeks. If we had continued with our plans to have grafting done under my shoulder now, I would also have had my leg operated on at the same time, Lord willing. Pray for us and the work here.

Homer L. King, 1061 N. Pilgrim, Stockton, California, Dec. 20.—We continue to "labor in word and doctrine," both publicly and privately in this part. We enjoyed our trip to Sacramento to preach for the brethren meeting at 64th St., over the week-end (Nov. 22), three sermons. This church is definitely on the upward way. They ordained elders last summer, they have made considerable improvements at the place of meeting, house and parking lot, and they have been growing in number, zeal, and ability, the past year. We are thankful for the good news. So far as we could tell, they are at peace among themselves. Digressives or those with digressive leanings will have no welcome with them. In the work with the Stockton church, we are glad to report that signs of greater zeal, better attendance, and more liberal contributions the past few weeks are encouraging. While several of our members have been going to Manteca to help them get started to grow, this being a very small congregation about 12 miles from Stockton, we still have good attendance. Today we had about one hundred at the morning service and about 70 communed. Our contribution two weeks ago was \$228.00 and today \$149.90. The Stockton brethren are not only supporting their own work at home, but are assisting in the work at San Jose, Denver, Colo., the mission effort in Africa, and the cause in Belgium. We are thankful for the co-operation of the churches in the Valley. Two young men confessed faults at Stockton during the past month. We are striving to develop the talent of our teachers, and especially the young brethren. May we all pray and strive for peace among brethren on the Bible alone basis. We are glad to see the

preachers taking a firm stand and speaking out against liberalism, compromise with error, and digressive tendencies. We must not swerve to the right, the left, nor think of turning back. We must ever march forward in the fight for truth and righteousness. May God bless all in every righteous endeavor through 1960, in my humble petition.

LIFE'S PURPOSE

—Edgar A. Guest

Life is a chance to do some useful toil,
A time to build; to serve or to achieve,
To sow a harvest on some stretch of soil,
To shape a record for the soul to leave.

This long adventure lived upon the earth,
Is not the whim of Him who sent us here,
It is our chance to serve and prove our worth
To fit the soul for His celestial sphere.

(Selected by Mrs. Olive Wilburn)

In case you do not know it, forbidden fruit is responsible for many a bad jam.

GOD'S MINORITIES

During the time that Noah was building the ark, he was very much in the minority—but he won!

When Joseph was sold into Egypt by his brothers, he was a decided minority—but he won!

When Gideon and his three hundred followers with their broken pitchers and lamps put the Midianites to flight, they were in an insignificant minority—but they won!

When Elijah prayed down fire from heaven and put the prophets of Baal to shame, he was in a minority—but he won!

When David, ridiculed by his brothers, went out to meet Goliath, in size he was a decided minority—but he won!

When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority—but He won!
—The Voice of Evangelism

Some people are content to spend a week-end with Jesus, but balk at having Him as a permanent guest.

ARE WE WILLING?

To close our books of complaints and to open a book of praise?

To believe that other men are quite as sincere as we are and treat them with respect?

To ignore what life owes us and to think what we owe to life?

To stop looking for friendship and to start being friendly?

To be content with such things as we have and stop whinning for the things we have not?

To enjoy the simple blessings of life and to cease striving for the artificial pleasures of today?

To forget what we have accomplished and to meditate on what others have done for us?

To cease looking for someone to help us and to devote ourselves to helping others?

To accept Jesus Christ as our Saviour and to let our life be an outlet for His joy, love and peace?

—A. M. Burton, Christian Worker

Horse sense is what keeps a horse from betting on a man.

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. 2

OUR RESPONSIBILITY TOWARD EACH OTHER

By D. B. McCord

In ages past, God one day approached Cain, while in his mischief, and asked him concerning the whereabouts of his brother, Abel. Cain cunningly replied with the question, "Am I my brother's keeper?" Far reaching implications of fraternal responsibility we see in this question. The Scriptures present many more cases teaching that we, as children of God, have a responsibility toward each other. In Rom. 12:5 and Eph. 4:25, Paul asserts that we are "members one of another." It is interesting here to compare Charles Williams' translation and the Revised Standard Version with the King James Version. They read in Rom. 12:5 that "we are individually parts of one another" and in Eph. 4:25, they read, "we are parts of one another." These make the truth plainer, and further establish our premise that we have some responsibility toward one another as Christians. Since we are parts of one another, that necessarily follows. We, as members of the body, may think of ourselves as some small part, and in reality we are, of this magnificent whole, the church of our Lord. As just a part, it is true, we sustain such a relationship. But, then, Paul teaches that we sustain another relationship—not only to the whole body, but we sustain a relationship toward one another in that you are a part of me and I am a part of you in the spiritual sense. This is a sobering thought. This makes individual responsibility of the members for one another a necessity.

Five Ways

In Paul's first letter to the Thessalonians, he mentions at least 5 duties in which fraternal responsibility inhere. They are found in chapter 5: (1) Edify one another (v. 11); (2) Warn them that are unruly (v. 14); (3) Comfort the feeble-minded (v. 14); (4) Support the weak (v. 14), and (5) Be patient toward all men (v. 14). We now notice them one by one in the above order.

(1) **Edify one another:** To edify simply means to build up. Much too often, it appears, we want to confine edification to the pulpit. The Scriptures do not so limit it. We are living in a day, too, wherein, it seems, that we limit edification to be the duty of the preacher and no one else. Again, the Scriptures do not so teach. Certainly, it is the responsibility of the pulpit to teach, or edify. Paul taught this for all time when he instructed Timothy concerning teachers. He stipulated that they must be faithful men who are able

(Continued on page 8)

GOD

By Ronny F. Wade

"In the beginning God created the heaven and the earth" Gen. 1:1 God is the beginning and the end of all things. He is the basis of all our faith and hope. Without Him a great void would exist in the religious world. We believe in God because the Bible tells us about Him, and we believe the Bible is true. However there are other reasons why we believe in God too. The main one being the fact that if we don't believe in God we are forced to believe in atheism. And we could never believe in atheism because it cannot be proved. Hanging over the head of every atheist is the grim thought that there might be a God. True, he doesn't believe there is but he can't prove it. In fact in order to prove there is no God he would have to become a God himself. For until he had searched heaven and earth he could not positively say "there is no God." He would have to be omniscient, and no man can so be.

Logic and reason teach us that there is a God. Nature teaches us that there is a God. When we view, with the naked eye, the starry host of heaven we, like David, declare "The heavens declare the glory of God and the firmament sheweth his handiwork" (Psa. 19:1). We stand in awe at the mighty creative works of our great God. And yet, even though, these all tell us there is a God they fail to tell us exactly what He is like. To discover this we must search the scriptures. And when we do we find that:

God is one—There may be many false Gods, but only one true. "Hear, O Israel: The Lord our God is one Lord." Deut 6:4. We must learn to place our faith and trust in this one God and cling to Him only. But, We also learn that:

God is Spirit—"God is a Spirit" (Jn. 4:24), "for a Spirit hath not flesh and bones . . ." (Lk. 24:39). Speculation as to the type of body that God possesses is to no avail. After all is said and done, we can say no more than the scripture. To do so is to invite trouble.

God is omniscient—He knows all things (Acts 15: 18; 2 Pet. 1:19). We cannot hide our thoughts or actions from God. We may be able to deceive many men as to our motives and intentions, but not God.

God is omnipotent—He has all power (Psa. 19:1; Gen. 17:1; Rev. 4:4). We are living in a time when most men and nations are power conscience. We as Christians would do well to remember that the God we serve is the most powerful force in existence. He has more power than all the bombs and missiles ever

made. We hear a lot about outer space, life on other planets, and going to the moon these days, and we would do well to remember that the God who made our planet made the others also, and His will must be done in all things. There are many things that I don't know, but one thing is certain: God does not have to rely on the inventions of puny man to destroy this old world. And when God decides that the fullness of time is come, all things will be accomplished as he sees fit.

God is omnipresent—He is present in every place (Jere. 23:23-24; Psa. 139:7-10). None can escape His all seeing eye. Wherever we go and whatever we do God will see and hear.

God is infinitely Just—(Psa. 89:14). "Justice and judgement are the habitation of thy throne: mercy and truth shall go before thy face." We are prone to be unjust and partial, but not God. He is Just.

God is infinite in Goodness—(Psa. 145:9. "The Lord is Good to all and His tender mercies are over all His works." Think of how good God has been to us. All that we are physically and financially, God has given us. Our food, security, clothing, homes, etc. all come from God. The gratitude He gets in return sometimes falls far short.

God is Eternal—Psa. 90:2 tells us of God's eternal state. Something is, therefore something always was. That **Something is God**. The cause behind every event.

God is Unchangeable—(Jas. 1:17) "... With whom there is no variableness neither shadow of turning." Human love may change, but not God's. He is constant and stable. He can always be depended upon. He is there when we need Him. "A mighty fortress is our God, a bulwark never failing."

God is Love—(1 Jno. 4:8) He loved us while we were unworthy of His love. He sent His Son to die that we might live. The same love that prompted Him to do this is extended to you, sinner friend, today will you accept it?

God truly is. He is great and magnificent to all who learn of Him through His word. May we respect and fear Him that someday we may live with Him.

—Ft. Worth, Texas.

"HAVE NO FELLOWSHIP

(Eph. 5:11)

By Edwin S. Morris

The Apostle Paul in writing to the Ephesian brethren in Eph. 5:11, penned these words, "And have no fellowship with the unfruitful works of darkness but rather reprove them." Let us notice the meaning of this verse by first noticing the meaning of some of the words.

The word "fellowship" comes from the Greek word *sugkoinoneo*. Thayer says: "to become a partaker together with others, or to have fellowship with a thing." Wuest says: "to become a partaker together with others. The word refers to a joint-participation between two or more individuals in a common interest and a common activity."

"Unfruitful" (Gr. *akarpous*) Thayer says: "without fruit; barren; metaph. not yielding what it ought to yield; contributing nothing to the instruction, improvement, comfort, of others, by litotes pernicious."

"Darkness" (Gr. *skotos*) Strong says: "shadiness, i. e. obscurity." We find in the Scriptures it is often

used in contrast to what is light. The darkness being everything that is opposed to light or what is truth.

"Reprove" (Gr. *elegcho*) Thayer says: "to convict confute, refute; contextually by conviction to bring to light, to expose."

A line of broad demarcation was to separate the Church from the world; and not only was there to be no participation and no connivance, but there was in addition to be "rebuke." It was a duty to have nothing to do with the deeds of darkness; but it was a far higher obligation to reprimand them. There was to be, not simply negative separation, but **positive rebuke**—not by the contrast of their own purity, but by formal and solemn reproof. Not only must the Christian avoid evil; he must expose it. Paul has primary reference here to the sins just listed but certainly no one would deny that the application and teaching would apply to all sins and anything opposed to the teachings of Christ.

Who is in darkness that Paul says have no fellowship with? Let us consider this. First, the alien sinner that has never obeyed Christ is in darkness. In Luke 1:79—"To give light to them that sit in darkness and in the shadow of death."

Again in Acts 26:18, Paul said, "To open their eyes, and turn them from darkness to light, and from the power of Satan unto God". Rom. 2:19, "And art confident that thou thyself art a guide of the blind, a light of them which are in darkness." These who are out of Christ, alien sinners, are in darkness. Paul teaches us that we are not to have any fellowship with them, that is in a common activity and interest. Since they teach and practice things contrary to God's will we can not fellowship them, and not only that, we are to expose them or bring their false teachings and ungodly lives to light. Second, the erring child of God, and those who have once known the way of righteousness and have gone back are in darkness. In 1 Jno. 1:6, "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." 1 Jno. 2:9-11, "He that saith he is in the light and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." Notice also 2 Pet. 1:9; Rom. 13:11-12. Again Paul teaches us that we are not to have any fellowship with this unfruitful works of darkness, and that we are to expose them. Yet, today we see a modern trend to want to fellowship part of those who are in darkness. When people practice and do those things not found in the Bible, they are in darkness.

There is a trend on the part of a few in our ranks today to want to fellowship some of those who are in digression, such as those who practice the use of the Sunday School, individual cups, wine, instrumental music, etc. The plea is, that "if they are coming toward us we can use them." I would like to pose this question, "Are those who practice these things in light or darkness?" If these practices are not sustained by the Bible, can we fellowship such? If they are not sustained by the Bible, are they sin? If they are sin, we sin when we practice such or bid it God-speed. If I can call on these whom we believe to be in error without any reconciliation or rectifying of their wrongs, why cannot we call on the alien sinner, also? If we can call on the erring child who is in sin and coming

to the truth, why by the same reasoning, cannot we call on the alien sinner who is in sin and coming to the truth? Notice James 5:19-20—"Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Notice that James calls this child of God that erred from the truth "a sinner." Which is worse in the sight of God, the alien, or the erring? Both are sinners. If any difference, I suppose 2 Pet. 2:20-22 gives the answer.

Now God has given two laws of pardon; to the alien sinner to hear, believe, repent, be baptized (Matt. 7:24; Mk. 16:16; Luke 13:3; Mk. 16:16). To the erring child of God (Acts 8:22; James 5:16). Until they do we are to have **no fellowship with them**. Now, if I can say that the one who has erred is coming toward us and fellowship him why not, by the same logic, say that the alien who is coming toward us can be fellowshiped?

The word "converteth" means to cause to return, change, to bring back. I believe Sunday School, cups, wine, instrumental music, and all other innovations in the worship, are wrong. I oppose them and oppose fellowshiping those who practice such. I can not conscientiously call on them to take part in the service until they are converted to the truths on the issues. The liberalism today only leads to further heartaches and sorrows. Just look about today and in the past and see where the liberalism finally ends. Some argue, "Oh, if we will be nice to them and let them take part we can win them." You remember this — they have the same thing in mind. In one place, a brother said this, and the digressives he had been calling on told some they nearly had this brother converted. My own personal experience, when I was with the cups faction, I visited the loyal congregation (at least it was supposed to be), and they called on me to take part when I had given no indication of coming toward them, and that certainly was a hindrance to me. It nearly kept me from seeing the truth. I at once thought if they could call on me, I must be O. K. I knew, that if I did change, I could not conscientiously call on those who were still in error. Brethren, the Church of our Lord is not built on man and regardless of who that man is, and how great a knowledge he might have, he is not indispensable. Let us unite our forces and stand for the truth that has been defended so successfully over the years and use all our power and might to fight the modern trend of liberalism, digression, etc. Remember this, we can oppose these trends, and still have the great love of God in our heart. Just because we stand pat for the truth does not mean we do not love the souls of men. Our prayer is for unity.

—3021 McFerrin, Waco, Texas

FOREIGN FIELDS

By Paul O. Nichols

On the morning of December 23, 1959, my wife underwent major abdominal surgery at the Seventh Day Adventist Malomulo Mission, which is situated about fifty miles from where we live. The hospital is small (four rooms for patients) and the surgery is located a hundred yards or more away. The patient rode to it in and back of the doctor's car.

After surgery she was carried back to the hospital unconscious on a stretcher by four Africans.

The surgery has no provisions for giving blood, and Welma received no intravenous feeding at all after the operation, which is standard procedure in such cases in the States.

We were concerned about the operation, but we were not worried when she went "under the knife." We had spoken to the Lord about it, and then we left it in His hands. Now we are happy to be able to report that she is doing fine.

By the time this reaches our readers we will have been in Africa for more than a year—and more than fourteen months since we left home, December 1, 1958.

This first year has been very eventful. We hope the next will not be so trying and harrowing in some respects, but will hold just as much joy in the Lord's work.

Even before we reached Nyasaland several of us had been sick from bad water (we presumed) aboard the ship. When we arrived here the Osburn's baby was still sick. After a short time in this weakened condition she developed pneumonia. When she was taken to the hospital, it was found that she also had a touch of malaria.

Linda almost died, but, thanks to the good Lord, she survived and after a week and a half was allowed to be brought home. Today she is strong and healthy again.

Later Gayland's wife succumbed to hepatitis and was taken to Malomulo and was kept under the care and observation of the doctor for several days. After she was allowed to come home she had to rest and take care of herself to regain health and strength.

About the same time Welma was under the care of the doctor with her nerves and was spending much of the time in bed.

Then, on July 18, we had the horrible and tragic fire at Wendewende. Gayland was almost burned to death, and both my hands were burned in an attempt to tear his clothing off before we succeeded in putting out the fire.

As a result of this accident Gayland was in the hospital for more than two months. Even now, in spite of the fact that it has been almost six months since the fire, he still wears bandages over unhealed sores.

During this first year on the brighter side is the fact that we have had many many responses to the Gospel of Christ. At Wendewende alone there have been about 250 confessions and 100 baptisms—52 baptisms and 27 confessions in one meeting. There have also been startling results in other places where the African preachers have been working and where we have visited. Of course, to the Lord goes all the glory.

Besides these results there have also been a number of new congregations established. Also we have succeeded in getting permission from the government to build some new church buildings and to register them.

We arrived in Nyasaland when political and racial tension was running high and when riots were the order of the day. Finally, a "State of Emergency" was declared by the governor, March 3rd. Troops were brought in to keep peace by this time, and jet fighter planes were seen flying over towns and country side in a "show of strength." A barbed wire entanglement was thrown up around a certain parking lot in Blantyre for an army truck compound and radio center. Private vehicles were

(Continued on page 8)

Old Paths Advocate

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HERE AND THERE

Do You Need the Following Books and Tracts? Since 1944, we have been making song books, and they have been gladly received by the faithful brethren, generally, hence all who have used our books know what to expect. We commend the following:

Joyful Praises is our 1959 all-purpose book, containing 192 pages of good old, tried, and new songs, suitable for all services of the church, singings, etc. With but one exception hundreds of praises speak well for this book. Many think it is the "best yet" put out by us. The price is 65c per single copy; six copies \$3.00; 45c per copy for any number over six; postage prepaid.

"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

NEW SONG BOOKS

There will be two new song books this year, the Lord willing, a church hymnal and the usual all-purpose book.

"Old Path Hymnal"—For a good many years, others and myself have seen the need of a hymnal of a little different type to any that we have seen so far. We believe there is a need for a book, containing only the simple, familiar songs, with few or no bass, tenor, and alto leads; songs that just about everybody knows; designed especially for the new congregation, the small congregations, where they do not have the parts and where but few read music; also for protracted meetings, the worship, and for funerals. There will be a good supply of invitation songs that we know, also a good supply of songs appropriate for funerals, arranged handily in special index of each. There is to be 224 pages, 240 songs of the old and tried simple songs. In the years gone by we have received many calls for this kind of book. This book was compiled by Bro. Tom Smith and me. We did not think it necessary, nor convenient, to bother all of our helpers with the hymnal.

Price—by mail, postpaid, one copy 65c; two to six copies 50c per copy; any number of copies over six, 45c per copy, postpaid.

Send all orders to Old Paths Advocate, 1061 N. Pilgrim, Stockton, California. This book has been in the hands of the printer since Jan. 11.

The all-purpose book will be after the same order as our books since 1944. It will consist of new, tried, and old songs, as usual. Watch for further description and other details in the OPA soon.

Orders for either of the above books will be appreciated, and if you order before the books are shipped to us, we can have yours sent direct from the printer in Dallas, Texas.

—H. L. K.

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 subs. sent. We appreciate your every word and deed in behalf of the paper and ask your continued cooperation. Please, check the following and report any errors to us:

J. D. Elmore—8; Fred Kirbo—6; E. H. Miller—6; R. B. Roden—5; Elizabeth Byford—5; Boss Whitehead—5; Mrs. Charlie Warren—5; Homer L. King—4; Wayne H. Pearce—4; Ervin Waters—4; Christine Walkup—4; Richard DeGough—3; B. F. Leonard—3; Wayne Fussell—3; Olive Wilburn—3; James Kornegay—3; Carlos Jackson—3; James R. Stewart—3; Alma Lamkins—3; D. B. McCord—2; Kenneth Spoons—2; Jerry Cutter—2; Mrs. Jessie Tobey—2; Everett Nichols—2; Byron Kramer—2; John J. Bennison—2; Mrs. Thomas Stiner—2; Carlos Smith—2; Mrs. W. F. Cogburn—2; Ronny Wade—1; Ralph Mustard—1; Roy Smalling—1; L. C. Dent—1; Mrs. O. T. Turbeville—1; David Gordon—1; Jack

West—1; J. W. Tipton—1; Dave W. Talley—1; L. H. Merideth—1; Mrs. O. A. Taylor—1; Ethel Walker—1; Don Rowland—1; Mrs. W. F. Johnson—1; J. S. Shelley—1; John Stidham—1; Mrs. W. W. Wilkerson—1; Robert Falvey—1; Ralph Kitson—1; Julia Kubena—1; D. V. Taylor—1; Geo. Masser—1; J. D. Hopkins—1; Mrs. Mabel Newman—1; Wm. E. Butt—1; O. L. Wooten—1; Timothy Phillips—1; Leland Bradley—1; Harry Wallace—1; L. C. England—1; Total—130.

FROM WICHITA FALLS, TEXAS

By W. D. Goodgion

Brother King, this is what I would like for you to publish in the Old Paths Advocate:

On Monday night, December 14, 1959, the church on North Six and Broadway called a meeting with the Fourth Street church. We, of the Lawrence Road church were invited to attend this meeting, and we accepted the invitation. It was a very good meeting. This is what happened at the meeting:

Brother Leo Cook acted as chairman, and he did a very good job. The Fourth Street church was asked to give us their plans for future work.

First, they said, "At present we have a class which meets at 3:30 P. M. every Sunday for teenagers only. Then at 5:00 P. M. we have four classes, and women are permitted to teach at these classes." One of their brethren said this had been going on for four or five years. I asked who sponsors this work, and the answer was, "The church." It was further revealed that a Bro. Gill (Of the classes and cups persuasion—H. L. K.) is to come to work for them during 1960, beginning about January 1. Also, one of their brethren said that he could fellowship anybody who preached the gospel—no matter what denomination he is a member of. They have taken in a man on his baptism by the Baptist church.

The church at N. Sixth Street stated that for the past few months, they worked in all good conscience toward the Fourth Street brethren, but now they are through and will not work with them hereafter.

The Lawrence Road brethren have not worked with them, of course, but we made it clear that we do not intend to work with them under present conditions.

(Note: Due to a lack of space, I withhold comment on the above report, which is much appreciated, since it reveals some things contrary to reports previously. We are sorry for the departure into digression of the Fourth Street church, which evidently was not a recent move. Much appreciation of the Sixth and the Lawrence Road churches for standing up for the Bible way.—H. L. K.)

THE CHURCH AND THE MOVIES

The moving picture show has invaded the church and we are fast losing the battle. The reason: The cry is no longer going out from those in responsible positions who should know why they are wrong. Today there are some teachers and preachers who do not think it is wrong to frequent the movies and will not discourage those who do. I think most informed church members know Bible teaching about sin and its consequences. Hence, maybe a word from the movie industry itself will help settle the question for those honestly seeking the truth.

The following excerpts are taken from an article found in Look magazine called, "Hollywood Bypasses the Production Code."

It states, "After 25 years of self-imposed censorship, Hollywood's movie makers no longer live by their Motion Picture Production Code—they live with it. Many producers now evade, while claiming to uphold, the Code's musty restrictions."

On producer said, "The Code has become the loose suspenders that hold up the baggy pants of the circus clown. It allows the pants to slip dangerously low, but never fall."

The article stated that in one recent popular production a certain prominent star, who was named, appeared in undress. In still another the producer boasts "there is every kind of sexual relationship you can think of."

It was stated, "Hollywood is becoming bolder only because it must do so to stay alive."

On actor summed up his show by saying, "What matters is getting people to pay good money to see a show—as long as it'll get by the police."

It is stated concerning the Code. They "liberalized" it in 1956, easing outright taboos upon narcotics, addiction, miscegenation, kidnapping, prostitution and scenes of childbirth.

The Code states, "No picture shall be produced which will lower the moral standards of those who see it. Hence, the sympathy of the audience shall never be thrown to the side of crime, wrongdoing, evil or sin." (Note: The above being true, and in view of today's movies, we must conclude movie goers morals begin very low.)

One director of the Code Administration claims that the present "permissive" Code allows the screen to treat any subject except homosexuality. "We don't say, 'Take the sin out,' he explains. Put it in if you want, but also put in the moral conflict. This provides a richer soup, with a proper frame of reference. In this way, virtually any social problem can be explored."

The article ends with this terse statement, "If the Code were really in the way of making money, the producers would get rid of it tomorrow."

In conclusion let me add. The above statements are not "exceptions," but general procedure in Hollywood. Remember, Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. Gal. 6:7-8.

—Jerry Cutter
Crescent, Okla.

ACKNOWLEDGMENT

The church at Piney View, W. Va., wishes to acknowledge the following donations on our building: Salona, Pa.—\$75.00; Cincinnati, Ohio—\$40.00; Boynton, Okla.—\$40.00; Imperial, Calif.—\$30.00; Davidson, Okla.—\$50.00; Richmond, Wash.—\$10.00; Davis, Okla.—\$10.00; Raleigh, N. C.—\$35.00; Chula Vista, Calif.—\$35.00; Samson, Ala.—\$50.00; Roanoke, Va.—\$50.00; Lebanon, Mo.—\$50.00; Hill Top, Ark.—\$50.00; Oklahoma City (7th St.), Okla.—\$50.00; Houston, Tex.—\$50.00; Galena, Mo.—\$50.00; Hollywood, Calif.—\$50.00; Liberty, Ky.—\$25.00; Okla. City (Capitol Hill), Okla.—\$25.00; Temple, Tex.—\$25.00; Stroud, Okla.—\$25.00; Stilwell,

Okla.—\$25.00; Brookhaven, Miss. — \$25.00; Chesapeake, Ohio—\$25.00; Westminster, Colo.—\$25.00; Elmore City, Okla.—\$25.00; Bloomington, Ind.—\$50.00; Houston, Mo.—\$25.00; Edwards, Mo.—\$25.00; Eola, Tex.—\$25.00; Grand Rapids, Mich.—\$10.00; Total—\$1085.00; Previous donations—\$975.00; Final total—\$2160.00.

Brethren, words can not express our thanks for these splendid donations. We hope to be using the new building by spring.

—Elgie Thompson

Acknowledgement From Gallup, New Mexico

The church at Gallup wishes to acknowledge the following donations sent us under the plan, "It Can Be Done":

La Grange, Ga.—\$50.00; Chesapeake, Ohio—\$20.00; Waterloo, Iowa—\$36.00; Lockland, Ohio—\$24.00; Porterville, Calif.—\$15.00; Jacksonville, Fla.—\$30.00; Westminster, Colo.—\$30.00; Gene Hopkins, Tulsa, Okla. — \$3.00; Christine and Ella Walkup, Greenfield, Calif.—\$6.00; Total—\$214.00; reported in January OPA—\$43.00; Total—\$257.00.

We thank everyone and ask you to remember us in your prayers.

—Timothy Phillips.

Acknowledgment From Jacksonville, Fla.

In addition to the \$224.50 sent us under the plan "It Can Be Done," and reported in January OPA, we have received \$50.00 from Healdton, Okla., and \$30.00 from Westminster, Colo., making a total of 304.00. Our thanks to all.

—Bob Kornegay

"IT CAN BE DONE" COMMENDED

We, of the congregation at Chesapeake, Ohio, think Bro. Miller's plan to build church houses is a good one. Brethren, we need buildings, and they can be built with our combined help. Just a little each month will get the job done. This does not have to be an individual matter. First, let the congregation decide just how much they can give from the treasury, then if some want to donate as individuals, they can send also. Maybe we will not be able to build a house each month, but it will beat what we have been doing. So, let's get the donations started, \$100.00 is not too small and \$500.00 is not too large. Let us hear from more concerning this plan, and may the Lord bless the work.

—W. A. Harless

CHURCH BUILDING FOR THIS MONTH

The next plea for help under the plan "It Can Be Done" is Tulsa, Okla. Send your donation to: Gene Hopkins, 2519 W. 42nd St., Tulsa 7, Okla. (For reference of the standing of this church, see Bro. Hopkins field report elsewhere in this issue.—Ed.).

BONDS OF MATRIMONY

Spoonts-Rose—December 24, 1959 in the home of Bro. Elmer Rose at Stidham, Oklahoma, Bro. Kenneth Spoonts of Waco, Texas and Sister Juanita Rose of Stidham, Oklahoma, were united in marriage before several friends and relatives. Kenneth is one of our younger preachers now working in Gallup, New Mexico. We wish for them much happiness in their Christian life together.

—Miles T. King

Speer-Peek—In the afternoon of December 25, 1959, Bro. Curtis Speer and Sis. Maurine Peek were united in marriage in the home of Mr. and Mrs. Cloyd Peek at Harrodsburg, Indiana. May they be blessed with happiness and the blessings of joy throughout their lives.

—Jerry Cutter

OUR DEPARTED

Wilson—Sister Lucinda Elizabeth Wilson, of Jerusalem, Ark., passed away at her home December 15, 1959, at the age of 93 years. She was born in Lawrenceburg, Tenn., Nov. 18, 1866. She is survived by 5 sons, Eoff, Council Hill, Okla., Reuel, Globe, Ariz., Eldred, Gilbert, Ariz., Howard and Ezell, Jerusalem, Ark.; 2 daughters, Sister Ora Freeman, Yuba City, Calif., and Mrs. Vera Jones, N. Little Rock, Ark.; 2 sisters, 3 half sisters, a half brother, 22 grand children, 44 great grandchildren, and one great-great-grandchild. She was a member of the church of Christ. The writer spoke words of comfort to the bereaved. We feel our loss is heaven's gain.

—James R. Stewart.

Crum—Sammy Crum of the Harrodsburg church of Christ died of a heart attack Dec. 14, 1959, at Harrodsburg, Indiana. Bro. Crum was a life long resident of this area and had been a member of the church for a number of years. The writer spoke at the service in the Green-Harrell Funeral chapel in Bloomington, to a large host of relatives and friends. He will be missed by all who knew him.

—Jerry Cutter

Bass—Ellen Rosetta Bass was born Aug. 2, 1878 in Savannah, Tenn.; she departed this life Jan. 14, 1960 at Los Angeles. Sister Bass was married to D. H. Bass in 1896 at Chambersville, Ark. He passed away in 1946. She obeyed the gospel in 1913. Sister Bass leaves 4 sons and 1 daughter; one daughter preceded her in death. There are 26 grandchildren; 45 great grandchildren. The daughter surviving is Sister Otis Osburn, the mother of Gayland Osburn, Raymond Osburn and Mildred Woolford, all faithful members of the church. The funeral services and interment were in Forest Lawn Memorial Park, Glendale, Calif., at noon, Jan. 18. Members of the church in this area rendered the beautiful singing. The writer attempted to say a few words of comfort and warning.

—D. B. McCord.

Rummer—Sister Cuba Rummer was born Dec. 29, 1876 in Mill Hall, Pa., and passed away Dec. 23, 1959 at the age of 83 years. Sister Rummer was a member of the church for over 60 years. Throughout these years she was a faithful Christian and a very capable Bible student. The writer was called to conduct the services.

—Ron Courter

Seay—Bro. Henry L. Seay was born Dec. 3, 1889, in Iuka, Miss., and departed this life Jan. 2, 1960, at Port Arthur, Tex., at the age of 70 years. He is survived by his wife, Mrs. Dora Seay, Port Arthur; 3 sons, Sherwood, Tappahannock, Va., Bradford, Bridgville, Pa., and Robert, Houston, Tex.; a daughter, Mrs. Averil Eubank, Lucketts, Va.; 2 brothers; and 2 sisters. Services were conducted by the writer at the church of Christ in Port Acres, Tex., Jan. 5, 1960, with burial in Hillcrest Memorial Gardens. Our sympathy is extended to the bereaved.

—John J. Bennison.

Bray—Sister Mamie Bray has been taken from our midst. She was a member of the Healdton, Okla., congregation and was loved by all. I had known Sister Bray and her devoted husband many years. They reared a large family. She was a good wife, devoted mother, and preferred simplicity in religion. I was asked to conduct funeral services, but I had just returned from Kermit, Tex., where our son, C. A., almost lost his life in a car accident, and I did not feel equal to the task. Bro. L. G. Butler had charge of the services. May God bless Bro. Joe Bray in his great loss. May the memory of her devotion to her family and God be a bright and shining light to beckon them to that home where sickness, sorrow, and death will not hold sway.

—Tom E. Smith

Dyer—Dero Dyer, of 125 Orchard Ave., Salinas, California, was born January 6, 1900; died January 11, 1960, in Salinas, Calif. He was a native of Gainsboro, Tenn.

Mr. Dyer leaves to mourn his passing his wife, Sister Letha Dyer, of Salinas; two daughters, Mrs. Dorothy Dornan, Muskogee, Okla.; and Mrs. Jewell Pybas, of Salinas; One son, Loyd, of Salinas; four sisters, and four brothers.

Services were conducted in the Healey Mortuary, in Salinas, and interment was in Garden of Memories, Salinas. The writer was called to conduct the services, Jan. 15. I presume that I met Sister Dyer and, possibly, her husband, sometime in the past in meetings in that part. A large crowd was present at the funeral services. My sympathies to the wife and other bereaved ones.

—Homer L. King.

APPRECIATION

I want to take this opportunity to thank all for the nice cards and letters sent to me and my family after the death of my wife. I deeply appreciate the many prayers that were offered in my behalf. The flowers were many and beautiful and Bro. Ronny Wade's words were a comfort. I am very lonely and I ask my brethren to continue to remember me in prayer.

—B. F. Leonard and family

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.

—Martin Dale Buchanan, 5319 W. Mission, Fresno 5, California.

—Jerry Leon Harris, Route 1, Wagoner, Oklahoma.

—Tommy Crouch, 220 Roesler Road, San Antonio 10, Texas.

—Darryl Ray Kirbo, Mullin, Texas.

—Don Leonard King, 1061 N. Pilgrim, Stockton, California.

SPECIAL REPORT FROM AFRICA

By E. C. Severe

1959 was a year of much trouble in Nyasaland owing to unrest caused by political differences which the people of this country have been having for some time now in resentment to the formation of the three countries into the central federation of the two Rhodesias and Nyasaland. The African's declining to accept the federal status in Nyasaland met with the authorities deaf ear, which as a result inspired the Africans to answer it with violence and rioting. Though this rioting spirit did do much to destroy the mutual understanding between the Africans and the white races. The church of the Lord did not suffer or lose anything except that we did not let our missionaries go about for fear that they would be mistaken for white settlers whom the Africans hated for mistreating them.

The church of the Lord in Nyasaland has prospered in gaining many members, when the denominations lost some of theirs. It is also encouraging to see that even now the church continues to make more progress. The work of Paul and Gayland has boosted the church to extend far and wide, more than it was before, though they have not managed to visit all the congregations. We do not think they will be able to visit all the congregations. Paul and Gayland are serious workers, but their working spirit is hindered by the largeness of the work here. We need more missionaries in the central province as well as two more families in the northern province. But to bring four missionaries to Africa from the States is such a big job. It requires much money to bring them as well as to keep them here. Such a plan would need much consideration for fear it would disregard the problem of keeping the African preachers from being supported in Africa.

The four missionaries would also need translators to go about with them. Where could we get translators seeing that we do not have well educated preachers

besides the Severes? It would also put us into another serious trouble to find money to support educated Africans who would make translators. Educated Africans need more support than the regular preacher.

I expect for constructive criticism for therein lies the right conclusions, but I hate destructive criticism for therein nothing can avail. We should be concerned with the responsibilities for reaching right capacities in our efforts in furthering and widening the Cause of the Lord wherever we are. And we can do so by first studying the conditions of the country in which we are.

FOREIGN FIELDS—

(Continued from page three)
comandered by the army and police, and soldiers with guns and bayonets patrolled the streets.

Soon after the Emergency was declared we were ordered to evacuate our families and ourselves from Wendewende. At the time of the evacuation we did not know if we would be away for two days or two months. Fortunately, we were permitted to return to our homes after about 48 hours.

Another thing which has been hard on us this first year away from home is the passing of so many of our dear friends and brethren and sisters in the Lord who will not be around when we get back. Of course, we realize the Lord knows best, and we pray that His will be done in all things, but it is a bit difficult for us mortals to comprehend some of these things.

We face up to the task of the Lord's work for the ensuing year. We do not intend to spend much time contemplating the past, but turn our eyes to the future. There are souls to be saved before the "curtain of night" is drawn and no man can work. We have an opportunity afforded us by good brethren in the States who have been and are willing to share the financial responsibility of seeing that the people in this part of the world have the pure and unadulterated Gospel preached to them. Brethren we love you and solicit your prayers.

OUR RESPONSIBILITY—

(Continued from page one)
to teach others also. When the pulpit fails to edify, the teacher has failed in his duty.

Let us keep in mind now that when Paul wrote this letter he was writing it to members of the church. In verse one, chapter 1, he says, "... unto the church of the Thessalonians." So, it is plainly written that we, as members of the Body, are to build up one another. This is a challenging responsibility. In Rom. 14:19, Paul says, "Let us therefore follow after the things which make for peace, and things wherewith one may edify another."

May we list briefly some ways whereby we edify one another. (1) We edify by the lives we live. Human minds can not estimate the influence of a life well-lived. One of the most edifying experiences to me is to be associated with a brother or sister who is doing his or her best to please the Master. That builds up anyone. He or she may hardly be known out of the confines of the home, or maybe not beyond the limits of the home church, but they build up those with whom they have to do. They may be among that host of unsung heroes, but on the stage of Christian living they assume their role and play it exceedingly well. What greater, more noble task could one be engaged in? (2) We edify by the words we speak. Paul teaches in Eph.

4:29 that we should let our communication be "good to the use of edifying." How dampening to the spirit, how depressing to the soul is a word inconveniently, unhappily, maliciously stated! (3) We edify by setting the right example. How challenging are the instructions: "Be thou an example of the believers." This is not always the easy thing to do. We hasten on to the next.

(2) Warn them that are unruly: In this verse where the four remaining responsibilities are mentioned, Paul is exhorting, or as the margin has it, he is beseeching. He is in reality saying, "I beg you, please." The entreaty is just as earnest as he can make it. Again, this is not the responsibility of the preacher only; this is a work for all to do. The word "warn" comes from the same word as "admonish" in verse 12. Too often, a fellow-member becomes cold, indifferent, and becomes unruly or disorderly, and we in our smugness never turn a hand, never warn him of his devious way. Too often, we call in the preacher to do this for us—when we do, we are wrong. It is never right, scriptural, when members of the body hire someone else to do that which they can do and is their duty to do! The word "unruly" properly means not keeping the ranks. So, dear reader, we have a responsibility to that brother out of the line of duty. Have we warned him?

(3) Comfort the feeble-minded: The word "feeble-minded" in our day, usually refers to a state of mental deficiency. It is not so used here, however. It comes from a word meaning "of little souls," "faint-hearted," "dispirited," "disheartened," "downcast." How often it is that Christians become downcast, faint and no one seems to care. Just a kind word of encouragement, an offer to help would make the vast difference between darkness and light. As we sometimes sing, "O! the things we may do if we try, if we try..." How responsible will God hold us for those who tonight are faint and fallen asleep—ones we have never made an effort to revive? Ones, they may very well be, who would be strong if their brethren felt their responsibility as much as they should.

(4) Support the weak: Paul speaks of the same thing in Rom. 15:1 this way: "We then that are strong ought to bear the infirmities of the weak and not to please ourselves." Much too often the weak are turned aside in neglect and indifference. They are talked about and otherwise scorned.

(5) Be patient toward all men: Too often, dear reader, is it that we want to sever relationship with a brother all because he does not conform as we think the standard demands, and we in our impatience lose his respect, and more often than not we lose him. True, there is a limit to which our patience will go, but often times in our impatience, we fail to pursue the proper channels in dealing with such a one. Follow me to Paul as I try to make myself clearer.

Restoring the fallen always incurs responsibility. Let us briefly analyze Gal. 6:1 from this standpoint—that our duty toward one another is involved. Paul speaks here of a man "overtaken in a fault." He then makes this solemn charge: "Ye which are spiritual restore such an one." He then proceeds to show us how and with a judicious word of warning. How is it to be done?—"in the spirit of meekness." What is the warning?—"considering thyself lest thou also be tempted." Finally, let us assume our responsibilities toward one another and toward Him; then and only then will we be pleasing in His sight.

From The Fields

Harry L. Wallace, Rte. 1, Box 51, Cassville, Mo., Jan. 14.—The church here is doing very well. Here is my renewal as I do not want to be without the OPA.

Everett Nichols, 220A Alder, Arroyo Grande, Calif., Jan. 12.—Bro. Paul Mackey has moved here to work with us a few months. We enjoy reading the OPA.

Alex de la Rosa, 313 Davis, Kerrville, Tex., Jan. 10.—Each Lord's day I go and preach for the church in Sabinal, where I once lived as a preacher. There are now 5 members among the Spanish people, and I know we can do good there.

W. D. Goodgion, 1422 37th St., Wichita Falls, Tex., Dec. 31.—The church at Lawrence Rd. is doing fine, with better crowds and a good spirit manifested by all.

Ralph Kitson, Mozier, Ill., Jan. 16.—Dec. 27-Jan. 3, Bro. Tommy Shaw preached for us. He did some good preaching for which we are thankful. Here is a sub. Pray for the work here.

Ron Courter, 300 South Ave. G, Portales, N. Mex., Jan. 8.—I am attending Eastern New Mexico University, here in Portales. I am working with the church here and go to Levelland, Tex. each month; also to Lubbock occasionally. Last month, I preached in Flemington and Lovejoy, Pa. during my vacation. The past year, I attended summer school in Lock Haven, Pa. and held meetings in that area.

J. S. Shelley, Rte., Anna, Tex., Jan. 6.—The church at Melissa is having good interest, peace, and harmony. We enjoy having Bro. Hutchings of Paris, preach for us each second Lord's day. Also enjoyed visits from Brethren Fisher, and Crouch from Ft. Worth. We would like to help some loyal family locate here. If you are interested, write me, please.

Carlos Jackson, P. O. Box 114, Bremen, Ga., Dec. 23.—Since my last report, I have preached at Piedmont, and Napoleon, Ala., and Marietta, Ga., I have also taught at the midweek service at Temple, Ga. I am sending three subs. to the OPA. Brethren, keep up the good work for the Cause.

David Gordon (colored), 1318 E. 91, Los Angeles 2, Calif., Jan. 4.—The work here is progressing. One has been baptized, and I feel others will soon take their stand for Christ. Bro. Canfield's sister, Bessie, meets with us and we are glad to have her. Bro. Falvey preached last evening. Bro. Fred Roberson is a great help. We are happy the Lord blessed his home with a baby girl. If you know of anyone in this area we could contact, please write me. We meet at 10:30 A.M. and 6:30 P.M. at 8931 Compton Ave., Los Angeles.

James R. Stewart, 1824 Connor, Waco, Tex., Jan. 12.—The work with the little congregation in N. Little Rock is moving along nicely. One man has taken his stand for Truth from the S. S. and cups brethren. During our visit home over the holidays, I preached at Dallas, Dec. 27, and for my home church in Waco on Circle Rd., Dec. 30. Pray for us and the work here in Ark.

R. B. Roden, 2860 N.W. 21, Oklahoma City, Okla., Jan. 17.—I was at Dougherty, Okla., Dec. 6-16, with one baptism, 4 restored, and 2 confessions of faults. Outside interest was good and we pray good was accomplished. During Dec., I also preached at Sentinel, Tulsa, Davis, and Okla. City (7th St.). I am now doing personal work in Sulphur, Okla. Here are 5 subs. We ask your prayers.

R. F. McClendon, R. 3, Walterboro, S. C., Jan. 10.—We pray daily that a loyal congregation may be established here. It is quite lonely with just my wife and myself. If only another family would move here we would be so thankful. I am heartily in favor of the plan submitted by Bro. Miller, "It Can Be Done." Here is a thought: "People do not believe everything they hear you say, but they will believe all they see you do."

H. F. Hinton, Cliff Cts. 12, Austin, Tex., Jan. 11.—Jan. 10, I was at Kerrville and as I have a week off between semesters, they decided to have me hold a meeting for them Jan. 27-Feb. 1. Interest among the Spanish is increasing and our negligence is shameful. They feel they have been forgotten. I visited in the T.B. hospital where there are many Latin Americans. Brethren, this is an open field but we must grasp the opportunity before it is lost to denominations. They ask our prayers.

D. W. Maloya, Matewela Village, N. A. Chikowi, P. O. Ntondwe, Zomba, Nyasaland, B. S. Africa, Jan. 8.—On 1st Jan., I was at Matewete Village where I baptized 4 people. Two hundred people attend the meeting. On 3rd Jan., I was at Matewete Village again. I baptized 6 people. The preaching was done by Ben-neth C. Severe.

Paul O. Nichols, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, Jan. 11.—We were at Mwala for service, Dec. 13, where we had more than a house full. Several of the preachers were present. There were a number of confessions of faults. Our next was at Mlasa. There we had 11 confessions. This was the closing service of the short meeting held by the African preachers. The total results were 14 baptisms and 49 confessions. Bro. Gayland delivered the closing sermon. The past two Lord's days we have worshipped at home due to my wife's illness. It will be some time before she will be able to ride over these rough bush country roads. Brethren, we need your prayers.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, Jan. 18.—The work here at Arlington is progressing nicely. We have purchased a partially constructed building on two and one third acres of land in a very good location. We hope to complete the building soon, so we can start meeting in it. Lord willing we will be at Dallas from the 20-24 of this month for a short

meeting. The churches in this area seem to be working in peace and unity for which we are thankful. May the Lord bless you all and may we all do more this year than ever before.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Jan. 19.—Recently, here at home, we have enjoyed preaching by Brethren Don Snow and Lee Boek, both promising young men. May the Lord bless both of them. On Dec. 23, the Lord blessed us with our fourth child, our third son, Maury Kent. A tentative date of Feb. 22 has been set for the beginning of our singing school with Bro. Johnny Elmore. The last issue of the paper was one of the best—constructive, edifying. Recently, at Lynwood, I enjoyed preaching along with Brethren Nelson Nichols and Paul Mackey, brethren for whom I have a lot of respect. We need your prayers.

Wayne Fussell, 2825 Essex, Shreveport, La., Jan. 18.—I have just returned from the study at Wichita Falls, Texas, in which some 25 preachers and teachers from various states participated. Edification was the object of our gathering, and that we received in abundant measure, in addition to a constructive training program and a spiritual atmosphere that pervaded throughout the meeting. You will be blessed to attend at Ardmore, Okla., next year. It was a pleasure to preach at Houston, Texas, and Ardmore, Okla., recently. Brethren, let us stop shirking and jerking, and start working.

Bennie T. Cryer, Box 126, Yuba City, Calif., Jan. 18.—I have just returned from the study at Wichita Falls. The fellowship was well worth the distance traveled. Add to the fellowship, the 90 some odd hours spent in the study of things pertaining to the Master's vineyard, you have 2 weeks of experience worth more than silver and gold. The spiritual benefits cannot be measured in material things. I was happy to see no digressive tendencies manifested there, instead there was an effort to find areas where we might get closer to the New Testament pattern. I am returning to Yuba City to continue my work among those wonderful servants of God. May God bless all the efforts for peace and harmony in the brotherhood.

Tom E. Smith, Rte. 4, Box 171A, Duncan, Okla., Jan. 17.—We went to Sentinel, for the purpose of attending the New Year meeting. We heard Bro. Larry Robertson preach December 31, and were planning on an enjoyable time January 1, but received a message early New Year morning while we were at Sister Laura Smiths, that our son, C. A., was seriously injured in a car wreck. Before leaving for Kermit, Bro. Edwin Morris suggested that we have prayer. He prayed that we might have a safe journey and find C. A. on the road to recovery. This petition was granted thanks to God, and to this great and good man and others who were praying on our behalf. We do so appreciate the interest manifested and our hearts are filled with gratitude for all that was done for us. God bless all the faithful in the year ahead.

Fred Kirbo, Mullen, Tex., Dec. 26.—I recently held an interesting meeting at the Early congregation near Lowery, Ala., with one baptized and several confessions of faults. Lowery cooperated wonderfully and we had an enjoyable time. How I love these dear brethren!

Last Lord's day I preached in Oklahoma City (Capitol Hill), with 2 baptisms and 3 confessions of faults. One of those baptized, was my little girl, Susie. Lord's day morning we had the largest crowd I have ever seen in that house. What love and sweet fellowship! Some of the Lord's best are in Oklahoma City. Let us all live in such a way others will seek our autographs, not our fingerprints. Here are 6 subs.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., Jan. 10.—During November and December, I assisted my home congregation. We are growing, Bro. Gatson is a good elder. He does not mind talking to the members about so much worldliness. We need more such men in the church. My loved ones in the flesh and also in Christ in Detroit are continuing faithful. Lord willing, I plan to be with them again in May. Dec. 31 - Jan. 7, I was with the faithful in Memphis. Bro. Motley baptized the husband of Sister Hughs' aunt. Sister Hughs' husband said he planned to obey the gospel when winter is over. I told him we have no assurance that death will wait to call him until better weather. Jan. 17, I plan to begin a mission work in Oklahoma City continuing until the first of April. The faithful there are making this possible.

Gene Hopkins, 2519 W. 42nd, Tulsa, Okla., Jan. 6.—I believe it is generally known over the brotherhood that there has been strife and division in the church here for sometime, over a difficult subject. All could not see the subject alike. We could see this was doing harm to the church. Seven or eight of us have made confessions of faults for having any part in the trouble. We realize there is sin in strife and a lack of love one for another. We are now striving to have peace. Bro. Leonard Hendrickson, myself, and others have agreed to drop the subject for the sake of peace. We hope the rest of the congregation will cooperate. We believe the church will grow where there is peace, and we will be more pleasing in the sight of God. During this winter, if any preacher has time open on week ends, please contact me and let me know when you can come and be with us.

Jerry Cutter, Rt. 1, Crescent, Okla., Jan. 12.—We are in Harrodsburg, Indiana, for the winter. The work started the first of December, and we are happy to announce the church here is progressing. The first Sunday of this month a man was baptized and his wife, who was formerly S. S., made her confession. Last Lord's day another young man was baptized. There has been a steady growth in the church here over the past two or three years, and the brethren are to be highly commended for their perseverance and faith in the face of opposition and "those who oppose themselves." We are anxiously looking forward to the year before us, and sincerely hope this will be a great year for the church.

Miles T. King, Rt. 3, Box 3, Witts Springs, Arkansas—The work continues here with good interest. Our attendance is usually around thirty-five to forty. At present we are in the process of starting a weekly bulletin and hope by this means to reach many more that are otherwise unavailable to us. At Sunday morning services we study by chapter. All seem to enjoy this method and are learning from it. We are now making

arrangements for mission meetings in several surrounding communities to be held during the spring and summer months. The brethren in Oklahoma City have been good to send boxes of clothing to those in need here. The work continues to be supported by the following congregations: Capitol Hill, Oklahoma City; Nacogdoches Road, San Antonio; Catalina St., San Antonio; Lawrence Road, Wichita Falls. We are thankful for their interest and support. We extend a welcome to all the preachers and brethren who can come by when in this vicinity.

Namoya Kanyenga, Nyasaland, Africa, Jan. 5.—Cooperation and unity is ours at Mlasa. Bro. Severe's meeting Dec. 27, helped us make much progress. It was a blessing to have the missionaries with us. Dec. 20, I was at Khonjeni with 2 baptisms; Dec. 27, attended Bro. Severe's meeting at Mlasa, and we hope to have him again in June; Jan. 3, I was again at Khonjeni with 5 baptisms and 2 confessing wrongs. I have had no support for a year. Is it the system that fails to support us, or have our previous supporters discontinued their interest in Africa? Brethren, pray for the work in Africa. I sympathize with Bro. Severe not having proper transportation.

E. C. Severe, Nyasaland, Africa, Jan. 7.—Dec. 11-13, assisted by Brethren Lichapa and Tuanje, I held a meeting at Chaima with one baptism and 4 confessions. This meeting was a blessing and inspiration. Dec. 18-20, we were at Mwalla where I held a meeting for the opening of a new prayer house. Fifteen were baptized. This meeting was well attended and we had a good home with Bro. Bello. I went next to Mlasa, difficult trip. We were met with heavy rains and our clothes and books were wet, and we encountered other difficulties. This meeting was from Dec. 25 to Dec. 27 and we had 15 baptisms and 38 confessions. Many preachers were present. Jan. 1-3, we were at Mangazi with 7 baptisms and 16 confessions. The work keeps growing and it is encouraging that more cooperation is shown now. My support for Nov. and Dec., was \$100.00 from Ottumwa, Iowa. I am glad for this support, for without it this work would not be possible.

Elliotte Mandula, Nyasaland, Africa, Jan. 5.—The work in Khojeni is growing in unity and membership and soon we plan to enlarge the building. Nov. 8, I was at Mlasa with 8 baptisms; Nov. 15, I was with my home congregation baptizing 6; Nov. 23, I was at Chikhandwe with 8 baptisms; Dec. 11, I was at Mlilima with 2 baptisms, and 7 confessing faults; Dec. 20, I was at Nam-bira, baptizing two; Dec. 27, I attended Bro. Severe's meeting at Mlasa and enjoyed hearing him preach. I was happy to meet the missionaries who came on the closing day. Bro. Severe asked me to baptize 14, which I gladly did, and 38 confessed wrongs. Bro. Gayland is to be appreciated for delivering a sweet sermon. Jan. 1-3, I labored again with my home church, baptizing 5, and 2 confessed faults. Bro. Severe is badly in need of a car or motorcycle. I have had no support for the entire year of 1959.

F. Harry Lichapa, Nyasaland, Africa, Jan. 4.—Dec. 6, Bro. Antonio Severe labored with me at my home church with 4 baptisms, and 6 confessions of faults; Dec. 11-13, I was with Bro. E. C. Severe at Chaima with 4 confessions. After the first day, many people attended. Several preachers attended. The sermon on this day was delivered by Bro. Nichols. Dec. 18-20, I was at Mwalla with Bro. E. C. Severe. Many attended and we enjoyed the hospitality in the home of Bro. Bello. One was baptized and 15 confessed sins. The missionaries were with us again. Dec. 25-27, I was at Mlasa. We had trouble getting there, and because of the rain, Bro. Severe's books and mine were ruined. We baptized 14 and 38 confessed faults. Jan. 1-3, I was with Bro. Severe at Mangazi with 6 baptisms and 11 confessions. Bro. Severe needs a better vehicle for transportation than a bushing bicycle. We were glad to receive the good news that Bro. Don McCord is now an editor of the OPA. Success and good health be yours, Bro. McCord.

Clovis T. Cook, 809 Lyon, Kansas City, Mo., Jan. 6.—I preached at Fredrick, Okla., last week end, Jan. 1-3. Had wonderful services. Bro. Raymond Cansler and son from Fruitland, Tex., were with us, Bro. Jackson, from Lubbock, and other visitors. I was in Wichita Falls, Tex., one day visiting with my folks. The Fredrick congregation is not easily led into fellowship with digressive churches and preachers. John said "Believe not every spirit, but try the spirits to see whether they are of God" (1 Jno. 4:1). They do just this. . . I say this is consistent with New Testament teaching. But to preach for, and worship with, a congregation that uses digressive preachers, and who have a treasury open to the support of such preachers, is not consistent with our teaching and practice. Brethren, let us join heart and hand in discouraging the new and liberal fellowship plan, such as some have embraced.

Edwin S. Morris, 3021 McFerrin, Waco, Texas, Jan. 9.—The work at Circle Rd., continues to move along. We have a radio program on Sunday and are striving to spread the gospel. I plan to be in and around Waco until about April 1. I attended the meeting for the boys at Sentinel, Okla., and enjoyed it. The young boys gave some of the best talks I have heard at such meetings. I preached once and heard Bro. Larry Robertson twice. Enjoyed the association of all that were there. Bro. Tom Smith had to leave early due to a wreck that his son, C. A., was in, but we enjoyed a short visit with him. Jan. 2, 3, I preached at 7th St. in Okla. City. Enjoyed being with them again. Brethren in these places are firmly standing for Truth and oppose liberalism, worldliness, etc. It is time we awake and join forces against this modern trend. Let us do it in love with the true spirit of Christ. Remember, brethren, if we do our opposing in the wrong spirit, we also are condemned. We can stand firm and firmly oppose this trend and truly have the spirit of Christ. Our prayers are for unity. Pray for us.

E. H. Miller, Box 538, LaGrange, Ga., Jan. 14.—The church here is doing fine, the gospel seed is being sown and producing fruit. Another has been baptized since last report and a few confessions of faults. The radio program is going good and we have received much encouragement by letters, phone calls, and in person. We have a 15 minute broadcast Monday through Friday, with 2 songs and a sermon in between. This proves E. H. Miller can preach short sermons. I plan to slow down some this year as far as holding meetings. I plan to hold only a few mission meetings where there is no congregation or in places where the church is not able to sponsor a meeting, due to building program, etc. If a congregation needs someone to defend the Truth and others are not available, I will do my best regardless of support. I now have a tract being printed on *The Woman's Head*. (How long should her hair be? What does "with her head uncovered" mean in 1 Cor. 11:5? Which head is to be covered, and how? Which head is dishonored?). This tract will not have much of my writings in it but will have over 50 translations and versions of 1 Cor. 11:2-7; 13-16, in it, which will make it easier for one to see the correct answers to these questions. I now have many tracts in print and will be glad to send anyone a price list if they will write me; or for \$2.00 I will send a large selection of different tracts.

Benneth C. Severe, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, B. C. Africa, Jan. 8.—On Dec. 13, I was at Namphungo church where I preached and one confessed her wrong doings. There were 52 people who attended the church. On 14th, I baptized one at Wendewende. We were both with Bro. Gayland Osburn. On Dec. 20, I translated for the preaching of Bro. Nichols at Mwalla church, and both of our missionaries were there. Bro. G. Osburn waited on the Lord's Supper, and Bro. E. C. Severe translated for him. Dec. 27, I was at Mlasa church where I led the song at the water's edge and Antonio C. Severe preached for the baptizing. On Jan. 3, I was at Matewere church where I preached. I had 6 people to be baptized. I preached at the water's edge, and in the church, 4 people con-

fessed their wrong doings. In the evening, 2 obeyed the gospel. On Jan. 10, I was at Wendewende church. I translated the preaching of Bro. G. L. Osburn, and 4 people confessed their wrong doings. The lesson was very good, and many people heard very well. I thank God for the good lessons which we are having. We are gaining so much. By having our good studies, we African preachers are gaining more indeed. We are sorry because that Sis. Nichols was in trouble with sickness, but now she is getting better. Our missionaries are doing their work fine indeed. The missionaries are spreading the work. I thank Bro. G. Bray and all the Christians in that church for sending me support. The work is big this side of the country. I am very happy for Bro. G. Osburn who is trying his best to do the Lord's work even though he was in the hospital for his troubles. Brethren and Sisters, pray for the big work which is being done here.

Ralph E. Mustard, 1532 Emery St., Longmont, Colo., Jan. 13.—The past month has been a busy one for me. Dec. 21, 22, 23, I preached at Olivehurst, Calif.; Dec. 27, at Stockton, Calif.; Dec. 29, I preached my first sermon at Ceres, Calif.; Dec. 30, at Modesto, Calif.; and Dec. 31, at Manteca, Calif. This was a very profitable trip in many ways. I enjoyed the sweet fellowship with all the brethren and my short stay in the home of Bro. Billy Jack Ivey. I believe the brethren in all the above mentioned places, are striving hard for the mastery and working harder than ever to preserve the peace and unity that has prevailed among them for so many years. The congregation in Stockton seems to be growing in spirituality as well as in numbers with each passing day. The work in Denver continues to abound. I enjoyed Bro. Millers timely piece on the building program. I wish the entire brotherhood would take time to consider and show more interest and enthusiasm toward such timely suggestions. Brethren, it may be later than you think. "Awake thou that sleepest, and arise from the dead and Christ shall give thee light" (Eph. 5:4). "Not slothful in business, fervent in spirit serving the Lord" (Rom. 12:11). Let us be careful lest we be weighed in the balance and found wanting. May the peace of God reign in your hearts.

Gayland L. Osburn, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, B. C. Africa, Jan. 11.—Dec. 13, we were at Cheima, where Bro. Nichols preached, and Dec. 20, we went to Mwalla, where Bro. Nichols preached again. I preached at Mlisa, Dec. 27, with 11 confessions of faults. Before this service, there had been 14 baptisms and 38 confessions of faults in the meeting. The next Lord's day, I preached at Mangadzi, with 7 confessions of faults and 1 baptism, and there had been 1 confession of faults and 6 baptisms previously in the meeting. I preached at Wendewende yesterday with 4 confessions of faults. For five days last week, the preachers from various parts of the country came together at Wendewende Mission to study God's word. Welma Nichols had a serious operation in the Malamulo Mission Hospital, Dec. 23, and was there for a week and 2 days. We are thankful that the operation seems to have been a success and that she is recovering well. Yet, she will need to be careful and take care of herself for awhile yet. Pray for us, and God bless you.

J. Ervin Waters, Rt. 4, Box 361, San Angelo, Texas, Jan. 18.—I preached at Bakersfield and Arvin, Calif., and then held a two weeks meeting at Fresno, Calif., the Millbrook congregation, conducting services twice daily. A flu epidemic hindered us much. The New Year's meeting was inspiring. Mary and I made our home with the James W. Russell family and it was spiritually rewarding to labor with him once more. Jan. 5-15, we once more climbed the mountain peaks of God's word, spirituality, love and prayer in the series of studies at No. 6th in Wichita Falls, Texas. Brethren came from Calif., Oregon, Mich., W. Va., Mo., La., Miss., and Okla. to study and plumb the depths of truth. The daily prayer session was the high point in our program. Many brethren would make requests for specific things to be mentioned in the prayers. At

least four to six would lead prayers each time. Stereotyped prayers and hackneyed phrases were tossed out and we spoke to God from our hearts, spelling out the desires of our hearts. By united prayers and repeated requests we tapped the storehouse of divine energy. When we began this the fourth day, things began to change for all of us. As Bill Harmon aptly remarked: "Not only does prayer change things; but prayer changes people, and people change things." The study will begin Jan. 2 at Ardmore, Okla., next year. I am scheduled to be at Merced, Calif., Feb. 5-14; at Richmond, Calif., Feb. 14 (P.M.)-24; at HiWay City (Fresno), Feb. 25-Mar. 6. May He help us all to provoke one another to love and good works, dispelling suspicion, doubt and distrust and keeping our pronouncements in this journal free of digs and insinuations which do gender strife and misunderstanding. Let us rather heal any breaches and march forward in a common cause.

Homer L. King, 1061 N. Pilgrim, Stockton, Calif., Jan. 20.—The attendance and interest in the church in Stockton continues in all the services. We have nine brethren who teach pretty regularly, and three young brethren who teach occasionally. Of late one of our teachers has been going to San Jose, where we have a new congregation started. The second Sunday in this month, we had all-day services, and the afternoon service was conducted by the young brethren of Stockton, Lodi, and the two churches in Sacramento. Brother Jimmy Winchester, who introduced the plan to us, is to be commended for the introduction of it and the execution of the plan. We had the largest crowd at Stockton for this meeting that I have seen here for several years. This meeting is to be repeated the second Sunday in February at the sixty-fourth St. church in Sacramento. We were glad to have Bro. Ralph Mustard preach at Stockton, December 27. His wife, mother, father, and his Aunt Vel accompanied him. We were glad to see them again. Ralph has been doing mission work in the Denver Colo. area, for several months, but unless others respond with financial help, he informs me that he will be compelled to seek employment otherwise to aid financially. There seems to have been considerable good done in this field, and it is sad to see it end before the work is properly established. This has been one of our obstacles for years. We were happy to attend a singing service at Modesto, Jan. 15. Bro. Billy Jack Ivey was conducting a school there. We were glad to note the improvement in the singing in that church. We heard Bro. Ralph Mustard at Ceres and at Manteca for one sermon each place while he was in this part.

HE CHEATED HIMSELF!

A striking story is told of a rich man who wanted to help a poor carpenter and his family. He hired the carpenter to build a house on a hillside, and then went away on a long journey.

The carpenter said to himself, "My boss is away and I can use shoddy material and neglect the supporting work that doesn't show. The house will be weak but nobody will know it. So he built a ram shackle house.

When the rich man came back, the carpenter said, "Here is your house, all built."

"Thank you," said the rich man. "Here is the deed and the key. I am giving it to you."

And the carpenter grieved that he had robbed himself.

We reap what we sow. We have to live in the house of life we build.

If we do shoddy work, if we "soldier" on the job, we pinch ourselves; we shrivel up and lose our ability to discern between right and wrong. We have to live with ourselves.

It is a tremendous fact that each one of us in building today the house we must live in tomorrow. We can build a place or a hovel, a mansion or a jail or a pig-pen—but we must live in it.—Sel.

It is better to have one man working with you than three men working for you.

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 XXXI

LEBANON, MISSOURI, MARCH 1, 1960

No. 3

OPPORTUNITY AND OPPOSITION

By Ronny F. Wade

"For a great door and effectual is opened unto me, and there are many adversaries." The apostles shouldered one of the greatest responsibilities known to man, in the preaching of the Gospel. The Lord had commanded them to preach to every creature and to disciple all nations. Mk. 16:15-16; Matt. 28:18-20. Even though the preaching of the gospel was committed into the hands of the apostles at first it did not end there. For they in turn instructed others to carry on this great work. Paul declares in 2 Tim. 2:2, "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." He again charges this young evangelist in 2 Tim. 4:1 to "Preach the word" etc., etc. But we also today as members of the church are commanded to make known God's good news, for Paul tells us that the manifold wisdom of God is to be known by the church.

The words of our text tell us of an opportunity the Apostle Paul once had at Ephesus. He states that "a great door is opened unto me." "Door" represents opportunity and "open" suggests readiness. But he also states "there are many adversaries." Now I don't think Paul was a pessimist, and I am sure that he believed in the power of positive thinking, however, he realized the value of recognizing ones adversaries. Personally, I have nothing against the idea "we can" but never forget, brethren, there are adversaries. Where you find opportunity you will also find opposition.

Paul's Opportunity

Paul was at Ephesus at the time of this writing. Evidently, the word of the God was being received by many. We learn from Eph. 1:13, that these people had believed and obeyed the gospel. While Paul was there all Asia heard the Word (Acts 19:10). Many came and burned books (Acts 19:19). So interested was Paul in the outcome of his efforts in this city that he told the brethren at Corinth that he would tarry there until Pentecost (1 Cor. 16:8). But, we must remember that, even though Paul was accomplishing much for the Cause at this place he had much opposition.

Pauls' Opposition

Heathenism—Read Acts 19:29-41. As you read these passages you will see how these people became upset for fear of losing livelihood. They even threat-

(Continued on page 8)

WISDOM

By D. B. McCord

May we begin our study of "wisdom" by referring to an authoritative source for an explanation of our term. J. H. Thayer says on page 581 of his Lexicon that the term is "used of the knowledge of very diverse matters, so that the shade of meaning in which the word is taken must be discovered from the context in every particular case." In commenting on James 1:5; 3:13, 17, where "wisdom" is used, he adds: (Wisdom is) the knowledge and practice of the requisites for godly and upright living." Permit me to analyze what he has said concerning our term a little further. Wisdom, it appears, would include a knowledge of what is required of us to live godly and upright lives. If we have wisdom from above, it is mandatory that we know what is right, and that we do it; we all concede, I am sure, that there is a vast difference between knowing to do a thing and doing it; and, furthermore, we all know that it is much easier to know a thing than it is to do it. Furthermore, included in our term is the practice of what is required of us to live godly and upright lives. I am sure that the wise man practices what he knows to be right.

Job tells us that "the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold" (Job 28:18-19). The reader might like to read the entire 28th chapter of Job, where, he, as a master, discusses our theme from verse twelve. Solomon's advice to the young man is to "incline thine ear unto wisdom" (Prov. 2:2). Solomon further says, "Happy is the man that findeth wisdom (3:13); "wisdom is the principal thing, therefore get wisdom" (4:7); "for wisdom is better than rubies; and all the things that may be desired are not to be compared to it" (8:11); "how much better it is to get wisdom than gold" (16:16).

Wisdom From Above

We, now, make reference to James 3:17, where James describes our term. We notice it in its several particulars. It is **first pure**. These things have more to do with the spirit than the letter. The man who has wisdom is a man who is motivated by that which is pure—his words, thoughts and deeds. The effect of wisdom on a man is to make him pure. The original word used here is applied to one that is free from crime or blame.

Then peaceable. The wisdom that is from above

Rhuel Stumpff
Rte. 160
Oct 59

make a man disposed to be peaceable. Wisdom dictates that a man, as it were, would "bend over backwards" in order to keep peace. Wisdom dictates that a man would forget about personal interests and desires, and regardless of these would promote peace in all the activities of life.

Gentle: The original word from which we get this term is variously rendered. For instance, in Phil. 4:5, it is moderation; patient in 1 Tim. 3:3 and gentle in Titus 3:2, 1 Pet. 2:8 and in our passage at hand. It is from this word that we get gentleman; and man with wisdom, we conclude, is such a man.

Easy to be intreated. To be easily intreated means to be easily persuaded, compliant. This does not mean, however, that the wise man is unstable; that he will agree in that which is wrong; that he yields himself to every wind of doctrine. He is one who is willing to yield to right when truth demands it. He is not one upon whom persuasion has no influence. He would often and fervently pray that wherein he dwells in darkness that God would show him the light; that wherein he is in error God would reveal to him truth; that wherein he is wrong, God would help him to be right. Wisdom from above dictates that we be approachable; the wise man is not a stubborn man.

Full of mercy and good fruits. The wisdom from above is full of mercy. "Blessed are the merciful, for they shall obtain mercy" is the age-old benediction pronounced by the Master. I am sure this does not mean we must tolerate error, agree with those who digress and progress beyond prescribed limits. We can be merciful and still not be a partaker of other men's sins. The man with wisdom from above goes about doing good—bearing fruit for the Master.

Without partiality. The original word simply means without making a difference. The wisdom from above dictates that we treat one another with no distinction. **And without hypocrisy.** The wise man does not pretend to be that which he is not; he is sincere, truly what he professes to be.

Conclusion

In connection with the wisdom that is from above, James mentions the wisdom that is not from above. He describes it as "earthly, sensual, devilish." He connects it with bitter envying and strife in the heart. Furthermore, he says that where these are present, "there is confusion and every evil work."

James concedes the fact that the wisdom from above is not something we may naturally possess. He instructs in the first chapter thusly: "If any of you lack wisdom, let him ask God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Let us, then, bear this in mind and make petitions, frequently, and reverently that God will grant us the wisdom we need from day to day.

I never could understand why so many of our brethren spend so much time listening to and learning the Greek, instead of trying to get the Greeks to listen to the English.

—Dovie Corson

A friend is a present you give yourself.

PROBLEMS THAT CONFRONT US

By Edwin S. Morris

From the beginning no doubt there have been problems that have faced the Church in its growth and work. Even in the early days of the Church when the Apostles were preaching, there were problems. The same is true in the Church today. I am sure that we could not begin to name all the problems, or give a solution to many of them, but we would like to consider some of our problems.

The first we consider is that of **Indifference.** Many members of the Church today are very indifferent toward the Church. They are careless in attendance, in visiting, in teaching, in working, in studying, and in general careless about their whole duty. They are unconcerned as to whether the Church has a meeting, spreads the gospel to the lost, or even if those that preach the gospel are kept busy. They seem not to care whether the Lord's work goes on or not. You ask them to take part, or their opinion of some work, and they will reply, "Whatever you brethren want to do is alright with me," and that is just about as far as it ever gets. Jesus said in Rev. 3:16, "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." The word, **cold** is "sluggish, inert in mind; of one destitute of warm Christian faith and the desire for holiness." The word **hot** is "of fervor of mind and zeal." And **lukewarm** is "of the condition of a soul wretchedly wavering between an inactive and a fervor of love." **Spue** is to reject with extreme disgust. There are so many indifferent, lukewarm, in the Church that are wavering between the inactive and the great fervor of love. Jesus will spue them out of His mouth. Paul says in Rom. 12:11, "Not slothful in business." **Slothful** is "sluggish, slothful, backward." **Business** is "earnestness, diligence: univ. earnestness in accomplishing, promoting, or striving after anything" (Thayer). It denotes the moral earnestness with which one should give himself to his vocation. In this Christians are not to be backward. Slothful implies excessive and sluggish indolence. Luther says, "In regards to zeal be not lazy." We are to be fervent in spirit, enthusiastic, not indifferent. I feel perfectly sure today that we have the truth in the plan of salvation, worship, etc., yet I am concerned over the indifference that exists among our brethren instead of being zealous in the Lord's work. Fellow-saint, let us consider these things carefully. In the Revelation letter some of these people had become indifferent and cast off their first love (Rev. 2:4). Let us not become careless, cold, indifferent, but let us labor harder with more love to further our Lord's precious work.

The second problem I consider is **Able Teachers.** Let me say in the very outset that I oppose what is commonly referred to as the "pastor system." I also want to emphasize that I believe in "mutual edification." On the other hand I want to say that I oppose "no system at all" and "mutual deadification." It was never the Lord's plan for all to be evangelists, elders, deacons, or teachers. Some brethren for some unknown reason, get the idea that every male member should be a public teacher. Sure, we are to have a number of teachers if possible, but by no means does it mean that all are teachers. Paul teaches to the contrary in 1 Cor. 12:29.

Paul says in Eph. 4:16, "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." Thayer's definition of the word edifying is "(the act of) building, building up—in the N. T. metaph. edifying, edification, i. e. the act of one who promotes another's growth in Christian wisdom, piety, holiness, happiness." Then, there is a need for able and capable teachers in order that the Church might be built up. Let us notice 2 Tim. 2:2, "And the things thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." This teaches that the man must be faithful and able to teach others. **Able** is sufficient in ability, i. e. meet, fit, worthy, able" (Thayer); **Competent** (Strong) **Capable**, qualified (Robertson). Vine says: "Sufficient; when said of persons it means competent." Expositors says: "Qualified; expresses capability as proved by experienced." We can readily see then that we are to have **able teachers.** We are faced with the problem today in many congregations, of a lack of teachers who are able, qualified, and have the ability to edify the church. Many congregations are losing ground and becoming spiritually weaker because they receive not enough spiritual food. Often the only time they hear preaching is during a meeting once a year. This is not enough. Jesus says: "Teaching all nations and baptizing them" and then "teaching them to observe all things." Brethren who desire to teach and do teach, should be willing to qualify themselves to teach. They should be willing to devote time to study that they may gain a knowledge of the Word of God and teach it to others. Too many times brethren will take the pulpit when they have done very little preparing. I was told of one of the Presidents of the United States that before he was elected president he was a preacher of the church of Christ, and when he was elected to the office he made a statement to this effect: "I step down from the pulpit to the Presidency." Yes, to teach the gospel of Christ and preach it is the greatest work a man can do. Why should we not be willing to prepare ourselves for this great work? I realize that a man in beginning must have the opportunity to teach, and as some have put it, must practice. Remember this though, we are not to be always practicing on the congregation. It seems some congregations get nothing more. We are faced with this problem and should correct it by all studying harder, encouraging brethren to prepare themselves and never satisfied, but always striving to do better.

The next problem I would like to consider is the **lack of knowledge.** In Col. 1:9, "for this cause we also, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." The word **knowledge** is "precise and correct knowledge; with genitive of the thing known." His petition is that they might be filled with a thorough knowledge of God's will. **This would be the best security against false teaching, and an assurance of a faithful life.** Knowledge today of the Scriptures is the best weapon we have against false teaching. Today, if Christians had a knowledge of God's Word, by that I mean a deeper knowledge of the true teachings of the Bible, it would be a good weapon against all kinds of

digression, denominations, all kinds of liberalism, worldliness, etc. With a good knowledge, people would not be deceived and led away with false teachings. They would not be tossed to and fro as children with every wind of doctrine. We are to grow in the grace and knowledge of our Lord. We are to desire the sincere milk of the word that we might grow thereby. Hosea 4:6 says, "My people are destroyed for lack of knowledge." Paul told Timothy to "study to show thyself approved." **Study** is to hasten, make haste, to exert one's self, endeavor, give diligence. We need to study for ourselves and not depend upon man. We must be careful in condemning the denominational world for following man and then in our own ranks be guilty of thinking man is right and cannot be wrong. There is none among us that is infallible or indispensable. We must study, grow strong, contend for the truth and stand for right regardless of what any brother or preaching brother does.

Let us now consider another problem we are confronted with—**worldliness.** In 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." Things that were sinful over 1900 years ago are sinful today. The numerous works of the flesh enumerated in the N. T. are still sinful. One filled with the Spirit of Christ certainly has no desire to be filled with these things. Even today our children are not being taught against worldly pleasures. Parents say, "Well, everyone else is doing it." Children are being allowed to go to dances, to watch things on the screen at home and away from home that are sinful. Worldliness has crept in. We have drifted with the tide. We are faced with the problem as to how to stem the tide. Many who used to stand up boldly and cry out against worldliness have slowed up or completely stopped. I hear some, sometimes, mention worldliness yet participate in many worldly things. I would like to hear them preach a sermon on it. Brethren, let us live close to Him who died for us, and make Heaven our eternal home.

—Waco, Texas.

"ABIDING FAITH"

This is the name of the latest song book published by Bro. M. Lynwood Smith, Rt. 1, Wesson, Miss. It is a good addition to our array of other very good books that are put out by our brethren. It sells for 65c per copy.

—D. Mc

CARD OF THANKS

May I take this means to thank everyone for every deed of kindness shown in the loss of my husband, D. E. Stone. The flowers were so pretty; the cards and other expressions of sympathy are a source of comfort and inspiration. The most beautiful singing would certainly have been to his liking. I ask that you continue to pray for me in this great loss.

—Mrs. D. E. Stone, 8545 So. Passons, Pico-Rivera, Calif.

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HERE AND THERE

Gratitude—Our very sincere gratitude is extended to all who have spoken a word in behalf of the OPA, or who have solicited a subscription for this paper. We have a very encouraging list in our report for the past month. This is as it should be every month. Just a little effort on the part of all will assure the OPA's monthly visits to your home. We have always been mindful of the need of all our brethren who have been so loyal in helping the OPA to "keep on keeping on." It is too much for us to write each one of you a personal letter, hence we take this means of telling you all how much we appreciate you and your efforts. Too, your warm words of encouragement through your cards and letters mean so much to us, and they spur us on in this work. You have proven to us that you want the OPA to keep on standing for the good old Bible way, contending "earnestly for the faith once delivered to the saints." Will you speak a word in prayer for strength, wisdom, love, and loyalty to guide and inspire us ever in the right way, and just keep on pouring the subs. into the paper.

Two New Song Books—We have just completed the material for our all-purpose song book, of the type, quality, and size of our song books since 1944. You will find a good supply of the good old hymns, the tried songs of the past several years, and many of the very latest songs. We are always trying to improve in the selection of suitable songs for all services of the church, and while our 1959 book, *Joyful Praises*, was one of our very best, if not the best, to date by us, we have tried to make our 1960 book, *Songs We Love*, the "best yet" This book is in the hands of our printers and should be off the press in a month or two, we hope. The price is the same as last year, viz.; 65c for one copy; 50c for two to six copies; and 45c per copy for any number over six; postpaid.

Old Path Hymnal contains 240, being 224 pages, of the old and tried simple songs that just about everybody knows. The price is the same as *Songs We Love*. Send all orders to Old Paths Advocate, 1061 N. Pilgrim, Stockton, California.

As evil companionships corrupt good morals, so Christian companionships correct morals.

OUR HELPERS

You will find listed below the names of those sending us subscriptions from Jan. 20 to Feb. 20, and opposite the name the number of subscriptions sent. The list is unusually good this month and we want to express our appreciation to all our helpers. We are counting on you to continue this good work. Please, check the following, and report any errors to us:

M. D. Byrd—22; Mrs. A. J. Bunderson—21; Elizabeth Byford—10; Billy Orten—10; Ruth Cohea—10; E. R. Coombes—10; James D. Hensley—7; Mrs. Fannie Short—5; D. E. Stone—5; Ralph Mustard—4; L. H. Frizell—4; E. R. Stephens—3; Mrs. P. B. Fowler—3; Russell Harris—3; Mrs. Della Crabtree—3; Lavern Lum—3; Veta Wissinger—3; Ted Warwick—2; Wayne McKamie—2; Jack Cutter—2; Leon Fancher—2; Ervin Waters—2; Jim A. Canfield—2; John Spradley—2; Roy Lee Criswell—2; John L. Fisher—2; Dean Hopkins—2; Mrs. Travis Cook—2; Glen VanStavern—2; Lee Trigg—2; W. E. Murry—2; Henry Turner—2; L. C. Grimes—2; L. D. Turbeville—2; Ora Stroud—2; Mrs. M. F. Barker—2; Raymond Johnson—2; T. J. Shaw—2; Homer L. King—2; Tom Smith—1; D. B. McCord—1; James R. Stewart—1; Luther Book—1; H. T. Young—1; Mrs. R. R. Bailey—1; Johnny Elmore—1; Ben Frentrup—1; Mrs. Ida Hunter—1; Carl Chambers—1; J. L. Reynolds—1; Fern Fitzgerald—1; Mrs. Charles Jordan—1; B. B. Cayson—1; M. G. Spigener—1; Inez Wade—1; Perry Allen—1; Fred Lay—1; Claude Williams—1; Richard DeGough—1; Elizabeth Agnew—1; Dayton Clouse—1; Robert Potts—1; Nolen Young—1; Roy Smalling—1; Wm. B. Weed—1; Wallace Middick—1; Mattie Finto—1; Mrs. F. W. Chappell—1; E. O. Evitt—1; H. E. Yarbrough—1; Mrs. George Rozzell—1; Mrs. Cressie McKinney—1; Mrs. C. G. King—1; Mrs. Clovis Cook—1; Amos Doud—1; Mrs. M. F. Cisco—1; Mrs. M. E. Jones—1; Keith Nelson—1; Mrs. Olive Wilburn—1; Grady Horton—1; B. C. Freeman—1; Mrs. Paul Deems—1; Mrs. Shelby Freeman—1; J. H. Lackey—1; Carl Nelson—1; C. D. Palmer—1; A. L. Thomason—1; M. G. Starrett—1; Kenneth Spoons—1; Total—220.

THE QUESTION BOX

Social Drinking

Dear Pal, Ervin:

I shall come to you with one particular rumor that I have heard, i. e., that you would tolerate and believed it was all right to have a social drink now and then as long as it was moderately. I believe I know where you stand on it and I don't at this time believe that this would be your belief.

Yours for the truth,

A Preacher

Answer—I do not think it necessary to explore all of the facets of this question. We do know that drinking is one of the nation's number one problems. Compulsive alcoholics, as they are called, are becoming more numerous every year. Evil fruits are on every hand. Moral decay, domestic unhappiness, marital smash-ups, children left to themselves, lives blighted and ruined, and a thousand social and religious ills bear witness. The person who refuses to take the first drink never becomes a drunkard. I think we can all agree on the applicability of Rom. 14:21, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy

brother stumbleth, or is offended, or is made weak." Let us follow after the things which make for peace and seek areas of compatibility.

Keepers at Home?

Dear brother Waters:

At the present time I am teaching on the second chapter of the book of Titus and find it very interesting and very edifying. I would like for you to send me your comments on the phrase "keepers at home" (v. 5). Do you believe that this would prohibit a wife's working in public? I would also like for you to answer this in the OPA and would like to hear from you as soon as possible about this subject.

Yours because of Calvary,

Dallas Burdette
708 W. Shawnee Dr.
Montgomery 7, Ala.

Answer—"That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Tit. 2:4-5). The Greek word is OIKOUROS from OIKOS, a dwelling and figuratively a family, and OUROS, a guard. Literally, then, "guardians of the family or home." Williams N. T. has "homekeepers"; the Amplified N. T. has "homemakers"; the R.S.V. and Moffatt's N. T. have "domestic." Strong's Exhaustive Concordance comments, "Domestically inclined, a good housekeeper." The wife should be domesticated, a good cook, a seamstress, a housekeeper, a lover of children. This term establishes the primary sphere of the wife as the home and its responsibilities. It does not necessarily include or exclude her having a job outside the home, but the job would have to be secondary and kept subordinate to her primary sphere. Each case would have to be considered on its own merits or demerits. To the extent that such a job happened to interfere with her domestic responsibilities and their discharge it would be a danger to the home. Any interpretation of the above term which would be out of harmony with Solomon's description of the virtuous woman in Prov. 31 would obviously be incorrect. Vs. 13-16, "She seeketh wool and flax, and worketh willingly with her hands. She is like the merchants' ships, she bringeth her food from afar. She riseth while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard." V. 24, "She maketh fine linen and selleth it; and delivereth girdles unto the merchant." But notice v. 27, "She looketh well to the ways of her household, and eateth not the bread of idleness."

Laying on of Hands

Dear brother Waters:

I have a question I would like to have answered either in the Question Box or directly. I notice that some of the brethren now are teaching that laying on of hands is something that we should practice when one attains an office in the church.

My question is, Do the Scriptures teach that laying on of hands along with prayer, and fasting should be practiced when a person begins to preach, or when a person has been appointed as an elder or other position in the church? I will appreciate it if you will

consider this, and either send a reply or answer through your Question Box.

Your brother in Christ,

RayFox
8603 E. Fontana St.
Downey, Calif.

Answer—I am glad that Bro. Fox in his question involved evangelists, elders, and evidently deacons, since they are all functionaries, public servants, of the church. Thus, in my answer, I do not have to find all of the details specified with reference to just one of the functionaries and his ordination, but since they are all congregational functionaries, references to any of them may be appealed to and the evidence will be cumulative. Ordination involves overt acts, obvious and discernible, by which an office is bestowed upon one and he is inducted into it with a dedication to its functions. To all brethren who believe in some method of formal appointment I pose this question: Shall we formulate such a method or follow New Testament examples? And if it does not make any difference how it is done, then what difference does it make if some of us want to be safe and pursue the pattern set forth in the New Testament? How could it be productive of trouble for a congregation in the exercise of its congregational autonomy to pursue such a pattern in the appointment of its functionaries as long as that congregation interfered with no others? I sum up some of the Bible evidence.

(1) They fasted when they ordained, or appointed, functionaries. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23). "And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:3).

(2) They prayed when they ordained, or appointed, functionaries. The above references with Acts 6:6, "Whom they set before the apostles: and when they had prayed, they laid their hands of them."

(3) They laid their hands on those whom they appointed, or ordained, as functionaries.

Acts 6:6 and Acts 13:3. To these may be added Timothy's appointment by the eldership. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery" (1 Tim. 4:14). Thayer says that the presbytery is "the estate of the elders." Paul laid hands on Timothy to give him a spiritual gift (2 Tim. 1:6), but the "estate of the elders," who could not impart spiritual gifts by the imposition of hands, also laid hands on Timothy to give him something. In Eph. 4:11 the office of evangelist is reckoned as one of the "gifts" to the church. Paul stated that this "gift" by the elders to Timothy was "by prophecy." In 1 Tim. 1:18 Paul pointed out that prophecies which went before with reference to Timothy had to do with Timothy's warring a good warfare, as an evangelist. Read 2 Tim. 2:3-4, "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath called him to be a soldier." I mention also that the prophets and teachers who laid hands on Paul and Barnabas in Acts 13:3 could not bestow spiritual gifts by the laying on of hands. Laying on of hands for centuries had been

connected with the bestowal of blessings and gifts. These offices are gifts. Laying on of hands is an overt act and it designates the particular person, or persons, from others as being the one, or ones, upon whom the office, or function, is bestowed.

—J. Ervin Waters
Rt. 4, Box 361,
San Angelo, Texas

(Note: The Question and Answer column will be discontinued temporarily, at least. If and when resumed notice will be given in time for your questions. —H. L. K.)

OUR DEPARTED

Stone—Brother Dallas Everett Stone was born Feb. 25, 1891 at Springdale, Ark.; he departed this life Feb. 11, 1960 at his home in Pico-Rivera, Calif. On April 23, 1923, he was married to Sister Della Anneler. Bro. Stone had been a member of the body of Christ for 40 years. He is survived by his Christian wife, 2 brothers and 2 sisters.

Brother Stone's passing means that a staunch and valiant soldier has lain his armor by; in my estimation, he was a true Christian gentleman. He was known for his wisdom, kindness and humility. He likely had his failings, as all mortals do, but they were difficult for me to find. Brother Stone was a talented singer, song leader and song writer. "My Lord and Redeemer" is one of his well-known songs. "Home Sweet Home," which is number 55 in the 1959 Old Paths Advocate song publication, is Brother Stone's song; he wrote both the words and music. It was so beautifully sung at the funeral. Brother Stone is missed, not only at Montebello, but at all the churches in this area. I, for one, feel that I am better for having known him. To know him was to love and admire him.

The funeral was conducted in the morning of Feb. 13, at Rose Hills Cemetery, Whittier, Calif. The crowd was so large that many were standing in the chapel. The flowers were many and beautiful. The very pretty singing was rendered by nine members of the church in this area; it was under the capable direction of Bro. Richard Nichols; Bro. Marvin Fisher led a most appropriate prayer. The writer attempted to say words of comfort and warning. Lord bless Sister Stone, truly a Christian woman, and help her to remember that "He ever lives to make intercession for those who come to God by Him," and in reality she is never alone.

—D. B. McCord

Perhaps, His Last Letter

Following is a letter by our beloved Brother D. E. Stone, written the day preceding his death. This letter was written (dated), February 10, and was received by me the next day (Feb. 11), the day of his death. The letter as you will see contained some songs he had selected for our new book, Songs We Love. We are dedicating this song book to his sacred memory. Imagine the terrible shock to us as the day we were placing his songs in the book, the word of his death was phoned to us! I have known this good man since 1925. He was one of the few who dared to begin an effort to expand the work in California. His immovable, unyielding, faithful Christian life has ever been an inspiration to me. God bless his memory! Here is his letter:

8545 So. Passons Blvd.,
Pico Rivera, California,
February 10, 1960.

Dear Brother King:

I have been wanting to write to you for sometime, and thank you for sending me the song books, Joyful Praises. I appreciate this very much. But I have not been able to sing very much. I had gotten able to lead some in song, then the flu hit me, which was quite a set-back for me. Last Sunday was the first time I have been able to attend church for two weeks.

I have selected a few songs, which are not outstanding, but they seem to me to be Scriptural, and mostly, songs of praise. I might suggest that the song No. 130 in Joyful Praises be carried over into our 1960 book, as everyone here seems to like it very much.

I am enclosing a check for \$5.00 for renewal of our sub. to the OPA. You may use the other \$4.00 for subs. to others, etc.

I was very pleased that Bro. Don McCord was chosen to be one of the OPA editors. I really had been anticipating this.

With sincere Christian love, your Brother and Sister in Christ,

—Dal and Della Stone.

Miller—Sister Emma Miller, a member of the Frank St. congregation in Lawrenceburg, Tenn., departed this life Jan. 19, 1960, at the age of 83 years. I was asked to speak words of comfort.

—John L. Fisher

Keen—Clarence Eugene Keen, son of Bro. and Sister LeRoy Keen of the Whitney Ave., congregation in Sacramento, was born Feb. 7, 1950, and passed away Jan. 25, 1960. He had suffered from leukemia for 16 months. Services were conducted Jan. 28, 1960. He is survived by his parents, two brothers, Rodney and Daniel, and a sister, Rhonda. Our deepest sympathy is extended to the family. The writer conducted funeral services.

—Luther D. Boek

Webb—Bro. Lewis Franklin Webb was born Sept. 29, 1876 in Franklin Co., Tenn. He departed this life Feb. 10, 1960 at the age of 83 years, 4 months, and 11 days. He came to Okla., at the age of 6, and had lived at Sulphur for the past 44 years. He had been a member of the Church for over 40 years. He is survived by his wife, Mamie Collins Webb; a daughter, Mrs. Minnie Norton; 2 sons, Thurman and Raymond; a step-daughter, Mrs. R. L. Pierce; a step-son, L. D. Collins; 10 grandchildren, 19 great grandchildren; a sister, and 2 brothers. The writer spoke words of comfort to the bereaved and many friends. Burial was in Oaklawn.

—R. B. Rhoden.

Jones—Bro. Henry Jones was born in Davis County, Iowa, April 27, 1896 and died Jan. 31, 1960 at his home southwest of Mark near Bloomfield. He was a member of the Bloomfield congregation. Bro. Hank, as he was better known, was liked and respected by all, and the hospitality of his home was well known. He is survived by his wife, Marion; 3 daughters; a son; 3 brothers; a sister; and 12 grandchildren. He was preceded in death by twin sons. Funeral services were conducted at Curl Funeral Home at Bloomfield, and a quartet from the church sang. The floral offering was beautiful. The writer spoke words of comfort and warning to a large audience. We feel our loss is Heaven's gain.

—Carl R. Nelson

Brooks—Orval Wayne Brooks was born March 21, 1906, at Nespers, Idaho, and died February 9, 1960, at Corcoran, Calif. He married Hazel E. Divine, October 18, 1930, at Corcoran. Surviving him are his wife, Hazel; a daughter, Sondra Cord of Corcoran; one granddaughter, Deann Denise, of Corcoran; his parents, Mr. and Mrs. C. E. Brooks of Grover City, Calif.; and seven brothers. On various occasions for the past twenty-one years his home was my home and also that of many preachers coming into the community. The funeral service was held at Bledsoe Funeral Home in Corcoran, February 13, and interment was at Tulare County Cemetery at Tulare, Calif. The writer, assisted by James W. Russell, conducted the funeral service. Billy Orten, Wayne DeGough, Verlin Elliott, Rex Davis and wife came from Bakersfield to sing.

—J. Ervin Waters

Head—Michael Allen Head, son of Bro. and Sister Ted Head of Oklahoma City, was born Jan. 23, 1960, and departed this life Feb. 3, at the age of 12 days. We know that all is well with little Michael for of "such is the Kingdom of God." Knowing that we cannot bring him back we trust they will find comfort in the words spoken by David after losing his own son, who arose and said, "I shall go to him." May the Lord bless them in their great loss. The writer endeavored to bring a few comforting scriptures at the brief rites.

—Dean L. Hopkins

Posey—Bro. Walter Posey of Brookhaven, Miss., was born in 1902 and died Dec. 21, 1959, at the age of 57 years. He is survived by his wife, 2 children, 2 grandchildren, and a host of friends. He obeyed the gospel about 6 years ago and it was my privilege to baptize him. He was preparing to leave for church when they had to rush him to the hospital. He will be greatly missed by the church at Pearlhaven. We trust our loss is heaven's gain. The writer and Bro. John Smith attempted to speak words of comfort to the bereaved. (Note: We are sorry this was mislaid, it should have appeared in the Feb. OPA—Ed.)

—Carlos B. Smith

"PROCLAIMER OF TRUTH"

Would you like to have more wholesome, religious reading matter to come to your home each month? Why not subscribe to the above named journal and thereby add to your reading enjoyment and spiritual betterment? It is \$1.00 a year. The editors are Bro. L. G. Butler, Box 794, Healdton, Okla. and Bro. Paul D. Mackey, 6547 Clybourn Ave., No. Hollywood, Calif. Why not subscribe today? It is especially good to hand to the outsider. It carries no field reports; only articles and notes of general interest.

—D. Mc

NOTICE TO THE BROTHERHOOD

The brethren at Warwick St. church here in Ft. Worth, Tex., have asked me to write in regards to a Victor Berry, so that other congregations will not be taken in by one undeserving of help. I understand he has preyed on other churches just as he did here. He works to get people out to church then borrows all the money he can and leaves owing it all. If congrega-

tions will get in touch with us before helping him, it might save much worry and damage.

—E. R. Coombes, 2312 Pearl Ave.,
Ft. Worth 6, Tex.

THE CHURCH AT ANDREWS, TEXAS

This congregation was established in 1956 with only 6 regular members. Since that time with the help of neighboring congregations and Bro. Wayne McKamie who is now engaged in the work here, they now have about 40 members. There seems to be no end to the good that can be done in this city. At the present time we are in dire need of more benches as the ones we have will not hold the crowds which sometimes number between 90 and 100 on Lord's day. Also, it is necessary to use the baptistry of our digressive brethren each time we have a baptizing and we would like very much to build our own baptistry. Our numbers have increased but our finances have not increased accordingly. Our need is approximately \$500.00. If anyone can answer our plea we will appreciate it and feel that they will play an important role in the salvation of lost souls. You may send any donations to me and I will see they get it.

I am now back at work and recovering nicely from my accident. I feel the Lord was with me and gave me a new start in life and I plan to pursue it with all diligence. Pray for us.

—C. A. Smith, 504 N. Cedar,
Kermit, Texas

COMMENDATION

I am glad to see Bro. David Gordon doing the work he is doing among his race in California. He can surely be depended on in such a work. He was once a Baptist preacher, but when he heard Bro. G. A. Canfield preach the gospel he gave up error and accepted the Truth. He is willing to spend and be spent for the Cause of Christ. I commend him to the brotherhood as worthy of support, and dependable.

—Carlos Smith, Brookhaven, Miss.

BONDS OF MATRIMONY

Campbell-Campbell—In the afternoon of Jan. 31, 1960, Bro. Sam Campbell of Houston, Tex., and Sister Omi Campbell of Purcell, Okla., were united in marriage in the home of Mrs. Campbell. May the Lord ever help them make their home a Christian home, and to ever seek first God's Kingdom and His righteousness.

—Dean L. Hopkins

HELP FOR BRO. SEVERE

We, the undersigned preachers, do hereby request help for Bro. E. C. Severe to buy a car. The need for a car in Africa is highly felt because there are many congregations in both central and northern provinces and other territories of the Federation that are never visited by preachers because of long distances. We believe that the brethren in the States have knowledge that the work in Africa has a big growth. It is then because of this growth that we make this request. We fear that if we neglect to pay these congregations constant visits, the progress which we have labored for long will not last.

You may like to know how the work was started in those provinces. Bro. Severe labored in those localities when you brethren bought him a motorcycle in 1954. In 1955, he bought himself a car, then he took preachers with him and sent them to both central and northern Nyasa; he would then bring them back as their meetings closed. We hope the brethren will cooperate with us in our request.

—Signed: A. C. Severe, Robert Ngomano, Julius Makhas, Edwin, Muyaya, E. Chaima, F. H. Lhapa

ACKNOWLEDGMENT

We want to acknowledge the following donations we have received on a building under the plan "It Can Be Done"; Lakeland, Ohio, by R. H. Renner—\$24.00; Westminster, Colo.—\$30.00; Bakersfield, Calif., by Charles Weeks—\$10.00; Gallup, N. M., by Timothy Phillips—\$21.00; L. C. Dent—\$10.00; Frank C. Taylor—\$20.00; Mr. and Mrs. Ollie Nix—\$6.00; Franklin E. Staggs—\$5.00; Christine and Ella Walkup—\$6.00; Mattie Lloyd—\$3.00; Gene Hopkins—\$3.00; Total—\$138.00. We express our sincere thanks for this help.

—Paul E. Shaw, Youngstown, Ohio

Jacksonville, Fla.—Since last reported we have received a donation of \$45.00 from Youngstown, Ohio, by Paul Shaw, under the plan "It Can Be Done." This makes a total of \$349.00. We certainly appreciate this help.

—Bob Kornegay

Tulsa, Okla.—Here are the donations we have received thus far under the plan "It Can Be Done"; La-Grange, Ga.—\$50.00; Gallup, N. M.—\$21.00; George Helterbrand, McAlester, Okla.—\$3.00; Total—\$74.00. Our gratitude is extended for this help.

—Gene Hopkins.

Church Building For This Month

The next plea for help under the plan "It Can Be Done," is Westminster, Colorado. Send your donations to: Gene Brenton, 4100 W. 76th St., Westminster, Colo.

(Note: The above church is the last on our list for the help under the plan submitted by Bro. E. H. Miller in "It Can Be Done." It has been suggested that when we reach the end of appeals, we return to the first and follow in order the others. That we shall do unless Bro. Miller or someone has a better plan, since no church has received sufficient to complete a building. This plan will work, if we will just work the plan.—H.L.K.)

OPPORTUNITY AND OPPOSITION—

(Continued from page one)

ened to take these men's lives. All because these men of God had preached the gospel pure and simple, and in so doing condemned their heathenistic worship.

False Teachers (Notice 1 Tim. 1:3) "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." Paul had to watch for those who taught false doctrine.

Weak Brethren—(Rev. 2:4-5) Note the letter to the church at Ephesus—"Nevertheless I have somewhat against thee, because thou hast left thy first love . . ."

Certainly, all this opposition must have been discouraging. But, Paul kept right on. He refused to be stopped, while continuing to take advantage of one opportunity after another. But, now let us notice:

Our Opportunities

Surely, no one will deny that we have opportunities. In many places there is an "open door." There are States about us that do not even have one congregation. Not to mention the many metropolitan areas in the U. S. that have not heard the pure gospel. Yes, the opportunities are many. Someone said, "opportunity knocks but once." This is true, brethren, we will never have the same opportunity twice. We may have one like it but not the same one. But, there are many adversaries:

Our Adversaries

1. **Denominationalism** is an adversary because it is deceptive. It deceives millions of people into believing God is the author of it. But, remember God is not the author of confusion. He is not the Father of division. Where the Bible teaches one way denominationalism teaches many. This alone is confusing for someone who is earnestly seeking the way to Heaven. They ask which is the right road?? And hundreds of preachers answer, "this one." Yet, they are all different. Certainly, denominationalism is opposed to the Bible and what it teaches.

2. **Indifference** has lost many good opportunities. While we wait to make up our mind the opportunity is gone. Indifference gets in the way of progress, and blocks our advancement.

3. **Laziness** as strange as it may seem is also one of our greatest enemies. Paul talks of some in this condition in Heb. 5:12, declaring that "when for the time ye ought to be teachers you have need that one teach you again." He accused them of being "dull" of hearing, or literally "lazy," "sluggish." Many good opportunities pass by because we are too lazy to do anything about it. Many are too lazy to study the word of God (2 Tim. 2:15), and are therefore unable to give a good answer (1 Pet. 3:15).

4. **Stinginess** has also been the ruin of good opportunities. Some brethren are afraid they will spend the Lord's money in the wrong way, so they do not spend it at all. The treasury of some congregations resembles a savings account instead of one characteristic of a working church. Now, I believe in spending the Lord's money wisely, but, brethren, when a good opportunity comes along to preach the gospel, USE IT! (Rom. 10:14; 1 Cor. 16:1-2; Acts 20:35).

The opportunities are abundant, and the opposition will always be there, but this must not defeat us—we must march on and win the victory. I trust we will not be like the one in the following poem:

There was a door, that stood ajar
That one had left for me,
But I went seeking other doors
To which I had no key.

And when at last I turned to seek
The refuge and the light,
A gust of wind had shut the door,
And left me in the night.

—Ft. Worth, Texas

Anyone can sympathize with the sufferings of a friend, but it requires a very fine nature to rejoice over a friend's success.

From The fields

M. G. Spigener, Marion, La., Jan. 25.—Bro. King, keep the good work going and may God bless you and yours. If it is ever possible, come by Fairview church and preach for us.

H. F. Yarbrough, Box 7, Lampasas, Tex., Feb. 9.—Here is my renewal. I do not want to be without the OPA. I think it is a strong defense of the truth.

John L. Fisher, Rte. 2, Summertown, Tenn., Feb. 2.—I have continued the work with the congregations in this area. I had planned a trip to the west coast but this will be delayed due to my wife's serious and extended illness. Pray for us.

Russell Harris, Rte. 1, Wagoner, Okla., Feb. 8.—Here is my renewal and 2 more subs., Bro. King, keep the good work going and God bless you and everything you stand for.

L. H. Frizzell, 707 First Ave., Chula Vista, Calif., Feb. 15.—The church here is doing very well. Everyone is working together for the Cause and we continue to grow. Here are 4 subs.

Wallace Middick, 1115 Cavendar Dr., Hurst, Tex., Feb. 8.—Send me two of the new song books "Old Paths Hymnal." This type of book has long been needed. We enjoy the OPA and certainly think Bro. McCord was a wise choice as co-editor.

Nolen Young, 676 San Juan Rd., Salinas, Calif., Feb. 8.—Bro. Roy Lee Criswell is at San Jose, and the work there looks good. We would like to hear from other congregation willing to help with this work. They need a house badly. The work at Aromas continues to move along. Please contact me if you can help at San Jose.

E. R. Coombes, 2312 Pearl Ave., Ft. Worth 6, Tex., Feb. 7.—The church here is growing and doing fine. Bro. Jim Howard from Dora, Mo., preached for us in Jan., and we also enjoyed a good sermon by Bro. James Stewart. It has been good to have Bro. H. H. Coble work with us and we pray he will have many more years.

Carl Chambers, Rte. 1, Box 256, Neosho, Mo., Jan. 21.—The church at Burkhart is about the same. I broke both bones in my right ankle Dec. 23, and the doctor says it will be some time healing. I hope to be able to attend church next Lord's day. Bro. Oscar Johnson is in the hospital with pneumonia. (Note: Bro. Chambers would appreciate cards and letters, and I am sure Bro. Johnson would. His address is Rte. 4, Box 171, Joplin, Mo.—Ed.)

V. Hopkins, Rte. 2, Fayetteville, Ark., Feb. 11.—Bro. Orville Smith held a mission meeting and we now have a small congregation at Siloam Springs, on Mt. Olive St. We would be happy for any loyal members to move here and work with us. If you are passing this way be sure to stop with us.

Alex De laRosa, Kerrville, Tex., Feb. 14.—The church at Kerrville is helping me by paying my gas bill when I go to Sabinal, Tex. We look forward to having a meeting soon or in the summer. We ask the prayers of the brethren.

H. F. Hinton, Cliff Cts. 12, Austin 12, Tex., Feb. 16.—I spoke at Kerrville, Feb. 14 to one of the largest crowds I have seen there. This Lord's day I plan to visit some good prospects in San Antonio. Between semesters I had the pleasure of attending at a church in Monterrey, Mexico.

Glen VanStavern, 810 East 15, Odessa, Tex., Feb. 13.—Here at Odessa, we are having the young brethren teach on Wednesday evenings, and we seem to be growing some. I visited the church on Benton Ave., in Springfield, Mo., over the holidays and they are doing fine. Here are 2 subs.

James D. Hensley, 195 Wall, Pontiac, Mich., Jan. 25.—The church here is doing well, but we need more preaching. We have recently had seven take their stand with us from the S. S. and cups, for which we are thankful. Here are 7 subs. May God bless you in the Lord's work, Bro. King.

Gayland L. Osburn, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, B. C. Africa, Feb. 11—Jan. 17 and Feb. 7, I preached at Wendewende with 3 baptisms and 10 confessions of faults, and we were also there Jan. 31 when Bro. Nichols preached. Jan. 24, I preached at Mische, Cholo District, with 5 confessions of faults. Pray for us.

Gresham Chimanya, Chaima Village, N. A. Nwambo, P. O. Zomba, Nyasaland, B. C. Africa, Feb. 3.—We were at the congregation at M'mambo Village where 9 were baptized and 2 confessed their faults. By Lake Chiuta, 6 people were baptized. On Jan. 31, we were at a funeral at Matiya. We had 215 people present. We baptized 2 and 1 confessed faults.

Leon Fancher, 2315 Lincoln Ave., St. Albans, W. Va., Feb. 15.—Within the past few weeks, we have had the privilege of visiting the congregations at Crescentville, Ohio, and Bandy, Ky. We had pleasant visits at both places. Bro. Bill Orten will be here for a meeting in April, Lord willing. Your prayers in our behalf are always appreciated.

Tom E. Smith, Rte. 4, Box 171A, Duncan, Okla., Feb. 16.—The work at Healdton is progressing. Bro. L. G. Butler is here doing personal work and we have found him a willing and efficient worker. I baptized a young married lady Lord's day, Jan. 17, at the evening service. Bro. Butler baptized one Feb. 4. We hope to see more fruitition of his work before he leaves.

Carlos Jackson, 243 Georgia Ave., Bremen, Ga., Feb. 15.—Feb. 14, I preached at the morning services at Napoleon with good attendance and several visitors. Each Lord's day evening I preach at Marietta, Ga. The brethren at Marietta need some financial help. They have bought a lot on which to build, but need the assistance of the brotherhood. They meet in a small cabinet shop at present and badly need a building. They are small yet, but zealous and I feel they will grow. Let us do all we can to help them.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Feb. 16.—The work at Arlington is progressing nicely. Lord willing, we hope to be in our new building in about two months. I just finished four nights preaching at Fruitland, the crowds were very good considering the weather and sickness. Lord willing, our meetings start before long. The first will be March 18-27, at Mountain Home, Mo.; from there to Marietta, Okla., April 3-10. May the Lord bless all everywhere.

Tommy Shaw, 1503 Lake Dr., Jackson 9, Miss., Feb. 13.—The first of the year I was in a week's meeting at Mozier, Ill., and enjoyed being with them again. Bro. Kitson who has been a good soldier is still active and in the fight. I have preached at several places in the south. Recently we enjoyed a visit by Brethren Lynwood Smith and Billy Orten. It was refreshing to see them. Lord willing, I will be in Miss. until the last of May.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Feb. 13.—The work at Sulphur continues with good outside interest, though the flu epidemic hindered some. The work consists of house to house teaching, alternating the speakers at each service and working to train the male members in both public and personal work. Pray for us in the work. We regret very much the passing of our dear Bro. Webb. He will be missed greatly.

D. B. McCord, 16720 Greenhaven, Covina, Calif., Feb. 18.—Our singing school will have been conducted by Bro. Johnny Elmore by the time you read this. We look forward to it. In a discussion, covering the innovations in the teaching and communion, in early Feb., at Norwalk and Brea, Bro. Chester B. King did a superb job in defending the Truth. His defense with a mighty fine spirit was impressive. We continue to need and ask your prayers.

E. H. Miller, Box 538, LaGrange, Ga., Feb. 6.—We are still pressing forward. We find many are receiving the daily broadcast and we have been called into different homes for studies as a result. We have 2 very good prospects. We have several home preachers and they all stay busy. We have a meeting scheduled Mar. 12-20 with Bro. Fussell, and look forward to your meeting this fall, Bro. King. I have just received the OPA. It is very good.

Roy Lee Criswell, G.D., San Jose, Calif., Feb. 11.—Since last report, I have preached at Stidham, Okla.; Dallas and Arlington, Tex.; Lynwood, Siskiyou, Montebello, Sacramento (Whitney Ave.), and Aromas, Calif. At present I am working at San Jose, Calif. This con-

gregation is young in the faith but I believe it has a great future. It is encouraging to see brethren zealous and ambitious for the Cause of Christ. Let us not forget it is the duty of every individual to be in this frame of mind, not just preachers and teachers.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., Feb. 15.—Jan. 16-Feb. 12, I was in Oklahoma City doing personal work in a mission effort there. I met several non-members who seemed interested. I contacted a barber, who was a Baptist preacher. He asked me several Bible questions. I asked him to get his Bible, and read the scriptures I gave him. He admitted he could not find the Baptist church written in the Bible. He seemed very nice, and I think I have planted the seed there. Weather conditions were very bad for mission work and the brethren felt next summer would be a better time. Capitol Hill was very good to me financially. I am now at Memphis, plan to be with the church in Mississippi, in March, and in Prospect, Pa., and Ind., in April.

Jerry Cutter, Rte. 1, Crescent, Okla., Feb. 15. — We are still with the church at Harrodsburg, Indiana, doing some personal work, helping in the teaching, and in general trying to do the work of an evangelist. I am attending the second semester at Indiana University. When the semester and work ends here we go to California to do five months work with the congregation at Highway City. During spring vacation I hold a meeting at Burkhardt, Mo., April 1-10.

James R. Stewart, 1824 Connor Ave., Waco, Texas, Feb. 16.—The personal work at N. Little Rock ended the latter part of Jan. One lady was baptized, a brother restored, and 2 took their stand for the scriptural worship, so we feel much good was done. We enjoyed our work there and consider them some of the best on earth. Since returning home I have preached at Waco (Circle Rd.), Ft. Worth (Warwick St.), Live Oak, Sand Grove, Austin (43rd and Maybell), and Denly Dr. in Dallas. Heard Bro. Fussell once at Dallas. I go to Austin for a meeting in March; then to Witts Springs and Jerusalem, Ark.; Midland (Colo. St.) in June, then to Porterville, Calif., for a meeting, and Richmond, Calif., for 2 or 3 months personal work. Pray for me and the work.

John B. Mussah, Cinzama private bag, P. O. Makwasa, Coloboma, Nyasaland, Africa, Jan. 25.—I first wrote to Bro. Homer A. Gay in 1954 and received an answer from him. I was converted during Bro. Nichols first trip to Africa, and preached under him, with Bro. Severe, until his departure. I had been a preacher in P.I.M. During the past few years I have not lived very close to Wendewende but go by foot there for studies monthly. I receive support during 1954 through Bro. Paul. Since then I have not received support, though I feel Bro. Nichols and Bro. Severe will give the brethren good evidence of me. I am baptizing monthly. I have been disappointed but have always been cheered by Rom. 8:28. Brethren, pray for me and my efforts.

James D. Shaw, Commodore, Pa., Feb. 12.—For the past several months we have been working with the congregation at Indiana, Pa. We have been attempting

to work mostly on the personal level in home studies and general visiting. To date we have had 9 baptisms which has encouraged us a great deal and for which we are thankful. We may begin a series of broadcasts soon in an attempt to make other contacts. We plan to continue here until the latter part of May or the first of June when we plan to leave for Oklahoma and other points west for work this summer.

Johnny Elmore, 408 K St. N. W., Ardmore, Okla., Feb. 11.—Since last report, I attended the study at Wichita Falls, Texas, and consider it a great spiritual experience. The sweet association there was second only to the profitable lessons taught by my fellows in Christ. We enjoyed Texas hospitality at its best while there. We have just closed a meeting here in Ada, where I am at the present, to climax three months' work with this fine congregation. We had good crowds though hindered some by weather, flu, and other things. We expect to begin a singing school in Covina, Calif., Feb. 22, and at Sacramento, Calif., March 7.

J. C. Miller, 1017 Childress, San Angelo, Tex., Feb. 11.—The church here is doing fine and we look forward to being in the new building about the first of March. It is complete now and we are waiting for the pews to arrive. The new church will be known as the Freeland Ave. church of Christ, located at 2626 Freeland Ave. We want to acknowledge with thanks the following donations: C. L. Williams, Eola church—\$500.00; Los Angeles (Siskiyou), Calif.—\$100.00; Okla. City (Capitol Hill), Okla.—\$100.00; Sonora (Southside), Tex.—\$25.00; Hazel Cobb, Mullin, Tex.—\$10.00; Total \$735.00. There is still some debt on the building. We enjoyed a recent trip to Calif., speaking once at Waterford.

James D. Corson, R. D. 2, Mahaffey, Pa., Jan. 25.—In Dec., I closed a good meeting at Raleigh, N. C. with 2 confessions of faults. Interest and attendance were good. The work in Pa., is progressing in spite of storms and sickness. While in Roanoke, Va., I visited with Bro. and Sister Gill. He is the age old elder there, perhaps he was one of the first members at that place. He is about 84 years of age now, and has been blessed with good health. His sight, speech, and memory is amazing. He leads most of the singing. Sister Gill, also in her eighties, recently underwent an operation. Pray for her.

Ralph Mustard, 1532 Emery St., Longmont, Colo., Feb. 1.—Since last report the work here has been retarded due to an excessive amount of sickness. We are hoping the flu epidemic will soon run its course and our members will again be able to be about the Father's business. The church is doing fine and we see a bright future with their present attitude and willingness to work. These brethren are to be commended for their zeal. Our home studies continue and the will to hear and understand is wonderful and results gratifying. May we all continue to press the battle in Jesus name.

Richard Crawford, 2505 N. Drummond, Panama City, Fla., Jan. 19.—The church at Panama City is doing fine. Several have been restored. Bro. P. C. Brown of Dothan, Ala., has taken a stand with us against digression and desires your prayers. He is doing a good work

here and we are seeing results. Brethren, write him and encourage him, his address is 1904 Clay, Panama City, Fla. He preached for the digressive brethren for a number of years before learning the truth. He would like to visit other congregations near here. We want to thank Bro. Foster Prince for helping us so faithfully the past two years. We go along with Bro. Edwin Morris in the things he said of Bro. Gillis Prince. He is a better preacher now than ever before, let's use him. The faithful will find a welcome here with us. Pray for the work here, the harvest is white and the laborers few.

J. Wayne McKamie, Rt. 1, McGregor, Tex., Feb. 11.—We were in a meeting with the Oak St. congregation in Abilene, Oct. 16-25. This was an enjoyable work and we had the full cooperation of the Northside congregation. Bro. Bledsoe from Lubbock attended part of the meeting. Oct. 30-Nov. 8, I was with the Fieldstone congregation near Mountain Grove, Mo. This was my first time with them and it was a very enjoyable meeting; one was baptized. We are now in Andrews, Tex., doing personal work and part of the teaching. This work is being supported by this congregation and the church in Lubbock. Midland (Calif. and Colo.) is supporting a radio program which is helping very much. We have baptized four recently and two have been restored. Also, we have several families from the Sunday School church attending now and worshipping with us. We will be in a meeting at Levelland, Mar. 11-20; then to Wichita Falls, Lawrence Rd., April 6-17.

Enephant Bello, P. O. Box 562, Mwalla Village, Limbe, Nyasaland, Africa, Jan. 20.—Dec. 16-20, we enjoyed a meeting by Bro. Severe. We were made happy to have the missionaries here for the first time. We expect Bro. Severe with us again in June. Nov. 22, I was at Maluwa baptizing 6; Nov. 29, I was at Makwangwala and 2 were baptized, 3 confessing faults; Dec. 12, I baptized 7 at my home church and one confessed faults; Jan. 1, I was at Makwangwara for 2 weeks. We had no results for baptism, though I labored hard. I attended the business meeting at Naphungo where they drafted a letter appealing for support for a car for Bro. Severe. I did not sign the letter because I left before the meeting was over. However, I support the appeal. I am glad to report that support began to reach me from Wichita Falls, Tex., since Nov. 1959, but I am unable to cash the check. Bro. Gayland has tried to cash it for me but with no success. Pray for the work here.

Paul D. Mackey, Box 565, Grover City, Calif., Feb. 1.—We left Kansas City, December 21, and moved to California to begin a new work with the congregation at Pismo Beach. Working with the Kansas City group was a wonderful experience for us. I enjoyed the cooperation of the brethren and the spirit of peace that was manifest by all. The future looks bright for the Kansas City congregations. I appreciate the support given me by the brethren there; they were liberal above measure. The work in the Pismo Beach area is being supported by the congregation here, Bakersfield, and Siskiyou Street in Los Angeles. It is too early to say much about the work here except that this seems it should be a good vicinity. Our new telephone number is HUnter 9-3968. May God bless the brotherhood.

Edwin Muyaya, P. O. Box 562, Limbe, Nyasaland, Africa, Jan. 28—We are happy to inform the brethren that things are moving nicely with us a Mpheshawalo church. We enjoy to hear the progress of the church in Africa and in the States. In Nov., I was at Mphesha village for a day meeting; 5 from the church of Scotland obeyed the truth. I then went to Masambuka church for a week; three obeyed the gospel; many preachers from Central Zomba District came; I enjoyed the hospitality of the brethren. Nov. 15, I was back at Mphesha for a day; three were baptized and 4 confessed wrongs. Dec. 8, was with the church at Kianga where I attended Bro. Severe's meeting; Dec. 9, was called for funeral at Kombola church. Jan. 31, was at Mangazi to see Bro. Severe and discuss with him the work in upper Zomba district. Jan. 17, was at Mateketa for a day service; I obeyed the gospel. I agree to the appeal for Bro. Severe a car. My support comes from the States, but very late; please think of that. I have only two trousers; my wife has only two dresses; my 3 sons have no clothes to wear. Brethren, pray for us and the work over here.

G. Chimenya, Nyasaland, Africa, Feb. 8.—The church at Chaima is growing, and the brethren are in unity. Dec. 6, I was at M'mambo for an open air meeting, baptizing 16. Bro. Banda did the baptizing. Five made confessions. There were 200 outsiders attending. Dec. 30, I was at Nakuku with 4 baptisms and 2 confessions. Dec. 31, I was at Khukumba with 4 baptisms and 2 confessions. Bro. Chipolopolo did the baptizing. Bro. Maligna preached that evening. Jan. 1, I was at Nakahalamba for one sermon baptizing 3 and 5 confessed faults. There were 150 present. Jan. 3, I was at Nyambwe with 12 baptisms and 5 confessions. There were 120 present. Today I am at Wendewende for the preachers study. I plan to work with the churches in Namaramba district for a month. My support for Dec., for the first time since the direct system, after receiving thrice from Peoria, was \$15.00. Bro. King, convey my appreciation to the church there.

Billy Orten, Route 2, Lawrenceburg, Tennessee, Feb. 10.—I am now engaged in a meeting in Bakersfield, Calif. We are having very good interest. Several preaching brethren live here, and we are enjoying their association. Brother Wayne DeGough, who has travelled and preached in several states, has settled here at Bakersfield. The brethren here are at peace, and it is a pleasure to labor with them. I go next to Corcoran, Calif., Feb. 14-28; then to Porterville, Calif., Feb. 28-March 6. I am to be at St. Albans, W. Va., March 18-27. Recently I have enjoyed visits with several of the preaching brethren, whom I love and esteem. They were Brethren Wayne Fussell, Johnny Elmore, Lynwood Smith, John Smith, Tommy Shaw, Ronny Wade, Bennie Cryer, James Orten, Lee Book, and Ervin Waters. I am happy to report they are trying to restore the doctrine and the spirit of New Testament Christianity.

Julius Mauwah, Limbe, Nyasaland, Africa, Jan. 23.—We are made happy to see the progress throughout Africa. We doubt not that if cooperation continues, the achievements will be yet greater. Dec. 27, I was at Malekwa with one restored; brethren from Mwalla and Bombola attended. I preached there again Jan. 1, with no results. Jan. 3, we heard Bro. Severe at Mangazi, and enjoyed his interesting and outstanding sermons. Jan. 3, also, we heard Bro. Osburn deliver a wonderful sermon, the best I have ever heard. His subject became the theme of the days talk. There were 7 baptisms and 13 confessions. Jan. 10, I was at Perusi with 4 baptisms; Jan. 17, I was at Mangazi again, with 5 baptized. Eleven congregations in Cholo District have made arrangements for me to labor with them for a year. I am happy in this arrangement, and because of this, I ask the church at Wendewende to appoint someone to look after the building fund. I support the appeal for funds for Bro. Severe.

R. Ngomano, P. O. Box 562, Limbe, Nyasaland, Africa, Jan. 20.—With gladness, we have received the news that Bro. McCord is to be an editor of the OPA with Bro. King. The work here continues to advance. Jan. 3, I was at Mangazi where Bro. Severe was in a meeting. We were pleased to have Bro. Gayland and family present, also other preachers. There were 326 present, and 7 were baptized. Jan. 10, I was at Khereng'eza with one baptism; then to Malekwa for a short meeting where we enjoyed the hospitality in the home of Bro. Namalawa. Results were 3 baptisms and 6 confessions. Next Lord's day I plan to be with Bro. Severe at Mische, then to central province for a longer stay. I enjoy to receive my support from Ft. Worth, Tex. I would like to tell my supporters it would be fine to send my support monthly rather than every 3 months. When I go from

place to place it is often difficult to keep money for fare and food. I join hands in asking for support for Bro. Severe. I hope my home church will help.

B. B. Cayson, 1993 Burn Ham Ave., Memphis, Tenn., Jan. 20.—Bro. John Fisher held us a week-end meeting and did some wonderful preaching. The congregation was edified and we look forward to his return. One was baptized at the colored congregation, Bro. Motley did the preaching and baptizing. We had a good week-end meeting at Jerusalem, and enjoyed hearing Bro. Miller at Pochontas. Bro. James Orten will begin work with us Feb. 14, Lord willing, and we look forward to that. Bro. King, the OPA is getting better each month, the articles are fine. We would like to commend Bro. Wade on the subject of dancing. In the public schools here they teach dancing. Brethren, let us read Isa. 5:11-14. I would also like to see a reprint of an article on Christmas by Bro. Carl Willis that was in the OPA at one time. The observance of this writer is that many members have not put away these pagan gods and heathen festivals. Read Jer. 10:1-6. Pray for us.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., Feb. 9.—Jan. 29-31, I was at San Antonio (Nacodoches Rd.), enjoyed preaching there and visiting our many friends. Brethren from Catalina St. were good to attend. We look forward to returning. We plan to continue the work with the Circle Rd. church here in Waco until about April 1. The family and I enjoyed a good visit with Bro. Ronny Wade and family recently, and it was good to be in Dallas that evening for services. I have also preached at Lubbock on Wednesday evening while there on business for the Church. We rejoice to see and hear so many good brethren everywhere who are taking a firm stand for truth. We find most of these brethren truly have the spirit of Christ. We would not uphold anyone who manifested the wrong spirit regardless of what he believes. We can be firm and still have the spirit of the Master. Let us all pray daily and pray for unity and peace. Many have been doing this no doubt for years, but let us continue to do so. Our love to all our faithful brethren and sisters everywhere.

J. Ervin Waters, Rt. 4, Box 361, San Angelo, Texas, Feb. 15.—I was happy to speak to the congregations in Temple, Texas, meeting on 29th St. and 15th St. I preached at San Angelo (Lakeview), Texas; and one night each at Covina and Porterville in Calif. Feb. 5-14, I enjoyed a meeting at Merced with co-operation from Sacramento (64th St.), Lodi, Eschalon, Waterford, Modesto, Ceres, Fresno (Millbrook) and Hiway City. Bro. T. F. Thomasson attended most of the meeting and was an inspiration as usual. Other preachers, Billy Jack Ivey and James W. Russell, encouraged by attending once each. I am now in a meeting at Richmond, Calif. Feb. 25-March 6, I plan to be at Hiway City. At Porterville it was a pleasure to have a visit with James and Billy Orten. We visited briefly in the home of Bro. John L. Reynolds at Ceres and are so sorry that his physical affliction has so seriously curtailed his activities. Will you pray for him? Generations yet unborn will sing his praises for the blessing he has been to the cause here in Calif., for the past thirty years.

Homer L. King, 1061 N. Pilgrim, Stockton, California, February 21.—The greater part of my time the past month was with the Stockton church, publicly and in personal evangelism. One confessed faults at the morning services a week past. We attended the afternoon service at the 64th St. church in Sacramento, the second Lord's day in February. These meetings are conducted by the young male members by leading songs or delivering a short lesson in the Scriptures. A very large crowd was present in the meeting in Sacramento. The next meeting is to be with the church in Lodi, second Sunday in March. We recently attended services at Manteca, Ceres, and today, we enjoyed a social lunch with the John Reynolds family at Ceres. Bro. Reynolds was scheduled to go to the clinic in San Francisco, Monday. We hope he may find relief from an ailment, which has troubled him for several months. We pray for his recovery. We were so sorry to learn of the death of our good Bro. D. E. Stone, of the southern part of the state. He was a pillar in the church, a man of wisdom, whose influence will be missed in this state. May our sincere prayers ascend to the Father for all of His people in these trying times. We need your prayers. We enjoyed a visit in our home by Bro. Billy Jack Ivey and family recently, and Billy rendered good assistance in compiling our all-purpose song book now with the printer.

Money is an article which may be used as a universal passport to every where except heaven, and as a universal provider of everything except happiness.

OLD PATHS ADVOCATE

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

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

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

Vol XXXI

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No. 4

"ADDING ON YOUR PART"

By D. B. McCord

At the beginning, may I kindly suggest that my readers turn to 2 Peter 1 and read the first 15 verses slowly and meditatively. This is the portion of Inspiration wherein are enumerated the seven so-called "Christian graces." It is a study of them, primarily, that we desire to undertake at this time. But, before dealing with them, we invite your attention to other parcels of truth found here. This seems necessary if we would understand fully what Peter intended.

Provisions of His divine power

In verses 3 and 4 are listed 3 provisions of the Divine. It behooves us often to ask ourselves the question: How good is God anyway?—a most involved question, and one that can not be sufficiently answered with ease. Truly, Peter in these 2 verses mentioned enough to prove to us that God is good and so good that His goodness surpasses our understanding. We notice these three provisions briefly:

(1). "(He) hath given unto us all things that pertain to life and godliness." In this provision, there are at least 3 key-ideas; namely, "all things," "life" and "godliness." We need to know what Peter meant in the usage of each. No expression could be more inclusive than the expression "all things." Everything that pertains to "life and godliness" is bestowed abundantly, with "no strings attached," upon the Christian. Christians are of all people most blessed in this life! "Life," as Peter uses it does not refer to life's necessities; such as food, air, clothing. It refers to that life principle that is so necessary to the inner man's growth and maintenance. "Godliness" is so well defined by Marvin Vincent in "Word Studies in the New Testament" that I quote the following: "It (godliness) is from eu, 'well,' and sebomai, 'to worship,' so that the radical idea is 'worship rightly directed.' We conclude, then, that nothing has been left out that is beneficial for us.

(2). "Exceeding great and precious promises." It is the promise of God that wafts us above and out of reach of the ravages that time, discouragement, heartaches, sorrows and disappointments exert upon the mortal frame. Without them, hope loses its power as anchor for the soul; faith becomes less "substance of things hoped for" and less "evidence of things not seen." God provides promises that are "exceeding

(Continued on page 3)

DON'T FORGET

By Ronny F. Wade

We, as human beings are prone to forget. And so many times we forget the very things we should remember. The Bible tells us of many things that we should never forget, and for our study this month may we bring a few of them to your memory. First of all Don't forget:

God. It seems almost impossible that people could forget God. There are so many things that remind us of Him. The beauty of nature, our health, happiness, well being, etc., are all things that should remind us that there is a God. It just seems natural for people to remember the Father above. This seems to be the thought expressed in Jere. 2:32: "Can a maid forget her ornaments, or a bride her attire? Yet, my people have forgotten me days without number." In other words, it is unlikely that a maid would forget her ornaments or a bride her attire, and it should be just that unlikely that God's people would ever forget Him. But, alas, they did then and they do today. Sometimes we leave God entirely out of our plans. Young people fail to consult with the Father about their future and they make many mistakes. Listen to the words of the wise man: "Remember now 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" (Eccl. 12:1). Young people, don't forget God; remember to include Him in all your plans. You will never be sorry you did. However, individuals are not the only ones who forget God, the church as a whole sometime does. When we fail to reverence His word we are turning our back on Him. Innovations, indifference, worldliness are all signs that the church has forgotten God. Brethren, please don't forget God.

Another thing we should never forget is the Benefits of God. "Bless Jehovah, O my soul, and forget not all his benefits." Brethren, think for just a moment how much the Lord has done for you personally. Think how good He has been to you. You have health, family, home, happiness, food, clothing, and we could go on and on mentioning the good things God has provided for you. How could we ever forget the goodness of God, when we have been so abundantly blessed. It seems to me that God's blessings should make us all have a greater desire to serve Him. But if you think that you have not been blessed, please remember the hungry, the lame, those clothed inadequately, the or-

phans, the childless, and then, my friend, "BLESS JEHOVAH . . . , and forget not all his BENEFITS."

Another thing we should never forget is the Consequences of Sin. In Luke 17:32, we are admonished to "Remember Lot's wife." But, why? The answer: Because she stands as a reminder to all who think they can disobey God and get by with it. This idea that God will not punish me is false. As God has spoken so shall it be. The soul that sinneth, shall die. Sin leads to eternal destruction; to think otherwise is foolish. If we had the power to paint a picture in words of the awful destruction ahead for the unrighteous, maybe, some would consider the terrible consequences of sin and change their ways before it is too late. People get careless in life, when they forget the doom of the disobedient.

Before bringing our remarks to a close, I would like to make two observations about forgetting and those who forget. The first: **Fallen Christians have forgotten.** The words of Rev. 2:5, are very interesting. Listen: "Remember, therefore, from whence thou art fallen and repent and do the first works . . ." One of the saddest things in the world is to see men and women who were once strong christians slowly weaken and fall from the line of duty. It is certain that they have been forgetful of God and His goodness. The Lord admonishes them to "Remember." If a fallen brother or sister should chance to read these lines, please, remember from whence you are fallen. Remember how you could pray and feel that your prayer was heard, remember how you sang and felt the Lord was pleased with it, remember the sweet fellowship of brothers and sisters in Christ, remember how you used to work with others for a common cause in search of a common goal, and when you remember these things, "**REPENT and do the first works.**"

The second observation is: **Forgetting God weakens and destroys Nations.** Psa. 9:17, "The wicked shall be turned into hell, and all nations that forget God." The Bible proves this to be true. Remember the people before the flood; they were destroyed. Remember Sodom and Gomorrah; they were destroyed also. Why?? **They forgot God.** Brethren, I love America. I think it is the most wonderful country in the world. Its heritage is truly great. But if the people of our nation continue to live in sin and serve their own lusts, God will mete out judgment to our country as He has others in the past. Those who forget God will be destroyed.

—Ft. Worth, Texas.

THINGS TO AVOID

By Edwin S. Morris

There are many things taught in the scriptures that we as Christians are to avoid and shun. We shall notice a few of these things that are set forth so that we may learn more of our duty and live closer unto the Lord. The first we shall consider is found in Titus 3:9 and 2 Tim. 2:23. In Titus, Paul says, "But avoid foolish questions, and genealogies, and contentions and strivings about the law; for they are unprofitable and vain." Many today contend and strive about these things that Paul says is vain. Let us notice this passage of scripture and analyze it. **Avoid**—(Gr. periistemi) Thayer says: "to turn one self about, for the purpose of avoiding something, hence to avoid, shun." These things he is about to name we are to turn away from for the purpose

of avoiding. **Foolish** (Gr. Moros) is empty, useless, dull, sluggish, stupid. Questions asked us which are empty and useless certainly we should avoid them. **Genealogies** is a record of descent or lineage. **Contentions** (Gr. eris) strife, wrangling. **Strivings** (Gr. mache) of persons at variance, disputants, etc., strife, contention about the law. **Unprofitable** (anopheles) useless. **Vain** (Gr. mataios) devoid of force, truth, success, result; useless, to no purpose. Connected with these contentions and strivings about the law were many foolish, frivolous, unprofitable questions not taught in the Scriptures and bringing no good to men. The questions, genealogies, etc., lead to no attainment to godliness. There was no advancement in Christian growth in these things. Often that is true today. Brethren, and even congregations, begin to wrangle over things that are foolish questions and contentions; and strifes arise and they forget the weighty matters.

Jesus said in Matt. 23:23, "Woe unto you Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Brethren, let us not be guilty of this. Many times we overlook the weighty matters; attend the lesser matters and then strive and wrangle over the foolish questions, etc. No wonder we do not progress as we should. No doubt we all have opinions about different matters that are matters of indifference, but let us keep them to ourselves and not gender strife over them. In 2 Tim. 2:23, Paul says, "But foolish and unlearned questions avoid knowing that they do gender strifes." **Unlearned** (Gr. apaidetos) Thayer says: "without instruction and discipline, uneducated, ignorant, rude; stupid questions." These questions were those of an untrained mind and carried away with novelties. They were questions that did not come from any trained habit of thinking. **Gender** (Gr. gennaio) metaphorically to engender, cause to arise, excite. Paul teaches us that these, as all questions of human reasoning, are unprofitable and vain. These disturb and embitter feelings; they lead to the indulgence of a bad spirit; they are often difficult to be settled; and they are of no practical importance even if they could be determined. Things not taught by the Bible are to be avoided, because they breed strife and division. Paul correctly says that the effect of such disputes is to engender harsh contention and strife.

The second thing we shall notice that we are to avoid is that of evil. In 1 Thess. 5:22, "Abstain from all appearance of evil." **Abstain** (Gr. apechomai) to hold one's self off, abstain. **Appearance** (Gr. eidos) form, kind: i. e. from every kind of evil or wrong. The meaning is to avoid evil in every form. Adam Clarke is helpful: "Sin not, and avoid even the appearance of it. Do not drive your morality so near the bounds of evil as to lead even weak persons to believe that ye actually touch, taste, or handle it. Let not the form of it (eidos), appear with or among you, much less the substance. Ye are called to holiness; be ye holy, for God is holy." What Mr. Clarke says accords with: "Let not then your good be evil spoken of" (Rom. 14:16). Again in Rom. 12:9, "Abhor that which is evil, Cleave to that which is good." **Abhor** (Gr. apostugeo) to dislike, abhor, have horror of. Wuest gives this information. "**Miseo** speaks of a concealed and cherished hatred, **stugeo**, of a hatred

which is expressed. The prefixed preposition **apo** which means 'off, away from,' shows separation. **The Christian is to express his hatred of evil by a withdrawal from it and a disgust of it.** Evil must be repulsive to the saint. We are to avoid and shun evil by separating ourselves from it. Let us see again in Eph. 5:11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Not only are we not to have fellowship with the works of darkness, but we are to reprove them. We are to silence the adversary by convincing him of his error. Christian friend, are you indulging in sins and worldliness? Are you afraid to bring to light sins of others because it might expose your own? Are you shunning all evil and as we might term it anything that trends to evil? Dearly beloved, let us heed the admonition of God and live close to Him—"Denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:12; See also James 4:4; 1 Jno. 2:15-17).

The third thing we will notice that we are to avoid is found in Rom. 16:17, where Paul says: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." I beseech you or "I beg of you, please." **Mark**—(Gr. Skopeo) to look at, observe, contemplate; to fix one's eyes upon, direct one's attention to, anyone. Keep an eye on one so as to avoid. It is a warning against false teachers. Give them no countenance, and have no religious fellowship with them. **Division** is dissension, disunion. **Offences** (Gr. skandalon) an impediment placed in the way and causing one to stumble and fall. Metaph. any person or thing by which one is drawn into error of sin. **Doctrine** (didache) teaching, viz. that which is taught. **Avoid** (ekklino) to turn away from, keep aloof from, one's society; to shun one. Not only keep out of their way, but remove from it if you fall in with them. It is worthy of notice, that the apostle desires the faithful to mark them who cause divisions, that they might avoid their company, lest by conversing familiarly with such they might have been infected with their errors and vices. Paul told Timothy, in 2 Tim. 2:17, "And their word will eat as doth a canker." This application will apply today. We are to avoid those who bring in doctrines contrary to the true doctrine which we have learned and been assured of. In 2 Tim. 3:14, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." Notice also 2 Jno. 9:11. All doctrines not taught in the word of God, we are to shun or avoid. Many doctrines today we have to shun or avoid because they are contrary doctrines. Such things as individual cups, classes, fermented wine, instrumental music, infant baptism, total depravity, many churches, etc.

We are to love the person's soul, but must not endorse his error. We can love them and do our utmost to convert them to the truth in the Spirit of Christ and still, at the same time, not endorse them in what they do and practice. We will have much more influence over one in error if we will show him love and show interest in him and at the same time stand by our convictions. Even people of the world respect a man of conviction. Many times, no doubt, in the past our brethren have had the wrong attitudes in dealing with those in error. Many times the wrong methods have

been employed in trying to teach them out of their error. This by no means indicates that we can not stand firm in our convictions and convert them to the truth. **We do not have to be radical to uphold the truth; neither do we have to be liberal to reach those in error.** We can have a happy medium and be firm in the Spirit of love and of Christ. Let us all unite our forces and march forward in the cause of Him who loved us and died for us, contending for the Old Paths; earnestly contending for the faith. Let us work while it is day, "for the night cometh when no man can work." May God bless you, fellow-saint.

—Waco, Texas

"ADDING ON YOUR PART"—

(Continued from page one)

great and precious." Once we come to rationalize just how passing are the things of this life, we come to place greater and more genuine value upon the promises. It seems that Peter uses the strongest words possible to describe them; Christians should thank God for these.

(3) "**That by these ye might be partakers of the divine nature.**" I understand that the expression "by these" refers back to the promises just mentioned. "Partakers" in other translations is "sharers." I do not profess to understand all that is included here, but we would all agree that to share in the divine nature is to be abundantly spiritually blessed.

Now, this brings us to verse 5 from which we get our caption for this study. In the King James Version, we have the expression "And beside this"; in the Revised Version we have "adding on your part." Vincent says, "Render, for this very cause." Robertson, in "Word Pictures," and Wuest, in his volume, "In These Last Days," agree that by breaking down the original here, we have "to bring in alongside, to contribute besides." God has provided the 3 provisions we just noticed; now, it is necessary that alongside all that God has done, we must bring provisions, too; they are the 7 things mentioned in the following verses.

Peter says we are to give all **diligence** in adding these things. The key-words "diligence" and "add" deserve more than a passing glance. **Diligence comes** from a word meaning "to make haste, be eager, give diligence, to do one's best, to take care, to exert one's self." The word from which we get **add** means "to supply in copious measure, to provide beyond the need, to supply more than generously." We have only one aim in subjecting our readers to definitions of terms and the observation of others; that aim is to help us become more aware of the great truths that may be hidden within the use of just one word. For example, let us consider the two words we are dealing with in this paragraph. Surely, we see our duty more clearly by understanding the full meaning of these than we would by just reading the 2 words and going on. We need to cultivate an eye that is more observing, critical and analytical if we would fathom the depths and span the breadth of God's instructions.

What We Are To Supply

We now notice one by one these 7 graces or virtues, so-called. Before noticing the first one, it is of interest to read what Marvin Vincent says concerning adding or supplying these virtues as follows: "The Authorized

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HERE AND THERE

Speaking Out—We rejoice to see the announcement from a brother, Preston C. Brown, of Panama City, Florida, who states that he was with the digressive church for years, but now takes his stand for the truth. I have never met this brother, but we are always glad to see brethren move from error to truth, but how sad when they move from truth to error. I am sure the good brethren in the South will do what is right by this brother as they become acquainted with him and know of his determination to stand by his convictions. Too, we rejoice that so many by letter, in the OPA, and by voice, have spoken out against liberalism, compromise, and trends toward digression. This is very heartening to those who have devoted their lives to trying to stem the tide of digression which has overflowed the true church a number of times in the last generation. If we are to be as the digressives, fellowship them, and co-laborate with them, we have no need to try to exist separate and apart from them.

Two Hundred and Twenty Subscriptions—Did you take notice of this fine list reported in the March issue of this paper? Now, this is as it should be to insure the financial needs of publishing the OPA with the added cost of postage, supplies, etc. Our friends should know that it now costs three times as much postage for mailing the OPA as it did a few years past. Second class rate has increased both for papers going to those in the USA and to those going into foreign countries. Just recently instead of the 2c stamp necessary for a single paper, we now must put on a 4c stamp. We are still fighting to keep the OPA at the same old price from our beginning in 1932, one dollar the year. Our only hope is for brethren to realize the added cost, hence to increase the effort to add new names to our mailing list. Our many thanks for the wonderful list in March, and may it continue to be where it should be.

Our New Song Books—As we have already announced that we are publishing two song books for 1960. In addition to our usual all-purpose book, which is "Songs We Love," we have compiled a hymnal, known as "Old Path Hymnal." Word from our printer last week tells us that the hymnal has been shipped, and today as we prepare the copy the books came. They are now available. Hence, before you read this you

should have received your order for this fine collection of the simple old hymns and the tried songs—songs that we know and have used—two hundred and forty of them. "Songs We Love," 192 pages, of the old, the tried, and many new songs of 1959 and 1960 to give new interest and life to the singing. Do not expect your singing to improve in interest, if you never give the congregation a new song. New soul stirring songs of the kind we have been using since 1944, will add interest and life to the singing. Just attend the services of the congregations who take an interest in improving the singing and who change books regularly, and you will note the difference in singing.

"Songs We Love" should be ready to ship within a month from this date (March 20). You will receive your books a little sooner, if you will let me know how many you need, so that I may have our printer send direct to you, and besides it will save us that added expense of the increased postage. Please, do this at once. You do not have to send the money now, but let me know how many you want. The price is the same as last year. Send all orders to 1061 N. Pilgrim, Stockton, Calif.

Work in Africa—I note what Bro. Paul Nichols says, concerning when he and Gayland plan to leave Africa, and I agree with Paul that we should have a preacher or two there before they leave. Now, brethren, let us not be caught unprepared for this great work. Some of us suggested that the proper way would be for a congregation to take the responsibility of choosing and sending a preacher for three years (It is too expensive to go for less than three years), and if the one congregation is not able to finance the work alone, others could co-operate with said congregation. It is not too early to begin right now to do this selecting, and if the new preachers can land before the old ones leave, they will benefit from the instruction and experience of those yet in the field. The fruits of this work have been marvelous, but I fear it may deteriorate if we delay to send one or more white preachers in the place of those leaving. What church will send a man?

—H. L. K.

PREACHER TAKES STAND

Dear Bro. King:

Just a word to say I have taken my stand with the true church of Christ. At present I am preaching for the Mich. Ave church here in Panama City, Fla. I was formerly a preacher for the digressive church of Christ for many years.

Many have asked me to write an article for the paper so will you please print the enclosed article and this letter?

I am sure many in Ala., Ga., and Fla., will remember me as I preached over WOOF radio station in Dothan, Ala., for several years and also had a religious program, "Ask Your Minister" on WTVY at Dothan.

I would like very much to get in touch with brethren especially in Ala., Ga., and Fla., as we are planning a radio program.

I thank God that I have found and learned the truth, would like very much to have an opportunity to visit all the churches, as I am young in the truth and believe it would make me stronger. I would like to have any of you brethren come by and strengthen us.

Here are some brethren who will recommend me: E. H. Miller, Box 538, Alton B. Bailey, 809 Grant St., both of LaGrange, Ga.; Richard Crawford, 2505 N. Drummond Ave., Albert Noles, 214 Drummond Pk., Bruce Chipman, 2505 N. Drummond Ave., all of Panama City, Fla.

—Preston C. Brown, 1904 Clay,
Panama City, Fla.

(Note: We are sorry we do not have space in this issue for Bro. Brown's article, mentioned above, but look for it in the following issue.—H. L. K.)

OUR HELPERS

You will find listed below the names of those sending us subscriptions from Feb. 20 to Mar. 20, and opposite the name the number of subs. sent. Please continue to work for the paper, we are counting on you. Check the following and report any errors to us, please:

J. Wayne McKamie—7; Homer L. King—7; Lewis Hopkins—6; George Freeman—5; L. M. Richmon—5; Pearl Wilson—5; Curtis Waymon—4; June McKinney—4; Ronny F. Wade—3; Gene Hopkins—3; Fred Lambert—3; Clarence Kessenger—3; G. M. Everett—3; Paul Van Walker—3; Fred Kirbo—2; Wayne DeGough—2; E. R. Stephens—2; Melvin McElroy—2; Everett Nichols—2; Ruth E. Paslay—2; Ada Helms—2; Robert Potts—1; Verle Seeley—1; Maggie Perew—1; Henry Crews—1; Opal Laney—1; Everett Franklin—1; James D. Orten—1; O. L. Hopkins—1; Byron W. Jones—1; Don Corson—1; John Smith—1; Alvin Oxley—1; Mrs. Harry Littler—1; H. S. Jackson—1; Gayle D. Hatter—1; B. B. Cayson—1; Mrs. Freddie Storm—1; R. B. Roden—1; Mrs. Edna Wyatt—1; Howard Ridenour—1; Mrs. W. E. Shockley—1; C. R. Willingham—1; K. G. Wilks—1; Mrs. Carl Hadden—1; Don McCord—1; Mrs. Minnie Foster—1; Orvyl Johnson—1; Lucille Jenkins—1; Katie Thompson—1; Mrs. Beatrice Mercer—1; Mrs. John Malcolm—1; C. R. Fancher—1; Price Rogers—1; G. C. Holloway—1; Total—109.

A WORD OF APPRECIATION

I appreciate the Old Paths Advocate more and more as the days and years come and go. I have expressed my appreciation many times before, but as one generation passes and another comes, it becomes necessary to repeat ourselves in regard to those who have stood firm, and have "earnestly contended for the faith which was once delivered unto the saints" (June 3).

I have always striven "not to think of men above that which is written" (1 Cor. 4:6), but at the same time to be always ready to commend my brethren, for the good things that they have done for the Cause we all love and hold dearer than our own lives. Paul once commended the brethren at Thessalonica by saying "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ in the sight of God and our Father" (1 Thess. 1:3).

I have fought side by side with Bro. King, editor and publisher of the OPA, for thirty years. I first met him at Healdton, Okla., in 1930, when he held a meeting for us at that time. I have been in close contact with him since then, and have been a close observer

of his actions. He, being human, has made mistakes, who among us has not? Yet he has always been man enough to correct any mistakes, and has always manifested a Christlike spirit even with those who would disagree with him. He has always stood firm for the principles that in his judgment were best for the Cause, and in most instances when the smoke has cleared away he has come out unscathed.

We all know and realize that a religious publication is not designed to take the place of the Word of God, but to strive to set forth the teachings of the Bible that will serve to help the readers become better informed as to its teachings. Bro. King and Bro. Gay, repeatedly stated that they did not judge ones loyalty to God by his loyalty to the Old Paths Advocate. I am sure this is also the sentiment of Bro. Don McCord, who is now associate editor with Bro. King. This is as it should be, but at the same time, the editors should feel their responsibility, as Christians, to expose any departures from the teachings of God's Word, and are within their rights, when they do so. They should also feel duty bound to refrain from publishing anything that would in their judgment be detrimental to the Cause of Christ.

There is a trend, and for that matter has always been, for the younger brethren to condemn and criticize older men in the church. I know this to be true, because I have, during my lifetime, been both a young man and an older man. This is natural according to Solomon, for he says, "Childhood and youth is vanity" (Eccl. 11:10). I have heard quotations from Mark Twain when he said concerning himself, that he "thought when he was 14, his father was ignorant, but by the time he was 21, he found him to be a very smart man and concluded that his father had learned much in 7 years." Well, you can judge for yourself who had gained the knowledge during that time.

I am not by any means attempting in this article to discredit our younger men or in any way discourage them, but rather to encourage them to profit by the older brethren's experience and the knowledge they have obtained through years of study. We need both the young and the old in the Lord's work. Solomon said again, "The glory of young men is their strength; and the beauty of old men is their grey head" (Prov. 20:29). It takes both strength and experience for any work to function as it should. Paul said to Timothy, "Let no man despise thy youth," and then tells him how this is to be avoided (See 1 Tim. 4:12-16; also Titus 2:6-8).

To the older men I would say as Paul said to Titus, "That the aged men be sober, grave, temperate, sound in faith, in charity (or love), in patience (Titus 2:2). If these instructions are observed there are not many problems that can not be solved.

Bro. Homer King and Bro. Don McCord have a herculean task to perform as editors and publishers of the Old Paths Advocate, and they deserve the confidence and support of all of us. May we not shirk our duty.

—Tom E. Smith

Comment

Thanks, Brother Tom, for your very nice words you say about me, which I do not feel that I merit, yet a little sweet syrup poured over the "hot tongue and cold shoulder," we sometimes receive, really does improve the flavor. Yes, Homer King has made many

mistakes, that I know. Now, for the firm stand I have espoused against all departures from the right way, liberalism, or digressive trends, I have no apology to offer. I have no apology for the doctrine I believe and teach, and I am not ashamed of it, but I want all to know that I wage no personal fight against anyone, nor do I hold a personal grudge against anyone. Yet, where-in I have offended in word, deed, or action in upholding my convictions, I am sorry, and I beg forgiveness. If any individual has been wounded by me, personally, I will appreciate a word from that individual to inform me of that mistake I made.

—H. L. K.

RADICALISM—ITS FOLLY AND DANGER

By J. Ervin Waters

The twin evils confronting brethren today are the opposite extremes of liberalism and radicalism. Between the whirlpool of liberalism and the rocks of radicalism we must steer our course in the narrow strait with the Scriptures as our chart and compass and Jesus as our Captain. This task is not an easy one but is fraught with perils as is evidenced by the floating flot-sam from the whirlpool and the shipwrecks among the rocks. The victims are many.

A balanced doctrine and a broad perspective are requisites if we are to survive. The terms "liberalism" and "radicalism" seem to be so ambiguous that they almost become all things to all men and we tend to color them with our subjectives likes, dislikes, prejudices, and negatives emotions. Almost every brother becomes a liberal to some and a radical to others, depending upon their relative positions with regard to multitudinous issues and problems. Most brethren, knowing little about the comprehensiveness of the terms, will say: "I do not want to be one," but do not know exactly what it is that they do not want to be. The terms are very handy and possess great utility for all of us. If we do not want to be specific and accuse a brother, meeting him in fair and open combat before all men and dealing with pertinent issues based upon the facts, the evidence and the law, as has always been done in jurisprudence, both civil and religious, and place ourselves in jeopardy of discipline if our accusations be false, then we can always strategically retreat to the bush as snipers and bushwhackers and call out: "He is a liberal," or "He is a radical." The fallacy of name calling is one of the most common because few people look beneath the labels anyway. It is the resort of the intellectually lazy and the spiritually cowardly.

Among the brethren with whom I have been mostly associated liberalism has never been much of a problem. It should be talked about and opposed. We must be always on guard lest digression from that direction overtake us. We must not be ignorant of this device of Satan. Digression in the organization, work and worship of the church must be opposed. And it can be opposed in the spirit of Christ. Modernism is becoming more prevalent and it must be fought with the sword of the Spirit. Truth on any subject should be taught and the word of God should not be bound.

But radicalism continues to spread its havoc and confusion, its destruction and division. Congregation after congregation divide as "new disfellowship" plans are conceived and executed. We all live in its shadow.

Factions come into being, new sects, drawing the line of fellowship against those who do not submit to spiritual domination. Some of us find it easier to fight "straw men" than to deal with real present problems among us like men and warriors should. Some who pay lip service to unity and peace view with complete complacency the spreading cancer of radicalism. "Heresies," which are "sects" or "fractions," continue to spring up in the wake of this form of extremism.

Let each of us try to call a halt on division. Too many now exist. Let us instead come together in studies, open forums, round table discussions, and search our hearts and doctrines with true introspection, seeking solutions to problems and answers to our questions. Truth has nothing to fear in investigation. Instead of so much "antysism" with reference to each other and instead of so much attempt at self-justification, let us honestly bare our views, our practices, and our principles while together in a mutual effort to learn the mind of the Spirit and the will of our King. Let us seek neither the destruction of our brethren nor the exaltation of ourselves but let us humbly, reverently, logically and prayerfully study together. Let us not seek positions of power and preeminence but let us fall prostrate before King Jesus and submit to His leadership. In my next article I will explore the Scriptures for some of the manifestations of radicalism during the first century. As we turn our faces away from Babylon and set them toward Jerusalem, let us PRAY and Pray.

—Rt. 4, Box 361,
San Angelo, 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 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 assem-

ble 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.

- Gayle D. Hatter, Rte. 2, Thomas, Okla.
- Dwight Hinton, 1934 N. St. Augustine, Dallas 17, Texas
- Douglas Wayne Lamkins, 26 Belwood, Lebanon, Missouri.
- John Agnew, 3024 E. Guernsey, Stockton, Calif.

ACKNOWLEDGMENTS

Youngstown, Ohio—Under the plan submitted by Bro. Miller, we received the following donations: Jacksonville, Fla.—\$30.00; LaGrange, Ga.—\$50.00. This makes a total of \$218.00. We express our thanks to all.
—Paul E. Shaw

Jacksonville, Fla.—We want to acknowledge the following donations: Sister Tom Smith, Lanett, Ala.—\$3.00; Bro. Franklin and Sister Staggs, Flint, Mich.—\$5.00. This makes a total of \$357.00. Our thanks to all.
—Bob Kornegay

Tulsa, Okla.—Here is a list of contributions received: Yuba City, Calif.—\$40.00; Bakersfield, Calif.—\$12.00; Westminster, Colo.—\$30.00; L. C. Dent, Alexandria, Va.—\$10.00; Christine and Ella Walkup, Greenfield, Calif.—\$6.00; Jimmy Albert, Youngstown, Ohio—\$3.00; Paul Shaw, Youngstown, Ohio—\$6.00; The MacCallum family, Poland, Ohio—\$12.00; R. H. Renner, Lockland, Ohio—\$15.00; Anonymous—\$15.00; Total—\$134.00; Total reported last month—\$74.00; Final total—\$208.00. We appreciate this help very much.
—Gene Hopkins

Gallup, N. M.—We have decided it is unwise to build here since so many have moved away. We have had to move to Thoreau about 31 miles east of Gallup. We are returning the money donated on the building and each congregation or individual can send it to others or do as they like. We plan to continue to send what we can to others to build as we think it is a fine plan.
—Timothy Phillips

CHURCH BUILDING FOR THIS MONTH

The next plea for help under the plan "It Can Be Done" is Yuba City, Calif. Send your donations to: Delmar Long, Box 37, Sutter, Calif. Bro. Long writes that they think it is a wonderful plan and they are contributing to it. Their building, besides being in the historical Yuba City flood, is in a poor location and they feel more good could be accomplished in a new location.

NEW LOCATION

The new super hiway 80 has taken our building at Chenniere near West Monroe, La. We made a down payment on a building located just out of West Monroe city limits on Wallace Dean Rd. This building has to be remodeled and we will need seats. Any donations would be greatly appreciated and may be sent to me at Rte. 4, Box 210B, West Monroe, La., or Will F. Davis, 2505 N. 10th, W. Monroe, La.
—A. Carl Brister.

WILL YOU HELP?

We want to thank all who have helped Bro. J. B. Lane. He is doing very well at this time but still unable to work and needs help. He has spent all of his life helping others especially the preachers, and now that he is unable to work it seems we have a chance to repay some of his goodness and generosity. If all the congregations would send him a small donation and if every Christian that reads this would just send him \$1.00, think how much it would help! His address is: 700 S. 24th St., Waco, Texas.

—J. H. Cherry, McGregor, Texas

NEW CHURCH DIRECTORY TO BE COMPILED

Since the last church directory was compiled in 1958 listing the congregations using only one cup in the communion and having no Sunday schools, many changes have taken place. Several new congregations have been established, some have moved to a new location, and sad to say, some congregations were not listed in the 1958 directory though they sent me the information. (The information was sent to the printer, but unfortunately some of the type was "lost" after the copy was "proofed" and was not noticed until the directories were completed). Also, some of the men listed in the former directory have moved. Consequently, there is much incorrect information in this "outdated" directory. I am now in the process of compiling an up-to-date directory, and I would like to solicit your help. If you have not received or answered the form which I sent to several congregations, please answer the following questions and send to me as soon as possible:

(1) Where does your home congregation meet? Give town, country, state, and street address or specific directions from obvious "landmarks." (2) What is the time of your services? Give the time of both Sunday services and the night and time of midweek services if any. (3) Give the names, addresses, and phone numbers of two or three men in the congregation. (4) Do you know of any congregation that was not listed before, new or old?

I plan to make this directory 3½ by 6 inches. It will easily fit into your coat or shirt pocket or purse. This size should prove more practical. The price will be 50c each, postpaid. Delivery guaranteed on all advance orders.

Listing of preachers—In addition to congregational listings I want to have as complete a list of preachers as possible. So, preachers, please send me your name, permanent address (or the one you want listed) and your phone number. Also, if you know of some who might not see this notice, send me their name and address if possible. Send today to me at Box 794, Healdton, Okla.

—L. G. Butler

OUR DEPARTED

Trueblood—Bro. Elbert William Trueblood was born July 23, 1871 in Iowa, and departed this life Jan. 19, 1960 at the age of 88 years. Feb. 18, 1929, he was married to Lola Burns at Tahlequah, Okla. He was baptized about 20 years ago in Locust Grove, Okla., and attended church at Choteau since its establishment. He

is survived by his wife, 2 step-children, 3 grandchildren, 4 nephews, 2 nieces, and many friends. The writer conducted funeral services.

—Orville Lee Smith

FOREIGN FIELDS

By Paul O. Nichols

The Nyasaland air is electrified with political strife. Feelings and emotions are running high. Hatred is the order of the day—whites hating blacks and blacks hating whites. Doubt and suspicion fill the hearts of many. Fear of the future has seized others. Some are dismayed and uneasy. All in all it is a sad state of affairs.

The conditions in this country remind me of the political atmosphere in Jerusalem at the time of the birth of Christ. The Jews were under the rule of the Romans and were entertaining the hopes that the Messiah would come and restore the Jewish kingdom.

Many many of the Africans of this country have staked all their hopes in Dr. Hastings Banda as their political messiah. They are resentful of his being detained by the government for his political activities leading up to the declaration of the State of Emergency, March 3, 1959.

On the other hand the officials are afraid to release Dr. Banda for fear of more riots and property damage. The Africans want self-government and independence immediately; the Europeans feel that they must protect their investments and interests, and many deny that the Africans are capable of self-rule right now. Consequently, we have turmoil and chaos as the result. And at the present time there seems to be no solution that is satisfactory to both camps.

In spite of the strained conditions, the Lord's work continues to move forward. Of course, it is more difficult to accomplish as much good as we might otherwise do.

Under the Emergency Regulations no crowds are supposed to gather for meetings. However the authorities are lenient towards religious gatherings. Their objections are to political meetings. So far we have not been bothered. It seems that one or two of the African preachers have had to establish their identities, but when they proved that they were preachers, they were allowed to continue with their work.

Progress is slow on the church building at Wendewende, but we hope it will not be long until it is finished. We are thankful for some donations for it. San Antonio, Tex. (Nac. Rd.) sent \$50.00; one sister, \$300.00; another congregation, \$25.00. All of these contributions are sincerely appreciated.

There has not been sufficient rain in the Southern Province of Nyasaland. Water is now being controlled in Limbe and Blantyre. It is turned off at night from before 8:00 P. M. until 6:00 A. M.

Because of insufficient rain many of the Africans have failed to produce enough corn to supply their needs until the next growing season. Some have left their homes in search of work. But public work in this country is scarce, so, consequently, many have gone to the Rhodesias and South Africa in order to find jobs.

Normal family life is disrupted, and sometimes these men do not return home even for a visit in two or three years. Divorce often results.

We are presently teaching the Bible at Wende-

wende. There are between twenty-five and thirty preachers as well as others who are attending. Some have expressed how much they have enjoyed the teaching. We are hoping that the results of this will have far reaching and lasting effects on the brotherhood in Africa.

Denominational influence has had so much sway in this country that the truth sometimes has great difficulty in taking the place of error. Most of the preachers of the faithful church have a desire to know the will of God, but have been members of other churches, so they have difficulty many times in casting off their former conceptions, customs, and the use of unscriptural terms and practices. They want to do what is right, though, and these meetings are helping them to know the will of God more perfectly.

We have received a number of parcels of used clothing for distribution among the poor. All of these have been appreciated. However, the duty is still exorbitant in spite of a slight concession made by the government since we laid the matter before them through the American Consulate in Salisbury. But the relaxation of assessment has not so helped as to make sending more parcels advisable. For instance there are fixed established tariffs on certain articles, such as shirts, dresses, and jackets. And each one of these costs us so much duty. From America about 14 cents more per garment is charged than from some other countries. For instance, we are charged about 35 cents duty on each woman's dress, and accordingly on many other articles. I have talked to several tax officials, but to no avail on the fixed tariff. The head man in Limbe told me that such tax was charged to protect local industry.

Not long ago one box of used clothing cost us about \$18.00 duty in addition to the postage paid in the States. So I would suggest, brethren (and several have asked about it), that it might be cheaper and a lot less trouble if money is sent to buy used and new clothing for the poor and destitute. "He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he pay him again" (Prov. 19:17).

SPECIAL REPORT FROM AFRICA

The political tension is growing tremendously worse every day. We as Christians in Africa are not scared, for we know our safety lies in the Lord. Some members of the church do not refrain from going to political assemblies; I am very much concerned. Will the public be made to believe that we do not participate in politics when our appearance betrays us? Various excuses are given for going, such as taking pictures of the British Prime Minister. Whatever the excuse, the truth still remains that some appear where they do not belong. I am trying to exhort the members to not waste their time.

Work on the new building at Wendewende has stopped due to lack of funds. Any donations for this work will be reported through the OPA. It is true that large sums of money have gone into the project from the pockets of the two missionaries here. However, I do not think that it will be refuted if I report that small donations came to Wendewende from various congregations and individuals all over the brotherhood.

I think it will be interesting to report how the work of the Lord is making in the Central and North-

ern provinces. Nyasaland is divided into three provinces; the largest is the southern; more rapid progress in civilization is there than in the other two provinces. The white population is thick in the south. The people in the two northern provinces are quite interested in obeying the gospel; in the south, there are religious sects too numerous to mention. The church of Christ has been established in the two northern provinces, but the draw back is that many of our preachers are staying in the south. For lack of transport facilities, the congregations in the north spend many months without being visited by our preachers. Too, there are forests between the villages where lions, elephants and snakes prey on people on foot and riding on bicycles. Since there is no brother in the brotherhood who has a car, preachers are afraid to go to the north; these dangerous animals make it hard to travel otherwise. We, therefore, ask the faithful ones everywhere to send money for a car, lest we wait too long to reach the other provinces and the sects move in and harden the people's hearts.

Here briefly is how the work started in the central province. Soon after the Nichols departed from Africa the first time, the writer was invited to go to the central province for private Bible discussions. As a result, 15 obeyed the gospel not long after my arrival. We arranged to have a public gospel meeting. One of those baptized in the central province was a preacher from the Dutch Reformed Church, a Mr. G. B. Kanda-wire. He returned with me to Wendewende; this was because I thought he would learn more and quickly by being in the midst of more advance congregations and some experienced preachers. I make many trips back and forth to central province with Bro. Kanda-wire until we were able to establish 17 congregations in central province. We did not overlook the training of church teachers. Thanks to Bro. Nichols and some brethren in the States, I was able to have a motorcycle to make these trips back and forth from Wendewende to central province. I traded the cycle for a car; I was then able to get a good number of those preachers who were willing to go there and hold meetings. Since the old car began to give many break downs, I gave it away to the garage; I can not afford to buy another. It is the fact that many of the churches in the upper part of the province have not been visited by preachers for a long time that the appeal is being made for a car. We want to do our part in fulfilling the Lord's commission: "Go ye therefore and teach all nations." Won't you help us?

—E. C. Severe, Box 562, Limbe,
Nyasaland.

"ADDING ON YOUR PART"—

(Continued from page three)

Version exhorts to add one virtue to another; but the Greek, to develop one virtue in the exercise of another; each new grace springing out of, attempting and perfecting the other - - - Faith, now, is the first one mentioned. It appears that Peter considers faith to be the source, the mainspring, the basis of all the others mentioned. For the remainder of our study, this time, we wish to pursue faith as it pertains to the welfare and security of the Christian.

In Hebrews 11:6, Paul declares: "But without faith it is impossible to please him: for he that cometh to

God must believe that he is, and that he is a rewarder of them that diligently seek him." We learn from this that faith is a mandatory requirement if we please God and come to Him. We can not treat with indifference a virtue of such vital importance to our soul. Faith is a growing thing. It is not only required that a person possess it in the initial stages of obedience, but he must continue to possess it so long as he lives.

Faith is such a practical asset. One time the Master rebuked some of his contemporaries for lack of faith and said in reference to them, "O ye of little faith." Their faith was so diminished that they were over-anxious about tomorrow. They worried, and thereby doubted—faith ebbed away. They worried about not having enough food to eat, water to drink, clothes to wear. Their faith was not sufficient enough to believe the promise of Jesus: "But seek ye first the kingdom of God, and his righteousness; and all these things (just mentioned) shall be added unto you."

Just how much faith do we have? Our worries can be a fair and accurate gauge. Is our faith strong enough to believe what Jesus said? When we reach the limit of our resources, how often do we pray, laying our burdens at His feet, placing our problems into His infinite hands for solution, and arise to go our way to continue to worry and fret that help will not come? Because of insufficient faith, people do not enter into rest (Heb. 3:12, 18-19). In this connection, study chapter 4, beginning at verse 5 and continuing through verse 11. Because of insufficient faith, our prayers are hindered (James 1:6-7). This becomes a most serious matter when we consider just how much our welfare depends upon acceptable prayer. To sever our prayer line is to sever our life line. Lack of faith will do it! Is our faith strong enough—do we really believe such promises as this one: "I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." To say we believe is not believing; to merely say we possess faith is not to possess it, necessarily. In closing, again, how strong is our faith?—a serious, momentous question is this. Let us ponder it and ponder it well; ponder it often and prayerfully. So much of any lasting value depends upon it. Next time, Lord willing, we will conclude this study.

THE LOST SOLDIER

There was a fine young soldier preaching for the cross, He laid his life down for Christ and counted all else loss. But all his fellow soldiers except a kindly few Stuck out their tongues for swords and caused an awful stew.

They stirred him up to anger and smeared his good name And thought they had no faults and laid on him the blame.

And now he is disabled and almost laid away A soldier lost for Christ with night instead of day. We could just take our tongues and lift somebody's soul

With faith and love and trust, so they could reach the goal.

Kind words are like a miracle they heal the broken heart,

And bring the body back to health free from Satan's dart.

—Mrs. Fate Nichols

From The Fields

R. L. Potts, Rte. 2, W. Apache, Farmington, N. M., Feb. 22.—We now have our building painted inside, and sufficient heat. We hope to have a meeting in October.

M. L. McElroy, 2297 San Miguel Rd., Salinas, Calif., Mar. 2.—I attended the study in Texas and enjoyed it. We have lost two members, Bro. and Sister Bill Massengale who now meet at 64th St. in Sacramento. We miss them. Here are 2 subs.

Lewis Hopkins, Box 235, Sentinel, Okla., Feb. 29.—We are getting along fine here, however there has been much sickness. Bro. King, when you are passing by stop and preach for us. Here are 3 subs. and money for 2 extra ones.

Maxie R. Crouch, 3108 Noe, Ft. Worth 5, Tex., Feb. 25.—We attended the Trentman Ave. congregation here and things are going well. We enjoy the OPA and it's good teaching. We especially enjoyed Bro. Cutter's article on the movies.

L. G. Butler, Box 794, Healdton, Okla., March 14.—I plan to compile another church directory to be ready by July 4. I appreciate your mentioning the Proclaimer in the current OPA and also appreciate the edifying articles which have been in the OPA of late. (Our congratulations to L. G. and wife on the birth of a son, Delane Wytan—Ed.).

George G. Freeman, Box 187, Yuba City, Calif., Mar. 16.—We are well at present except our son's wife. We ask your prayers for her. We also ask the prayers for the work in this part that we may do more in the future. Here are 5 subs.

Everett Nichols, 220A Alder, Arroyo Grande, Calif., Feb. 29.—We now have 22 members at Pismo Beach. Bro. Paul Mackey is doing some good work here. It is over 100 miles to the nearest faithful congregation but we have had visitors from Los Angeles and Armona, and Bro. Mason from Aromas was with us Feb. 21, which we greatly appreciated. Here are 2 subs.

Paul Van Walker, 303 S. Military, Lawrenceburg, Tenn., March 17.—The churches around Lawrenceburg are doing fine. We were happy to have James Orten and family come by for a few days last month. Here are 3 subs.

H. F. Hinton, Cliff Cts. 12, Austin 12, Tex., March 18.—Since last report, I have spoken in San Antonio, Dallas, and Wichita Falls, as well as Kerrville, Tex. Bro. Torres has been working with the church in Nuevo Laredo, where I should also like to go, but lack of time and finances have prevented it.

Richard Sipawi, John Village, Mlanje, Nyasaland, March 11.—I was at John Village, Jan. 30, where we had 8 baptisms and 3 confessions. Feb. 7, we baptized 4 at Nkata Village. Feb. 14, I preached at Lijeri Estate where we had 25 baptisms. Feb. 21, at Kherare 6 confessed faults.

D. W. Maloya, Mawere Village, N. A. Chikowi, P. O. Ntondwe, Nyasaland, Africa, March 10.—On Feb. 21 I was at Mawere for one service. There were 10 baptisms and 9 confessions. At Kalino Village we had 6 baptisms and 7 confessions where I preached, Feb. 23.

Gresham Chimenya, Chaima Village, N.A. Nwambo, Zomba, Nyasaland, Africa, March 10. I was with the brethren at Chimbange, Feb. 21. There we had 9 baptisms and 1 confession of wrongs. Feb. 28, we were at Matiya; three were baptized and 1 confessed faults. Feb. 22, we baptized 5 and had 1 confession at Khukhumba.

Perry Allen, 2115 Van Ness, San Pablo, Calif., Mar. 13.—We have had Bro. Ervin Waters with us for an 11 night meeting. He brought us some wonderful lessons. There were no visible results but I believe the congregation was strengthened, and our zeal to work together in unity is better than it has been for some time. His wife was with him and we enjoyed meeting here. We are expecting Bro. James R. Stewart and wife to be with us from 3 to 6 months this year beginning July or Aug. 1. Pray for us.

K. G. Wilks, 1308 Grace, Wichita Falls, Tex., March 16.—Bro. Ted Warwick has delivered a number of very good sermons at Lawrence Rd. lately. I'm delighted that we have so many fine young preachers. I am anxious to see the new song books. Here is a sub.

G. M. Everett, Rte. 1, Box 442, Richland, Wash., March 16. The church at Kennewick is still fighting the battle for Christ but it seems we gain so very slowly. We are badly in need of a preacher to work in the Northwest. Here are 3 subs.

Howard Ridenour, 1151 N. Oakland, Mtn. Grove, Mo., March 14.—Bro. Arthur Wade from Lebanon has been laboring with us to establish a congregation here and we hope to have a building soon. Since moving here a year ago we have attended at neighboring congregations. Pray for us and may God's blessings be with you.

Orville Lee Smith, 4208 Wall, Joplin, Mo., March 11.—Our work came to a close in Siloam Springs where we established a congregation and also helped the brethren at Stilwell and Choteau. We appreciate the support from Lodi, Calif., in this effort. We are now at Joplin. Bro. Jerry Cutter will be at Burkhart congregation April 1. I have time available for meetings if you need me.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Mar. 12.—The work at Sulphur continues with good interest and much zeal being manifested. Brethren Jerry Gilbert and Bob Shepherd are showing much improvement in their teaching and are to be commended for their untiring efforts. May they never falter. I will be in a meeting at Stroud, April 3-10, then back to Sulphur to complete the work scheduled there. Here is a sub.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, March 16.—The church at Arlington is doing fine. As things now look they should be in their new building in about two weeks. We have certainly enjoyed being here with them, and the congregation at Dallas, this winter. If it is the Lord's will we begin a meeting this Friday night at Mountain Home congregation near Crane, Mo., to continue through March 27. Then to Marietta, Okla., April 3-10; Kansas City, Kan., April 15-24; and Lebanon, Mo., April 27 - May 8. Let us all work while it is day!

D. B. McCord, 16720 Greenhaven, Covina, Calif., March 16.—The current issue of the paper was very encouraging. Our singing school was a good one. We would recommend Johnny Elmore as a very capable teacher of the rudiments of music. His preaching, too, was some of the best; he returns for our fall meeting. During part of the school, we were glad to have Bro. Lynwood Smith in our home. We were sorry that Bro. Ted Warwick had to ask to be relieved of his meeting

with us. The meeting will be April 8-17, with Bro. Homer King doing the preaching. We continue to need your prayers; Lord bless you!

David Gordon, (colored), 9608 Grape St., Los Angeles, Calif., March 2.—The work here is doing fine with several new ones attending. I do what I can by teaching both publicly and from house to house. Bro. Osburn gave us a good lesson recently, also Bro. Falvey who has been such a great help. We were blessed to hear Bro. Chester King discuss the class question with a digressive brother. Bro. King did a good job, and was calm and gentle. Bro. Fred Roberson teaches some good lessons and I enjoy working with him. We thank the brethren who are supporting this work. We meet at 10:30 A. M. and 6:30 P. M. at 8931 Compton, Los Angeles. We invite visitors.

E. C. Severe, P. O. Box 562, Limbe, Nyasaland, Africa, Feb. 18.—We regret to announce the death of our beloved Bro. Snowden Mulimba; he departed this life Feb. 9, at the age of 76 years. As a young man, he taught school; he later became a filing dispatching clerk at Kumapanga Estate. From 1927 to 1932, he was a member of the church of Scotland; 1932 until 1955, he was with the Jehovah's Witness sect. In 1955, after hearing a debate between the writer and a member of the sect, he obeyed the gospel; soon after he began to prepare to preach. He preached in all the 32 districts in the southern province. In central province, his death is mourned by many. In his keeping, Bro. Snowden lies at his home village cemetery.

Tipoti Chidothe, Mzizira Village, P. O. Lunchenza, N. A. Mthiramanja, Nyasaland, Africa, Feb. 11.—The church work at Mzizira and all other congregations in Mthiramanja Area is moving forward. Feb. 3, I had a day of preaching at Sambatiyao Village, where, after working hard, 15 were baptized into the church; 20 confessed wrongs; 7 were restored; in the evening service 10 more obeyed the Lord. Feb. 7, 25 were baptized at Muhura Village; 2 were from Roman Catholic church. The need for a car for Bro. Severe is great. I would like to make it known that I enjoy receiving my support from the church at Covina, Calif.—my heart-felt appreciation to the entire church there.

Gayland L. Osburn, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, B. C. Africa, March 11.—Feb. 14, because of sickness in the Nichols family and our family, we worshiped together with a few Africans in our house at Limbe. Feb. 21, I preached at Munkhunyiwa with 4 baptisms and 2 confessions of faults. With some other African brethren, after leaving my car, I walked about 2 miles to reach this church. We were at Wendewende Feb. 28 with 6 confessions of faults; and March 7, we were at Khonjeni where Bro. Nichols preached. March 7-11, we were at Wendewende every day studying the Bible with the African preachers. Pray for us.

Lusias Namalawa, Village Malekwa, N. A. Mkanda, P. O. Mlanje, Nyasaland, Africa, Jan. 14.—It gives me pleasure to report to the brethren that the work at Malekwa is moving forward. We are glad to have new members from Wendewende who are good brethren and able teachers. Some in the group are from Machemba districts. In Dec., I paid a flying visit to the church at Mkhumba in Palombe area. Many were in attendance; 3 were baptized, 1 was restored and 2 confessed wrongs. I was also with the church at Kokholiwa; 1 was baptized, 4 confessed wrongs; 88 attended the service. Was with the brethren at Mdyanyama church; the hospitality was warm. In January, I had a good meeting at Mwalla church; there were no results but the church was far more grounded in truth. I strongly appeal for Bro. Severe's help for a car.

Witness Maloya, Mawere Village, N. A. Chikowi P. O., Ntondwe, Nyasaland, March 4.—We rejoice to read of the good being done in different parts of the world. Bro. Beneth C. Severe visited us and taught an

interesting lesson. Feb. 25-28, I was at Kalino Village for a meeting; 10 were baptized and 9 confessed wrongs and 1 was restored. God willing, I will be going to the central province for a series of meetings in various congregations. My going there will be paid by an Indian who runs a transport service that way. I am glad to have a friend who is getting behind my traveling fares. Remember us in your prayers to the Lord.

F. Harry Lichapa, Naphungo Village, c/o P. O. Box 562, Limbe, Nyasaland, Africa, Feb. 24.—I enjoy to read the OPA. We set off Jan. 28 by bus to hold meetings in the central province. Part of the way, we went on foot passing through lion, tiger and snake forests. After arriving, most of the brethren told us it was dangerous to walk on foot from one place to another, so we were forced to cancel our meetings and return to Wendewende. We appeal strongly for funds to buy a car. Many here are willing to obey the gospel, but to reach them is dangerous because of the lions. After visit to central province, I held a wonderful meeting at Mankokola Village, 75 miles from Wendewende; 14 were baptized and 2 confessed wrongs. Feb. 7, at Naphungo I baptized 11; 3 confessed wrongs. Feb. 15-22, was at Pindani Village; about 408 people attended; 4 were baptized; 9 confessed wrongs. Many of those that obeyed the gospel came from Nyasa Mission and the Seventh Day Adventists.

Jim Canfield, Rte. 3, Box 86, Marion, La., March 12.—Due to the bad weather in this section, travelling conditions were so bad, I could not go to Miss. Many highways were blocked with snow. Lord willing, I plan to go to Memphis, March 18. While in Oklahoma, I made contact with several digressive brethren. They seemed surprised that I was opposed to the classes. One sister called me and asked me what kind of a Christian I was, and I told her I believed in the simple gospel of Christ without the modern additions of classes, colleges, etc. She told me she had never heard this explained. I believe much good can be done there if they are willing to take the Bible only. May God continue to bless the faithful.

Bonnie B. Cayson, 1993 Burn Ham Ave., Memphis, Tenn., March 8.—In Feb., Bro. James Orten began working with us. We had a short meeting, and it was a good one in spite of sickness and bad weather. He did some wonderful preaching. There is a saying that the mail must go through, but we feel that rain or shine, sleet or snow, the work of the Lord must go on. My wife is home now and improving and we are thankful for the many prayers in her behalf. We plan to have a singing school this spring. Since last report I have preached at Witt Springs where Bro. Miles King is doing a wonderful job, fulfilling the work of an evangelist. Two confessed faults. I preached at Jerusalem and my home church where one confessed faults taking her stand against cups and classes. Pray for us.

Edwin S. Morris, 3021 McFerrin, Waco, Texas, March 10.—Feb. 26-28, I preached in San Antonio at Nacogdoches Rd. Family and I always enjoy visiting in San Antonio with those we have known for several years. We look forward to being at 7th St., in Oklahoma City, March 18-20. Our meetings begin the first of April. I will be at Temple, Ga., April 1-10; Calbe Ridge, Mo., April 22 - May 1. We look forward to much good being done in the Lord's work this year. Let us all strive for peace and greater unity among us. Above all may we manifest the Spirit of our Master. Enjoyed hearing Miles King last night and we also enjoyed a good visit with him and family in our home. May God bless all the faithful everywhere.

Ralph E. Mustard; 1532 Emery St.; Longmont, Colo., March 5.—I am glad to report that the work in the Denver area is moving along nicely. Feb. 16, I had the good pleasure of baptizing into Christ a wonderful couple. This fine man and wife have professed the religion of Methodism for a good number of years. Three

months ago we began an intense study of God's word and in this study we compared God's word with the doctrine of the Methodist religion and the results were gratifying. From these we expect to reach others and teach them the truth. Brethren, the home study system should not be lost sight of as it is the most effective way I know to teach people the truth.

E. H. Miller, Box 538, LaGrange, Ga., March 15.—We are in a good meeting with Bro. Fussell. Crowds have been good in spite of bad weather and he has done some good preaching both from the pulpit and over the radio. I feel much good has and will be done. This congregation has built up steadily over the years and more are taking part in the public work. Several new ones have been contacted as a direct result of the radio program and one has been baptized as a result. April 24 - May 1, wife and I will be at Milford, Mich. We look forward to a fine work with them and good cooperation from other congregations. I was in a wonderful meeting there last year, and feel sure this one will be still more wonderful for my wife is a great help in any meeting to me as well as to others.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., Feb. 24.—The church at Pearlhaven is doing fine. Bro. Earnest Bailey, who was formerly with the cups brethren, gives us some good lessons. I certainly enjoyed Bro. Morris' article on fellowship. We agree with him and others on standing firm and not compromising truth with error. Long ago, Bro. H. C. Harper said when you compromise, truth suffers and error gains. How true! Paul said in 2 Cor. 6:14-15, "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial . . ." Certainly we have no concord but can cause discord and not be pleasing to God. We must separate ourselves from such in order for God to dwell with us (verse 16-17). We at Pearlhaven do not plan to fellowship such. Neither do we plan to fellowship those who practice curious arts or sell books that teach such (Acts 19:19; Deut. 18:9-14).

J. Ervin Waters, R. 4, Bx. 361, San Angelo, Tex., Mar. 16.—Meeting closed at Richmond, Calif., Feb. 24. Bennie Cryer, Roy Lee Criswell, and others visited us there. It was a pleasure to work with these brethren at Richmond. Feb. 25 - March 6, we had an inspiring season with the HiWay City, Calif., congregation. Cooperation from neighboring congregations was excellent. I enjoyed visiting while there with Lynwood Smith, Paul Mackey, and various preachers residing in the valley. On Feb. 25, I visited and talked with Bro. Homer L. King for three hours at Stockton and March 7, I visited him again for a two hour talk. I trust that we mutually profited as we discussed current problems of general concern. I am now laboring with my home congregation for the spring. Remember that my new tract, "A Biblical Survey of Marriage and Divorce," is available for twenty-five cents per copy or five for one dollar.

Paul O. Nichols, Box 562, Limbe, Nyasaland, Africa, March 10.—At this time we are engaged in teaching the Bible at Wendewende, which began March 7. We were at Wendewende for services Feb. 14 and 21 where we had several confessions of faults. Feb. 28, we were at Blantyre. March 6, we were at Khonjeni. The crowd was not as large as we have had at some places, but the singing was outstanding. Brother E. C. Severe and Benneth Severe usually do the interpreting for Gayland and me in the services. But we now have a number of brethren who can interpret, or who would be able to with some practice. Antonio Severe recently interpreted for me for the first time, and Samuel Pindani for Gayland. Brethren, I am going to start booking my work for next year in the States. I already have a number of places who have asked me to hold their meetings when we return to America. If other preachers are to be sent over here, I think it wise to begin to make the necessary preparation so that they may be here before we leave, which will probably be sometime after the first of 1961, the Lord willing.

Wayne Fussell, 2825 Essex, Shreveport, La., March 15.—Since last report, I have worked in Las Vegas, Nev., as planned. Bro. J. B. Melton of Shreveport, accompanied me and was encouragement, strength and profitable to me. We conducted home studies with visual aids, and preached a short meeting the last week. Interest was splendid and the church seemed to pick up new zeal. The Carters' have done a fine work there. Visit them if possible. At present, I am in the midst of a thrilling meeting in LaGrange, Ga., with excellent crowds. This is the home of our dear Bro. E. H. Miller, who continues to go night and day in the services of God. No wonder the church here is strong. I thank the Lord for such peace-loving, zealous, enthusiastic churches and preachers. My next meeting: Fieldstone, Mo., April 8-17. May God help us retain unity.

Leonard Hendrickson, 7451 E. 1st, Tulsa, Okla., Feb. 6.—In conjunction with Bro. Gene Hopkins report in your Feb. issue, may I add there is indeed a commendable effort among members of our Tulsa congregation to avoid unnecessary division and have peace. Under current conditions it has not been necessary for any to compromise his or her convictions in order to have peace. Though our leadership is perhaps not far from being evenly divided in opinion on our past issue, there does not exist in our leadership anyone whose personal life would be questioned under the issue, and it has been agreed that none who fall into this questionable category shall be engaged in leadership, and thus with respect for the conscience of all there exists nothing to hinder peace. We thus have it, and I am confident there is now a will and determination to maintain it. (Note—Sorry we misjudged this for a personal letter hence it did not appear in March issue.—Ed.)

Fred Kirbo, Mullin, Tex., March 15.—The church here is growing in grace and knowledge of the Lord. Our crowds have increased. Bro. Elbert Phillips and family are making their home here and with his able leadership and his godly wife we hope to accomplish much for the Lord. I certainly appreciated Bro. Morris's article on worldliness. Brethren, let us not drift with the tide. Remember what God said about those who removed the ancient landmarks. Too many of us will have to plead guilty to this offence. Clean living, purity of life, opposing all forms of worldliness, was one of the landmarks. God will hold you accountable, my brethren, for looseness and laxity, while Hollywood rides with a high hand of victory. Shame on us for being so weak-kneed, so compromising, so afraid we will offend some worldly-minded church member! Satan is the master of camouflage, and with his cunning craftiness and worldly devices is exacting a terrible toll from the church. Which of you who have drifted with Satan will go back, back, back, where you laid down the sword against this enemy of righteousness and once again resume your fight against worldliness that the church may be without spot, wrinkle, or blemish. Here are two subs.

Homer L. King, 1061 N. Pilgrim, Stockton, California, March 20.—In the pulpit and by personal evangelism we continued the work in Stockton. We now have a few promising leads from the personal effort. It is a pleasure to labor with the Stockton brethren. We appreciate their hospitality, kindness, and support in our labor with them. I am to begin a series of meetings with the faithful church in Covina, Calif., April 7 through the 17th. We hope to meet again our many old-time friends in that part. In the near future, I hope to visit and to preach for the churches at Ceres and Modesto in this part. I was glad to see again yesterday at Modesto, our old veteran T. F. Thomasson; known to many in Texas, Missouri, New Mexico, and Calif. Although close to the 90th milestone, he looked good and seemed to feel good. Other preaching brethren were James Winchester and Billy Jack Ivey. It was good to see many others of our dear brethren. Recently, we attended a part of an all day meeting at Lodi. The afternoon was devoted to song, prayer, and talks by the younger brethren. It was good to see Bro. Johnny Elmore and family again. We at Stockton are looking forward to a series of meetings in June by Bro. Ronny Wade. Please, pray for me and mine. Love and best wishes to all the faithful in Christ.

Anyone can sympathize with the sufferings of a friend, but it requires a very fine nature to rejoice over a friend's success.

OLD PATHS ADVOCATE

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

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

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

Vol XXXI

LEBANON, MISSOURI, MAY 1, 1960

No. 5

SONGS IN THE NIGHT

By Billy Jack Ivey

David, the sweet singer of Israel, said, "Thou shalt compass me about with songs of deliverance" (Psa. 32:7). Why "songs of deliverance," why not "deliverance" itself? Because the best way to deliver a man from a calamity is to put a song in his heart. There are some who sink under the calamity, and there are some who swim through it. I think you will find the difference between these lies in the comparative amount of their previous cheer as excited by song.

As the precious hours preceding the tragic occurrences at Calvary grew exceedingly few our Lord and His sombre voiced apostles joined their hearts in song. Already the shadow of the cross loomed eerily over the path of Jesus but in preparation of that calamity a song was instilled in His heart. Out the windows of the upper chamber and into the heavy air of the dark night came a song; a "song in the night," that would give more strength unto Jesus to bravely face the impending calamity of the cross.

Will anyone say that the song in His heart went for nothing! In any moment of crisis I should say it would turn the scale. Sometimes my physical chances seem equally balanced between life and death, success and failure. At such moments a previous song in the heart will give the vote for the prolonging of my days or effort.

In the dark, musty corridors of the Phillipian jailhouse one night, two brave veterans of the Christian conflict had seemingly gone down in defeat. Paul and Silas were in the inner-most prison with their feet fast in the stocks. What a predicament! But the night is never too dark or troublesome for true Christians to sing and pray. Paul and Silas had been beaten unmercifully, thrown into prison, and their feet made fast in the stocks, yet there was a "song in the night." Paul and Silas were singing! In commenting on the persecution of a faithful Christian, Tertullian said: "The leg feels not the stocks when the mind is in heaven."

The understocked storehouse of my knowledge and vocabulary, does not at this time supply me with adequate words and phrases to express the important benefits of singing. If singing could stay the troubled and sorrowful heart of our Lord, leaving Him able to depart the upper chamber into the dark night of ordeals before Him, will it not prepare us to launch out into

(Continued on page nine)

THE RIGHTEOUS

By Edwin S. Morris

The word righteous comes from a Greek work dikaios which means "righteous observing divine and human laws; one who is such as he ought to be; in a wide sense, upright, righteous, virtuous, keeping the commands of God." It is those who have obeyed the gospel of Christ and are keeping His commands of whom we speak in this writing. There are several things we want to notice about the righteous briefly.

First, "The Righteous powerfully influenced God." This is very evident in Gen. 18:23-33, where God had said that He would destroy the wicked cities of Sodom and Gomorrah. Abraham, a righteous man of God, came to God and ask Him in verse 24: "Peradventure there be fifty righteous within the city; wilt thou also destroy and spare not the place for fifty righteous therein?" Then he came to God again and asked for forty-five's sake, and then forty, thirty, twenty and then down to ten, God told him if there were even ten He would spare the cities. In this, we see the influence of this righteous man. Today the righteous can likewise have influence upon God. "The effectual fervent prayer of a righteous man availeth much." We, as righteous people do not realize how much we can influence God by our godly lives.

Second, God succors and supports the righteous. In Prov. 2:7, 8: "He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the ways of the saints." God will always help and support those who are His. The eyes of the Lord are over the righteous. In 1 Pet. 3:12: "For the eyes of the Lord are over the righteous." He is ever watching, protecting, helping and caring for His own. Paul desired to be found in Christ. In Phil. 3:9: "And be found in Him." The word "found" means discovered or proved to be. Paul wants his life to demonstrate that he is in Christ. "In Him," that is in Christ as part of Christ, as a member of His body. His desire was that he might demonstrate or prove by his life that he was in Christ. Should Christ come at any moment that he would be found in Christ, living a righteous life. With these few thoughts in mind let us proceed and learn some characteristics of the righteous.

How can we know whether or not we are righteous? Are there any evidences that will assure us that we are righteous? Let us now consider some evidences of righteousness. The first evidence I shall notice is that

we "Are dead to sin" (Rom. 6:1-7). In verse 7, Paul says, "For he that is dead is freed from sin." The word dead means "to be wholly alienated from a thing, and freed from all connection with it." "For he that hath died is released from sin." If a slave died, he was free from service to his master. He has no further connection or obligation to his master, but has been completely severed from him. This term is used to show that when we die to sin we are severed from it completely. Sin rules us no more. When we become dead to sin we should give it up completely. So many today, though, have never severed themselves completely from sin. If we have severed ourselves completely, that is evidence we are freed from sin. If we still indulge in sin that is evidence that we are not righteous. God requires us to give up all and serve Him and when we do we are righteous. We cannot go along with the great mass of mankind and be righteous. We cannot participate in the worldly pleasures and be righteous. We are to sever ourselves from sin just as the slave was severed from his master at death. Sin is no longer our master. We live righteous lives for the Lord. Christian friend, many are deceived in thinking they can continue to countenance and participate along with the world and still be righteous. To be righteous we are to keep God's commands. (1 Jno. 2:15-17).

Next evidence of righteousness is that we are **fellow-citizens with the saints**. In Eph. 2:19: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." The word "fellow-citizens" means possessing the same citizenship with others. We are of the same household, of like precious faith. All of us living a godly, consecrated, Christian life. We are not of the kingdoms of this world but of the Kingdom of God. We possess like citizenship, and all enjoy the same privileges in Christ.

Our next evidence of being righteous is that we are **"New Creatures"**. In 2 Cor. 5:17, "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." The word creature here is used of a man regenerated through Christ. Thayer remarks on the word "new"; "all things are new, previously non-existent, begin to be far different from what they were before." It is sad but true that many make very little change when they are supposed to be "new creatures." How can we claim to be new creatures, when our lives are very little different from the world? If our hearts are filled with envy, strife, hatred, jealousy, self-will, malice, etc., our desires and affections are on things of this world, and we participate in all kinds of worldly pleasure, are we "new creatures"? I fear not. A new creature minds the things of the spirit and desires the things of the spirit.

We are **imitators of Christ**. In Phil. 2:5, "Let this mind be in you, which was also in Christ." Let his thought be in you; Be constantly thinking this in yourselves. We are to have the mind of Christ and mold our lives after Him. As Peter said in 1 Pet. 1:14, "Not fashioning yourselves according to the former lusts in your ignorance." We are to fashion our lives and minds after Christ and not after carnal things. In all things we are to have the mind of Christ. In our dealings with sinners and each other, we are to have the mind of Christ. In our service and in sacrificing we are to have the mind of Christ. We are to think Christ, live Christ,

work for Christ, dedicate our whole body, soul, and spirit to Christ. We are to imitate Him and look to Him as our Master, King, Ruler, Saviour, Leader, Guide, and Counselor, at all times. We are to obey His precepts, commands, and examples without murmuring or complaining. As He obeyed His Father, we are to obey Him.

The last evidence I shall notice is that we are **Servants of Righteousness**. In Rom. 6:19, "I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity; unto iniquity even so now yield your members servants to righteousness unto holiness." The Revised Version reads, "I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification." The word yield means to place beside or near; to present or show. Now, as children of God they were to prove by their lives that they were servants of righteousness. Let us all exhibit these evidences of righteousness.

—Waco, Texas.

"ADDING ON YOUR PART" II

By D. B. McCord

This is the second and last in a series which was begun last month. A brief synopsis would be in order. Our study is based upon 2 Peter 1. I quote the following from the first article in order to refresh our minds concerning the theme: "Now, this brings us to verse 5 from which we get our caption for this study. In the King James Version, we have the expression, "And beside this"; in the Revised Version we have "adding on your part." Vincent says, "Render, for this very cause." Robertson, in "Word Pictures," and Wuest, in his volume, "In These Last Days," agree that by breaking down the original here, we have "to bring in alongside, to contribute besides." Faith is the first that we are to add on our part; we dealt with it in the preceding article. Now, to the others in the order that Peter related them.

Virtue: We remember that adding these "graces" is the same as supplying them; each of these "graces" develops in the exercise of the others. Peter says to add to our faith virtue, or it can be understood to mean, in your faith supply virtue. We are agreed that all of these are most important. Our concluding observation has to do with how important they are. Since these are important to a Christian's proper development, it is necessary that we know the meaning of the terms. What, then, does "virtue" mean? Our term comes from an original word meaning courage or fortitude. Marvin Vincent so aptly defines our term in his "Word Studies"; we quote it here. He says that virtue as used here is "not of moral excellence, but of the energy which Christians are to exhibit, as God exerts His energy upon them. As God calls us by His own virtue (v. 3), so Christians are to exhibit virtue or energy in the exercise of their faith, translating it into vigorous action." I would stress that the Christian's courage or fortitude is manifested by vigorous action. This rules out so much lethargy and lack of concern that too often is evident among us. There is so much ease in Zion that it causes no little concern among all thinking

Christians. Lord hasten the day that all professing Christians will be active, devoted ones.

Knowledge: Adam Clark's observation is good. He says, "True wisdom, by which your faith will be increased, and your courage directed, and preserved from degenerating into rashness." To our minds we vividly recall the following words of Inspiration in this connection: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children" (Hos. 4:6). "Let the word of Christ dwell in you richly in all wisdom - - -" (Col. 3:16). The only way that I know whereby we will not lack in knowledge, and whereby the word of Christ will dwell within us richly, is for us to do as Paul directed Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Our strength lies within our familiarity with God's Word; our pleasing Him lies within our awareness of His expectations. Knowledge, then, is such a necessity; we can not afford to neglect getting it. We can not hope to get the knowledge we need by just attending one or two services of the church a week and an occasional series of meetings. Daily study and meditation are needs of all of God's people. His Word, how inexhaustible! Let us drink deep of this fountain whose source is the Mind of the Infinite; let us break often and plenteously from this bread from which comes our life and our strength.

Temperance: Again, may I refer the reader to Adam Clark's observation of this word. He defines it as "A proper and limited use of all earthly enjoyments, keeping every sense under proper restraints, and never permitting the animal part to subjugate the rational." In our series on "The Fruit of the Spirit" sometime back, we dealt with our term at considerable length. We, therefore, hasten on to our next.

Patience: Our word is defined as "that virtue which qualifies us to bear all conditions and all events, by God's disposal incident to us, with such apprehensions and persuasions of mind, such dispositions and affections of heart, such external deportment and practices of life as God requires and good reason directs."

Godliness: This is defined as "piety toward God; a deep, reverential, religious fear; not only worshipping God with every becoming outward act, but adoring, loving, and magnifying him in the heart - - -". Clarke observes that it is a disposition necessary to salvation, but **exceedingly rare** among professors. I think we would have to wholeheartedly agree.

Brotherly kindness: The word in the original is made up of two words which taken together mean "to have an affection for a brother." This embraces so very much. Since we have endeavored to cover this virtue at some length in preceding articles, we hasten on to make mention of the next which embraces this one.

Charity: This word speaks not of brotherly love only, but it speaks of that virtue whereby and wherein we esteem all men.

How Important Are These?

Peter mentions several reasons why Christians must add on our part these 7 "graces." We name them one by one:

1. If these things be ours and multiply, we are neither barren nor unfruitful in the knowledge of our Lord. We will not be idle or inactive if these things be in us and increase.

2. A lack of these things is serious. He who lacks them is spiritually blind; he has forgotten that once his sins were washed away.

3. In possessing these things, we have security; we have the assurance of never falling. This is that in which all of us are interested. Peter, here, in short order outlines for us the conditions. Let us ponder them well.

4. It is upon our possessing these things that we may be accorded an entrance into the everlasting kingdom; that is, the heavenly phase of that kingdom into which we have been translated out of darkness.

Conclusion

Peter assured those to whom he wrote that since these are so important, he would not neglect to put them in remembrance, even though they knew them and were established in the truth. He expressed it this way: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." If we, in this study, have in some measure been able to stir one another up, then our efforts and time will not have been expended in vain.

"SEEK YE FIRST"

By Ronny F. Wade

May we invite your attention this month to the words of Jesus in Matt. 6:33, "But seek ye first the Kingdom of God, and His righteousness and all these things shall be added unto you." The kingdom of God herein named, we believe refers to the church of our Lord. The phrase "his righteousness" refers to the sum total of all God's requirements. Therefore, if we will put the church and God's law first in our lives, God has promised to care for our physical needs. The fact that Jesus demanded first place in our lives is nothing new. God has always given the very best and He expects the same from us. The Jews had to give the best of their flocks and produce. The first commandment was "Thou shalt have no other gods before me." This precept is as old as the bible itself, God must be first in everything we do. But, just how do we put the church first? What does it mean to give it preeminence in our lives? In an effort to answer these questions let us notice the following points.

If we put the church first it will be first in our affections. In Matt. 22:37, Jesus said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind." Paul, in Col. 3:1-2, declares "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above not on things on the earth." In our relationship to those whom we love on this earth Jesus says "He that loveth father or mother more than me is not worthy of me" (Matt. 10:37). Jesus never did teach that it was wrong to love our father or mother, but he did teach that we must put God first and our love for Him must be superior to our love for man. Do we put the church first in our affections? Do we love God more than our relatives? When company comes at church time do we go to church

(Continued on page nine)

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HERE AND THERE

A New Writer—In this issue of the OPA, you will note that we have a new name among the writers of this issue. We mentioned his name in the April issue, briefly. I do not know the brother, and if we seem rather cautious and reserved to him, it may be that some of us have gone to the other extreme at times in the past, even to our regrets. We rejoice in the coming to truth by any and all, and we want to show hospitality and the welcome mat at all times; but if some seem somewhat subdued in expressing the joy, it is due, perhaps, to past experiences. I have said that when a preacher makes the change from error to truth, he does not mind, nor is he discouraged, if he finds his brethren in the new relationship are vigilant. May the Lord bless you, Brother Brown, we welcome reinforcements to our ranks in the fight against innovations, radicalism, liberalism, and digression.

Please, Read and Heed the notice by Bro. Don McCord in this issue concerning the needs of the OPA, financially, and why we are faced with new and greater needs. We regret very much to raise the price of the OPA to two dollars a year, and we would not have to do that if all would work to send us subscriptions. We need a good list for next month at the same old price of one dollar the year. Let every one who renews, send along at least one more name and address with a dollar for each name. Let the preachers mention the merits of the paper publicly and in the homes, and we will show you a good list next issue.

"Songs We Love" is the name of our 1960 all-purpose song book. It contains 192 pages of old, tried, and new songs, selected by a number of our gospel preachers and song leaders and teachers. We believe it is equal to, if not better, than any book we have made during the 16 years we have been making song books. We are looking daily for this book to be delivered to us from the printer, and we had hoped we might be able to tell you that we had received them as we go to press, but we were disappointed. We hope, however, we shall be able to fill your orders very soon. If you have not already ordered, you might be able to get your order to us in time for them to come direct from our printer. The price is single copy 65c; 2 to 6 copies 50c each; any number over 6, 45c per copy, postpaid.

"Old Path Hymnal" is our 1960 book, containing 224 pages of old and tried simple songs—songs that just about everybody knows and loves—songs that we have been using and have met with approval by about all who use our song books. If you are looking for this type of songs, we believe you will like this book. We guarantee satisfaction on all our song books or your money back. The price is the same as the above book, and we have them ready to ship.

Send all orders to Old Paths Advocate, 1061 N. Pilgrim, Stockton, California.

OUR HELPERS

You will find listed below, the names of those sending us subs from March 20 to April 20, and opposite the name the number of subs. sent. Please help in any way possible to send the paper into every home. Check the following and report any errors to us, please:

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OLD PATH HYMNAL COMMENDED

We received the song books "Old Path Hymnal" last week and took them to church Lord's day for the brethren to look them over. We want to congratulate you Bro. King, on compiling a book that the small congregations can use where good song leaders and all the parts are not available. One of the brethren said he thought it was the best he had ever seen. Thanks again for putting out something the little man can use. Send us 100 of the books.

G. M. Everett, Richland, Wash.

I have seen the book "Old Path Hymnal" and am anxious to tell you Bro. King, that it is superb. I commend you and Bro. Tim Smith for this work. This book quite thoroughly meets the need for sacred music in our worship.

—K. G. Wilks, Wichita Falls, Tex.

WE NEED YOUR HELP

It has never been the desire of the publisher and editors of this journal to commercialize. We propose that this will always be. While the cost of every necessary item in the publication of a journal has increased considerably over the years, the subscription price of this journal has remained the same, \$1.00 per year. It is our desire to keep the price this low; we fear to raise it will put it virtually out of reach of some, cutting down the circulation and thus diminish the amount of

good the paper can do. If the subscriptions can not be as many as 140 per month, it may soon be necessary for the subscription price to be raised. With all of our readers doing just a little in behalf of this journal, our desire can be more than realized; namely, that the subscription price can be maintained at \$1.00. Won't you help? It will be appreciated more than you know.

Too, dear readers, please keep this in mind, won't you? The publisher and editors of this journal are not endeavoring to make this paper the mouthpiece for the brotherhood; this would be wrong. We do not propose to make it a sect-promoter among us. We do not judge a man's loyalty to God because he may not like this paper. Our aim is to help those who we could not otherwise reach. If you do not like the paper and its proposed policy, please tell us and not others that we may know wherein improvement lies; if you are pleased with the paper, please only then, tell others. Will you continue, fellow-preachers and brethren, to help us in this endeavor; we know you will. Our only aim is to help and not hinder the Cause we love. —D. Mc.

FOR FREE DISTRIBUTION

Brother Robert Strain, Harrodsburg, Indiana, has compiled and printed a tract, dealing mainly with first principles, embracing the Name, Plan of Salvation, and the Items of Worship. The following brethren have articles in this tract:

The Name, by Miles King; Faith, Johnny Elmore; Repentance, Clovis T. Cook; The Confession, Leon Fancher; Baptism, Edwin S. Morris; Singing, Wayne McKamie; The Teaching, Jerry Cutter; Prayer, Jerry Cutter; The Lord's Supper, Ronny F. Wade; Contribution, Wayne Fussell.

The tract entitled "The Church of Christ, Faith and Practice," contains 24 pages, vest pocket size. If interested contact Bro. Robert Strain, Harrodsburg, Ind.

THE LAW OF EXPEDIENCY

By Preston C. Brown

The practice of cups and classes can not be justified by the law of expediency, nor can they be placed in the realm of optional.

To say that such things as the teaching by classes or the use of a plurality of cups in distributing the fruit of the vine to the congregation are optional or expedient, is to use the word in a sense that is not used in the New Testament. According to New Testament usage all things in the realm of expediency are binding, obligatory, and mandatory. The things in the field of optional, or choice, are not in the field of expedience. The average definition, or the common definition of expediency, does not harmonize with the New Testament meaning of the word.

If there is anything that the New Testament calls "expedient" that is not as essential and compulsory as the commandments of God I would like to know where the chapter and verse can be found.

In modern usage the word, "expedient," is used with reference to things that are matters of choice, optional, elective, not compulsory, but it is not so used in the New Testament. According to New Testament usage a thing that is "expedient" is as binding and compulsory as a divine command or a direct order, it is never used with reference to one method or of many, any one of which would be permissible.

The word "expedient" is a translation of the Greek word *sumphero*, which appears sixteen times in the Greek New Testament. It is translated "expedient" seven times, but in none of its sixteen appearances is it used with reference to anything optional or elective.

In Jno. 11:50, Caiphas prophesied saying, "it is expedient for us that one man should die for the people . . .". Then in Jno. 18:14, "Now Caiphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people." The death of Jesus was necessary and indispensable for the salvation of souls, it was not optional. It was not possible for the cup of suffering to pass and for some other method to be employed in saving the lost. It was "expedient" and that does not mean that some other way or method would have been permissible.

In Jno. 16:7, Jesus said, "It is expedient for you that I go away, for if I go not away the comforter will not come unto you." Was His going away just one out of many reasons whereby He would send the comforter unto them? Was it just a method which He chose because it happened to be the most convenient? His going away was expedient, it was essential and indispensable. The only way to make possible the coming of the Comforter.

It seems that regardless of how much teaching is done on the subject of expediency, still there are those who never seem to learn anything from the teaching at all, and will attempt to justify what they want in religious matters by such expressions as, "Haven't you heard about God's law of expediency, and etc.?"

Obviously, what many fail to realize is that for a thing to be expedient it must first be lawful. The Apostle Paul shows this to be true by saying, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any" (1 Cor. 6:12). "All things are lawful for me, but all things are not expedient;" all things are lawful for me but all things edify not" (1 Cor. 10:23). Paul knew that an idol was nothing, and eating meat sacrificed to an idol was optional with him. His eating would not make him any better, his not eating would not make him the worse. However, under certain circumstances it would be expedient for him not to eat such meat. When it became expedient for him to abstain from eating it, the thing ceased to be a matter of choice. If he had eaten when it was expedient for him not to eat, he would have sinned against the brethren and against Christ (1 Cor. 8:12). Expedient did not mean optional to Paul.

It was not expedient, or mandatory, ordinarily, for Paul to glory (2 Cor. 12:1), but he would do so because of disparagement or the equal claims of adversaries. "And herein I give my judgment, for this is expedient for you who were the first to make a beginning a year ago not only to do, but also to will" (2 Cor. 8:10). It was God's will for Paul to write these things to the church at Corinth and it was God's will for the Corinthians to fulfill their promise and supply the needs of the saints in Jerusalem. These things were not in the realm of "optional," they were in the realm of expediency. They were required, they were binding.

The word "expedient" is a word used to denote a way or means of carrying out a command. An ap-

proved apostolic example, or that which is proved lawful by that which is necessarily implied by the word of God.

The practice of using cups and classes cannot be justified by the law of "expediency" nor placed in the realm of optional, for there is no command for their use, neither an apostolic example where they were ever used. These practices are not necessarily implied by the word of God. This being true they can not be justified by the teaching of the word of God.

Song books, lights, and church pews, can be placed in the field of optional. When God gave a command like singing (Col. 3:17; Eph. 5:19) to assemble (Heb. 10:25; Cor. 11:20) and failed to specify what method to use, man can use his choice as what is the best method to aid in carrying into effect that command so long as the method does not violate a scriptural principle.

God has specified by example the method used in distributing the fruit of the vine (Matt. 26:27, 28; 1 Cor. 11:25); and the same is true in regard to teaching. It is to be done not in private class rooms by unlearned, untrained, so-called teachers, many of them are women at that (1 Cor. 14:29-33; Acts 15:12).

The arrangement of class teaching thought up by man, not God, may be highly esteemed in the religions of today, and thought by man to be the best system of teaching the Bible to the church, but it is not God's way.

Jesus said, "Follow me" (Matt. 16:24), and Paul said, "Be ye followers of me even as I also am of Christ." We can follow them anywhere they taught and never go to a class room because they never taught in them. We cannot obey God's commands and fail to teach God's Word, but we can obey God's commands and never go to the S. S. or the class system to be taught. This being true may we use only God's way of doing things.

—1904 Clay Ave., Panama City, Fla.

RADICALISM—ITS FOLLY AND DANGER

(No. 2)

By J. Ervin Waters

The nature of man undergoes no change. He is a triunity consisting of body, soul and spirit as was Adam when he was created in the womb of the morning and looked over a primeval earth. We all have the same building blocks in our nature. Is it any wonder that the same sins appear to be endemic to every generation or that the same behaviour patterns seem to characterize every age of human history?

As it was in the days of Noah so shall it be at the coming of our Lord. We might chart the spiritual rise and fall of a specific man or a specific nation but even this relativity evidences our self-evident truth. We may see ourselves mirrored in the lives of those whose lives touched upon that of our Lord and His apostles in the first century. Someone there represented you and me and had we lived when they lived then we would have reacted in the same circumstances as they reacted. Radicalism with its folly and danger constitutes no new threat to our unity and spiritual well-being. The problem is age old and the pattern is repeated in every generation. The issues may change but the attitudes and negative motivations are the same. Let

us examine some of the manifestations of radicalism in the first century.

Radicalism Elevated the Positive Precepts Above The Moral

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone (Matt. 23:23).

Tithing, sabbath keeping, animal sacrifice and their rituals belonged to the positive law. The scribes and Pharisees strictly kept these but they "omitted" or "passed over" (Lk. 11:42) the moral precepts. They devoured widows' houses (Matt. 23:14), shut up the kingdom of heaven against men (v. 13), made clean the outside of the cup and platter but were within full of uncleanness, extortion and excess (v. 25), outwardly appeared righteous but were full of hypocrisy and iniquity (v. 28), and while they garnished the tombs of the prophets they were the spiritual offspring of those who had killed the prophets (vs. 29-31). They would persecute, scourge, kill and crucify those sent by the Lord. They would gag at gnats and swallow camels (v. 24). They would minor on majors and major on minors.

The moral precepts point manward and regulate man's relationship with his fellowmen. They guide him in his interpersonal relations. The positive precepts do not stem from moral principles. They are backed by the authority of the law giver and are faith tests. We may not apprehend the reasons for their being given. Paul wrote of them: "God chose the foolish things of the world to confound the wise" (1 Cor. 1:27). One may obey the positive precepts, however, and still be immoral.

We have baptized believers who eat the Lord's Supper every first day of the week, give of their means as they are prospered, and who vociferously oppose instrumental music in worship, Sunday Schools, individual cups, fermented wine, and missionary societies; yet many of whom are guilty of railing, clamour, malignity, extortion, envy, jealousy, making false accusations, and rumor mongering. Practically all talk and actions with regard to disfellowship emphasize adherence to the positive precepts. If one will oppose Sunday Schools, individual cups, etc., and go to church every first day of the week, he usually is retained in good standing be he ever so full of hatred, malice, and factiousness. He may be lacking in mercy and implacable in spirit. He may sow discord and divide congregations. But if he is a "one cupper" we usually extend the right hand of fellowship gladly. Those who crucified the Lord adhered strictly to the positive precepts. The radical may preach love in the spirit of hate, cry peace in the spirit of faction, and advocate unity in the spirit of division.

The positive precepts may test our faith but the moral precepts give an index to real character.

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread" (Matt. 15:1-2).

"And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?" (Mk. 2:23-24).

Jesus healed a man on the sabbath day. "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day" (John 5:16).

It did not violate divine law for them to eat with unwashed hands, pluck and eat corn on the sabbath, or heal a man on the sabbath; but it did violate the tradition of the elders. The Jews were binding these and many other human traditions as if they were divine law.

Be it understood that voluntary observance of human traditions which do not violate divine law is not sinful. But binding them on others is sinful. "Why do ye also transgress the commandment of God by your tradition?" (Matt. 15:3). "But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9) "Touch not; taste not; handle not; Which all are to perish with the using; after the commandments and doctrines of men?" (Col. 2:21-22). "Why, as though living in the world, are ye subject to ordinances?" (Col. 2:20).

We have a tendency to make a law of a long practiced human tradition and to discriminate against those who do not conform. Some who walk up and place their contribution on the table or in a receptacle discriminate against those who pass a receptacle among the worshippers. Some who sit during the communion discriminate against those who stand. Some who have prayer first discriminate against those who have it second. Some who have prayer second discriminate against those who have it last, and vice versa.

The seeds of radicalism bear destructive fruit. Discord and disunity plague us. Congregations are continually divided by radicals who set up permanent factions to wage war against their brethren who have violated nothing but human traditions. More manifestations of radicalism in the first century will be studied in the next installment.

—Rt. 4, Box 361, San Angelo, Texas

DO YOU NEED THESE?

Tract—"The Woman's Head" — This is my latest tract, now in the hands of the printers, and should be ready in the next two weeks. It will sell for 30c per copy; 4 for \$1.00, and has between 90 and 100 pages. It has over 50 translations of 1 Cor. 11:3-7; 13-16, also quotations from Smith's Bible Dictionary, several commentaries and lexicons. It deals with the length of a woman's hair, and artificial covering.

Cup and plate—I have 5 or 6 orders for the silver plated sets at \$23.00 per set, but am having to hold these orders until we have more, as I have to order 36 sets before I can get them at this price. The sterling silver sets sell for \$140.00. Let me know at once if you need this.

Send all orders to me at P. O. Box 538, La Grange, Ga.

—E. H. Miller

RADICALISM, ITS CURE

Radicalism, a term under current consideration in the Opa, can best be cured with truth. Human argument, theory, and verbiage do not generally attract the radical mind toward reason, but power of truth is hard to resist.

An enlightened man who carefully conducts himself by God's standard may be termed a radical by men who seek human approval, but he is much safer and surer of Heavenly reward than are those who position themselves in "the middle of the road" on religious topics. It is better that we be called a "radical" by some for our carefulness in matters of religion than it is to be among those who encourage neutrality by which limited approval of sin is generally expressed. No matter where a Christian may position himself on a matter, there is always a man who is less strict and who can call the strict and careful man a "radical."

All true Christians are radical to the mind of this present world. And Satan loves to use this word on us that he might break us down to sin.

—Leonard Hendrickson, Tulsa, Okla.

ARTICLES COMMENDED

I have just received the April issue of OPA and read the good articles by Brethren McCord, Wade, Morris, and Waters. It is certainly good to see so many good articles in one paper. Also, I was glad to notice Bro. Preston Brown let all know he has taken his stand against all forms of digression. I have no desire to show partiality among the four brethren who wrote these good articles, yet I would like to add a remark to Bro. Water's article. We certainly do not want to become too "liberal" or too "radical," and here is a way to keep from it—let us never be more "liberal" or "radical" than Christ and the Apostles, and the faithful brethren until a few years ago, and we will faithfully be in between the two extremes, and never digress. Webster says to digress means "to depart or wander from" — "to step or go from the way or road." Bro. Waters said, "Let each of us try to call a halt on division." I say, "Amen"! But, if division comes, remember the one who caused it is the one that started something new! Or the one who became more "liberal" toward those who started or practiced something new. So brethren, let us be careful!

—E. H. Miller

CHURCH BUILDING FOR THIS MONTH

It has been suggested by several that when we finished the list of names of places needing help to build, we start at the beginning again unless others sent in a plea for help. In accordance with this plan, the plea for help this month under the plan "It Can Be Done" is Jacksonville, Fla. Send your donations to: Bob Kornegay, 1193 Hamilton St., Jacksonville, Florida.

ACKNOWLEDGMENTS

The Westminster, Colorado, congregation wishes to acknowledge the following donations for a building under the plan "It Can Be Done": Yuba City, Calif., by D. P. Long—\$40.00; Thoreau, N. M., by Timothy Phillips—\$15.00; Kenova, W. Va., by Tom Ward—\$100.00; Chesapeake, Ohio, by Frank Taylor—\$20.00; Tulsa, Okla., by Gene Hopkins—\$23.00; La Grange, Ga., by J. F. Prince—\$50.00; Bakersfield, Calif. by Chas. Weeks—\$38.08; Mrs. Fannie Short, El Paso, Tex.—\$36.00; Jan MacCallum, Poland, Ohio—\$12.00; L. C. Dent, Alexandria, Va. —\$10.00; Christine and Ella Walkup, Greenfield, Calif.—\$6.00; Wanda Taylor, Castroville, Calif.—\$3.00; Total—\$353.08. We sincerely thank all. These are certainly

not "dead works" but "live works" for the Cause of Christ, and surely they shall be remembered in the Book of Life.

—Gene Brenton.

The Tulsa, Okla., congregation has received the following donations since last report: Waterloo, Iowa, by M. E. Mountain—\$36.00; Jacksonville, Fla., by Bob Kornegay—\$10.00; total thus far—\$254.00. We extend our appreciation to all.

—Gene Hopkins

BONDS OF MATRIMONY

CRISWELL-ROSE—In a most beautiful floral and candlelight setting in the Denley Drive church of Christ, Dallas, Texas, on the evening of April 16, 1960, Brother Roy Lee Criswell and Sister Zella Rose were united in marriage. A large crowd of relatives and friends gathered for the services as well as the reception following. Bro. Roy Lee has become quite well known to our brotherhood within the past year since he is devoting his full time to the preaching field, and Zella is appreciated by all who know her as a fine, Christian girl. It is the wish of all who know them that they may have many years together in faithful service to God. The writer was happy to have officiated.

—Ed L. Nichols

OUR DEPARTED

Smith—Bro. James G. Smith was born in Missouri, April 18, 1881, departed this life in Norman, Okla., March 25, 1960 at the age of 78 years, 11 months, and 13 days. He is survived by his wife, Sister Georgia Smith, Washington, Okla.; 3 sons, Allen and Delbert, Washington, Okla., and Ray of Mena, Ark.; 2 daughters, Mrs. Allen Wood, Aztec, N. M., and Mrs. Jimminell Bowland, Riverside, Calif.; 19 grand-children, and 11 great grandchildren. The writer spoke words of comfort and warning to a large audience.

—R. B. Roden

Shafer—Bro. John S. Shafer was born June 21, 1887 and passed away Dec. 25, 1959 at Locust Grove, Okla., at the age of 72 years. He obeyed the gospel in August of 1952. Bro. Shafer had lived in Locust Grove since 1930. He is survived by his wife, Sister Elsie Shafer, and five children. He was a victim of lymphatic leukemia. (Note—We are indebted to Sister Shafer for the above information. We extend our sympathy to you, Sister Shafer.—Ed.)

Pierce—Bro. Phillips Ellsworth Pierce was born Dec. 20, 1880 in Indiana county, son of John and Elizabeth Blystone Pierce, and died at Westover, Pa., April 8, 1960 at the age of 79 years. He is survived by his wife, Clara; 2 daughters, Stella Beck, Cherry Tree, Pa., and Maymie Beck, Westover, Pa.; a son, Raymond, Mahaffey, Pa.; 15 grandchildren and 24 great grandchildren. Bro. Pierce was the main stay in the church at East Ridge, Pa., for several years, and set forth the good way of life to those left behind. He could have spoken as the Apostle Paul in 2 Tim. 4:6-8. His works will follow him. Friends were received at McCracken Funeral Home in Cherry Tree, Pa., and services were conducted April 11, at 2:00 P. M. Interment was made in East Ride cemetery with the writer officiating.

—Wayne H. Pearce

Cope—Harvey Frank Cope departed this life at the age of 75 years, 10 months. He had been a faithful member of the church for 56 years. He remained strong in the Lord during a lengthy illness and never failed to have a smile and a cheerful word as long as he could speak. He is survived by his wife, Sister Josie Cope, and 9 children; a great part of them are members of the church.

Services were conducted at North 6th St. church, Wichita Falls, Tex.; the flowers were beautiful. The singing was rendered by members of the church. Bro. Ted Warwick and the writer spoke words of comfort to the many present. May God's love, Jesus' sympathy, and the comfort of the Word be with all the bereaved.

—Bill Harmon

ANNUAL SULPHUR, OKLA., MEETING

Time for this great yearly feast is fast approaching, and very soon we shall need to make our plans if we intend to meet the good brethren from coast to coast. If I remember correctly (correct me if the date is not right, Brother Rickard) the above meeting is scheduled to begin June 24, Friday night, continuing through Monday, July 4. Brother Billy Orten and the writer were chosen to conduct this meeting. We shall continue to miss Brother Gay, but I am certain that Billy will be as usual very agreeable and co-operative. Let us pray that all may reach Sulphur, and that the meeting may be profitable and edifying as in the past.

—H. L. K.

FOREIGN FIELDS

By Paul O. Nichols

Almost the whole continent of Africa, which is more than twice the size of the United States, is in unrest. The indigenous peoples are struggling for independence. They want to run their own government—have their own heads, make their own laws, and execute their own judgements.

One by one they are gaining their independence, too. Ghana became independent in 1958. The Belgium Congo becomes independent this year. The nationalists of Nyasaland and Northern Rhodesia demand secession from the Federation and independence now. In S. Africa riots and racial troubles are commanding the headlines in the papers and prominence in radio broadcasts. Yesterday, the Prime Minister of S. Africa was shot in an assassination attempt.

We have encouraged the members of the Church of Christ to take no part in politics. We have pointed out that Christ said, "My kingdom is not of this world . . ." We have tried to show them that we should be thankful that we have freedom of worship and can preach the gospel of Christ, and whatsoever we do in word or deed, we should do in the name of Christ.

In the country of Nyasaland there have been missionaries of various churches for more than 100 years. Some of these men have been loved and appreciated. Others have failed because they have been inconsistent in their teaching and practice. Some have fooled and cheated the indigenous people with false doctrines. Others have allowed loose living—adultery, polygamy, divorce, lying, failure to pay debts etc. I suppose all churches here have some of these things to cope with; only some do not try so hard to get these worked out.

Recently, we had to deal with one of our preachers, who had left his wife and was living with another woman. When we pointed out that he must quit committing adultery and behave himself, he said it didn't matter, he would join up with another church and be an evangelist for them.

By this one can see that promiscuity has been tolerated so long by religionists that when the Bible is taught and its scriptures impressed, it is not always received readily by people who have been led to believe that it makes little or no difference what church to which one belongs, and if one church does not permit them free rein in certain things, they will join up with another one who will.

For instance, polygamy is quite rife in Nyasaland. The Assemblies of God Church had a division over it not long ago, because some wanted to tolerate it, and others refused. Suppose we teach against it, which we do, while in the audience we have some who have two or three wives. They might make up their minds to leave the Church of Christ and join up with a church that permits them to practice polygamy.

There are some churches here that tolerate their members getting drunk. When we teach Christians not to indulge in beer drinking and becoming inebriated, if there are some who have not been sufficiently taught in other things, they may seek out another church who will permit them to continue to indulge in it.

It is not so difficult to get people to obey the Gospel, but due to the false teaching and inconsistent practices and tolerance of the denominations, we often have difficulty in rooting and grounding them in the Truth. Why should one give up a practice when he can be a member of another church, entertain the belief that he will go to heaven, and still continue in the things condemned by the Bible.

We have just completed another good Bible study at Wende Wende. We had a very good turn out, although some did not get to attend for various reasons. These studies seem invaluable in helping the preachers to understand the Bible.

Brethren, plans should start taking concrete form very soon if there are going to be other preachers come from the States to take up this work. Others do need to come. The church would be much better off here now, if missionaries had been present from the outset of this work. Many of the problems that we have had to meet would never have come up. The preachers would have a greater knowledge of the Truth and more of the members would be rooted and grounded in the Faith.

It is unpleasant to be in a country while there is so much political trouble and tension is so high, but within the next few months, things should be settled.

If missionaries should come, it would be well if they would arrive at least a month before we leave, so we could help "break them in." It would make it much easier for them. Also, if it is known soon, we can help make the necessary arrangements for them to get permission to enter the country. We will be glad to do what we can.

When you point your finger accusingly at someone else—remember you have three fingers pointing at you.

SONGS IN THE NIGHT—

(Continued from page one)

the darkness of uncertainties expecting a triumphant victory?

In the darkness of the situation surrounding Paul and Silas, a light of hope and victory penetrated the darkness through the medium of a "song in the night." Will anyone say that the song went for nothing! It was their singing and praying that ascended up through the roof, into the heavens, past the stars and into the abode of Him who fashioned the universe. God heard that singing and praying and shook that old jail with a mighty earthquake, thus providing their deliverance. The singing of Paul and Silas may have been to the Jailer an indication that all was well and thus he was lulled to sleep only to be awakened at the calamity. Who would say that the "song in the night" was not an important prelude to the conversion of this man and his family? The truth can be sung as well as preached, and when you sing the truth before sinners you may cause their hearts to quake with repentance, resulting in their conversion. Let us be filled with song and go out into the world, teaching the truth in song, that those who are facing the calamity of God's judgment, those who are laden with the burdens of sin, might hear a "song in the night" and have hope and life thereby.

My Father, compass me about with Thy songs! It is not the songs after the battle for which we should ask, our own heart should give us these. What we need is a song before the battle. It is fairly easy to sing the song of Moses for it came after the crossing; after the triumph; it was the anthem of victory. O Lord give us the song that Jesus sang and that stirred itself from the heart of Paul and Silas, for that song is previous to the victory. That song was sung ere Calvary was entered, before the prison bonds were loosed, before the sweat-drops fell, and before the struggle ensued. "Thou, O God, didst compass them before the battle with songs of deliverance. They took with them a light of song into the dark valley."

"Far away in the depths of my spirit tonight, Rolls a melody sweeter than Psalm; In celestial like strains it unceasingly falls, O'er my soul like an infinite calm. Peace, Peace, wonderful peace, Coming down from the Father above; Sweep over my spirit, O Father I pray, In fathomless billows of love."

Thus spoke the writer of "Wonderful Peace." Let us be filled with a song of wonderful peace in the perplexing uncertainties of life's night.

—Modesto, Calif.

"SEEK YE FIRST"—

(Continued from page three)

or stay at home? Our actions in a situation of this nature could well tell whether or not we put the church first.

But, if we put the church first it will be first in importance. Somehow, many of us still fail to realize the importance of the Lord's church in this world. The church is God's means of making known His manifold wisdom to the world. To emphasize the value and importance of the kingdom let us notice two of the Lord's parables. "The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field." . . . "Again, the kingdom of heaven

is like unto a man that is a merchant seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had, and bought it" (Matt. 13:44-46). In these short parables we see the high value that is placed on the kingdom or church of our Lord Jesus. These people described in the parables were willing to sell all that they had in order to obtain the treasure and pearl of great price. What about us?? Would we empty ourselves of everything for the sake of the church? Paul says in Phil. 3:8, "Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord." Brethren, honestly now, does the kingdom take precedent over our business, pleasure, social appointments, etc.? How many brethren forsake the assembly on Lord's day to work? Some do so for fear of losing a good job. Brother do you put the church first or second when you work? May I go on record here and now as being opposed to anyone working or otherwise purposefully missing the worship on Lord's day. I know of no better way to tell the world that the church is secondary than by forsaking the assembly on Lord's day.

But, if we put the church first it will be first in attention. To determine where our attentions are we need ask but two questions. First, what are our desires? Second, what are our exertions? David said "One thing have I asked of Jehovah, that I will seek after; that I may dwell in the house of Jehovah all the days of my life." Is this our desire? If our desire is to live and work for God all our lives then surely the church will have first place in our lives.

Last of all, if we put the church first it will be first in our time. God has said "My spirit will not always strive with man" (Gen. 6:3). This assures us that God's spirit will not always seek to induce man to do right. Is Romans the first chapter the statement "God gave them up" is made three times. In each case man had given God up first. There are thousands today like Felix, who are waiting for a convenient season to obey the gospel and become a part of God's great kingdom. For Felix the convenient time never came. And for you, sinner friend, it may never come either if you continue to spurn the invitation. Today, while there is time, won't you seek first the kingdom of God and his righteousness? Put His church first in your affections, importance, attention, and time, while you can.

—Ft. Worth, Texas

I will start anew this morning fairer creed, I will cease to stand complaining of my ruthless neighbors greed. I will cease to sit repining while my duties call is clear; I will waste no moment whining and my heart shall know no fear. I will sometimes look about me for the things that merit praise; I will search for hidden beauties that elude the grumblers gaze. I will try to find contentment in the paths that I must tread, I will cease to have resentment when another moves ahead. I will not be swayed by envy when my rivals strength is shown, I will not deny his merit but I'll strive to prove my own. I will try to see the beauty spread before me, rain or shine; I will cease to preach your duty and be more concerned with mine.

—Selected by Mrs. Olive Wilburn.

People who do not stand for the truth are apt to fall for anything.—Ray Roe

From The Fields

Ralph Kitson, Mozier, Ill., March 30.—The church here is fine, with good crowds each Lord's day. Pray for us. Here is a sub.

Louis Hopkins, Box 235, Sentinel, Okla., April 7.—We have had lots of sickness here this winter, but the work is going along good. Send us 75 of the new song books "Songs We Love."

Wm. Tracy Moore, 608 Bluff, Delta, Colo., April 8.—We are looking forward to a meeting and some personal work this summer, Lord willing. Here are two subs. May God bless you and yours, Bro. King.

Eric Gilstrap, 4488 Huntington, Fresno, Calif., March 22.—The meetings at 757 Orange Ave., are usually very good and we thank God (Heb. 13:15, 16). We surely do enjoy the OPA. Pray for us here.

T. E. McBride, Woodson, Tex., April 15.—The church here is small and it seems with small opportunity to grow, but we have good services and are in peace. We wish only the best Bro. King, for you and yours.

H. F. Hinton, Cliff Sts. 12, Austin 12, Tex., April 18.—This month I have spoken at Arlington, Kerrville, Fruitland, and 6th St., in Wichita Falls, Tex. I plan to go to Nuevo Laredo and Monterrey this week end.

W. D. Goodgion, 1422 37th St., Wichita Falls, Tex., April 13.—The church at 2900 Lawrence Rd., is now in a good meeting with Bro. Wayne McKamie. The brethren at 6th St. are good to attend. Send us some of the Old Path Hymnals" also four copies of "Songs We Love" when it is ready.

Dyton Makhasu, c/o Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, B. C. Africa, April 8.—On April 3, I was at a congregation where 55 were present. I baptized 2 and 4 confessed their wrongs.

J. Ervin Waters, Rt. 4, Box 361, San Angelo, Texas, April 16.—The congregation at Lakeview in San Angelo is growing in attendance and interest. We look forward to a bright future. I am assisting the home church this spring.

Wayne H. Pearce, Box 24, RFD 1, Commodore, Pa., April 16.—The church at Love Joy is doing fine. We look forward to our meeting this spring with Bro. Johnny Elmore doing the preaching. It will begin April 20 and continue 2 weeks.

C. A. Smith, 609 Robinson, Kermit, Tex., April 4.—Bro. Wayne McKamie has left Andrews for other fields of labor. We miss him greatly but will continue with the work as best we can. Last Lord's day I baptized 2 young men. Our plea for help seems to have fallen on deaf ears. We have only received \$5.00 but we are thankful. I hope the brethren will yet consider our needs here.

Hedric Laney, Box 81, Temple, Ga., April 13.—We have just enjoyed a 10 day meeting with Bro. Edwin Morris. He is a good preacher and a fine man, and we know the church was made stronger by the seed sown. Bro. King, we are looking forward to seeing you when you are in this section this fall and if you have the time we want you at Temple for a week end. May the Lord bless the preaching brethren, is our prayer. Pray for us here.

J. W. Kornegay, 3048 Fitzgerald, Jacksonville, Fla., April 18.—It is always inspiring to read the OPA, and "Things To Avoid" by Bro. Morris was very good. The church here at 1350 Lake Shore Blvd., has been strengthened by the able preaching of Bro. Gillis Prince, April 10-17. Preaching, singing, and interest were good throughout. We were glad to have Bro. Floyd Prince of LaGrange with us during the meeting. I recently preached for the zealous group at Maitland, Fla., with 2 restorations, and at Mt. Pleasant with 3 confessions. My son will be able to come home from the hospital next month, we hope. Pray for us.

W. H. Hawkins, 4 Rocky Br. Dr., March 24.—Our little congregation has been diminished by four, two by death and two turned aside. We pray they will return before it is too late. Bro. Johnny Elmore will be with us during May to do some personal work, teach some lessons in music, and conduct a meeting. We invite all to attend.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., April 4.—The work at Sulphur continues and we are helping also at Dougherty on Thursday evenings, alternating the speakers. The young men help in the teaching on Lord's day at Dougherty and Davis. I have preached once at Wynnewood and hope to visit them again. I am now at Stroud to continue through April 10. We had good crowds for both services April 3. After this, we plan to return to Sulphur to finish the work there. Pray for us.

James R. Stewart, 1824 Connor Ave., Waco, Tex., April 7.—We had a good meeting in Austin (43rd and Maybelle). Crowds were small but interest was good. A lady from the digressives took steps to worship with them. I certainly enjoyed working with these brethren. Bro. Osteen and wife are faithful Christians and tireless workers. Two of the Austin congregations cooperated wonderfully. The last Lord's day we were glad to have a Bro. Buffington and wife, newly weds, meet with us. We also appreciated being with Bro. Hugh Frank Hinton a young preacher formerly of Dallas. I am doing some personal work at Circle Road for a few weeks before we leave June 1, for meetings en route to Calif.

Richard Crawford, 2505 N. Drummond, Panama City, Fla., April 6.—Bro. P. C. Brown, converted to the Truth about 3 months ago, is doing a wonderful work here. He has a radio program each Lord's day evening from 5 to 5:30 over WOOF in Dothan, Ala. Several congregations are sponsoring this, and it is appreciated. If you would like to help, send to any of the brethren here. Bro. Brown is one hundred percent for the Truth. He will be with the Pansey, Ala., church April 10, and will preach for the Earlytown congregation the 5th Lord's day in May. We are now remodeling and painting our building. We welcome visitors. Let us be about our Father's business.

Elliote Madulla, Kumadzi Village, N. A. Chimombo, P. O. Cholo, Nyasaland, Africa, Mar. 10.—We are glad to report that the work at Kumadzi is going forward. I made a trip to Mlilima Village on Feb. 28; the house was full and the singing was fine; 9 were baptized and 11 confessed sins. I had an open service at Mikate Village for the first time; 50 were present; 8 confessed their Lord. I was called upon to establish a new congregation at Molande Village. Brethren, we are asking you to pray for us.

Lucias Namalawa, Malekwa Village, N. A. Kkanda, P. O. Manje, Nyasaland, Africa, March 4.—I am glad to report that the work here at Malekwa continues to move forward. I rejoice to read many reports in the OPA from Africa. At Kombola, in January, I baptized 11 and 3 confessed wrongs. From there I went to Kokholiwa where I baptized 7. Later, at Malekwa church 4 were baptized, 4 confessed sins and 2 were restored. I rejoiced to see the church growing and brethren at peace. In February I was again at Malekwa; 17 baptized and 2 confessed wrongs. I visited the church at Kombola again and 1 was baptized; again at Kokholiwa and Mkhumba there was one baptized at each place.

Mikael Chingah, James Village, Zaone Estate, Ntondwe P. O. Nyasaland, Africa, March 10.—The church at Masambuka is doing fine. The old church house is now too small to accommodate the large crowd on Lord's Day. We make plans for the new house. At Saidi Village in Feb., I baptized 10. I was called to preach the funeral of Bro. Bamusi's daughter. In March, for the first time, I was called to speak the Bible at Capola Village. This meeting was called by the village headman; after I spoke my sermon Chief Chapola obeyed the gospel and with him came 15 who went with him into baptism the same night. Brother Bialiti Mataka is there every Lord's Day to take care of the newly established congregation. Brethren, we surely need your prayers in this country where the gospel is being gladly received.

J. C. Miller, 1017 Childress, San Angelo, Tex., April 4.—The congregation here at Freeland Ave., is doing fine, and we are now using our new building. We have had visitors almost every Lord's day and one has been restored. Since last report, we have received the following donations: Oklahoma City (Capitol Hill)—\$200.00; Healdton, Okla., (East Side)—\$50.00; T. L. Modgling, San Angelo, Tex.—\$434.00; total—\$684.00. We extend our thanks for this liberal help.

Frank C. Taylor, 609 Rockwood, Chesapeake, Ohio, April 11.—We plan to have a meeting in June with Bro. Fancher preaching one week followed by Bro. Alton Bailey for another week. Our congregation is small and we have not been meeting together very long. Here is my renewal, also send me two "Old Path Hymnals." This book seems best fitted for our needs and we want to look them over before ordering a larger supply. We ask the prayers of all.

A. Lamkins, Rte. 1, Box 619 A, Cottage Grove, Oreg., April 4.—We still meet here in Cottage Grove with the help of nearby brethren. Brethren Watkins of Salem, Chapman from Hoskins, Tommy Everett and Curtis Harris from Portland, take turns teaching for us. About a month ago, Bro. Jergensen with wife from Winston took their stand for the Truth and are a great help to us. He is a good song leader and is willing to teach if no one else is available. Our building is now paid for and we thank everyone for the help we received. There is plenty of work in this area if anyone is interested in moving here. We would appreciate visitors.

Ray Roe, Stroud, Okla., April 11.—We just closed a meeting with our beloved Bro. Bill Roden doing the preaching. We had fine cooperation from Sapulpa, Okemah, and both congregations in Oklahoma City. We are thankful for their help. The meeting closed with a singing the afternoon of April 10. We had a large crowd with brethren in attendance from Sapulpa, Okemah, 7th St. and Capitol Hill in Oklahoma City, and Tulsa. Bro. Roden did his job well and though there were no visible results, the gospel was preached. We solicit the prayers of the faithful in our behalf.

Gayland L. Osburn, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, B. C. Africa, April 9.—March 13, I preached at Wendewende with 7 confessions of faults, and I preached there again April 3 with one confession of faults. We heard Paul Nichols preach at Matewere, Zomba District, March 20, and at Mkhudzi Bay March 27. Monday through Friday of this week, at Wendewende, we studied with the preachers. March 19, I took off the last bandage from my body. I had been wearing bandages since my accident of July 18, last year, a period of 8 months. Pray for us and the Lord's work here in Africa.

Lusias Chikaru, c/o Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, B. C. Africa, April 8.—On Jan. 1, I was at Mpsasa church. There were 190 people present, and I baptized 5. I was there again on March 20. There were 29 present, and I baptized 9. At Mchemba church, there was a large congregation of 395 people on Jan. 24, and I baptized 10. Feb. 5, also at Mchemba, there were 50 people present with 15 being baptized, and I baptized 6 there on March 6 when 20 people were present.

Wayne Fussell, 2825 Essex, Shreveport, La., April 14.—One was baptized and four confessed faults the last service of the LaGrange, Ga., meeting, which I heartily enjoyed. Our meeting in Shreveport with Bro. Lynwood Smith was splendid, as anticipated. His spirituality-generating sermons arrested spell-bound attention every service. Our association with Lynwood was a spiritually rewarding experience. One was baptized. Our thanks to preaching brethren, E. H. Miller and John Smith, for their aiding visits to the meeting. I am now preaching at Fieldstone, Mo., having baptized one, with crowds increasing. Hospitality is an outstanding virtue here. My next meetings: Harrodsburg, Ind., May 6-15; Odom, Mo., June 3-12.

E. R. Stephens, 414 New York, Huntington, W. Va., April 8.—The church at Wayne on Hiway 52, continues to work in love and unity though our growth is not as rapid as we would desire. Since our beginning here about three and a half years ago, we have had 14 baptisms. We look forward to greater results this year, Lord willing. If God be for us who can be against us? We look forward to a meeting beginning May 15 with Bro. Leon Fancher doing the preaching. We extend an invitation to all to attend. Bro. King, send us 50 song books "Old Path Hymnal." Remember us when you pray.

Carlos Jackson, 243 Georgia, Bremen, Ga., April 12.—Last Lord's day I was at Napoleon with good attendance; the first Lord's day I was at Piedmont, with an excellent service, and two restored. Last Lord's day evening, Bro. Edwin Morris closed a meeting at Temple, Ga. Attendance was wonderful, the building was filled almost every night and we had many outsiders in attendance. We had no visible results, but the people certainly heard the gospel preached. We all appreciate Bro. Morris very much, and love him for his work's sake. We thank the brethren

from Marietta, LaGrange, Piedmont, and Napoleon, for their attendance. In about 3 weeks, Bro. Morris begins a meeting at Marietta and we pray much good will be done. Let us remember we are free because of Christ's death, and through His blood have remission of sins, so let us work for His Cause.

Carlos L. Jackson, 43 Georgia Ave., Bremen, Ga., March 29.—I want to correct an error I made in my last report. I said the brethren at Marietta had bought a lot. They had a lot under consideration but as yet have not bought it. Please pardon my mistake. On behalf of the Marietta brethren, I can say that any help will be appreciated and may be sent to Henry Burson, 1696 Canton Rd., Marietta, Ga. I certainly appreciate the OPA and the good work of all the brethren. We look forward to a good meeting April 1. at Temple, Ga., with Bro. Edwin Morris doing the preaching.

Edwin S. Morris, 3021 McFerrin, Waco, Tex., April 13.—I just closed a good meeting in Temple, Ga., with good crowds and interest throughout. We had visitors from LaGrange and Marietta, Ga., and Napoleon and Piedmont, Ala., nearly every night. Brethren E. H. Miller, Gillis Prince, and Alton Bailey were in attendance one or more services. Bro. Miller has a radio program 5 days a week in LaGrange that is doing worlds of good. The hospitality shown us while in Temple was at its best. We are to return in the future for another meeting. I go next to Cable Ridge, Mo., April 22-May 1; Marietta, Ga., May 13-22; Houston, Texas, May 7-8; and Jacksboro, Tex., May 29 - June 5. Pray for us in the work. Bro. King, may God spare your life many years yet to continue in His vineyard and also continue with the paper. We realize more and more your many responsibilities and the many hours you have spent in publishing the paper.

E. H. Miller, Box 538, LaGrange, Ga., April 14.—Bro. Fussell closed a good meeting here March 20, with 4 confessions and one baptism. Interest was good. I left for Dallas, March 30, to take my mother to the cancer clinic. En route we stopped in Shreveport, La., and heard Bro. Lynwood Smith one night, also heard him once on our way back. He did some good preaching. The next night, we heard Bro. Edwin Morris in his meeting at Temple, Ga. We certainly did enjoy the meeting, which continued through the following week. May 28-June 5, I am to be in a mission meeting at Wide Creek, Ky. We hope to establish a faithful congregation there and urge all who possibly can, to attend and help us. We rejoice that Bro. Brown has taken his stand for the Truth and he will be a great help to the church in Panama City, and other congregations in that area. May God help us all to do our best, is my prayer.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., April 18.—The meeting at Mountain Home congregation near Crane, Mo., closed with 3 baptisms, 1 restoration, and 2 confessions of fault. This was our first work with these brethren and we certainly enjoyed it. Even though the weather hindered some, the crowds were good throughout. From here we went to Marietta, Okla., April 3-10. The crowds were small but we were encouraged by the faithful few who continue to worship God in spirit and truth in that city. Bro. Norman Thurman is doing a very commendable work there. This writing finds us in Kansas City, Kan., in a meeting with the 10th and Ray congregation. Thus far crowds have been very good. It is a pleasure to have the opportunity to see and work with Bro. Clovis Cook who for so long preached the gospel from one end of our nation to the other. Lord willing, we close here April 24, then to Lebanon, Mo., April 27 - May 8; Lodi, Calif., May 12-22; and Stockton, Calif., June 12-26.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., April 5.—March 5-28, I was with the faithful at Memphis, Tenn. We had some outside attendance and they seemed to be interested in our manner of teaching. Our readers will remember last year, I reported Bro. J. W. Brazdock challenged us for a debate on the cups question but when I gave him propositions he refused to sign them. Since I was in Memphis in February he came to Bro. Motely and said he would debate me when I returned. He gave Bro. Motely his phone number and when I arrived I called him. He came with unfair propositions where he could dodge the issue. I ask him if cup was a bible name and he said yes, but refused to sign a proposition when I wrote individual cups in it because he said he knew the Bible did not teach them. He first insisted that cup meant blood but finally admitted it meant a drinking vessel. He said we need to teach the same thing. I told him to quit teaching things the Bible doesn't teach and we can then contend for unity.

Paul O. Nichols, Wendewende Mission, P. O. Box 562, Limbe, Nyasaland, Africa, April 10.—The last two Lord's days we have been at Wendewende for services. Benneth translated for me today and for Gayland last Lord's day. He is improving greatly as he gains experience. He does most of the interpreting on Lord's days. March 6, we were at Khonjeni Village. March 20, we visited Nankhumba for services, where brethren J. Mauwa and H. Lichapa were in a meeting. I was privileged to preach. We had 13 confessions. We are at Wendewende, Mondays, Wednesdays, and Fridays regularly, taking care of business, meeting the preachers, taking care of the problems of the work, and etc. Last week we were in a daily Bible teaching with the preachers, except for Tuesday. That day we were asked by the preachers to go take one of the other preachers who was seriously sick to the hospital. We left right away. By the time we got home that night I had travelled about 150 or 160 miles and Gayland had made about 100 miles farther. Friday we delivered three patients to two different hospitals. We are very busy. Brethren, pray for us and the work.

Benneth C. Severe, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, April 6.—On March 6, I met Gayland and Paul near Limbe, and we went to Khonjeni Church for services. Soon after our arrival, we learned that many of the members had gone to Mililima, where a meeting was in progress. However, we had a good service. We were favorably impressed with the good singing. Paul preached and Gayland waited on the table. I did the translating. March 13, we worshipped with the home congregation. There were five confessions. Gayland preached a good sermon, which was appreciated. March 20, I accompanied the missionaries to Nankumba for services. Bro. J. Mauwa and F. Harry Lichapa were there in a meeting. Bro. Nichols preached an inspiring and interesting sermon. Thirteen confessed their wrongs. March 27, I heard my elder brother, E. C. Severe, preach on the communion. It was a wonderful sermon. Four confessed wrongs and two were baptized. Many thanks to the Church in Oklahoma City for my support, which I receive on time each month.

Hober L. King, 1061 N. Pilgrim, Stockton, Calif., April 20.—It was a great pleasure to preach for the faithful in Modesto, morning and night, the last Lord's day in March. We lived there and labored with them in the beginning and through the building of their new house, the greater part of the time. They seem to be satisfied in the Bible way. I was back at Stockton over the first Sunday in April, and we drove to Ceres for the lunch late noon, where we visited with Brethren John Reynolds, Jack Ivey, James Winchester, and T. F. Thomasson, preachers, and visited briefly with many of the members of Ceres and Modesto. I have just returned from a series of meetings with the faithful at Covina, Calif., the home of Bro. Don McCord, and many others we have known for many years. I made my home with Don and his good family. All who know Don know that it was a great pleasure for me to be in Don's home and to have a good visit with him. I have much confidence in his ability and best of all confidence in his loyalty to God and His cause. I believe he will continue to "contend earnestly for the faith once delivered to the saints." It has been many years since I enjoyed a series of meetings as much as this one. Years ago I labored much in that part of the state, and it was a thrill to my soul to see again faithful brethren that I first met in 1926, 34 years ago. Among those were the Nichols, Osburns, John Sharps, Sister Stone, Sister Smith, and of later years the Boeks, Morrows, Modlings, Satterfields, Taylors, and others. The church at Covina is a good one. Our attendance was good the latter part of the meetings and other congregations in that part co-operated. Bro. Gordon (colored), was there once. The hospitality was warm and the financial support was more than adequate. Our love and friendship was rekindled, hence I left with the kindest of memories. It is good to be back in Stockton again with the family and the good brethren. Please, pray for me and mine. We are beginning to look forward to the meeting at Sulphur, embracing July 4.

I counted dollars while God counted crosses,
I counted gains while he counted losses!
I counted my worth by the things gained in store,
But He sized me up by the scars that I bore.
I counted honors, and sought for degrees,
He wept as He counted the hours on my knees.
But I never knew 'til one day by a grave,
How vain are these things that we spend life to save.
—Selected by Mrs. Olive Wilburn

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 XXXI

LEBANON, MISSOURI, JUNE 1, 1960

No. 6

WHAT DOES IT MEAN TO BE IN CHRIST?

By D. B. McCord

The question that forms our caption is nearly two thousand years old in all of its significance to the human family. Our purpose in a study of this question is to determine what advantage there is to being "in Christ." We base our observations on Paul's Ephesian letter. He answers our question in some 8 particulars. We notice them as follows:

1. **We have access to all spiritual blessings.** In Eph. 1:3, Paul said: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." In some editions of the King James Version, "places" is in italics, which simply means it was supplied by the translators for supposed clarity, and was not, in reality, in the original text. "In the heavenlies" is the more accepted translation. This is defined as "existing in heaven, the abode of God and the angels." Paul teaches here that spiritual blessings are not something for which we must wait, but are ours now in Christ. We must take note of his use of "all"—this includes every spiritual blessing—not a one is left out. We are sure that if a man ever enjoys spiritual blessings here they will be enjoyed in Christ, for no where else on earth are they available. What an incentive is this, it would seem, for all men to want to be in Christ.

2. **We are redeemed from our sins.** Eph. 1:7 reads: "In whom (that is, in Christ) we have redemption through his blood—". "Redemption" means "a releasing or deliverance procured by payment of a ransom (or price)." A value can not be put upon our redemption. It must not be included in that great number of blessings we just take for granted; it should mean more to us than that. The story of redemption is told in 3 words in the original. The first means "to buy in the slave market." Truly, those in Christ were bought in in the slave market of sin. The second word means "to buy for one's self." When Christ buys again or redeems a soul, He makes the transaction a personal one. He buys us for Himself. The third word means "to liberate by payment of ransom." Our liberation in Christ cost a great deal. It cost the life of the greatest Man Who ever lived; it cost the Father His only begotten Son!

3. **We have forgiveness of sins.** The remainder of Eph. 1:7 reads: "—the forgiveness of sins, according to the riches of his grace." "Forgiveness" means "a re-

(Continued on page three)

A NEW CREATURE

By Ronny F. Wade

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." The one man whose life and teachings had more bearing on humanity than any other was Christ. So dynamic was His teaching that Paul declared anyone in Him was a new creature. Phillip Brooks once said "I am far within the mark when I say that all the armies that ever marched, and all the parliaments that ever sat, and all the Kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life." Before we go into the main body of our study I would like to pass on to you another's impression of Christ. The author is unknown.

"Christ came from the bosom of the Father to the bosom of a woman. He put on humanity that we might put on divinity. He became the Son of Man that we might become sons of God. . . He was born contrary to the laws of nature, lived in poverty, was reared in obscurity. . . In infancy he startled a king; in boyhood he puzzled doctors; in manhood he ruled the course of nature. He walked upon the billows and hushed the sea to sleep. . . He never founded a college, yet all the schools together cannot boast of as many students as He has. He never marshalled an army, drafted a soldier, nor fired a gun, yet no leader ever had more volunteers. . . He laid his purple robe aside for a peasants gown. He was rich yet for our sakes he became poor. How poor? Ask Mary. Ask the wise men. He slept in another's manger. He cruised the lake in another's boat. He rode on another man's beast. He was buried in another man's tomb. All failed, but He never. He is the ever Perfect One. He is the chief among ten thousand and altogether lovely. He is my Saviour!" Truly this is a wonderful description of the Wonderful Christ. And, according to Paul, when we are in Christ we are a "new creature."

Before a man can become a new creature he must be born again. Jno. 3:5. "Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." When a person is born again, there are some changes that must take place. Among these are: **A Change of Affections**—The new creature must change his affections from earthly things to heavenly. He can do this through faith. Without faith he cannot please God (Heb. 11:6). Through this faith in God and his word

he will no longer desire the works of the flesh and the things of this life but the things of the world to come. In Col. 3:2, we read "Set your affection on things above and not on things on the earth." But there must also be, **A Change of Determination**—A change of will or determination is effected by repentance. Repentance is produced by godly sorrow and leads to a changed life (2 Cor. 7:9-10). Paul did not say that godly sorrow was repentance, but that "godly sorrow worketh," or bringeth about, repentance. Without such a change a person could never be a "new creature." Jesus said in Lk. 13:3, "Except ye repent ye shall all likewise perish." But, there must also be a **Change of Conduct**—The "new creature" will bring forth fruits worthy of repentance, thus a change in his conduct. Please read Matt. 3:8 and Matt. 21:28. Next, let us notice Eph. 4:22-24, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness." Read Col. 3:5-10. From the above passages it is evident that in becoming a new creature one must make some changes in his life. I, for one, do not believe a person is a "new creature," when he continues to live, talk, dress, and conduct himself just as he did before becoming a Christian. There must be a change. But, there is also a **Change of Relationship**—The "new creature" will enjoy a new relationship. He will come into newness of life. This is done by getting into Christ. (Gal. 3:26-27) "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." We learn from this that the change of relationship is brought about through baptism. Please, read also 1 Pet. 3:21 and Rom. 6:4-6. The one who is baptized into Christ and becomes a "new creature" is translated from the kingdom of darkness into the kingdom of God's dear Son. After this last step, which puts one into Christ, the fact that he is a "new creature" will be evidenced by the fruit that he bears. (2 Pet. 1:5-11 and Gal. 5:22-23).

Truly, if any be in Christ he is a "new creature," old things are passed away, behold all things are become new.

—Ft. Worth, Texas

"WHERE PLACE AFFECTIONS"

By Edwin S. Morris

The Apostle Paul says in Col. 3:1-2, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." These two verses teach us as children of God where our affections should be. The word *risen* is (spiritually) in resemblance to: raise up together, rise with (Strong); "In the N.T. trop. to raise up together from moral death to a new and blessed life devoted to God" (Thayer). Paul is speaking to those who have been born again, having put off the old man and put on the new man. It is those who have been buried with the Lord in baptism and have arisen to walk a new life. *Seek* is to seek (i.e. in order to find out) by thinking, meditating, reasoning; inquire into. When we are risen with Christ we are to meditate, think, reason and inquire into things that are spiritual. Our thoughts are to be on Christ and to learn of His will. *Set* is to

direct one's mind to a thing, to seek or strive for; to seek one's interests or advantage; to be of one's party, side with him. Our minds are to be directed toward God and Christ by thinking, reasoning, meditating and inquiring into, in order to learn. One that is risen with Christ and truly desires to do the will of Christ will seek those things above and set their minds on those things instead of the things on this earth.

Now the word "affections" teaches us what is to be set on things above. **Affection** is warm attachment, love, fondness. Our love, fondness and attachment is to be on those things that pertain to life and godliness. We are not to have our love wrapped up in the things of this life. We must either have our affections on one or the other; either things above or things on the earth. Jesus said in Matt. 6:24 "No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." We cannot do service unto two masters at the same time, especially when it is God and mammon. **Mammon**—Is what is trusted in—riches (where it is personified and opposed to God). Therefore, we cannot serve God and at the same time serve that which is opposed to God. Christians cannot have their love and affection on things of the world and at the same time claim they love God. We either serve one or the other. There is no middle ground. No half-service is acceptable to God. We are to love God with all our heart, soul, mind and strength.

We want to notice now things that we are to place our affection on. First, we are to place our affection on God. David said in Psalms 123:1 "Unto thee I lift up mine eyes, O thou that dwellest in the heavens." I do not get the idea that David means that he with his literal eyes stands and stares into the heavens, but I get the idea that his thoughts, meditations, reasonings, etc., are upon God. We are to see God in everything we do. We see God in the sunshine, rain, flowers, trees, grass, etc. We see God as the giver of all these. In the many blessings we enjoy, in his protection, in our prosperity, health and all of those things we see God. I was visiting a brother once and he was showing me his garden, and no doubt he had one of the best gardens in the area. I told him that it was one of the most beautiful gardens I had seen. He answered yes, it was nice but if God had not sent the rain at the proper time, and the sunshine, he could not have raised anything. We are to see God in everything and have our spiritual eyes upon Him. This is to place our affections on God. As Job said, "It is God that giveth and God that taketh away, blessed be the name of the Lord."

Next, our affections are to be on Christ. In our text we are taught to put our affections on Christ Who sitteth at the right hand of God. I would like to notice the case of Stephen as found in Acts 7. Stephen had preached unto the people and told them concerning Christ. These people became angry and vs. 54 says, "When they heard these things, they were cut to the heart, and they gnashed on him with their teeth." Now notice what the scripture says that Stephen did. In vs. 55-56 "But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." I want us to notice that His thoughts, meditations, were upon Christ.

He was not thinking on any earthly thing. Not thinking on material things, earthly loved ones, but on heavenly things. In vs. 59, "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." See where Stephen's thoughts and mind were? That is exactly where ours is to be. The word *stedfastly* in vs. 55 means "to fix the eyes on, gaze upon—metaph. to fix one's mind on one as an example." Stephen had his mind on Christ as an example. Christ looked out over the angry mob and said "Father forgive them for they know not what they do." Stephen said, "Lord, lay not this sin to their charge." This is placing our affections on things above when we are of this mind.

Next, we are to place our affections on our **Heavenly Home**. In 2 Cor. 5:1-2, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." **Earthly** is existing upon the earth, terrestrial, the house we live in on earth, spoken of the body with which we are clothed in this world. **House**—of the body as the habitation of the soul. **Tabernacle** is used metaph. of the human body, in which the soul dwells as in a tent, and which is taken down at death. **Dissolved** (what has been joined together) i. q. to destroy, demolish. This physical body is a house for the soul here in this life. Just as our house is a dwelling place for our family so is the body a dwelling place for the soul. At death the inner part of man is separated from the body. It puts off the old, corruptible, mortal body that it might put on a new body. The word *building* is used of the heavenly body, the abode, of the soul after death. It is the new body. The text and context show us that it is the new body each Christian will have and not a place or home in heaven as some would teach. Sure with this new body Christians will be in heaven with God and Christ. It will be the new, incorruptible, immortal body that we shall be clothed with. It is just like moving out of an old house into a new modern home. We move out of a decaying body into one that is everlasting. Paul says that he longs for and desires to be clothed with the house which is from heaven. Our desire should be for our new home, our new body. Never let us become so wrapped up in the things of this life that we have no desire to go and be with the Lord.

Last, our affections should be upon the **Law of the Lord**. In Ps. 119:97, "O how love I thy law! it is my meditation all the day." David expresses his love for God's law. Again in vs. 127, "Therefore I love thy commandments above gold; yea, above fine gold." It is one thing to keep a law and commandment of God and another thing to love to keep it. Many people go to Church but they do not love to go. Many give to the Lord, but they do not love to. We must have love in our hearts to do his law. Do we love the commandments of God above gold? Many will miss Lord's day worship for money they can make working. Should a person offer you ten thousand dollars to forsake the assembly on Lord's day just one time would you do it? Would you miss Lord's day worship just one time for that amount or any amount of money? Yes, we are to love the commandments of God. I have had sisters tell me, "I believe it is wrong to cut my hair, but I sure

would like to cut it." They say that they let it grow but do not like to. Do you truly love that command? Do I love the command that tells me to love my neighbor as myself; love my enemies; love those who despitefully use me; avenge not? Do I love these commands? Paul said in Rom. 7:22, "For I delight in the law of God after the inward man." Christians should delight in doing God's will. So many times we do His commands, but it is with complaining and murmuring. In conclusion, let us do as Paul commanded, seek those things which are above, and set our affections on things above.

3021 McFerrin Ave.
Waco, Texas

WHAT DOES IT MEAN—

(Continued from page one)

lease, the letting them go as if they had not been committed."

In connection with this thought, a brief study of 1 John 1:7-10 would be in order. We quote it for the reader's convenience, and analyze it. It reads: "But if we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." **In Christ**, we walk in the light. In so doing, John says "we have fellowship one with another." 'Tis true, we have fellowship with fellow-Christians; this is important and a great blessing; but, a greater blessing than this is included here—we have fellowship with God and He with us. It is reciprocal; it works both ways. Connected with this is the truth that "the blood of Jesus Christ His Son cleanseth us from all sin." The tense of the original verb from which we get "cleanseth" includes a continuing action—the blood of Christ continues to cleanse us. Notice, too, the tense is present, meaning that here, and now, **in Christ**, His blood cleanses. Now John further observes: "If we confess our sins, he is faithful and just to forgive us our sins." This is a conditional statement, which simply means that our forgiveness is conditioned or dependent upon our confessing our sins. How often do those in **Christ** do things they should not do, say things they should not say and go on without ever confessing the sin. Dear reader, we, let us remember, have no assurance of forgiveness of sins not confessed! We can not do wrong, offend, hurt and go on as though nothing had ever happened. The redemption plan does not function that way! I concede there are times we sin, possibly, and due to lack of insight, knowledge, understanding, we are ill-aware of it. We need, therefore, to pray always for God to help us know wherein we are guilty in His sight.

4. **We have obtained an inheritance.** Eph. 1:11 reads: "In whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." The original idea is that "we were made an inheritance." "Predestinated" means "to mark out the boundaries or limits beforehand." It does not refer to souls being predestined

(Continued on page ten)

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HERE AND THERE

Family Reunion—I do not know when nor where this custom originated, but I presume that about all families have such meetings yearly or otherwise. As David said: "Behold how good and how pleasant it is for brethren to dwell together in unity," and whether it be the home or the church, it certainly is both "good and pleasant" be together in unity; but how bad and unpleasant it is for a brother to disrupt that unity by advocating something new. I recall another saying of wisdom, this time by Solomon (Prov. 6:19), being one of the things the Lord hates: "A false witness that speaketh lies, and he that soweth discord among brethren." What can be done about this and what should be done? Let Paul answer: "Now I beseech you, brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). I think, we would have less trouble if we followed the instruction by Paul. Soon, we hope to be engaged in a "family reunion" at Sulphur, Oklahoma, June 24 - July 4. Here each year for many years, we have enjoyed a wonderful spiritual and social feast with our beloved brethren from the East, the West, the North, and the South. It is certainly a foretaste of Heaven. "I would not miss it, would you?"

They Were Late—The new all-purpose song book, "Songs We Love," were late in being delivered to us by the printer, and the Old Paths Advocate was late in reaching us this month. We are sorry for this, and we will try to remedy it next time, if possible. We want to thank all for their patience, and we want all to know that we appreciate this very much. We have entertained a delusion for several years in thinking that we would finally be able to settle at one place, do what I could locally to build up the cause, and to devote more time to publishing the paper, song books, tracts, etc. The past eight months have been the nearest to that of any we have experienced so far. Our regards to all who write for the paper and to all who read it.

Do You Need These? We shall be glad to supply your needs in the following books and tracts:

Songs We Love is the title of our new all-purpose song book, which is off the press and has been passed out to many congregations. We have heard nothing but praise so far, and as usual, some are saying, "It is

the best yet." In addition to the old hymns, the tried songs, it contains many new songs never used by us, songs of 1959 and 1960.

The price is 60c per single copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

Old Path Hymnal—For the benefit of the small congregations, or for those who like only the old and the tried songs, we have compiled a book of that kind, containing 240 songs, and to our surprise the response to the book has been beyond all expectations.

The price is 65c for 1 copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

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.

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OLD PATHS ADVOCATE
1061 N. Pilgrim, Stockton, California

Concerning African Work—We hope to resume reports in the near future from Africa. Our reports for this month have been incomplete. They need your prayers.

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 are thankful for your continued interest in the welfare of the paper, let us all work together in an effort to put the paper in every home. Check the following list and report any errors to us, please:

Mrs. Elizabeth Byford—20; Ralph Kitson—8; Clell Kendrick—6; Lloyd Anderson—6; Jack Cutter—5; W. P. Perser—5; Mrs. Bertie Newman—3; Wilda Egurrola—3; Ronny Wade—2; Homer L. King—2; Wayne Fussell—2; Mrs. Gary Byars—2; Howard Kniffen—2; Mrs. Zella Miller—2; Byron Kramer—2; Mrs. Lola Proctor—2; Mrs. J. H. Word—2; W. H. Hawkins—2; John Fisher—2; Dwight Duggins—2; Ruth Pasley—2; L. J. Ballard—2; Charles O. Ford—2; J. E. Van Stavern—2; Don McCord—1; Wm. E. Bentch—1; Gene Hopkins—1; Obara Perry—1; Goldie Helmick—1; James Orten—1; Mrs. Clifford Wrinkles—1; Mrs. Don Bumgardner—1; Veta Wissinger—1; J. B. Lane—1; Benny Cryer—1; Mrs. R. G. Sartors—1; Elgie Thompson—1; Don Krider—1; L. D. McDonald—1; Eugene Lockard—1; G. O. Schultz—1;

A. R. Osteen—1; M. E. Mountain—1; Paul Van Walker—1; W. H. Bowerman—1; Richard Frizzell—1; John O'Donnell—1; E. O. Rice—1; Oscar Alexander—1; Francis Holt, Jr.—1; Oscar Golden—1; Paul Thompson—1; Darrell Franklin—1; J. C. James—1; Grady Coble—1; Mrs. Charley Dove—1; Ray Roe—1; J. S. Shelley—1; John Agnew—1; Mrs. Fred Reynolds—1; Total—124.

ART THOU AN EXAMPLE?

By Melvin Crouch

Thou therefore which teachest another, teachest thou not thyself? This fundamental truth is a necessity in every teachers catalog of rules. And in order to wield the power of influence, Christian examples must adorn the lives of all teachers, evangelists, elders and deacons.

Let us observe, for a moment, as to whether or not we have disgraced the above catalog of rules when it comes to submitting ourselves to certain regulatory ordinances of this nation. It is a well-known fact that the various governing authorities in this nation of ours have established traffic laws for the observance and obedience of all; for the protection and safety of the citizenship. To trample under foot these civil statutes is transgression of law and rebellion against government. Brethren, this is sin!

Truly, it is deplorable for a teacher to admonish his audience to obey the commandments of God when he himself is a transgressor. Notice carefully the instructions of the inspired apostle—"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; And they that resist shall receive to themselves damnation" (Romans 13:1, 2). "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors . . ." (1 Peter 2:13). Why do brethren drive 70 miles per hour (or more) when the law allows only 60? Do not they have a conscience that such is a violation of law, and that the violation of man's ordinances is transgression of God's law? Even in the face of these plain Bible scriptures, some even dare to boast of their skill and achievement in fast driving.

Brethren, we need more preachers, evangelists and teachers paying some attention to these truths; obeying them; teaching them. It has often been said that one should practice what he preaches—Do we not have the preaching because we do not have the practice? Just because one breaks the traffic law and does not get caught does not mean God has overlooked it. As you travel along the highway, visualize this road sign, "Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of Him with whom we have to do."

Art thou an example of the believers? Thou that teachest another, teachest thou not thyself? Think it over!

—San Antonio 10, Texas

He who seeks to justify his activities by the word of uninspired men makes a silent confession that he cannot justify his activities by the word of God.

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. 22,27; 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.

—Delbert E. Boman, Rte. 1, Box 114, Seneca, Missouri.

THE FIRST RESSURRECTION

Billy Jack Ivey

The book of Revelation is an epistle written to the seven congregations on the continent of Asia, which in reality was the land of Asia Minor. The fact that this book is an epistle written by an apostle makes it similar to several of the books in the New Testament. Instead of being directed to one congregation in particular it was directed to seven and probably read by even more since there were other congregations in that part of the world. Of course the book is different in that much of its language is figurative and therefore it bears a likeness to such Old Testament books as Daniel and Ezekiel.

Figurative language always demands an interpretation or a translation from figurative to literal language in order to have a proper understanding. It is a mistake to say that everything contained in the epistle of Revelation is symbolic, as there are many literal statements or references interwoven among the symbolisms. An example of this may be found in a careful study of the Lord's admonitions and statements

regarding the seven congregations. The congregations were real congregations, and not symbols for seven periods of church history covering many hundreds of years, and many of the conditions were stated in literal language, thus standing true to facts without a translation from figurative symbols.

The book of Revelation was written by the Apostle John, last surviving apostle, about the year 96 A.D. When providence had ascribed John to record these revelations they become the concluding book in the canon of holy scriptures. To this day nothing new has been divinely added to the New Testament.

There are almost as many differing ideas on the book of Revelation as there are people. I am always considerate of other people's honest opinions, granting that many points are vague or technical. It is also true that some passages may have as many as three different applications and all of them be in harmony with the truth. This is not unusual or impossible for such is true with passages in other parts of God's word. For example, 1 John 3:9.

I cannot but disagree with the conception that everything mentioned in the Book of Revelation was future tense at the time John began his writing. There are many honest and studious Bible students who are quick to affirm their belief that everything contained in the Book of Revelation occurred after approximately 96 A.D.

My understanding of the Book of Revelation differs vastly from the concepts of most students in that I believe there are a number of symbolic visions which were a matter of history rather than prophecy. At least, one of these historical visions being older than history itself. I am referring to the heavenly conflict of angels, apparently before the creation and arranging of earthly matter in its present form, resulting in the ousting of the Devil and his descension into the present abode of wicked disembodied spirits, that is, Hades, and more particular the bottomless pit or the division of Tartarus.

John, the apostle, was exiled in the island of Patmos in the eastern region of the Aegean Sea at the time the Lord appeared to him. At the first appearance Jesus gave him his commission. In Rev. 1:19, Jesus commanded, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." The writings of John according to the instruction of Jesus automatically divides themselves into three different divisions or categories. First, the things thou hast seen. Secondly, the things which are, and third, the things which must shortly come to pass. Please recognize these three categories.

In the first category we have the things that John had seen. This was commanded of John at the first appearance. At this time John had not seen one single vision contained in the Book of Revelation. In commanding John to write the things he had seen, Jesus prepared him to make a record of those things which had come to pass already. Such a record would differ from an ordinary history inasmuch that symbols and figures would be used to make record of actual events. Some of the visions John saw concerned past events, even of great antiquity. Remember John was an apostle and bore witness and testimony of the Lord. In fact, John was an eye witness to the first resurrection, namely the resurrection of Christ.

In the second category, we have the things that are. This was a command to write and make record of the existing facts. Certain parts of the Book of Revelation concerns established facts. Happenings and incidents that stood as proven facts at the time John began to behold and record the visions of this book.

In the third category we have the things which must shortly come to pass or the things which shall be hereafter. This of course is that part which pertains to future events as yet unforetold. A greater part of the Book of Revelation is prophetic, but to help us understand those prophecies some background facts and happenings are here and there recorded. Many people fail to discern between the prophecies and the background facts leading us to the events, thus making serious mistakes. To avoid such disaster it is wise to carefully place each quotation into the correct category.

As an example of the afore mentioned procedure let us briefly review the 12th chapter of Revelation. Revelation 12 seems to be among the easier applied and understood chapters upon which there is more agreement.

John's vision flashes across the literal sky as he beholds the amazing wonder, a woman is the central character at the first. We believe this woman to be a symbol of the church, in fact verse 14 removes all other possibilities. This woman, the church, was clothed with the radiant garments of Christ's love and spirit, standing upon the law and having apostolic authority within her government. This woman was destined to motherhood for she had a child to deliver unto the world. This child is Jesus Christ. The church as a mother delivered her child, Christ, to the world in great birth pains of preaching under persecution. Zion, the mother of us all, has a primary duty, that of delivering Christ unto the world by the preaching of His gospel. The preaching of the Gospel entailed bitter persecution upon its proponents. The foremost sources of persecution against the church in the first few centuries originated as the results of Satan's effort to hinder the mission of the Church. As soon as the seed of Christianity, the gospel of Christ, was sown, Satan sought to gather away that seed. Satan did not perform this task personally but had his worldly emissaries do the work. The greatest source of persecution against the church was the red dragon of verse 3 which is a symbol devil, who at that time in history was best manifest by the dominating pagan empire of Rome headed by such base rulers as the Caesars and Nero. The pagan Roman kingdom covered a greater part of the known world and exercised much authority inso much that it sought to stamp out Christianity. The great red dragon according to verse 9 is the devil and the devil was attired in the garments of Pagan Rome. Please note that the dragon here is presented in the masculine gender.

The stars of heaven that were drawn by the tail of the dragon are no doubt the angels of God that committed sin. Apparently at this point John's vision reaches back to clothe in figurative language an incident of great antiquity. In order for us to understand the persecution against the church as it preached Christ we must needs know something of Satan's power, but to understand that power we must know something of the origin of Satan. Thus John here reaches back to

record the things that are and tells of Satan and his angels being cast forth from their celestial habitation. This in all probability was the result of angelic conflict. Satan is responsible for the persecution against the church just as Paul affirms in 2 Thess. 2:9. Christ, the male child, of course did not dwell bodily upon the earth but had ascended back to the right hand of the throne of God, but the persecution against the church continued until the woman was driven into the wilderness of the dark ages to spend 1260 years.

God's plan of redemption does not afford fallen angels the privilege of repentance, but they are reserved unto judgment of the great day at which time they shall be taken from tartarus and cast into the flames of gehenna.

Jesus Christ took not on Him angels but the seed of Abraham and thus through His death upon the cross He overcome the devil and gave to the inhabitants of the world, those who were subject to death, the power, through the gospel, to overcome the spiritual domination originating in the dark regions of tartarus.

Thus in Revelations chapter 12, we see John recording events in three tenses, past, present, and future, thus obeying Christ by writing the things thou hast seen, the things that are, and the things that shall come to pass hereafter.

It is my conviction that John acts in a similar manner when he records the 20th chapter of Revelation. As to the first resurrection he refers as an established fact, or the things thou hast seen.

(To be continued)

WHERE I STAND

By J. Ervin Waters

Two days ago I received a letter from Bro. Don B. McCord, one of the editors of the Old Paths Advocate and one of the best friends I have in this world, asking if I would prepare a delineation of my position with regard to sundry matters of current interest and discussion and send to the OPA for publication in the Feb. issue in order to bring about the subsiding of fears concerning digressive tendencies and liberalism. I gladly comply with this request as a "repairer of breaches and a restorer of paths to dwell in" (Isa. 58:12).

In this brief article I will not have the space with which to deal with evidence and argument sustaining either affirmative or negative positions. I will merely state facts and convictions as I understand them. I am ready to study any issue publicly or privately with one or a thousand and will try to manifest the spirit of Him Whose we are in such study.

Fourth Street Church In Wichita Falls

I first labored with this congregation as a lad of nineteen years. Some eighteen years ago in the old order of worship controversy I was estranged from this congregation, as were many others. I feel that I manifested the wrong spirit in this old trouble and pursued a policy which helped provoke this congregation to turn to preachers whom we consider to be in some respects digressive. Through the years this congregation kept their ritual of worship in harmony with what we conceive to be Scriptural. In 1958 moves toward unity were taken by this congregation and the No. 6th congregation, all differences not being removed or ad-

judicated as yet. When the fourth street congregation asked me to hold a meeting, since I was partially to blame in the old trouble and was intensely interested in achieving greater unity I did my duty as God gave me the light to see that duty and accepted the call, holding a meeting there in June of 1959. I did not take the responsibility of calling on anyone during this meeting to either lead a song, lead in prayer, or dismiss. I left this entirely to others. I did not compromise my convictions. I taught for almost a week on "Why We Oppose Innovations in Religion," "Restoration," "Spiritual Worship," and "Positive and Moral Precepts." I pleaded with them to cease using those digressive preachers for meetings and take further steps toward unity. In efforts to clear up the old original trouble so that newer problems could be attacked in the right spirit some forty public confessions were made by members of the 4th. St., 6th St., and Lawrence Rd. congregations in the city. It appeared that we were making progress and we were elated in spite of some criticism from brethren in other places. But in the fall of 1959 a preacher holding to the cups and class positions held a meeting. A modified class system was installed at the 4th St. congregation. Brethren from the 6th St. and Lawrence Rd. congregations conferred with the 4th St. brethren in a business session about these problems. 4th St. church refused to discontinue their practices for unity. The Lawrence Rd. and 6th St. brethren told them that they had gone as far as they could go in trying to effect unity and that under present circumstances they could not cooperate with them. Some members left the 4th St. congregation and began worshipping with the other congregations because the class system violated their conscience and because they could not approve of a digressive preacher the 4th St. brethren moved in to labor full time with them. With two or three infrequent exceptions the 4th St. brethren would not even attend our recent study program at the No. 6th St. church. I am sorry that they have taken these steps and, though I love them everyone, I cannot presently endorse them. We prayed publicly during the study that they might see their errors.

Order of Worship

I fail to find a specified order in the Scriptures in which the items of public worship must be observed in unvarying routine. Since I find no order of the items, I do not oppose ANY order of the items. It is a congregation's own business to choose its own order in the exercise of its congregational autonomy and independence without any pressure from me. I refuse to be a member of an "order sect" or an "anti-order sect." I will oppose those who divide a congregation to install an order and also those who divide a congregation to put out an order.

Preachers

I do not endorse preachers who advocate the cups and class positions. Nov. 3-5, at Pontiac, Mich., I debated one of their champions, Sterl A. Watson. The record speaks for itself to those who are open minded. The others would not be convinced though one arose from the dead. Though fertile imaginations have conceived and started various rumors and retelling has magnified them, I have not called on a one of them this past year to lead in prayer or dismiss during my meetings.

Cups

I oppose a plurality of cups in the communion and would refuse to commune where they are used since it would violate my conscience.

Sunday School

I oppose classification of religious assemblies for the teaching of the Bible and would refuse to participate in such or commune where they were used.

The Drink Element

I believe that Jesus used the unfermented juice of the grape in instituting the Lord's Supper and I cannot conscientiously commune when the fermented wine is used as the drink element.

The Bread

I believe in the use of one loaf of unleavened bread and that the breaking of the bread is an act performed by every communicant.

Missionary Societies

I believe that the church universal only operates and functions through the medium of the local congregation and, therefore, oppose any organization larger or smaller than the local congregation. I oppose centralization of either funds or authority. I oppose the abridgment of the congregational system in any form and therefore stand for non-interference in the affairs of a local congregation by those who are without.

Elders

I believe the congregations today should qualify brethren for this function and that they should be installed, when proved, by fasting, prayer, and the laying on of hands.

Evangelists

I believe these are permanent functionaries and that we need them today to proclaim the good news of salvation. I believe that evangelists should plant congregations and supervise their training and development until they become mature congregations with elders and deacons. They should qualify the saints to do the work of the ministry and edify the body of Christ. I oppose the modern located minister system as being subversive of both the work of the evangelists and the elders.

Marriage

I oppose divorce on any grounds except fornication committed by one of the parties to the marriage subsequent to the marriage. Divorce for fornication makes a remarriage permissible. God does not join two aliens in marriage. In a mixed marriage if the unbelieving depart, the Christian is not under bondage.

Mutual Edification

I believe that all Christians are the Lord's servants and, therefore, His ministers. We all are priests. In ministry and edification, both terms comprehending much, there is mutuality and reciprocity. In restoring this principle I think that we should restore it to our Lord's Day worship service. The primitive church had no such distinctions as laity and clergy.

Unity

Many of us preach unity in the spirit of faction. Many of us preach love in the spirit of hate. I stand for the indispensable prerequisite to unity, a restoration of the spirit of the Master to attitude, thought, speech and deed. We must recognize that every man stands upon a plane of dignity which should not be violated by any of us. Our liberty should not become license and

it should not be used for occasions of stumbling. On the other hand it should not be spied out and we should not submit to spiritual domination. The destruction of either individual or congregational liberty has always led to apostasy. It is the road toward Romanism and the papacy. Almost every sect and faction is created by leaders having too much power of one kind or another over preachers, individuals and congregations. Missionary Societies, religious seminaries and religious journals are frequently powerful mediums through which partisans are whipped into line.

We must pray harder and love more. We must crucify the carnal self and delight in the law of God after the inward man. We must study without ceasing all of our lives to learn the mind of the spirit. We must be tolerant and longsuffering. We must be patient with those who know less and realize knowledge cannot be legislated into people.

We must not fall for the fallacy of name-calling. Look beneath the labels that others put on a brother. As a perfectly well dog ran out of a garage a man shouted, "Mad dog! Mad dog!", and the dog was shot down by another before it had run a hundred yards. Name calling is prejudicial and beclouds judgment. It helps destroy unity. When someone hollers, "Liberal! He has digressive tendencies," look beneath the label. Do the same when someone hollers, "Radical!"

I oppose digressive tendencies and shall do what I can to train preachers, elders and teachers who are sound in the faith with depth of spirituality. Let us join hands and go forward in the greatest work on earth. I love you, fellow saints. Try me and find out.

—Rt. 4, Box 361, San Angelo, Texas

(I append for your consideration a paragraph of the letter mentioned by Brother Waters in the foregoing. It is as follows: "Ervin, will you do something for me and others who are your friends? Since this has all come about, we, your friends, need to know your position as of now, your course concerning such churches in the future, and whether or not our fears of digressive tendencies and liberalism can subside. I understood from your visit that this "new fellowship plan" was really more imagination than anything else. Would you please explain that so we, your friends, will know without having to rely upon hearsay. Ervin, since this is of brotherhood magnitude, could you delineate your position in the Feb. issue of the paper? Please do—I think it is the thing for you to do for the good of the Cause. I, for one, and I am your friend, Ervin, am baffled now more than ever; I do not know what is next. Please, please consider this. I alone am responsible for this letter. I feel something should be said now and after praying about it, I undertook the task.

—D. B. McCord)

LAS SENDAS ANTIGUAS

(The Old Paths)

This is the name of a small paper, modeled after the O. P. A., which we intend to begin publishing in June, the Lord willing. It will be published in Spanish. Would all who read Spanish, or who know of those who would be interested, please contact the writer. Also, contributions are welcome, and if composing in Spanish is difficult, we will be glad to translate.

—H. T. Hinton,

1934 St. Augustine, Dallas 17, Tex.

REMEMBER THE SICK

I wish to take this opportunity to inform the friends and brethren of the illness of Bro. A. T. (Tony) Smith. He is my brother in the flesh and best of all he is my brother in Christ. He worships, when able, at 240 Warwick St., in Ft. Worth, Tex. He had surgery the latter part of 1959 and recently has had to undergo more surgery. He, another brother, and I, are all that are left of a family of 9 boys. We also have two sisters living. Tony is very appreciative of the interest of his friends and especially the brethren. Just a card or a short note with the assurance you will remember him and his family when you approach the throne of grace, will be gratifying to him and appreciated by the family. His address is: Box 44, Keller, Texas.

—Tom E. Smith

AN URGENT PLEA

Bro. Charles Sowder, son-in-law, of Bro. Amos Owens, Mt. Vernon, Ky., has been confined to the hospital for some time, suffering with cancer. The doctor says he can not possibly live long. Bro. Charles is only 28 years of age, has a wife and two children. His suffering is great. The financial load is more than the family is able to take care of, and if you can send a donation, it will be greatly appreciated. Send all contributions to Bro. Amos Owens, Rte. 2, Mount Vernon, Ky. "Let us not be weary in well doing."

—Ralph Mustard.

BEWARE!

Has this man been your way, asking for financial help? His name is Valiant Lopez (he says), Deming, New Mexico, Route 2, Box 96. Brethren say he is a Mexican, and claims to be an elder in the Church of Christ. He tells brethren that he knows Brethren King, Gay, and Miller. Brother King does not know him. We have heard from the churches at Manteca, Calif., and Mozier, Ill. At Mozier, he obtained \$40.00 and at Manteca, \$50.00. He claimed at Mozier to be on his way to New York, and promised to write and return the money when he arrived, but no word was received.

OUR DEPARTED

Slate—Bro. Gerald B. Slate, a leader in the church at Lexington, Okla., passed away April 23, 1960. Gerald and Bro. Marvin Foli, another member of the Lexington church were drowned while fishing in Canton lake. Gerald was born near Mountain Park but for the past 20 years his home had been in the vicinity of Noble, Okla. I have visited in Gerald and Bert's home several times and was always welcomed. His company was especially enjoyable, he was one of the calmest and most reasonable men I have ever known. Just to be around him made one feel everything was all right. Bert and the children certainly have our sympathy. The writer officiated and a crowd of approximately 500 friends paid their respects.

—James D. Orten.

Foli—Bro. Marvin A. Foli was born April 1, 1925 at Canton, Okla., and departed this life April 23, 1960 at the age of 35 years. He is survived by his wife, 2 sons, a daughter, and his parents. Just three short months ago, I was with the congregation at Lexington at which time Bro. Foli and wife took their stand for

the Bible way. He was a song leader and had been active in helping to carry on the work of the church. The tragic drowning of Bro. Foli and Bro. Gerald Slate brings a great loss to their families and the congregation. May the Lord bless them with His sweetest blessings and help them ever to be faithful. The writer endeavored to speak words of comfort to the bereaved.

—Dean L. Hopkins.

McGee—Jess McGee was born March 21, 1880 in Texas and died May 7, 1960 in Modesto, Calif., at the age of 80 years, 1 month, and 16 days. He was the father of Jesse Thomas McGee, Ceres, Calif.; Pearl Irving, Keyes, Calif.; and Willie Fisher, Texas. He is also survived by a sister, Flora, World, Okla., 11 grandchildren and 10 great grandchildren. Our very tender sympathy goes out to Bro. Tom McGee and all the other bereaved in the loss of their father or grandfather. Bro. Billy Jack Ivey arranged a quartet to do the singing, which was well rendered. The funeral was conducted in Modesto, and interment was in the Ceres Cemetery. I was asked to speak words of comfort and warning as found in the Bible.

—Homer L. King.

APPRECIATION

In answer to the plea made by Bro. Cherry in April OPA, I received the following donations: Francis Holt, Jr., Lubbock, Tex.—10.00; A Sister, Heltonville, Ind.—\$1.00; A. R. McCracken, Sacramento, Calif.—\$5.00; J. H. Stahl, Gerber, Calif.—\$5.00; Church at Temple, Tex. (29th St.)—\$50.00; Anonymous, Ardmore, Okla.—\$1.00; Bro. and Sister Frank Meents, Lebanon, Mo.—\$2.00; Church at McGregor, Tex.—90.00; Bro. and Sister Edward McGaughy, Lubbock, Tex.—\$10.00. Total—\$174.00. We appreciate this help very much and extend sincere thanks to all.

—J. B. Lane, Waco, Texas

ACKNOWLEDGMENT

The Yuba City, Calif., brethren want to express thanks and appreciation for the following donations received thus far under the plan, **It Can Be Done**: Church, Yuba City—\$31.00; Church, Tulsa, Okla.—\$15.00; L. C. Dent, Alexandria, Va.—\$10.00; Barbara Long, Yuba City—\$25.00; Total—\$81.00.

—Delmar Long.

CHURCH BUILDING FOR THIS MONTH

The next plea for help under the plan **It Can Be Done**, is **Waterloo, Iowa**. Send your donations to: M. E. Mountain, RFD. 4, Waterloo, Iowa. Bro. Mountain writes us they have the basement finished (it is all modern), and they are meeting in it. They will need \$2500.00 to build on the basement, but they are small in number and need your help.

CARD OF THANKS

We want to express our sincere appreciation for everything that was said or done to help during our time of sorrow in the loss of our father and grandfather, Jess McGee. We appreciated the comforting talk by Bro. King, the beautiful songs, and the floral offering. Remember us when you pray.

—J. Tom McGee, Pearl Irving, Willie Fisher, and families.

WHAT DOES IT MEAN—

(Continued from page three)

to either heaven or hell, without the possibility of change.

5. We are sealed. Eph. 1:13-14 reads: "In whom we also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." To seal means to "set a seal upon, mark with a seal." Paul, in 2 Cor. 1:22; 5:5, speaks of this great truth again. The functions of the Holy Spirit are many; some of them are past finding out; some of them are over looked. One of them is that he seals us! Paul speaks of "the earnest of the Spirit." The word "earnest" means "pledge in advance promise that full amount will be paid." We are sealed with the promise that we will be deprived of nothing that is due us at the final day. This is a most interesting thought.

6. We are a growing part of God's temple. Eph. 2:21 reads: "In whom all the building fitly framed together groweth unto an holy temple in the Lord." Verses 19 and 20 further teach us that in Christ we "are no more strangers and foreigners, but fellow citizens with the saints." What a blessing!

7. We are built together for God's habitation. Eph. 2:22 reads: "In whom ye also are builded together for an habitation of God through the Spirit."

8. We have boldness and access with confidence toward God. Eph. 3:12 reads: "In whom we have boldness and access with confidence by the faith of him." Williams translation says: "We have a free and confidential introduction to God." Surely, the privilege of prayer is here included. What a blessing that those in Christ may approach God with boldness and confidence!

Conclusively, in Christ, there are blessings and security not found anywhere else. What does it mean to be in Christ? Really, it means everything!



Lehman Harris, Pochontas, Ark., May 16.—Send us 75 copies of the "Old Path Hymnal." We ask the prayers of the faithful.

Paul Mackey, Box 565, Grover City, Calif., May 13.—The work here continues at Pismo Beach, with 4 or 5 outsiders beginning to show an interest.

Eugene Lockard, Starford, Pa., May 4.—Bro. King, we are looking forward to seeing you at Lovejoy this summer. May God bless you. Here is my renewal.

Paul A. Thompson, 104 Ashwood, Beckley, W. Va., April 25.—We attended services at Pontiac, Mich., last Lord's day and I preached for them that evening. We surely received a warm welcome. Here is a sub.

Byron Kramer, Island Rte., Lock Haven, Pa., May 14.—We are fine here and are looking forward anxiously to our work in August. Here are 2 subs.

Thomas W. Lamb, 918 S. 8th, Yakima, Wash., Apr. 29.—The church here is doing fine though we are small in number. Send us 50 of the "Old Path Hymnal." We saw it at Kennewick and think it is very good.

Ray Roe, Stroud, Okla., April 24.—The work here is about as usual. The last issue of OPA was a real treat, I enjoyed the good articles. Bro. King, may you and Bro. McCord continue the good work and God bless you. Here is a sub.

John O'Donnell, Box 341, Moline, Mich., April 21.—The Moline congregation is doing fine. We have had 2 additions, both faithful and sound in the Lord's doctrine. May the good Lord help you further in the good work. Here is a sub.

Eugene Veatch, R.R. 6, Bloomfield, Iowa, May 15.—Send us two dozen of the book, "Old Path Hymnal." As we grow, we will order more of the books. We enjoy reading the good articles in the OPA.

Clayton Fancher, Davidson, Okla., May 6.—Things are going along fine here. Send us 65 of the new song book "Songs We Love."

J. S. Shelley, Rte. 1, Anna, Tex., April 28.—The church at Melissa is doing fine and we are thankful for the peace and unity. Here is a sub.

Tommy Shaw, Commodore, Pa., May 14.—Since my last report I have taught in Jackson, New Salem, and Earlytown. I am to begin a meeting in Houston, Mo., June 3.

James R. Stewart, 1824 Connor, Waco, Texas, May 10.—April 16, 17, I preached at Houston and enjoyed the good association. I am now working with the Circle R. church in Waco. Three have confessed faults. We plan to leave June 1, for the west.

Richard Frizzell, 7470 Jamacha Rd., San Diego 14, Calif., May 15.—Send us 100 "Old Path Hymnal." Our new building at 517 Pepper Dr., El Cajon, Calif., will be completed in 2 or 3 weeks. Also send 2 books "Songs We Love."

G. O. Schultz, 115 S. Front Ave., Pasco, Wash., May 7.—I have just returned from a meeting at Caldwell, Idaho. They need a building of their own and if you can help send to: Brooks Ward, 1418 Chicago, Caldwell, Idaho. I hope to return soon.

Elgie Thompson, Piney View, W. Va., May 11.—The first Lord's day in June, we plan to have the first service in our new building. Wish you could be with us, Bro. King. We are many miles from the nearest congregation. Things look promising.

Wm. Tracy Moore, 608 Bluff St., Delta, Colo., May 15.—We look forward to our meeting June 17, with Bro. Jimmie Shaw doing the preaching. Send us some

of the new song books "Songs We Love" in time for the meeting if possible. Bro. King, may God bless you and your labor for Him.

Geo. McCain, 3530 Pioneer Lane, Redding, Calif., May 5.—We had to give up our building and are now meeting in Bro. Adair's home at 2255 Highway 99. We welcome visitors. Last Lord's day we were glad to have Bro. Hitner and family with us from Manteca, Calif. I still owe \$44.09 on my wife's funeral expenses.

W. H. Hawkins, 4 Rocky Branch Dr., Raliegh, N. C., May 7.—Bro. Johnny Elmore is with us now, will preach May 8, then May 9, begins a singing school for us. During the day, he will do personal work. The school will close May 14, and our meeting will be May 20-29. Please, remember us in your prayers. The Lord has been good to us.

Elmer H. Stamper, 2368 Darnel Dr., Walled Lake, Mich., May 3.—We had a wonderful meeting with Bro. E. H. Miller doing the preaching. There were 16 added to the church by baptism and 20 restored by confession of faults and prayer. It was our first time to meet Sister Miller and it was a precious privilege. We pray all gospel meetings wherever they go will show such lasting good. The Pontiac brethren were wonderful to attend. Please pray for us.

Roy Lee Criswell, G. D., San Jose, Calif., April 27.—I have preached at the following places: Waterford, Aromas, Manteca, and San Jose, Calif.; Dallas and Arlington, Tex. We are working at San Jose at present, and it is a most fertile field. I am sure much more good can be done here if we can have support from other places. I leave here May 9, to work one week at Manteca with Bro. Billy Jack Ivey. Bro. John Smith will begin work here at San Jose. I have certainly enjoyed reading the last two issues of OPA. They have been inspiring.

Paul Van Walker, Rte. 2, Summertown, Tenn., May 17.—The congregation here look forward to their meetings this summer with Ervin Waters and Wayne McKamie. John Fisher and I are kept busy with the three congregations here in the Lawrenceburg area. I am available for meetings this summer if you need me. Bro. King, we enjoy the fine paper. Here is a sub.

J. Ervin Waters, Route four, Box 361, San Angelo, Texas, May 17.—The congregation in Lakeview (San Angelo) is growing steadily. We have had several additions by restoration this spring and several have moved here. Our development program is progressing and talent is being used. I preached twice at Temple (29th St.) recently but I am concentrating my efforts here with the home congregation.

Johnny Elmore, 408 K. St. N. W., Ardmore, Okla., May 16.—Since last report, we have held singing schools at Covina, and Sacramento, Calif.; Tucker, Okla.; and Raleigh, N. C., where we are at the present writing. We have held meetings in Sacramento, Calif., and Lovejoy, Pa., with 4 baptisms at the latter place. After a week of personal work here in Raleigh, we plan to hold a week's meeting. Our next scheduled work is a singing school at Tulsa, Okla., June 9-19.

Enefant Bell, Nyasaland, Africa, April 20.—I baptized one and 6 repented of their faults at Ndalama; I was at Makwangwala for one week, and 10 were baptized, 3 confessed faults; 4 were baptized at Manyesa; and 3 were baptized and 4 confessed faults at Maluva. I offer my thanks to those brethren that sent me money in Nov. 1959. It is impossible for me to write them, as they did not send their address. I have received nothing since last Nov. I offer my greetings.

Jack Cutter, Box 573, Richland, Missouri, May 17.—Since last report we have moved from Cassville to Richland. We are to be here for an indefinite period of time. This group is one of the most friendly and helpful we have worked with in some time. The outlook is encouraging and we believe much will be accomplished in this work. One has been restored since our arrival here in April.

Tom E. Smith, Rte. 4, Box 171A, Duncan, Okla., May 15.—The work at Healdton progresses as usual. We can not expect an unusual interest in the Lord's church until the membership shows a marked progress in their lives. This is necessary both from the standpoint of saving their own souls and salvation of others. "Forasmuch as ye are manifestly declared to be the epistle of Christ" (2 Cor. 3:3). Brethren, no one can do for us what is enjoined upon us to do for ourselves. "Let us all be up and doing with a heart for any fate, still achieving, still pursuing, learn to labor and to wait"—(Longfellow-).

Gene Hopkins, 2519 W. 42nd, Tulsa, 7, Okla., May 17.—June 9-18, Brother Johnny Elmore will hold a singing school for us. He will be preaching here the morning and evening of the 12th and 19th. Everyone is welcome to come and be with us during the school and over the weekends. The address of the church building is 2523 N. Columbia Place. July 6-17, Bro. Ronny Wade will conduct a gospel meeting for us and we invite visitors to be with us during this time.

Clovis T. Cook, 809 Lyons, Kansas City, Kan., May 9.—Bro. Ronnie Wade recently closed a meeting for the Church at 10th. and Ray, Kansas City, Kan. He did some fine preaching showing himself to be an able preacher. Three were baptized. I heard Bro. Morris, at 43rd and Michigan, Kansas City, Mo., last Sunday night week, May 1st. I have recently preached at Lee's Summit, near Lebanon, 10th and Ray here in Kansas City, also Alta Vista, Kan. The church here is doing real good with peace and unity.

Wayne Fussell, 2825 Essex, Shreveport, La., May 18.—Our meeting at Fieldstone, Mo., closed with an overflowing crowd and one baptism. The meeting at Harrodsburg, Ind., was well attended and two were baptized. I deem it an honor indeed to be called upon to work with such a fine congregation of righteous ones, a church of 91 years that continues to push forward in the work of the Lord. Daily visits with Bro. Jerry Cutter, who is working there, were rewarding indeed. My love for this fine gospel preacher was intensified by our association; I commend him to all. My next meetings: Odom, Mo., June 3-12; Early, Ala., July 8-17.

Ralph Kitson, Mozier, Ill., May 16.—Bro. J. D. Corson and family from Mahaffey, Pa., will be with us May 21, to continue until May 25. We are looking forward to having Bro. Billy Jack Ivey and family here with us July 6 for a meeting. Also, Bro. Tommy Shaw and wife Betty have promised to come by and see us. These visits mean so much to us. Bro. King, pray for us and may the Lord bless you in your labors. Here are 2 subs.

J. Wayne McKamie, Rt. 1, McGregor, Tex., May 16.—April 6-17, we were in Wichita Falls (Lawrence Rd.) in a wonderful meeting, with some very good crowds. Next we were in Drury, Mo., and enjoyed the fellowship of good brethren there. May 2, 3, we preached in Odorn, Mo., for the first time. Our next work is with the Huckleberry Lane congregation in Northern Abilene, Tex.; then to work in the following places: June 1-12, I will be in Lubbock, Tex.; June 17-26, in Dallas, Tex.; and we plan to be in Graham, Tex., July 10-17.

E. H. Miller, Box 538, LaGrange, Ga., May 16.—I taped the radio programs for April 25 and May 2, and went to Milford, Mich. for a good meeting Apr. 24-May 1. The interest was good throughout the meeting, so we also had good attendance and wonderful results. There were 16 baptisms, including fathers, and mothers, and 20 confessions of faults. The Pontiac congregation was a great help in the meeting, with several of them there every service. The congregation at Milford is young, but growing because the members are willing to work. My wife was with me and was a wonderful help. She plans to be with me in the mission meeting at Wide Creek, Ky. I heard Bro. Lynwood Smith in his meeting at Napoleon, Ala., also in his home meeting at Montgomery, Ala. We heard Bro. Edwin Morris in the first night of his meeting at Marietta which continues this week. The OPA was very good again this month.

E. O. Rice, Okemah, Okla., April 21.—We are thankful for the progress here. Bro. Van Butts from Sapulpa preaches for us each second Lord's day, and Bro. Bill Davis from Okla. City (7th St.), each fourth Lord's day. We appreciate these brethren and are strengthened by their talks. Recently, a brother took his stand for the Truth from the cups congregation. We have several good prospects and are gaining in spite of strong opposition. I heard Bro. Bill Roden at Stroud during his meeting. His preaching was good and the last Lord's day we enjoyed a wonderful song feast with them. I think the best I have heard in some time. I work with the Sapulpa brethren one Lord's day each month. I do enjoy being with them. I plan to visit some congregations in Ark. in May, Lord willing. We still owe some on our building. We plan to have a meeting soon after July 4. This is a wonderful mission field and we invite preachers to come by and preach for us.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., May 12.—April 10-17, I was with the faithful at Prospect, Pa. We had good services with visiting brethren from other congregations each Lord's day. They have been good to help support me. I enjoyed being in the home of Brother Cobb also in the home of Bro. Ferd Roberson. Brethren Bell and Cobb are good leaders. April 22-May 1, I was at Richmond, Ind. There was much sickness in the homes there but all were able to be at services the last Lord's day. I enjoyed the hospitality in the homes of Brethren John Roberson and Brewer. April 29, we had a round table discussion on things that are hurting the church. Last Lord's day I gave the lesson for my home congregation, and Bro. Rubin Douglass' wife was baptized, and 2 confessed faults. Bro. Douglass' home is in Detroit but he is visiting his parents until he is called back to work. I baptized him in 1952, and during my work in Detroit last year, got the church established there. He is making a good teacher. May 25-29, I plan to be at Memphis. I did not go to Detroit as planned because so many were off from work.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., May 17.—The meeting closed at Kansas City (10th and Ray) with three baptisms. We thoroughly enjoyed working with these brethren. They certainly know how to treat a preacher. It was also a pleasure to be associated with Bro. Clovis Cook during the meeting. From there we went to Lebanon, Mo., where the crowds were large and encouraging. We enjoyed working with this congregation again. At present we are at Lodi, Calif., in a good meeting. Crowds, interest, and cooperation from other congregations have been good thus far. This is the home of Bro. James Winchester one of our faithful gospel preachers. Other preachers in attendance have been Bro. Jack Ivey, Roy Criswell, and Bro. Homer L. King, who is laboring with the Stockton congregation nearby. We certainly appreciate the presence of them all. Lord willing, from here we go to Los Angeles (Siskiyou) May 29-June 5; Stockton June 8-19; and Tulsa, Okla., July 6-17. May the Lord bless all the faithful everywhere.

Ralph E. Mustard, 1532 Emery, Longmont, Colo., May 8.—Since last report, I have been busy with the work of the church. The home congregation seems to be doing fine. I am now in a good meeting with the brethren at Chestnut Ridge, Ky. Thus far, there have been no additions, but crowds have been exceptionally good. I closed a 10 day meeting at Liberty, Ky., without visible results, with good crowds, and we trust the church was strengthened. I plan to return in Nov., Lord willing. Since arriving in Ky., I have preached once at Blue Springs; once at Walnut Grove, restoring one; three times at Bandy, restoring six. I will be preaching each Lord's day afternoon for them while I am in the state. I plan to begin a two weeks meeting at Walnut Grove, Ky., May 15, and look forward to a great spiritual feast. Brethren, I am still in need of more meetings for the summer months. May I be of service to you and help in your community to save souls? I have been doing mission work in Colo. for nearly 2 years and the time has been well spent but I would like to be holding more meetings. I am your servant, please use me. May God abundantly bless the preaching brethren.

T. E. McBride, Woodson, Tex., May 20.—We are well here. Bro. Ronny Wade, will conduct our meeting beginning on Friday night before the first Lord's day in Aug., continuing through two Lord's days. Bro. King, wish you could arrange to visit us during the meeting.

J. B. Torres, Rt. 1, Box 104, Kerrville, Tex., May 3.—I have been in Nuevo Laredo, Mexico for the last 3 days, with 12 members present at every service. We are visiting house to house. Bro. Pablo Moreno is working very hard to gain more souls for the Lord. I am glad that Bro. Don McCord is an editor with Bro. King. Pray for us.

H. F. Hinton, 1934 St. Augustine, Dallas 17, Tex., May 2.—April 24, I had the pleasure of worshipping in Nuevo Laredo, Mexico with Bro. Moreno, his wife and two others. Brother Moreno lately came from digression, and is now in the process of establishing a faithful church there. I found him eager to learn; in fact, almost the first thing he asked was: "It is wrong to use more than 1 cup in the holy Supper, isn't it?" I explained what we believe. A digressive group there meets in the afternoon. I visited them, hoping to gain some. I received invitations to return, and I intend to, the Lord willing.

D. B. McCord, 16720 Greenhaven, Covina, Calif., May 17.—Brother Homer L. King held us a good meeting. We were happy to have him share our home with us. We appreciate everything that everyone did for the meeting. We recently enjoyed a visit in our home, by preaching Bro. Bob Savage. June 18-26, I will be in my first meeting of the summer at National City, Calif., then to Orange Ave., Fresno, Calif., July 1-10; thence to Sacramento (64th St.) to begin the 11th. The arrangement of my meetings prohibits our attending the Sulphur, Okla., meeting. We pray for a good meeting there. We continue to need and request your prayers.

Edwin S. Morris, 3021 McFerrin Ave., Waco, Texas, May 10.—I enjoyed being with old friends again at Clements St. in Odessa, Apr. 17, preaching morning and evening. The family and I enjoyed our visit with the Glen VanStaverns in their home. April 22-May 1, we were in a meeting at Cable Ridge, Mo., which we enjoyed. Attendance and interest were good throughout. Some fine Christians are in this congregation. They are helping to build a house in Warsaw, about 30 miles from there, and have assisted much in the work. The building will be nice when completed. May 7, 8, I preached in Houston, Tex. We always enjoy being with these brethren. They are earnestly contending for the faith. I am to be at Marietta, Ga., May 13-26; Jarro, Texas, May 29-June 5; Cinn., Ohio, June 12-26; then to the Sulphur meeting; Pontiac, Mich., July 6-17. We rejoice to see the good being done and grieve to hear of troubles and divisions that seem to be prevalent in many places. Let us pray more, work more, be more humble and considerate, and above all work for peace. The way to have peace is accept Christ as the Prince of peace and then work for peace, live peace, talk peace, and promote peace. Pray for us.

Homer L. King, 1061 N. Pilgrim, Stockton, California, May 19.—In addition to the work with the Stockton brethren the past month, consisting of public meetings Sunday (morning and evening) and Wednesday evening and personal work, we had a wonderful all-day meeting the second Sunday in May. After the worship, lunch in the park at noon, the young brethren conducted a meeting in the afternoon, consisting of Bible talks and singing. A large crowd was present. We attended a part of an all-day meeting at Manteca last Lord's day. A beautiful lunch was served at the noon hour, which was followed by a singing in the afternoon. It was my first chance to try out the new song book, "Songs We Love." All seemed highly pleased with the new book. We have been enjoying the preaching by Bro. Ronny Wade at Lodi the past several days, and we enjoyed having him and family in our home. We were glad to hear Brethren Lee Boek and Roy Criswell in sermons at Stockton recently. We have enjoyed visits in our home by Bro. Billy Jack Ivey and family recently, and we heard Billy one night in song drill at Modesto. Interest in learning to sing and song practice seems to have increased in this part the past month or two. By the time this reaches our readers, we hope to be making plans to leave Calif. for the meeting at Sulphur; to Ada, Okla., for a meeting July 8-17; then on to Mo., Ind., Ohio, and Pa.

Billy Jack Ivey, 212 El Vista, Modesto, Calif., May 19.—Since last September I have been giving full time to work with three congregations in the state of California. They are Ceres, Modesto and Manteca. They are wonderful people with whom to labor and I believe by God's grace and power the work has been successful. Recently we have witnessed 6 baptisms at Ceres and Modesto, with expectation of more before the close of our work on June 26. Presently we are engaged in a singing school at Modesto. We are singing from the book, "Songs We Love," and are well pleased with this general purpose book. We encourage other congregations to purchase the book and note what a difference in interest and zeal good singing will produce. Our schedule for this summer is a busy one as we begin at Mozier, Ill., July 5 to continue through July 17, and from there to Sentinel, Oklahoma, to begin July 24 and continue through August 7. August 8, we begin at Dallas, Texas and close on August 21, to begin at Graham, Tex., the following night and close Sept. 1st, the Lord willing. We expect to be home at Modesto for the annual California Labor Day meeting at Ceres. We expect this to be the largest gathering of its kind. Bro. Lynwood Smith will be preaching in his excellent and inspiring manner and there will be soul stirring spiritual songs rendered by hundreds of voices. Ceres is located almost half way between Yosemite National Park and scenic San Francisco so why not plan your vacation so that you can be present for the California Labor Day gathering? Let's make it the best yet. The Lord willing, we shall resume our work here on September 3. May God richly bless each one of you.

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

WALKING WORTHILY

By D. B. McCord

In the Scriptures, Christian living is referred to by various figurative terms. We read of our "walk," our "race," our "fight," et cetera. These figures add a great deal to the written word, and merit our attention, and meditation. Paul is quite free in the use of "walk" in the Ephesian letter. It is to this source that we go for a basis of this study.

From verse 1, chapter four, we get our caption. The word "walk," as Paul uses it, means "to walk about." "Worthy" is an adverb and means "in a manner worthy of." Paul gives this directive—we, as Christians, are to so conduct ourselves that we will be worthy of "the vocation wherewith we are called"; that is, worthy of our calling, or summons into salvation. This verse, among many more, points out the grave responsibility that is the Christians. We are made to wonder if we really get the impact of such instructions when we see such lack of zeal, and interest, such nonchalance about sacred things, such spiritual declension among professed saints in too many places. We need, more and more, to awake to our duty and prove ourselves to be worthy recipients of God's grace. This takes a great deal of close, consecrated, devoted living. Let us resolve to try harder to do more worthy walking.

There are some points that add to the importance of this directive. First, Paul, an apostle, makes it. He, in reality, is not just a man among the common run. He is inspired of God. That such a man would so direct us is important, none would question this I am sure. This is not only an apostolic directive; it is a God-breathed one. Paul considers our walking worthy so important that he beseeches, or if you please, he is saying in strong, appealing terms, "I beg you, please." If it were not so important, surely Paul would not go the limit in the appeal.

How Are We To Walk?

Paul does not beg us to walk worthy of our vocation without advising us how to walk. Our way is so clearly defined. Really, there is no excuse for us not to walk worthily. We observe briefly how Paul instructs us to walk.

First, he says "with all lowliness." This means "all possible lowliness, every kind of lowliness." It is a kind of lowliness that is founded in our own smallness and lack of merit. The Christian must strive to be little in his own sight. There has always been such

(Continued on page 8)

THE COMPLIMENTS OF CHRIST

By Ronny F. Wade

The compliments of a flatterer are nothing. (Psa. 5:9) "For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue." Solomon says: "He that goeth about as a talebearer revealeth secrets, therefore meddle not with him that flattereth with his lip" (Prov. 20:19). Of flatter Webster says: "Used—not merely to give pleasure, but with motives of self-interest." Thus we can readily see why the compliments of a flatterer are nothing. The compliments of Jesus are different. They are not used to flatter, but rather to encourage and give honour to whom honour was due. Jesus never misplaced a compliment. Why? Because He knew what was in man. (Jno. 2:25) "And needed not that any should testify of man: for he knew what was in a man." While here below our Lord paused in His busy schedule of living and complimented 5 persons. We would like to study with you those compliments realizing that if we have in our lives what these people had the Lord will compliment us, too.

The first is listed in Jno. 1:47. There was a great deal of moral corruption among the Jews of Jesus' day. In this passage Jesus compliments a man because he is free from such. Notice "Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile." Guile or deceit is that "which gives a false impression whether by appearance, statement, or influence." This was certainly rife in Jesus day. How many, many times the Lord refers to the Jews as "hypocrites." These people pretended to be something they were really not. Read Rom. 1:28-29 and notice the terrible sins with which guile is classified. Some would tend to think that being deceitful is only a minor thing, and that they can do so with but little consequence. Be not deceived, those who are deceitful shall be punished. In 1 Pet. 2:1, guile is again condemned, also in chap. 2:22, we are told that Jesus was free from guile. Let us endeavor to be likewise.

The next compliment is given to a Roman Centurion for his great faith. The account is found in Matt. 8:5-11. Someone might ask "What is so outstanding about this?" The answer is; this man was not a Jew. Jesus said: "I have not found so great faith no not in Israel." I wonder, brethren, if we today might not be in the same boat as were the Jews? We claim to be the church, God's people, and yet some of us show our

lack of faith by our actions. Everytime we worry and are anxious about the future we are showing our lack of faith in God. When we fail to carry out His commands because we are caring for the temporal things of life, we are but showing our lack of faith. Truly, our faith should be great.

In Matt. 11:11, Jesus says, "Verily, I say unto you, among them that are born of women there hath not risen a greater than John, the baptist; notwithstanding he that is least in the kingdom of heaven is greater than he." But, why was John great? For one thing he obeyed God. He did what divine providence intended for him to do. He remained in his God-given sphere. He did not claim to be the promised One, only His harbinger. For this, John was great. In Matt. 18:1-4, Jesus gives His standard of greatness. Let us all strive to be great by being humble, and the Lord will be pleased.

We read of the next compliment in Mark. 12:41-44, where Jesus says of a poor widow: "Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury." Why? Because she gave of her want and they of their abundance. According to the KJV she gave two mites which in our money would be equal to one third of a penny. Jesus blessed her for her liberality. He, too, will bless us if we are liberal. It is not so much the amount that we give, but what we give in accordance with what we are able to give. The words of this poem should be our sentiment.

"Go break to the needy sweet charity'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."

The last compliment we shall notice is found in Mark 14:3-9. Of this woman, who had so unselfishly anointed Him, Jesus said: "She hath done what she could." I can think of no greater compliment anyone could receive than this. Wouldn't it be wonderful if the Lord could look down on us all and truthfully say, "they did everything they could." Brethren, when it comes to living a Christian life. Do we do everything possible to protect our Christian reputation? When it comes to studying our Bibles could the Lord say of us "He has done everything possible to learn more of me." When we miss church services, have we done everything possible to be there? These questions should make us think and stir us to do the right things.

Truly, the Lord knew what was in man. He never misplaced a compliment. May our lives be such here that when the Lord calls us home He can say, "Well done good and faithful servant, enter thou into the joys of thy Lord." This will be the greatest compliment of all.

—4000 Crenshaw, Ft. Worth, Tex.

The story is told, that a man refused to be drawn into an argument with an insignificant opponent. He explained his attitude in this way: "A skunk once challenged a lion to a fight. In declining, the lion said, 'You would gain fame fighting a lion while everyone who met me for a month would know I had been in the company of a skunk.'"

THE LOVE OF CHRIST

By Edwin S. Morris

The Apostle Paul says in Eph. 5:2, "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and sacrifice to God for a sweetsmelling savour." Because of Christ's great love for us we are to walk in love as imitators of God, who is love. We are to be constantly ordering our behaviour within the sphere of love. When love becomes the deciding factor in all of our choices and the motivating power in all our actions, then we will be walking in love. Christ gave himself for us. This is a statement of the act in which Christ's love received its last and highest expression, namely, the surrender of himself to death. It was for us or instead of, in behalf of. It does not merely mean that Christ died for us, for our benefit, but He died instead of us, in our place. He substituted for us, receiving the full impact of the divine wrath against sin. As mortals it is hard for us to realize the greatness and the depths of the love of Christ. Do we really understand this great love?

Let us study about this great love and see how great it really is. First, in Eph. 3:17-19, we learn that the love of Christ passeth knowledge. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Able (Gr. exischuo) is to be eminently able, to have full strength. Paul prays that the inward might or virtue may be able to grasp. **Comprehend** (Gr. katakambano) to lay hold with the mind; to understand, perceive, learn, comprehend. The words "With all the saints" indicate that this spiritual capacity is not limited to a few select saints but that every saint can experience this love. Breadth, length, depth, and height give the vastness of the love of Christ. **Know** (ginosko) speaks of knowledge gained by experience. **Passeth** (huperallo) is to surpass in throwing; to throw over or beyond any thing; exceed, excel. This love surpasses knowledge, "experiential knowledge." That is no matter how much the saint experiences the love of Christ, yet there are oceans of love in the great heart of God that have not been touched by his experience. "Could we with ink the ocean fill, and were the skies of parchment made; were every stalk on earth a quill, and every man a scribe by trade; to write the love of God above would drain the ocean dry; nor could the scroll contain the whole though stretched from sky to sky." We understand that it is some eight thousand miles through the earth and man has gone down several thousand feet yet there is a great vast of material in the earth that man has never touched or experienced. The same is true with the love of Christ. His love is far greater than we will ever experience in this life.

Next, the love of Christ constraineth us. In 2 Cor. 5:14 "For the love of Christ constraineth us." **Constraineth** is to urge; impel. This great love of Christ urges, impels, constrains us to restrict our energies to the service of God and our fellow-man, to the exclusion of self. Because of the love shown for us, we are influenced by that same love to spend and be spent for the glory of God and to the saving of souls. That great love constrains us to unselfish service. Men will live and die for Jesus because they realize His great love.

Notice Paul's writings in 1 Cor. 4:9-13. In vs. 9 Paul says, "We are made a spectacle. The word spectacle is a public show; and hence, metaph. a man who is exhibited to be gazed at and made sport of. In that day often times men sentenced to death were put in an arena with a fierce animal to fight with that animal until the animal would take his life. In the grandstands around the arena, the people would gaze upon this spectacle and mock, ridicule and make fun of. Paul represents the Apostles, and for that matter, all Christians as being in the arena and the world, angels, and men gazing in upon them. Oh! so often the world makes fun of the Christian and his life. What made Paul and what makes Christians today patiently bear these trials, temptations, etc.? Is it not that great love that Christ has shown toward us? What made Paul patiently endure—"Forty stripes save one" on five occasions, beaten with rods three times, stoned once, shipwrecked three times, "a night and day in the deep," and all the many other things listed in 2 Cor. 11. That great love Christ had for him caused him to spend and be spent for the cause of Christ. It constrained, impelled, and urged him on to unselfish service. Notice further, the many things outlined by Paul in 1 Cor. 4:10-13 that he endured. Yes, this great love of Christ causes us to do many things that we would never do otherwise. Men and women will live and die for Christ.

Next, let us notice Christ love for those that are lost. In Matt. 23:37 Jesus said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and you would not!" How touching!! How pitiful!! Jesus sees the dark fate brooding over the city, and His final words are of tenderness, mournfulness, and mercy. The fearful calamity that should befall Jerusalem and the Jews was brought upon them by themselves; they had opportunity to escape it, but "ye would not." His longsuffering, patience and love are shown by His charge in the commission to the Apostles, "to preach repentance and remission of sins in His name among all nations beginning at Jerusalem." His tears over the city show His great love in Luke 19:41 "And when he was come near he beheld the city, and wept over it." Friend, Christ has a great love for the lost." He does not love, endorse or sanction their sins but He does love their souls. Even when wicked man put Him to death, He uttered just before death, "Father forgive them for they know not what they do." It is not the will of God that any should perish but that all should come to repentance. In Luke 19:10 "For the Son of man is come to seek and save that which is lost. In fact that final day when the sinner is lost it certainly will not be because Christ does not love him, because Christ has manifested His love for him.

Next, we will consider Christ love for his Disciples. In John 14:21, Jesus says, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Love as presented by Jesus is not a mere sentiment, but it is living, active principle. With too many people religion is a play thing and not a reality. They go to Church just for pleasure or other reasons. Too many are just playing or make believe in religion. They do not sing

and pray with the spirit and understanding; They do not give as the Bible directs but as they so desire; they do not have the right spirit in the participation of the Lord's Supper; and give very little heed to the teaching service. Some do not mind at all if they can not have their selfish way to divide the Body of Christ to have their way. To them self comes above Christ and His cause. They will divide the Body over trivial causes at the drop of your hat. That certainly is not love as presented by Jesus. The word manifest as used by Jesus means that He will be with and in us as feeling and bearing our weaknesses, temptations, sins; and that we would be in Him as partaking of His strength, comfort and sharing His blessings and honors. In John 15:1-10, Jesus teaches us that He is the vine and that we are the branches. In a natural vine and branches we understand that the sap goes back and forth from the vine through the branches and from the branches back through the vine. When Christ dwells in us and we in Him this love flows from Him to us and from us unto Him. This is a constant flow and is essential to our life. The divine circulation is essential to divine life. If a branch is severed from the vine it loses life and if we are severed from Christ we lose life. We must be in Christ to have life. Further in 1 John 4:19, "We love Him, because He first loved us." Notice these three things: 1. We love Him because we find He has loved us. 2. We love Him from a sense of obligation and gratitude. 3. We love Him from the influence of his own love; from His love shed abroad in our hearts our love to Him proceeds. It is the seed whence our love proceeds. Christ loves his disciples and because of this and what he had done for them leads them to love Him. We shall continue this next month, Lord willing.

—905 Bluwood
Dallas 32, Texas

CONFORMITY, AN ISM

By Leonard Hendrickson

In America's early days it appears that men were generally inclined towards being individuals who thought for themselves. A theory, an idea, or a group had to offer some truth and real value before the average man would become associated with it. Agreement was based on identical convictions. If persuasions were alike, there was unity.

But this does not seem true of today. Now men do not have to be united in mind to be a part of a group, but must simply be compromising, with inner conviction bowing to the opinion and pressure of the majority, the esteemed, and those who rule and regulate in whatever social or religious group one may be found.

It, therefore, is not strange that the American Council of Churches now advocated certain consolidations. We currently see Baptists, Methodists, and others picking up their minority parts and shaping them into sizeable religious elements. Catholics are hoping for a union in the ideology of their Greek and Roman Partisans. Local Ministerial Alliances are pooling their efforts to instil a form of religious ideals in the public's mind. And in all this merging there exists compromise of individual conviction, with unity at the price of a willingness to conform.

(Continued on page nine)

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HERE AND THERE

Our Immediate Need—Brother Don McCord has called attention to this need in a previous issue of the OPA, but we are not yet up to the goal in response to that appeal. As most of you know, the only financial support of the OPA is the money from subscriptions, and since we have desired very much to keep the paper at the old low price of one dollar the year, it takes well over one hundred subscriptions to meet the expenses for one issue. There is another way we might meet the expenses which is by raising the price to two dollars per year, but this will cut down on the circulation of the paper, and our desire is to ever increase the circulation so as to reach more people with the truths in its columns. I suggest that another means of taking care of the expenses would be for individuals who are able to send us a donation each month to assist with the expenses of publishing the paper. The wife and I gratuitously take care of the labor in preparing copy, etc., for publishing the OPA, and I am sure others are willing to help us share the burden, for we believe it is a good work.

Do You Need These? We shall be glad to supply your needs in the following books and tracts:

Songs We Love is the title of our new all-purpose song book, which is off the press and has been passed out to many congregations. We have heard nothing but praise so far, and as usual, some are saying "It is the best yet." In addition to the old hymns, the tried songs, it contains many new songs never used by us, songs of 1959 and 1960.

The price is 60c per single copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

Old Path Hymnal—For the benefit of the small congregations, or for those who like only the old and the tried songs, we have compiled a book of that kind, containing 240 songs, and to our surprise the response to the book has been beyond all expectation.

The price is 65c for 1 copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

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, Mo.

NOTICE TO ALL—Until further instructions, address all correspondence for me or for the paper to our old home address, Route 2, Lebanon, Missouri.

—Homer L. King.

OUR HELPERS

You will find listed below, the names of those sending us subscriptions from May 20 to June 20, and opposite the name the number of subs. sent. We ask that you continue to work for the paper and help us to increase the circulation. Please, check the following and report any errors to us:

L. M. Richmon—25; Homer L. King—8; James Winchester—5; L. M. Crouch—4; R. D. Phillips—4; Carlos Smith—3; Sam Isham—3; Clifford Arney—2; E. R. Stephens—2; Ray Roe—2; Floyd Lechner—2; Mrs. Frank Walker—2; J. C. Alexander—2; Jerry Gilbert—2; E. H. Miller—2; Ruth McKeand—2; C. G. Pontruff—2; Roy Lee Criswell—2; Edwin Morris—2; Mrs. Lee Kenney—2; L. H. Frizzell—2; Mrs. Wanda Turner—2; Frank Bailey—2; Perry Allen—2; Delton Cogburn—2; Byron Kramer—2; L. R. Thomasson—2; C. W. VanStavern—2; Jack Stalcup—2; Everett Nichols—2; Mrs. R. J. Holt—2; Ronny Wade—1; Leon Fancher—1; Luther Boek—1; Mrs. Wm. Wheeler—1; Orville Campbell—1; H. O. Allen—1; Manley Blanton—1; Mabel McGee—1; Bobby Reeves—1; Tom Ward—1; Mrs. J. C. Wilson—1; Mrs. Melvin Garrison—1; Veta Wissinger—1; J. W. Groves—1; Rolland Everett—1; Marvin Teeters—1; R. B. Roden—1; Floyd White—1; L. E. Fussell—1; Ethel Chancellor—1; Obara Perry—1; Estella Moore—1; Mrs. J. S. Kizer—1; Earl Helvy—1; C. A. Smith—1; Geo. McCain—1; C. C. Brown—1; Ian MacCallum—1; Chas. A. Everett—1; Ralph Kitson—1; Kenneth Stewart—1; Raymond Bunner—1; Dairl McCracken—1; A. D. McNiel—1; Buster Boyd—1; Mrs. J. C. Miller—1; Ted V. Head—1; C. W. McKinney—1; Mrs. Harvey Clouse—1; Total—139.

JONAH . . . JESUS

By Millard Richmon

"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (Jonah 1:17).

According to Webster, when used to designate time, a day and night are reckoned as 24 consecutive hours,

regardless of time of day or night the period begins. Jonah was in the fish 3 times 24 hours, "three days and three nights" or so close to that exact length of time God and others acquainted with the facts saw fit to call it that. The important thing is, by act of God, the man swallowed by a fish came out alive 3 days and nights later—alive! Marvelous, is it not? God could have kept him there longer, of course, but that was long enough to convert Jonah and others.

I never heard of anyone trying to prove these "three days and three nights" meant anything short of 72 hours. Which day of the week or hour of the day he was swallowed is inconsequential, it was still "three days and three nights" spent inside the fish. Ninevites believed Jonah, and so do people today. But when Jesus said "three days and three nights" (Mat. 12:39, 40; Luke 11:29) people teach it may mean just about anything except "three days and three nights" that it meant when Jonah said the same thing. Jesus was giving His adversaries a sign to go by that they might know if He was whom and what He claimed to be. If the "sign" worked they should accept Him: if not, then He was a false prophet and they were not obligated, neither are we; but should be looking for the "promised seed" yet to come.

To those people Jonah was a man of God fully accepted for whom he was. Jesus approached them on their own grounds by giving them "the sign of the prophet Jonah," a sign they understood and, from the way Jesus referred to it, it is plain they neither questioned its truth, nor length of its duration—"three days and three nights." They understood God had a hand in the affair, and if Jesus could produce a parallel circumstance, etc., they would be able to see God working with Him and should be able to accept Him and His teachings thereafter.

But if Jesus stayed dead in the earth, then His sign failed. If He stayed in the tomb a year, the sign would have failed. It was failure also if He stayed 4 days, or any length of time more or less than He indicated.

"Three days and three nights" mean just that with regard to Jonah, but with Jesus—very few teach it meant exactly what was said. They make it mean just about anything that suits their fancy, not realizing they may be making unbelievers, by trying to show Jesus did not do exactly what He said He would do. Jesus made definite statement with regard to length of time to be spent in the tomb. If I could be made to believe He lied about it, I would not accept Him as Christ.

Let us examine simple statements Jesus made concerning these things. Mark 8:31 and 9:31 give Jesus' statements to His disciples, that He would be "killed, and after three days rise." That implies a burial. In Matthew and Luke his statements refer to the time He would spend in the heart of the earth—"three days and three nights." So we learn He will be killed, buried, rise "after three days" from death and at end of "three days and three nights" spent "in the heart of the earth," an impossible feat unless by the same power that brought Jonah from the fish alive after so-journ of "three days and three nights" inside it. No conflict in His prophecy. Both prophecies fulfilled to the letter.

I believe Jesus arose early Sunday (Mark 16:9). Just what time of day, the Bible does not say. From "Caesar's Court" record (p. 94) we gather He must've

arisen about 3 a. m. Anyway we know from the Bible He was gone from the tomb before it was light that Sunday morning (John 20:1).

For convenience let us say He arose at 3 a. m. Sunday, though it may have been earlier or later. He said He would spend "three days and three nights" in the earth. Seventy-two hours before 3 a. m. Sunday was 3 a. m. Thursday, time of His burial. From Scripture we understand He was killed in daylight part of a day buried sometime later. If He was buried Wednesday night, then He was crucified on Wednesday. Yes, Wednesday is the day, the 9th hour, 3 p. m., time of His death.

Some rebel at the idea Jesus was buried so many hours after His death. Consider the element of distance and things involved that are mentioned in the Bible, and other details no doubt necessary but not mentioned, and it is not only possible but probable that many hours passed between His death and burial. Pilate says in his report to Caesar ("Court Record," p. 92) that he went out toward the 1st hour of the night and watched the crowd come away from Golgotha. Later, he says, Joseph came to beg the body of Jesus.

"Today is the third day since these things were done" (Luke 24:21).

What things were referred to?

V. 19, "Concerning Jesus of Nazareth." Some things regarding Him are mentioned, but many are not. His burial is not mentioned in this statement, but from following verses we well assume it was implied and or included in things "concerning Jesus." Still no conflict in days here. So far as they were concerned, things mentioned end at the burial, unless He came from the grave, as He prophesied. Those "things" ended on Thursday, and "the third day since these things were done" would of course be Sunday, or the first day of the week, the day on which the above conversation took place.

A long time ago I never thought but that the sabbath day mentioned as the day following the crucifixion was the 7th day of the week sabbath, merely wondering why it was called a high day.

Such were not the true circumstances despite the fact that I had been raised up hearing Jesus was crucified on Friday and rose Sunday.

I can now understand by studying Scripture to learn what did happen—that the high sabbath spoken of as following Jesus' crucifixion day was a sabbath connected with the feast, Passover, etc., and to be kept as strict as the 7th day of the week sabbath.

Now I can see Jesus was crucified one day, the following day was a high sabbath, women bought and prepared spices the day following the high sabbath and rested the sabbath day according to command—then very early the first day of the week they came with spices to the sepulchre where He had been placed—and He was gone.

Crucified Wednesday, kept high sabbath of Thursday, bought spices on Friday and prepared them, rested Saturday and got up early Sunday, according to Math. 28:1 and Mark 16:1 and Luke 23:56 and others—but please read these places noting sequence and simplicity of recording of events.

The weekly sabbath had no connection with Passover activities at this time of year, and it so happened

the 3rd day following Jesus' burial came on Sunday. Some other year the high sabbath of the feast might have come on Monday or another day of the week.

Passover activities began on a certain day of a certain month; not a certain day of some week. And the women bought spices and prepared them, then rested a sabbath before Sunday. They were forbidden to buy or sell on Thursday or Saturday, so it had to be Friday they did this. Read Exo. 12. They were to do nothing "except that necessary that they eat."

Summarizing: Jesus said He would be killed and rise "after three days." Also that He would be "in the heart of the earth three days and three nights," as Jonah was. Do not overlook significance of the words "as Jonah was." Our faith hinges on these very things (1 Cor. 15:12, 20). Scripture and "Roman Court" records show plainly He fulfilled both promises, or prophecies.

Let's not minimize facts connected with resurrection of Jesus, nor abbreviate His stay in the tomb by teaching He was killed Friday evening and arose Sunday morning.

If that is true then His sign failed and He was an impostor, and the Jews are right in still looking for their Redeemer to come, and in their having rejected Him as being the One.

I believe the sign worked. I accept Him as "The Christ," the promised "seed," the instigator of the "new and living way" (Heb. 10:20). Do you?

—DeLeon, Texas.

CHURCH BUILDING FOR THIS MONTH

The next plea for help under the plan **It Can Be Done** is Walnut Grove, Ky. Send your donations to: William Payne, Rte. 1, Box 44, Mt. Vernon, Ky. They are meeting in a small house that needs repair badly and needs to be enlarged.

WHATSOEVER IS TRUE

By Earl Johnson

Whatever things are true—honest—just—pure—lovely—of good report—think on these things. (Phil. 4:18-13).

Whatever engages our minds will inevitably get us. What we constantly think about grows on us. A young man, for example, may care little about business, but allow him to be sufficiently exposed to it and eventually it will grow upon him until he can scarcely think of anything else. This is true of the artist and the pleasure seeker. It is nonetheless true of the Christian. Let him think of the things that are true and the more attractive they become, the larger place they will occupy in his heart, the greater will be their influence on his life, and the less earthly minded will he be.

Let us recognize the fact, however, that a continual occupation of our minds with that which is becoming to a Christian requires the discipline of deliberate meditation in the avoidance of whatever might awaken contrary thoughts. By training ourselves to think about the things that are eternal we may expect to grow in grace and in the likeness of our Lord. Michelangelo found that the habit of looking upward for a long period of time while doing one of his paintings made it impossible for him to read except in the same attitude. May our converse with heaven so affect our attitude in looking at the things on earth.

A scripture to hide in your heart: "And be not conformed to this world; but be ye transformed by the renewing of your mind" (Romans 12:2).

"Inspiration from the Singing Page"

A heart in every thought renewed,
And full of love divine:
Perfect, and right, and pure, and good:
A copy, Lord, of Thine.

—723 N. Townsend, Ada, Oklahoma

DEATH IN THE POT

Ho! Men of skill, ye're in demand, In that great, noted Christian band;
Of broad and high and proud pretensions, And divers up-to-date inventions.
First, after long and deep research, Ye name the body—Christian Church;
No chapter-verse for quick recital, You know that's not the Bible title.

Ye next form bands and clubs galore, And soon ye'll have as many more;
As helps and aids and adjuncts clever, Ye've got three grades of Clarkes Endeavor.
And when arrives the proper time To send the Word to foreign clime,
Ye frame two national societies, Of feminine and male varieties.

Paul spread the Word from sea to sea, As all who've read the book agree,
Without a board or band heretical; O institution alphabetical.
And next you start the music craze, To fashionize God's holy praise;
And make it sound like fun and frolic, And not like hymns called apostolic.

Ye put in fiddle, horn and flute, And other things to squeak and toot;
But not to teach or sing hosannah, A speechless organ and piano.
And then to be in strict accord, Ye change the supper of the Lord;
That people of same faith and feather, Can now no longer drink together.

Like learned doctors, in big terms, Ye tell us how we'll catch the germs;
The microbes and the dread bacillus, And things to pizen and to kill us.
Ye say that Deacons Smith and Brown, Have mustache of a bad renown;
And every sanctified believer Is like to catch the typhus fever.

And that old Sister Susan Godd, Has got a dreadful graveyard cough;
And if we've got a grain of gumption, We know she'll give us all consumption.
And all the saints are full of germs, And scrofulous and hooky-worms;
Why did the Lord ordain this union? A common cup in the communion.

So ye provide each Saint a cup, That he by his lone self may sup;
And crackers deftly break and crumble, So that no dirty hands may fumble.
But sakes alive! in house of prayer We breathe and breathe the same foul air;
That with disease and taint doth fill us O holy Moses! that will kill us.

So now each Saint must have a crate, Of ozone, when we celebrate;
And rubber tube to suck in purity, And worship God in calm security.
Or, better still, on Lord's day morn, When Jesus from the tomb was borne;
With cracker and a drop of wine-ah, Go out behind the barn to dine-ah.

But lest he give himself a taint, Let every blessed, holy saint
Make very strict examination, That he has no contamination.
Ah, if from microbes he would screen, Let him be put in quarantine;
And sterilized and fumigated, and all his germs eradicated.

—Selected by T. E. McBride
from "Burnett's Budget," Apostolic Way, 1927

ACKNOWLEDGMENTS

The Yuba City, Calif., brethren want to express appreciation for the following donations under the plan **It Can Be Done**: Longmont, Colo.—\$30.00; Tulsa, Okla.—\$15.00; Lockland, Ohio—\$16.00; L. C. Dent—\$10.00; Leland and Barbara Long—\$25.00; Yuba City, Calif.—\$31.00; Total—\$127.00. Previously reported—\$81.00; Final total—\$208.00. We are a little discouraged at the lack of response, and the brethren are undecided yet whether to continue supporting this program.

—Delmar Long

The Jacksonville, Fla. brethren acknowledge with appreciation the following donations: L. C. Dent—\$10.00; Gene Hopkins, Tulsa, Okla.—\$12.00; Ian MacCallum—\$12.00; Westminster, Colo.—\$30.00; Total—\$64.00; Overall total—\$421.50.

—Bob Kornegay.

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. 22,27; 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.

—Myron McKinney, Rte. 1, Box 31, Hughson, Calif.
—Herbert William Owens, 610 Young St., Neosho, Missouri.

VARIOUS TRACTS

Below are various tracts which have come to us for mention in the OPA, and you may use your own pleasure in your disposition toward each and in reaching a conclusion.

The Woman's Head—By E. H. Miller, P. O. Box 538, LaGrange, Ga., 92 pages, dealing with the length of the hair and the two covers. The price, 30c each, or four for one dollar.

Divorce And Remarriage—By Ervin Waters, Box 358, San Angelo, Texas. Price 25c each. (One Exception).

Marriage, Divorce And Remarriage—By H. E. Robertson, Route 4, Box 810, Springfield, Mo. Free. (No exception).

Divorce AND Remarriage—By Bob Savage, 19 Simmons Way, Davis, Calif. Free. (No exception). Not ready for delivery now, but soon.

Miller-Alexander Debate, dealing with divorce and remarriage; an oral debate, recorded and is being copied for printing in book form. Ready in August. The price, 50c per copy.

Notice! Please, order any of the above from the author, not the OPA.

BONDS OF MATRIMONY

Bodiford-Cary—The marriage rites of Bro. Donald Bodiford and Sis. Patsy Cary were solemnized on the evening of June 10, 1960, at 8 p. m. at the Denley Drive church of Christ in Dallas, Texas. The ceremony was held in a candlelight setting before many relatives and friends. We wish them many happy years in their Christian life together.

—Ed L. Nichols

Cortez-Kovalick—On the afternoon of June 12, 1960 in the church of Christ at Flemington, Pa., Bro. Ron Cortez and Sister Barbara Jean Kovalick were united in marriage. A large crowd of relatives, friends, and brethren attended the services. Bro. Ron is well known by many in the brotherhood and has been preaching

for the last few years. Ron and Barbara are both residents of Pa., but will make their home in New Mexico where he is attending college at the present time. Barbara Jean is a fine Christian girl and well liked by all who know her. It is the wish and prayer of the writer and all who know them that they may have many years together in a prosperous life of faithful service to God. The writer was happy to have officiated.

—Leon Fancher.

Jackson-Burson—On June 4, 1960 at 7:00 p. m., Bro. Carlos Jackson and Sister Farrell Lee Burson exchanged their wedding vows at the home of Bro. Heddie Dukes with a number of friends and relatives present. They both are devoted Christians and Bro. Carlos is one of our young preachers. We wish for them a long and happy life in God's service. The writer was happy to officiate.

—Alton Bailey.

NOTICE!

The congregation at Arlington, Texas, is now meeting in its new building at a new location, 721 N. Woodrow Street, Arlington, Texas. We are very thankful for our nice meeting place and appreciative of all who helped . . . financially, as well as time and labor donated by various ones. We would now like to have names and addresses of any friends or relatives you may have in the mid-Ft. Worth-Dallas area that we might visit and invite to services (this includes Grand Prairie, Irving, Hurst and Euless). A cordial welcome is extended to worship with us. Bro. James Orten is to begin a series of meetings for us July 29th.

—Ed L. Nichols
2120 Stonegate Street
Arlington, Texas
Phone: CRestview 5-0338

OUR DEPARTED

Gilbert—Sister Dovie Eula Gilbert was born Aug. 4, 1895 at Cheeke, Okla., and passed away April 26, 1960 at Sulphur, Okla. She had lived in this county since 1906. Nov. 23, 1913 she was married to Bro. Knox Gilbert. To this union were born 2 daughters, Mrs. Lorene Beaver and Mrs. Anna Lois Walker; 6 sons, Donnie, Delbert, Ozell, Jerry, and Dale, and one preceded her in death. She will be greatly missed by the church here as well as by her family and friends. The writer spoke words of comfort.

—R. B. Roden.

Spoons—Kenneth W. Spoons of Waco, Tex., passed from this life June 2, 1960. He, his wife and several of the family were on a family outing. Several were wading in the Bosque river near Valley Mills, Tex. Kenneth, his wife Juanita, his sister Joyce, and cousin Lula Spradley, were near a falls, when they slipped into deep water and were drowned. Kenneth was just beginning 3 months work with the Circle Rd. church in Waco. He had planned to make preaching the gospel, his life time work. He was the son of Bro. and Sister R. C. Spoons of Waco, and the grandson of Bro. and Sister James R. Stewart. He is also survived by a brother, Chester, and a sister, Brenda. Kenneth was 18 years of age. The church has suffered the loss of a valuable soldier of the cross. Our sympathy goes out to the bereaved.

Juanita Rose Spoons was the wife of Kenneth. They were married in Dec. of last year. They departed

this life together June 2, 1960. She was the daughter of Bro. and Sister Elmer Rose of McAlester, Okla. She is also survived by four sisters: Mrs. Lorene Smith, Ardmore, Okla., Mrs. Zella Criswell, Richland, Wash., Mrs. Geneva Roe, Jacksboro, Tex., and Wanda Rose, Dallas, Tex. Juanita was a wonderful Christian girl, devoted to the work of the Lord, and was a wonderful companion to Kenneth. She was 18 years of age.

Joyce Spoons was drowned along with Kenneth, Juanita, and Lula. She was the daughter of Bro. and Sister R. C. Spoons and grand daughter of Bro. and Sister James R. Stewart. She was a good Christian girl, with a sweet disposition, and seemed always cheerful. She visited several times with Linda in our home, and was always an inspiration to all of us for her uncomplaining spirit. She is survived by a brother, Chester, and a sister, Brenda. Joyce was 16 years of age.

Lula Spradley was the daughter of Gillis and Annabelle Spradley. She lived in Okla. City. Lula lost her life in the same tragedy that took the lives of Kenneth, Juanita, and Joyce. Besides her parents, she is survived by the following brothers and sisters: Wanda, Daisy, Jannie, Prentiss, Dan, Mark, Loyd, and Carol. She was the grand daughter of Bro. and Sister James R. Stewart. Lula was 15 years of age.

A mass funeral service was conducted by the writer, assisted by Bro. Miles King, in Waco, Tex., June 6, 1960. One of the largest crowds I have ever seen at a funeral, was present. Many attended from various places. The singing was beautiful. It was certainly hard to say goodbye to these young loved ones. This should be a sound warning to all that life is uncertain and death is sure. Death is no accident. May God bless those who are left to sorrow. We endeavored to speak words of comfort.

—Edwin S. Morris.

Evans—Frieda Evans, daughter of Roy and Hattie Evans, was born Jan. 2, 1914, near Buffalo, Mo., and departed this life June 2, 1960 in Stockton, Calif. She is survived by one sister. Sister Everett Franklin of Stockton; 2 neices, Mrs. Loretta Mason, Stockton, and Mrs. Sharon Winchester, Lodi; a nephew, Darrel Franklin, El Monte, Calif.; and a host of friends. Funeral services were conducted in the Wallace and Son Chapel, Stockton, Calif., June 4, and interment in Cherokee Memorial Park. The undersigned was asked to speak words of comfort and warning to those present. Our very sincere sympathy to all the bereaved.

—Homer L. King.

WALKING WORTHILY—

(Continued from page one)

a great need in the church of our Lord for humble people. Thus we equip ourselves to be "meet for the Master's use."

Second, Paul instructs us to walk in meekness. In so walking, we merely accept our lot as God's will for us, and this acceptance is full and without complaining. Thus, we come to know that "all things work together for good to them that love God." Meekness demands that we accept the bitter with the sweet, the pleasant with the unpleasant and make the best of our lot, and that without murmuring. This is not easy, I am sure that we all concede.

Next, Paul mentions longsuffering. This refers to walking with patience toward our fellowman. In this

connection, Paul speaks of "forbearing one another in love." He speaks of our bearing with each other. This means that we must strive to suffer long with the misgivings, weaknesses of each other.

Last, Paul speaks of "endeavoring to keep the unity of the Spirit in the bond of peace." Endeavoring means "to take care, make haste, do one's best." It means to put forth a determined effort; the idea of exertion is in it. Unity only exists where members put forth effort to maintain it. Just a few can not hope to keep unity in the congregation or in the church at large. Where unity does not exist tonight, someone is responsible; some one or more is not endeavoring to keep it. This teaches us that unity must be worked for, striven for with all of the might of all of the members of the Body. We should exercise more care that we do not say or do anything to disrupt unity—this is not always the easy thing, but it is the necessary thing for those who walk worthily.

BEWARE No. 2

I want to give double emphasis to last month's "BEWARE." A man fitting that description also "conned" the Shreveport church of \$50. His alias was Fouché. He claimed to be an elder of the church, a Seminole Indian from the Everglades of Florida, on the way to Phoenix, Ariz., to obtain work as an electrical engineer. He was convincing. After several hours of cross-examination, we were convinced. He has dark complexion, black kinky greying hair, is about 5 ft. 9 in. tall, in about his fifties (has to go to the rest room often). At Barrett, he obtained \$60 in Pa., and \$70 in Houston, Mo. He promises to return the money. God pity the man.

—Wayne Fussell.

CONFORMITY, AN ISM—

(Continued from page three)

We stand aghast at the way communism bends the will and demands conformity, but we often forget that this end can also be accomplished in ways other than with the use of force. Formulas designed to bring about compromise in human conviction, and to lead the majority towards a common denominator, are constantly being fed into our minds through the mediums of the Press, Radio, Television, and the social, political, and religious groups with whom one is associated. Men think, and have convictions, in accord with things outside themselves, and towards this fact we must be realistic.

Our prime concern, however, is with how this affects the Church. Are we succumbing to unrealized and unnoticed pressures towards conformity, with an outward show of unity, yet without a union of minds upon truth? We fear so, for cannot we observe in our ranks an increasing number who boldly assert themselves without "shamefacedness" as their characters are blended with the ways of "this present world?" And are not we to be concerned when in substance so many are again saying, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ?" Must Paul again ask: "Is Christ divided?"

Long ago Paul saw the cure for this ailment, and expressed the formula in these words: "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." Let us hope that in our desire for unity we be not rather led into conformity, and thus with the Scribes and Pharisees cause Christ to again say: "hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more the child of hell than yourselves."

—7451 E. 1st, Tulsa, Okla.

SPECIAL NOTICE!

If you know of anyone living in or near Birmingham, Ala., that might be concerned about having a faithful church there, please let us know. Bro. Harlin Howard and family are moving there from Atlanta and plan to have services in their home until a church can be established. I will send his Birmingham address next month. If you have any information, send it to me at 809 Grant St., LaGrange, Ga.

—Alton B. Bailey



Everett Nichols, 220A Adler, Arroyo Grande, Calif., May 23.—We enjoy the good articles in the OPA and look forward to each issue. Here are 2 subs.

H. H. Coble, 5720 Midway, Ft. Worth, Tex., June 13.—The Warwick St. church is working in peace and harmony. I have been assisting them in song work for sometime. Send me 2 copies of "Songs We Love."

King D. Rawdon, Rte. 2, Etheridge, Tenn., May 30.—Everything is fine here. We hope to attend the Sulphur meeting, Lord willing. Send us 5 copies of the new song book "Songs We Love."

C. G. Pontruff, Rte. 1, Rockdale, Tex., June 9.—Bro. King, you and Bro. McCord are doing a good job with the OPA and I do not want to miss any of the good reading. Keep the good work going. Here are 2 subs.

Floyd Lechner, Box 542, Imperial, Calif., May 22.—The church here is small but we are enjoying peace and harmony. We are growing slowly but I believe, surely. Here is my sub.

J. G. Wilks, 109 Dundee Dr., Wichita Fall, Tex., June 1.—We are using the new book "Old Path Hymnal" in our services, and I repeat the book is superb in sacred and spiritual values. Those interested, please note our change of address.

Ralph Kitson, Mozier, Ill., May 25.—Bro. J. D. Corson is here now and doing some good preaching. We have had so much rain the river has been high since March. Here is a sub.

L. H. Frizzell, 707 First Ave., Chula Vista, Calif., June 5.—We have nearly completed the building in El Cajon and it should be ready by July 1. The church in National City is doing fine. We enjoy the OPA. Here are 2 subs.

J. B. Lane, 700 S. 24, Waco, Tex., June 6.—The church at 1900 S. 12th, is doing fine. Three have been restored to date. Brethren, pray for the work here.

Bobby Reeves, G.D., Marion, La., June 14.—We continue to press onward in the work. Our meeting begins June 19 with Bro. Leon Fancher. Here is my sub. May the Lord bless you and yours, Bro. King.

Lee Kenney, 234 E. Colo. Blvd., Monrovia, Calif., June 8.—Bro. Ronny Wade closed a week's meeting at Siskiyou St., Lord's day. We certainly enjoyed being able to attend most of it. Here are 2 subs.

A. E. Muyayah, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, May 25.—Mar. 6, I was at Mukhunyeriwa baptizing 10, and 3 confessed faults; Mar. 13, I baptized 15 and 5 confessed faults at Malakamu; Apr. 20, I was at Namkumba with 18 confessions. The work in Nyasaland is big.

Alex De La Rosa 313 Davis St., Kerrville, Texas, May 8.—Sunday, April 24, we visited my wife's folks in Allende, Mexico, and had services with 9 attending. Afterwards, we discussed the Bible with another family. Monday, going about 90 miles deeper to Monclava, we spent 2 hours teaching the truth to a denominational family, and they seemed very glad to receive this.

L. C. Otey, Box 768, Salem, Va., June 14.—I have just had the privilege of meeting for the time with the small congregation at Roanoke. They have a nice building. They are few in number and with almost no young folks. They need some help, not financial, but personal; someone to meet with them and edify them. I am past 85, and have only my Social Security for support, but I hope to be able to meet with them and help them all I can.

Tom E. Smith, Rte. 4, Box 171A, Duncan, Okla., June 9.—The work in and around Healdton is improving but as always, there is room for improvement among all of us. The sooner we face this fact, the sooner we will be able to do something about it.

Harry Wallace, Rte. 1, Cassville, Mo., June 13.—The work here is going forward with increased interest and attendance. Bro. Gary Stumpff from Crane has been with us 2 months doing personal work and preaching week-ends. He is a very zealous and conscientious worker. My health has improved much and I am thankful.

Perry Allen, 2115 Vanness, San Pablo, Calif., June 9.—We enjoy the OPA and appreciate the efforts of all who devote so much time to make it such a wonderful paper. We were glad to have Bro. John Reynolds in our home recently. His health seems to have improved. He has done much to advance the Cause in Calif.

J. C. Alexander, 1526 Heffner, Corcoran, Calif., May 24.—We are getting along fine at Corcoran. Bro. James R. Stewart is to be with us 4 nights in June. The congregation plans to have someone work here three or four months. Here are 2 subs. May God bless you, Bro. King.

R. D. Phillips, Box 187, Boynton, Okla., May 23.—The church at Council Hill is doing fine. Our meeting will be May 28-June 12. Here are 4 subs. Keep the good work going, Bro. King, and come see us when you are back in Okla. We would like to hear you preach again. I feel Bro. McCord will be much help to you with the OPA.

Earl B. Helvey, 7608 Prince, Citrus Heights, Calif., May 30.—Bro. McCord will conduct a 2 weeks meeting for us at 64th St., beginning July 11. The young folks meetings the second Lord's day of each month is a good work. Our young men take charge of the mid-week services here and interest is good. We have received the new books "Songs We Love" and like them very much.

Edwin Mugaya, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, June 9.—The work here is going fine now. June 5, I was at Mateketa and 22 confessed. Three preachers were present. A new preacher, Bro. Jonstone Matimat sends best wishes to the brethren there.

Benneth C. Severe, Box 562, Limbe, Nyasaland, Africa, May 27.—The sitting of the preaching brethren at Wendewende Mission, May 25, succeeded in bringing our troubles to an end. We hope now to work in peace, love and cooperation for the progress of the Lord's work in Africa.

Delton Cogburn, 809 W. Ayers, DeLeon, Tex., May 24.—The church here is doing fine. We just closed a meeting with good crowds but no visible results. Our next meeting will be the last 2 Lord's days in July. I appreciated Bro. Jerry Cutters article on "The Movies." May we always be steadfast and unmovable in the work of the Lord.

C. A. Smith, 609 Robinson, Kermit, Tex., June 14.—We are preparing for our meeting July 8-17. We are using tracts to a good advantage, I think. We have received the following donations on the building: Healdton, Okla.—\$50.00; Tom Smith—\$10.00; DeLeon, Tex.—\$5.00. We are thankful for this help and pray others will help if possible. We plan to be at Odessa next Lord's day. We hope to be at Sulphur, over the 4th.

Gene Hopkins, 2519 W. 42, Tulsa 7, Okla., June 16.—Our singing school by Johnny Elmore and meeting by Ronny Wade have been postponed for an indefinite period. We have sold our building and have to be out in 90 days. We hope to have our new house ready by then. We have \$6000.00 and need about that much more. If you can help with donations we will certainly appreciate it. Our new house will be located on the corner of E. 4th Place and E. 69th Ave.

Richard Crawford, 2505 N. Drummond Ave., Panama City, Fla., June 16.—The church here is doing fine, with increasing interest. One was baptized recently

and one confessed faults. We are trying to improve the building. Bro. Brown has been much help to us in many ways. We are few in number but that does not keep us from being strong. We enjoy the OPA and the good articles. Bro. Edwin Morris has been writing some wonderful articles. Any of the faithful will find a welcome with us. May God bless all the faithful and help us to live our religion and let our light shine.

David Gordon, colored, 9608 Grape St., Los Angeles, Calif., June 7.—The work here is still going fine though it is hard to get people to attend. I feel the Lord is pleased that the brethren here have made it possible for hundreds to hear and read the truth. Bro. Roberson plans to leave here in July but we are hoping he will change his mind and stay. I have enjoyed working with him. May the Lord bless Brethren Falvey, McCord, and all those that have helped us. We meet at 8931 Compton Ave., Los Angeles.

Roy Lee Criswell, G.D., Richland, Wash., June 6.—Since last report, I have preached at San Jose, Manteca, Stockton, and Modesto, Calif. We were also with the small group at Cottage Grove, Oreg., en route northward. At present, we are laboring with the church at Kennewick, Wash. We are doing personal work for 2 weeks then will conduct a meeting June 12-26. We will then return to Manteca, Calif., for 2 months personal work beginning the first of July. We are sorry to miss the meeting at Sulphur. It is such encouragement to me to attend.

Carlos B. Smith, Rte. 1, Box 150, Wesson, Miss., May 25.—I was with the West Monroe, La., brethren, Apr. 9. They have a new location and I think, a good one. Apr. 10-15, I was at Strong, Ark. I always enjoy being with them. We got some differences settled and I think things will be better in the future. It is edifying to be in the home of Bro. Stegall and converse with him on the Scriptures. Apr. 16, 17, I was at Fairview. It was good to be with them and see the church growing. May 1, I was at Hammond, La., baptizing a lady (formerly a Baptist). These brethren are steadfast in the faith. May 22, I was with my home church baptizing Bro. Earnest Bailey's wife. Our attendance is increasing. Bro. Wayne McKamie will be with us July 22, for his third effort.

Gresham Chimanya, Chaima Village, N. A. Mwambo, P. O. Zomba, April 18.—On 6th Mar., we were at Nkhuku Village where 6 were baptized and 2 made confessions. Bro. Majomboshi did the baptizing. 20th Mar., at Chaima Village we had 18 baptisms and 2 confessions. Bro. Chipolopolo performed the baptizing. 30th Mar., we were at Nkhuku Village again where we had 2 baptisms and 1 confession. 17th April, we were at Matiya where we had 7 confessions.

Robert Ngomano, Mpira Village, c/o P. O. Box 562, Limbe, Nyasaland, Africa, April 18.—On Feb. 2, I was at Mukhunyeriwa for service where 9 were baptized and 5 confessed faults. Feb. 21, I was there again; 4 baptisms and 3 confessions. Mar. 6, I visited Malekwa church. We had one restoration and one confession. On Mar. 20, we started a new congregation at Nkhanyepa, with forty-nine persons present for the initial service. Five were baptized. Mar. 27, I was at Kumadzi. April 3, I was with the brethren at Mwala where we had 10 baptisms and 5 confessions. April 17, I preached at Nkhereng'za. One was baptized.

Witness Maloya, Matewele Village, N. A. Chikowi, P. O. Ntondwe, Zomba, Nyasaland, Africa, April 19.—On Mar. 11, we had meeting at Komwa Village where we had two confessions. Mar. 13, we had 2 confessions at Matewele church. Again on the 20th, at this same place we had two baptisms and 4 confessions. Mar. 29, we had meeting at Mbele; 2 confessions. Mar. 31, in a meeting at Nsonyika Village 3 confessed faults. April 3, we baptized 4 and 4 confessed sins at Matewele. April 10, 5 were baptized and 4 confessed wrongs. April 14, we had meeting at Komwa where five confessions resulted. At Sikereyo we had 5 baptisms and 2 confessions.

R. B. Roden, 2860 N. W. 21, Oklahoma City, Okla., May 27.—April 3-10, I was in a meeting at Stroud, closing without visible results but we pray good was accomplished. I enjoyed working with them again. We had a very good singing April 10, with wonderful cooperation from surrounding congregations. I returned to Sulphur to complete the work here, closing a 2 weeks meeting with one confession. This makes a total of 4 confessions for the month of April. I will continue with the work here during June. We regret the passing of Sister Gilbert. The church will miss her very much. Here is a sub.

Edwin S. Morris, 905 Bluewood, Dallas 32, Texas, June 12.—Brethren, please note our change of address. We moved here last Tuesday and intend for this to be our permanent home. We plan to continue holding meetings as we have in the past. The meeting at Marietta, Ga., was well attended, with visitors from Napoleon and Piedmont, Ala., LaGrange and Temple, Ga., and Greenville, S. C., in attendance. Our next meeting was at Jacksboro, Tex., with one baptism. We enjoyed this meeting very much. Today, we begin here in Cincinnati, Ohio, to continue through June 26, then to the meeting at Sulphur, and on to Pontiac, Mich., July 6-17. We are to be at Houston, Mo., July 22-31; Lee Summit, Mo., August 7-21; and Seymour, Mo., August 26-Sept. 4. Pray for us.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., June 10.—May 27-31, I was again with the faithful in Memphis. My heart was made to rejoice when I heard that Sister Hughes husband had obeyed the gospel. He had been a Baptist for years. He is now reading his Bible and striving to teach others the right way. I have always made my home with Bro. and Sister Hughes when in Memphis. Bro. John Motely's brother, Frank, died April 2, from a heart attack. My leg is still giving me trouble. My left leg is 2 inches longer than the right leg. I plan to go to New Orleans soon. I have been told of a doctor there that makes a built-up shoe for such cases. It will cost \$30.00. My sincere thanks to those who continue to support me in my efforts to teach the gospel to my race.

D. B. McCord, 16720 Greenhaven, Covina, Calif., June 16.—The current issue of the paper was good. Recently, I enjoyed hearing Ronny Wade twice at Siskiyou St., Los Angeles, and Charles Everett and L. G. Butler here at Covina. It is encouraging that we have such staunch, able defenders of the Truth in our ranks. May their tribe increase and with dispatch is our prayer. By the time you read this, the National City, Calif. meeting will have ended; we will be in Fresno, then to Sacramento (64th). We then go to New Salem, near Brookhaven, Miss.; thence, to Piedmont, Ala. We need your prayers; Lord bless you.

Antonio Severe, Wendewende Mission, Box 562, Nyasaland, Africa, June 2.—Things are better in the work here now and on the right footing towards unity and cooperation. May 22, I taught at Wendewende with 4 confession of faults. The beautiful singing was led by Brethren Benneth Severe and Chitseko. April 10, I visited the new congregation at Mkando where Brethren Lichapa and Namwrra were in a meeting. I taught at the riverside where 12 were baptized; we returned to the building and I taught the lesson with 2 more baptisms. We had a private discussion with the deacon of the church of Scotland, on immersion. After that, he was baptized. May 24, I was at Mpira and taught the lesson, with 4 baptisms, 3 confessions of fault, and 5 restored. Two days later I was called to conduct a funeral for a sister at Mpira, assisting Bro. Ngomano.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., June 14.—In addition to the work at Sulphur the past month, I held a meeting at Dougherty, Okla., June 5-12. Outside interest was very good and I deem it the best meeting I have ever held at Dougherty. It was well attended by surrounding congregations, and we closed with all day services June 12, with a good singing in the afternoon. Since we closed the meeting at

Sulphur, we have baptized 2 and had 4 confessions of faults. I am to be at Davis, Okla., June 16-18. I plan to remain here until after July 4, then wife and I plan to leave for Calif., to work with the Lynwood congregation, beginning July 10. Pray for us.

Leon Fancher, 2315 Lincoln Ave., St. Albans, W. Va., June 16.—Our meetings at Ft. Worth and Graham, has few members but the spirit of the Master will help them in growing. Our next work was back in W. Va., with the church at Wayne, where 3 were rededicated to the Lord. At present we are at Chesapeake, Ohio. We enjoyed a short visit with the church at Flemington, Pa., June 11, 12. We leave today for a meeting in La. We will be in Andrews, Tex., Lord willing, July 8-17. Let us continue to restore New Testament christianity.

Wayne Fussell, 2825 Essex, Shreveport, La., June 15.—I have just returned from a fine meeting at Odom, Mo., home of Bro. Joe Howard, a stalwart soldier of the cross. It was refreshing the last half of the meeting to see capacity and over-capacity crowds in attendance—a sight seldom seen in these days. Individuals of every faith in that community came in increasing numbers until as many stood outside the building as inside. Two were baptized. I enjoyed association with preaching brethren: Joe Howard, Arthur Wade, Tommy Shaw, and Jimmy Albert, a young preacher possessing ability and knowledge that will render him valuable to Christ's Cause. My next meetings: Early, Ala., July 8-17; Claxton, Mo., August 5-14.

Gayland Osburn, Box 658, Limbe, Nyasaland, Africa, June 12.—May 25, we had a meeting at Wendewende, with several of the African preachers, to settle some troubles which have been hindering the work here in Africa. At the close of a 9 to 10 hour session, Bro. E. C. Severe and several other African preachers confessed faults. Prayer was made in their behalf. We were made happy and the African preachers were so happy they started singing at the conclusion of the meeting. We hope and pray as a result of this meeting, the church will be stronger in the future and such troubles will not again arise. May 29, I preached at Wendewende with 4 confessions of faults, and we heard Bro. Nichols June 5. Today, we were at Chinkhandwe, Mlanje Dist., where Paul preached again. Pray for us and the success of our labourers here to the glory of God.

Paul O. Nichols, P. O. Box 658, Limbe, Nyasaland, Africa, June 11.—On May 25, we had a meeting at Wendewende for the purpose of discussing our problems. We convened early in the afternoon, and with exception of a couple of short breaks, the meeting continued until after 11:00 o'clock that night. The results were that Bro. E. C. Severe and a number of the other African preachers made confessions. There was rejoicing. On May 29, we were at Wendewende for worship for the first time since April 24. Gayland did the preaching; there were four confessions of faults. June 5, I preached there. We had eight confessions. Tomorrow, the Lord willing, we will be at Chinkhandwe for the first time. June 19, our plans are to be at Mukhunyeriwa.

E. H. Miller, Box 538, LaGrange, Ga., June 16.—The meeting at Wide Creek, Ky., was good indeed. There was no faithful church there, but a congregation using individual cups and believing in classes. They observe the communion only once each month and only meet once a month. We had a crowd the first night, and they continued to increase. The digressive brethren got busy trying to stop their members from attending. I tried to get the preacher to attend and reply to anything I taught or send anyone else he wanted to. He refused, but did send for a preacher to come and preach in opposition to my teaching on cups and classes—this took place the next two nights after I left. Several brethren saw the truth but wanted to wait for the third Lord's day to try and get the entire congregation started with the scriptural worship. I hope they succeed. The preacher they sent for was one I had previously debated on cups and classes. I had the debate on tape and several of the members heard it. In the

debate he said he would not affirm the Scriptures teach cups and classes but would only affirm the Scriptures permit such! My wife was with me in this work, also 4 families: from Milford, Mich., Brethren Stamper, Helms, Moore, and Watkins. They were a great help. I am to debate Bro. C. B. Thomas, Sept. 12-15, on the cups question, also the divorce question, at Ellettsville, Ind. My debate with Bro. Alexander on the divorce question has been copied from tape and is now in the hands of the printer. It should be ready sometime in August. It is a 4 hour debate, and will cost only 50c. If you want one or more, send me your order as soon as possible.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., June 17.—The meeting at Lodi resulted in 2 baptisms. We enjoyed the association and hospitality of these good brethren very much. The cooperation of surrounding congregations was greatly appreciated. From Lodi we went to Siskiyou (L. A.) for another good meeting. The house was filled almost every night. One was restored. The cooperation of the congregations in this giant metropolitan area was outstanding. While there we made our home with Bro. and Sister Carl Nichols two staunch soldiers of the cross who continue to fight the good fight of faith. At present we are at Stockton in a good meeting. Thus far one has been baptized and one confessed faults. It has been a rewarding experience to be with Bro. Homer King while here. Lord willing, we look forward to the camp meeting. The meeting at Tulsa has been canceled at the last minute and as things now stand our next meeting will be at Fruitland, Texas, July 24-31 then to Woodson, Tex., Aug. 5-14, Lord willing.

Homer L. King, Route 2, Lebanon, Missouri, June 20.—We attended a very good meeting at Lodi, on the afternoon of May 22, where Bro. Ronny Wade was in a series of meetings. The crowd was large and the singing good. June 5, we attended a very good singing at Ceres. It was one of the best I ever attended in Calif. June 12, we were with the faithful in Sacramento (64th St.), where we enjoyed a very good singing in the afternoon. Bro. Ronny Wade has just closed a very good meeting at Stockton, June 8 through 19, with all-day services the last day, lunch in the park at noon and singing in the afternoon. It was a wonderful day in the service of the Lord. The meetings closed last evening with a full house. Brethren from Lodi, co-operated very nicely, and some from Modesto, Ceres, Manteca, Escalon, and Sacramento attended one or more times, which we appreciated. The brethren here were well pleased with the preaching by Ronny. We have spent about nine and one-half months, laboring with the Stockton congregation, which was very pleasant. Our many thanks to all for the hospitality, liberality, and kindness to me and the family. We cannot forget them ever for this. The Lord willing, we leave tomorrow for Sulphur, Okla., for the annual reunion of the brethren for about ten days; followed by a series of meetings at Ada, then the old home in Missouri for about a week, before a short meeting at Harrodsburg, Ind. We also go to Ohio, Pa., W. Va., Kansas City, Ga., and Alabama, before returning to Missouri. Please, pray for us and the work of the Lord.

The janitor was cleaning the church house, getting ready for the evening service. The preacher came in and sat down on the front seat. After about 15 or 20 minutes the janitor finished his cleaning, went over and sat down by the preacher. The preacher said, "It looks like you and I will be the only ones here." The janitor said, "Yeah, and I don't guess we be here if we were not getting paid for it."

—Selected by J. B. Lane

I wonder how much good a Christian could do if he didn't care who got the CREDIT.

—Selected by J. B. Lane

Some might think it necessary to blow out their brother's light, to let their own shine.

—Selected by J. B. Lane

OLD PATHS ADVOCATE

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

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

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

Vol XXXI

LEBANON, MISSOURI, AUGUST 1, 1960

No. 8

REMOVING THE REPROACH

By Ronny F. Wade

In Neh. 2:9-18, we have the account of Nehemiah's visit to the ruined city of Jerusalem. As this man of God surveyed the city he found rubbish in the streets, burned gates, and low walls. So congested was the rubbish in places, that the beast upon which Nehemiah was riding was unable to pass. Such scenes were disgusting to this man, and he declares in v. 17, "Then said I unto them, Ye see the distress we are in, and the gates thereof are burned with fire: Come, and let us build up the wall of Jerusalem, that we be no more a reproach."

Jerusalem claimed to be the city of God. However, all this was poor advertisement. The people had a right to expect more, and Nehemiah wanted to see that they got more. Basically, there are two kinds of reproach—deserved and undeserved. Jesus speaks of one in Matt. 5:11 "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake." We notice also in 1 Pet. 4:14-16 "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, Let him not be ashamed; but let him glorify God on this behalf." We can clearly see from the above that to suffer for Jesus is an honor, but when we suffer reproach as a result of our own wrong and neglect it is a disgrace.

The church in many places today needs to have the reproach removed. We make great claims to the world, boldly declaring that we are the "Body of Christ," the "Church of Christ," that we are a "Divine institution with a world-wide mission," hence we should be jealous of the Church's good name. But regardless of these facts conditions sometimes exist that cause reproach. For our study this month we would like to notice a few of these with you. They are:

I. Lack of preparation and diligence in the Lord's work. The work of the Lord is the most important work of all. It demands our very best. Instead of being the product of chance it should be the product of careful and thoughtful planning. I know of nothing that is more disgraceful to the cause of Christ than disorderly church services. Many times we are like those

(Continued on page nine)

THE WORD OF THE LORD

By D. B. McCord

We are living in a day when, generally, the Word of the Lord is held in utter disregard. Even though the Bible as a book continues to be a best-seller, it is one of the least-read, least-practiced of all books. This is a sad commentary on the standards and ideals of such an enlightened age. We are not so concerned about the attitude the world holds concerning His Word; we are deeply concerned, however, about the attitude the church holds toward it. When we see such gross neglect of His Word among believers, we become distressed, and justifiably so.

A Precious Thing

In I Sam. 3:1, we may read, "... the word of the Lord was precious in those days." The word precious means "of great price, or value; highly esteemed or loved, dear." A precious thing, in the scriptural sense, is fundamentally an indispensable thing—one without which we can not easily get along. In places where the Word of the Lord does not exist, people dwell in the darkest night. How grateful we ought to be that His Word is a lamp to our feet to guide us and a light unto the pathway we pursue. We should thank the Lord daily for such a wonderful privilege.

Job considered the Word of the Lord so precious that he was able to cry from the depths of despair, "Neither have I gone back from the commandments of his lips; I have esteemed the words of his mouth more than my necessary food" (Job 23:12). Such words should be committed to our memory and be a source of frequent meditation. No wonder, then, that God could say of Job that there were none like him on the earth. Our responsibility of first magnitude is to esteem the Word of the Lord as more precious than life's necessities; Lord hasten the day that all of us can thusly esteem and revere His Word.

In the Lord's sight, too, His Word is a precious thing. We may ask, how precious? In Isaiah's prophecy (Isa. 55:11), we find the answer in three particulars. To our Lord, His word is so precious that (1) it will not return to Him void; (2) it shall accomplish that which He pleases; (3) and it shall prosper whereto He sends it. It is so precious to Him, too, that He has so ordained that men of all ages may have access to it, if only they try. This treasure, in all of its original purity and completeness, is safely preserved for all coming generations within languages that never change. Though our mother tongue and other tongues and dialects may change

or even disappear, the original Hebrew and Greek will never change, so that people living a millennium hence, should time last that long, will be able to obey the same gospel that we do, live the kind of life we live; worship and serve our Lord in the same acceptable way. We can never find within our hearts a source of thanks that is adequate enough to express to Him our gratitude for such consideration.

In Nehemiah's day, too, the Word of the Lord was precious. There was a time that God's people did not esteem His Word. They forgot Him days without number. Upon re-building the walls of Jerusalem, one of Nehemiah's tasks was to restore the ancient order of things. A restoration of the Word of the Lord to its proper place was basic to such an undertaking. So, we glean from the 8th chapter of Nehemiah's works these truths: (1) From verse 3: "And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law." (2) From verse 5: "And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up." Such reverence and respect for the Word of the Lord that is manifested here! They stood when the book was opened and were made to understand as they heard the Word read distinctly and explained (verses 7 and 8). This was for quite a period of time, for one-fourth part of a day they stood. In our day, it is difficult for many of us to sit for one-twenty-fourth part of the day and listen to the Word of the Lord read and explained. Such a sad commentary on our zeal and interest!

Conclusion

Dear Reader, from Nehemiah's day we must learn a lesson pertaining to the Word of the Lord. We said in the earlier part of this article, and it bears repeating, that if a restoration of the ancient order is to be realized, there must be a restoration of the Word of the Lord to its proper place of respect in the hearts and lives of those of us who profess to believe in it. It is the standard to which we must appeal; it is the source of Light that is so necessary to our finding and keeping the way; in it, and only herein, are patterns we must use by which to build successfully and restore permanently.

Men may cry from the pulpits; they may avow in their religious journals their intentions at restoration, but until they appeal to the standard and act accordingly their efforts are to no avail. Such a sad mistake—its fruits far-flung and devastating. Let us appeal to the Word of the Lord as our standard by which we build, restore in letter and spirit, and while the enemy cries "sect," "anti," "radical," we will march valiantly on as we exultantly sing the victor's song. O! Word of the Lord, how precious, enlightening; yet, by men, how rejected, disrespected, misunderstood, misapplied, read but not lived. Who is the greater offender here? It is not the atheist, infidel, agnostic—they make no profession that the Word of the Lord is genuine; it is we who are the greater enemy, if we profess and follow not its teachings; if we say and do not. Let us think seriously on these things.

The wise man learns from the experiences of others, the fool only from his own.

THE APOSTOLIC CHURCHES

A. Campbell, in "Christian Baptist,"
Burnet's Edition, pages 6 and 7.

The societies called "churches," constituted and set in order by those ministers of the New Testament, were of such as received and acknowledged Jesus as Lord Messiah, the Savior of the world, and had put themselves under His guidance. The only bond of union among them was faith in him and submission to His will. No subscription to abstract propositions framed by synods; no decrees of councils sanctioned by kings; no rules of practice commanded by ecclesiastical courts were imposed on them as terms of admission into, or of continuance in, this holy brotherhood. In the "apostles' doctrine" and in the "apostles' commandments" they steadfastly continued. Their fraternity was a fraternity of love, peace, gratitude, cheerfulness, joy, charity and universal benevolence. Their religion did not manifest itself in public fasts nor carnivals. They had no festivals; no great and solemn meetings. Their meeting on the first day of the week was at all times alike solemn, joyful and interesting. Their religion was not of that elastic and porous kind, which at one time is compressed into some cold formalities, and at another expanded into prodigious zeal and warmth. No, their piety did not at one time rise to paroxysms and their zeal to effervescence, and, by and by, languish into frigid ceremony and lifeless form. It was the pure, clear and swelling current of love to God, of love to man, expressed in all the variety of doing good.

The order of their assemblies was uniformly the same. It did not vary with moons and seasons. It did not change as dress nor fluctuate as the manners of the times. Their devotion did not diversify itself into the endless forms of modern times. They had no monthly concerts for prayer; no solemn convocations, no great fasts nor preparation, nor thanksgiving days. Their churches were not fractured into missionary societies, Bible societies, education societies, nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager of a board of foreign missions; his wife the president of some female education society; his eldest son the recording secretary of some domestic Bible society; his eldest daughter the corresponding secretary of a mite society; his servant maid the vice president of a rag society; and his little daughter a tutoress of a Sunday school. They knew nothing of the hobbies of modern times. In their church capacity along they moved. They neither transformed themselves into any other kind of association, nor did they fracture and sever themselves into divers societies. They viewed the church of Jesus Christ as the scheme of heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary society or a Bible society, or education society, a cent or a prayer, lest in so doing they should rob the church of its glory and exalt the inventions of men above the wisdom of God. In their church capacity alone they moved. The church they considered "the pillar and ground of the truth"; they viewed it as the temple of the Holy Spirit; as the house of the living God. They considered if they did all they could in this capacity they had nothing left

for any other object of a religious nature. In this capacity, wide as its sphere extended, they exhibited the truth in word and deed. Their good works, which accompanied salvation, were the labors of love, in ministering to the necessities of saints, to the poor of the brotherhood. They did good to all men, but especially "to the household of faith." They practiced that pure and undefiled religion, which, in overt acts, consists in "taking care of orphans and widows in their affliction and in keeping one's self unspotted by (the vices of) the world."

The above quotation from the writings of Alexander Campbell show conclusively how he regarded the Sunday School, classing it with all other humanly devised institutions where it undoubtedly belongs. No one can logically accept the Sunday School and reject the other societies which men have invented to supplant the church of Christ, through which alone Christ is to be glorified through all ages.

G. A. TROTT.

(Selected from the Apostolic Way, November 1, 1927. We give this to our readers because, though written a century ago, it is just as appropriate now as when written. May we sound a word of warning to our brethren that we abstain from the starting of any society, institution, or organization that even remotely resembles the things mentioned by Bro. Campbell in the above. No matter what you may name it, but if it forms an addition to the Bible way, it is wrong, and we must reject it, and the time to reject it is when it is introduced. —Homer L. King.)

"LOVE OF CHRIST"

By Edwin S. Morris

We shall continue our study that we began last month on the love of Christ. In our last study we learned how the love of Christ passeth knowledge; how that the love of Christ constraineth us to unselfish service. Christ love for those that are lost; and his great love for His disciples. Now we shall study the measure of our love for Christ. There are a few things that will test our love for Jesus. The first is found in Matt. 12:33 where Jesus says "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." Let us also notice vs. 34-35 "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." Our love for Christ is proven by our fruits. If we produce good fruits such as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance and so forth it proves that Christ is in us and that we love him. On the other hand if we produce the works of the flesh it proves that the love of Christ is not in us. We are known by our fruits. Someone says the Bible says we are not to judge. That is true. The judgment spoken of there is harsh, rash, unjust, censorious judgment. Certainly we can recognize a Christian by his fruits.

Not long ago I was on a train and talking to a man. He told me he belonged to a certain denomination and was talking about some of the members. He said there was one man that was a good Christian man but every once in awhile he would get drunk.

He told about another that he said was a good Christian man and he would go dancing. I could not for the life of me reconcile The Christian to drinking and dancing. The fruits just proved that Christianity was not there. If we love Christ we will produce the fruits of the Spirit and the works of the flesh will be absent. The works resemble the heart; nothing good can proceed from an evil spirit; no good fruit can proceed from a corrupt heart. Jesus says—"Either say that I am evil and that my works are evil or, if you admit that my works are good, admit that I am good."

Next measure of our love is found in John 13:34: "A new commandment I give unto you, That ye love one another: as I have loved you, that ye also love one another." The commandment to love was not new, but such love as Jesus commanded was. This love commands that we give up all as Jesus did. They were commanded under the law to, "love thy neighbour as thyself." We are to love more than that, we are to love one another as Christ loved us. This love is certainly lacking today among us. I truly believe, fellow saint, that if true genuine love existed in our heart as Christ teaches, that it would eliminate just about 90% of the troubles that exist today in the brotherhood. So many times brethren will get hatred in their hearts toward a fellow saint and then they will start looking for some reason to get away from him, and before long they find some little petty thing they think they can justify by the scripture, and they begin to dwell on it until they finally divide. Brethren, why is it that we agree doctrinally, yet there are divisions among us? Is it not the lack of love? Let us love as our Master loved. In John 15:13, Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." This is the very acme of self-sacrificing love as between friends. No man can carry his love for his friend farther than this: for, when he gives up his life, he gives up all that he has.

Another measure of our love is to teach and live Christ. In 1 Cor. 2:2 Paul says "For I determined not to know anything among you, save Jesus Christ, and him crucified." Determined signifies the decision of the mind after due deliberation. Satisfied that the gospel of Christ could alone make us wise unto salvation, Paul determined to cultivate no other knowledge, and to teach nothing but Jesus Christ, and him crucified, as the foundation of all true wisdom, piety, and happiness. No other doctrine would he proclaim among them. Jesus says in John 14:21 "He that hath my commandments, and keepeth them, he it is that loveth me."

Another measure of our love is our desire to go and be with Christ. In 2 Tim. 4:8 "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all those that love his appearing." Would you like to see Christ come at this very moment? Just be over-filled with joy if he did come. Just as you would love to see a loved one you had not seen in a long time, would you love to see Christ with that same anxiety? If you would, then you are beginning to love as Christ commands. So many today dread His coming and do not want Him to come, but not so with those who love Him. Those who love Him live in expectation of the coming of Christ; they anticipate it with joyfulness, having buried
(Continued on page nine)

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HERE AND THERE

In The Ozarks—After an absence of about ten months, we are back in the old home community, near Lebanon, Missouri; back in the old log cabin and by the old fireplace (but really we do not need the fireplace just now); but here among the oaks, the black-jacks, the hickory, and the elms, breathing this pure invigorating mountain air, drinking water from the cool Ozark flint-rock fountains of springs and wells; I am reminded of what I have known for many years, that it is a wonderful part of God's creation for the restoring and recuperating of man's body and soul. This I am now fully and freely enjoying and appreciating, after two nights of sleep, soothed by the chirp of the cricket and the stridulating song of the katydid. No, I am not in the real estate business, nor have I been hired by the chamber of commerce at Lebanon to boost this Ozark region, but when one mingles among the happy people, the scenic hills and streams, where all natures is speaking to you, constantly reminding you that you are at last in the "fisherman's paradise," the "hunter's happy hunting ground," you cannot help but imbibe the spirit of your environment in the region. I would to God that every fellow gospel preacher could spend a week or more in this land after a strenuous taxing extended labor in the gospel field. I hope to approach the labor ahead of me much refreshed and strengthened after a week here. I wonder if we might be able to start some kind of recuperating resort at Bennet's Spring State Park, near Lebanon, where we once enjoyed a camp meeting. This especially for the preachers and their families, with a welcome to all their friends, in mid-summer. Do I hear a BIG "AMEN!"?

How to Reach Us—Since we are to be in a series of meetings at Huntington, W. Va., August 17-31, address all matter for the paper or to us at 1836 Madison. Please, make a note of this, and send direct to us to avoid delay. Do not forget to allow for the greater distance if you are west of the Mississippi.

SPECIAL NOTICE

Our supply of "Old Path Hymnal" is temporarily exhausted; but we have ordered our printer to rush us the second edition. The sale of this song book so completely surprised us, especially, after a few months,

that it caught us completely out of the first edition. We had no idea that the demand would be half so great for this type of song book. The sale spread to churches outside of our fellowship in larger orders, which grabbed up our supply, leaving us with a number of orders we cannot fill until we get a new supply. We ask all to be patient, and we will ship them just as soon as they come to us, or if they prefer, we shall refund their money. —H. L. K.

Do You Need These? We shall be glad to supply your needs in the following books and tracts:

Songs We Love is the title of our new all-purpose song book, which is off the press and has been passed out to many congregations. We have heard nothing but praise so far, and as usual, some are saying "It is the best yet." In addition to the old hymns, the tried songs, it contains many new songs never used by us, songs of 1959 and 1960.

The price is 60c per single copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

Old Path Hymnal—For the benefit of the small congregations, or for those who like only the old and the tried songs, we have compiled a book of that kind, containing 240 songs, and to our surprise the response to the book has been beyond all expectation.

The price is 65c for 1 copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

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, Mo.

OUR HELPERS

Under this heading you will find listed the names of those sending us subs. from June 20 to July 20, and opposite the name the number of subs sent. This month, we have an unusually good list, and we extend appreciation to all our helpers in this good work. It would be wonderful if we could count on just as good each month. Please, check the following and report any errors to us:

Homer L. King—34; Elizabeth Byford—20; Wayne McKamie—11; Wayne Fussell—10; Harold King—10; Mrs. D. O. Ercanbrack—10; Elwin Cutter—9; Don Mc-

Cord—7; Elmo House—6; Edna Wyatt—4; Ronny Wade—3; Edwin S. Morris—3; Richard DeGough—3; R. B. Roden—3; Melvin McElroy—3; James R. Stewart—2; T. L. Rickard—2; Barney Welch—2; Wesley Roe—2; W. F. Roe—2; Mrs. James Haworth—2; Ernie Lewis—2; H. E. Robertson—2; Jesse French—2; Roland Hisle, Jr.—2; Robert Adams—2; Mrs. L. J. Early—2; Mrs. Annie Schumann—2; Elmer Lucas—2; Don Thomason—2; Earl Johnson—2; C. W. Van Stavern—2; Pauline Rowlett—2; Tommy Shaw—1; Mrs. Lloyd Cox—1; A. G. Mumford—1; I. A. Strait—1; Leon Hill—1; Clint Webb—1; Zella Miller—1; Mrs. Robert Kramer—1; Ralph Kitson—1; L. C. Otey—1; Bob Kornegay—1; Elizabeth Agnew—1; Vivian Chapman—1; Mrs. R. B. Brown—1; Frank Monroe Baker—1; Byron Kramer—1; W. B. Hill—1; A. B. West—1; Della Hubbs—1; Melvin Hale—1; Mrs. J. N. Garrison—1; Howard Heath—1; Mrs. C. E. Hutchinson—1; Mrs. M. Broughton—1; Orville Lee Smith—1; Lola Trueblood—1; Boyce Wooster—1; Myrtle Wight—1; Stella Barnes—1; Mitchell Mize—1; M. G. Jones—1; Paul Mackey—1; Mrs. B. B. Burns—1; Mrs. Mary Allen—1; M. S. Whitehead—1; Total—208.

TWO KINDS OF MINDS

By David Gordon

"For the mind of the flesh is death; but the mind of the spirit is life and peace; because the mind of the flesh is enmity against God, for it is not subject to the law of God neither indeed can it be" (Rom. 8:6, 7). In this scripture we see two kind of minds contrasted in their relationship to God. Generally speaking, the word "mind" denotes the faculties of perception and understanding; and those of feeling, judging, and determining. It is not hard for us to see that the mind is either carnal or spiritual. When the faculties of knowing are trained evil; when the mind is "brainwashed" by the devil, it is then known as carnal or defiled. Listen to this Scripture: "To the pure all things are pure but to them that are defiled and unbelieving, nothing is pure. But both their mind and conscience are defiled" (Tit. 1:15). The mind of the man outside Christ is defiled and blinded. This can be seen in Eph. 2:3.

The mind of man is a marvelous thing when we examine it either from the physical or spiritual side. We have neither time nor space to examine the parts of the mind such as memory, thoughts, etc. In this message we are concerned about the contrast between the spiritual and carnal minds. Let us take the Bible and examine the carnal mind, then the spiritual mind, and draw some conclusions from our study.

The carnal mind—In the introduction we mentioned that the mind has the faculties of perception, perceiving, and understanding. It also has the faculty of feeling. When someone says, "You hurt my feelings," this is their mind. Judging, a man passes judgment on another through his mind. With his mind, he determines whether a thing is right or wrong. The carnal mind has these attributes as does the spiritual mind. This is evident in several passages of Scriptures. In the text, Rom. 8: 6, 7, the two minds are contrasted. When it speaks of the flesh and minding these things, it is speaking of a carnal mind. It brings forth the lustful, evil, desires of the flesh. In this passage is such a clear contrast, we dare not miss it. The spiritual mind will cause a man to live by the dictates of the

Holy Spirit and will set his mind on heavenly things of the present and future; the carnal mind is enmity against God. Carnal minds will not accept the wisdom of God to govern their lives. Paul exhorted the Ephesian Christians not to walk in the way the Gentiles were walking, in the vanity of their minds (Eph. 4:17). When one reads the whole context of the Eph. passage, he can see what Paul means. The vanity of their minds shows the emptiness as to results in their lives, the lack of fruit. They have their understanding darkened and will be alienated from God. All this because of ignorance that comes from hardening of their hearts. This brings on the state of being past feeling, and the giving of themselves to work all uncleanness with greediness (Eph. 4:17, 19). The carnal mind will bring forth these things in your life. Do not let the devil deceive you. The carnal mind is the mind that does not mind the spiritual. Listen to Paul again in Phil. 3:18, 19: "For many walk of whom I told you often and tell you even weeping that they are the enemies of the cross of Christ. Whose end is destruction, whose God is their belly and whose glory is in their shame, who mind earthly things." Paul goes on to show that our citizenship is in heaven and tells the Christian again in Col. 3:1 that we are to seek those things which are above.

We find yet another class among those with carnal minds, that is the man who has a reprobate mind. The word reprobate means to be rejected. It is used in Rom. 1:28. We may safely say those with a carnal mind are rejected of God because as Paul explains in this text, they refused God in their knowledge. God cannot approve of this kind of mind. You need to see, my friend, if you will not have God in your knowledge, if you will not be brought under His law, that your mind is not acceptable to God. For this reason, Jesus pled with man in Matt. 22:37, to love God with all his heart, soul, and mind. Because the carnal mind is corrupted, it will withstand the Truth. Read 2 Tim. 3:7, 8, to see the things that will take place in the last days. You will read of the individuals that are ever learning, but are never able to come to the knowledge of the truth. Many would like to know the truth, and though they have had many religious discussions, and are ever learning, they are never able to come to the knowledge of the truth, because their minds have been corrupted with many false doctrines, with vain reasonings of man, by the desires of the flesh instead of the desires of the Spirit of God. Look at the untold ranks of sectarianism, having no fear of standing up and calling the Word of God untrue. Look at the many desiring to explain away the plain passages therein. Look at the church members crying for the pleasures of the world to be mixed into their lives. Remember, that is the carnal mind asking that the lust of the eye be satisfied by whatever means possible, whether by movie, T. V., or filthy magazines. It is the carnal mind that is crying for the lust of the flesh to be satisfied in the evil habit of nicotine, drinking, dancing. It is the carnal mind that has an ear open for the dirty stories and the filth on the radio. It is the carnal mind that is building up the pride of life, the desire to be like the world, to keep up with the world in fashions and material goods. But, bear this in mind: the carnal mind is enmity against God, and unless changed will destroy us. It is wonderful that God has given us a plan whereby we can have our minds changed.

Look at those characters in the Bible that changed their minds to follow Christ. Matthew changed his mind, stopped collecting taxes to be a follower of Christ. Peter left his nets deciding it was a higher calling to be a fisher of men. Paul changed his mind about his religion.

How did the change take place? Their intellect is changed by faith (Heb. 11:1-6); their minds or motives were changed by repentance, actually this word repentance means a change of mind (Acts 2:38; Acts 3:19); confession of Christ as God's Son will change our allegiance (Rom. 10:9, 10); and baptism will change our state (Gal. 3:27). After we have obeyed this plan from the heart as Paul states in Rom. 6:17, we arise to newness of life, and the Christian is to have a spiritual mind.

—Los Angeles, Calif.

(To be continued)

CARD OF THANKS

We want to express our sincere thanks, and appreciation for everything that was said or done to help during the time of sorrow in the loss of our 4 grand children, Kenneth Spoons, his wife, Juanita, his sister Joyce, and cousin Lula Spradley. We feel so grateful to Brethren Edwin S. Morris and Miles King for the comforting words they spoke. We appreciated the beautiful singing, profuse floral offering, and all contributions sent by churches and individuals. May the Lord bless all the faithful in Christ.

—Bro. and Sister James R. Stewart and family.

BONDS OF MATRIMONY

Terrell-Stone—In an atmosphere of holy solemnity, Jimmy Terrell and Reba Stone were united in the bonds of holy matrimony, at 7:00 P. M., July 1, 1960. Jimmy and Reba faithfully attend the Velva Street church here in Shreveport, La. This young man of sterling character and extraordinary ability aspires to preach the gospel. The Christian home they shall establish will be a valuable asset to the church. We wish for them a long happy life together. The writer officiated.

—Wayne Fussell

OUR DEPARTED

Burks—Bro. Oscar Herbert Burks was born Dec. 24, 1892, in Pope County, Ark., and was laid to rest June 27, 1960 at McAlester, Okla. Oct. 12, 1912, he was married to Miss Lela Murphy. Bro. Burks is survived by his wife, 4 sons, 4 daughters, 28 grandchildren, 4 great grandchildren, and a host of other relatives and friends. He will be greatly missed by the brethren in McAlester. The writer was called to conduct funeral services.

—J. R. Tidmore.

Proctor—James Howard Proctor was born April 30, 1890, at Denlow, Mo., and departed this life April 17, 1960, at Drury, Mo., at the age of 69 years. Two years ago, I baptized Bro. Proctor into Christ, while a very sick man, yet with determination to serve God. He never was allowed the opportunity to attend public worship because of his serious illness. His wife, Lola, is a faithful member of the Drury congregation. They have 12 children, 39 grandchildren, and 3 great-grandchildren. April 21, 1960, the writer spoke words of comfort to audience of hundreds of friends.

—Wayne Fussell

Traylor—Emmett Elvis Traylor was born Dec. 14, 1940, at Hall Summit, La., and departed this life by tragically drowning in a body of water near Minden, La., July 5, 1960. This young man was a member of the Velva Street Church of Christ in Shreveport, La. Survivors to mourn his passing are his parents, Bro. and Sister G. E. Traylor, and four sisters. His short nineteen years has more than ever impressed upon us the brevity of life and the reality of death. The writer tried futilely to speak words of comfort to those agonized by desolating death.

—Wayne Fussell

EASTERN LABOR DAY MEETING

This meeting will be conducted August 28-September 4, at Harrodsburg, Ind., by Bro. Johnny Elmore. You are extended a hearty welcome to attend and enjoy this great spiritual feast.

CORRECTION

In reporting donations on our building, I reported \$12.00 from Bro. Gene Hopkins of Tulsa. This donation was from the Tulsa congregation, and I want to apologize to these brethren for the error and thank Bro. Hopkins for calling my attention to it.

—Bob Kornegay, Jacksonville, Fla.

CAN YOU HELP THEM?

The church at Greenfield, Calif., is in need of help. Not financial, but someone, preferably some brother who is retired, to move there to help carry on the services. This is a small congregation, composed of 8 women and 3 men. Two of the men are babes in Christ, and the other will only be there a year. He is able to conduct services, but the other two are not. Hence, when he has to be away over Lord's day, they fail to worship God on that day. The congregations at Aromas and Salinas are small, but we help as we can. If you would consider moving there, you may write me at 2297 San Miguel Rd., Salinas, Calif., for any further information.

—Melvin L. McElroy

CHURCH BUILDING FOR THIS MONTH

The next plea for help under the plan **It Can Be Done** is **Chesapeake, Ohio**. Send all donations to: Frank Taylor, 609 Rockwood Ave., Chesapeake, Ohio.

Please Note—When your place has been listed under this plan for help, be sure to send acknowledgements of all donations received. Thus far, we have not heard from the building for last month, Walnut Grove, Ky.

FOREIGN FIELDS

By Paul O. Nichols

Brother Osburn and I have recently gotten acquainted with the S. S. Church of Christ missionaries of Rumpi, Nyasaland, Andrew Connally and Jim Judd. They are very nice people and they have done a lot of work in the Northern Province. The brethren of their persuasion have invested a lot of money in the work here, too.

Last week the Judd family left Nyasaland to return to the States. They are expecting another family to come here in September to replace them in the work. They, also, will work in the Rumpi area. The Connallys are expecting to be replaced in December in the same area.

While Bro. Conally has been in the Southern Province the past few days he has been negotiating for some land on which he plans to open another mission. He has already made an offer on 118 acres near Limbe.

When Conally goes back to America he plans to remain for a year or more during which time he proposes to raise about \$40,000 to get the new mission in operation. They want to build a new church building, a house for one missionary (there is already one house there), a school in which to train evangelists, houses for students, and a house for one local evangelist. In their plans, also, are printing apparatus for turning out tracts and a cabin cruiser with which to distribute the tracts to the remote villages on the shores of Lake Nyasa.

Concerning support for their African preachers, he says that they do not intend to support any of them from America. He plans to bring one man from the Northern Province who will live at the new mission; this man will be supported from Conally's own pocket. He says then those who preach will be preaching because they love the Lord.

I understand that the English Church of Christ (extremely digressive) recently received a change in missionaries in the Southern Province. The former man has returned to England, we have been told.

The cups (non-S. S.) Church of Christ missionaries from America only stayed in Nyasaland for a few days. Apparently, they did not like this country. They have no white preachers here now.

Brethren, we have many many congregations in Nyasaland already, but they need to be visited from time to time and strengthened. Many of them are far from being spiritually strong.

We hope that arrangements are being made for replacements for Brother Gayland and me when we return home in a few months. The Cause in Africa needs missionaries who are spiritually strong, patient, long-suffering, who are not afraid of sacrifice, and who will spend and be spent for the Lord. There are moments of great loneliness, frustrations, and discouragements. But there are also moments of great joy. If we did not realize that we are working for the Lord and a reward in Heaven, we certainly could not conscientiously recommend this type of work to anyone; and yet we realize that this is nothing to compare with what the Apostles of the Lord went through for Christ.

The Lord said, "Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15). Are there any among us who will be like Isaiah who said, "Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8)? The S. S. brethren intend to have eight American missionaries in Nyasaland within a short time. Do we not have men who are willing to come?

—Wendewende Mission
Nyasaland, Africa.

HELP FOR MEXICO

Under date of July 1, 1960, the following communication comes from Brother Jesus Rodriguez, Avenida Monterrey No. 2130, Colonia Matamoros, Nuevo Laredo, Tamps., Mexico: "We are letting the brotherhood know that we are meeting at 2130 Avenida, Monterrey, Mexico, and this place is for sale at the low price of \$800.00 American money; it consists of 2 large rooms and 1 more next to them. We are about 12 in number. We also need New Testaments in Spanish. Brother J. B. Torres was with us one week. Please help us and pray for us. We are two preachers here; Pablo Moreno and myself." From Brother H. F. Hinton, 1934 St. Augustine, Dallas 17, Texas, who has been in close contact with the work in Mexico, comes the following commendation under date of July 12, 1960: "I am glad to tell you what I know of Brother Jesus Rodriguez. I met him last month while he was holding a meeting for the brethren in Kerrville, and I believe he holds a great deal of promise. He is sincere and intelligent and the people there, those not members of the church, respect him greatly. He is young and has a wife and small baby. His trade is carpentry, at which he makes about \$5.00 a week. He can't speak English; the letter you received was written by Brother Torres while he was staying with Brother Rodriguez. The other preacher he speaks of, Pablo Moreno, is a fine outstanding man. I spent some time with them once when I passed through Nuevo Laredo for Monterrey. This is an open field for us, if we take advantage of our opportunity. The digressives are divided and they are dissatisfied with them."

This looks like a door of opportunity open for us. Surely there are those here who will and can help these brethren. From Brother J. B. Torres, Rt. 1, Box 104, Kerrville, Texas comes this communication under a recent date: "I am putting full time to preaching the Gospel to my people, Latin Americans. I was in Mexico a week. Brother Pablo Moreno and Brother Jesse Rodriguez are preaching at Nuevo Laredo, Tamaulipas. I hope and pray that some of our faithful brethren will help them so that they can carry on. Pray for us."

Brethren, won't you help this Cause?

—D. B. McCord

MAXIMS FOR YOUNG PEOPLE

Stephen Allen, formerly mayor of New York, was drowned many years ago, and in his pocket was found a printed slip with the following maxims. They are as appropriate now as they were in Stephen Allen's day. Principles like these are never old-fashioned or out of date.

Keep good company or none. Never be idle. Always speak the truth. Make few promises. Live up to your engagements. Keep your secrets if you have any.

When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue.

Good character is above all things else. Your character cannot be essentially injured except by your own acts.

Drink no kind of intoxicating liquids; nor use tobacco in any form.

Ever live (misfortune excepted) within your income. When you retire, think over what you have done during the day.

Make no haste to be rich, if you would prosper.
Small and steady gains give competency with tranquility of mind.

Never play at the game of chance.

Avoid temptation. Through fear you may not withstand it.

Earn money before you spend it.

Never run into debt unless you see a way to get out again.

Never borrow trouble if you can possibly avoid it.

Do not marry until you are able to support a wife.

Keep yourself innocent if you would be happy.

Save when you are young to spend when you are old.

—Neosho, Mo., church bulletin

DANCING

Fifty thousand women die every year as a direct result of immoral living, and 40,000 testify before death that it is a direct result of dancing. Dancing leads to sin and ruin, and by its fruits it shall be known. It is the cause of thousands of wrecked and ruined lives. It causes the death of thousands of beautiful girls each year. It is the hotbed of sin, and the rendezvous of the white slavery. It saps the soul of its spirituality. It drags its victims into the dark to do its fatal work. It fills its participants with lust, and low ideals, and crowds their hearts with secrets they dare not make known. They who practice such things shall not inherit the kingdom of God. (Gal. 5:19-21.)

—Selected by editor of *The Messenger*

The Devil's Twenty-third Psalm

King Alcohol is my shepherd; I crave and want. He maketh me to lie down in mudholes; he leadeth me beside troubled waters; he dammeth my soul; he turneth my car over for his taste's sake. Yea, though I ride in the valley of the shadow of hell, I will hold to the bottle, for the devil is with me. His saloon and his beer joint, they beckon me. Thou preparest an empty table before me in the presence of my family; thou anointest my head with bruises. My pocketbook is empty. Surely evil and misery shall follow me all the days of my life, and I shall dwell in the house of the devil forever.

—The Visitor

SOLITUDE

By Charles A. Pierce

"Hide thyself by the brook Cherith" (1 Kings 17:3)

Did you think, O child of God, that you could discover a life hid with Christ in God without periods of solitude for your soul? Can you explain any more satisfactorily the ability of Jesus to find revitalization than by recalling to mind that He had times when He needed to go out "into a solitary place to rest a while and to pray"? Great souls do not obtain their inner strength by chance. They have to plan and prepare for it. They have to "come ye apart into a desert place" to escape the noise and confusion of a busy world and find relaxation and recuperation beside some brook Cherith. As a matter of fact for you, it may not be a brook at all, but some high mountain top, or some lovely seaside cove, or some balsam scented valley, or it may even be the seclusion of your own room where you have set apart a place for prayer. But wherever it is, you

can shut yourself away from the world and be at peace with your Maker, who is waiting to renew your mind, cleanse your heart, and empower your will for new tasks, when you have been given a new vision of duty and destiny.

Yes, for Elijah it seemed like a good time to call it quits. He had taken from the world about all that his spirit could stand, and he was no weakling either. But when your spirit is at a low ebb, your physical endurance seems to fail you. It is precisely at such a time that we need to get away to our brook Cherith or our upper room, and make contact with God for a renewal of our energies.

Prayer: Continue Thy creation, O God, in our hearts and lives, lest we find our spirits growing weak and impotent, because they are not nourished by Thine indwelling power and love. Amen.

—Selected from East Whittier Review

LET US LOVE ONE ANOTHER

By Carlos Jackson

So often when we as Christians are assembled together, I am made to wonder if we assemble just because it is a custom, or do we realize that time is fast slipping by, and before long we will be gone from this life, and unable to assemble with the brethren? Do we assemble because we love the Lord and love the brethren? I feel sure there is not enough love in the church, and I think the dear Saviour must be sorely grieved since He showed such love for us. We should be as one family with love and unity. This will prevent the world from taking over. If we love our brother, let us show it in deed, not by lip service only (1 Jno. 3:18). Remember, if we do not have love for our brethren, we do not love Christ and we walk in the darkness of sin (1 Jno. 2:9; 1 Jno. 2:9-11). The greatness of love is shown in 1 Jno. 4:7. Do we want to enjoy the pleasures of sin for a season? Then remember 1 Jno. 2:15, 17. But, if we love Christ, we will love the works of righteousness (1 Jno. 3:7), and we have a promise of eternal life if we remain true to the teachings and commandments (1 Jno. 3:25; 1 Jno. 3:11). Will we give up our promise of eternal life for the pleasures of sin? If this question is unanswered in your mind, read Rev. 21:8. Surely we want to inherit this place called Heaven. (Read Rev. 21:18, 27; Rev. 22:1-5). Brethren, let us be steadfast in our teaching of the Saviour and keep the love of God in our hearts. —Breman, Ga.

TOWARD PEACE OR WAR

"And when He drew nigh, He saw the city and wept over it" (Lk. 19:41).

1775—We loved the British and hated the French (French and Indian war); 1776—We loved the French and hated the British (American Revolution); 1799—We hated the French (Sea battles with France); 1812—We loved the French and hated the British (War of 1812); 1846—We loved the Southerners and hated Mexicans (Merican war over Texas); 1861-64—North hated South and South hated North (Civil war—Britian aids the South); 1898—We hated the Spanish (Spanish-American war); 1899—We hated the Chinese and the Filipinos (Conquest of the Phillipines); 1900—We loved the Japanese and hated the Chinese (Boxer uprising in China); 1904—We loved the Japanese and hated the Russians (Russo-Japanese war); 1914—We loved the

Japanese and the Russians (Allies in World War I); 1914—We loved the British and French and hated the Austrians and Germans (Beginning of World War I); 1914—We hated the Mexicans (Marines land at Vera Cruz); 1915—We loved the Italians (Italy joins Allies); 1916—We hated the Mexicans (Pershing invades Mexico); 1917—We loved the Japanese and the Chinese (Allies in World War I), but not the Russians (Russian Bolshevik Revolution); 1918—We loved the Italians and hated the Russians (Our troops invade Russia); 1927—We loved the Japanese and hated the Chinese (U. S. bombards Nanking); 1935—We hated the Italians—(Italy invades Ethiopia); 1936—We loved the Chinese and hated the Russians (Communists despoil China); 1939 — We loved the British and French and hated the Germans and Russians (Beginning of World War II); 1939 — We loved the Finns and hated the Russians (Russia invades Finland); 1941—We loved the Russians and hated the Finns (Russia fights Germany and Finland); 1941—We loved the Filipinos and hated the Jananese (War with Japan); 1941—We loved the British, Chinese, Dutch, Russians, and hated the Germans, Italians, and Japanese (World War II); 1942—We loved some French and hated others (Despise Vichy regime); 1942—We loved the Mexicans and other Latin Americans (Allies in World War II); 1943—We love the Chinese, try to love Russians, British; 1945—After—Shall we continue our tragically fatal, shifting friendships and hatreds? Or shall we abandon our futile and suicidal opportunism and begin now to co-operate constructively with the peoples of all countries in building together a better world?

—Selected by Clarence Kessinger

REMOVING THE REPROACH—

(Continued from page one)

of 1 Cor. 11:17, we come together, not for the better, but for the worse. Paul tells us in 1 Cor. 14:40 that all things should be done decently and in order.

Singing is a vital part of our worship to God, and from the singing we should all derive great benefit. However, the Lord's day service is no place to learn new songs. I personally enjoy singing new songs, but there is a time and place to learn and practice such, and it is not while we are trying to worship God.

Another part of our worship service that is badly neglected is the teaching. When brethren rise to instruct the congregation in righteousness who have ill prepared themselves for the task no good can result. Instead of being edified people leave confused and disgusted. We certainly need to make some improvements along this line. We cannot expect outsiders to come back when our services are poorly arranged and executed.

Something else that needs to be mentioned along this line is the lack of reverence some people manifest when they come to church. You would think they had come to a circus instead of to church. From what I have observed lately more parents need to sit with their children during services. Something is wrong when practically grown boys and girls can't sit through a service without talking and laughing and disturbing half the congregation. Come, brethren, let us arise and remove the rubbish from our services that we be no more a reproach.

II. Failure to carry out divine purposes of the Church. Brethren, it looks bad sometimes when we claim to be the only church and have the truth and then do so little about spreading the gospel to the lost. One of the basic duties of the church is evangelism. Note, Matt. 28:18-20; Mk. 16:15-16; Eph. 3:10. I fear we are rightfully reproached sometimes because we fail to function as we should in this respect.

Another duty of the church is to care for those in need. Our benevolent work is sometimes badly neglected. While we criticize and condemn those who employ unscriptural means to care for the widows and orphans, we sit by and do nothing. Brethren, let us arise and remove the reproach.

As an after thought on the foregoing remarks concerning the work of the church I will say this: It is hard for the church to function as it should when the members of the church are not what they should be. We cannot convert the world when we are like the world. If you think worldiness is a subject of the past please read Rom. 12:1-2; Jas. 1:27, 1 Jno. 2:15-17, and wake up. We can never amount to much until we rise up and remove the reproach that is cast on the church by the lives of some members. The world has a right to expect better of us, let us see that they get better. Lord willing we shall continue this study next month.

—Fort Worth, Texas

LOVE OF CHRIST—

(Continued from page three)

the world and laid all their hopes above. All who serve Him, and would love to see Him come as their best friend, shall have the same crown. Our love one for another is another measure of our love. In 1 John 4:10-11, "Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." We should love one another for God's sake; and then, no unkind carriage of a brother would induce us to withdraw our love from him; for if it has God for its motive and model, it will never fail.

Now, we shall look at love at its **topmost height**. This is recorded in Matt. 26:6-13. On this occasion as Jesus sat at meat in the house of Simon the leper, a certain woman came having an alabaster box of very precious ointment, and poured it on Jesus' head. Notice vs. 8-9: "But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor." But notice in vs. 13, Jesus' words: "Verily, I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." The word **indignation** is to feel pain, grieve, to be indignant, moved with indignation. The very thing which caused indignation among his disciples has become a memorial of love and service to him. The actions which the world blames through the spirit of envy, covetousness, or malice, God takes delight to distinguish and record. The Lord passes a higher commendation on this than any other act recorded in the New Testament; it implied a faith that enabled Mary to see, as no one else did, the truth of the Kingdom. She saw that Jesus was still King, though destined to die. Many acts today that people do which seem

very little and insignificant in the eyes of the world are certainly being well received by the God of Heaven. Often we overlook the fact that these little unnoticed acts are the ones that God is well-pleased with. So many want to do many great things in the sight of men in order to receive the praise of men. Too many times we as Christians try to be sure someone knows about all our good deeds. Just remember though no one else may know God does. Many today do small acts such as feeding the hungry, comforting the weak and feeble, helping the needy, quietly teaching many the word etc., that is insignificant to man and they receive no praise yet God sees and shall reward. This act that was resented by the disciples is still being preached today. Who would have ever thought that pouring ointment on a man's head would have been remembered over 1900 years later. We are to let everything be done through love. In 1 Cor. 16:14, Paul says "Let all your things be done with charity." That is, let everything you do (literally everything of yours) be done in love. Let love to God, to man, and to one another, be the motive of all your conduct. Christian friend, let us learn to love as Christ teaches and then let us exhibit that love and show it forth in our lives. Truly, today love will cause the Cause of Christ and the Church to progress more than any one thing. Let us have the real love of Christ and the Church will grow by leaps and bounds. We can build new buildings, hold mission meetings and all those things which are good, but it will take genuine true Christian love to really cause us to grow. Let us all endeavour to love more.

—905 Bluewood Dallas 32, Texas

from the fields

E. Bell, Nyasaland, Africa, June 29.—The work here goes well. At Nwala, I baptized 15 and 6 repented of faults and confessed them. June 17, I baptized 4 and had 10 confessions of faults at Manyesa.

Ralph Kitson, Mozier, Ill., July 18. — Bro. Jack Ivey and family were with us in a meeting July 5-17, with 5 baptisms and 11 confessions of faults. Bro. Ivey surely did some good preaching. We pray God's blessings on him and his family.

Howard Heath, Bloomington, Ind., June 21.—We visited Bro. Morris meeting in Ohio and heard some wonderful sermons. Sorry not to be able to attend the meeting at Sulphur but pray for a good one. Bro. King, we look forward to your being with us at Harrodsburg next month.

W. A. Harless, Rte. 1, Box 47, Barboursville, W. Va., June 21.—We regret Bro. Alton Bailey was unable to be with us June 5-19, but we were fortunate in having Brethren Leon Fancher, B. F. Leonard, and Moss Covert of St. Albans to substitute. There were no additions but outsiders attended well. We have bought a nice lot and hope to build soon. We invite visitors.

J. W. Kornegay, 3048 Fitzgerald, Jacksonville, Fla., June 22.—The church here is doing fine with 2 baptisms since last report. June 12, I preached at Mt. Pleasant with 2 confessions; Lord willing, we hope to hear Bro. Miller at Maitland in July. Third week in July we look forward to having Bro. B. B. Cayson from Memphis with us. We rejoice to have our son home again after 11 months in the hospital.

B. B. Cayson, 1993 Burnham, Memphis, Tenn., June 20.—Bro. James Orten completed 3 months work here and did much good. Three were baptized, 3 confessed faults. In April, we sent James near Witt Springs, Ark., to help in a mission meeting which resulted in 2 baptisms. We recently enjoyed a double-header by Brethren Billy Orten and Miles King. Bro. Pinegar preached today with one baptism. I have preached at Witt Springs, Little Rock, Jerusalem, the home congregation, and at the colored congregation in Memphis baptizing one. June 16, Bro. Dixon preached and one was baptized.

Grady Coble, 716 Greenway Dr., Hurst, Tex., July 14.—The services of the church at 721 Woodrow St. in Arlington, continue to be uplifting. We invite all who have occasion to be in this area to worship with us. We believe you will enjoy our services. We look forward to our meeting July 29-Aug. 7, with Bro. James Orten. We solicit names and addresses of anyone in this area that might be interested in the scriptural worship.

W. H. Hawkins, 4 Rocky Br. Dr., Raleigh, N. C., July 5.—May 4, Brother Johnny Elmore and family arrived to work with us. This was on my 74th birthday. We all learned to love them and hope they can and will come back sometime. Our attendance was very good, the singing was well rendered, and the preaching was excellent. We were glad to have visitors. While we had no visible results, we are not discouraged, for we know the preaching of the gospel is never in vain.

E. C. Severe, Nyasaland, Africa, June 13.—June 5, I had a joyous and profitable time at Brunce Estate, preaching at the morning service with 17 confessions of faults. Brethren Muyaya, Ngomano, and Chingah, also brethren from Saidi, Matewere, and Masambuka were present. June 8-13, I labored at Masambuka, Saidi, and Matewere. June 9, 2 were baptized at Masambuka. My wife accompanied me on my mission trip to Zomba. We were glad for the love and hospitality. My prayer is to build up love, unity, and cooperation. Pray for us.

Van Butts, 911 N. Hodge, Sapulpa, Okla., June 22.—June 12, I was at Okemah for both services which I always enjoy. June 26, I am to be at Stroud. I look forward to being with Bro. Roe and wife. We look forward to our meeting in Aug. I have time for a 2 week meeting if I am needed. The Sapulpa congregation is doing fine. Recently Bro. Orville Smith met Bro. Ballard in discussion on the wine question. Truth is always before us if we will just see it. Bro. King, keep up the good work. I enjoy the OPA so much. We ask the prayers of the brethren.

Orville Lee Smith, 408 Wall, Joplin, Mo., July 6.—For about two months this year I was in Kansas City, and enjoyed the association very much. June 17-26, I

was at Bloomfield, Iowa, with 4 baptisms and one confession of faults. I also debated Bro. Ballard at Sapulpa, Okla., on the drink element. I feel I proved the fruit of the vine to be grape juice and not fermented wine. Here is a sub. We desire the prayers of the brethren.

George McCain, 3530 Pioneer Lane, Redding, Calif., July 11.—We still meet in Bro. Adairs home at 10:30 each Lord's day morning. We have had visitors from Turlock, also from Monrovia, which we appreciated. We are still in need of a preacher in Cottonwood, not for a short time, but for a year or longer. I am still in the rest home and would enjoy visitors.

Nelson Tuanje, Nyasaland, Africa, July 9.—This is to report to the brethren in the States of the progress here in Africa. The work is more firmly established and more congregations are being started. June 22-26, we were at Kalino, with Brethren Lichapa and Severe. June 30-July 3, we were at Kokholiwa, Brethren Lichapa and Severe at Mlanje. July 14-17, we thought to go to Mchemba.

J. R. Tidmore, Broken Bow, Okla., July 6.—The church at Broken Bow is strong in spirit but small in number. Most of our teachers have moved to other places seeking work, but we hope others will move here to take their place. I still go to McAlester each third week end, and it is a pleasure to work with them. Bro. John Smith conducted a good meeting for us in June. We were glad to have John and his family in our home. They are real Christian workers. Bro. James Orten and family was also with us one night and he gave us a wonderful lesson. We are always happy to have brethren come our way. Pray for us.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., July 13.—The month of June completed our work at Sulphur and we pray good was accomplished during our six month stay. We enjoyed the work and feel some of God's best people live in and around Sulphur. Our thanks to all for their liberality, hospitality, and kindness to me and my family. I am now engaged in personal work at Lynwood, Calif. The people here are zealous. If you have names and addresses of those we can contact, send the information and phone numbers if possible, to us. We enjoyed the Sulphur meeting very much and as usual look forward to next year. Our address here is 3550 Lynwood Rd., Lynwood, Calif., % Church of Christ.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., July 11.—June 12-26, we were in a good meeting at Cincinnati, Ohio, with good attendance throughout. There were 11 baptisms and 4 confessions of faults. These brethren have completed their new building and it is very nice. They have a desire to work. We are to return next year. We appreciated visitors from Harrodsburg, Ind., Flemington, Pa., and Mt. Vernon, Ky. Several outsiders attended. We certainly enjoyed the Sulphur meeting. July 3, we were at Ft. Worth for both services. Their new building is very nice. We began here in Pontiac, Mich., July 6 to continue through July 17. We are to be at Mountain Grove, Mo., July 23-31; Lee Summit, Mo., Aug. 7-21; Seymour, Mo., Aug. 26-Sept. 4; Arvin, Calif., Sept. 14-25. Please remember our change of address.

Paul O. Nichols, Wendewende Mission, P. O. Box 658, Limbe, Nyasaland, Africa, July 11.—The work in Africa has progressed since our last report. June 12, we worshipped at Chinkhandwe Village; seven confessed faults. The next Lord's day, June 19, we were at Murrkhunyiriwa where we had nine confessions and five baptisms. June 26, we enjoyed a good sermon at Sanjika Village by Bro. Gayland. Four confessed faults and one came for baptism. I preached at Khokholiwa, July 3, where we had a large crowd. We met in a grass tabernacle until rain forced us into the church house. There were four confessions and two came for baptism.

Tommy Shaw, Commodore, Pa., June 16.—Last Lord's day I closed a meeting at Houston, Missouri. Brethren from several congregations in that area supported the effort with their presence and share in whatever measure of success that was gained. Jimmy Albert, a young preacher from Youngstown, Ohio, was with us, and he rendered valuable assistance in many ways. He is a serious student of God's Word and has developed a keen desire to exercise his talents in telling others the gospel story. The meeting closed with one baptism. I am looking forward to Sulphur. (Note—We are sorry this had to be forwarded to us and was too late for July issue.—Ed).

Wayne Fussell, 2825 Essex, Shreveport, La., July 16.—Hearing my old preaching pal, Leon Fancher, at Fairview, La., was a delight to my soul. At present, I am holding a meeting at Early, Ala., where we have experienced another wonderful time in the Lord, with excellent cooperation of brethren, and preaching brethren, Dallas Burdett, Foster Prince, Alton Bailey, E. H. Miller, and others, travelling hundreds of miles to lend untold encouragement and assistance. No visible results so far, but three services remain. The Shreveport congregation invites everyone from far and near to attend our meeting August 19-28, with our beloved Bro. Billy Orten. My next meetings: Claxton, Mo., Aug. 5-14; Drury, Mo., Sept. 4-11.

E. H. Miller, P. O. Box 538, LaGrange, Ga., July 18.—My wife and I were with the faithful congregation at Longwood, Fla., July 3-10, and enjoyed a wonderful meeting. Attendance and interest were excellent. This is a young congregation but they have certainly grown in strength and good works as well as number since their beginning 2 years ago. I feel they have a bright future. Friday night we drove to the Early congregation near Samson, Ala., and heard a wonderful sermon by Bro. Fussell. Attendance was good, and the singing and preaching were excellent. My home congregation looks forward to our meeting the first part of Oct. with Bro. Homer L. King doing the preaching.

James R. Stewart, 1824 Connor, Waco, Tex., July 1, a month ago today, we were enroute to Calif. June 2, we received the tragic news of the drowning of our 4 grandchildren, Kenneth, his wife, Juanita; his sister, Joyce, and cousin, Lula Spradley. Kenneth was a promising young preacher and had planned to come to Calif. and work with me after finishing 3 months personal work with the Circle Rd. church in Waco. Our work in Calif. has been postponed for awhile. June 19, we closed a good meeting in Midland, with 7 baptisms and 2 confessions of faults. It was a pleasure to work with these good people. We are working with the Aurora

St. church in Houston for about 6 weeks, doing personal work. Lord willing, we plan to take up the work in Calif., this fall. Pray for us in the Lord's work.

Jim Canfield, Rte. 3, Box 86, Marion, La., July 13.—I received the July OPA yesterday. It is good to read of faithful preachers carrying on the work. The time has come when we must take a firm stand on facts in the Bible and against error that some men practice. A few weeks ago, some good brethren among my people, wrote asking what I thought about preachers formerly teaching against certain practice and now upholding it. I answered it is right for a man to change from wrong to right practice but when he changes to a practice having no Bible proof to back it up, he is yet wrong. Faithful preachers need to realize their influence can be hurt, confidence lost, and precious souls be lost as a result. Let us heed Cor. 1:10; Phil. 3:14-16. June 17, I went to a bone specialist in Monroe. I think he is helping me. He thinks a built-up shoe will help when I can afford it. Bro. Ferd Roberson is with us in a good meeting. We are sorry Bro. John could not make it. Bro. Adams gave us a good lesson last Lord's day. I am to be with the Miss. congregation July 24-31, and Aug. 5. Aug. 7-12, I hope to be with the brethren in Memphis.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., July 18.—The meeting closed at Stockton, Calif., with one baptism and one confession of faults. We certainly enjoyed working with these brethren again, some of our best friends live there. Since then, we have preached one or more times at the following places: Ft. Worth, and Arlington, Texas; Ada, Okla.; Huntington and Twelvepole, W. Va.; Harrodsburg, Ind.; and Chesapeake, Ohio. The Sulphur meeting was enjoyable as usual. It was good to see everyone again. At present we are in a meeting at Neosho, Mo. We began here the 15th and are scheduled to continue through the 22nd. Lord willing. This is a fine congregation and the surrounding churches are cooperating very nicely. Lord willing, from here we go to Fruitland, Texas, July 24-31; Woodson, Texas, Aug. 5-14; and Healdton, Okla., Aug. 17-28. May the Lord bless all.

Feston H. Lichapa, Nyasaland, Africa, July 2.—June 4, I was at Naphungo with 2 baptisms, and 4 confessions of wrong. We were glad to have Bro. Antonio Severe worship with us at Wendewende. The meeting at Chinkhandwe, June 11, was good with 4 baptisms and 5 confessions of wrongs. The missionaries families were with them. We were also glad to have present Brethren Beneth Severe and Nelson Tuanje. June 1, I was at Chilemba with 7 confessions and 3 restored; June 24-27, with Brethren E. C. Severe and Nelson Tuanje, I visited Kalimo, Gala, and Naiwale, with 8 baptisms, 11 confessions, and 2 came from Central P. church. On the closing day we were glad to have the missionaries and families, and Bro. Beneth Severe. Also present were Brethren Chinga, Maloya, Bandula, Chipolopolo, Kalongonda, Congo, and many others.

D. B. McCord, 16720 Greenhaven, Covina, Calif., July 19.—The National City meeting was a good one; the brethren built me up in the faith. Lord bless them. Some of them are now meeting in El Cajon in the new building; it is beautiful—an asset to the Lord's cause. With both of these churches in that area working harmoniously as they are, the church is sure to prosper. We are growing, brethren; may such continue for all time to come. The Orange Ave., Fresno meeting was a good one. There were some restorations; the crowds were very good. The cooperation of all the churches in the area was certainly appreciated. Lord bless all of them. In the time I have been acquainted with the Cause in the area, it is my estimation that it is more prosperous than ever. Presently, we are at 64th St. Sacramento. The interest is very good. One has been baptized and one restored to date. We continue through the 24th. Lord willing, I will be home for several days before coming East to begin at New Salem, Miss. Aug. 5. Aug. 15, we begin at Piedmont, Ala. and Aug. 26, at Benton Ave., Springfield, Mo. We need and ask your prayers. In the last month, I have enjoyed the associa-

tion of several of my preaching brethren. This has been a source of inspiration. Lord bless them all, and our brethren everywhere who are striving to build.

Homer L. King, Route 2, Lebanon, Missouri, July 20.—The annual meeting at Sulphur, Oklahoma, was conducted on schedule, June 24 through July 4. A majority of the states in the Union were represented. While I have seen larger crowds at one or more services in the past, yet considering all the way from beginning to end, the crowds were among the best if not the best. If I may judge by observation, I believe nearly all enjoyed the meetings. The singing, the prayers, the preaching was as good as the best we have ever heard at these meetings. Brother Billy Orten and I conducted the meetings as best we knew. I must say that Billy was very pleasant with whom to work, and he co-operated in a very commendable way. These meetings are under the supervision of the faithful church in Sulphur, and they chose three preachers for 1961, namely: Paul Nichols, Gayland Osburn, and me. Our next meeting was with the church in Ada, Okla., July 6 through the 17th. The crowds and interest were very good from the beginning. Two (man and wife) took their stand from the S. S. and cups to the simple Bible way of worship. Having assisted in the beginning of this church about 25 years past, I enjoyed added interest and pleasure in the meetings and in the association with the charter members. The hospitality shown my wife and me was "fit for the Kings," any way you want to interpret this saying. The co-operation was very good from other congregations, there being some from Sulphur, Galey, Gary Corner, Ardmore, Okla. City, and Washington, Okla., and Dallas, and Sabinal, Texas. Preachers present one or more services were Johnny Elmore, Clarence and Ray Kesinger. We are to be with the home church Thursday night in song practice and preaching over Sunday. July 27-31, we are to be at Harrodsburg, Ind.; August 3-4 Indiana and Love Joy, Pa.; Aug. 5-14, Flemington, Pa.; Aug. 17-31, Huntington, W. Va.; Sept. 4-11, Crescentville, Ohio; Sept. 16-25, Kansas City, Kansas. All matter for the September issue of the OPA, should be addressed to us at 1836 Madison, Huntington, W. Va. We solicit your prayers.

AM I TRULY GRATEFUL?

Bible Thought: "Let the peace of Christ rule in your hearts to the which also ye were called in one body; and be ye thankful!" (Col. 3:15.)

How pitiful the sight of a leper with his body slowly decaying. But how much more pitiful the spectacle of the ungrateful soul. Is not this story a tremendous challenge to all of us? Then, ask yourself the question: "Am I truly grateful?"

"Am I truly grateful for eyes to see and ears to hear?"—Remember Helen Keller, who can neither see nor hear!

"Am I truly grateful for hands to work with?"—On my desk there is a calendar with pictures painted by artists who have no hands! They work with feet or mouth.

"Am I truly grateful for my legs that will take me wherever I want to go?"—Think of the cripples that cannot walk for seemingly endless years.

"Am I truly grateful for my daily bread?"—There are many millions of hungry people in our world!

"Am I truly grateful for the night's rest?"—Consider the men and women who are unable to sleep for many nights!

Questions without end. Who can look into the mirror of God's Word without blushing? How much do we just take for granted?

"Count your many blessings, name them one by one

Count your many blessings, see what God hath done!"

Let us unite to thank God for the innumerable gifts of His love, for the small and the great, the earthly and the spiritual. Let us pray for an ever-grateful soul.

—Dieter Alten, Power for Today

Rhuel Stumpff
Rte. 1

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Oct 59

OLD PATHS ADVOCATE

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

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

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

Vol XXXI

LEBANON, MISSOURI, SEPTEMBER 1, 1960

No. 9

THE ROYAL STANDARD

When you go out to the grocer's for a pound of sugar or to the fruiterer's for a pound of apples, the shopkeeper is compelled to weigh you these goods according to a standard pound. Or, if you go to a shop for a yard of material, the yard must be measured by a standard.

The shopkeeper

cannot use his own ideas on the matter. If he gives you short weight or measure he cannot say, "I think I have given you enough for your money." He has to weigh or measure by standards fixed by the Government. If inspectors find the shopkeeper's weights and measures do not conform with these standards he is heavily fined.

We agree

that these standards are necessary in everyday life. Yet it is amazing that many people cannot see that standards are necessary in spiritual things as well. When it comes to religion they say, "I think if you live a good life and don't do anybody any harm you'll be all right," or, "You have your way and we have ours." We are thus setting up our own standards and opinions. When it comes to that, your opinion is as good as mine, and mine is as good as anyone else's.

But we are not left to our own opinions in religion. We have a standard, the Bible.

The Word of God

Whatever is taught or practised in the name of Christianity must be according to the New Testament, which is that portion of the Bible that applies to Christians.

It is not what churches teach that matters, but whether that teaching conforms to the standard. Isaiah the prophet said, "To the law and to the testimony: if they speak not according to this word it is because there is no light in them." And Jesus Christ said, "In vain do they worship me, teaching for doctrines the commandments of men."

The church of Christ

tries to teach, worship and live according to the standard laid down in the New Testament.

You cannot please yourself in this matter. It is vitally important that you obey the teachings of the Bible, for by that Word you will be judged.

The shopkeeper whose weights and measures are up to standard has nothing to fear. Just so, the person
(Continued on page 7)

REMOVING THE REPROACH No. 2

By Ronny F. Wade.

As we promised last month we shall continue our discussion of the above topic this month. Many times, because of our failure to carry out God's plan, we become a reproach. We should in the spirit of Nehemiah arise and remove the distasteful characteristics that we be no more a reproach. One condition that needs to be removed from us is the sin of: **Internal Dissention.** Hear the advice of the Apostle Paul, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). What a wonderful lesson for us today. A brother remarked to me not long ago "wonder what faction of the church the Lord will claim when He returns?" No one can deny that the Church is in a divided condition. A shameful thing, indeed. Many of us are like the Corinthians, some say, "I of Paul," and others "I of Cephas." I fear the "Party Spirit" has a grip on many of us today. This should not be. But, how do we rid ourselves of this spirit? Recently, I read after one man, who in order to free us of the party spirit, made a statement like this: "I don't care how a congregation breaks the loaf, in the middle or otherwise, whether it is leavened or unleavened, how many or few cups they use, whether the drink element is fermented or unfermented, they are all my brethren and I can fellowship them." But I ask, is this the solution to the problem? Brethren, don't misunderstand me, I hate the party spirit and believe it is wrong. However I cannot take part in unscriptural practices, or fellowship those who do merely to bring about a false unity.

How can we do away with the party spirit?

1. We can love one another and by this shall all men know that we belong to the Lord. I don't mean the kind of love that some practice that is, loving those who love them and hating those who hate them. This will never get the job done. Just because we disagree doesn't mean that we can't be friends and love each other. Some have the idea that unless two are agreed a hundred percent there can be no bonds of love between them. This is not true. We should love and manifest the spirit of Christ to all men.

2. Work together for a lasting peace and unity built on the principles of divine truth. All other is but a farce and will never last.

3. Actually want peace and unity. Sometimes I believe some brethren enjoy being on the "outs" with someone. They have no real desire for unity and peace. This should never be. Brethren, let us arise and remove this disgrace of division. Let us love one another as we should and return to the Bible in all things.

Another condition that needs to be removed is the sin of Indifference. How many wonderful opportunities go unheeded because we are indifferent? I read of a church like this in Rev. 3:15-16—"I know thy works, that thou art neither cold nor hot: I would thou were cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." What an awful condition to be in, yet so many are like this today.

Indifference is manifest in many ways. I would say a lack of church attendance is a definite sign of indifference. When people fail to go to church it is not because they can not, but usually because they do not want to go. Indifference is also manifest in a lack of friendliness and a lack of business methods in carrying out the Lord's work. When brethren leave the work of the Lord to chance it shows they are indifferent. Brethren, let us be diligent in the work of Christ.

But, how can we remove all the reproach that piles upon us because of our neglect?

1. Never by denying its existence.
2. Never by making excuses.
3. Only one way—go to work and remove it.

Nehemiah said "So we built the wall . . . For the people had a mind to work." Lord help us to be like-wise.

—4000 Crenshaw
Ft. Worth, Texas

TWO KINDS OF MINDS (No. 2)

By David Gordon

Let us now see what the spiritual mind is:

2. The spiritual mind.—Our text in Rom. 8:16 tells us that the mind of the spirit is "life and peace." If a man is to have the peace which passes "all understanding," he must possess the mind of the spirit. The mind of the spirit is the mind of Christ. Phil. 2:3, 5, tells us: "Have this mind in you which was in Christ Jesus." When we determine what the mind of Christ was, it will help us to see what the spiritual mind should be. When you begin an examination of the Scriptures, you will find that the mind of Christ was a mind of spiritual knowledge. Christ was never presented with a problem that He did not know the mind of His Father in Heaven, and that He did not answer according to His Word. Notice the time of His temptation in Matt. 4:1-11. You will find that He answered with Scripture and when in the temple He amazed the teachers with His great wisdom and understanding (Lk. 2:47, 48).

Some will say, "But that was Jesus." It is true, friend, but we are to attain knowledge. A man may have a great mind, but knowledge on any subject is attained through study of that subject. So it is with spiritual; it is gained from the source that will give it, the Word of God.

The spiritual mind is a mind that has a knowledge of what God would want him to do and what he ought to say to others (Col. 4:6). The mind of Christ was a spiritual mind; because it was a mind of holy obedience. You can not help seeing this when you read such Scrip-

tures as Heb. 5:8, 9, and Phil. 2:7, 8. In the latter passage, we are told that He was obedient unto death, yea, the death of the cross. When you see disobedience in the lives of those who profess to be Christians, then you can not help concluding that they are still carnal, not spiritual. Our text (Rom. 8:6) brought this out; that the mind of the flesh is not subject to the law of God. So it is that the spiritual mind will be subject to the law of God, and will desire to do what God says do.

This brings to my mind the thought that the spiritual mind will receive the Word of God with all readiness. The mind that wishes to be obedient is the mind that places no restriction on what God's will is. They do not receive the Word with reservations. The spiritual mind will make no provision for the flesh, to fulfill the lusts thereof (Rom. 8:13). The spiritual mind is the mind that thinks on the things the Apostle mentioned in Phil. 4:8. The spiritual mind is not always thinking on the sordid side of life, but is thinking on the things that are true, honorable, just, pure, lovely, and of good report. There are many who ought to possess a spiritual mind who are constantly thinking on what takes place in the gutter, in the slop joints, and on the filth of the silver screen.

The spiritual mind is one that will receive the chastening of the Lord, knowing that it is for one's own good. The spiritual minded individual is the one who realizes that after the chastening comes the fruit that God is desiring, the peaceable fruit of righteousness (Heb. 12:7-11).

Friends, I pray that there has been enough brought out in this message to cause you to desire to leave the mind of the flesh, seeing that it is enmity against God, that it is not subject to the law of God, and thus cannot bring you peace in this life nor in the life to come. I hope that we have brought out enough to cause you to want to obey God from your heart, and change your mind that you might have the spiritual mind that will bring life and peace. There is only one place where you can gain that joy and peace, and that spiritual mind, and that is through Christ, God's Son. You can contact Him by the plan that we have pointed out in this message. Will you obey it and live? Disobey it and you will be an enemy of God.

—Stockton, Calif.

THE WOMAN'S HEAD

E. H. Miller

A few months ago I put out a book containing over 50 translations of 1 Cor. 11:2-7 and 13-16; I first gave the article to a fellow preacher to proof read and to report to me any mistakes he found in it, or suggestions he had to offer. He read it, but offered no suggestions; he has never offered one argument against its teaching in my presence; yet I have learned he and another preacher who has not contacted me, are going over the country preaching against the teachings presented therein. I have just received a long distance call telling me of one congregation divided by one of these preachers over this question; yet I have held two meetings there (one since the book was put out), and have never even caused hard feelings or discord in any way over the question; so for the sake of love and unity that should exist among brethren I feel this article is necessary in this paper.

First of all, let me quote the PREFACE to the book: "To all who open this book, please take notice. Please read this introduction and explanation before you go any further into the book. I want it to be understood, (1) I am not making any of this teaching a test of fellowship. (2) I am not trying to force any one to see the answers to these questions just as I do. (3) I am just trying to get every one's blood off of my hands who otherwise MIGHT be lost because of misunderstanding these questions if I fail to explain what I feel sure I am right about, although most preachers differ with me. If I am wrong, they now can see what I believe and why, and thus have a better chance to teach me the right way."—Brethren, not one preacher has tried to show me one mistake in the book? Please read the PREFACE again; and don't say I can't be changed, for different preachers have changed me on classes, cups, fermented wine, breaking Christ's body half into, and on other questions.

I shall give but little of this book here, but will be glad to send you one for 30c. I give a few translations which I wish some preacher (or any one) would explain to me; please read with care. 1 Cor. 11:6 (K. J. V.), "If the woman be not covered, let her also be shorn: but it be a shame for a woman to be shorn or shaven, let her be covered." (R. S. V.), "If a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to be shorn or shaven, let her wear a veil." (Moffatt's Translation), "If a woman will not veil herself, she should cut off her hair as well. But she ought to veil herself; for it is disgraceful that a woman should have her hair cut off or be shaven." (The Twentieth Century Translation), "If a woman does not keep her head covered, she may as well cut her hair short. But since to cut her hair short or to shave it off, marks her as one of the shameless women, let her keep her head covered." (Weymouth's Translation), "If a woman will not wear a veil, let her also cut off her hair; but since it is a dishonour to a woman to have her hair cut off or her head shaved, let her wear a veil." (C. K. Williams' Translation) "If she refuses to cover her head, let her cut her hair off also; and if it is a shameful thing for a woman to cut her hair off or to shave her head, then let her head be covered."

The covering of verse 15 is to be worn at all times (full grown hair); now since it is a shame for a woman to cut this covering off, let her put on the covering of verse 6 when in worship. Verse 6 shows it is as great a sin to leave off this covering in worship as to cut off her hair and shave her head. Moffatt's Translation of verse 16 reads, "If anyone presumes to raise objections on this point—well, I acknowledge no other mode of worship, and neither do the Churches of God." Goodspeed's Translation of verses 5, 6 and 16 reads, "Any woman who offers prayer or explains the will of God bareheaded disgraces her head, for it is just as though she had her head shaved. For if a woman will not wear a veil, let her cut off her hair too. But if it is a disgrace for a woman to have her hair cut off or her head shaved, let her wear a veil. But if anyone is disposed to be contentious about it, I for my part recognize no other practice in worship than this, and neither do the churches of God."

For a fuller understanding of women praying and prophesying (how & why etc.), read the book; but brethren, please explain the foregoing to me if I am

mistaken! Please read the PREFACE again, and remember I have never made this a test of fellowship, or tried to force anyone to see the question as I do. I didn't even try to force such on my wife, and she didn't see the meaning of those verses until I got the material together for the book. Isa. 1:18 "Come now, and let us reason together, saith the Lord."

Comments

I have recently talked with Bro. Miller concerning the above; he does not object to a comment. Bro. Miller is one of my dearest friends. He is one of the most zealous, devoted men in the church. In the town where he has lived nearly all of his life, his name is above reproach. The church, where he serves as an elder, is one of the strongest anywhere.

On the question of a woman's covering, I disagree with Bro. Miller, he knows this. Just because I disagree with a man does not mean that I am right and he is wrong. My position on this subject is based upon one premise; as I see it, our conclusions must be drawn from it. The premise is Paul's: "her hair is given her for a covering" (1 Cor. 11:15). Let us notice the following translations:—her hair is given her instead of a veil" (The N. T. in Modern English). B. Wilson's translation is essentially the same.—her hair has been given her to take the place of a veil" (The N. T. translated by Ronald A. Knox, 1943); other translations point out that her hair has been given instead of an artificial covering or veil. If I give you a pen instead of a pencil, you have the pen, but you do not have the pencil—you do not have both of them. If I give you water instead of tea, you have the water but not the tea, you do not have both of them.

I am aware of the comments we find in our leading commentaries. I have attempted to show how we must base our conclusion on the Apostolic premise. This must not be a basis for disfellowshipping as Bro. Miller points out. I love Bro. Miller none the less because I can not agree with him; knowing Bro. Miller as I do, I am sure the feeling is mutual.

—D. B. McCord

(Note: The comments by Brother Don above express my views and my attitude relative to Bro. Miller's article. —Homer L. King).

LORD'S SUPPER—CHRIST COMES FIRST

In The Lookout was a story of how on President Garfield's first Saturday in Washington as President, a member of the Cabinet insisted that a Cabinet meeting must be called at 10 a. m., the following day, to handle a matter that threatened a national crisis. Garfield refused on the ground of another engagement. The Cabinet member insisted. Garfield still refused on the ground that the other was a prior engagement. The Cabinet member then insisted that the national matter was of such grave importance that the President should break the engagement. Garfield refused. Then the Cabinet member remarked, "I should be interested to know with whom you could have an engagement so important that it could not be broken."

Garfield replied, "I will be as frank as you are. My engagement is with my Lord to meet Him at His house and at His table at 10:30 tomorrow, and I shall be there." He was there. The crisis passed. The nation survived. President Garfield had been faithful to his obligation. —Alvin Kleinfeldt.

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HERE AND THERE

The Cause in Africa—According to word and plans from our brethren who are laboring over there, they will be on their way back to America within a matter of a few months. Great have been the results of the efforts, especially in the early part of the mission effort. A big question in my mind and many others with whom I have talked is, will the cause survive permanently without white brethren over there to plan and direct the work and to labor with the native preachers? It seems to be the general consent here and with Brethren Nichols and Osburn that one or more white brethren will be needed after they depart for home. I fear we may lose the greater part of the gain, if we do not send a qualified white brother or two to carry on, and as Paul suggested they should arrive in time to get acquainted with conditions and the needs, while the brethren over there can brief those who are new in this kind of work. We are glad to hear that conditions, politically and otherwise seem to have improved recently.

Who Will Go? — It has been suggested that we ask for volunteers to go into this harvest field. Do we hear some voices answering: "Here am I; Send me"? Yes, and be sure to give your name and address, if you are willing to go.

How to Reach Us — During the time to put out the October issue of the OPA, which will be September 15-20, we should be in a series of meetings (Sept. 16 through 25) with the 10th and Ray church in Kansas City, Kansas, hence all matter intended for the OPA or correspondence to us, please direct it to 809 Lyon, Kansas City, Kansas.

We Await The Delivery from the printer of the second edition of our church hymnal, "Old Path Hymnal." We have been expecting word that the books are ready, but we are sorry that as we go to press, we are not able to inform you of the arrival. We appreciate the patience of those who have ordered. We are glad to have your orders, and we shall ask the printer to send direct to you to speed the filling of your orders.

Note: Since we need three times as many made of the general purpose book, "Songs We Love," as the hymnal, we can fill your orders for it.

—H. L. K.

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. The list continues to be very good for which we are truly thankful, and ask you to keep the good work going. Check the following and report any errors to us, please:

D. B. McCord—21; Elizabeth Byford—20; Homer L. King—11; Ellean Mynes—10; James D. Orten—7; K. D. Rawdon—6; Mrs. Lamkins—5; Geo. G. Freeman—5; J. D. Corson—4; Earl Helvey—4; Wayne McKamie—3; R. B. Roden—3; Clovis T. Cook—3; A. W. Fenter—3; John D. Smith—3; J. L. Harcrow—3; Gary Stumpff—3; L. C. Grimes—2; Elmer Sutton—2; Gillis Prince—2; Elgie Thompson—2; Zella Miller—2; Ralph Kitson—2; Mrs. J. A. Baker—2; H. E. Thompson—2; Geo. Anderson—2; Leon Fancher—2; Lina Halstead—2; B. F. Leonard—2; W. E. Murry—2; Clarence Claypool—1; E. L. Osterloh—1; Herman Fink—1; Lee Boek—1; Oscar Bradford—1; J. B. Carter—1; Wendell Webb—1; H. G. Hamilton—1; J. L. Stahl—1; Ellis Lindsey—1; Gene Cumbaa—1; Mrs. Joe Shy—1; Orville Lee Smith—1; W. H. Kaley—1; Claude Ridenour—1; E. H. Miller—1; M. M. Murphy—1; W. M. McLemore—1; W. G. Harris—1; Mrs. Florence Plunkett—1; Total—160.

THE OLD AND NEW TESTAMENTS

By Carlos Jackson

Brethren, let us remember that though this old world has been standing for over 1900 years, there is coming a great day when the trumpet of the Lord shall sound and we shall see the Son of God coming in all His power and glory. Let us therefore not slack up in the great work, just because we have a weak brother or sister, or the crowds are not large. As I lay now in my hospital bed, I am made to realize more than ever, with this environment, the people outside of Christ, not even thinking of Jesus, how great is the work to be done! We have Bibles provided us by the hospital, but how many people will read it in preference to their books and magazines, also provided by the hospital? If sinners could only realize the great sacrifice Christ made for us, would they lay aside their magazines and pick up the Bible? Do sinners realize what was fulfilled by the death of Christ? Let us consider a few things.

We are now free from the old law of Moses because fault was found with the old law and a new law was brought in. (Heb. 8:7, 8). In the ninth chapter of Heb., we read that Jesus dedicated the New Testament by His own blood when He was crucified. Under Moses law which was nailed to the cross, sacrifices and offerings with the blood of animals were made for the sins of the people. But, the animal to be sacrificed had to be without spot or blemish. Under the New Law, Jesus was offered as a sacrifice for our sins, and He was perfect, without sin. In Leviticus we read that a high priest offered the sacrifice for the sins of the people. Today, Christ is our high priest. Under the old law, the sacrifices were made every year, but under the new covenant, Jesus died only once that we might be made free from sin. If Christ had not died, the New Testament would not be in effect today. It would be of no force without His death (Heb. 9:16, 17), and it was dedicated by His precious blood.

—Breman, Ga.



James H. Howell, 1523 36th, Birmingham, Ala., July 30.—We drive to Piedmont or Napoleon each Lord's day. If you know of any faithful brethren near here, please contact me.

Geo. McCain, Rte. 1, Box 1347, Anderson, Calif., Aug. 12.—I am in a different home and would appreciate visitors. We still meet in Bro. Adair's home and we welcome visitors.

W. H. Kaley, 930 Leon, Delta, Colo., Aug. 5.—At the present time, Bro. J. D. Corson is with us and we are certainly enjoying his good preaching. Here is my renewal.

Elmer Sutton, Bardley, Mo., Aug. 8.—Our meeting will be Aug. 12-21, with Bro. James Orten doing the preaching. Pray for us that much may be accomplished for the Master. Here are 2 subs.

J. B. Carter, Rte. 1, Box 311A, Dudley, N. C., July 26.—The congregation in Raleigh is faithful to the Word, though small in number. We were sorry to miss the meeting at Sulphur. Pray for us in the work here.

Richard Sipawe, Wabu Village, N. A. Nkanda, Mlanje, Nyasaland, Africa, July 1 - June 26, I preached for the church at Makokola when 12 were baptized and 6 confessed their faults.

D. Makasu, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, July 19.—I was at Khereng'eza where I baptized 7 on April 17. I baptized 7 more at this same place, April 24. I preached at Mkaila Village, June 12; five baptisms. June 15, I was there again and three were baptized.

F. Harry Lichapa, Naphungo Village, c/o Namlenga Mission, Mikolongwe, Nyasaland, Africa, July 28. — From meetings in Zaone Estates, we moved to Khokholiwa. There were 23 baptisms. We then went to Machemba; 25 were baptized. July 24, I preached at Kachulu; 12 were baptized. The trouble is all through in Africa.

Julias Mauwah, Box 562, Limbe, Nyasaland, Africa, July 28.—Joy is ours that the troubles are over. I preached at Manyumba, July 26; 9 were baptized. I preached at Naisi church; 192 were present; 24 were baptized. The campaign meeting was a great success. At present, I am in a meeting at Makokla Village.

Edwin Muyaya, Mpweshamwallo Village, P. O. Mikolongwe, Nyasaland, Africa, July 28.—Please let all the brethren know my address is no longer Box 562, Limbe. Note the above. Loss of mail causes the change. The work at Mphesha congregation and the

congregations in Chiradzula continues to move forward. At Kokholiwas I did a lot of teaching on the church of Christ. Thanks to those supporting me.

Lusias Namalawa, Malekwa Village, N. A. Mkanda, P. O. Mlanje, Nyasaland, Africa, July 28.—Work in the eastern division of Zaone Estates and Kokholiwas continues to move forward. The campaign meeting organized by Bro. Severe was good. The missionaries came and worshipped with us and Paul O. Nichols preached. Thanks for the clothing parcels from Houston, Tex. We prefer to receive clothing for the needy instead of money.

Orville Lee Smith, 4208 Wall, Joplin, Mo., Aug. 4.—July 6-17, I was in a meeting at Okemah, Okla., with 2 baptisms; July 22-31, I held a meeting at Legal, Okla., with 2 confessions of faults. I am to be at Boynton, Okla., next. I heard Bro. Lee Boek deliver a good sermon last night at Mountain Home, Mo. Here is a sub.

King Rawdon, Rte. 2, Etheridge, Tenn., Aug. 10.—We closed a good meeting here at Chapel Grove with Bro. Lynwood Smith. Crowds and interest were good. We are doing fine, with Brethren Paul Walker, Johnny Fisher, and Albert Gilliam, doing most of the teaching. My health is not so good. Pray for us. Here are 6 subs.

George Freeman, Rte. 3, Box 190, Atkins, Ark., Aug. 14.—We left Yuba City, Calif. the latter part of June and are now back in our old home in Jerusalem, Ark. We attend church at Mt. Zion near Jerusalem. They are few in number but getting along nicely, and we enjoy assisting them in the work. We will surely appreciate any assistance in the Lord's work. Here are 5 subs.

Gene Cumbaa, Rte. 1, Box 205, Maitland, Fla., Aug. 6.—We were privileged to have Bro. E. H. Miller conduct our meeting in July of this year. Although there were no obvious results, Bro. Miller certainly sowed the seed. He is a very enthusiastic worker. Many people in the surrounding area responded with excellent attendance. We enjoy the OPA and appreciate men who labor so fervently for the benefit of the brotherhood.

David Gordon, 10 E. Lafayette, Room 10, Stockton, Calif., Aug. 16.—After leaving Los Angeles, I came to Stockton where I am doing some harvest work and also some mission work part time. I have met some fine people since being here and have been asked to visit in several homes which I plan to do. I feel we did much good in Los Angeles studying the Word of the Lord.

Carlos Jackson, 243 Georgia Ave. N., Bremen, Ga., July 20.—This month, I have enjoyed being at the following places: Piedmont, Napoleon, Marietta, and Temple. We look forward to having Bro. Don McCord in our midst August 15, at Knightens Chapel. We wish him God speed and a safe trip to us. We at Marietta were sorry to lose Bro. Howell and family. They moved to Birmingham.

had to buy bandage material and medicines for home treatment. Also, extra trips from the mission to the hospital many times each week were made by the Nichols and Osburn families during the time that Gayland was laid up. Also, because of damage to the car resulting from the fire, repair bills had to be paid.

We think at this time that brethren in the States would be interested in knowing about some of our expenses in the work here. When we arrived in Nyasaland, the houses at the mission were inadequate for our needs. Therefore, it became necessary for us to do a lot of work and go to a lot of expense to fix them up. We estimate that we spent more than \$1,500 out of our own pockets (not counting what was donated by other individuals in America) on the mission property—not just on the houses in which we lived, but on other buildings and improvements as well. Also, rather than to use church money, and to help teach the Africans not to use the church money for secular education which some were doing before we came, we paid school teachers at Wendewende out of our own pockets, which amounted to between \$250 and \$300. Too, in order to help finance the school work and to keep ourselves from having to shoulder so much of the financial burden, we started a little store at the mission (we also financed it). But, instead of it's paying the school teachers as it could have well done according to the profit that it should have made, it actually caused us to lose over \$270, plus our ending up paying the school teachers ourselves for several months. We did all this to help the Africans. We do not know what went with the money that was lost.

Soon after we came to the mission, we began buying medical supplies for the Africans who came to us for help. We paid for these things ourselves. This went on for sometime until finally we began to receive help from good brethren in the States. Also, it was not long after our arrival at the mission that people began to come with their financial problems. Consequently, we gave and lent a lot of money to help those in need. Many of those to whom we lent money have made little or no effort to pay us (even though some receive money regularly from the States) thus adding to our financial burden. We have also given away food and many of our clothes to help the needy. Many times we lent money, knowing that we probably would never get it back, but we did these things because of the teaching of Christ in Matt. 5:42.

When we left the States to come to Africa, we thought that we had received enough money to cover our travelling expenses to Africa and return. But, after tabulating our expenses from America to Nyasaland, and after estimating the expenses back to the States by direct route, we find that we actually lacked several hundred dollars when we left home. Now, since it has been suggested that we go by Belgium so that we can make personal contact with the Christians and the work there, it will cost us even more, but we believe that we should visit them.

There were also many other expenses which ordinarily would not have been incurred had we remained in the States. We are writing these things to give the brethren an idea about some of our financial problems and to let all of those who donated when we had the accident at Wendewende know the facts about the

matter. Now, if there are any of the brethren or congregations who contributed who think that we should return any money they donated, please let us know by October 15th. Of course, we would be very grateful if the contributors would consider that soon we will be returning to the States and will have the financial problems of resuming a normal life.

Send all mail for Gayland Osburn, c/o G. M. Everett, Rt. 1, Box 442, Richland, Washington, and Paul Nichols, 849 Wilcox Ave., Hollywood 38, California.

—Gayland L. Osburn
—Paul O. Nichols

THE ROYAL STANDARD—

(Continued from page one)

whose life and obedience are true to the Bible will receive the praise of Jesus Christ when he comes to judge the earth.

Are you up to standard?

—Selected from Truth In Love

Comment

I wish to commend the above article from "Truth in Love," recent issue. We are approaching, if not completely in, an age of modernism, liberalism, and radicalism in matters of religion, a time when people are pulling away from the moorings that have anchored them safely to the "old paths" and the Rock of Ages. They are forgetting the warning of the Lord (Prov. 22:28) "Remove not the ancient landmark, which thy fathers have set." This is not only true in religion, but it is true in morality, modesty, honesty, various customs observed rigidly by people a generation past. Nations are breaking away from moorings involving principles and relationships held sacred for hundreds of years, hence threatening wars, overthrowing rulers, governments, etc. We must be constantly on our guard, often taking inventory of our footings and standings lest we slip away with the tide. These are times that try our faith—times that try our teachers, leaders, preachers; yes, times that try all of us.

Many religious journals come to our desk in exchange for our paper, and many of them contain many good things, but a few with new, strange ideas as wild as a "March hare," much in contrast to the above article. Have you met with the new idea (that is, new to me, except from the denominational churches) that the church of Christ does not exist in any of the groups claiming to be the church of Christ, but that it may embrace certain ones in all the groups and even in the denominations, hence we should fellowship every immersed believer, regardless of what denomination he is a member? If that wild idea be true we ought to cease fighting the denominations, since they are making Christians. Now if a false doctrine, when preached and obeyed makes Christians, error is as good as the truth. Jesus said, "Ye shall know the truth and the truth shall make you free"—not error! Question: Does it make any difference what name we wear? And again, does it make any difference how we try to worship God? Jesus said, "In vain do they worship me, teaching for doctrines the commandments of men." Is He a respecter of persons. How about the doctrines we teach and practice? Is error as good as truth? Shame.

—Homer L. King.

building in the presence of the bride and grooms parents, a number of friends and relatives. Our prayer for this fine young couple is a happy married life with a Christian home which will serve as a bulwark of strength for the Church.

—Tom E. Smith

LOCATION

Bro. E. B. Owens, 610 Young St., Neosho, Mo., asks that you add the following under Neosho, Mo., in your church directory: Willis Boman, Goodman, Mo. Phone EMPire 4-2141. —Ed.

APPRECIATION

We wish to express our thanks and appreciation to all who sent flowers, cards, food, etc., during our time of sorrow and also we want to say "Thank you" to the following churches for the money sent toward the funeral expenses of our sister and daughter, Juanita Rose Spoons: Houston, Tex. — \$50.00; Glendora, Calif.—\$25.00; Fair Oaks, Calif.—\$18.75; Belton (White Hall), Tex.—\$50.00. Mr. and Mrs. Elmer Rose, Mr. and Mrs. Roy Criswell, Mr. and Mrs. James Roe, Mr. and Mrs. Carroll Smith and Wanda Rose.

ACKNOWLEDGMENTS

Walnut Grove, Ky., brethren want to acknowledge with thanks the following donations on our building under the plan It Can Be Done: Lockland, Ohio, By R. H. Renner—\$18.00; Westminster, Colo.—\$30.00; Sister Walkup—\$13.00; Greenfield, Calif.—\$6.00; Total—\$67.00. We appreciate this help.

—Wm. C. Payne, Rte. 1, Box 44, Mt. Vernon, Ky.

Waterloo, Ia., brethren express thanks for the following donations; Lockland, Ohio, by R. H. Renner—\$24.00; Tulsa, Okla., by Gene Hopkins—\$18.00; L. C. Dent, Alexandria, Va.—\$10.00; Bro. and Sister D. V. Krider, Elmwood, Ill.—\$20.00; Sisters Christine and Ella Walkup, Greenfield, Cal.—\$6.00; Total—\$78.00. This should have been in Aug. OPA but the letter was returned for better address.

—M. E. Mountain, Rte. 4, Waterloo, Ia.

CHURCH BUILDING FOR THIS MONTH

The next plea for help under the plan It Can Be Done, is Youngstown, Ohio. Send all donations to: Paul Shaw, 125 N. Raccoon Rd., Youngstown, Ohio.

SPECIAL REPORT FROM AFRICA

By E. C. Severe

For the past three months articles on the above topic have disappeared from this journal. The main reason for such was the difficulties existing here and the pressure of work of the writer. Now, that the trouble is settled, I shall try in my little effort to see that those interested in the work in Africa are supplied with all information concerning the improvement of the church in this mighty continent.

Toward the end of June, 5 of us African preachers; namely, F. Harry Lichapa, Edwin Muyaya, Nelson Tuanje, Perusi Kalongonda, and the writer began to hold a series of meetings in Zaone Estates, Bro. Witness Maloya, one of the preachers in that locality, accompanied us all the way. He was a big help. There were 9 bap-

tisms, 37 confessions of faults, 5 restorations. Outside interest was good. If this continues in years ahead, there should be many more added to the Lord, and new congregations established. The members here are to be commended for their loyalty to the church. The political meetings hindered some, as many, non-members, are politically-minded.

Causes of the trouble over here have not been well-stated. Some charges against me were unfounded, but honestly speaking, I was guilty of lying, writing political articles, and fighting. May 25, 1960, I sincerely and honestly confessed the above. I ask all to forgive me of all wrongs and pray for me.

FOREIGN FIELDS

Accident In Africa

In July, 1959, Brethren Gayland Osburn and Paul Nichols were involved in a gasoline fire at Wendewende Mission, Nyasaland, Africa. Gayland was almost burned to death, and both of Paul's hands were seriously burned as he attempted to put out the fire on Gayland. Both were rushed to the hospital for treatment. Paul was treated and released that night and told to return for further treatment. Gayland, who was critically burned was kept in the hospital for more than nine weeks; during the first week, his life hung by a thread. While there, he underwent one skin graft operation and will wear the scars of his unfortunate experience for the rest of his life.

Through love appeals for financial assistance were made by letter by certain good Christians at Oklahoma City and by Bro. Homer L. King in the September, 1959, O. P. A. The response was wonderful, and the help was very gratefully received by us. We take this opportunity to again express our appreciation for this open manifestation of the love and sympathy of brethren in the States. We fully intended to contact each one of the contributors, personally, by letter, but have failed so far because of an over abundance of work. So, we are using this means now.

Ordinarily for the medical attention and treatment which we received, and especially Gayland's prolonged illness, large doctor and hospital bills would have resulted, and which we fully anticipated. However, in June, 1959, (the month before the accident) a new regulation respecting missionaries and their families came into effect in government hospitals (like the ones where we received treatment). We found out about this new regulation sometime after the date of the accident. Before the accident, we had been charged for service at the hospital. However, under the new regulation, missionaries and their families were not to be charged for services rendered. By the time we found this out, brethren had already sent to help financially with the anticipated expenses. After we found out that there would be no charges for our medical treatment, we asked that no more money be sent. Then, it was anticipated by us that Gayland would have to have plastic surgery when he returned to the States in order that normal use of his right arm might be regained. But, since then the use of the arm, through exercise and determination (and by the will of the Lord), has so improved that now no surgery seems to be necessary. Now, even though we were not charged by the hospital, yet extra expenses did result from the accident because it became necessary after our release from the hospital that we

ABRAHAM LINCOLN SPEAKS

Ladies and gentlemen, hear me. Are you listening? — Will you hear the voice of a great American? Abraham Lincoln speaks!

Following the trial of Mr. Chiniquay, author of the book, "Fifty Years in the Church of Rome," Abraham Lincoln said, and I quote from *America Or Rome, Christ Or The Pope*, pp. 456-460, "As long as God gives me a heart to feel, a brain to think, or a hand to execute my will, I will devote it against that power which has attempted to use the machinery of the courts to destroy the rights and character of an American citizen. But there is a thing which is very certain; it is, that if the American people could learn what I know of the fierce hatred of the generality of the priests of Rome against our institutions, our schools, our most sacred rights, and our so dearly bought liberties, they would drive them away, tomorrow, from among us, or would shoot them down as traitors— The history of the last thousand years tell us that wherever the Church of Rome is not a dagger to pierce the bosom of a free nation, she is a stone to her neck, and a ball to her feet, to paralyze her and prevent her advance in the ways of civilization, science, intelligence, happiness, and liberty . . . I do not pretend to be a prophet," Mr. Lincoln says. "But though not a prophet, I see a very dark cloud on our horizon. And that dark cloud is coming from Rome. It is filled with tears or blood. It will rise and increase, till its flanks will be torn by a flash of lightning, followed by a fearful peal of thunder. Then a cyclone such as the world has never seen, will pass over this country, spreading ruin and desolation from north to south." That, my friends, was the warning of the great American, Abraham Lincoln.

Catholics Murder Lincoln?

In all probability this attitude toward the Catholic Church cost Mr. Lincoln his life. The same writer, on page 458 and 460, records the following information: "The plot for Lincoln's murder was planned in the home of Mrs. Surratt, a Roman Catholic . . . Mr. Loyd, who kept the carbine that Booth wanted for protection was a Roman Catholic. Dr. Mudd, who set Booth's leg was a Roman Catholic. Garrett, in whose barn Booth took refuge, was a Roman Catholic. Booth was a Roman Catholic. John H. Surratt, who went to the Pope for protection, and who was concealed under the banners of the Pope when he was detected, was also a Roman Catholic. General Baker, the great detective, said, 'All the conspirators were Roman Catholics.' Prominent government officials said, 'We have not the least doubt that the Jesuits were at the bottom of the great iniquity.' The death of Lincoln was announced" (listen to this, Ladies and Gentlemen), "by Roman Catholics, several hours before it occurred, at St. Joseph, Minn., forty miles from a railroad and eighty miles from the nearest telegraph station. This is a fact established in history. Booth said, I can never repent. God made me the instrument of his punishment." Unquote. That is another part of Roman Catholicism. My friends, you may say that was yesterday, but I say again, what do we know about freedom today?

Not long ago the churches of Christ in Denver, Colo., made a contract with the municipal authorities for use of the city auditorium during a meeting with Aniceto Speragna, the ex-Catholic priest who is now a preacher of the gospel. All things were ready, but just before

time for the meeting the contract was cancelled by the city. Why? Obvious! Someone had realized who the speaker was. An Ex-Catholic? Oh, No! Contract or no contract. That, ladies and gentlemen, was in Denver, Colorado, U. S. A.

—(From Radio Addresses by V. E. Howard, in "Roman Catholicism vs. Freedom").

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. 22:27; 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.

—Jonathan Larry Stahl, Rte. 1, Box 316, Gerber, Calif.

—Albert Kenton Ward, 1716 Jackson Ave., Huntington, W. Va.

—Thomas Calvin Smith, Rte. 1, Box 219, Wesson, Miss.

—Glynn Cecil Smith, Rte. 2, Box 218, Brookhaven, Miss.

—Richard Kerry Smith, Rte. 1, Box 104, Wesson, Miss.

BONDS OF MATRIMONY

Fancher-Loftis—On July 15, 1960, wife and I drove to Fredrick, Okla., where I said the ceremony uniting in marriage Bro. Rodney Fancher and Sister Carrol Loftis. Rodney's parents are Clayton and Bonnie Fancher, well known among the brethren in Oklahoma and Texas. The ceremony was performed at the church

Antonio C. Severe, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, July 15.—I preached at Namphungo, June 12. 3 confessed faults. June 17, I was there again. There eight confessions. June 26, I preached at Wendewende where we had 6 confessions of wrongs. July 3, I was at Wendewende again. There were 8 confessions.

Gayland L. Osburn, P. O. Box 658, Limbe, Nyasaland, Africa, July 10.—We heard Bro. Paul Nichols preach at Munkhunyiwa June 19; at Khokholiwa, Mlanje District, July 3; and at Wendewende July 10. June 26, I preached at Sanjika, Zomba District, with 1 baptism and 4 confessions of faults. We need your prayers.

Earl Helvey, 7608 Prince St., Citrus Heights, Calif., July 25.—Bro. McCord closed a good meeting here with 5 baptisms and one restored. Crowds were very good. We thank the surrounding congregations for their attendance. Several preachers were in attendance. We think Don is one of our most capable preachers. The last Lord's day we had a very good singing in the afternoon.

Lee Boek, 4423 San Juan, Fair Oaks, Calif., July 25.—The Sulphur meeting was very nice, I enjoyed seeing everyone again. Bro. Lynwood Smith and I were in a meeting at Paris, Texas, after the camp meeting. This is a small congregation and they appreciate visitors. May the Lord bless them. I am to be in a meeting at Mtn. Home, Mo., July 29-Aug. 7, then home to Calif., where I plan to attend college during the winter. I hope to hold meetings during the summer months. God bless all.

Don L. King, Rte. 2, Lebanon, Mo., Aug. 20.—At present, I am traveling with my father, studying to be a preacher. We are now in a meeting at Huntington, W. Va. The brethren here are zealous. Next Lord's day, the 28th, I am to preach at Wayne, W. Va. We go from here to Crescentville, Ohio; then to Kansas City, Kan., LaGrange, and Columbus, Ga., and Wedowee, Ala. We hope to have a short stay in Mo., before returning to Calif. Pray for us.

Gillis Prince, Wedowee, Ala., Aug. 17.—The Cause in this part is growing. Bro. Miles King has just closed a good meeting, he has improved much. Bro. Lynwood Smith held a meeting for us in May and we were greatly strengthened. He is to return next May. We look forward to our meeting this fall with Bro. Homer L. King doing the preaching. Here are 2 subs. I still miss Bro. Gay's articles and field reports.

A. B. Caudle, 7651 Prince St., Citrus Hts., Calif., Aug. 1.—Bro. Don McCord closed a two weeks meeting at 64th St., Sacramento. I believe the attendance was the best we ever had; 5 obeyed the gospel; 1 was restored. The congregation was much edified. We have not forgotten the brethren who helped us when we needed it most, by way of finances and words of encouragement; labor and prayer. Thanks and thanks again. You have a part in whatever success we enjoy, and we thank all from the depths of our heart.

Nelson Tuanje, Mapweshera Village, c/o Ndate Estate, Mikolongwe, Nyasaland, Africa, Aug. 16.—July 13-17, I was at Mchemba where 828 were present. There were 25 baptized and 35 confessed faults; July 28-31, I was at Makokola with 666 present, 15 baptized, and 15 confessed faults; Aug. 6, 7, I was at Malekwa with 380 present, 11 baptisms, and 12 confessed faults; Aug. 1-14, I was at Maoni with 595 present, 4 baptized, and 52 confessing faults.

Geo. Anderson, Rte. 3, Box 282, Wichita Falls, Tex., July 30.—The church at Lawrence Rd. is doing fine, with more love, peace, and unity than we have had in some time. I would like to hear from some of the faithful brethren in or near Tahlequah, Okla., Huntsville or Prairie Grove, Ark. We are contemplating moving to eastern Oklahoma or northern Arkansas, and would appreciate hearing from brethren in this section. We want to be sure we have a place to worship before we move.

Gary M. Stumpff, Crane, Mo., Aug. 8.—At the present time I am working with the Cassville congregation, preaching and doing personal work. We feel the work is progressing and pray for its continued growth. July 23, 24, I preached at Neosho, Mo., after Bro. Ronny Wade had been with them for a week. I met some wonderful people and hope some good was done, and no harm at all.

Jimmy Albert, 4293 Crum Rd., Youngstown, 9, Ohio, Aug. 8.—This past summer I have had the opportunity to understudy my two uncles, Jimmy and Tommy Shaw, in doing the work of an evangelist. No young man could ask for two finer uncles. I have spoken at Greenville, Prospect, and Indiana, Pa.; Akron, Ohio; Delta, Colo.; and Fieldstone, Mo.

Jack Cutter, Box 573, Richland, Mo., Aug. 16.—July 24-31, we were in a meeting at McAlester, closing with one baptism. We enjoyed having Bro. Orville Smith visit with us while there. Since returning to Mo., we have had the privilege of hearing Bro. Wayne Fussell at Claxton, and Bro. Edwin Morris at Lee Summit. We continue to labor with the faithful few at Richland. We look forward to our meetings at Dougherty, Okla., Sept. 11-25; and Wayne W. Va., Oct. 2-16. Pray for us in these efforts.

Gayland L. Osburn, P. O. Box 658, Limbe, Nyasaland, Africa, Aug. 11.—Since my last report, we have been to Wendewende for Lord's Day worship twice; Paul preached once, and I preached once with 4 confessions of faults in all. July 17, we were at Macheba, Mlanje District, where 22 confessed their faults. We were at Makhokhola July 31 with 8 confessions of faults and one baptism.

Richard Sipawi, Wabu Village, N. A. Nkanda, Mlanje P. O., Nyasaland, Africa, July 5 - July 3, I preached at Karare with 12 baptisms and 2 confessions of faults. I preached at John Village July 10 with 14 baptisms and 4 confessions of faults, and July 24, I was at the Karare congregation again where I baptized 7 people and 6 confessed their faults. At Chirombo, there were 4 confessions of faults and 2 baptisms July 31.

B. F. Leonard, 815 W. 3rd, Huntington, W. Va., Aug. 19.—The church here is doing fine. Bro. King is in a good meeting with good crowds. It is good to be with him, Helen, and Don. We have preached at Cinn. and Chesapeake, Ohio; Indiana, Pa.; Piney View, St. Albans, Wayne, and Twelvepole, W. Va. We were glad to see Bro. Thomas Shaw and wife at Indiana, Pa. They have a good start there. Best wishes to all.

Robert Ngomano, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, July 8.—On May 8, I was at Nkwaila where three were baptized and 2 confessed faults. May 15, I preached at Nkhayepa; 5 baptisms and 4 confessions. May 22, I preached at Wendewende. We had 8 confessions. May 29, I was with the congregation Mateketa where 2 confessed faults and 1 was baptized. June 5, I preached at Ndianyama; 4 baptisms and 3 confessions of faults. June 19, I was at Chirombo; June 26, at Nkhreng'eza.

Tommy Shaw, Commodore, Pa., August 15.—July 31, I finished a ten day meeting at Greenville, Pa. I had held a meeting here in 1954, and it was good to return and associate with these brethren again. They continue to work in the Bible way. Jimmy Albert helped much in the meeting. Brethren from Lovejoy, Flemington, Indiana, and Akron attended. I had opportunity to hear Bro. King preach three fine sermons in this area in August. August 21, I am to begin a meeting at Lovejoy. May God bless every faithful worker.

E. C. Severe, c/o Namlenga Mission, Naphungo Village, P. O. Mikolongwe, Nyasaland, Africa, July 29.—Please note my change of address as above. Moving from Zaone Estates we went to Kokholiwa where we enjoyed working with the brethren and commend them for their hospitality. Results were 23 baptisms, 35 confessions of faults. Present July 3, were 406. All the missionaries were with us the closing day, we spent another night with them because of rain, leaving July 4 for Wendewende. Manbewe and Sam were with me. July 14-17, we were at Machemba attended by a crowd of 828. Results were 25 baptisms, 35 confessions of faults. Many preachers attended, and we all enjoyed a lunch July 16. July 24, I worshipped at Wendewende though attendance was poor due to threatening weather. I am now at Makokola with 3 confessions and 1 confessing faith in Christ. Many were happy to receive parcels of clothing.

James R. Stewart, 401 E. 24, Houston, 8, Tex., Aug. 12.—The personal work with the Aurora St. church in Houston continues. The home teaching proves to be a success. Recently, a Methodist family of 4 made confession in their home, I notified the brethren to fill the baptistry, and we baptized the four, an elderly man and his wife, his daughter, and teen age granddaughter. New people are attending each Lord's day, and the house is almost filled. If you know of anyone we can contact in this vicinity, please contact me. Wife and I are to go into another Methodist home next week, and a Catholic home, tonight. This is a wonderful group to work with, willing to do all they can to save souls. Pray for us and the work.

R. B. Roden, 3550 Lynwood Rd., Lynwood, Calif., Aug. 13.—The work at Lynwood is enjoyable with good attendance and thus far there has been one confession of faults. We appreciate the cooperation of all the surrounding congregations. The interest is very good. Since arriving in California, I have had the privilege of preaching at Covina, Cypress, Norco, Orange, Montebello, and Siskiyou St. During the last month, I have enjoyed the association of several of my preaching brethren, which continues to build me up spiritually. Lord bless them all, and our brethren everywhere who are endeavoring to keep the unity of the spirit in the bonds of peace. Here are 3 subs.

Paul O. Nichols, Wendewende Mission, P. O. Box 658, Limbe, Nyasaland, Africa, Aug. 9.—We were at Wendewende, July 10, where we had 4 confessions. July 17, we worshipped with the congregation at Machemba. A meeting was in progress and a large crowd gathered for services that day. Bro. Gayland did the preaching. 22 confessed faults. July 24, we were at Wendewende. July 31, we went to Makhokhola for worship near the border of Mozambique. It took us about three hours to reach the church. Then, the service lasted about three hours, and the return trip took another three hours or so. Eight confessed faults and 1 came forward for baptism. Aug. 7, we were at Wendewende again, where we had 3 confessions.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Texas, Aug. 16.—The meeting closed at Neosho, Mo., with good crowds and interest. It was a pleasure to have Bro. Oscar Johnson, who is nearing 90, present for almost every service. He is still active in preaching the gospel. Our next meeting was at Fruitland, Texas. This was one of the best we have ever held here. Two came from the cups and one man was baptized. From Fruitland we went to Woodson for 10 days for an enjoyable effort with these brethren. Lord willing we go next to Healdton, Okla., Aug. 17-28; Strong, Ark., Sept. 2-11; Wilson, Okla., Sept. 16-25; and Sulphur, Okla., Sept. 30-Oct. 9.

Dail Ellis Lindsey, 1614 North 11th, Waco, Texas, Aug. 15.—I did evangelistic work in Wayne, W. Va., for almost a year; it was a genuine pleasure to labor with the brethren there. My association with the following congregations shall always pleasantly be stamped on my memory; Wayne, Huntington, Twelvepole, and St. Albans, W. Va.; Chesapeake, Ohio. Although I enjoyed my work with brethren from this part of our country, it is good to be back in my native city and State to work with the Circle Road congregation, Waco, Texas. Since my return to Waco in June, one has been baptized and one restored. My labors in Waco are to continue until Nov. 1; after that, indefinitely. I am trying to "do the work of an evangelist"; "I need the prayers of those I love."

E. H. Miller, P. O. Box 538, LaGrange, Ga., Aug. 16.—We just closed a meeting at Montgomery, Ala., with one, a mother of two children, baptized. I feel the church was strengthened. Bro. Lynwood Smith held a meeting there a few months past and did much good. My debate with C. B. Thomas of Liberty, Ky., on the cups question, also the divorce question, will be held at

Mt. Pleasant at the cups brethren congregation. This is 4 miles S. E. of Spencer and 4 miles west of Ellettsville, Ind. The debate will be held Sept. 12-15, at 7:00 each evening. Bro. Orville Smith will moderate for me. The work at LaGrange and in this section is progressing nicely. At LaGrange we have good attendance at every service. We look forward to our meeting with Bro. Homer L. King, Oct. 2-9.

Benneth C. Severe, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, July 20.—On June 12, I was at Chinkhandwe Village with the missionaries. Bro. Paul preached and I translated. 7 confessed wrongs. June 19, I was at Mpweshamalo where I translated for Bro. Paul again. Then, at the water's edge I translated for Bro. Gayland where 5 were baptized. There were also 9 confessions that day. June 26, I was at Sanjika. I translated for Bro. Gayland. One came for baptism and 4 confessed faults. July 3, I travelled with the Nichols' family to Khokholiwa. There were 4 confessions and 2 came for baptism. July 10, we were at Wendewende where I translated for Bro. Paul; four confessed faults. July 17, I accompanied the Osburns to Machemba where we had a large crowd for services. I translated for Bro. Gayland. There were 22 confessions.

J. D. Corson, Mahaffey, Pa., July 26.—Since leaving Pa., the last week of May I preached 5 times at Mozier, Ill., some in Bloomfield, Iowa, and twice on Lord's day in Oskaloosa. We were in Wyo., for 4 weeks busy with the folks there. There were 4 baptisms, and we were made happy to see the last two of our ten children baptized into the Christ. We are now in Delta, Colo., trying to build up the Cause in this vicinity. We plan to return home soon, to get the wife and boys settled for the winter, then I plan to go on to work in Iowa and perhaps farther west. We have found much work needing to be done for the Cause, and it is suffering for lack of help from the preaching field. Brethren, let us not grope about in darkness with our eyes shut and hearts closed. Here are some subs.

Tom E. Smith, Rte. 4, Box 171A, Duncan, Okla., Aug. 14.—Since the meeting at Sulphur, which was a blessed and enjoyable occasion, I have had the privilege of hearing a number of our younger preaching brethren. I heard Bro. Billy Orten at Graham, Okla., Bro. James Orten at Washington, Okla., Bro. Lee Boek at Healdton, Okla., Bro. Wayne DeGough at Healdton, and Bro. C. A. Smith twice at Healdton. It gives us new courage to see all these young men espousing the Cause that all true Christians hold dear. Bro. Homer King and wife spent one day and night in our home after the Sulphur meeting. We had a very enjoyable time renewing sweet memories of the past and looking forward to a bright future. We hope they will repeat this visit again in 1961. We also enjoyed a visit from our tried and true friends, Tom and Sarah Modgling. We look forward to a good meeting here Aug. 17-28, with Bro. Ronny Wade doing the preaching.

Don McCord, 757 Cedar Dr., Covina, Calif., Aug. 19.—The New Salem, Miss., meeting closed with 1 addition. It is always a joy to be there. The association with preachers and other good brethren built me up.

The Sacramento, Calif., meeting closed with 6 additions, 5 of them by baptism. This is a strong church; Lord bless them. Presently, we are near Piedmont, Ala. Crowds are good. This church is small in number but strong in the faith. Lord bless them. We have had visitors every night. The churches at Marietta, Temple, and LaGrange, all in Ga., and Napoleon, Ala., have shown great zeal in helping us. Bro. Foster Prince has spent vacation here in order to help us in song. Lord bless such faithful and devoted men. Aug. 26, we begin at Benton Ave., in Springfield, Mo. I hope to be home about Labor Day, after an absence of 5 weeks. For my brethren who have been good to me I am so thankful. To my Lord more thanks is due than I can give. Thank the good Lord for my devoted wife who had to stay home and do her duties as well as mine in my absence. Pray for us.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., Aug. 11.—July 10-17, we had a good meeting with Bro. Fred Roberson of Los Angeles doing the preaching. One was baptized and 2 confessed faults. Crowds were good throughout. He knows how to teach concerning love one for another and how to keep the saved from worldliness. July 24-29, I held a meeting for the Jerico church near Brookhaven, and enjoyed being in the home of Bro. Robert Adams. Crowds were good, and 3 confessed faults. I had to leave for Memphis, and Bro. Cobb was to continue the meeting but was unable to come from Pittsburg. The last night of the meeting a digressive preacher from Jackson, Miss., was there. I taught on the oneness of God's people, and speaking the same thing. The digressive preacher got up and said he used to teach we must speak where the Bible speaks and keep silent where it is silent, but he had learned we can not always do that. Brethren, I say we can always speak where the Bible speaks on one Lord, one faith, one baptism, and one body. This brother knew he was teaching things the Bible does not authorize. We can see where these brethren are giving up the Bible in much of their practice. July 20-Aug. 1, I was at Memphis, and a sister took her stand from digression. My thanks to all the brethren for their help in my time of need.

J. Wayne McKamie, Rt. 1, McGregor, Texas, Aug. 17.—Since last writing we have been in Dallas, Tex., June 17-26, and this was our second wonderful meeting with these brethren. One was baptized and two confessed faults, coming from the S.S. and cups to simple New Testament worship. July 10-17, we were in Graham, Tex., working with some new acquaintances and a number of old friends in the gospel. Crowds were good; a good number of Wichita Falls brethren drove down to help out. Our next work was in Brookhaven, Miss. with the Pearlhaven congregation, July 22-31, and, as usual, the brethren all around there really turned out and helped. Five were baptized. From there we went to Memphis, Tenn., preaching two nights and enjoying being with the brethren there again. They are still progressing in the Lord's work. This was enroute to Lawrenceburg, Tenn. for a ten-day meeting. We had good crowds here also and enjoyed the co-operation of Chapel Grove and other neighboring congregations. We had visitors from Ala., Ind., and Memphis, Tenn. Bro. Paul Walker and Johnny Fisher really helped out in

this meeting; they are doing much good in that part of the Vineyard. Four were baptized. August 26, we begin in Ft. Worth and will continue through Sept. 4. Then on Labor Day we will have all day services.

Homer L. King, Route 2, Lebanon, Missouri, Aug. 20.—In reporting the Sulphur, Okla., meeting, I forgot to mention that two were baptized, one by Bro. Bill Roden and the other by me. We enjoyed a week-end with the home church, near Lebanon, Mo. July 21-24, then to Harrodsburg, Ind., July 27-31, where we have labored much in the last 30 years. It was very good to see again so many of our old friends (brethren) and to meet new ones. We are thankful that Harrodsburg continues in the Bible way in the work and worship. En route to Flemington, Pa., we stopped over two days with the Hugh Milners, at Middletown, Ohio, and one night each at Indiana and Lovejoy, Pa. It was good to be with all again. The series of meetings August 5-14, at Flemington, was a very happy experience, and we hope a profitable one. The crowds and interest were very good throughout. We were very happy to find them "contending earnestly for the faith once delivered." This church has a leadership that is alert to the liberalism and radicalism floating about. They seem to understand the source of both the "isms" above. The meetings here ended with an all-day meeting on Sunday, basket lunch at noon, and a kind of "popcorn meeting" in the afternoon by a number of talks by the brethren. We made our home with the Byron Kramers, and to say it was a good one is putting it mildly. We are now, August 17-31, at Huntington, W. Va., in a very good meeting. The crowds and interest start off with a "bang." We were happily surprised to see in our audience the second night, the McLemores of Okla. City, and the Rickards, of Sulphur, Okla., also Leon Fancher and family, formerly of Wichita Falls, Texas. With the Rickards present and the others, it made me wonder if the Sulphur meeting had moved to Huntington. A number, from St. Albans, W. Va., were present that night. We are making our home with the B. F. Leonards, which is a very good place for a preacher. Our next is scheduled for Crescentville, Ohio, Sept. 4-11; Kansas City, Kansas, Sept. 16-25; La Grange, Ga., Oct. 2-9; Columbus, Ga., Oct. 12-23; Napoleon, Ala., Nov. 4-13; Oct. 24-Nov. 3, we plan to visit other places. Please pray for me and mine in the busy schedule ahead. Love to all.

'AT JESUS' FEET. . .

The life of Mary, the sister of Martha and Lazarus, is painted for us by the Gospels in three vivid pictures. In each appearance, Mary is found at the feet of Jesus. When Jesus visited in their home, Mary sat at His feet and heard His words; she chose the "one needful thing," the "good part," by listening to the Lord's words rather than worrying over material things as did her sister. (Lk. 10:38-42.) In the second scene her brother had died, and Mary fell at His feet saying, "Lord, if thou hadst been here, my brother had not died." Minutes later, our Lord having wept also, this appeal for sympathy and help was answered by the resurrection of Lazarus, who had been dead four days: (John 11:32-46.) In the third instance, Mary anointed Jesus' feet and wiped them with her hair; with discernment, she anointed the Lord's feet at the supper in Bethany

"against the day of his burying." (John 12:1-9.) Rebuked in the first instance by Martha and in the third by Judas, Mary yet realized the importance of serving and learning at Jesus' feet.

What better description could be given of one's life—what greater tribute—than to be pictured in each appearance at the feet of Jesus. One fearful day every knee shall there bow and every tongue shall there confess. Why not this day, fall at the feet of Jesus in obedience to gospel commands?

—Harold Hazelip, "Religious Reminder"

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"

TWO WAYS TO LOOK AT IT

The Bible says: "Spare the rod and spoil the child;" Some say that principle is cruel; that it is pitting one will against another; that it is brutal, hateful and wrong. Yet what is more exasperating than an impudent, disobedient, destructive child? There are certainly two ways to look at it.

Of course, discipline must be tempered with kindness, reason, and love, but it is unfair both to the child and to society in general to pamper and let a child grow up like a weed.

The following verse selected from O'Bannon's Calls observes:

"I must not interfere with my child, I have been told, To bend his will to mine, or try to shape him through some mold

Of thought. Naturally as a flower he must unfold.

Yet flowers have the discipline of wind and rain

And, though I know it gives the gardner pain,

I've seen him use his pruning shears to gain

Strength and beauty for blossoms rare.

Thus he tends what's in his care,

Like the Master florist fashions his lilies fair.

I do not know, yet it seems to me

That only weeds are left to unfold naturally."

That is another way to look at it and I have observed that weeds so grown are often pulled out and destroyed as society must sometimes weed out and segregate or destroy its criminal class. So, love that child of yours. Be kind to it, be patient, be tolerant, but be firm in the right as you see the right, and chastise when needed though it hurts both you and the child.

—Selected from Abundant Living
by Mrs. A. E. Chandler

SURROUNDED WITH WORK

An old negro farmer of South Georgia, was asked what time he went to work in the morning. He replied: "Bos, Ah doan go to work in the mawnin'! Ah's surrounded with it when ah gits up." So is the Christian! There is work on every hand. Christ said: "Look round, I tell you; see, the fields are white for harvesting." (Moffat's Translation of John 4:35.) —Selected

Mrs. Ralph Pato
Box 5454 July 64

OLD PATHS ADVOCATE

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

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

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

Vol XXXI

LEBANON, MISSOURI, OCTOBER 1, 1960

No. 10

"BY THIS SHALL ALL MEN KNOW"

By Ronny F. Wade

You recognize the above words as part of a statement made by Jesus. The entire statement reads: "A new commandment I give unto you That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Someone said, "everybody talks about the weather, but no one does anything about it." Love is much like this. We all do a lot of talking about it, but few really do something about it. Please, note carefully the following verses: (Jno. 15:12) "This is my commandment, That ye love one another, as I have loved you." (1 Jno. 2:4) "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." (1 Jno. 5:3) "For this is the love of God, that we keep his commandments: and his commandments are not grievous."

The above scriptures make it plain that unless we obey the commandments of God, we will be lost, and one of His commandments is to love one another, therefore to be saved we must love one another. Be it well understood by everyone that love is the basis of christianity, and without love there can be no Christianity.

What is love? Is it the mere expression, fondness for someone else, or is it something we show not only by our words but our actions as well. I believe the latter. We could search and search and never come up with a better definition and description of love than the one given by Paul in 1 Cor. 13. Let us notice his words: "Love (charity) suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never fails. . ."

What a beautiful description of a beautiful attribute. Do we really love according to this definition? Are we longsuffering and kind to our brethren? Are we ever guilty of pride and arrogance? If so, love is not behind it. Do we ever insist on our own rights or do we give over to others? Do we get mad easily and "fly off the handle" so to speak? Are we ever harsh, rude, or sharp? If so, love is not behind it. Do we rejoice at someone's sin or downfall, or do we rejoice when right and truth prevail? Do we believe the best of every person until their guilt is proved beyond

(Continued on page 8)

THE SPIRIT OF TRUE WORSHIP

By D. B. McCord

We hear a great deal in our day concerning the items of worship, that we must worship in truth—as the Word of the Lord directs. We certainly can not stress too much the importance of this; it does matter the way we worship God; it certainly does matter that we keep the ordinances as delivered. However, in this essay, in the main, we are concerned with the spirit of worship—that is, the frame of mind, attitude, thinking that we assume when we come before Him to pay our respects, homage, adoration.

True Worshipers

Let us notice briefly the discourse that took place between Christ and the Samaritan woman. The account is recorded in John 4. In verse 23, Christ speaks of "the true worshippers." I am sure that all of those who may read this have a desire, in some measure, to be numbered among those of whom Christ speaks. We know that for our worship to be acceptable, we must be so numbered. Christ goes on to explain that such will worship the Father and they will do it in spirit and in truth. Now, notice how obligatory is Christ's statement in verse 24. " . . . they that worship Him must worship Him in spirit and in truth." This means we had just as well not worship if we are not going to do it on prescribed, acceptable terms.

This is most important! We sometimes wonder if men, generally, feel the impact of such a statement as this. In verse 23, Christ spoke of the Father's seeking such to worship Him. We seek for that which is not easy to find. It is not to be considered a mark of smugness or exclusiveness when we contend that "true worshippers" are hard to find, and in reality there are not very many of them. Such conclusions are not based upon human observation alone, they are based upon God-breathed statements.

The Pharisee's Worship

The Pharisees payed a great deal of attention to the ritual of their religious obligations. They were most meticulous in paying tithes of all their blessings from the most abundant down to their "mint, anise and cummin." They ought not to have left these undone, neither should they have omitted weightier matters of the law; such as, judgment, mercy, faith and love (Matt. 23:23; Lu. 11:42). We can easily become Pharisical; this we must guard against with the most scrupulous care. It is not enough to have the music as it ought

to be; it is not enough to have the teaching, communion as they ought to be.

It is true, these must be as the Word directs, but true worship consists of vastly more than externals, be those externals ever so important and essential. Christ said this of the Pharisees: " . . . But in vain do they worship me . . ." (Matt. 15:9). How did they do this? They drew near unto Him with their mouth, with their lips they honored Him, but their heart was far from Him. We can not, therefore, overlook nor neglect the spirit of worship. Let us notice some

Components of true worship

1. **The spirit of forgiveness.** Christians should, very early in their lives, commit to memory Eph. 4:32 and Col. 3:13; we need this admonition over and over again. It is not always easy to forgive, but Christians must forgive, as God has forgiven us. How far-reaching, thorough is His forgiveness, we may ask? It is such that once we come penitent of our wrongs, He forgets in His forgiveness. An unforgiving spirit breeds bitterness, resentment, grudge-holding, all of which tarnish the soul. We can not come as priests to offer up spiritual sacrifices, worship Him, and have bitterness, resentment in our hearts. Such destroys the spirit of true worship. With us to the Lord's Table, we dare not carry malice, grudges, bitterness — these are sins of the heart of the blackest dye, and thus defeat our purpose, be our worship ever so externally scriptural and acceptable.

2. **The spirit of self-examination.** If in worship, I possess this spirit in necessary measure, in view of all my frailties and weaknesses, I dare not possess a spirit of condemning others. I could, therefore, never be numbered with those who would judge others as to their worthiness of worshipping God—justifying some and condemning others. I find that my task is more than difficult if I assume the spirit of self-examination as I should—there is no time, no place for examining others. Please read 1 Cor. 11:27-29. I do not profess to understand all, very much indeed, of Paul's striking statement: "Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup." Even though we may not understand all that is involved here, there is no reason why we can not accept this as an important reason for possessing the spirit of self-examination and in good measure, too.

3. **The spirit of remembrance.** We may read of this in 1 Cor. 11:24-25. At the Lord's Table, we are to remember Him. At this time, we are not justified in letting our mind wonder and ponder over other things. It is admitted that this takes a great deal of self-discipline, but it is a necessary thing.

4. **The spirit of obligation to God.** Certainly, we do not worship simply because of a sense of obligation only. Nevertheless, it is true that to our God we have an obligation that we do not have to others. We should have the spirit of obligation to this extent—that nothing will hinder our presence at the Lord's House at worship time; such as, visitors, kinsfolk, secular obligations, vacations. Job and David would not even permit death, tragedy, calamity to hinder. Read Job 1:20 and 2 Sam. 2:12-20. Truly, here is the spirit of obligation personified!

5. **The spirit of reverence.** In 1 Tim. 3:14-15, Paul spoke of "behaving thyself in the house of God." I am sure that more than external rules of order and deportment are included here; surely reverence is. It shows a poor spirit when we talk, visit, become bored, get up and walk out needlessly at time of worship. It is a time that we are in God's presence, in closest proximity; our most honored. Guest, Jesus Christ, is there (Matt. 18:20)! In the presence of mortal dignitaries, men usually show reverence, awe, respect. Most certainly in the Divine presence, we should have the spirit of reverence.

In closing, dear reader, worship is more than "going to church on Sunday"; it is more than "having the items of worship"; it is vastly more than ritual. It is not only an obligation based upon truth, but it is based upon spirit as well—it is a thing of the heart.

WITH WHICH KIND OF COMPANY DO YOU STAND?

One time I was called to a place to conduct a protracted meeting, where several of the members were anxious for the whole thing to go over to the Digres-sives

One day I was talking to one of the brethren at his home, out in the yard, and his daughter, who was home from the city, where she flocked with the Transgressives, came out and butted into her business with her glib tongue. She said, "I understand that you are opposed to Sunday school, and I want to know if it is true that you are." I told her that I had been preaching for about sixteen years and had never organized a Sunday school. She jumped at that, and said, "That's enough; you are opposed to it." I cautioned her to be careful to not draw a wrong conclusion about my standing, from what I had said. She replied that any preacher who had been preaching that long, and had never organized a Sunday school, was surely against it. In fact there could be no doubt about such a person being against the Sunday school.

She was a school teacher, and knew something about how to reason, so I admitted, reluctantly at first, that she seemed to reason correctly, and that it seemed that she had, by her reasoning, compelled me to fully admit that a preacher with years of experience, who had not organized a Sunday school, must be against it—that her conclusion was absolutely correct. She rejoiced freely and gloated over her having forced me into a "corner" by her unerring logic, and began to reproach me with insulting words; but I stopped her, and suggested that we look into the case and see what kind of company I was in or stood with.

Then I called attention to the fact that Jesus never organized a Sunday school, and that He was a right good kind of preacher. That none of the apostles ever organized a Sunday school, and that none of the congregations of which mention is made in the Scripture ever organized a Sunday school; and that is the kind of company I stand with; and that according to her unerring logic, Jesus, the Apostles, and all the primitive Christians were opposed to the Sunday school, because none of them ever organized one.

Her father had tried, in the beginning, to make her "dry up" and go in the house, but she would not. But when her logic forced her to "sheepishly" admit

that Jesus and the apostles and the early church were all "against the Sunday school" her father said to her, "I told you that you had better 'dry up' and go in the house." She went. But I kindly thanked her for her infallible rule by which we can tell whether a preacher is against the Sunday school or not. Had the apostles been for the Sunday school, they would have organized it. Had the early church been for it, they would have organized it. But as they did not bring the Sunday school into existence, they were evidently against it. Jesus announced the rule: "Whosoever is not for, is against."

At the proper place in our "tussle," I said: I stand with Christ, the apostles, and the early church. With whom do you stand? Is it not clear that you stand against them?"

Outside of that little "tilt" and a public discussion, all of which I was forced into, I do not remember arguing the question, and I never gave the subject special mention in my preaching, so far as I can remember. Have tried to be like the Lord's apostles, who left it out of their preaching. I have left it out of my preaching also. And because of that, I am classed as being against the Sunday school, by those who are for it. By the same rule, why not class Jesus, the apostles and the early Church as being against it also?

I do not "hobby" against it, but I know many who are "hobbying" for it at about every turn; yet they charge the one who says nothing about it with being a "hobbyist". Great boys, they are.

—C. D. Moore, Paden City, W. Va.

(Selected from the Apostolic Way, March 15, 1928)

COMMENT: I never had the opportunity to meet Bro. C. D. Moore, but I always enjoyed his writings, and I wanted to give our readers a sample of his unique style of writing and preaching. He was noted for his wit and humor by all who knew him. Too, his keen logic and reasoning are obvious in the above article, and you can understand why her father wanted his daughter to "dry up and go into the house," as he said.

—H. L. K.

THE CHURCH OF CHRIST

The church of Christ is a divine organization, free from all human traditions, bearing the following marks of identity:

1.—The Founder of the church was born in Bethlehem (Micah 5:2; Matthew 2:6). A person born in any other place cannot be the founder of the church of Christ.

2.—Jesus Christ was the Founder of the church (Matthew 16:18). Any other person claiming to found the church or a church is an imposter.

3.—Jesus is the foundation of the church (1 Corinthians 3:11). An institution built upon any other foundation is not the church of Christ.

4.—Jesus is the head of the church (Colossians 1:18). An institution having any other head is not the church of Christ.

5.—The church of Christ is one body, each individual Christian being a member of that body, with Christ as its head (Ephesians 4:4; Colossians 1:18). Individual Christians, and not religious denominations, are mem-

bers of the body. Each denomination is itself a body with its own head. Christ is the head of ONE body, or church only—not of a multitude of denominations.

6.—Jerusalem is the place of the beginning of the church (Isaiah 2:1-3; Luke 24:47; Acts 1:1-26; 2:1-47). An institution beginning at any other place is not the church of Christ.

7.—The church of Christ has a well-defined law of admission (John 3:5; Matthew 28:19-20; Mark 16:15-16; Acts 2:38). An institution admitting members in any other way is not the church of Christ.

8.—It has a creed that needs no revision (Matthew 16:16), and its "discipline" (2 Timothy 3:14-17) nullifies all human creeds, disciplines, confessions of faith, and catechisms, rendering them useless, even condemning the man who manufactures them (Revelation 22:18-19).

9.—The followers of Christ are distinguished by a divinely-given name (Isaiah 62:2; Zechariah 14:9; Matthew 10:32; Acts 11:26; 26:28; 1 Peter 4:16). An institution wearing any other name than the name of Christ; whose members wear any other names than those given in the New Testament, such as disciple or Christian, cannot be the church of Christ. Human organizations wear human names.

10.—The church of Christ has one system of worship (Luke 22:19-20; Acts 2:41-42; 20:7; 1 Corinthians 11:23-29; 16:1-2; Hebrews 10:25; Ephesians 5:19-21). An institution that does not observe, or adds to, or takes from, or in any way changes this system, cannot be the church of Christ.

11.—The church of Christ has one system of government: Elders and Deacons. There were several in each fully-developed congregation, and they had no authority outside their respective congregations (1 Timothy 3:1-13; Titus 1:5-9; 1 Peter 5:1-4). The centralization of power in the hands of such functionaries as popes, cardinals, archbishops, reverends, etc., or in such assemblies as synods, presbyteries, conferences or conventions, was unknown in New Testament times, as well as the functionaries and assemblies themselves.

The Word of God—the Bible—contains sufficient instructions to guide us in the worship and in the work of the church (2 Timothy 3:14-17; 2 Peter 1:3; Jude 3); it condemns all who go beyond its teaching (1 Corinthians 4:6; 2 John 9-11); it pronounces a curse upon the man or angel who preaches another gospel (Galatians 1:8-9), and threatens with plagues, and exclusion from eternal life, all those who add to or take from the things written therein (Revelation 22:18-19).

Having thus identified the church of Christ we ask: Are you a member of this church? If not, why not think seriously on what has been placed before you, follow the truth, and become a Christian only?

—An old tract.

How We Teach

WE teach a little by what we say; more by what we do; most by what we are.

—Selected from "Truth In Love"

The things that really count are the things that can't be counted.

A good and faithful judge prefers what is right to what is expedient.

—Horace

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HERE AND THERE

The Cause Prospers—Since late in June, I have enjoyed laboring with churches in Oklahoma, Missouri, Kansas, Ohio, Pennsylvania, and W. Virginia. I am very much encouraged to find the zeal, labor of love, and loyalty to the simple Bible way. We thank God and take courage to find the churches awake and aware of false doctrine and new fangled ideas floating about in the air. This is no time for the faithful to relax their vigilance nor to rest on their oars. We must ever be on our guard against error in doctrine and digression in the work and worship of the church. We must "keep the faith," "fight a good fight," that we may "finish the course," and win the "crown of life" laid up for the righteous.

Yes, We have Them—the church hymnal, entitled, "Old Path Hymnal." We have just received the second edition of this song book, which has been received with open arms from various parts of the U. S., even by new communities to us. We are sorry some of you had to wait so long for your books, and we sincerely thank you for your patience. We hope you have received your books by this time, but if not, please notify us at once. Not one complaint nor one criticism of this song book have we received from our customers.

How to Reach Us—The Lord willing, we are to be in a series of meetings at LaGrange, Ga., October 1 through 9, then to Columbus, Ga., October 12 through 23, where we plan to make up the copy for the OPA. Please, take note of this and direct all matter intended for the paper to us General Delivery, Columbus, Ga. If you ignore this and send your matter to a former address you may find that your mail reached us too late.

Do You Need These? We shall be glad to supply your needs in the following books and tracts:

Songs We Love is the title of our new all-purpose song book, which is off the press and has been passed out to many congregations. We have heard nothing but praise so far, and as usual, some are saying "It is the best yet." In addition to the old hymns, the tried songs, it contains many new songs never used by us, songs of 1959 and 1960.

The price is 60c per single copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

Old Path Hymnal—For the benefit of the small congregations, or for those who like only the old and the tried songs, we have compiled a book of that kind, containing 240 songs, and to our surprise the response to the book has been beyond all expectation.

The price is 65c for 1 copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

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.

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OUR HELPERS

You will find listed below the names of those sending us subscriptions from Aug. 20 to Sept. 20, and opposite the names the number of subscriptions sent. The list is smaller this month than it has been during the summer. Will you please make a special effort during the winter months to help us keep the subscription list up to the point where it will meet printing expenses? Check the following and report any errors to us, please.

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A race track is a place where windows clean people.

When you see a person who is not kind, he is the wrong kind.

"WHAT LACK I YET?"

(Faceless)

This question was asked by the rich young ruler (Mat. 19:20). An unusual question for so few of us are that much concerned about our spiritual condition. I cannot recall that I ever asked anyone that question nor that anyone ever asked me any such.

Does this not signify self-satisfaction on the part of all of us? Are we unaware we lack many things? That young man seemed to have everything his heart might desire:—riches, goodness, high standing in Jewry,— yet he felt a lack. Are we so superior in our own estimation that we are blind to our deficiencies?

One of the most glaring lacks most all of us have is enthusiasm. When we consider its meaning (intense, profound and eager interest, with liveliness of imagination) we see quite clearly we are practically devoid of it. Medical doctors are fully aware of its importance in physical health, and we should see it is equally important in spiritual health. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

We can become so lethargic, lazy, unconcerned and indifferent, that we have a name to live yet are dead (Rev. 3:1). The professed Christian who is unconcerned about his lacks, specially his lack of enthusiasm, is dead and does not know it. And the church is virtually full of such dead timber.

Perhaps the greatest example of religious enthusiasm was (1) Saul of Tarsus and (2) Paul the apostle—the same man, but so different before and after conversion except in enthusiasm. I once read of an atheist who reproved a professed Christian: "If I believed what you claim to believe, I should devote my time, energies—my all, to that belief." That was some reproof for a professed Christian to receive from an atheist!

Saul of Tarsus was personification of zeal. Much later he averred, "Concerning zeal, persecuting the church." "I verily thought I ought to do many things contrary to the name of Jesus of Nazareth; which thing I also did in Jerusalem: and many saints I shut in prison, having received authority from the chief priests; and when they were put to death I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and, being exceeding mad against them, I persecuted them even to strange cities" (Acts 26:9-11). Had he had a few more like him, scarcely would the apostles and the church survived his onslaughts.

Though he must have been shocked from center to circumference by his disillusionment, and have felt more like hieing away into solitude than to face the church, the Lord, and all other people,—yet he plunged at once into his great work, as if to make up for lost time. One cannot read with care his history furnished by Luke in Acts without realizing there was a man who actually believed in the Cause of Christ. And his epistles are no less convincing.

Why is it there are not many men of like zeal in the church today? Surely there are those who aspire to at least some degree of greatness. There are perhaps enough men in the present church to "fill all its pulpits" and who would not turn down an opportunity to make themselves important to the church generally.

It is not necessary for a man to be inspired as Paul was, in order to have even a small degree of his enthusiasm, or as much as he had.

When the Pulpit reproves the Pew for lack of enthusiasm, one may look with suspicion at the Pulpit—that perhaps it does not have very much enthusiasm, and cannot gracefully reprove "other folk."
—Selected from American Christian Review, Jan. 1960.

PRAYER

By Don L. King

Prayer is perhaps one of our greatest privileges. In order to understand the importance of prayer let us quote from Luke 11:1, where the disciples said to Jesus, "Lord, teach us how to pray as John also taught his disciples." We see by this that prayer is of the utmost importance to us in living the Christian life. Prayer is commanded of us in 1 Thess. 5:17, 18, "Pray without ceasing. In everything give thanks. For this is the will of God in Christ Jesus concerning you." Thus we are to be a praying people. I do not think it is meant that we are to do nothing but pray, for the Bible also teaches us the importance of works. I do believe that Jesus meant we are to pray much. We need to go to God daily in prayer, tell Him our troubles and ask His help.

Let us notice some of the things for which prayer is used. (a) **Petition**—In Matt. 6:9, 10, 11, Jesus said, "After this manner pray ye: our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day, our daily bread - - ." (b) **Thanks**—In 1 Thess. 5:17, 18, "Pray without ceasing, in every thing give thanks, for this is the will of God in Christ Jesus concerning you." This makes it a duty to give thanks. We are to thank Him for the many blessings bestowed upon us. We are to give thanks before we eat, let us not forget He gives us our daily bread. We could give thanks for our jobs that make it possible for us to have the necessities of life. (c) **Confession**—In 1 Jno. 1:8, 9, we read, "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." We read in Acts 8, when Simon had sinned and was told to repent and pray for forgiveness, he said, "Pray ye to the Lord for me." Sometimes, we commit a sin privately and need to make a private confession, because even a private sin, one unknown to others, can keep us out of heaven. Of course, a sin committed publicly necessitates a public confession. John said, "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Brethren, do we fully realize and understand the meaning of prayer? We are God's children and He hears our prayers. A sinner's prayer is not heard. In Jno. 9:31, "Now we know that God heareth not sinners: but if any man be a worshipper of God and doeth his will, him he heareth." We have a precious privilege that belongs to none but the Christian. Surely, if we understood the full meaning of prayer, we would be found more often on our knees. When we speak to others about praying more often, we are sometimes met with this statement: "I work hard all day, and when I come home at night I am just too tired to pray." Usu-

ally, that same man can watch television and hour or so before taking a shower and going to bed. Brother or Sister, how long does it take to offer up a prayer, confessing your sins, asking forgiveness, asking God's blessings upon the sick, the needy, the widows and orphans, and praying for the work of the Lord? Not many minutes. I feel sure if we could realize the great privilege of prayer, we would take time to pray.

We know, of course, our prayers have to be in accordance with God's Word. We would not expect God to remove a mountain just because it blocks our view of the country side. We must pray in faith, expecting God to answer the prayer. Even though many denominations teach that God performs miracles today, we know from a study of the Word, that the day of miracles is past. If we are living right, and ask in faith, our prayers will be heard. "The prayers of a righteous man availeth much" (James 5:16).

Let us study a few of the prayerful men of old. Daniel was a praying man. "He kneeled on his knees three times a day, and prayed and gave thanks before his God, as he did at one time" (Dan. 6:10). Think of it, brethren. He prayed three times a day. How often do you pray—once a day, once a week, once a month? Or do you ever thank God for your many blessings?

Moses was another man of prayer. When he was leading the children of Israel out from under the bondage of Pharaoh of Egypt, the Egyptian army was pursuing hotly behind them. Moses led them as far as God had told him to go, then he called a halt and said, "Stand still and see the salvation of the Lord" (Ex. 14:13). God had given him instructions up to a point and then Moses stopped and prayed for instructions.

Abraham of old was a praying man. In Gen. 18:32, we find Abraham praying to God and begging Him not to destroy Sodom and Gomorrah if only ten righteous souls could be found in the city. Abraham was a faithful servant of the Lord. He never hesitated in doing the will of God. Even when God told him to take his only son upon the mountain and offer him as a sacrifice unto Him, Abraham did not ask questions. He merely began the long journey with his son, Isaac. When he got to the designated place, he constructed an altar and heaped the wood on it. Isaac spoke up and said, "Behold the fire and the wood; but where is the lamb for a burnt offering?" (Gen. 22:7). In the next verse we read Abraham's answer, "And Abraham said, my son, God will provide himself a lamb for a burnt offering."

Our last example of a prayerful man is David. In Psalms 5:3, David said, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee. And will look up." David prayed in the morning to God, and we find in Acts 13:22 what the Lord thought of David: " - - - I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will."

This is just a few of the prayerful men of old. Every righteous man was a prayerful man. Today, if we expect God to have pity on us and forgive us our sins, we must pray to Him. If it was necessary for all these dear old saints and the Apostles to pray, how much more necessary for us to pray, surrounded by sin and

temptation on every hand in this modern world. Are we leaving the Lord out of our daily lives? Small wonder, then, that our troubles and trials sometimes seem too great to bear. Prayer is a much better sleeping pill than any you can buy at the drug store. In Matt. 11:20, Jesus said, "Come unto me all ye that labor and are heavy laden and I will give you rest." Let us study this, brethren. Are we putting our trust in Him as we should? Let us lean on the Lord, and He will share our burdens.

—Rte. 2, Lebanon, Mo.

"SAY 'NO,' AND MEAN IT

We are living in an age when the social pressures exerted upon our youth make it difficult to be a young Christian. Teen age boys and girls do not have the experience of those more adult in years by which to counterbalance pressures, and so are sometimes caught off balance by the temptation to try things being done by others.

One of youth's pressures is the temptation to drink with his friends. Only recently I read an article which said, "According to four recent surveys on teenage drinking, 32% of high school students in some areas drink; in other areas 86% drink at least occasionally. Over 50% of the fourteen-year-olds surveyed had taken at least one drink. And in one community by the age of 16, 90% of the teens were party drinking."

This article also said, "Obviously it isn't just the fast crowd or the rough necks or the country club set who drink. 'It's your friends—the boys and girls you go to school with. They're not generally excessive drinkers, but they drink.'"

I believe that very few boys and girls in the church of Christ ever take a drink, and for this I am thankful. But lest some give way to the pressures to drink, let me present these facts from survey and research records I have read:

You are not yourself when you drink. You talk more freely and acquire a giddy mood. You feel light-headed and you can not think so clearly. As alcohol builds up in your body, the physical effects become more apparent. You slur your words, laugh too loudly, and your movements become clumsy. Your walk is unsteady. Eventually, you vomit or pass out. To a girl or boy who wants to look and act and be their best, do any of those results sound attractive, or appealing, or poised?

Science can reduce alcohol to a formula, but it can not reduce you to such. It can not predict alcohol's effect on you. Physically and emotionally the teen years are a period of change, conflicting moods, extremes. Every new experience is, in a sense, a firecracker. It may light up the sky in a beautiful burst of shooting stars or it may explode in your hand. Two drinks may be all that is needed to set off the explosion—one that may do permanent harm to reputation and character. There is a chance that a drink or two will not have any serious physical effect on you, but there is also a chance that it will. Can you afford to take that chance?

Recently, a young college freshman said, "If you let your friends know you do not drink, if you say 'no' and really mean it, they take you for what you

are. If you give in and say "just one," then they keep on coaxing you to take more—and you are off." Here is a truth well expressed. Simply say "no," do it in a nice way, but mean it. One seldom needs to say more than "I do not drink."

Many young folks seem to think if you know your limit and stick to it you are safe. Science says you are not. The first thing affected by alcohol is judgment. You may intend to stick to one drink all night, but even one drink can affect you so that when a second or a third round is offered, you accept without thinking. Few normal people ever decide to go out and get drunk. It just happens.

Then, there are those who think the more experience you have drinking, the less effect it will have on you. "You can handle it better," they say. But while there are medicinal drugs which can be taken in increasing doses with little effect after awhile, the body builds no tolerance for alcohol. If a person gets high on two drinks, two a day for a year will not increase his capacity one ounce.

To the so-called temperate drinker who wishes to drink but intends never to become drunken, it is a known fact that the same amount of alcohol can have entirely different effects at different times. If you take a drink on an empty stomach (which means three or four hours after eating), the effect will be much stronger and quicker. If you sip a drink, it will have less effect than the same drink taken quickly. Your "capacity" depends on a number of things: Your mood, your health, even the times of night—whether you are tired or not. One drink at a party, when you are excited or tense, can have the effect of three drinks. There is no sure and safe way to drink so as to avoid drunkenness.

Now and then we hear someone say in our presence, "When I drink too much I just take a walk around the block, dash myself with cold water, or drink a cup of black coffee to sober up." Alcohol is a sedative with a chemical reaction like that of ether. The body disposes of this "ether" at the rate of one ounce every two hours—whether you are awake or asleep or downing coffee. You can not speed it up or "work it off."

Some seem to have little regard for the other person's life, and so declare that two drinks will not affect a person's ability to drive. Legally, anyone with .05% alcohol in the blood may be considered to be "driving under the influence of alcohol." This means: two drinks for a person weighing 150 pounds considerably less as the scales go down. After two drinks, hearing and vision play subtle tricks; the blast of a horn right behind you may sound far away, the tail light of the car ahead seems to be at a greater distance. Reflex actions slow down—placing your foot on the brake is not quite so fast. Your sense of timing is off, and sixty miles an hour seems like forty.

These facts have all been established by various surveys and researches. There is no reason to doubt them. It is little wonder, therefore, that the Bible terms drunkenness a "lust of the flesh" and thus makes a sin of it. Why take a chance, young Christian man or woman? Just say "no" and mean it.

—Leonard Hendrickson

ACKNOWLEDGMENTS

Walnut Grove, Ky., brethren express thanks for \$50.00 from LaGrange, Ga., in addition to what has already been reported received under the plan *It Can Be Done*. Total received \$117.00.

—C. Wm. Payne, R. 1, Box 44, Mt. Vernon, Ky.

Chesapeake, Ohio, brethren wish to express appreciation for the following donations received under the plan *It Can Be Done*: Huntington, W. Va.—\$30.00; Mt. Vernon (Walnut Grove), Ky.—\$13.70; Lockland, Ohio, by R. H. Renner—\$24.00; LaGrange, Ga.—\$50.00; Tulsa, Okla.—\$12.00; L. C. Dent—\$10.00; Total—\$139.70.

—Frank C. Taylor, 609 Rockwood, Chesapeake, Ohio.

CHURCH BUILDING FOR THIS MONTH

The next plea for help under the plan *It Can Be Done* is Longmont, Colo. Send all donations to: Gerald Gosnell, 1538 Emery St., Longmont, Colo.

BONDS OF MATRIMONY

Buchanan-Linder—Dale Buchanan and Jewelene Linder, of the Orange Ave., church in Fresno, Calif., took the sacred marriage vows in the evening of July 19, 1960, in our home at Highway City. Dale and Jewelene are both fine young Christians whose home should be an inspiration to all who know them. Dale's grandparents, Bro. and Sis. Roy Hammett, served as attendants. We wish them a long and happy life together. The writer was the officiant.

—Jerry Cutter

Goodgion-Wade—On the night of September 12th, I had the pleasure of uniting in marriage, Bro. Charles Goodgion of Wichita Falls, Tex. and Sister Janis Wade of Ft. Worth, Texas. The ceremony took place in the Trentman Ave. church in Ft. Worth in the presence of a large crowd of friends and relatives. Both are Christians, and we wish for them a long, happy, and prosperous life together.

—Ronny F. Wade

SONG OF THE RYE

I was made to be eaten, and not to be drank;
To be threshed in the barn, not soaked in a tank.
I came as a blessing when put through a mill;
As a blight and a curse when run through a still.
Make me up into loaves and your children are fed;
But if into drink I'll starve them instead.
In bread I'm a servant, the eater shall rule;
In drink I am master the drinker a fool. (Prov. 20:1).

—Selected by R. F. McClendon

THE WORK IN MEXICO

It appears that the cause of Christ is making notable progress in Mexico. Here is some of the communication from there in recent weeks. Bro. J. B. Torres, Rt. 1, Box 104, Kerrville, Tex., wrote the following intending it for the September issue, but it reached us too late: "I am on my way to give more teaching to another preacher who took the stand for the truth. He

lives this side of Saltillo, Coahuila. I also hope to convert some more. Pray for us; we need your help. The church here at Kerrville is sending five or six dollars a week to help Bro. Jesus Rodriguez at Nuevo Laredo."

More recently, Brother Torres wrote the following: "I want to let the brotherhood know that another preacher has taken his stand for the truth. I also studied with the preacher and a few members at Saltillo, Coahuila. Bro. Juan Rodriguez is the preacher who took his stand for the truth. The possibilities there are great. Brethren, let us help this preacher and spread the truth around Saltillo, Coahuila. Please write to them or visit them. There are 2 congregations in Mexico, at Nuevo Laredo and El Tunal, Coahuila. I am sure that Saltillo can be won if we work hard. Shall we quit or continue? If you will help them, I will do my part, support or no support, I am ready."

Another letter comes from Bro. Jesus Rodriguez, Ave., Monterrey 2130, Nuevo Laredo, Tamps. He says: "We want the brethren to know that we are working for our Lord's honor and glory. Saving souls is our goal. Bro. J. B. Torres and I went to El Tunal and Saltillo, Coah.; digressive preachers there are 100 percent persuaded we preach the truth. The preacher at El Tunal, 24 miles east of Saltillo took his stand for the truth. Bro. Torres preached to the members there; a few stones were thrown by a few fanatic Catholics and broke Bro. Torres' beam lights and 1 window. We need more brave soldiers like him.

I also would like to get in touch with the church that wrote a letter and offered help. I lost the address. I also would like to let the brotherhood know that the doors are open; come and visit us, and see for yourselves. God knows that we are faithful."

Comment

A few brethren here are already rallying to the support of this work; we are sure that others will. Please notice Bro. H. F. Hinton's report under "From the Fields." A brother in Mississippi mentions the possibility of helping. A most understanding and helpful letter comes from Selby L. Owen in behalf of the Lodi, Calif. church. They offer to help as much as possible.

We will try to have more information for you in the next issue. We must stay within scriptural limits in our support of this work; I am sure that all of us will strive to do that.

—D. B. McCord

BEWARE!!

May we take this opportunity to kindly inform the brotherhood concerning the following: Of late there has been a man our way claiming to be a member of the church but we have found him unworthy after giving him \$100.00. He is of fair complexion, blue eyes, light hair, about 30 years old, 6 ft. tall and weighs about 230 lbs.; he claims to have a wife and 5 children. He gave his name as Shelly Saunders of Oklahoma.

—F. J. Boling,
Rt. 8, Greenville, S. C.

There is a difference in keeping your chin up—and sticking it out.

FROM BELGIUM

Our good Sister Hazel Brumfield has just returned from a trip to Belgium and we have the following from her concerning the church in Belgium:

"I met with the church in Belgium for 4 Lord's days and stayed in the Noel's home for most of that time. They were very glad to have Paul and Gayland and families with them for 4 days and they desired to have them for a Lord's day service. I was glad to meet Bro. Victor's parents, and they attended church 3 Lord's days. They were very good to me. Bro. Noel is, I believe, a very good sincere Christian. He told me my coming had been of much encouragement to him. He planned to ask the doctor if he could start personal work again. He still looks bad. I hope some good was accomplished by my visit, although the situation in the Belgian Congo has tied our hands so that Americans are barely tolerated in Belgium just now. I hope to be home in Lodi, Calif., by Sept. 25."

We appreciated so much the information given by our good sister in Christ, that we thought it profitable to pass on to our readers of the OPA. Sister Brumfield is to be commended for her untiring zeal and interest in the cause of Christ at home and abroad. She made the trip on her own without asking others to finance her, even though she is a widow. May the Lord increase her tribe, we pray.

—Homer L. King.

We shall never have more time. We have—and have always had—all the time there is.

"BY THIS SHALL ALL MEN KNOW"—

(Continued from page one)

a shadow of a doubt, or do we jump at the chance to spread some hurtful gossip all over the country before we know the circumstances of the case? If we do, this is not Love. Brethren, those who are continually slandering their fellowman and spreading gossip are not manifesting the spirit of Love. And until we all, every one of us, learn to love our brethren as we should, we are headed just as straight to torment as we can go. Hate, malice, envy, and jealousy can be the ruin of any people, and unless we put these terrible sins from us they will be our destruction. Remember if we bite and devour one another, soon we shall be consumed one of another. Listen to Paul in Eph. 4:31: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." We could go on and on reading scriptures of this nature, but these are sufficient to prove our point. One more thought and we will close. Love is understanding and kind. When someone we love very dearly, makes a mistake, we do our best to make the best of it. Would not it be wonderful if everytime a brother or sister in Christ makes a mistake, we would cover it with love? If every time a disturbance arises in the congregation, a mantle of love could be placed over it? Think of all the heartaches that could be avoided if we would follow this rule. **God, help us all to love one another with a pure heart fervently.**

—Ft. Worth, Texas.

From the Fields

J. F. Graham, Washington, Okla., Sept. 15.—Bro. King, when you are coming this way, stop and preach for us. Here is my renewal, we don't want to miss an issue.

Bob Savage, P. O. Box 306, Sacramento, Calif., Aug. 22.—This is to let the brethren know I have moved and have a new address. Please address any correspondence to me at the above address.

Earl Butts, Rte. 5, Ottumwa, Iowa, Aug. 26.—The congregation at Oskaloosa is growing slowly. We look forward to having Bro. J. D. Corson with us during October, and pray much good may be accomplished.

R. L. Chapman, Box 252, Hebronville, Tex., Sept. 1.—Recently we were glad to have Bro. and Sister Kenneth Teel worship with us. Renew our OPA, we enjoy it very much.

Efton Turner, Cassville, Mo., Sept. 13.—We are getting along fine here and looking forward to our meeting Sept. 30 - Oct. 9, with Bro. Lynwood Smith. Come by when you can, Bro. King.

Ralph Kitson, Mozier, Ill., Sept. 5.—I still think of all the good brethren and sisters who helped us so much when my wife was in the hospital and I want them to know I thank them. Here is a sub.

James R. Stewart, 1824 Connor Ave., Waco, Tex., Sept. 12.—The personal work with the Aurora St. brethren in Houston continues. One has confessed faults since last report. These are fine brethren to work with. Pray for us.

E. Parks, 712 Harmony St., Neosho, Mo., Sept. 20.—We are few in number but worship according to the Word. We are encouraged that Bro. Ronnie Alexander from Springfield is living here now and is a good teacher. God bless you in your work, Bro. King.

Eli Ward, Jr., 1324 E. Hess St., Phoenix, Ariz., Sept. 13.—Recently I enjoyed a trip to Tex., was at Sonora 10 days, Sabinal 3 days, and at Menard 10 days. I also preached at Eola on Wednesday evening and again on Lord's day. Here is my renewal to the OPA. The articles have been very interesting and I am always happy when it reaches here.

Ralph Mustard, 1532 Emery, Longmont, Colo., Aug. 31.—I have just returned from a meeting at Sapulpa, and have been asked to return for either three or six months if the support can be obtained. If I return, I will be laboring with Sapulpa, Stroud, Okemah, Tulsa, and possibly Boynton. We are enjoying the new song books here, "Songs We Love."

Gene Hopkins, 2519 W. 42, Tulsa 7, Okla., Sept. 12.—We plan to move into our new building Oct. 2, and will have a dedication service October 16. Bro. Miles King will preach for us October 15, 16. Lord's day we plan to have a basket lunch after services, and singing and talks in the afternoon starting about 3:00 P. M. All the brethren wishing to do so, may make a talk. We invite all to attend. Our new location is on the corner of South 69th East Ave., and East 4th Pl. This is in the east part of Tulsa, 7 blks. north of hiway 66.

E. H. Miller, Box 538, LaGrange, Ga., Sept. 17.—We returned home last evening from the debate near Spencer, Ind., with Bro. Chas. Thomas on cups and also the divorce question. His moderator was converted to the Truth and Bro. Thomas changed moderators the third and fourth nights. I feel sure others saw the truth, also. We hope to have the debate in print in a couple of weeks, to sell for 50c each. If you would like it on tape recording, it can be bought for \$3.50 per reel; full debate, \$14.00. Here is a sub.

H. F. Hinton, 1934 St. Augustine, Dallas 17, Tex., Aug. 14.—We are very glad to have Bro. Edwin Morris working with us here. The Labor Day meeting was well attended and seemed to bless all who congregated for the Christian fellowship. I plan to be at Kerrville this week-end, and as soon as possible visit the newly converted brethren in Saltillo, Coah., Mexico. We have some Bibles, tracts, and clothes to be distributed.

F. H. Lichapa, Mamphungo Vge., Box 562, Limbe, Nyasaland, Africa, Aug. 31.—After closing the meeting at Khokhoiwa church, I went to Mchemba church along with other preachers; the meeting was a good success with 25 baptisms. July 25, I was at Kachulu with good results. July 26-30, I was at Makokola church. We traveled two days by bicycles to reach our last step in the borders of Nyasaland and Portuguese East Africa. Here we found many drunkards. The results were 15 baptisms and 9 confessions. Aug. 7, I preached at Manphungo where 6 were baptized. Aug. 11-14, the preaching team was at Kumaone congregation, with 7 baptisms. Bro. Severe and myself had a Bible discussion with 18 Bible teachers.

J. D. Corson, R. D. 2, Mahaffey, Pa., Sept. 8.—I have received letters from Idaho, asking for help. Two families living at Jerome, Idaho, want to establish the Cause there but have no finances to support a preacher. Caldwell, Idaho also needs help. I have work to do in Iowa during October, and if those able to help the work in Idaho will support me I can go there from Iowa for Nov. and Dec. I wish I could do this without financial help but I just am not able to do so. Money is not the complete answer to these pleas, it only pays the way to striving and endurance. It is sickening to think of all the money spent to launch a missile to blast man into eternity and how little is available to get him ready for such a journey. Let me hear from you if you can help.

R. B. Roden, 3550 Lynwood Rd., Lynwood, Calif., Sept. 12.—Since last report, we have had one confession of faults. Siskiyou and Montebello are helping to support the work in this vicinity both financially and with their attendance. We enjoy working with them all. Wife and I were glad to attend the Labor Day meeting at Ceres. The fellowship was good. Sept. 4, I preached at 64th St., in Sacramento and it was good to be with them again. While at Ceres we enjoyed meeting several preaching brethren from Okla., and elsewhere. The work here at Lynwood will close the last of September, and we are scheduled to go to Orange for the month of October. Pray for us and the work of the Lord.

Jim A. Canfield, Box 86, Star Rte., Marion, La., Sept. 13.—Aug. 18-25, I was with the faithful at Prospect, Pa. I was glad to have my mother and sister accompany me. I preached both Lord's days, and enjoyed the visits in several homes. Aug. 26-Sept. 5, I was with the faithful in Richmond, Ind. We enjoyed the good visit and I preached Aug. 28. Sept. 4, I went to the Labor Day meeting with Bro. John Roberson and family and had a wonderful spiritual feast at Harrodsburg. It was a happy time in Zion with the good singing and preaching. I want to correct a mistake in my last report. I should have said I went to Memphis July 30-Aug. 1, instead of July 20. I hope to be with them again Sept. 25. I am to debate the cups question with Bro. John Gilliam of Shreveport, La., Oct. 17, 18.

Ronny F. Wade, 4000 Crenshaw, Ft. Worth, Tex., Sept. 17.—The meeting at Healdton closed with 5 baptisms and 1 restoration. Crowds and outside interest were good throughout. It was good to be associated with Bro. Tom Smith again. His health seems to be improving for which we are thankful. Our next effort was at Strong, Ark. Crowds were fair and one confessed faults. We enjoyed being in the home of Bro. J. H. Stegall who is a gospel preacher in his own right. Though growing old in years he is still alert and active. At present we are at Wilson, Okla., where we began last night. If it is the Lord's will, we go to Sulphur, Okla., Sept. 30-Oct. 9; Clio, Mo., Oct. 16-23; and Washington, Okla., Oct. 28-Nov. 6. If the Lord permits, we are scheduled to work with the Trentman Avenue congregation in Ft. Worth, Tex., this winter. May the Lord bless all.

Tom E. Smith, Rte. 4, Box 171A, Duncan, Okla., Sept. 15.—We have just returned from a vacation spent in West Tex., Kermit and Andrews, visiting our son, the courtesy and hospitality shown us by the Andrews and will not have that long drive to make for each service. Sept. 4, I preached at Andrews with 2 confessions of faults. C. A. preached at the midweek services, Sept. 7, and 3 more confessed faults and 2 were baptized. Lord's day morning, Sept. 11, I preached resulting in 2 more confessions of faults. We certainly appreciated the courtesy and hospitality shown us by the Andrews church and we feel they have a bright future and will accomplish much "in their work and labor of love." We are thankful we had a safe trip and for all the good things we enjoyed. We are now anxious to get back into the work at Healdton, our home congregation. We had a wonderful meeting this year with Bro. Ronny Wade doing the preaching, and we anticipate a better interest as a result.

Paul O. Nichols, 849 Wilcox, Hollywood 38, Calif., Sept. 19.—The Osburn family and my family left Nyasaland, Africa, Aug. 27, by plane. En route, we passed through the Congo where we changed planes at Elizabethville. There were soldiers with guns and bayonets guarding the airport. Here we boarded a jet 707 for Europe. We were scheduled to land at Leopoldville, but because of the troubles there we were rerouted and landed across the river at Brazzaville. Aug. 29, we arrived in Belgium. We made our way to Pepinster to visit the Christians there. Sister Hazel Brumfield of Lodi, Calif., was there, also. We enjoyed very much being with her again, and, also enjoyed being in the home of Bro. and Sister John Noel. We were treated royally. Sept. 2, we arrived back in the States. The Osburn family proceeded to Calif., Sept. 3, 4, we attended the annual Labor Day meeting at Harrodsburg, Ind. We enjoyed the fine services and the wonderful hospitality. We enjoyed the good preaching of Bro. Johnny Elmore. Brethren, we are happy to be back home again, and we are sincerely grateful for all the prayers that were prayed in which you mentioned our names, and we appreciate your financial backing while we were away.

E. C. Severe, Nyasaland, Africa, Sept.—During the campaign meeting we had the following results: at Macheba, June 14-17, 25 baptisms and 35 confessions of faults; Makokla, July 26-30, 15 baptisms and 7 confes-

sions of faults; Wendewende, Aug. 7, one obeyed the gospel, 9 confessed faults; Kumaone, Aug. 11-14, 7 baptisms and 55 confessions of faults; Mkoiko, Aug. 22-27, 7 baptisms and 16 confessions of faults. Several preachers were present in these meetings, and we appreciated the cooperation of the missionaries at these places with the exception of Mkoiko and Kumaone. We plan the annual meeting at Wendewende, Sept. 19-25. We are sorry to announce the death of Bro. Mbululla on July 25. He was born in 1903. He took his stand for the faithful church of Christ after hearing Bro. Paul Nichols preach at Zenje during Bro. Nichols first trip to Africa in 1954. Bro. Mbululla leaves his wife and 4 children. The church in Africa has lost a courageous soldier. We have received the following donations for a car: John Stalk, Gerber, Calif.—\$50.00; W. H. Clouse, Kansas City, Mo.—\$25.00; A brother from Midland, Tex.—\$10.00; Total—\$85.00.

D. B. McCord, 757 No. Cedar Dr., Covina, Calif., Sept. 16.—The Piedmont, Ala. meeting closed with no visible results. The last Sat. night, visitors came from far and near—from Greenville, So. Caro.; LaGrange, Marietta, and Temple, Ga.; Napoleon and Montgomery, Ala. What zeal is shown by our brethren in the South! Enroute to Mo., I preached 1 night at Broken Bow, Okla., to a fine crowd. The brethren in this part are worthy. The next night, we were at 7th St., Oklahoma City. There was a wonderful crowd, the prettiest singing. The Capitol Hill church was well-represented; visitors came from Washington, too, where I did some of my very first practice preaching. It was good to meet Brother Taylor Joyce, who is, from all reports, a valuable asset to our Lord's Cause in that City; may his tribe increase. The Springfield, Mo. (Benton Ave.) meeting was a source of inspiration for me. Their hospitality, pretty singing, zeal and unity impressed me. Visitors from Lee's Summit, Lebanon, Ben Davis, Mountain Home, Richland, Kansas City and Okla. City helped much. We were happy to have Clovis Cook for one service. There was one baptism. I am now at home for the school year. Please notice our new address.

Edwin S. Morris, 905 Bluwood Br., Dallas 32, Tex., Sept. 16.—The meeting at Pontiac, Mich., July 6-17, was well attended and we feel much good came forth. The Miflond congregation cooperated good during the meeting. I preached at Harrodsburg, Ind., July 19, 20. This was our first visit there and we certainly enjoyed it. Our next effort was at Mtn. Grove, Mo., July 22-31. This is a new congregation. They have a nice building and we believe they will grow. Enjoyed and appreciated Bro. Arthur Wade being with us at this place. He is doing a good work there. August 7-21, we were at Lee Summit, Mo. On Tuesday of the second week I had to leave the meeting due to a swollen foot. I went to the hospital in Springfield on Wednesday and stayed six days. It was never definitely determined what caused the swelling. I was blessed in many ways as the doctor I used in Springfield was very well acquainted with diabetes. He changed me to a new insulin and I seem to be doing much better. He assured me the swelling in my foot was not connected with the diabetes as it was under control. He thought it was a spider or insect bite. I preached on Aug. 24 at Lee Summit and

baptized 5. I was at Seymour, Mo., Aug. 26-Sept. 4, baptizing one and 3 confessed faults. I enjoyed the Labor Day meeting at Ft. Worth. I preached at Dallas, Sept. 11, and began here in Arvin, Calif., Sept. 14. I am scheduled to be at Blue Springs, Ky., Oct. 7-16; and Memphis, Tenn., Oct. 21-30. Pray for me and mine.

Homer L. King, Rte. 2, Lebanon, Mo., Sept. 20.—The meetings with the faithful in Huntington, W. Va., Aug. 17-31, were pleasant and profitable. They were well attended and the interest good. It has always been a pleasure to labor with the good brethren in Huntington. Bro. Leon Fancher and family attended some. I was very happy to see again Bro. Moss Covert of St. Albans. He visited our meeting in Huntington one night. I was given a lift to hear his steadfast and able denunciation of modernistic trends. May he live many years to dispense his great knowledge. We made our home with the B. F. Leonards, and it was a very good one. It may be news to some to know that Bro. Leonard and Sister Ruth McKeand have married since the death of their companions. Sister Ruth knows how to be a preacher's wife, having been one about all of her married life. We learned to love and appreciate her very much. May God bless this union. We were asked to return in 1962 for an extended effort. Our next meeting was with the church in Crescentville, Ohio, which is a superb of Cincinnati. This church is relatively young, but they have experienced a rapid growth in numbers and zeal. They have built a nice large house which is a credit to the Cause in that community. Our crowds here were good, and we baptized two (man and wife) and restored two. It was a pleasure to labor with the good brethren and we had a wonderful home with the Hugh Milner family. We are now with the church on Tenth and Ray in Kansas City, Kan., having begun Sept. 16, with good crowds and interest in spite of considerable sickness. We are meeting quite a number in this church, who once lived and worshipped with my old home church, Lees Summit, near Lebanon, Mo. I had the glad surprise of meeting a Bro. Sifford, formerly of Oregon County, Mo., who said he heard me preach at Hickory Grove in that county about 40 years ago. En route to Kansas City, we stopped by Ellettsville, Ind., where Bro. E. H. Miller was in discussion with a Bro. Chas. Thomas regarding the communion and divorce. Bro. Miller, in my estimation was taking care of the truth in a convincing way the one night we were there. We were glad to have Bro. Paul Nichols and family one night in Ohio, also Bro. and Sister Miller (E. H.) Saturday night and Sunday. We go next to LaGrange, Ga., October 1-9; Columbus, Ga., Oct. 12-23; Napoleon, Ala., Nov. 4-13. Please, pray for me and mine.

JOB DESCRIPTIONS

Kipling wrote a little verse which is applicable. It is called, "The Serving Men." "I keep six honest serving men. They taught me all I knew. Their names are What and Why and When and How and Where and Who."

Heaven will pay for any loss we suffer to gain it, but nothing can pay for the loss of heaven.

THOUGHT FOR EACH DAY

Faith, courage and loyalty are three things worthwhile, hang on to them.

If we are true to ourselves we cannot be untrue to anyone else.

Never betray the confidence of anyone, not even yourself.

With a heart full of love and understanding there is no room for discontentment.

God gives all of our time to us. How much of this time do we live for him?

Our body is a dwelling place for the Lord. Let us keep our life clean that we be not ashamed to be in his presence.

We help ourselves by helping others.

If we keep to ourselves things that will hurt others we not only help them but gain self respect.

Reputation is valuable, true character is priceless, guard them carefully.

Control of our life takes constant effort.

Love is nourished by love.

Security and strength are found in faith.

Fear is the absence of faith in the Lord.

—Selected by Mrs. Earl Coffey

WHITTAKER'S SHAVINGS

John Findley, Cassville, Mo.

"And count the forbearance of our Lord as salvation. So also our beloved brother Paul wrote to you according to the wisdom given him, speaking of this as he does in all his letters. There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do other Scriptures. You therefore, beloved, knowing this beforehand, beware lest you be carried away with error of lawless men and lose your own stability" (2 Pet. 3:15, 17).

By their own vain reasonings men twist these Scriptures to their own destruction, reasoning that they've no chance of eternal life without worldly education.

But we must grow in the Spirit rather than in wisdom of man.

We build fine church houses with borrowed money, bartering our tomorrow for comforts of today, taking milk from the babe in Christ to quench our thirst for man's esteem. Being servants of sin we seek sin. But Christ's servants seek after righteousness.

We copyright our opinions with all rights reserved, to keep others from using our "beautiful feet." Ignorant of God's righteousness we seek our own by living by the letter as seen through man's wisdom, never learning the letter is for our edification rather than for our justification; and quoting Scripture to prove our vain reasonings,—never thinking to get simple truth of the passage.

We do our own believing but hire our works done by contributing of our surplus in accord with man's opinions; and are servants of the church (the body) rather than servants of the head (Christ); and have become a headless body, wandering about dark passages of our vain conceit, climbing mountains of shifting sand,

tramping under foot God's word, and preaching 'unity' with strife and condemnation. In our worldly wisdom we preach "unity" and argue over trifles; and preach "peace" while preparing for war. We preach "truth in love" from a throne of worldly wisdom rather than from the heart of a humble servant of Christ; and hearken to vain reasonings of conceited man rather than to simple words of the Spirit of Truth.

We seek sin in this world of sin, knowing we cannot serve two masters. God condemns sin in the flesh, but man condemns things God allows.

THE 23RD CHANNEL:

The TV set is my shepherd. My spiritual growth shall want.

It maketh me to sit down and do nothing for the cause of Christ, because it requireth all my spare time. It keepeth me from doing my duty as a Christian, because it presenteth so many good shows that I must see.

It restoreth my knowledge of things of the world and keepeth me from studying God's Word. It leadeth me in paths of failing to attend worship services, and doing nothing in the Kingdom of God.

Yea, though I live to be a hundred, I shall keep on viewing my TV, as long as it will work. For my TV is my closest companion. Its sound and its picture, they comfort me.

It presenteth entertainment before me and keepeth me from doing important things with my family. It fills my head with the ideas which differ from those set forth in the Word of God.

Surely, no good thing will come of my life, because my TV offereth me no time to do the Will of God; and I will dwell with the Devil and his angels forever.

—"Reminder," Louisville, Ky.

(Selected by Mrs. Edna Wyatt, also by Maxie R. Crouch)

TEN WISE WISHES FOR THE DAY

1. A few friends who understand me and remain my friends.
2. Work to do which has real value, and without which the world would feel poorer.
3. An understanding heart.
4. A few moments of consolation.
5. A mind unafraid to travel, even if the trail is not blazed.
6. A sight of the eternal hills and the unresting sea, and of something beautiful not made with hands.
7. The power to laugh.
8. Nothing at the expense of others.
9. The sense of the presence of God.
10. And the patience to wait for the coming of these things with the wisdom to know when they come.

—Selected by Dovie Corson

The world's shortest sermon—"When in doubt—Don't." —From UMW Journal.

Beware of your spiritual condition when the most pleasing part of the service is the closing song and the dismissal prayer.

Rhuel Stumpff
Rte. 1

60
Oct 59

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

Vol XXXI

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No. 11

WALKING WITH GOD

By Homer L. King

The basis of this short article is found in Genesis 5:22-24, thus: "And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: * * * And Enoch Walked with God, and he was not, for God took him." Enoch walked with God, not merely for a day, a week, a month, or a year, but he walked three hundred years, and as a result of his walking with God, God took him. The word walk is a verb that denotes action—it is not a sitting posture, but one of moving, traveling, advancing. There are many words of action that describe the Christian life, as we may find in the New Testament, but we are concerned primarily with one of them, namely the verb "walk."

Turning now to Paul's statement to the Philippians (3:16, 17), which reads: "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." Notice that Paul instructed the brethren here to "walk by the same rule." The word "rule" means "a standard or guide; maxim or precept; government; law or regulation; canon"—Webster. Thus, we are told how to walk, so as to please God, for He has given the standard, the guide, or the law. Notice, too, that Paul said in this connection, "let us mind the same thing." The only way this can be for a group of individuals, is for all to adopt the same rule, the same standard, guide, law, or regulation. We shall never be able to all walk together, in unity, so long as we assume that we have the liberty to each of us make our own rule, our own standard, guide, or regulation, for there would be about as many human rules as we have individuals, hence we would be walking in many directions, standards, or ways. There is but one way for us to have unity here, and that is for all of us to discard our ways, our standards, and our guides, then all adopt and follow the Lord's guide or standard, which is, of course, the New Testament Scriptures as our only rule of faith and practice. Bible readers know that God has not given man the liberty to make his own standard, or are there as many standards as we have denominations in the world, so as to accommodate the new idea of some preachers that there are Christians in all churches, which would necessitate as many ways of salvation and as many standards of living, the

(Continued on page 8)

ONE OF OUR GREATEST NEEDS

By D. B. McCord

In these uncertain times, our needs in Zion are many and varied. It is one of these many needs that we desire to speak of in this article. This great need, as this writer sees it, is for more capable teachers of the Word—men who are faithful and "able to teach others also." We speak particularly here of teachers in a public capacity. Capable exponents of God's Word have always been a part of God's redemptive scheme. The learner ascends no higher on the ladder of knowledge than does his teacher. The church grows in knowledge commensurate with the quality of teaching to which she is exposed.

Present conditions

In our day, it seems that every man in the church, regardless of limitations and desire, is expected to be a teacher. If he declines, in some instances, he is made to feel as though he is not performing as he ought. This should not be! It becomes a serious matter when our pulpits are occupied with those who are not capable of teaching, who ascend to the pulpit unprepared, while in the pew sits those who are capable and prepared. At the same time, brethren sit restlessly, wishing they were at home where they could at least read the Scriptures and benefit from the time spent. Simultaneously, outsiders are sizing us up as a group of unlearned men and vowing to themselves and often times to others that they will not return if this is a sample of the teaching done in the church of Christ. It is not my motive here to be rude or unduly critical—please understand and be assured. This practice is one of the biggest stumbling stones in the progress of our Lord's Cause. Its effects are more devastating and far-flung than we really know. As such persists, the Cause of our Lord suffers. Since this is true, we feel justified in making these observations.

An example

Before going to the New Testament, may we cite one example of teaching in the Old Testament that was, no doubt, left for our learning. In Nehemiah 8, we read of the kind of teaching done after the re-building of the walls of Jerusalem.

We notice here the analysis in three particulars. First, they (the scribes) read in the book in the law of God distinctly. The text was the law of the Lord. It was no time for instruction in earthly things—they read in the book. We need more reading in the book, too; but notice, this is not all that was done; for secondly,

the scribes "gave the sense." There was some time spent in explanation; the people were told what these readings meant. In order for this to be done, the teacher had to "know his lesson;" he did not enter the pulpit unprepared; he had spent some arduous labor in preparation. They knew more than the learners did that day—this is the way it ought to be. **Thirdly**, we have a parallel to the foregoing, "(they) caused them to understand the reading."

What effect, we might ask, did this have on the hearers, the learners? Listen, please, to these words: "And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them" (Neh. 8:12). In other words, because these people understood more fully their duty to God, they were happy; they rejoiced. People, essentially, are no different today. They, in the main, come to the Lord's House for help, for strength, courage, inspiration. The pulpit responsibility is stupendous! The true teacher of God's Word will give to those who come, hungering and thirsting after righteousness, bread and not a stone. No wonder James said, "My brethren, be not many masters, knowing that we shall receive the greater condemnation" (3:1). The Revised Standard Version has it more plainly stated: "Let not many of you become teachers, my brethren, for you know that we who teach shall be judged with greater strictness." There is more here than may immediately meet the eye. James is not discouraging anyone's becoming a teacher. Indeed, he who has teaching capabilities had better use them! James, in this verse, among other things, is pointing out how important it is for teachers to be aware of their responsibilities as exponents of the Word of Life. There can not be too much stress placed upon this! Fellow-teachers, let us take the most earnest heed!

A New Testament Observation

It would be impossible in an article of such limited scope for us to explore all the New Testament avenues that bear upon our theme at hand; however, we want to notice a small parcel of Paul's teaching that pertains.

We read in 1 Cor. 14:3, "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." Another translation, the Charles Williams, states the same truth this way: "But whoever prophecies is speaking to men for their upbuilding, encouragement and comfort." The word prophesy is a general term and definitely includes teaching as we are trying to use it here.

We learn from this verse that teaching is unto men and therefore is for their benefit. There are three objectives or purposes mentioned here. All teachers and preachers would do well to keep these in mind. We notice them briefly. **To edify:** The word "edify" means "to build up." The pulpit is not a "whipping post;" it is not a place for tearing down. He is out of his place, whoever he is, who would tear down his listeners instead of build them up. When brethren leave the assembly dejected, discouraged, weakened, the teacher needs to take inventory. **To exhort:** As the Williams translation points out, this means to encourage. So long as we are in this mortal frame, we will need encouragement. This was one of the outstanding functions of the apostles and others in the infancy of the

church, to encourage those who were down-hearted, dispirited. **To comfort:** It may be difficult for us in our day to appreciate this purpose of teaching as fully as the Corinthians might. Their trials were numerous and severe. They truly needed comforting.

Conclusion

In discussing this need briefly as I see it, I have not intended to leave the impression that the so-called modern pastor system is that which would satisfy the need, solve the problem. Such a system is unscriptural and as such is intolerable to those who are dedicated to building according to the pattern. The other extreme is intolerable, too; by this we mean the practice that is all too prevalent that contributes so much to the debility of individual Christians, that practice of unqualified, unprepared men, be they ever so conscientious and sincere, occupying the place of teacher in the church of our Lord. One of my aims in life is to be misunderstood as little as possible; I hope that I have achieved it in the foregoing. A fervent love for the Cause of Christ is the only motivating factor in making such observations as these, please be assured.

(Note: I would like to add a mig "Amen!" to what Don has said about putting up brethren to teach the church, when such men are poorly prepared to do so, and many times brethren who have no talent for public teaching. Will brethren ever learn that you cannot make preachers and public teachers of all male members, and I add neither can you make song leaders of all, and the mistake here is almost as serious as with the teaching service.—H. L. K.)

THE TONGUE

By Ronny F. Wade

"For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." These words are taken from Jas. 3:2. The writer then proceeds to discuss the little member of our body called the tongue and show what great things it can do. He declares that the tongue is a fire, a world of iniquity, capable of setting on fire the course or wheel of nature. It can even defile the whole body. It is no wonder, then, that he would say "If any man offend not in word, the same is a perfect man."

We must always guard our language and bridle our tongue lest we sin with our tongues. The purpose of this study is to point out some of the common sins of the tongue. We will mostly give definitions and few comments.

Lying—God in the ten commandments decreed "Thou shalt not bear false witness" (Ex. 20:6). In Prov. 6:17, the Bible tells us that the Lord "hates a Lying tongue." Most of us are aware that Lying is a sin. That is of course all lying. Some would tend to justify some lies by coloring them, that is, white, black, etc. The Bible recognizes no color of lies. All are condemned.

Slander—Webster says of slander, "A false tale or report maliciously orally uttered and tending to injure the reputation of another." Have you ever been guilty of this? Many have. Prov. 22:1 "A good name is rather to be chosen than riches." You value your name do you not? You would not want anyone to tell something that was injurious to you, would you? Then

why do the same to them? We all feel like Mr. Shakespeare who wrote:

"Who steals my purse steals trash
But he who filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed."

Gossip—"To run about and tattle"—Web. Here is where a lot of trouble starts in the church. BOTH men and women are guilty many times of gossip, another sin of the tongue.

Malignity—Rom. 1:29 Lit. Bad-manners thus an evil disposition which tends to put the worst construction on everything. Remember Christians, "Love thinketh no evil."

Backbiters—Lit. to speak against. Vine. Do you ever hear any of this? Brethren talking about and running down other brethren? This is backbiting. A SIN.

Whispers—Used by Paul in Rom. 1:29 in an evil sense. The only or main difference between the last two is, Whispering is done behind someone's back. The other in the open. Listen to these wise 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."

Debate—(Rom. 1:29) The word used here by Paul is not the word we usually use in referring to a religious discussion. The word literally means strife-contention. I have observed that those who contend that religious discussions are wrong will debate you all night on the subject.

Quarrelling—(2 Tim. 2:14), "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers."

Swearing—Cursing—We live in a day of little respect. People everywhere take God's name in vain. Many are using the Lord's name in the same way. Jesus teaches us to "Swear not at all." Any person who has to use filthy language to express himself simply shows his inability to use the English language.

Flattery—"Used not merely to give pleasure, but with motives of self interest." Web. Note also Psa. 5:9; 62:4.

Boasting—Vine says "Prim. denotes a wanderer, vagabond hence an imposter." It denotes quackery, arrogant display, to brag, etc. Certainly not characteristic of the Christian.

Foolish Words—Eph. 5:4, "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Foolish talking is literally buffoonery. Which is suggestive talking and acting. Jest is wit of a doubtful nature. Immoral language with a doubtful meaning.

May we all recognize the value of Paul's advice in Col. 4:6, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

Lord help us all to sin not with the tongue.

—4000 Crenshaw
Ft. Worth, Texas

"WE ARE DEBTORS"

(Rom. 8:12)

The Apostle Paul states in Rom. 8:12 "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh." Paul teaches that all that have been born again have a debt unto God to live after the Spirit and not after the flesh. "Even all men have a debt unto God. God being our creator and having breathed into man's nostrils the breath of life man owes even his life unto God. We have debts we owe unto God because He is supreme and because of all the wonderful things He has done for us. We shall notice first some debts we owe unto God.

We owe unto God open ears. That is, ears that are receptive to the truth. In Matt. 7:24, Jesus says: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." A wise man is a shrewd, prudent, provident man; i.e. mindful of one's interest. This wise man with wise forethought has built on a firm foundation. He is wise because he has open ears and not only open ears but receptive of the truth. A wise man is a man of sense and understanding, who foreseeing the evil hideth himself, who proposes to himself the best end, and makes use of the proper means to accomplish it. Solomon says in Prov. 22:3, "A prudent man foreseeeth the evil, and hideth himself: but the simple pass on, and are punished." Also Prov. 12:15, "The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise." In Acts 10:33, Cornelius told Peter "Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. This was an assembly of "devout" men who recognized that Peter had a message of the Lord for them. They waited as before God, from whose messenger they were about to hear the words of Life. They wanted to hear not some personal experience of Peter, not some fairy tale, joke, not some kind of humorous story, but they wanted to hear the things commanded of God. They had open ears desirous of the riches of God's eternal truths. There are people today such as those described in Matt. 13:15. Listen to the words of the Master: "For this people's heart is waxed gross, and their ears are dull of hearing." Waxed gross is to make thick; to make fat, fatten; to render the soul dull or callous. It is inattentive, stupid, insensible. They hear heavily with their ears—are half asleep while the salvation of God is preached to them. They have totally and obstinately resisted the truth of God. I fear many times that when the gospel is being preached that even many members of the church have their hearts and minds closed. Are we of the nature that we know it all and cannot learn more? Remember the wise man listens attentively.

We owe to God to have an honest heart. Jesus in teaching on the parable of the sower said in Luke 8:15, "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." The good ground, because it is good, strong, vigorous, continues to bear fruit. The persons called the good ground in the text are filled with the power and influence of God, and therefore continue to bring forth fruit, i.e. they persevere in righteousness. Honest is good, ex-

(Continued on page eight)

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HERE AND THERE

How To Reach Us—Our plans are to make up the copy for the December issue of the OPA at our old home, Route 2, Lebanon, Missouri. Will you please make a note and direct all mail intended for us or the paper to that address? You will save time for both you and us. We hope to settle down for a longer stay than for the past six months.

Our More Important Needs—We are always in need of an increase of subscriptions, which will increase the circulation of the paper, spread abroad the influence of the truths taught in its columns, thus helping those who receive the paper, and it will help the paper, financially, since we depend on subscriptions to keep the OPA coming into your homes each month. We can use some timely short articles occasionally to fill up our needs to make the paper what we would like for it to be. It would be a good time for some of our young brethren to break in as writers. We certainly do appreciate every word and every deed in behalf of the OPA, no matter how small.

Field Reports—We appreciate the reports from the various fields. I am sure that all of our readers are deeply interested in what all the preachers and all the churches are doing. No matter if you are not engaged in evangelistic meetings, you could at least write a card, telling whether you are preaching somewhere over the week-ends, and if so, where and what advancement the cause in your vicinity is making. You owe that much to the brotherhood. I am often asked what different preachers are doing and if they are preaching, but I cannot always furnish the information they desire. Please, let us hear from you monthly, brother.

Brother Edwin Morris Improved—Prayers for Brother Morris have been answered as it seems he is on the road to recovery. Brethren who knew of the swelling and irritation of his foot for several weeks have been very much concerned and have been earnestly praying for his recovery. This week brought the good news of his improvement, and "we thank God and take courage" as we hear the good news. May God bless you, Edwin, with complete restoration to the gospel field, we pray, for you are sorely needed there.

Do You Need These? We shall be glad to supply your needs in the following books and tracts:

Songs We Love is the title of our new all-purpose song book, which is off the press and has been passed out to many congregations. We have heard nothing but praise so far, and as usual, some are saying "It is the best yet." In addition to the old hymns, the tried songs, it contains many new songs never used by us, songs of 1959 and 1960.

The price is 60c per single copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

Old Path Hymnal—For the benefit of the small congregations, or for those who like only the old and the tried songs, we have compiled a book of that kind, containing 240 songs, and to our surprise the response to the book has been beyond all expectation.

The price is 65c for 1 copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

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, Mo.

OUR HELPERS

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

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CHURCH BUILDING FOR THIS MONTH

The next plea for help under the plan **It Can Be Done** is **Tulsa, Oklahoma**. Send all donations to: Gene Hopkins, 2519 W. 42nd St., Tulsa 7, Okla.

NOTE: We have received no acknowledgment of donations from the brethren at Longmont, Colo., the church mentioned for help last month under this plan. If you have received donations please be prompt in reporting to the brethren.

"WHAT MUST I DO TO BE SAVED?"

By Don King

This question was asked of Jesus in Matt. 19:16, "And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" If we could do nothing to be saved, if every man was predestinated for either heaven or hell, and could do nothing about it, I think this question would not have been asked. Or if it had been asked, the Lord would have told him there was nothing he could do, it had already been settled. Jesus answered him in verse 17, "And he said unto him, Why callest thou me good? There is none good, but one, that is God; but if thou wilt enter into life, keep the commandments." This shows there is something expected of us.

Let us notice an example in the Old Testament teaching us God expects works on our part. In Num. 21, we read where the people murmured against God and Moses because they had been brought up out of Egypt into the wilderness and they said, "there is no bread, neither is there any water; and our soul loatheth this light bread." The Lord was greatly displeased and He sent fiery serpents among the people. The people were bitten and many died. Then they came to Moses and said, "We have sinned, for we have spoken against the Lord and against thee; pray unto the Lord, that he take away the serpents from us." So Moses prayed for the people and the Lord told him to make a fiery serpent and set it on a pole and when any man was bitten, he could look upon it, and live. Moses made a serpent of brass and put it upon a pole and we are told in Num. 21:9, "... It came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." We learn from this, that even though God provided a means of salvation, man had to come to the place where the serpent of brass was placed and look upon it. Man had something to do.

Jesus says in Matt. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven." We have to study our Bible in order to know what is the will of the Father. Peter tells us in 1 Pet. 3:15, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." When we are asked why we have a hope of eternal life we need to know the answer. When a sinner asks what is required of him in order to obtain salvation, we can answer with the Bible.

The first step is to believe, have faith in God and His Word. In Mk. 16:15, 16, Jesus says, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." We have to believe in Jesus. "Therefore let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).

We have to repent of our sins, be sorry we have sinned, and so sorry we will turn our back on them and resolve to live a better life in the future. "And they went out, and preached that men should repent" (Mk. 6:12). Jesus says in Luke 13:3, and again in verse 5, "I tell you, Nay; but, except ye repent ye shall all likewise perish." When Paul was at Athens, speaking in the midst of Mars' hill, he said, "And the times of this ignorance, God winked at; but now commandeth all men everywhere to repent" (Acts 18:30).

The sinner has to confess his belief in Christ. "Who-soever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). Again in Rom. 10:10, we read, "For the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Even if we refuse to confess the name of Christ here, the day is coming when we will confess Him, however it will be too late to gain salvation for us. We will all be gathered together at the judgment day, and Paul tells us in his letter to the Romans, "... For we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. 14:10, 11). In the ninth chapter of Acts, Phillip told the eunuch in answer to his request for baptism, "If thou believeth with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."

The final step, the one that puts us into the body of Christ, is baptism. We do not join anything, but are told in Acts 2:47, "And the Lord added to the church daily such as should be saved." Baptism is the new birth as Jesus taught Nicodemus in John 3. When we are baptized, we are born again. When Paul was on his way to Damascus, suddenly there shone from heaven a great light round about him, and he fell to the earth. He asked the Lord, "What wilt thou have me to do?" (Acts 9). The Lord told him to arise and go into the city and there he would be told what to do. When Paul is giving an account of this later in Acts 22, we find Ananias told him what to do. "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." The great necessity of baptism is shown in 1 Pet. 3:21, "The like figure whereunto even baptism doth also now save us ..."

Brethren, let us remember this. When we have completed these steps the Bible gives us in order to be saved, and we are added to the church, there is still something to be done. There are still commandments to be kept. "If thou wilt enter into life, keep the commandments." There is work to be done in His vineyard, it is not enough to just sit down and expect to be saved without doing anything. We are taught this in the parable of the man who hid the one talent given him; he did nothing bad, he did not rob his master, he gave him back the talent when he returned. Was the

master pleased? He was not. He spoke of him as a "wicked and slothful servant" (Matt. 25:26).

May we all study the Bible, that we may show ourselves approved, rightly dividing the word of truth, and able to give an answer to those who ask a reason of our hope.

—Stockton, Calif.

A PRAYER TO SLOW DOWN

Slow me down, Lord! Ease the pounding of my heart by the quieting of my mind. Steady my hurried pace with a vision of the eternal reach of time. Give me, amidst the confusion of my day, the calmness of the everlasting hills. Break the tensions of my nerves and muscles with the soothing music of the singing streams that live in my memory. Help me to know the magical restoring power of sleep. Teach me the art of taking minute vacations, —of slowing down to look at a flower, to chat with a friend, to pat a dog, to read a few lines from a good book. Remind me each day of the fable of the hare and the tortoise, that I may know that the race is not always to the swift; that there is more to life than increasing its speed. Let me look upward into the branches of the towering oak and know that it grew slowly and well. Slow me down, Lord, and inspire me to send my roots deep into the soil of life's enduring values, that I may grow toward the stars of my greater destiny.

—Holborn

(Selected from The Noble Searcher)

THE WISDOM OF THE EGYPTIANS

During his defence before the Jewish Sanhedrin, Stephen declared, 'Moses was learned in all the wisdom of the Egyptians' (Acts 7:22). We can only begin to appreciate that statement, when we realize to what a high degree of culture and civilization the ancient Egyptians attained.

Beginnings

The beginnings of Egyptian civilization were until recently lost in the mist of antiquity. However, through archaeological research, we can now go back to the time when tribes of African origin, modified by Semitic immigrations, dwelt in local centers under separate chieftains. These predynastic Egyptians had already mastered the art of working in clay and stone. They had also framed the calendar year of 365 days, which was adopted several thousand years later by Julius Caesar, and is still the one we use today.

Life in the Days of Moses

Civilization in Egypt was therefore very old even when Moses was born. His life then, would be one of order and culture. As a child he would even have mechanical toys to play with, for these have been found in Egypt. He would no doubt attend some of the many places of learning, which as with our modern school system graduated from elementary schools to senior colleges and universities. Here were taught such subjects as mathematics, including some geometry, languages, chemistry, and medicine. As Moses grew older he would possess one of the writing pallets often found in Egypt. This was a piece of neatly-carved wood, with a slot down the center to hold reed pens, two holes at

the top for different colored inks, and a space on which to make notes. Even schoolboys' essays have been found, written on fine papyrus.

The Arts

Moses would be surrounded by art and craft which had reached a high degree of perfection. The literary profession had flourished for almost a thousand years before his time. Everything was recorded, not only in stone, on the monuments and the walls of palaces, but on papyrus and leather. The exploits of Thotmes III, of about 1500 B. C. written on fine vellum, have been discovered. Unposted letters have been found in the state archives, written in the various languages of the ancient world.

The Egyptians were skilled workmen in precious metals. Exquisite gold ornaments in symbolic shapes (or art was often connected with religion were produced even during the earliest dynasties. It is claimed that no finer gold ornaments have ever been produced anywhere, than those of the twelfth dynasty. Finds include chased gold pectorial ornaments, and gold coronets and crowns inlaid with precious stones.

In painting the Egyptians were masters in the use and blending of colors. In pottery, it is claimed that the potter's wheel was invented in Egypt during the Pyramid Age. Even glass-blowing was known to them.

Architecture and Sculpture

But perhaps the Egyptians are best known for their prodigious monuments of stone, in sculpture and building. Consider as an example the Great Pyramid of Cheops, built long before the day of Moses. It covered 13 acres, being 768 feet square, and 482 feet high. It is estimated that it contained 2,300,000 blocks of stone, each about three feet in thickness, and each weighing 2½ tons. In spite of the fact that the stones had to be cut with only stone or copper tools, the outer granite blocks were perfectly morticed together. An inscription shows that each stone had to be brought 12 miles from the quarry, ferried across the Nile, and then levered into position. Sir Flinders Petrie calls the Great Pyramid, 'the greatest and most accurate structure the world has ever seen.'

Equally stupendous is the magnificent temple of Amon, or Amen-Ra, at Karnak on the eastern bank of the Nile. Commenced by Usertesen I, in the twelfth dynasty, and added to by succeeding Pharaohs it became the largest building ever to be erected, being 1,200 feet in length. Probably it was still being built in Moses' day. Its central hypostyle hall is over 350 feet in length. Over the entrance, which is as wide as the hall's length, there is a block of stone 40 feet in length, weighing 150 tons. The hall contains 134 columns, the twelve central ones being 78 feet high, and nearly 12 feet in diameter. In the temple are two obelisks of Queen Hatshepsut. One still standing is 96 feet high, and weighs 150 tons. An inscription states that these were brought by barge from quarries 150 miles up the Nile, 960 oarsmen being employed in the process.

Across the river opposite the temple are the ruins of other magnificent temples and tombs. Among them is the broken statue of Ramases II, described as the largest monolithic statue in the world, and weighing 900 tons.

Wealth of Meaning

What a wealth of meaning then, is in that statement, that "... Moses was learned in all the wisdom of the Egyptians."

Editor's note: The foregoing article, by L. Channing is reprinted from *Truth in Love*. It helps us appreciate more the heritage belonging to Moses which was forsaken by this man to obey God.)

THOUGHTS FOR THE AGED

III. Consolations which belong to old age.

1. Old age did not attack you by surprise, therefore, it is only reasonable to submit patiently to those infirmities of Nature which are brought on by the increase of years.

During the whole progress of human life, the principal material of our comfort or uneasiness lie within ourselves. Every age will prove burdensome to those who have no fund of happiness in their own breast. Good men draw their chief happiness from sources which are independent of age or time. Wisdom, piety, and virtue, grow not old with our bodies. "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing" (Ps. 92:13, 14).

2. Though you are strangers to the vivacity of enjoyment, you are free, at the same time, from the pain of violent and often disappointed desire. On all sides of human life, the balance of happiness is adjusted with more equality than at first appears; and if old age throws some new distresses into the scale, it lightens also the weight of others. Earlier in life your hopes were interrupted by many anxieties and fears. Having finished the career of labor and danger, your anxiety ought of course to lessen.

3. If you have acted with integrity and honor, you are justly entitled to respect, and you will generally receive it. What old age loses in grace, it often gains in dignity. Many times it is with more regret that we are deprived of the aged than that of the more vigorous and young. To success of every kind, the head which directs is no less essential than the hand which executes. "I said, Days should speak, and multitude of years should teach wisdom" (Job. 22:7). "Therefore, thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God. (Lev. 19:32).

The mild pleasures of domestic life still cheer the heart. The entertainments of conversation, and social intercourse, continue unimpaired. The desire of knowledge is not abated by the frailty of the body; and the leisure of old age affords many opportunities for gratifying that desire. To recall the various changes in your life; to compare the characters of past and present times; to trace the hand of Providence, etc., is no less entertaining than instructive to the mind.

While thus engaged, you are, perhaps, surrounded with your families, who treat you with attention and respect. You are honored by your friends; your character is established. You are placed beyond the reach of clamor, and the "strife of tongues." For such comforts as these, have you not cause to thank God for all His goodness? No age is doomed to total misfortune; provided that we attempt not to do violence to Nature

by seeking to extort from one age the pleasure of another; and to gather, in the Winter of life, those flowers which were destined to blossom only in its Summer, or its Spring.

Let us suppose that old age arrived, worn out with infirmities, bowed down by sickness and sorrow. Still there remains this consolation, that it is not long ere "the weary shall be at rest." Though "your heart should begin to fain, and your flesh to fail," there is One who can be "the strength of your heart, and your portion forever. Even to your old age, saith the Lord, I am he; and even to hoary hairs will I carry you. I have made, and I will bear; even I will carry, and will deliver you" (Isa. 46:4). "Leave thy fatherless children; I will preserve them alive; and let thy widows trust in me" (Jer. 49:11). Is it desirable, to continue lingering on the borders of the grave, after every tie which connects you with life is broken, and to be left in the midst of faces you hardly know?

Could death be considered in no other view than as the close of life, it would afford only a melancholy retreat. To the righteous it is a removal from "the earthly house of this tabernacle, to the house not made with hands eternal in the heavens. Having "fought the good fight; having finished their course, and kept the faith; there is laid up for them the crown of righteousness." They have secured to them the possession of "an inheritance incorruptible and undefiled, reserved in the heavens." After living in harmony with the will of the Lord, the aged can surmount the fear of death. They will be upheld amidst the ruins of this failing frame; and when the "silver cord is just ready to be loosed, and the golden bowl to be broken; when the pitcher is broken at the fountain, and the wheel broken at the cistern;" they enable us to say, "O death! where is thy sting? O Grave! where is thy victory?"—John W. Franklin in *The Minister's Monthly*, January, 1960.

OUR DEPARTED

Crum—At about 7:00 A. M., October 3, 1960, Brother Barton Crum of Harrodsburg, Ind. departed this life. He suffered with cancer for over two years and finally succumbed to its ravaging devastation after having had two operations. I am glad that I was at Bro. Crum's bedside and was able to witness the peaceful passing of this child of God.

Bart, as his friends called him, was the father of Sisters Josephine Seeley, Della Elkins, Beulah Kinser, and Charlotte Brinegar, all of Harrodsburg. Bro. Crum was a member of the Harrodsburg congregation for many years as are all his daughters.

Brother Elmer Walls and I officiated at the funeral service.

—Paul O. Nichols

BONDS OF MATRIMONY

McCracken-Caudle—On Sept. 2, 1960, I joined in marriage, Bro. Richard Eugene McCracken and Sister Patsy Sue Caudle. The ceremony was conducted at the 64th St. church in Sacramento, Calif. It was a beautiful wedding with many friends and relatives attending.

—Raymond Nichols

McAneer-Fancher—June 30, 1960, Bro. Edward McAneer, son of Bro. and Sister F. N. McAneer of Jacksboro, Tex., and Sister LaNell Fancher, daughter of Bro. and Sister Cleo Fancher of Graham, Tex., were united

in marriage by the bride's father. It was a beautiful wedding and Cleo spoke some fitting words. They were like "apples of gold in pictures of silver." Edward is active in the work of the church, and is well spoken of both within and without the church.

(Note—We are indebted to Sister Doris Fancher for the above information.—Ed.)

WALKING WITH GOD—

(Continued from page one)

worship, and of the work of the church, as there are denominations in the world? What standard did these people in the denominations obey to become Christians? Can a human arrangement substitute for God's divine arrangement? Jesus said, "Ye shall know the truth, and the truth shall make you free." Do you tell Jesus, that error will make us free? **How dare you!** Paul said, "Let us walk by the same rule, let us mind the same thing."

May we notice the how to walk. There are many references in the New Testament, telling us how to walk so as to please God as follows: Positively speaking we are to "walk in newness of life" (Rom. 6:4). He is to "walk after the Spirit" or "by the Spirit" (Rom. 8:4; Gal. 5:16). We are to "walk in Jesus the Lord" (Col. 2:6). To have fellowship with God we must "walk in the light, as he is in the light" (1 Jno. 1:7). The child of God is to "walk becomingly (honestly, KJV)" (Rom. 13:13). Second Corinthians 5:7 tells us that we are to "walk by faith." Those called by God are to "walk worthily of the calling" (Eph. 4:1). It is God's will that His children "walk in good works" (Eph. 2:10), as well as "in love" (Eph. 5:2), "in wisdom" (Col. 4:5), and "in truth" (2 Jno. 4). The Apostle John also said that Christians should "walk after his (God's) commandments" (2 Jno. 6). If we say we abide in Him then we "ought to walk even as He walked" (1 Jno. 2:6).

How we may not walk: Not only are we told how to walk, but there are some ways we must not walk. Hence, we look at this verb "walk" from the negative point of view, which shows that the Christian is not to walk, "not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy" (Rom. 13:13). Therefore, we are not to "walk after the flesh" (Rom. 8:4), or "after the manner of men" (1 Cor. 3:3). We are not to "walk in craftiness" (2 Cor. 4:2). The child of God is not to "walk by sight" (2 Cor. 5:7). Paul admonished Christians not to "walk as the Gentiles also walk, in the vanity of their minds" (Eph. 4:17). Finally, Christians are not to "walk disorderly" (2 Thess. 3:6).

Conclusions: It is obvious from the above many references regarding the verb, "walk," that we do not have a "do-nothing" religion, for the Christian is presented as being in action. How great is that field of action! We have many unworked fields waiting for men of action. The "Macedonian call" comes ringing in clarion tones upon our ears to "come over and help us, not only across the water, but here in our own land. There are portions of America where we have never gone. How can we sit idly by while those calls continue to disturb our ears (or do they disturb?) and our hearts? I am convinced by my experience in the past six months among the churches, that there is a crying need for faithful gospel preachers who will give

full time to "walking" with God, not sitting. Now, I do not wish to be misunderstood as advocating that all preachers must always be on the road from one part of the nation to another. I believe that a preacher can "walk with God," and yet labor in one state, one county, or one city, but we need to be walking. There needs to be some "going." We must not neglect the work already begun. We must not let it die. Who will go into Belgium, into Mexico, into Africa, or into the various New England states?

As we contemplate the **how to walk**, may we be willing to walk so as to please God, thus by the same rule, minding the same things. Not by a rule or set of rules you want to make to suit your fancy, for then we cannot "all walk by the same rule"—we cannot walk in unity, and I would like to walk in unity, in fellowship, and in light, with my brethren. I must insist that if we walk together, we will have to walk by the same rule, "walk in the good way, ask for the old paths, and walk therein," that we may "find rest" for our souls (Jer. 6:16), and so long as I am able to walk, it will be in those old paths. I am fully and firmly committed to the divine rule, and "I shall not be moved."

"WE ARE DEBTORS"—

(Continued from page three)

cellent in its nature and characteristics, and therefore adapted to its ends. Everyone that is honest will bring forth fruit. Even every sinner that is honest and seeks earnestly the truth can find it. Any one who wants to know the truth on any subject can find it. When we follow tradition or have prejudiced hearts in seeking the truth, we are not honest. But if we open our hearts and receive with meekness the engrafted word we can know the truth. Jesus said in John 8:32, "And ye shall know the truth, and the truth shall make you free." Many refuse to listen to the word and to know the truth. If I do this, I am not honest with God. Again in Matt. 12:34-35, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." "Treasury (Gr. thesauros), the place in which goods and precious things are collected and laid up. Metaphorically, of the soul, as the repository of thoughts, feelings, purposes, etc. (Thayer). In our heart either good or evil is stored. Now notice the word "abundance." It is that which fills the heart. Wicked words and sinful actions may be considered as the overflowings of a heart that is more than full of the spirit of wickedness; and holy words and righteous deeds may be considered as the overflowings of a heart that is filled with the Holy Spirit and running over with love to God and man. Thus we owe it to God to be honest and fill our heart with righteousness, running over that others may recognize it and cause God to be glorified.

We owe to God to love Him. In Luke 10:27 Jesus said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Love is the tenderest, the most unselfish, the most divine of all affections. What does it mean, and how deep is the love Jesus speaks of here? Do we really understand and realize what

From The Fields

J. S. Shelley, Rte. 1, Anna, Tex., Sept. 20.—The church at Melissa is getting along fine. Here is a sub. We enjoy the paper.

Dail Lindsay, 1614 N. 11, Waco, Tex., Oct. 3.—Send us 100 Old Path Hymnals. We invite you to visit us when you are in this section.

W. H. Jones, Alta Vista, Kan., Sept. 11.—We still meet in harmony with God's Word to the best of our ability and knowledge. Please pray for us. Here is a sub. (Note—This was sent to our Calif. address and had to be forwarded.—Ed.)

Byron Kramer, Island Rte., Lock Haven, Pa., Oct. 10.—Recently, we have been visiting other congregations in the state as well as Flemington. There is much work to be done here. Here are 2 subs.

Geo. McCain, Rte. 1, Box 1347, Anderson, Calif., Oct. 10.—We still meet in the home of Bro. Adair at Cottonwood. We have had visitors from Manteca, Yuba City, and Sacramento. Bro. Bobby Orear gave us a good lesson yesterday.

W. B. Hill, 400 W. 13th, Sulphur, Okla., Sept. 18.—The church here is working and doing good. We look forward to next years camp meeting. We ask an interest in your prayers.

L. H. Frizzell, 707 First Ave., Chula Vista, Calif., Oct. 10.—The church here in National City, also at 517 Pepper Dr. in ElCajon, is growing spiritually and in number for which we are thankful. Here are 3 subs.

E. Muyayah, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, Sept. 28.—July 31, I baptized 16 at Makokola, and 706 were present, Aug. 6, I baptized 15 and 12 confessed faults at Malekwa; Aug. 14, I baptized 4 at Maoni, and 45 confessed faults, 331 were present; Aug. 20, I was at Mukhunyeriw, where 11 confessed faults.

W. Maloya, % Matewele Village, N. A. Chikowi, Nyasaland, Africa, Sept. 3.—In Aug. I baptized 7 and restored one at Matewele. At Kaline I baptized 3 and restored one. At Sinkleya, I baptized one and restored one. At Galla, I baptized 6 and restored two.

R. M. Van Stavern, 1517 E. 17th St., Odessa, Tex., Sept. 29.—The church here is doing fine, still progressing nicely. We have brethren here willing to work together in harmony and do whatever possible. Bro. James Orten is now back with us and will be until early next year. Send us some copies of "Songs We Love." Here is my sub.

C. Walkup, Box 1011, Greenfield, Calif., Sept. 6.—Two families have moved away, leaving us no male members to carry on the public work. However, the brethren at Salinas and Aromas are good to come and help us. Also, Bro. Blankenship has moved to King City and is able to teach for us. One brother was restored recently, and we hope he may be able to help with the teaching.

O. S. Harris, Garrison, Tex., Rte. 3, Sept. 26.—We still meet in the old Vim church building as we have for over 40 years. We have the building in good repair, with new siding, steps, brick pillars, and fresh

it is to love Jesus with all our heart, soul, strength and minds? The person that loves Jesus with all his heart, loves nothing in comparison with God, and nothing he loves but in reference to God. He loves God in such manner that he is ready to give up, do, or suffer any thing in order to please and glorify God. The person that loves God with all his soul, loves God with all his life; He is ready to give up life for God's sake; ready to endure all sorts of torments, and to be deprived of all kinds of comforts, rather than dishonor his God. When he serves God, he puts feeling and warmth into his affections. When we sing we are to sing with spirit and understanding. How many times it is only a matter of form! No feeling, no affection, not from the heart; many times dragging and half asleep. When we pray, teach, and are being taught, participate in the Lord's supper, give, we are to truly put warmth and feeling into it. Is it not odd and strange that Christians can come to the house of God and worship God on Lord's day, and as quick as the last Amen! is said, strike up a conversation about fishing, hunting, ball games, politics, boating and what have you? Suppose they have really put warmth and feeling in their worship to God? Strength is to exert all the powers of the body and soul in the service of God; one who, for the glory of God, spares neither labor nor cost, who sacrifices his time, body, ease, health, for the honour of God. One who employs in the service of God all his goods, talents, powers, and influences. To love God with all our mind is to put intelligence into our affection. The person who applies himself to know only God, and His holy will. The one who receives with submission, gratitude and pleasure, the sacred truths which God has revealed to man. In a word, the person who sees God in all things, having his mind continually fixed upon God, acknowledging Him in all his ways; who begins, continues, and ends all his thoughts, words, works, to the glory of the name of God; this is the person who loves God with all his heart, life, strength, and intellect. In John 14:15, "If ye love me, keep my commandments." And in 14:23, "If a man love me, he will keep my words." The most solid proof we can give of our attachment and affection for Christ is to keep His commandments. This He shall receive as greater proof of our affection than our tears.

We owe to our God to worship Him. In John 4:24, "God is a Spirit, and they that worship him must worship him in spirit and in truth." A man worships God in spirit, when under the influence of the Holy Spirit he brings all his affections and desires to the throne of God; and he worships in truth, when every purpose and passion of his heart, and when every act of his religious worship, is guided and regulated by the word of God. Among the Orientals, esp. Persians, to worship was to fall upon the knees and touch the ground with the forehead as an expression of profound reverence. Hence in the N. T. by kneeling to do homage (to One) or make obeisance whether in order to express respect or to make supplication. When we in our hearts humble ourself in God's appointed way and reverence Him, we worship Him. Let us remember this when we come to the House of God.

—Edwin S. Morris,
905 Bluewood Drive,
Dallas 32, Texas

paint inside and out. We still cling to the Book that teaches us the way to Heaven. We are few in number and would appreciate visitors whenever you are in this section.

James R. Stewart, 1824 Connor Ave., Waco, Tex., Oct. 12.—We are home again at present, however we go back to Houston every other week-end and do personal work. Two confessed faults last Lord's day. We hope others will return to the fold before long. Oct. 2, I preached at Ft. Worth (Trentman St.), and enjoyed being with these good brethren again. We enjoy every issue of the OPA and are glad Bro. McCord is one of the editors. Bro. King, I know he will be a great help to you. Here is my renewal.

Berson Chapweteka, Nakwala Village, N. A. Mkwamba, P. O. Palombe, Nyasaland, Africa, Sept. 29.—Things are making the new move in Africa. It is pleasing to see the spirit of strife has been completely done away and the results are unity and Christian cooperation. Though many of our supporters are disappointed over the mission program in Africa, we appeal to them to forget the past and begin anew. The need for missionaries is felt more and more every day. Remember that Nyasaland is not Congo Republic where missionaries were beaten and even killed; it is a police state and will remain so. In August, I preached at Kakwala, Mchemba and Zenje and Wendewende with 26 baptisms.

F. H. Lichapa, Namphungo Village, P. O. Box 562, Limbe, Nyasaland, Africa, Sept. 29.—The work in Africa moves forward. We still look to brethren in the States for help. The need for sending us more missionaries is great; I hope the brethren will be careful never to tear down the work which we have all labored so long to build up.

D. B. McCord, 757 North Cedar, Covina, Calif., Oct. 18.—The church here has recently had as visiting preachers Brethren Gayland Osburn and Lee Boek. Our meeting, Nov. 18-27, will be conducted by Bro. Johnny Elmore. We are happy to have the Ray Asplin family, formerly of Oklahoma City, numbered with us here. Since last report, I have preached at Norco, Orange and here at home. In answer to requests, we plan to be at Huntington Park and El Cajon before the month's end. My next protracted work is planned for Oklahoma City in Dec. We need your prayers.

Wm. Milner, Box 973, Wilson, Okla., Oct. 13.—We had a good meeting here with Bro. Ronny Wade. He did some good preaching and the other nearby congregations were very good to help us with their attendance. We recently enjoyed a visit with our daughter, Korean, and her husband in Calif. We had a good visit with the Roden family. Bro. King, we hope you are granted many years yet to tell the "old, old story." We still relive in memory the many times we were privileged to hear you through a series of meetings, and it has helped us to stand firm. Here is a sub.

C. A. Smith, 404 N.W. Ave. A, Andrews, Tex., Oct. 9.—Dec. 25-Jan. 1, Bro. Billy Orten will be with us in a meeting. Jan. 2, the annual West Texas New Years day meeting will be held. We invite all preachers, song leaders, and everyone, to come and participate in this feast of love. There will be a basket lunch in the community building on this day. Come and be with us. We were fortunate in being transferred to Andrews as we are now much closer to the Lord's work here. Pray for us in the work. God bless you in your labors, Bro. King. Here are 2 subs.

W. H. Hawkins, 4 Rocky Br. Dr., Raliegh, N. C., Sept. 5.—I have been reading of several congregations being taken in by men claiming to be a member of a certain congregation, and asking for money. We seemed to have joined this long list of brethren that have been taken in by such. An Indian, going under the name of J. B. Fouche, claiming to be from the Everglades of

Fia., got \$40.00 from us. He said he would repay us when he drew his first check. Evidently he has not yet drawn that check. Let us work together to stop this racket. See to it that a man has a letter of introduction from his home church, signed by 2 or 3 leaders, and then let us contact some of them before handing out the Lord's money. (Note—This was sent to our Calif. address and reached us too late for last issue.—Ed).

Bennet C. Severe, Wendewende Mission, Box 562, Limbe, Nyasaland, Africa, Sept. 13.—June 31, I translated for Bro. Osborn at Makokola. Eight confessed faults and one was baptized. Aug. 7, I was at Wendewende where I translated for Bro. Paul Nichols, with 4 confessions of wrong. I was at the same place again, Aug. 14. Aug. 21, I translated for Bro. Paul Nichols at Chirombo. Eight confessed faults. This was where Bro. Paul made his last speech. Brethren, pray for the work in the country.

Lusias Chikaru, N. A. Mkwamba, Palombe P. O., Nyasaland, Africa, Sept. 4.—I went to Kokholiwa and baptized 22, with 15 confessions of faults; July 17, we were with the missionaries at Mchemba, with 839 present. Thirty five were baptized and 34 confessed faults. July 28, I went to Makokola baptizing 23 and there were 17 confessions of wrongs; Aug. 6, 10 were baptized and 13 confessed faults at Maleku; Aug. 13, at Nyambaru, 12 were baptized and 7 confessed faults; Aug. 16, 4 were baptized at Mchemau; Aug. 27, at Zenje, 7 were baptized and 10 confessed faults; Aug. 30, 8 were baptized at Matiya; Aug. 31, 13 were baptized at Selenje. The Christians here send greetings to you.

J. F. Prince, 1008 Juniper, LaGrange, Ga., Oct. 10.—It has been some time since I reported to the paper. I have been quite busy this summer. Besides my daily activities, I attended Bro. Don McCord's meeting in Piedmont, Ala., in Aug. The two following weeks, I taught a singing school here for my home congregation, which I enjoyed very much and am sure it has improved our singing a great deal. I still preach here at home; second Lord's day at Temple, Ga.; third Lord's day at Napoleon, Ala.; and the fifth Lord's day at Montgomery, Ala. At present, we are in a good meeting here at home with Bro. Homer L. King doing the preaching. Our son, Floyd, is to go back to the hospital in Augusta, Ga., Oct. 11, for his next operation. Here is my renewal. Pray for me and mine.

Don King, 1061 N. Pilgrim, Stockton, Calif., Oct. 18.—I am still traveling with my father, studying to be a preacher. We are now in a series of meetings at Columbus, Ga., having fair crowds. Sept. 25, I preached at Temple, Ga., restoring one. I preached there again Sept. 28. Oct. 2, I preached at Columbus, Ga. The church at Columbus is still relatively small in number but coming along well. Oct. 12, I preached at LaGrange, Ga. This is a large, growing congregation. Since arriving in the southland, I have experienced some of the best hospitality and heard some of the best singing in the entire brotherhood. Their singing is an inspiration to my soul. If brethren elsewhere, took as much interest in perfecting their singing, I am sure God would be well-pleased. We go next to Napoleon, Ala., for the last meeting this summer, before returning to Calif. Pray for me and the work of the Lord.

Ronny F. Wade, 4000 Crenshaw Ft. Worth, Tex., Oct. 17.—The meeting at Wilson closed with good crowds and interest. The cooperation of surrounding congregations was much appreciated. Our next meeting was at Sulphur, Okla.; crowds were fairly large throughout. We enjoyed the meeting very much. We were happy to have Bro. Johnny Elmore present at one service at Wilson and Sulphur and Bro. Wayne Fussell one night at Wilson. At present we are at Clio, Mo., in a meeting that began yesterday. The building was almost filled last night. The congregations at Mtn. Home and Cassville dismissed services in order to come and help us

out last night, for this we were very thankful. Lord willing, from here we go to Washington, Okla. Oct. 28-Nov. 6, and then HOME for the winter. Pray for us.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Oct. 17.—Due to the continued swelling in my foot, I left the Arvin, Calif. meeting after three nights. I also decided it best to stay home until the foot was completely well so did not attempt to go to Blue Springs, Ky., or Memphis, Tenn. I surely regretted to call off these meetings but feel it was best. Thanks be to God, my foot is normal this morning for the first time in two months. I am to be here in Dallas for some time now doing personal work and assisting the congregation here. I have enjoyed hearing the various brethren teach. The brethren are taking their regular turn and are cooperating wonderfully in the work. It is good to be with brethren that want to work. I preached at Fruitland recently and am to be at Jacksboro, Oct. 22, 23. I will be in Midland at the Terrell St. congregation, Nov. 25-27. Pray for us in the work.

Jack Mansfield, 1011 Claudine N. E., Albuquerque, N. M., Sept. 21.—During the past 6 weeks we have had some welcome visitors. Aug. 14, Bro. C. W. Carson and family from Wichita Falls, Tex., were with us and he gave a good lesson which strengthened and encouraged us. The following Lord's day, Bro. Gerald Rowland and his mother were with us and Bro. Gerald gave us a good lesson. He also brought us \$320.00 to help on our building. This was money left in the church treasury when the brethren quit meeting here several years ago. He felt it should be used for the work here and we are so thankful and appreciative. It is enough to complete our building, after which we hope to have someone come here and do personal work, and hold us a meeting. We feel the need to warn the brotherhood against a Bro. Billy Joe Finch who came to us under false pretenses, claiming to be a teacher. From our own experience and information we have received from others, we have reason to believe he is unworthy of support as a teacher or preacher. For further information, you can contact Bro. Timothy Phillips, G.D., Thoreau, N. M.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., Oct. 10.—Sept. 16-19, I was with the faithful few in Memphis, doing personal work. I preached Lord's day there, Sept. 18. They continue to study and grow stronger in the faith. Bro. Robert Adams and I had planned to go to Ala., this month, sharing expenses, but since we have the debate with Brother Gilliam on the cups question, to prepare for, I will be unable to go. The debate was originally set for Sept. 19-20. Bro. Gilliam changed it to Oct. 17, 18, saying he wanted to have a tape recording of it. Last Thursday, I received word that they are having a meeting Oct. 16-30, and he has set another date, Oct. 31, Nov. 1. We are sorry to report the death of Sister Duke, wife of Bro. Albert Duke of Malone, Ala. She had cancer. She was a faithful companion and a good Christian woman. Oct. 20-24, I plan to go to Memphis for personal work and teaching. Our home church is doing fine, one confessed faults last Lord's day. I hope to go to Imboden, Ark. in Nov.

Tom E. Smith, Rte. 4, Box 171A, Duncan, Okla., Oct. 12.—The work at Healdton is progressing very nicely. Not long ago, I baptized our good friend Bill Ratliff. He is the father of Sister Juanita Bray and Sister Polly Smith, and the husband of Sister Ada Ratliff. These godly women, through patience and forbearance, had a transforming influence on this man. He was a well known law enforcement officer, and laid down his carnal weapons for the sword of the spirit. We hope and pray that he will use it as effectively as he did the other. You will find instructions in using your spiritual weapons in Eph. 6:10-19, Bro. Bill. The sisters of the church had their monthly sewing at our house yesterday, Oct. 11, with 14 present. These Dorcas' are performing a good work and are showing

the importance of womens work in the church, in the sphere in which God intended they should work, without assuming responsibilities and duties of man (see Acts 9:36-43; 1 Cor. 14:34, 34; 1 Tim. 2:11-15; Titus 2:1-5; 1 Pet. 3:1-6). We well remember our beloved Homer A Gay's suggestion to the sisters in this all important work, and it is a tribute to his memory.

Wayne Fussell, 5928 W. Canal, Shreveport, La., Oct. 15.—Since last reporting I have held 4 enjoyable meetings for churches where I labored previously and whom I cherish dearly. The meeting at Early, Ala., to which I before alluded, closed with 3 baptisms and several confessions. It is always a gracious privilege to preach there. In Aug. Eugene Thompson of Shreveport, accompanied me to Claxton, Mo., where we baptized 3 adults and experienced a wonderful time in the Lord. Then to Drury, Mo., for the fourth year there, being delighted to see large crowds from the community and eight neighboring churches. Next I conducted a most delightful meeting at Golden, Okla., with fine crowds, cooperation and hospitality. Association with preaching brethren, Arthur Wade, Jack Cutter, N. C. Smith, and Ray Lambert in the latter three meetings was rewarding indeed. Our meeting here with Bro. Billy Orten was an inspiration to all who attended and listened to this devoted man of God expound the Word. I enjoyed hearing James Orten at Conway and Ronny Wade at Wilson recently. My next meeting: Burkhart, Mo., Nov. 4-13. Please notice the above change in my address.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, California, Oct. 15.—We were at Huntington and Twelve Pole, W. Va., for several services in September. Also, we were at Wayne for one service and at St. Albans for two. Sept. 23 - Oct. 2, we were at Pleasant Grove, Ind., for a meeting, which we enjoyed very much. Oct. 5, I preached at Harrodsburg. Oct. 9, we were at Trentman Ave., Fort Worth, Tex., for services morning and night. The next night at the same place I talked about the African work before a crowd representing a number of congregations. Oct. 12, I preached at 7th St., Oklahoma City. Oct. 13, gave a talk about the work in Africa. Oct. 14, we were at Capitol Hill, Oklahoma City for one service. We had large crowds at both of these places. We have enjoyed seeing and being with a number of our preaching brethren since our return to the States. Our next meeting will be at Corcoran, Calif. Then, Nov. 13-27, we are scheduled to be at Kennewick, Wash. This effort will embrace the annual "Thanksgiving Get-together Meeting." We will appreciate having all who can attend. Dec. 25 - Jan. 1, we are to be with the Siskiyou St., Los Angeles, Calif., congregation.

R. B. Roden, 3550 Lynwood Rd., Lynwood, Calif., Oct. 3.—The month of September, completed our work at Lynwood, Calif., for this time. It was an enjoyable work and we learned to love these brethren for their steadfastness. We surely did appreciate the cooperation of Siskiyou St., and Montebello, and their untiring efforts both financially and with their attendance. We are happy to report that Sister Ruth Cohea's husband, Tom, was baptized. Bro. Tom has been attending services here and elsewhere for several years and was instrumental in the establishment of the church in Compton. His obedience to the gospel has built us up spiritually. He is esteemed highly by all who know him for his goodness toward the work of the church. We also had one confession of faults, for which we are thankful. During the month of Oct., we will be engaged in the work at Orange, Calif. Lord willing, we go to Lodi, Calif., Nov. 6-20; and Sacramento, Calif., (64th St.), Nov. 27-Dec. 4; we then return to Lynwood for another three months. May we all attend church services, to meet God, grow better, grow stronger against temptation, meet the best people on earth, be an example to others, and to be of service to God and man. Pray for us.

Orville Lee Smith, 146 Elm, Pontiac, Mich., Oct. 14.—Aug. 5-14, I was at Boynton, Okla., with one restored; Aug. 19-28, I held a meeting at Chouteau, Okla., where I enjoyed having my brother-in-law, Bro. Gary Macy

with me. En route to Kentucky, I preached at Memphis, Tenn., and Lawrenceburg, Tenn., both at Chapel Grove and Frank St., Sept. 2-11, I held a meeting at Walnut Grove, Ky., with 3 restored. The night of September 11, I preached at Harrodsburg, Ind. Sept. 12-15, I moderated for Bro. E. H. Miller in his debate at Ellettsville, Ind. His opponent was Bro. Chas. Thomas. The first two nights they discussed the use of cups and the last two nights, was on Matt. 19:9, whether it applied under the old or the New Testament. I enjoyed working with Bro. Miller again and appreciated the truths he presented in the debate. We appreciated the help of the Harrodsburg congregation. While in Ind., I was glad to see Bro. Homer L. King and wife, and their son, Don. I am thankful to know that Don is preparing to preach the gospel. We need more young men of this mind. Sept. 16, I began working with the church at Pontiac, Mich. I will be here for an indefinite period of time. I just closed a good meeting here in Pontiac, October 1-12 with two restored. Prospects look good for the work here. Here are 2 subs. While here, my address is 146 Elm, my phone is Federal 2-1653.

E. H. Miller, Box 538, LaGrange, Ga., Oct. 17.—This section of the country has been, and still is, a place of great meetings. We all enjoyed the wonderful meeting conducted here by Bro. Homer L. King, October 2-9, and were thankful for the one baptized and the 5 confessions of faults. We appreciated the many visitors from Temple and Marietta, Ga.; Napoleon, Piedmont, Montgomery, and Kinston (Lowery and Earlytown), Ala.; and other places. It was good to have Bro. King, his wife, and Don in our home. We are now between two good meetings, Bro. King at Columbus and Bro. Lynwood Smith at Temple. We are trying to divide our time and attend both meetings some. We look forward to Bro. King's meeting at Napoleon, Nov. 4-13. The past week end I preached for the brethren at Jacksonville, Fla. They have rented a nice place in which to meet but are few in numbers, and need laborers. Anyone desiring to move there I am sure would be able to find ample work opportunities, as it is a growing city. At the close of the Saturday evening service, a preacher from the cups and classes congregation made a public announcement saying he now believes as we do on these questions. He also believes in the unfermented fruit of the vine, and one loaf, not broken in half, but broken by each participant. He hopes to be able to win others, if not the whole congregation, to the Truth, and if he does not succeed, he and his wife plan to come out from among them and take their stand for the Bible way. Let us pray for them and all the faithful. I feel sure we all need to pray more and work more to save ourselves and others. Here are 2 subs.

Gayland L. Osburn, care, G. M. Everett, Rt. 1, Box 442, Richland, Wash., Oct. 14—By this time most every one in the brotherhood knows that the Nichols family and my family arrived back in the States. We are thankful to the Lord both for His care over us while we were away and for our safe return home. We are also thankful to our brethren and sisters in Christ for their love manifested toward us while we were in Africa; namely for the many times you asked God to take care of us and bring us safely back home (which prayers were answered), and for the financial assistance you sent us. It is a joy to be in our native homeland once again, and to see and be with loved ones, both in the flesh and in the Lord. En route home, we went to Belgium and visited with the Christians there. Sis. Hazel Brumfield, from Lodi, was there. Because there was no male translator, we could not worship together with them in church services, but we did enjoy singing and visiting with them in the home of Bro. and Sis. John Noel. Since we have been back, we have attended and I took part in the Labor Day meeting at Ceres, Calif. Also, I have preached at Manteca, Los Angeles, Lynwood, Covina, Carlsbad, National City, Norco, Stockton, Sacramento (65th St.), all in Calif., and Kennewick, Wash. There were two confessions of faults at Manteca, Calif., and 2 confessions of faults at Kennewick, Wash. The Lord willing, the Northwestern "Thanksgiving Day"

meeting will be held at Kennewick, Wash., this year. Bro. Paul O. Nichols will conduct the series of gospel meetings November 13-27, and there will be all day services on "Thanksgiving Day," Nov. 24. Arrangements have been made to have the lunch in the P. U. D. Office Building on that day. Come from near and from far and enjoy the Christian association and the teaching of God's Word.

J. Wayne McKamie, Rt. 1, McGregor, Texas, Oct. 13.—Our last meeting for the summer was with the Trentman Ave. congregation in Ft. Worth, Tex., and it certainly was an enjoyable work. This was our first time to work with this congregation; they are co-operative and interested in the Lord's work. We had some wonderful crowds and the meeting ended with five confessions of faults and one baptism. Too, the meeting terminated on Labor Day with all-day-services. It was a very good day in that we had a good crowd, good singing, and good speaking. If I mistake not, the following speakers spoke: Edwin Morris spoke on "Evidences of Righteousness," Hugh Frank Hinton on "Hindrances to Growth," Gary Stumpff on "Spiritual Health," Ellis Lindsey on "The Beatitudes," Bro. Tidmore on "2 Cor. 6," Barney Welch on "Power of Personality," Bro. Ewitt on "Losing Our Reward," Maurice Chandler on "Fruits of the Spirit," Ross Willhoite on "Perfection" and I spoke on "Personal Evangelism." We are now in McGregor, Texas (our home) working with the church here, doing both public and private teaching. This work is being supported by the congregation in Lubbock and brethren there. We have recently baptized a fine lady who was with the Methodist. If you know of any near here that we might visit, let me know.

Homer L. King, Route 2, Lebanon, Missouri, October 20.—Our labor with the brethren meeting at Tenth and Ray, Kansas City, Kansas, ended September 25. Here we had the rare pleasure of an Israelite attending our meeting and of hearing him confess his faith in Jesus Christ as the Son of God. Brother Clovis Cook baptized him in a beautiful lake the same day, Sept. 25. In about 45 years of experience, this was my first convert of the Hebrews. I pray that he may become useful in leading others to the Messiah. He was undergoing severe persecution already by his people. He needs the prayers of the faithful. Our next meeting (series) was with the church in LaGrange, Ga., the home of Brother E. H. Miller, Bud Parker, and Alton Bailey. It was certainly a pleasure to labor with the good brethren there. One was baptized and five confessed faults. The crowds were good, as other congregations in that part co-operated. It was here that we heard some of the best singing ever heard in our lives. Yes, they were using the book, "Songs We Love." We made our home with Brother and Sister E. H. Miller, and it was really a preacher's home. The hospitality was of the very best. One thing with all these Southern churches is their warm Christian hospitality, which should not be confined mainly to the South. It should be everywhere in every church. It is Christianity in practice. We believe we met a young man, Larry Parker, son of Bud Parker, who will make a good preacher. He shows promise, and we want to encourage him. We hope we may have him with us some next year. We are now in a series of meetings with the brethren in Columbus, Ga. The congregation is rather small in number, and our crowds have fluctuated from fair to rather poor. We are experiencing much hospitality here, as usual in the South. We are to close Sunday, October 23, then to Marietta, Ga., Oct. 26-30; Temple, Ga., Nov. 2-3; Napoleon, Ala., Nov. 4-13; then to our old home in Missouri for a few weeks, before returning to California. We solicit your earnest prayers as we labor among the churches.

You can't hold a man down without staying down with him.

Bad luck can't make a man of you—but it can show how much of a man you are.

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).

ASLEEP IN JESUS BEFORE AND AFTER DEATH

It is true, "ASLEEP IN JESUS" is a correct term to apply to those who have died in Christ; and I intend to comment on this point later; but first of all, there are too many I fear, WHO GO TO SLEEP IN JESUS BEFORE THEY DIE! Yes, too many are like Jonah, "fast asleep" when they should be obeying, or calling upon God. Remember Jonah 1:5-6, "Jonah - - lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God." People today who have not the truth, are like those erring souls then, "doing the best they know how, while many of us who should be helping them, are "fast asleep."

The Apostle Paul said in 1 Cor. 15:34, "Awake—for some have not the knowledge of God: I speak this to your shame." Yea, and some today have not the knowledge of God" because they are "fast asleep." They have never read the Bible through, even one time, which would only take ten months reading four chapters per day. I fear Paul would say to them as in Heb. 5:12, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God"; Then we read in 1 Cor. 11:30, "For this cause many are weak and sickly among you, and many sleep." Do any of these Bible verses describe us? If so, let us obey Eph. 5:14, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." And don't forget, Paul said in Rom. 13:11, "Now It Is High Time To Awake Out of Sleep."

Knowing this life is short, and that our eternal destination (as well as the eternal destination of others, in many cases), depends on our knowledge (gained against wilful ignorance), and whether we sleep, or stay awake and work, let us read the following words of Paul in 2 Tim. 2:15 and 3:16 and 1 Tim. 4:16 and 1 Thes. 5:6, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. - - All scripture is given by inspiration of God, and is profitable for doctrine, - - Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. - - Therefore let us not sleep, as do others; but let us watch and be sober."

At this point, I would like to offer some advice to young preachers (and old ones too!), and to young
(Continued on page six)

"WE ARE DEBTORS

In last month's article we discussed debts that we owed unto God. In this article we desire to discuss with you some debts that we owe to the Church. The Church is a glorious institution bought by the blood of Christ; Christ is the head of it and the Saviour of the Church. Certainly we should cherish the Church highly and hold it above any institution on the face of the earth. When we are baptized and become members of the Church, we are indebted to the Church that we do many things. Let us discuss some of these.

First of all, I owe it to the Church to put the Church first. In Matt. 6:33 Jesus said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." One writer gave this interesting comment: All things shall be added. "They shall be cast in as an overplus, or as small advantages to the main bargain; as paper and pack-thread are given where we buy spice and fruit, or an inch of measure to an ell of cloth." This was a very common saying among the Jews: "Seek that, to which other things are necessarily connected." A king said to his particular friend, "Ask what thou wilt, and I will give it unto thee." He thought within himself, If I ask to be made a general I shall readily obtain it. I will ask something to which all these things shall be added: he therefore said, "Give me thy daughter to wife." This he did knowing that all the dignities of the kingdom should be added unto this gift. The above certainly illustrates what Jesus has promised. Put him first and we shall enjoy all these other things of a temperal nature. Do we put the Church first. On Lord's day morning do we put the church above family, job, pleasure etc. On Sunday night, Wed. night, during a meeting do we put the Church first. In our daily lives is Christ first? We owe it to the Church as a member that we put it first. The Church must be first in point of time, it must be first in importance, it must be first in our affections. Paul admonishes in Heb. 10:25 "Not forsaking the assembling of ourselves together." I find brethren lax in this. If they desire to work they will miss it and often if they have company or want to take a pleasure trip they will miss. This is not putting the church first. In Acts 20:7 the disciples came together on the first day of the week to break bread. There is one first day in every week, therefore as often as the first day comes around just that often we are to assemble. When we put something of a material nature before this we have violated a command

of God. People will miss and then come back and brethren will go right on using them like they had never missed. It is a good example to have a man up trying to teach or taking part otherwise that will forsake the assembly himself? These things ought not to be.

Another debt we owe to the Church is our very best. The very best of our time, talent and resources. We are not to give to the Church our left-overs but should give, so to speak, the cream of the crop. In 2 Cor. 8:5, Paul wrote: "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." Both their lives and their possessions were at the disposal of Christ and His apostles. Their liberality began in self-surrender to God. There is only one thing which man can give that reaches the point of highest value, and that is that he gives himself. When these people gave themselves the other took care of itself. The collection that was needed was no problem. If each of us gave God our best our problems of qualified teachers, financial problems, many troubles facing us today would be all but eliminated. We would have money to build houses, support preaching, and our great love one for another would hide a multitude of sins. No, we don't give our best. I should give my best as a preacher, Christian worker, Elder, Deacon, or whatever I can do. I should seek the highest goal I can attain in the Church in humility and as a servant. I desire to be an elder some day. If I can meet the qualifications of an elder I feel that I will have attained the highest goal I can attain in this life. We should give God our best in singing, teaching, attendance, time and talents. We should in our services give our best. The best advertisement that we can have is a good, lively, edifying service. A dead service will kill the interest in any congregation. It is not a matter of just meeting, but to put our all into the service.

Another debt we owe the Church is to love it and give it our hearty support. We are a part of the church and should support every activity of the church. So many are unconcerned and neglectful, showing no interest in the work. This is not pleasing to God. Take an interest, work hard, lend a helping hand, take part—do your share. Paul indeed loved the Church. In 2 Cor. 11, he enumerates many things that he suffered and many physical punishments that came upon him. Yet he says in vs. 28, "Beside those things that are without, that which cometh upon me daily, the care of all the churches." No doubt Paul was more concerned about the care of the churches than all these other troubles combined. None but a conscientious Christian, who has at heart the salvation of souls, can enter into the apostle's feeling in this place. Fellow-laborer, remember that at least most of us who preach have the cause at heart. Sure, we hate to see troubles in any congregation and it breaks our hearts to see things we have built up torn down. Yes, we love the Church dearly or never would we give our lives to this great cause. Love the church, love it to such an extent to give your best, to put it first, cherish it as the greatest institution on earth.

Last, but not least we are indebted to the Church to be in "good behaviour." In 1 Tim. 3:15, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God." Too many times reverence and godliness is lacking in the services.

Whispering, laughing, dozing, and in general disinterest in the service is not pleasing to God. We should teach our children by setting the example before them that it is the House of God and that we are to be humble, reverent, and sincere in our services. Misbehaviour is a shame in church. Let us strive to make our services more sacred and more touching by being godly. Our prayer is that we will appreciate and honor the Church more. May God Bless you, fellow-saint.

—Edwin S. Morris
905 Bluewood Drive
Dallas 32, Texas

WIND OF DOCTRINE

By D. B. McCord

Almost 2,000 years ago, Paul gave this warning: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine—" (Eph. 4:14). "Wind of doctrine" may also be rendered "wind of teaching." This ancient admonition is needed so much in these modern days. On every hand, winds of doctrine blow, raging, fierce, making shipwreck the faith of some. In writing to the Thessalonians, Paul further admonished: "Prove all things; hold fast that which is good" (1 Thess. 5:21). Paul was teaching here the necessity of proving that which we hear. Too little proving is done these days; the winds of doctrine are causing many to drift too far from shore, so far that the haven of rest may never be reached. It is not the purpose of this article to attack anyone or to take unfair advantage of any man's position. It is always our purpose to help, not to hinder. It is my humble opinion that religious journals, above all other sources, are largely responsible for these winds of doctrine that plague the religious world. The present state of affairs makes one wonder if this generation does not need more common sense and less religious nonsense. Our religious journals, generally, exude with it—nonsense, that is, and as such are causes of misunderstanding, ignorance, division and a general spiritual declension among religious people. I make this observation with charity toward all men, be assured.

Questions

As a basis for what follows, we rely, principally, upon some questions that have come to the attention of the editors of this journal. The brother from whom they come suggests they either be considered in the columns of this paper or by direct communication. Since the questions stem from a source of some magnitude, as I see it, we deemed it advisable, and we hope it is helpful, to consider the questions through this medium. I do not profess to know all the answers. I, therefore, undertake this task with humility and caution.

1. **During the period, about 1260 years, known as the dark ages, where was the church?** This is a good question, not easy to answer for sure. All we know about this matter is what is revealed principally in Rev. 12:6 and 14:17. We must answer these questions with this ever before us. To do otherwise is to speculate and confuse. The question has to do with where the church was. The place or state is called a wilderness, and in this wilderness, "she hath a place prepared of God." She is pictured in verse 14 as having "two wings of a great eagle that she might fly into the wilderness, into her place." In this place, she would be hidden "from the face of the serpent." There was,

however, a "remnant of her seed" against whom the serpent made war—they were not hidden; these kept the commandments of the Lord and had the testimony of Jesus. For us to contend that she did not exist during these years is folly; I am just as sure that she did not hide within other religious systems; this is not compatible with Scripture nor logic. Where? "In a place prepared of God," John said. That is enough for me. Had God wanted us to be aware of more, He would have revealed more. Daniel had said, "The God of heaven shall set up a kingdom which shall never be destroyed." Furthermore, John said she would be fed, nourished for this time. I am sure that no one knows the geographical location—this is not revealed.

2. **In Rev. 18:4, with reference to Babylon the great, "a voice from heaven" said, "Come out of her my people." What does the word Babylon mean? Does it refer to some religious system? Are there any of God's people still in this Babylon?** It is my understanding here that the word Babylon does refer to a religious system, that she is one and the same as "the mother of harlots" (Rev. 17:5), which I am reasonably sure we can conclude is the Roman Catholic church. Are there any of God's people still in this Babylon? Perhaps so, but not in the sense that some of our religious journalism would indicate. It is my understanding that "my people" is used in the same sense as it is used in Acts 18:10. The Lord encouraged Paul to remain at Corinth "for I have much people in this city." In anticipation, He could say this, for in this wicked city there were those who once given the opportunity would accept the truth; hence, He could refer to them as His people. Just so, in Babylon there may be those who, when given the opportunity, will obey—it is not too unusual today to see honest-hearted people coming out of Babylon. It may be said, then, that some still heed the admonition, "Come out." I am sure we can not answer as did one brother who answered the question: "Do you honestly feel that God has children in the various sects today?" He, a member of the church, answered, "Yes, I think there are children of God scattered among the various sects." This is disturbing! Since faith, repentance, confession and baptism make men children of God (and this needs no lengthy elucidation here); and since the sects, without exception, do not require such of their members; then, it is logical, scriptural, sensible to conclude that there are not children of God, in the sense described, in the sects. This, dear reader, is a very good example of the far-flung, devastating fruits of liberalism. This we must steer clear of lest our soul be tarnished beyond restitution. A wind of doctrine is this—pernicious in its effect on the soul of man! Yet, there are those who, with apparent sincerity, and I do not question that, propagate such with such an appealing philosophy that some are becoming deceived thereby. Beware!

3. **Where was the church of Christ when the Restoration movement was begun by Stone, the Campbells and others of their day?** These men we know as restorers. What they did in the cause of primitive Christianity can not be under-estimated, and I would be the last to try. They came seeking the "Old Paths," leading people to the ancient order of things. The church has always existed, since her beginning, wherever there are Christians doing the will of the Father. The poet expresses it this way: "Where is thy church, O Savior,

where?" I heard the cry, and then I heard: "Here is my church, where men still dare to take me at my word." Please read on.

4. **Today, the professed followers of the Christ are divided into more than 260 denominations; and those claiming to be the true church of Christ are, themselves divided into many different groups. So, I ask, where is the church of Christ today? Does any one of the latter groups include all of God's children? If so, which one?** Our brother here states truths we can not doubt—and we accept them with regret untold, I am sure. Where is the church today? I repeat, wherever Christians dwell and do the will of the Father. When people believe, repent, confess the Christ and are baptized for the remission of sins, they become children of God, members of the body, the church; and all who do these things become brothers in Christ. There are many of God's children tonight, our brothers in Christ, who have forgotten Him days without number. They have digressed, retrogressed, and progressed beyond prescribed limits in their work and worship. This does not please Him! There are those of His children today, however, who serve Him "fully" as did Joshua; who esteem the words of His mouth more than their necessary food as did Job; who worship Him in spirit and in truth as Jesus made so obligatory in John 4. Here, friends, is the church in her primitive, pristine beauty! Here is where God's children dare to do His will. Yes, she exists today? How are you to know that a particular congregation is made up of this group? There are definite, qualifying characteristics; these people truly "speak where the Bible speaks," and are "silent where the Bible is silent." They know the standard, and measure up to it; it is their desire that all brethren do the same; but, listen, they are not willing to acquiesce with those who flagrantly hold the standard in disregard; they admonish those astray as brethren, but they know that under all circumstances righteousness is not compatible with unrighteousness.

5. **Since Christian fellowship is a living issue, and "of brotherhood magnitude," I sincerely believe that you would do the readers of the O. P. A. a great service by writing an article, or articles, setting forth the O.P.A.'s position on Christian fellowship.** I would not spend one moment of my time, so valuable to me, setting forth the O. P. A.'s position on Christian fellowship or anything else. It does not matter what the O.P.A.'s position is on anything—all that matters is what the Scriptures teach. To be otherwise minded is to be a sectarian of the deepest dye. All men are my brothers who have believed, repented, confessed the Christ and been baptized for the remission of sins. We regret that there are many, however, who have left their first love; they are not willing to work, to live and to worship as God directs. So long as this exists, so long must we recognize such parcels of inspiration as 2 Thess. 3:6, 14-15; 2 Cor. 6:14. Unrighteousness is still unrighteousness, darkness is still darkness, be they found among brethren or among others.

Next time, Lord willing, we want to pursue our theme and deal somewhat with such issues as liberalism, legalism and make some observations on the name the church should wear and on what constitutes a sect and a sectarian. We hear so much about these issues today, we feel justified in inviting you to study them with us.

Old Paths Advocate

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HERE AND THERE

How to Reach Us—All correspondence, matter for the January issue of the OPA, orders for song books, tracts, etc., should be addressed to us at 1061 North Pilgrim, Stockton, California. We hope to arrive there in time to get out the next issue.

Preachers—We regret very much the loss of any, and we especially regret the loss of a preacher in death spiritually, physically, or otherwise, yet this has ever been the case, and it began, even while Jesus was on earth, hence we need not be surprised when it happens in our generation. If it were not for the fact that all is not on the dark side, our sorrow would be even greater. The fact that we have some promising young men who are growing up into the ranks, also a few who learn the way of God more perfectly and join in the ranks of those who are standing "like a stone wall" against all departures from the word of God, who cause us to "thank God and take courage." Yes, and now and then a "prodigal" returns to the fold, which unlike the "elder son," causes us to rejoice with the angels in Heaven.

Our Work in California During The Coming Months—While we hope to give some time to laboring with the Stockton brethren, we hope to give more time than we did last year to visiting among and laboring with the various congregations in that and other states. We shall not be tied down with a child in school as before, hence more time to go. It has been great to spend some time among the brethren in the East and the South, but we anticipate a profitable effort in the West, as usual, the Lord willing. We hope to reach Stockton, Calif., around December 15.

You Can Do Something—All faithful Christians should be interested in spreading the word of the Lord, and I have never seen the need so great as it is now, both to the sinner (non-members) and even to many in the church of Christ. Some are obligated to "cry aloud and spare not" against error wherever propagated and cultivated. We desire to keep the OPA as a useful medium through which to oppose error wherever found, and to advocate the truth to all.
H. L. K.

Do you need the following song books, tracts, or books: **Songs We Love** is our 1960 general use song book, containing 183 songs, about one-third of which are old

hymns, one third tried songs, and one-third new songs (never used by us before). We have sold many of these books, and nothing but praise has come to us.

The price is 60c per single copy; 50c per copy for two to six copies; and 45c per copy for any number over six; postpaid.

Old Path Hymnal—For the benefit of the small congregations, or for those who like only the old and the tried songs, we have compiled a book of that kind, containing 240 songs, and to our surprise the response to the book has been beyond all expectation.

The price is 65c for 1 copy; 50c per copy for 2 to 6; and 45c for any number over 6; postpaid.

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

OUR HELPERS

You will find listed below, the names of those sending subscriptions from October 20 to November 20, and opposite the name the number of subscriptions sent. Please continue to work for the paper, and help us put it into every Christian home. Check the following, and report any errors to us, please:

Mrs. Elizabeth Byford—20; Homer L. King—12; Stella Park—5; Ralph Kitson—5; Neoma McCracken—5; Don McCord—4; C. L. Tate—4; Alton Bailey—4; Mrs. J. O. Wilcox—3; Mrs. Rhuel Stumpff—3; B. F. Leonard—2; Wayne Fussell—2; Don King—2; R. E. Parish—2; L. M. Crouch—2; R. A. Perkins—2; E. R. Brown—2; Richard DeGough—2; Hosea Sifford—2; Mrs. L. Mongeon—2; J. R. Tidmore—2; Mrs. Paul H. Roy—2; Carl W. McCormick—2; Dean Hopkins—2; Orville Lee Smith—2; Nelson Nichols—2 Mrs. L. L. Permenter—2; Mrs. Georgia Weeks—1; Perry Allen—1; R. B. Roden—1; James R. Stewart—1; Frank C. Taylor—1; W. D. Goodgion—1; Edwin S. Morris—1; Rodney Moyer—1; Mrs. T. L. Modling—1; Claude Batten—1; Mary Waters—1; Vallie Stone—1; Elmer Roberts—1; C. A. Davis—1; Leon Lindell—1; Mrs. J. C. Miller—1; A. R. Russell—1; Clifford Arney—1; Elmer H. Stamper—1; L. A. Shipley—1; Total—119.

THERE IS BUT ONE WAY

People must never be allowed to forget that there is but one way. The idea is entirely too prevalent that there are many different ways of reaching heaven. The thought is usually advanced that we are all trying to go to the same place, and that some way somehow we will all make it. The impression is quite universal that since we read out of the same Bible and profess to be serving the same God, that every man may go his own way and that all roads will some day end in glory.

There could not be a more dangerous thought. No man ever received this idea from reading his Bible. The Bible teaches no such doctrine. If he believes this, it is because he has heard some human being make the statement, and has blindly followed the man rather than the word of God.

Did you ever take time to search the scriptures to find out whether this thought were in the Bible? Perhaps we believe that way because we WANT to believe that way. We would like to do things in religion as we want to do them; we would like to be what we want to be; and would like for God to accept us when life is over as we wish to be. An unwillingness to bend our wills to God's will is usually behind the idea that we can pursue any course we please and still go to heaven.

If we could do that there would be no use at all for a Bible.

There would be no use for a church.

There would be no use for preaching the gospel.

The whole scheme doesn't make sense if it makes no difference what one believes, just so he is honest.

It is foolish not to face reality, even though the facing of it may mean that loved ones who have gone before us may stand condemned because they themselves didn't take the trouble to seek the right way. These are hard sayings but they are true, and no student of God's word can deny them.

Jesus, the Holy Spirit, and the apostles spoke often of the way." Neither of them ever intimated that there was more than one way. This idea has been generated many years this side of the New Testament age. It was our Lord who said, "Enter ye in by the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate and strait is the way, that leadeth unto life, and few are they that find it" (Matt. 7:13, 14).

It was not the custom of Jesus to talk about "one of the ways," or "every man going his own way," or "take the way of your choice." Jesus spoke only of "the way." Mankind is commanded to follow Jesus in "the way." It is ridiculous to think of two men following Jesus in "the way" when both go different ways. "Shall two walk together except they be agreed?" (Amos 3:3). Men cannot walk with Jesus who do not agree with Jesus, and men who do not agree with each other cannot walk together with Jesus. When men disagree and walk not together, one of them or both of them is not walking with the Lord.

The way that Jesus leads to life eternal is a narrow and a strait way. A religion that does not correct cannot be worth anything. As long as we are taking our choices, our religion does not correct our lives.

Many religionists boast that they are broadminded, and because of it count themselves above the average in intelligence. It is not a mark of intelligence or broad-mindedness to allow sin to go unchallenged. Broad-minded people are worldly-minded people. The way that leads to life eternal is not a broad way.

Peter, speaking of this way called it "the way of truth." Jesus said: "Sanctify them through thy truth, thy word is truth." The way of truth is dictated by the word of truth. Any other way, regardless of how dear to any man or how many of his ancestors may have followed it, cannot be the way of truth.

Error has never saved a single soul, and it never will. Error is not as good as truth. The ways generally pointed out by the fingers of uninspired men are ways that do not lead to glory. Only the truth can save a soul, and only the way pointed out by truth is the way of salvation. God has only one gospel. The gospel describes only one way.

It is surprising how many of our religious ideas do not find their foundation in the word of God. Broad-minded teachers through the centuries have set aside the way of God and have substituted their own several ways. Many following feet have fallen in behind. The result is a denomination. That is why we have so many of them. Their paths go far afield sometimes from the path of righteousness prescribed by the Lord. We must constantly call men back to the Bible.

(The above editorial was selected from the Feb. 10, 1959 Firm Foundation. Since we see so much of the soft, flimsy, compromising liberalism of late, we are glad to see something with the old gospel ring. Error must be exposed and truth upheld if the Lord's way is to survive the trend.—H. L. K.)

CHURCH BUILDING FOR THE MONTH

This month we have a plea from a Spanish brother, Bro. Jesus Rodriguez of Nuevo Laredo, Mexico, to be listed under the plan submitted some time ago by Bro. E. H. Miller, "It Can Be Done." We have the following recommendation by Bro. Hugh Frank Hinton of Dallas, Tex., who has been working with the Spanish brethren: "I have met Bro. Rodriguez and believe he is a fine man and would like to see them get a building. They have one in mind for \$600.00 if I remember correctly, and even though I have not seen it, from other reports it seems to be pretty nice. In sending donations, a foreign money order is best, as he can not cash American checks."

Send donations to: Jesus Rodriguez, Avenida Monterrey 2310, Colonia Matamoros, Nuevo Laredo, Tamps., Mexico.

SPECIAL NOTICE

I have received several orders for those silver plated communion sets (a cup that holds a little over one pt. and a matching plate). These sets are made of nichol silver, then silver plated, and are well liked by all who have them. I have checked with the company that makes them, and found the price has gone up; but I am putting in an order about the middle of Dec., so all who want a set at \$27.37 post paid to you, let me know at once, as I can only order when I have several orders at one time. (Those who have standing

orders, please notify me if you still want a set ordered for you at the increased price).

If you would like to have the cup and plate made of sterling silver (never needs to be re-plated), you can get the set for \$144.25. All these prices are wholesale prices to me, and Bro. King can testify to what beautiful sets these are; being a good size for small or large congregations. \$75.00 per set is the cheapest price offered me for the silver plated sets here in the states.

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

LOCATION NOTICE

Marietta, Ga.—This congregation, only a short distance from Atlanta, is located at 539 S. Cobb Dr., on hiway 180 south of Marietta, between Marietta and Smyrna. For further information contact Ollie Nix, 1275 Sky Haven Rd., Atlanta, Ga. Phone OMA-2-6521; or Roy B. Karr, 105 Kurt Dr., Marietta, Ga.

LEE BOEK ORDAINED

We, of the Whitney Ave. congregation, want the brethren to know that the church here has ordained Bro. Lee Boek to the work of the ministry of the gospel. Lee has assisted in the teaching here at home for the last four or five years and has traveled with Bro. Billy Jack Ivey and for the last two years has traveled extensively with Bro. Lynwood Smith. We heartily recommend him to the brethren everywhere as a faithful and sincere servant of the Church. He wants to be used full time in the gospel, so call him if you can use him.

—Luther Boek

NOTICE TO THE BROTHERHOOD

Last week I was called to the home of Bro. Bob Savage to discuss our differences with the S. S. and cups brethren and was surprised to learn that Bro. Bob did not share the truth with us on these issues. He said he had not been opposed to the class system for some time and would advocate it, given the opportunity. He was not convinced that the individual cups were wrong. After some discussion on this subject and pointing out the fact we at Whitney Ave. in Sacramento and other places, had already suffered loss over his opposition to 1 Cor. 11:3-11, it was agreed that we were so far apart on these issues, his presence in the active or pulpit service of the congregation was dangerous to the harmony of the form of doctrine which it had received. I told him it would be necessary to encourage a decision to exclude him from preaching here or among our brethren everywhere. He agreed that in view of his position and conclusions that this was a necessary step. He was courteous and exercised a good spirit, and we parted friends. The decision of the Elders and the congregation was to no longer recognize him as a faithful preacher among us and to advise brethren everywhere to do the same. Bob has since departed and began worshipping with the S. S. brethren.

—Luther Boek and Willie Berna, Elders
of Whitney Ave., Sacramento, Calif.

ASLEEP IN JESUS—

(Continued from page one)

men expecting to become preachers. A preacher's life is a life of great responsibility; the destination of many souls depends upon the preachers—"For . . . it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). Keeping this in mind; if you have started, or are expecting to start preaching without accepting this responsibility, but because you think a preacher has very little to do and makes more money than other Christians, you are in for double disappointment. A faithful preacher never catches up with his work. And I feel sure gets less money per hours worked than any other wage earner in his home congregation. O yes, I know many of them have gone to sleep in Jesus (without dying in Christ), and these receive excellent pay for what hours they do work; but I fear for those preachers' souls in the day of judgment when "The Labourers" are called to receive "Their Hire."

Every preacher should strive to prepare at least one or more new sermons per month (especially the young, while they have more time). Here are a few Bible quotations that should stir us up and make us think; verses that should make us become wide awake to our great responsibility and duty—"Study to shew thyself approved unto God, a workman that needeth not to be ashamed,"—"Be a good minister of Jesus Christ," - - "Let no man despise thou youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." - - "Give attendance to reading, to exhortation, to doctrine." - - "These things teach and exhort." - - "put the brethren in remembrance of these things," - - "Watch thou in all things, endure afflictions, do the work of an evangelist," - - "That thy progress may be manifest unto all" (2 Tim. 2:15, 1 Tim. 4:6, 1 Tim. 4:12-13, 1 Tim. 6:2, 1 Tim. 4:6, 2 Tim. 4:5 and 1 Tim. 4:15 R. V.). Remember too, Paul's charge in Titus 2:7-8, "In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

If we don't want the people to sleep while we preach, we had better not sleep spiritually before we preach! Why, I've just read the following in one of the religious papers—

"I'VE HEARD ALL HE'LL EVER PREACH"

The above statement was made by a friend and brother only this past week. It was made concerning another friend and brother who preaches "full time." This remark was made, not in ridicule, but in sincere and objective explanation of why he had begun working with another congregation. No, he had not moved from town nor even to a new residence within the same town. But, this particular preacher, at least in this party's estimation, had fallen into the pit of "the same old person."—Some simply stop applying themselves in study so they may enlarge their comprehension, knowledge, effectiveness and presentation of the enriching truths which have been preached to these 19 plus centuries.

Knowing both men, in the above cited case, I'm confident this statement fairly well presents the truth, a truth which is not confined to this situation alone. Brethren, let me plead that we do not cease nor shorten our studying of God's word! - - Some begin to feel as

though they have reached the pinnacle of knowledge, understanding and ability. Brother, there isn't a man living who can rightly consider himself to have so done, if he is of sound mind.—Though some may not have this feeling or appraisal of themselves, they nevertheless, little by little, reduce their study periods. Instead of using their former years of hard study as a preparation and foundation for the "weightier matters"—they revert to infancy. Grow up! - - Brother, just remember this: you're taking the time of many people when you stand before an assembly! They expect something! They have a right to expect something! And, if you come before them with an empty bucket . . . need I say more? A preacher should be thoroughly ashamed to stand before an audience having failed to prepare! Brethren, in our preaching, and all of our work, let us do our best in helping people prepare to go to sleep in Jesus. The other side of this question which we now want to study.

"ASLEEP IN JESUS"

If we have been wide awake Christians; been working in His Vineyard, faithfully, at the end of life's day, as life's sun is setting we will go to sleep in Jesus to rest from our labours, and our works will follow us to eternal judgment beyond this veil of tears. Hear Paul in 1 Thes. 4:13-14, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Please notice; we have here, those "which sleep in Jesus" and others which have no hope." Now, who are they "which have no hope"? We will let this same apostle tell us in Eph. 2:11-13, "Ye being in time past—without Christ (that is, out of Christ)—having no hope—But now in Christ Jesus—are made nigh by the blood of Christ." Then in 1 Cor. 15:22 he says, "Even so in Christ shall all be made alive." Thus we see there is "no hope" for those who stay out of Christ, but "in Christ" we can all be "made nigh by the blood of Christ." "Therefore if any man be in Christ, he is a new creature" (2 Cor. 5:17). "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26-27). "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3). "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14). So out of Christ there is no one "made nigh by the blood of Christ"—There is no "forgiveness of sins"—Therefore, "no hope" out of Christ!

Now that we have learned, there is "no hope" out of Christ; let us also notice, those "in Christ" are to work (not sleep,) until the close of life's day—"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). "Therefore let us not sleep, as do others" (1 Thes. 5:6); for Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work—If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Jn. 8:4 and Lk. 9:23). "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard—So when the even was come,

the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire" (Mt. 20:1 & 8). Notice, Jesus says to work "while—day," and He teaches here, we are to be "labourers" until "even" (the close of life's day); and then, but not until then, are we to go to "sleep in Jesus" (1 Thes. 4:13-18).

Remember, "Blessed are the dead which die in the Lord" (Rev. 14:13): Who are these? They are the ones who "were baptized into Jesus Christ" and worked until "the even was come," and then went to "sleep in Jesus—that they may rest from their labours" (Rom. 6:1-4, Mt. 20:1-8, 1 Thes. 4:13-18 & Rev. 14:13). They are the ones who could say at life's sun-set; "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (2 Tim. 4:6-8). An article on the destinations of their body, and their soul, until the judgment, will be given later if requested (1 Thes. 4:14-17).

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

OUR DEPARTED

Hine—Bro. James Perry Hine was born May 2, 1880 in Tex., and passed away in Fredrick, Okla., Oct. 3, 1960, at the age of 80 years, 5 months and 1 day. His wife, Sarah, preceded him in death in 1955. He is survived by 3 daughters, Mrs. Alene Forte, Fredrick, Okla.; Mrs. J. R. Marshall, Texarkana; and Mrs. Earl Bailey, Tussy, Okla.; 5 sons, J. E. and Wilbur, Fredrick; Bill, Oklahoma City; Leon, in Germany; and R. P., in Alaska. Also, 2 sisters, Mrs. Ida Todd, and Mrs. Nannie Hartley, of Carlsbad, N. M.; 26 grandchildren, and 1 great grand child. Funeral services were conducted from the Gish funeral home in Fredrick, October 5. Bro. Hine was a kindly man, and I believe, a devout Christian.

(Note: We are sorry this reached us too late for last issue.—Ed.)

—Tom E. Smith

Phillips—Bro. Ransom David Phillips was born December 15, 1887, and departed this life November 10, 1960 at the age of 72 years, 10 months, and 25 days. He was married to Ozella Lawhon, Aug. 16, 1908. She preceded him in death in Dec. 1958. To this union, 7 children were born, 4 preceded him in death: Bula Edeth Bynum, Edgar Jewell, Joseph Fred, and Lorena. In August 1959, he was married to Sister Bessie Bray, who remains to mourn his passing along with three sons, Elbert, Mullen, Tex.; Clyde, Ardmore, Okla.; and Roy, San Clemente, Calif.; two sisters, Susie Paden, Checotah, Okla., and Mattie Hastings, Calif.; also 9 grandchildren. Bro. Phillips was a pillar in the church at Council Hill, Okla., where he labored for years. The overflowing crowd that gathered from a large section of the country to attend the funeral, also the beautiful floral offerings, attested to the high degree of regard and respect he held among those who knew him. His presence in the community and especially in the Church will be greatly missed. "Precious in the sight of the Lord is the death of His saints" (Ps. 116:15). The writer was called to do the speaking at the funeral.

—H. E. Robertson.

CHRISTMAS

Recently I received a letter from a listener to our daily radio program who asked me to explain over the radio why the church of Christ does not observe Christmas. The following is the answer that I gave to that question.

I realize that there are many people in the world who regard members of the church of Christ as being very narrow minded in our refusal to join with the denominational world in the observance of that holiday which was formerly known as Christ Mass Day, but is now generally abbreviated to Christmas Day. The question is often asked of us, "Do you folks not believe in the Bible account of the birth of Jesus?" When we reply that we do indeed believe every word of that divine record, we are then asked this question: "Do you not believe that the birth of Jesus was an event worth remembering?" There are several reasons why the church of Christ does not observe Christmas and I wish to mention some of them.

THERE IS NO DIVINE COMMAND OR PRECEPT

We who are members of the church of Christ believe that we must have a divine command or precept for all that we do in religion. We believe that we are not authorized to observe religious holidays that are not mentioned in the Bible for Christians to observe. There is no record in the Bible that any Christian ever observed a holiday in memory of the birth of Christ. Although the Bible does tell us of the activities of the early church, it gives no hint that anyone in Apostolic times thought of declaring a holiday to celebrate the birth of Christ, or that God wanted it to be celebrated. In fact the Encyclopedia Britannica reveals that it was a good many years after the DEATH of Christ before a certain Pope conceived the idea of having a Mass to celebrate the birth of our Saviour. To learn of the beginning of Christmas we must go to an encyclopedia, rather than to the Bible, for the Bible is silent about the subject. Reading further in the Encyclopedia I learn that the Pope who first inaugurated Christmas said, "We have a Mass for every Saint, but there is no Mass for Christ." He decreed that henceforth the 25th day of December of each year will be observed as Christ Mass Day. As mentioned above, people usually say Christmas, but originally it was Christ Mass. For many years, in fact for many centuries, Christmas was strictly a Catholic holiday but when the various Protestant churches came into being, one by one they borrowed that holiday.

WE MUST SPEAK AS THE ORACLES OF GOD

The church of Christ does not observe Christmas because of the Apostle Peter's statement in 1 Pet. 4:11: "If any man speak let him speak as the oracles of God." We cannot speak as the oracles of God and speak of Christmas. Why? Because the oracles of God are silent about such a holiday. If the New Testament spoke of Christmas and we had the teaching that Christians in New Testament times observed that holiday, the church of Christ would do so now.

THE NEW TESTAMENT FORBIDS IT

The church of Christ does not observe Christmas today because the New Testament strictly forbids our observance of unauthorized religious holidays. May I say in this connection that the only holiday that Christians are authorized to observe in a religious way is the

first day of every week which is the Lord's day. It is on this day that Christian people commemorate the death of Christ. The Lord wanted us to remember his death, so he instituted the Communion and commanded us to eat and drink at his table, saying, "This do in remembrance of Me." The early Christians met on the first day of every week to partake of the communion; true Christians today will meet on that same holiday, the Lord's day, and remember the death of Jesus. We do this because we are commanded to do so. We have this definite command to remember the DEATH of Jesus, but we have no command or divine suggestion to remember in a festive way the birth of Jesus.

Someone might inquire at this point, "Do you not believe that the birth of Jesus was a blessing to this world?" and you may be surprised at my answer. I am going to say that the world was blessed by the death of Jesus, rather than by his birth. It is true that He must needs have been born before He could die, but the Bible emphasis is upon his atoning death, rather than upon his birth. We are commanded to remember his death, but we have no divine command to remember or celebrate His birth. Many of those today who joyfully sing of His birth, do not even remember his death in the way he commanded, around the Lord's table on the Lord's day. To some who were observing unauthorized religious holidays the Apostle Paul once wrote, "Ye observe days, and months, and times, and years. I am afraid of you lest I have bestowed upon you labor in vain."

IS DECEMBER 25TH CHRIST'S BIRTH DAY?

I submit to you that a fourth reason why the church of Christ does not observe and celebrate Christmas is because no one knows that our Saviour was born on the 25th day of December. That particular day and month was arbitrarily selected by the Pope who inaugurated that holiday. Most Bible scholars believe that Christ was really born in the summer time, but the very fact that God was not pleased to reveal through His word the day or the month in which His Son was born is evidence that He did not expect us to reverence that day.

IT IS A CATHOLIC HOLIDAY

I have already mentioned that originally the day we now know as Christmas, was called Christ Mass Day, having been inaugurated by the Pope. Protestant churches, running true to form, borrowed this day from the Catholic church. The church of Christ has never borrowed it. Let me say in this connection that nearly everything that is practiced today in many Protestant churches has been borrowed from the Catholic church. Instrumental music, infant baptism, Sprinkling, Christmas and Easter Day observance are just a few of the inventions of Catholicism which have been borrowed by Protestantism. A Priest friend of mine once remarked to me that it is amusing to him to see Protestants borrow such things as Christmas and infant baptism from the Catholics and try to prove that the Bible mentions and commands such things. He added, "We practice them because our church councils decided that we should do so. We do not believe that the Bible mentions or suggests these things." He explained to me that the Catholic church differs from many other churches in that it does not believe that it is necessary to prove all things that they do by the Bible. I think this Priest had a greater respect for the church of

Christ after learning that we do not take this inconsistent position of being opposed to Catholicism, but at the same time imitating them and borrowing from them those things which they invented, of which Christmas is one.

Sometimes I am asked the question "Don't you observe Christmas in your home in a non-religious way," No, of course not. How could one observe a religious holiday in a non-religious way? Some might deceive themselves into thinking it can be done, but I am unable to understand how that is possible. Personally, I am not interested in perpetuating a religious holiday that has no scriptural authority for its existence. You cannot say Christmas without saying Christ, and since Christmas is not mentioned in the Bible we take the name of Christ in vain when we speak of such a day. I do not understand that it is wrong to give presents at any time of the year, but do you know that if there is any time in the year when Christ is slighted and forgotten it is at the so-called Christmas season? Do you know that Christmas, with its custom of giving presents, has sought justification on the grounds that the wise men who visited the baby Jesus, brought presents unto him? Do you know those presents were not brought to Him on His birthday, as some teach? Do you know that many people have less than usual to give to the Lord at the so-called Christmas season today, because they spend excessively in buying presents for each other? Have you observed that the collections in nearly every church go down to a low level during the so-called Christmas season? It looks like they have nothing left for the Lord whose birthday they pretend to be celebrating. Wouldn't you be happy if some folks would honor you on your birthday by giving presents to everyone else, but would have nothing for you? No, I do not send greeting cards at this season of the year, neither do I have my home decorated with tinsel and little Santa Clauses, nor do we have a tree.

—Carl Finley

NEW YEAR'S MEETING

January 1, 1961, there is planned for the day a brotherhood get-together meeting at Siskiyou St., Los Angeles Church of Christ. This will be the closing day of a week's meeting that will begin December 25th. We would be happy for you to attend as much of the meeting as you can, but if you cannot attend it all, do plan to come and be with us for the big Day, January 1st. The address of the place of meeting is 3535 Siskiyou St., East Los Angeles, Calif.

—Paul O. Nichols

BONDS OF MATRIMONY

Coefield-Hopkins—On the evening of October 30, 1960, in the home of Bro. and Sister Mack Vaughn of Sentinel, Okla., Bro. John Coefield and Sister Ethel Hopkins were united in marriage. Attending the wedding were a few relatives and friends, since they chose a quiet and humble wedding filled with a spirit of sacredness. Our prayer for them is that God will grant them a long, useful, and happy life in His service. John and Ethel plan to live in Altus and attend services at the Sentinel congregation. The writer was happy to officiate.

—Dean L. Hopkins



Fred A. Renier, 2435 S. 12, Kansas City, Kan., Oct. 18.—Bro. King, we wish you success in your meetings. We hope to see and hear you again before your return to Calif.

B. F. Leonard, 815 N. 3rd St., Huntington, W. Va., Nov. 7.—The church here seems to be doing fine. Here are two subs. We hope you are having good meetings Bro. King.

W. D. Goodgion, 1422 37th, Wichita Falls, Tex., Nov. 7.—The Lawrence Road church is doing fine. We enjoyed hearing Bro. Paul Nichols and seeing some of his pictures. We hope to have him for a meeting in the spring. We plan to have Bro. Ronny Wade some this winter. Come by when you can, Bro. King.

Geo. McCain, Rte. 1, Box 347, Anderson, Calif., Nov. 10.—Bro. Jim Thompson preached for us the 4th Lord's day, and we hope this will be a regular appointment. I am not able to contact people about coming to church and neither is Brother Adair. Keep the good work going, and pray for us.

H. A. Sifford, Rte. 2, Alton, Mo., Nov. 10.—We enjoyed hearing Bro. James Orten at Bardley. Bro. King, we are glad that Don is following in your footsteps in preaching the gospel to a lost world. We enjoy his articles in the OPA. Send us 25 "Old Paths Hymnals."

E. R. Brown, Stilwell, Okla., Nov. 7.—The church at Noel Chapel is doing fine. We are located 5 miles south of Stilwell on Highway 59. Bro. James Morgan still preaches for us each Lord's day evening. If any of our preaching brethren are passing this way, we would like for them to stop and be with us.

Elmer H. Stamper, 6450 Cramlane, Clarkston, Mich., Nov. 18.—This is to let the brotherhood know there is now a faithful congregation in Ortonville, Mich. We have 8 members. We earnestly request the prayers of the faithful. Bro. Orville Smith is now here in Mich., and doing a wonderful work. We need such work in this state. Renew our OPA, we do not want to miss even one edition. Pray for us.

T. L. Modgling, 1621 West Harris, San Angelo, Tex., Nov. 18.—The Freeland Ave. congregation is growing in number and working in peace and harmony. Brethren J. C. Miller and Curtis Morrison do the teaching Lord's day morning and evening. We had forty-nine to commune last Lord's day. We request your prayers.

J. R. Pondan, P. O. Box 135, Zomba, Nyasaland, Africa, Sept. 26.—The work here is progressing well and more are being baptized. I thank you for the Old Paths Advocate which helps much. We have now

crossed to Portuguese East Africa where they need to have the gospel preached. We are unable to stay there as long as is necessary since we are poor and there is none to look after the family when we are away. Remember the work here in Africa.

F. H. Lichapa, Naphungo Village, Namalenga Mission, Mikolongwe, Nyasaland, Africa, Nov. 7.—After the camp meeting at Wendewende, I baptized 6 and 3 confessed wrongs at Naphungo; I labored with the saiti church 5 days, and 9 young preachers were with me, there were no results; Oct. 14-16, at Milambe, 20 were baptized and 9 confessed faults; Oct. 23, I was again at Naphungo, baptizing 8 and 9 confessed faults; Oct. 30-31, I was at Chinthuli with Brethren E. C. Severe and Nelson Tuanje, with 5 baptisms and 31 confessed faults. Our work beginning in Nov. at Jaenda resulted in 12 baptisms and 20 confessions of faults.

Ralph Kitson, Mozier, Ill., Nov. 14.—Bro. Fred Kirbo held a meeting for us Nov. 2-14. There were 5 baptisms and 20 confessions of faults. He did some good preaching. We were glad to have Bro. Robert Saylor and family from Ottumwa, Iowa here for part of the meeting. Crowds were very good. Here are 4 subs. (Note.—Bro. Ralph, we want to take this opportunity to thank you for your continued work for the paper. I know you pay for some of the subs. out of your own pocket. May God bless you.—Ed.)

Perry Allen, 2115 Van Ness St., San Pablo, Calif., Nov. 10.—The church here is doing fine, working in unity and harmony. Bro. A. J. Mason has been working with us since Sept. 13. The church has been much strengthened and encouraged. Here is a sub. to the OPA. We enjoy the paper very much and certainly do appreciate the efforts put forth by you and the other good brethren to make it such a wonderful paper.

E. O. Rice, Okemah, Okla., Nov. 11.—The church at Okemah is progressing fine at present. We had a small disunity due to discord that was sown among the brethren, but thanks be to God, and for the prayers of the faithful, we are now again working together in unity. We are now out of debt and can do more for the advancement of the church. We appreciate Brethren Ray Merideth and Bill Davis from Oklahoma City for the inspiring lessons they bring us. Brethren, this is the time to stand steadfast against temptation and persecution: Send us 36 "Old Path Hymnals."

Gene Hopkins, 2519 W. 42nd, Tulsa 7, Okla., Nov. 17.—Thus far, we have not received any donations on the building. Some may have the idea that since we have moved into the building it is paid for. We still owe over \$11,000.00 on it, and our payments are quite high. We will appreciate any help that is sent us. The brethren here feel they may not be able to send to other places that need help because of our own financial burden.

J. R. Tidmore, Box 93, Broken Bow, Okla., Nov. 16.—We have had 3 additions to the church during the past month, for which we are thankful. Dec. 2, Bro. Johnny Elmore will begin our meeting. Pray for a good meeting. We are looking for several to be back with

us in the spring. I still go to McAlester each 3rd week end. They are growing some in number and strength. May God bless you, Bro. King, and give you many more years of successful labor in His vineyard. Pray for us. Here are 2 subs.

James R. Stewart, 1824 Connor Ave., Waco, Tex., Nov. 10.—Oct. 16, I preached morning and evening at Oklahoma City (7th St.), to almost a full house. In the afternoon we attended our grand daughter's wedding at Capitol Hill. October 22, 23, we were back in Houston for some work. Oct. 30, we enjoyed being with the home congregation, Circle Rd., for the first Lord's day since June. Nov. 6, we enjoyed an all day service at Arlington, basket lunch and singing in the afternoon. We were glad to have visitors from Dallas, Ft. Worth, Oklahoma City, and possibly other places. Here is a sub.

R. B. Roden, 2860 NW 21, Oklahoma City, Okla., Nov. 11.—The months work at Orange, Calif., closed with the baptism of one young lady. The work was very enjoyable and we were blessed with cooperation from the surrounding congregations. We were happy to have several of our preaching brethren with us, among them, Bro. Paul Nichols. We were interested in hearing of the work in Africa. We are now in a meeting at Lodi, Calif., with good crowds and one confession thus far. It is encouraging to see our brethren from surrounding congregations. We look forward to the meeting at Sacramento (64th St.), Nov. 27-Dec. 4. Then we return to Lynwood, Calif., for three months work. Pray for us. Here is a sub.

Nelson Tuanje, Napweswa Village, Mikolongwe, Nyasaland, Africa, Nov. 15.—The work here is in just condition. Many are being baptized and we have no rest at all from our preaching. October 15, 16, I was at Kogoya with 196 present, 11 baptized and 13 confessed faults, October 22, 23, at Chaima, 4 confessed faults, October 28-30, 365 were present at Jayenda where 10 were baptized and 15 confessed faults, November 6, I was at Mapwesra with 260 present, 9 baptisms and 3 confessed faults, November 13, I was at Chilemba with one confession of faults.

Lipati Chidathe, Mzizira Village, N. A. Mthiramanja, Lucheza, Nyasaland, Africa, Nov. 11.—Since last report, I preached at Sambatiya with 29 baptisms and 10 confessions of faults, 454 were present. I was at Liponda, Sept 17, with 9 baptisms and 19 confessions of faults; Nov. 1, I heard Bro. E. C. Severe in a good meeting at Jaenda. Brethren Kandodo, Tuanje, Lichapa, and Majara attended. Bro. Kandodo was asked to immerse 10, and 17 confessed faults. Nov. 6, I was at Millambe with 339 present, but no results. We are facing the pressure of the need for white missionaries. We are unhappy to have no missionary in our midst. Please pray for the work here.

Edwin S. Morris, 905 Bluewood Dr., Dallas 32, Tex., Nov. 18.—The work in Dallas continues with interest and attendance. We have some outside interest for which we are thankful and pray ere long some will obey the gospel. I preached in Jacksboro, Oct. 22, 23, it was good to be there again. Afternoon of the 23rd, we

enjoyed a good singing at Graham. We also enjoyed the first Sunday singing in Arlington. Several of the young people were in attendance. Nov. 25-27, I am to preach at Midland (Terrel St.), and will be at Oklahoma City (7th St.), Dec. 18, for both services. I heard Bro. Ronny Wade in Ft. Worth lecture on how to study. It was real good. We should all be more interested in how to study and teach. My foot is just about normal again. We appreciate above words, the many prayers offered in my behalf. The effectual fervent prayer of a righteous man availeth much. May God bless all. Continue to pray for us, please.

D. B. McCord, 757 No. Cedar Dr., Covina, California, Nov. 20.—Since last report, I have preached at ElCajon, Huntington Park, Norco and Covina. Our meeting with Bro. Johnny Elmore has begun. We recommend him as a most capable man. We feel the church is prospering here more than ever; for this we thank the Lord. Dec. 22 - Jan. 1, the Lord willing, it is my understanding that I will be in Oklahoma City. I look forward to working with Bro. Chester King in a meeting at Norco, Calif., in Jan. The church here is supporting one of the preachers in Mexico. Lodi, Calif., is helping support Bro. Jesse Torres. Our brethren there are in need of clothing for the winter. In our land of plenty, surely there are some brethren and sisters who will investigate further this need and do something to help. We need your prayers.

Gillis E. Prince, Wedowee, Ala., Nov. 16.—We have just closed a meeting here at home with Bro. Homer L. King doing some of the best preaching I ever heard. God bless you, Bro. King, and may He give you many more years in His kingdom, is my prayer. I am staying busy preaching on week-ends with my home congregation, Piedmont, Ala., and Temple and Marietta, Ga. Most of these churches are small and need someone to work with them full time. If some congregation or individual able to do so, would support such a work it would surely be a worthy cause. I enjoy reading the OPA. The last issue was really good. "One of Our Greatest Needs" by Bro. Don McCord should wake us up. Pray for me and mine.

James D. Corson, Mahaffey, Pa., Nov. 14.—At present, I am in Jerome, Idaho for the month of November. Thus far, five have taken their stand for the truth. We want to express our thanks and appreciation to the brethren in Houston, San Antonio, and Midland, Tex., and Love Joy, Pa., for giving us a helping hand in this work. If others have helped in this work, may your reward be in heaven. During the month of October, I labored with the church in Oskaloosa, Iowa. The interest was good and we expect results in the future. Our Christian regards to all the brethren.

Jack Cutter, Box 573, Richland, Mo., November 16.—The past two months we have held meetings at Dougherty, Okla., and Wayne (52) West Virginia. It was certainly enjoyable to associate and labor with each of these congregations again. One was restored in each of these meetings. Since returning to Missouri, we have held a tent meeting about 10 miles west of here, resulting in 2 baptisms and a restoration, as well as several others taking interest from that community. Recently

3 were restored from the Christian Church here in town, so the work is moving forward. Pray for us in our effort for His Cause.

Tom E. Smith, Rte. 4, Box 181A, Duncan, Okla., Nov. 16.—The church at Healdton recently had the privilege of hearing two of our boys who were trained in the congregation here. C. A. Smith and Billy Joe Tate. Their teaching was appreciated and we are thankful they are taking their place as teachers in their home congregations. C. A. Worship at Andrews, Tex., and Billy at Duncan, Okla. We pray for their continuance and will always be ready to encourage them in things that are right.

O. L. Smith, 146 Elm, Pontiac, Mich., Nov. 16.—Our labors in Mich. the past month have resulted in 1 restoration at Milford, 1 restoration at Walled Lake, and 1 baptism at Pontiac. We are experiencing steady growth, and having good outside interest. Brethren stamper and Helms, previously of the Milford church, have established a new congregation at Ortonville. We also have a new congregation at Walled Lake. I preach here each Sat. evening at 7:30 and each Lord's day afternoon at 2:30. The first Lord's day meeting was held Nov. 6, in this congregation. Crowds and interest have been good. I have met twice with the brethren in Detroit and have enjoyed it tremendously. The churches in this section are at peace and pressing on with confidence. Here are 2 subs.

E. C. Severe, Nyasaland, Africa, Box 562, Limbe, November 1.—The work in Africa continues to make further progress. The efforts by the African preachers have added to the increase. We have found that without the work of experienced preachers in this great field, the Church stands much chance to fail. It is upon this great need that we ask you to think twice before leaving the work in our hands. We are not ready to man it at this time of the work. The free giving of the medicine which Bro. Bennet Severe has been responsible for since the departure of the missionaries, continues to operate but lacks enough funds to continue. The church building at Wendewende is now completed. Our appreciation to all who donated.

E. H. Miller, Box 538, LaGrange, Ga., Nov. 15.—We are doing fine here. If we can keep the seed watered that has been sown in this section for the past month or more, I am sure the church will grow. I am sorry the printer was held up by a broken press and has been delayed in printing the debate on the marriage and divorce question, but it is now on the press and I hope to have the orders filled by the time the December OPA is received. I have 6 weeks more of daily preaching on the radio and this will fulfill a twelve month contract, and leave me free for more meetings in 1961, however I will still have to slow down and will be unable to hold as many meetings each year as I formerly did. My wife plans to go with me during the meetings I have booked in 61 and 62. I would like to encourage all to read the Bible through in 1961. On Jan. 1, read the first 4 chapters in the Bible, then 4 the next day, and so on, and in 10 months you can read the old and New Testaments through.

Wayne Fussell, 5928 W. Canal, Shreveport, La., Nov. 16.—Spending the entire month of Oct. at home was a pleasure indeed, and also rewarding, for one young adult was baptized into Christ, making our hearts rejoice. Oct. 26, we had the rare privilege of hearing our dear brother Lee Boek deliver a splendid discourse to an amazed audience. No church will err in calling him. Nov. 4-13, I conducted a meeting at Burkhart, Mo., where we experienced unusually good response from that community and neighboring churches. It was an inspiration and benediction to associate with Bro. Oscar Johnson, an aged gospel preacher, now 90 years young, yet in full command of his faculties, and preach- es almost every Lord's day. May God yet extend his life to continue his "labor of love." My next meetings: Fieldstone, Mo., Nov. 23-27; Lowery, Ala., Dec. 28-Jan. 1.

Jim A. Canfield, Rte. 3, Box 86, Marion, La., Oct. 31.—Nov. 1, I met Bro. John Gilliam of Shreveport, La., in debate on the cups question. I affirmed the first night using the following scriptures: 1 Cor. 11:23-25. 1 Cor. 10:16. Matt. 26:27. Mk. 14:25; and Luke 22:20. I put a circle on one side of the blackboard and put scrip- tures in it showing one cup. I drew another circle and ask him to put scriptures in it showing cups. Of course, he was unable to do so, since the Bible does not teach cups. He went to John 4:11, 12 and Matt. 10:42. I told him he needed to show that Jacob had more than one well, or individual wells. His proposition read that the scriptures teach the use of individual cups. I gave him the following scriptures: 2 Jno. 9; Phil. 3:14-16; 1 Cor. 1:10, 11; 2 Cor. 10:3, 4, 5; Heb. 2:1-3; 2 Tim. 2:15; 2 Tim. 3:15, 16, 17. There was a large crowd in attend- ance and a good spirit prevailed. I feel the Truth was upheld. Oct. 16, Bro. Adams was with us bringing a good lesson. Oct. 19-23, I was with Bro. Adams and the church near Brookhaven, Miss., Nov. 4-6, I was at Memphis, where they continue faithful. I now have my built-up shoe. May God bless all the faithful who con- tinue to help me preach the gospel to my people.

Paul O. Nichols, 849 Wilcox Ave., Hollywood 38, Calif., Nov. 17.—For both the morning and evening ser- vices, Oct. 16, we were at Wichita Falls, Tex. (Lawrence Road). We appreciated the N. 6th Street congregation cooperating by cancelling their night service so that all could come to Lawrence Rd. and we could all be to- gether. We enjoyed being at Wichita Falls, and next April I am scheduled to work with them in a meeting, the Lord willing. Oct. 19, we arrived home after an absence of over twenty-one and a half months; it was good to be back. Oct. 20, we were at Lynwood, Calif., for one service. Oct. 23, we attended worship service at Siskiyou St., Los Angeles; I enjoyed hearing Nelson, who assisted in the teaching. We were happy to be able to visit the meeting at Orange where Bro. Bill Roden was doing the preaching. Bill is well liked and is doing lots of preaching since he quit his job to go into the field full time. Oct. 25, I had the privilege of preaching to a good crowd at Bakersfield. Oct. 25 - Nov. 6, we were in a meeting at Corcoran, which re- sulted in one baptism and 2 restorations; I am to re- turn for a meeting next year, the Lord willing. We enjoyed the work there this time more than ever be- fore. Right now the meeting at Kennewick, Wash. is in

progress, which began Nov. 13. Our next is scheduled for Cottage Grove, Ore., Nov. 30 - Dec. 11. We are to be at Siskiyou St., Los Angeles, Dec. 25-Jan. 1.

Nelson Nichols, 13154 Lakeshore Drive, Lakeside, Calif., Nov. 15.—Since last reporting, we have worked with the following Southern California congregations: National City, Carlsbad, Siskiyou St., in Los Angeles, Lynwood and the new congregation in El Cajon. Our new building is located in El Cajon, 513 Pepper Drive. We started meeting last July and have already had vis- ible results with 3 baptisms, some restorations and fre- quent visitors. Last February Bro. Chester King ably defended the truth in a discussion with Brother Love- lady at Norwalk. Brother Lovelady is of the Sunday School and individual cups digression. I was modera- tor on that occasion. We are happy to let others know that we still have in Bro. Chester King a man who is faithful and willing to "earnestly contend for the faith"—and able to do so effectively. On our summer vaca- tion last July we were happy to be with and hold a short meeting for the Eola, Texas congregation.

Homer L. King, Route 2, Lebanon, Missouri, No- vember 20.—We have just completed about six months of evangelistic effort among the churches in Oklahoma, Missouri, Ohio, Indiana, Pennsylvania, West Virginia, Alabama, and Georgia, which we believe was profitable to the cause in various ways. The result of the effort at Columbus, Ga., was two restored, and it seemed the church took on new life. They are in need of a faithful, experienced preacher, who can be partly self-support- ing, who will move in among them. We had enjoyable associations at Temple, and at Marietta, Ga. The latter place, too, is interested in locating a preacher to do mission work in that community. If interested in either of the mentioned places, I will be glad to help you make contact. Our next and last meeting on this trip into the South was with the brethren at Napoleon (Wedo- wee), Ala., the home of Brother Gillis Prince. It was the same story of generous hospitality, still common to the South. We made our home here with Bro. Noah Langley, and it was all a preacher could hope to re- ceive; truly "fit for a king." I was glad to be associated with Bro. Gillis Prince while in this meeting. Many will remember him as one of our best preachers a few years since, and you will be glad to know that Gillis is back in the field, and brethren who have heard him tell me that he both lives and preaches better than at any time in the past. Since Peter and Mark regained, yea, and surpassed their former standing after making mistakes, I believe this man can and has. I hope bre- thren will call and use this talented man. He said to me; "Brother King, you can count on me to help in these trying times." May God bless you, Gillis. An- other young man over in that part who shows promise of developing into a gospel preacher is Bro. Carlos Jackson, of the Temple, Ga., church. We are happy to be back in the Ozarks and with the old home church again, where I preached over the week-end, Nov. 19, 20. Our next meeting is scheduled for Las Vegas, Nev., but no definite date to begin as yet. Pray for me and mine.

It is better to take things as they come than to try to catch them as they go.